To the Reading of the

BIBLE,

THAT IS,

The holy Scriptures conteined in the Olde and Newe Testament,

TRANSLATED ACCORDING to the Ebrew and Greeke, and conferred with the best translations in diuers languages.

With most profitable Annotations vpon all the hard places, and other things of great importance.

FEARE YE NOT STAND STILL, AND behold the saluation of the Lord, which hee will shew to you this day, Exod. 14. 13.

But the Lord deliuereth him

THE LORD SHALL FIGHT FOR YOU, therefore hold you your peace. Exod. 14. 14.

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Cum priuilegio.

GENESIS, CHAP. XXII.

Abraham Offering up his Son Isaac.

To the Right Hon.ble the Lady Frances Seymour this Plate is most humbly Dedicated by her Ladyships obedient and humble Servant.

Laurence Clarke.

BEsides the manifould and continuall benefits which Almightie God bestowed vpon vs, both corpo[r]all and [spiri]tuall, we are especially bound (deare brethren) to giue him thankes without ceasing for his great grace & vnspeakeable mercies, in that it hath pleased him to cal vs vnto this marueilous light of his Gospel, & mercifully to regard vs after so horrible backsliding and falling away from Christ to Antichrist, from light to darkenes, from the liuing God to dumme and dead idoles, and that after so cruell murther of Gods Saints, as alas, hath beene among vs, we are not altogether cast off, as were the Israelites, and many others for the like, or not so manifest wickednes, but receiued againe to grace with most euident signes and tokens of Gods especiall loue and fauour. To the intent therefore that we may not be vnmindfull of these great mercies, but seeke by all meanes (according to our duetie) to be thankfull for the same, it behoueth vs so to walke in his feare & loue, that all the dayes of our life we may procure the glory of his holy Name. Now forasmuch as this thing chiefly is attained by the knowledge end practising of the word of God, (which is the light to our paths, the key of the kingdome of heauen, our comfort in affliction, our shield & sword against Satan, the school of all wisdome, the glasse wherein we may behold Gods face, the testimonie of his fauour, & the only foode and nourishment of our soules) we thought that we could bestow our labours and studie in nothing which could be more acceptable to God and comfortable to his Church, then in the translating of the holy Scriptures into our natiue tongue: the which thing, albeit that diuers heretofore haue indeuoured to atchieue, yet considering the infancie of those times, and imperfect knowledge of the tongues, in respect of this ripe age and cleare light which God hath nowe reuealed, the translations required greatly to be perused and reformed. Not that we vendicate any thing to our selues aboue the least of our brethren (for God knoweth with what feare and trembling we haue beene for the space of two yeeres and more day and night occupied herein) but being earnestly desired, and by diuers, whose learning and godlines we reuerence, exhorted, and also incouraged by the ready willes of such, whose hearts God likewise touched, not to spare any charge for the furtherance of such a benefit and fauour of God toward his Church (though the time then was most dangerous, and the persecution sharpe and furious) wee submitted our selues at length to their godly iudgements, and seeing the great opportunitie and occasions, which God presented vnto vs in his Church, by reason of so many godly and learned men, and such diuersities of translations in diuers tongues, wee vndertooke this great and wonderfull worke (with all reuerence, as in the presence of God, as intreating the word of God, whereunto we thinke our selues vnsufficient) which now God according to his diuine prouidence and mercie hath directed to a most prosperous end. And this we may with good conscience protest, that we haue in euery point and worde, a[ccording] to the measure of that knowledge which it pleased Almightie God to giue vs, faithfully rendred the text, and i[n] places most sincerely expounded the same. For God is our witnes, that wee haue by all meanes endeuoured to set f[orth the] puritie of the worde and right sense of the holy Ghost, for edifying of the brethren in faith and charitie.

Now as we haue chiefly obserued the sence, and laboured alwayes to restore it to all integritie: so haue wee most re[uerent]ly kept the proprietie of the wordes, considering that the Apostles who spake and wrote to the Gentiles in the Greeke to[ngue] rather constrained them to the liuely phrase of the Ebrewe, then enterprised farre by mollifying their language to spe[ake as] the Gentiles did. And for this and other causes we haue in many places reserued the Ebrew phrase, notwithstanding that [they] may seeme somewhat hard in their eares that are not well practised, and also delight in the sweete sounding phrases of the [holy] Scriptures. Yet least either the simple should be discouraged, or the malicious haue any occasion of iust cauillation, se[eing] some translations reade after one sort, and some after another, whereas all may serue to good purpose and edification, we ha[ue] in the margent noted that diuersitie of speach or reading which may also seeme agreeable to the minde of the holy Ghost, and proper for our language with this marke ‖. Againe, whereas the Ebrewe speach seemed hardly to agree with ours, we haue noted it in the margent after this sort †, vsing that which was more intelligible. And albeit that many of the Ebrewe names be altred from the old text, and restored to the true writing and first original, whereof they haue their signification, [yet] in the vsuall names litle is changed for feare of troubling the simple readers. Moreouer, whereas the necessitie of the sence required any thing to be added (for such is the grace and proprietie of the Ebrew and Greeke tongues, that it cannot either by circumlocution, or by adding the verbe or some word, be vnderstood of them that are not well practised therein) [we] haue put it in the text with an other kinde of letter, that it may easily be discerned from the common letter. As touching the [divisio]n of verses, we haue folowed the Ebrew examples, which haue so euen from the beginning distinguished e[ach] of [them, which] as it is most profitable for memorie, so doth it agree with the best translations, and is most easie t[o finde out by the] best Concordances, and also by the quotations which we haue diligently herein perused and set forth b[y this marke ... Also] the principall matters are noted and distinguished by this marke ¶. Yea and the arguments both for [the booke and the] chapters with the number of the verse are added, that by all meanes the reader might be holpen. For [the which cause also]
wee haue set ouer the head of euery page some notable word or sentence which may greatly further aswell f[or memorie, as]
or the chiefe point of the page. And considering how hard a thing it is to vnderstand the holy Scripture[s]
, sects and heresies grow dayly for lacke of the true knowledge thereof, and how many are discouraged (as
because they cannot attaine to the true and simple meaning of the same, we haue also indeuoured both by the d[iligent readi]
ng of the best commentaries, and also by the conference with the godly and learned brethren, to gather briefe
vpon all the hard places, aswell for the vnderstanding of such words as are obscure, and for the declaration of the
r the application of the same, as may most appertain to Gods glory and the edification of his Church. Furthermore
ertaine places in the bookes of Moses, of the Kings, and Ezekiel seemed so darke, that by no description they could
easie to the simple reader, we haue so set them forth with figures and notes for the full declaration thereof, that they
5. nnot by iudgement, being holpen by the annotations noted by the letters a, b, c, &c. attain thereunto, yet by the
ue, and as it were by the eye, may sufficiently knowe the true meaning, of all such places, whereunto also we haue
rtaine Mappes of Cosmographie which necessarily serue for the perfect vnderstanding and memorie of diuers places
tryes, partly described, and partly by occasion touched, both in the old and new Testament.
y, that nothing might lack which might be bought by labours for the increase of knowledge and furtherance of Gods
6. ere are adioyned two most profitable Tables, the one seruing for the interpretation of the Ebrewe names: and the other
ing all the chiefe principall matters of the whole Bible: so that nothing (as we trust) that any could iustly desire, is
. Therefore, as brethren that are partakers of the same hope and saluation with vs, we beseech you, that this rich pearle
stimable treasure may not be offred in vaine, but as sent from God to the people of God, for the increase of his kingdome,
nfort of his Church, and discharge of our conscience, whom it hath pleased him to raise vp for this purpose, so you would
ly receiue the word of God, earnestly studie it, and in all your life practise it, that ye may now appeare in deede to be the
God, not walking any more according to this world, but in the fruites of the Spirit, that God in vs may be fully
ough Christ Iesus our Lord, who liueth and reigneth for euer, Amen.

¶ ::

Of the incomparable treaſure of the holy Scriptures, with a prayer for the true vſe of the ſame.

Ihon Robeson Ihon Robeson

*Eſai.*12.3.& 49.10. *Rev.*21.16. *and* 22.17.	HEre is the ſpring where waters flowe, to quench our heate of ſinne:
Ierem 33.15. *Pſal.*119.160.	Here is the tree where trueth doth grow, to leade our liues therein:
*Rev.*2.7. *and* 22.2. *Pſal.*119.142.144.	Here is the iudge that ſtints the ſtriſe, when mens deuices faile:
Iohn 6.35.	Here is the bread that feedes the life, that death cannot aſſaile.
Luke 2.10.	The tidings of ſaluation deare, comes to our eares from hence:
*Epheſ.*6.16.	The fortreſſe of our faith is here, and ſhielde of our defence.
*Matth.*7.6.	Then be not like the hogge that hath a pearle at his deſire,
2.*Pet.*2.22.	And takes more pleaſure in the trough and wallowing in the mire.
*Matth.*6 22. *Pſal.*119.27.73.	Reade not this booke in any caſe, but with a ſingle eye: Reade not but firſt deſire Gods grace, to vnderſtand thereby.
Iude 20.	Pray ſtill in faith with this reſpect, to fructifie therein,
*Pſal.*119.11.	That knowledge may bring this effect, to mortifie thy ſinne.
Ieſhua 1.8. *Pſal.*1.1.2. *Pſal.*94.12.13.	Then happy thou in all thy life, what ſo to thee befalles, Yea, double happie ſhalt thou be, when God by death thee calles.

O Gratious God and most mercifull Father, which haſt vouchſafed vs the rich and precious iewell of thy holy word, aſſiſt vs with thy ſpirit, that it may be written in our hearts to our euerlaſting comfort, to reform vs, to renew vs according to thine owne Image, to build vs vp, and edifie vs into the perfect building of thy Chriſt, ſanctifying and encreaſing in vs all heauenly vertues. Graunt this, O heauenly Father, for Ieſus Chriſtes ſake, Amen.

Who so euer mindeth to take profite by reading Scriptures, must

1. Earnestly and vsually pray vnto God that hee will vouchsafe to
   - Teach the way of his statutes.
   - Giue vnderstanding.
   - Direct in the path of his commandements.
   - At the least twise euery day this exercise be kept.

2. Diligently keepe such order of reading the Scriptures and prayers, as may stand with his calling and state of life: So that
   - The time once appointed hereunto after a good entrie, be no otherwise employed.
   - Superstition be auoyded.
   - At one other time that be done, which is left vndone at any time.

   Deut. 11. v. 19. Luke 9. v. 62. Esa. 29. v. 36. Ephes. 5. v. 16.

3. Vnderstand to what ende and purpose the Scriptures serue, which were written, to
   - Teach, that we may learne trueth.
   - Improoue, that we may be kept from errour.
   - Correct, that we may be driuen from vice.
   - Instruct, that we may be setled in the way of well doing.

   2. Tim. 3. verse 16. and 17.
   - Comfort, that in trouble we may be confirmed in patient hope.

   Rom. 15. v. 4.

4. Remember that Scriptures conteine matter concerning
   - Religion and the right worshipping of God, as
     - Faith in one God
       - Father.
       - Sonne.
       - Holy Ghost.
     - The state of mankind by
       - 1 Creation,
       - 2 fall and sinne:
       - 3 regeneration in Christ.
     - The Church and the gouernement thereof,
       - Before Christ.
       - Since Christ.
     - The word of God written in the Testament
       - Olde.
       - New.
     - Sacraments
       - Before Christ.
       - Since Christ.
     - The end and generall iudgement of the
       - Good.
       - Wicked.
   - Common-wealthes and gouernement of people, by
     - Magistrates
       - Good.
       - Euill.
     - Peace and warre.
     - Prosperitie and plagues.
     - Subiectes
       - Quiet.
       - Disordered.
   - Families and things that belong to houshold, in which are
     - Husbands.
     - Wiues.
     - Parents.
     - Children.
     - Masters.
     - Seruants.

     Godly blessed. Vngodly plagued.
   - The priuate doings of euery man in
     - Wisdome and follie.
     - Loue and hatred.
     - Sobernesse and incontinencie.
     - Mirth and sorrow.
     - Speech and silence.
     - Pride and humilitie.
     - Couetousnesse and liberalitie.
   - The common life of all men, as
     - Riches, pouertie.
     - Nobilitie.
     - Fauour.
     - Labour and idlenesse.

5. Refuse all sense of Scripture contrary to the
   - Articles of Christian faith, conteined in the common Creede.
   - First and second table of Gods commandements.

6. Marke and consider the
   1. Coherence of the text, how it hangeth together.
   2. Course of times and ages, with such things as belong vnto them.
   3. Maner of speech proper to the Scriptures.
   4. Agreement that one place of Scripture hath with an other, whereby that which seemeth darke in one, is made easie in an other.

7. Take opportunitie to
   - Reade interpreters, if hee be able.
   - Conferre with such as can open the Scriptures. Acts 8. vers. 30. 31. &c.
   - Heare preaching, and to prooue by the Scriptures that which is taught. Acts 17. vers. 11.

T. GRASHOP.

The names and order of all the Bookes of the Olde and New Teſtament, with the number of their Chapters.

Geneſis hath Chapters	50	Prouerbes Chapters	31
Exodus	40	Eccleſiaſtes	12
Leuiticus	27	The ſong of Salomon	8
Nombers	36	Iſaiah	66
Deuteronomio	34	Ieremiah	52
Ioſua	24	Lamentations	5
Iudges	21	Ezekiel	48
Ruth	4	Daniel	12
1. Samuel	31	Hoſea	14
2. Samuel	24	Ioel	3
1. Kings	22	Amos	9
2. Kings	25	Obadiah	1
1. Chronicles	29	Ionah	4
2. Chronicles	36	Micah	7
The prayer of Manaſſeh, Apocripha.		Nahum	5
Ezra	10	Habakkuk	3
Nehemiah	13	Zephaniah	3
Eſter	10	Haggai	2
Iob	42	Zechariah	14
Pſalmes	150	Malachi	4

The bookes called Apocripha.

1. Eſdras	9	Baruch with the Epiſtle of Ieremiah	6
2. Eſdras	16	The ſong of the three children.	
Tobit	14	The ſtorie of Suſanna.	
Iudeth	16	The idole Bel and the Dragon.	
The reſt of Eſther	6	1. Maccabees	16
Wiſdome	19	2. Maccabees	15
Eccleſiaſticus	51		

The bookes of the New Teſtament.

Matthewe	28	Epheſians	6	The Epiſtle of Iames	5
Marke	16	Philippians	4	1. Peter	5
Luke	24	Coloſſians	4	2. Peter	3
Iohn	21	1. Theſſalonians	5	1. Iohn	5
The Actes	28	2. Theſſalonians	3	2. Iohn	1
The Epiſtle to the Romanes	16	1. Timotheus	6	3. Iohn	1
1. Corinthians	16	2. Timotheus	4	Iude	1
2. Corinthians	13	Titus	3	Reuelation.	22
Galatians	6	Philemon	1		
		To the Hebrewes	13		

THE FIRST BOOKE OF MOSES, CALLED

*GENESIS.

*This word fieth the begin. and generation the creatures.

THE ARGVMENT.

Moses in effect declareth three things, vvhich are in this booke chiefly to be considered: First, that the vvorld, and all things therein, vvere created by God, and that man being placed in this great Tabernacle of the vvorld to behold Gods vvonderfull vvorkes, and to praise his Name for the infinite graces, vvherevvith hee had endued him, fell vvillingly from God through disobedience, vvho yet for his ovvne mercies sake restored him to life, and confirmed him in the same by his promise of Christ to come, by vvhom hee should ouercome Satan, death and hell. Secondly, that the vvicked vnmindfull of Gods most excellent benefits, remained still in their vvickednesse, and so falling most horribly from sinne to sinne, prouoked God (vvho by his preachers called them continually to repentance) at length to destroy the vvhole vvorld. Thirdly, hee assureth vs by the examples of Abraham, Izhak, Iaakob, and the rest of the Patriarkes, that his mercies neuer faile them, vvhom hee chuseth to be his Church, and to professe his Name in earth, but in all their afflictions and persecutions he euer assisteth them, sendeth comfort, and deliuereth them. And because the beginning, increase, preseruation and successe thereof might be onely attributed to God, Moses shevveth by the examples of Kain, Ishmael, Esau and others, vvhich vvere noble in mans iudgement, that this Church dependeth not on the estimation and nobilitie of the vvorld: and also by the fevvnesse of them, vvhich haue at all times vvorshipped him purely according to his vvord, that it standeth not in the multitude, but in the poore and despised, in the small flocke and little number, that man in his vvisedome might be confounded, and the Name of God euermore praised.

CHAP. I.

1 God created the heauen and the earth. 3 The light and the darkenesse. 8 The firmament. 9 Hee separateth the water from the earth. 16 Hee createth the sunne, the moone, and the starres. 21 Hee createth the fish, birds, beasts, 26 Hee createth man, and giueth him rule ouer all creatures, 29 And prouideth nouriture for man and beast.

IN the [a] beginning * God created the heauen and the earth.
2 And the earth was
[b] ‖ without forme and void,
and [c] darkenesse *vvas* vpon
the † deepe, and the Spirit of
God [d] mooued vpon ÿ † waters.
3 Then God said, * Let there be light: And
there was [e] light.
4 And God saw the light that it was good,
and God separated † the light from the darkenes.
5 And God called the Light, Day, and the
darkenesse he called Night. ‖ † So the euening and
the morning were the first day.
6 ¶ Againe God said, * Let there be a ‖ firmament in the mids of the waters, and let it separate
the waters from the waters.
7 Then God made the firmament, and separated the waters, which were [f] vnder the firmament, from the waters which were * aboue the
firmament: and it was so.
8 . And God called the firmament, [g] Heauen.
‖ So the euening and the morning were the second day.
9 ¶ God said againe, * Let the waters vnder
the heauen be gathered into one place, and let the
dry land appeare: and it was so.
10 And God called the dry land, Earth, and
hee called the gathering together of the waters,
Seas: and God saw that it was good.
11 Then God said, [h] Let the earth bud forth
the bud of the herbe, that seedeth seed, the fruitfull tree, which beareth fruite according to his
kinde, which hath his seede in it selfe vpon the
earth: and it was so.
12 And the earth brought foorth the bud of
the herbe, that seedeth seede according to
kind, also the tree that beareth fruit, which
his seed in it selfe according to his kind: and
i saw that it was good.
13 ‖ So the euening and the morning were
the third day.
14 ¶ And God said, * Let there be [k] lights in
the firmament of the heauen, to [l] separate the day
from the night, and let them be for [m] signes, and
for seasons, and for dayes, and yeeres.
15 And let them be for lights in the firmament of the heauen to giue light vpon the earth:
and it was so.
16 God then made two great [n] lights: the
greater light to [o] rule the day, and the lesse light
to rule the night: he *made* also the starres.
17 And God set them in the firmament of the
heauen, to shine vpon the earth,
18 And to * rule in the day, and in the night,
and to separate the light from the darkenesse: and
God saw that it was good.
19 ‖ So the euening and the morning were
the fourth day.
20 Afterward God said, Let the waters bring

a First of all, and before that any creature was, God made heauen and earth of nothing, Wisd. 11. 14.
* *Psal.* 33. 6. & 136. 5. *ecclus.* 18. 1. *acts* 14. 15. *and* 17. 24.
b As a rude lumpe and without any creature in it: for the waters couered all.
‖ Or, *waste*.
c Darkenesse couered the deepe waters, for as yet the light was not created.
† *Ebr. face of the deepe.*
d He maintained this confused heape by his secret power.
† *Ebr. face of the waters.*
* *Hebr.* 11. 3.
e The light was made before either Sunne or Moone was created: therefore wee must not attribute that to the creatures that are Gods instruments, which only apperteineth to God. † *Ebr. betweene the light, and betweene the darkenes.* ‖ The first day. † *Ebr. So was the euening, so was the morning.* * *Psal.* 33. 6. *and* 136. 5. *iere.* 10. 12. *and* 51. 15. ‖ Or, *spreading ouer, and ayre.* f As the sea and riuers, from those waters that are in the cloudes, which are vpholden by Gods power, least they should ouerwhelme the world. * *Psal.* 148. 4. g That is, the region of the ayre, and all that is aboue vs. ‖ The second day. * *Psal.* 33. 7. *and* 89. 11. *and* 136. 6. *Iob.* 38. 4.

Euphrates. Tygris. [ ]se of the [ ] Sea.

† *Ebr. things to gird about them to hide their priuities.*
‖ Or, *winde* [illegible]
[illegible] made, [illegible] tures to serue [illegible] his glory, and the profit of man but for sinne they were accursed [illegible] to the Elect, by Christ they are restored, and serue to their wealth.
‖ The third day.
* *Psal.* 136. 7. *deut.* 4. 19.
k By the lights he meaneth the Sunne, the [Moone] and the Starres.
l Which is the artificiall day, from the Sun rising, to the going downe.
m Of things apperteining to naturall and politicall orders and seasons.
n To wit, the Sunne and the Moone, and here hee speaketh, as man iudgeth by his eye: for else the Moone is lesse then the planet Saturnus. o To giue it sufficient light, as instruments appointed for the same, to serue to mans vse. * *Iere.* 31. 35. ‖ The fourth day.

A foorth

...and ...ies which ...ide, swimme, or creepe.
† Ebr. the soule of life.
† Ebr. face of the firmament.
q The fish and foules had both one beginning, wherein we see that nature giueth place to Gods will, forasmuch as the one sort is made to flie about in the ayre, and the other to swimme beneath in the water.
r That is, by the vertue of his word he gaue power to his creatures to ingender.
|| The fift day.
† Ebr. soule of life.
* Chap. 5.1. and. 9.6. 1. Cor. 11.7. Col. 3.10.
f God commanded the water and the earth to bring foorth other creatures, ...f man ...
...fying, ...keth ...h his ...er-
..., in- ...power,
* ifed. 2.23. ...us. 17.1. Matth. 19.4.

foorth in abundance euery ^p creeping thing that
hath † life: and let the foule flie vpon the earth in
the † open firmament of the heauen.
21 Then God created the great whales, and
euery thing liuing and moouing, which the ^q wa-
ters brought foorth in abundance according to
their kinde, and euery feathered foule according
to his kind: and God saw that it was good.
22 Then God ^r blessed them, saying, Bring
foorth fruit and multiplie, and fill the waters in
the seas, and let the foule multiply in the earth.
23 || So the euening and the morning were
the fift day.
24 ¶ Moreouer God said, Let the earth bring
foorth the † liuing thing according to his kind,
cattell, and that which creepeth, and the beast of
the earth according to his kind, and it was so.
25 And God made the beast of the earth ac-
cording to his kind, and the cattell according to
his kinde, and euery creeping thing of the earth
according to his kind: and God saw that it was
good.
26 Furthermore God said, * ^f Let vs make man
in our ^t image according to our likenesse, and let
them rule ouer the fish of the sea, and ouer the
foule of the heauen, and ouer the beasts, and ouer
all the earth, and ouer euery thing that creepeth
and mooueth on the earth.
27 * Thus God created the man in his image:
in the image of God created he him: he created
them * male and female.
28 And God ^u blessed them, and God said to
them, * Bring foorth fruit, and multiply, and fill
the earth, and subdue it, and rule ouer the fish of
the sea, and ouer the foule of the heauen, and ouer
euery beast that mooueth vpon the earth.
29 And God said, Behold, I haue giuen vnto
you ^x euery herbe bearing seed, which is vpon all
the earth, and euery tree, wherein is the fruite
of a tree bearing seede. * *that* shall be to you for
meate.
30 Likewise to euery beast of the earth, and
to euery foule of the heauen, and to euery thing
that mooueth vpon the earth, which hath life in
it, euery greene herbe *shall be* for meat, and
it was so.
31 * And God saw all that hee had made, and
loe, it was very good. || So the euening and the
morning were the sixt day.

u The propagation of man is the blessing of God, Psal. 128. * Chap. 8. 17. and ... x Gods great liberalitie to man, taketh away all excuse of his ingratitude. * Chap. 9.3. * Exod. 31.17. ecclus. 39.16. marke 7.37. || The sixt day.

CHAP. II.

2 God resteth the seuenth day, and sanctifieth it. 25 Hee setteth man in the garden. 22 He createth the woman. 24 Mariage is ordeined.

a That is, the innumerable abundance of creatures in heauen and earth.
* Exod. 20. 11. and 31. 17. deut. 5. 14. ebr. 4. 4.
b For he had now finished his creation, but his prouidence still watcheth ouer his creatures, and gouerneth them.
c Appointed it to be kept holy, that man might therein consider the excellencie of his works and Gods goodnesse toward him. || Or, the originall and beginning. || Or, tree, as chap. 21. 15.

Thus the heauens and the earth were finished,
and all the ^a hoste of them.
2 For in the seuenth day God ended his worke
which hee had made, * and the seuenth day hee
^b rested from all his worke, which he had made.
3 So God blessed the seuenth day, and ^c san-
ctified it, because that in it he had rested from all
his worke, which God created and made.
4 ¶ These are the || generations of the hea-
uens and of the earth, when they were created, in
the day, that the Lord God made the earth and
the heauens.
5 And euery || plant of the fielde, before it
was in the earth, and euery herbe of the field, be-
fore it grew, for the Lord God had not caused it
to ^d raine vpon the earth, neither *was there* a man
to till the ground.
6 But a mist went vp from the earth, and wa-
tered all the earth.
7 ¶ The Lord God also || made the man ^e of
the dust of the ground, and breathed in his face
breath of life, * and the man was a liuing soule.
8 And the Lord God planted a garden East-
ward in ^f Eden, and there hee put the man whom
he had made.
9 (For out of the ground made the Lord
God to grow euery tree pleasant to the sight, and
good for meate: the ^g tree of life also in the mids
of the garden, ^h and the tree of knowledge of
good and of euill.
10 And out of Eden went a riuer to water the
garden, and from thence it was diuided, and be-
came into foure heads.
11 The name of one *is* * Pishon: the same
compasseth the whole land ^i of Hauilah, where is
gold.
12 And the gold of that land is good: there *is*
|| Bdelium, and the Onyx stone.
13 And the name of the second riuer *is* Gi-
hon: the same compasseth the whole land of
|| Cush:
14 And the name of the third riuer *is* || Hid-
dekel: this goeth toward the East side of || Ashur:
and the fourth riuer is || Parah.)
15 ¶ Then the Lord God tooke the man, and
put him into the garden of Eden, that he might
^k dresse it, and keepe it.
16 And the Lord God ^l commanded the man,
saying, † Thou shalt eate freely of euery tree of
the garden,
17 But of the tree of knowledge of good and
euill, thou shalt not eat of it: for || in the day that
thou eatest thereof, thou shalt die the ^m death.
18 Also the Lord God said, It is not good
that the man should be himselfe alone: I will make
him an helpe † meet for him.
19 So the Lord God formed of the earth
euery beast of the field, and euery foule of the
heauen, and brought *them* vnto the ^n man to see
how he would call *them*: for howsoeuer the man
named the liuing creature, so was the name
thereof.
20 The man therefore gaue names vnto all
cattell, and to the foule of the heauen, and to eue-
ry beast of the field: but for Adam found he not
an helper meet for him.
21 ¶ Therefore the Lord God caused an hea-
uie sleepe to fall vpon the man, and he slept: and
he tooke one of his ribs, and closed vp the flesh in
stead thereof.
22 And the rib which the Lord God had ta-
ken from the man, † made hee a ^o woman, and
brought her to the man.
23 Then the man said, * This now is bone of
my bones, and flesh of my flesh. She shalbe called
|| woman, because she was taken out of the man.
24 * Therefore shall man leaue ^p his father and
his mother, and shall cleaue to his wife, and they
shalbe one flesh.
25 And they were both naked, the man and
his wife, and they were not ^q ashamed.

d God onely openeth the heauens and shutteth them, he sendeth drought and raine according to his good pleasure.
|| Or, formed.
e Hee sheweth whereof mans body was created to the intent that man should not glorie in the excellencie of his own nature.
* 1. Cor. 15.45.
f This was the name of a place, as some thinke in Mesopotamia most pleasant and abundant in all things.
g Which was a signe of the life receiued of God.
h That is, of miserable experience, which came by disobeying God.
* Ecclus. 24.29.
i Which Hauilah is a countrey ioyning to Persia Eastward, and enclineth toward the West.
|| Or, precious stones or pearls. Plinie saith it is the name of a tree.
|| Or, Ethiopia.
|| Or, Tygris.
|| Or, Assyria.
|| Or, Euphrates.
k God would not haue man idle, though as yet there was no need to labour.
l So that man might know there was a soueraigne Lord, to whom he owed obedience.
† Ebr. eating thou shalt eate of.
|| Or, whensoeuer.
m By this death hee meaneth the separation of man from God, who is our life and chiefe felicity: and also that our disobedience is the cause thereof.
† Ebr. before him.
n By moouing them to come and submit themselues to Adam.
† Ebr. built.
o Signifying that mankind was perfite, when the woman was created, which before was like an vnperfit building.
* 1. Cor. 11. 8.
|| Or, Mannesse, because she commeth of man: for in Ebrew Ish is man, and Ishah the woman.

* Matt. 19.5. mar. 10.7. 1. cor. 6. 16. ephes. 5. 31. p So that mariage requireth a greater duety of vs toward our wiues then otherwise wee are bound to shew to our parents. q For before sinne entred, all things were honest and comely.

THE

THE SITVATION OF THE GARDEN OF EDEN.

Because mention is made in the tenth verse of this Chapter, of the riuer that watered the garden, wee must note that Euphrates and Tygra, called in Hebrew, Perath and Hiddekel, were called but one riuer where they ioyned together, els they had foure heads: that is, two at their springs, and two where they fell into the Persian Sea. In this countrey and most plentifull land Adam dwelt, and this was called Paradise, that is, a garden of pleasure, because of the fruitfulnesse and abundance thereof. And whereas it is said that Pison compasseth the land of Hauilah, it is meant of Tygris, which in some countreys, as it passed by diuers places was called by sundry names, as some time Diglitto, in other places Pasitygris, and of some Phasin or Pishon. Likewise Euphrates toward the countrey of Cush or Ethiopia, or Arabia, was called Gihon. So that Tygris and Euphrates, (which were but two riuers, and some time when they ioyned together, were called after one name) were according to diuers places called by these foure names, so that they might seeme to haue beene foure diuers riuers.

Armenia the

The land of Hauilah.

The fall of Euphrates.

The fall of Tygris.

The goulfe of the Persiau See.

CHAP. III.

The woman seduced by the serpent, 6 entiseth her husband to sinne 8 They both flee from God. 14 They three are punished. 15 Christ is promised. 19 Man is dust. 22 Man is cast out of Paradise.

NOw* the serpent was more [a] subtill then any beast of the fielde, which the Lord God had made: and he [b] said to the woman, Yea, hath God indeed said, yee shall not eate of euery tree of the garden?

2 And the woman sayd vnto the serpent, We eat of the fruite of the trees of the garden.

3 But of the fruite of the tree which is in the mids of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, [c] least ye die.

4 Then * the serpent said to the woman, Ye shall not [d] † die at all.

5 But God doth know that when ye shall eate thereof, your eyes shallbe opened, and ye shal be as gods, [e] knowing good and euill.

6 So the woman (seeing that the tree was good for meat, & that it was pleasant to the eyes, and a tree to be desired, to get knowledge) tooke of the fruit thereof, and did * eat, and gaue also to her husband with her, and he [f] did eat.

7 Then the eyes of them both were opened, and they [g] knew that they were naked, and they sewed figge tree leaues together, and made themselues † breeches.

8 ¶ Afterward they heard the voyce of the Lord God walking in the garden in the ‖ coole of the day, and the man and his wife [h] hid themselues from the presence of the Lord God among the trees of the garden.

9 But the Lord God called to the man, and sayd vnto him, Where art thou?

10 Who said, I heard thy voyce in the garden and was afraid: because I was [i] naked, therefore I hid my selfe.

11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eate?

12 Then the man said, The woman which thou [k] gauest *to be* with mee, she gaue mee of the tree, and I did eate.

13 And the Lord God said to the woman, Why hast thou done this? And the woman said, [l] The serpent beguiled me, and I did eate.

14 ¶ Then the Lord God said to the serpent, [m] Because thou hast done this, thou art cursed aboue all cattell, and aboue euery beast of the field: vpon thy belly shalt thou goe, and [n] dust shalt thou eate all the dayes of thy life.

* Wisd. 2. 24.
a As Satan can change himselfe into an Angel of light, so did hee abuse the wisedome of the serpent to deceiue man.
b God suffered Satan to make the serpent his instrument, and to speake in him.
c In doubting of Gods threatnings shee yeelded to Satan.
* 2. Cor. 11. 3.
d This is Satans chiefest subtiltie, to cause vs not to feare Gods threatnings.
† Ebr. die the death.
e As though hee should say, God doeth not forbid you to eat of the fruit, saue that hee knoweth that if ye should eate thereof, yee should be like to him.
* Eccl. e. 25. 26. 1. Tim. 2. 24.
f Not so much to please his wife, as mooued by ambition at her perswasion.
g They began to feele their misery, but they sought not to God for remedy.
† Ebr. things to gird about them to hide their priuities.
‖ Or, winde.
h The sinfull conscience flieth Gods presence.
i His hypocrisie appeareth in that he hid the cause of his nakednesse, which was the transgression of Gods commandement.
k His wickednesse and lacke of true repentance appeareth in this that he burdeneth God with his fault, because he had giuen him a wife.
l In stead of confessing her sinne, shee increaseth it by accusing the serpent.
m Hee asked the reason of Adam and his wife, because hee would bring them to repentance, but he asked not the serpent, because hee would shew him no mercy.
n As a vile and contemptible beast, Isa. 65. 25.

...fforth ... I will also put enmitie betweene o thee and ... and betweene thy seed and her seede. He shall breake thine p head,& thou shalt q bruise his heele.

16 ¶ Vnto the woman hee said, I will greatly increase thy r sorowes, and thy conceptions. In sorow shalt thou bring forth children, and thy desire *shalbe subiect* to thine husband, and he shall * rule ouer thee.

17 ¶ Also to Adam he said, Because thou hast obeyed the voyce of thy wife, and hast eaten of ỳ tree (whereof I commanded thee, saying, Thou shalt not eat of it) s cursed *is* the earth for thy sake: in sorow shalt thou eate of it all the dayes of thy life.

18 t Thornes also and thistles shall it bring foorth to thee, and thou shalt eat the herbe of the field.

19 In the sweat of thy face shalt thou eat bread till thou returne to the earth: for out of it wast thou taken, because thou art dust, and to dust shalt thou returne.

20 (And the man called his wiues name Heuah, because she was the mother of all liuing.)

21 Vnto Adam also and to his wife did the Lord God u make coates of skinnes, and cloathed them.

22 ¶ And the Lord God said, x Beholde, the man is become as one of vs, to know good and euill. And now least he put foorth his hand, and y take also of the tree of life, and eat, and liue for euer.

23 Therefore the Lord God sent him foorth from the garden of Eden, to till the earth, whence he was taken.

24 Thus he cast out man, and at the East side of the garden of Eden he set the Cherubims, and the blade of a sword shaken, to keepe the way of the tree of life.

... esty meaning ... an, by ... motion and ... the serpent deceiued the woman.
p That is, the power of sinne and death.
q The serpent shall sting ... heeles ... one beginning, wherein we see that nature giueth place to Gods will, forasmuch as the one sort is made to flie about in the ayre, and the other to swimme beneath in the water.
r That is, by the vertue of his word he gaue power to his creatures to ingender.
|| The fift day.
† Ebr. soule of life.
r Chap. 5. 1. and 1. Cor. 11. 7. ... 3. 10.
s God cor... all ... ded the vertues the earth ... to ... not ... all fruits ... th, but ... of the ... of ...
t ... gaue them ... ledge to ... themselues ... tes.
... By this derision ... reproacheth ... dams miserie, ... into hee was ... en by ambition.
... Adam deprived of life, lost also the signe thereof.

CHAP. IV.

1 *The generation of mankinde.* 3 *Kain and Habel offer sacrifice.* 8 *Kain killeth Habel.* 23 *Lamech a tyrant encourageth his fearefull wiues.* 26 *True religion is restored.*

AFterward the man knew Heuah his wife which a conceiued and bare Kain, and said, I haue obtained a man b by the Lord.

2 And againe she brought foorth his brother Habel, and Habel was a keeper of sheepe, and Kain was a tiller of the ground.

3 ¶ And in processe of time it came to passe, that Kain brought an c oblation vnto the Lord of the fruit of the ground.

4 And Habel also himselfe brought of the first fruits of his sheepe, and of the fat of them, and the Lord had respect vnto * Habel, and to his offering.

5 But vnto Kain and to his offering he had no d regard: wherefore Kain was exceeding wroth and his countenance fell downe.

6 Then the Lord said vnto Kain, Why art thou wroth? and why is thy countenance cast downe?

7 If thou doe well, shalt thou not be e accepted? and if thou doest not well, sinne lieth at the f doore: also vnto thee his g desire *shalbe subiect*, and thou shalt rule ouer him.

8 ¶ Then Kain spake vnto Habel his brother. And * when they were in the field, Kain rose vp against Habel his brother, and slew him.

9 Then the Lord sayd vnto Kain, Where is Habel thy brother? Who answered, I cannot tell. h Am I my brothers keeper?

10 Againe he said, What hast thou done? the i voyce of thy brothers blood crieth vnto mee, from the earth.

11 Now therefore thou art cursed k from the earth, which hath opened her mouth to receiue thy brothers blood from thine hand.

12 When thou shalt till the ground, it shall not hencefoorth yeeld vnto thee her strength: a l vagabonde and a runnagate shalt thou be in the earth.

13 Then Kain said to the Lord, m || My punishment is greater then I can beare.

14 Beholde, thou hast cast mee out this day from † the earth, and from thy face shall I be hid, and shall be a vagabond, and a runnagate in the earth, and whosoeuer findeth me shall slay mee.

15 Then the Lord sayd vnto him, Doubtlesse whosoeuer slayeth Kain, hee shall be n punished seuen folde. And the Lord set a o marke vpon Kain, least any man finding him, should kill him.

16 Then Kain went out from the presence of the Lord, and dwelt in the land of Nod toward the East side of Eden.

17 Kain also knew his wife, which conceiued and bare Henoch: and he built a p citie, & called the name of the citie by the name of his sonne, Henoch.

18 And to Henoch was borne Irad, and Irad begate Mehuiael, and Mehuiael begate Methushael, and Methushael begate Lamech.

19 ¶ And Lamech tooke to him q two wiues: the name of the one *was* Adah, and the name of the other Zillah.

20 And Adah bare Iabal, who was the || father of such as dwell in the tents, and of such as haue cattell.

21 And his brothers name *was* Iubal, who was the father of all that play on the harpe and || organs.

22 And Zillah also bare Tubal-kain, who wrought cunningly euery craft of brasse and of yron: and the sister of Tubal-kain *was* Naamah.

23 Then Lamech sayde vnto his wiues, Adah and Zillah, Heare my voyce, yee wiues of Lamech, hearken vnto my speech: r for I would slay a man in my wound, & a yong man in mine hurt.

24 If Kain shall be auenged seuen fold, truely Lamech f seuentie times seuen fold.

25 ¶ And Adam knew his wife againe, and she bare a sonne, and shee called his name Sheth: for God, *said she*, hath appointed me another seed for Habel, because Kain slew him.

26 And to the same Sheth also there was borne a sonne, and he called his name Enosh. Then began men to t call vpon the Name of the Lord.

a Mans nature, the estate of mariage, and Gods blessing were not vtterly abolished through sinne, but the quality of condition ... was changed.
b That is, according to the Lords promise, as Chap. 3. 15. some reade, To the Lord, as reioycing for the sonne which shee had borne, whom shee would offer to the Lord as the first fruites of her birth.
c This declareth that the father instructed his children in the knowledge of God and also how God gaue them sacrifices to signifie their saluation, albeit they were destitute of the sacrament of the tree of life.
* Hebr. 11. 4.
d Because hee was an hypocrite, and offered onely for an outward shewe without sinceritie of heart.
e Both thou and thy sacrifice shalbe acceptable to me.

f Sinne shall still torment thy conscience.
g The dignitie of the first borne is giuen to Kain ouer Habel.
* Wisd. 10. 3. matt. 23. 35. 1. Iohn. 3. 11. iude. 11.
h This is the nature of the reprobate when they are reprooued of their hypocrisie, euen to neglect God and despight him.
i God reuengeth the wrongs of his Saints, though none complaine: for the iniquitie it selfe crieth for vengeance.
k The earth shall be a witnesse against thee, which mercifully receiued that blood which thou most cruelly sheddest.
l Thou shalt neuer haue rest: for thine heart shall be in continuall feare and care.
m Hee burdeneth God as a cruell iudge, because hee did punish him so sharpely.
|| Or, my sinne is greater then can be pardoned.
† Ebr. from off the face of.
n Not for the loue hee bare to Kain, but to suppresse murther.
o Which was some visible signe of Gods iudgement, that others should feare thereby.
p Thinking thereby to be sure, and to have lesse occasion to feare Gods iudgements against him.
q The lawfull institution of mariage, which is, that two should be one flesh, was first corrupt in the house of Kain by Lamech.
|| Or, first inuenter.
|| Or, flutes, and pipes.
r His wiues seeing that all men hated him for his crueltie, were afraid, therefore he braggeth that there is none so lustie that were able to resist, although hee were already wounded.

f He mocked at Gods sufferance in Kain, iesting as though God would suffer none to punish him, and yet giue him licence to murther others.
t In these dayes God began to moove the hearts of the godly to restore religion, which a long time by the wicked had beene suppressed.

CHAP. V.

The genealogie. 5 The age and death of Adam. 6 His succession vnto Noah and his children. 20 Henoch was taken away.

|| Or, rehearsall of the stocke.

THis is the || booke of the generations of Adam. In the day that God created Adam, in the [a] likenesse of God made he him.

a Reade chap. 1.26

2 Male and female created he them, and blessed them, and called their name [b] Adam in the day that they were created.

b By giuing them both one name, he noteth the inseparable coniunction of man and wife.

3 ¶ Now Adam liued an hundreth and thirtie yeeres, and begate a childe in his owne [c] likenesse after his image, and called his name Sheth.

c Aswell concerning his creation, as his corruption.

* 1.Chron. 1, 1.

4 * And the dayes of Adam, after he had begotten Sheth, were eight hundreth yeeres, and he begate sonnes and daughters.
5 So all the dayes that Adam liued, were nine hundreth and thirtie yeeres, and he died.
6 And [d] Sheth liued an hundreth and fiue yeeres, and begate Enosh.

d He prooueth Adams generation by them which came of Sheth, to shew which is the true Church, and also what care God had ouer the same from the beginning, in that he continued euer his graces toward it by a continuall succession.

7 And Sheth liued after he begate Enosh, eight hundreth and seuen yeeres, and begat soones and daughters.
8 So all the dayes of Sheth were [e] nine hundreth and twelue yeeres: and he died.

e The chiefe cause of long life in the first age, was the multiplication of mankinde, that according to Gods commandement at the beginning, the world might be increased with people, which might vniuersally prayse him.

9 ¶ Also Enosh liued ninetie yeeres, and begate Kenan.
10 And Enosh liued, after hee begate Kenan, eight hundreth and fifteene yeeres, and begate sonnes and daughters.
11 So all the dayes of Enosh were nine hundreth and fiue yeeres: and he died.
12 ¶ Likewise Kenan liued seuentie yeeres, and begate Mahalaleel.
13 And Kenan liued, after hee begate Mahalaleel, eight hundreth and fourtie yeeres, and begate sonnes and daughters.
14 So all the dayes of Kenan were nine hundreth and ten yeeres: and he died.
15 ¶ Mahalaleel also liued sixtie and fiue yeeres, and begate Iered.
16 Also Mahalaleel liued, after he begate Iered, eight hundreth and thirtie yeeres, and begate sonnes and daughters.
17 So all the dayes of Mahalaleel were eight hundreth ninetie and fiue yeeres: and he died.
18 ¶ And Iered liued an hundreth sixtie and two yeeres, and begate Henoch.
19 Then Iered liued, after he begate Henoch, eight hundreth yeeres, and begate sonnes and daughters.
20 So all the dayes of Iered were nine hundreth sixtie and two yeeres: and he died.
21 ¶ * Also Henoch liued sixtie and fiue yeeres, and begate Methushelah.

* Ecclus.44.16. Hebr.11.5.

22 And Henoch [f] walked with God, after he begate Methushelah, three hundreth yeeres, and begate sonnes and daughters.

f That is, he led an vpright and godly life.

23 So all the dayes of Henoch were three hundreth sixtie and fiue yeeres.
24 And Henoch walked with God, and he was no more *seene*: for [g] God tooke him away.

g To shew that there was a better life prepared, and to be a testimony of the immortalitie of soules and bodies. As to enquire were he became, is meere curiositie.

25 Methushelah also liued an hundreth eightie and seuen yeeres, and begate Lamech.
26 And Methushelah liued, after hee begate Lamech, seuen hundreth eightie and two yeeres, and begate sonnes and daughters.
27 So all the dayes of Methushelah were nine hundreth sixtie and nine yeeres, and hee died.
28 ¶ Then Lamech liued an hundreth eightie and two yeeres, and begate a sonne,
29 And called his name, Noah, saying, This same shall [h] comfort vs concerning our worke and sorow of our hands, as touching the earth, which the Lord hath cursed.

h Lamech hauing respect to the promise, Chap. 3.15, and desired to see the deliuerer which should be sent, and yet saw but a figure thereof, he also spake this by the spirit of prophecie, because Noah deliuered the Church and preserued it by his obedience.

30 And Lamech liued, after he begate Noah, fiue hundreth ninetie and fiue yeeres, and begate sonnes and daughters.
31 So all the dayes of Lamech were seuen hundreth seuenty and seuen yeeres: and he died.
32 And Noah was fiue hundreth yeere olde. And Noah begate Shem, Ham, and Iapheth.

CHAP. VI.

3 God threatneth to bring the flood. 5 Man is altogether corrupt. 6 God repenteth that he made him 18 Noah and his are preserued in the Arke, which he was commanded to make.

SO when men began to be multiplied vpon the earth, and there were daughters borne vnto them.
2 Then the [a] sonnes of God saw the daughters [b] of men that they were [c] faire, and they tooke them wiues of all that they || liked.

a The children of the godly, which began to degenerate.

b Those that came of wicked parents, as of Kain.

c Hauing more respect to their beautie and to worldly considerations, then to their maners and godlinesse.

|| Or, had chosen.

3 Therefore the Lord sayd, My spirit shall not alway [d] striue with man, because hee is but flesh, and his dayes shall be an [e] hundreth and twenty yeeres.

d Because man could not be wonne by Gods lenitie and long sufferance whereby he stroue to ouercome him, he would no longer stay his vengeance.

e Which terme God gaue man to repent before he would destroy the earth, 1.Pet 3.20.

4 There were || giants in the earth in those dayes: yea, and after that the sonnes of God came vnto the daughters of men, and they had borne them children, these were mighty men, which in old time were men of [f] renowme.

|| Or, tyrants.

f Which vsurped authoritie ouer others, and did degenerate from that simplicitie, wherein their fathers liued.

5 ¶ When the Lord saw that the wickednes of man was great in the earth, and all the imaginations of the thoughts of his * heart *were* onely euill † continually.

* Chap 8.21.matt. 15.19.

† Ebr. euery day.

6 Then it [g] repented the Lord, that hee had made man in the earth, and hee was sory in his heart.

g God doth neuer repent, but he speaketh after our capacitie, because he did destroy him, and in that as it were did disauow him to be his creature.

7 Therefore the Lord sayd, I will destroy from the earth the man, whom I haue created, from man [h] to beast, to the creeping thing, and to the foule of the heauen: for I repent that I haue made them.

h God declareth how much he detesteth sinne, seeing the punishment thereof extendeth to the bruit beasts.

8 But Noah [i] found grace in the eyes of the Lord.

i God was mercifull vnto him.

9 ¶ These are || the generations of Noah: Noah was a iust and vpright man in his time: *and* Noah walked with God.
10 And Noah begat three sonnes, Shem, Ham, and Iapheth.
11 The earth also was corrupt before God: for the earth was filled with [k] cruelty.
12 Then God looked vpon the earth, and behold, it was corrupt: for all flesh had corrupted his way vpon the earth.
13 And God sayd vnto Noah, || An end of all flesh is come before me: for the earth is filled with || crueltie † through them: and behold, I will destroy them with the earth.
14 ¶ Make thee an Arke of † pine trees: thou shalt make † cabines in the Arke, and shalt pitch it within and without with pitch.
15 And || thus shalt thou make it: The length of the Arke shall be three hundreth cubites, the breadth of it fiftie cubites, and the height of it

|| Or, historie. k Meaning, that all were giuen to the contempt of God, and oppression of their neighbours. || Or, I will destroy mankind. || Or, oppression and wickednesse. † Ebr. from the face of them. † Ebr. Gopher. † Ebr. nests. || Or, of this measure.

thirtie cubites.

16 A windowe shalt thou make in the Arke, and in a cubite shalt thou finish it aboue, and the doore of the Arke shalt thou set in the side thereof: thou shalt make it with the l low, second, and third *roome*.

l That is, of three heights, as appeareth in the figure.

17 And I, behold, I will bring a flood of waters vpon the earth to destroy all flesh, wherein is the breath of life vnder the heauen: all that is in the earth shall perish.

18 But with thee will I m establish my couenant, and thou shalt goe into the Arke, thou, and thy sonnes, and thy wife, and thy sonnes wiues with thee.

m To the intent that in this great enterprise and mockings of the whole world, thou mayest be confirmed, that thy faith faile not.

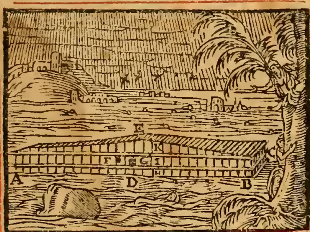
19 And of euery liuing thing of all flesh two of euery sort shalt thou cause to come into the Arke, to keepe *them* aliue with thee: they shallbe male and female.

20 Of the foules after their kinde, and of the cattell after their kind, of euery creeping thing of the earth after his kinde, two of euery sort shall come vnto thee, that thou mayest keepe *them* aliue.

21 And take thou with thee of all meate that is eaten: and thou shalt gather it to thee, that it may be meat for thee and for them.

22 * Noah therefore did according vnto all that God commanded him: *euen* n so did he.

* Hebr. 11,7.
n That is, he obeyed Gods commandement in all points without adding or diminishing.



A B The length three hundreth cubites. B C The breadth fiftie. D E The heigth thirtie. F The window a cubite long. G The doore. H I K The three heights.

CHAP. VII.

1 *Noah and his enter into the Arke.* 20 *The flood destroyeth all the rest vpon the earth.*

And the Lord said vnto Noah, Enter thou and all thine house into the Arke: for thee haue I seene * a righteous before me in this ‖ age.

* 1. Pet 2,5.
a In respect of the rest of the world, and because he had a desire to liue God and vprightly.
‖ Or, generation.

2 Of euery b cleane beast thou shalt take to thee by seuens, the male and his female: but of vncleane beasts by couples, the male and his female.

b Which might be offered in sacrifice, whereof sixe were for bread, and the seuenth for sacrifice.

3 Of the foules also of the heauen by seuens, male and female, to keepe seede aliue vpon the whole earth.

4 For seuen dayes hence will I cause it raine vpon the earth fourtie dayes, and fourtie nights, and all the substance that I haue made, will I destroy from off the earth.

5 * Noah therefore did according to all that the Lord commanded him.

* Mat. 24.37. luke 17.26. 1 pet 3.20.

6 And Noah *was* sixe hundreth yeeres olde, when the flood of waters was vpon the earth.

7 ¶ So Noah entred and his sonnes, and his wife, and his sonnes wiues with him into the Arke, because of the waters of the flood.

8 Of the cleane beasts, and of the vncleane beasts, and of the foules, and of all that creepeth vpon the earth,

9 There c came two *and* two vnto Noah into the Arke, male and female, as God had commanded Noah.

c God [caused] them to present themselues to Noah, as they did before to Adam, when he gaue them names, Chap. 2. 19.

10 And so after seuen dayes, the waters of the flood were vpon the earth.

11 ¶ In the sixe hundreth yeere of Noahs life, in the d second moneth, the seuenteenth day of the moneth, in the same day were all the e fountaines of the great deepe broken vp, and the windowes of heauen were opened.

d Which was about the beginning of May, when all things did most flourish.
e Both the water in the earth did ouerflow, and also the clouds powred downe.

12 And the raine was vpon the earth fourtie dayes and fourtie nights.

13 In the selfe same day entred Noah with Shem, and Ham, and Iapheth, the sonnes of Noah, and Noahs wife, and the three wiues of his sonnes with them into the Arke.

14 They and euery beast after his kinde, and all cattel after their kinde, and euery thing that creepeth and mooueth vpon the earth after his kinde, and euery foule after his kinde, *euen* euery bird of euery feather.

15 For they came to Noah into the Arke, two *and* two, f of all flesh wherein is the breath of life.

f Euery liuing thing that God would haue to be preserued on earth, came into the Arke to Noah.

16 And they entring in, came male and female of all flesh, as God had commanded him: and the Lord g ‖ shut him in.

g So that Gods secret power defended him against the rage of the mightie waters.
‖ Or, *shut it vpon him.*

17 Then the flood was fourty dayes vpon the earth, and the waters were increased, and bare vp the Arke, which was lift vp aboue the earth.

18 The waters also waxed strong, and were increased exceedingly vpon the earth, and the Arke went vpon the waters.

19 The waters † preuailed so exceedingly vpon the earth, that all the high mountaines, that are vnder the whole heauen, were couered.

† Ebr. *waxed very mightie.*

20 Fifteene cubits vpward did the waters preuaile, when the mountaines were couered.

21 * Then all flesh perished that mooued vpon the earth, both foule and cattell and beast, and euery thing that creepeth and mooueth vpon the earth, and euery man.

* Wisd. 10.4. ecclus. 39,27,28.

22 Euery thing in whose nostrels the spirit of life did breathe, whatsoeuer they were in the dry land, they died.

23 So h hee destroyed euery thing that was vpon the earth, from man to beast, to the creeping thing, and to the foule of the heauen: they were euen destroyed from the earth. And Noah onely i remained, and they that were with him in the Arke.

h That is, God.
i Learne what it is to obey God only, and to forsake the multitude, 1. Pet. 3. 20.

24 And the waters preuailed vpon the earth an hundreth and fiftie dayes.

CHAP. VIII.

13 *The flood ceaseth.* 16 *Noah is commanded to come forth of the Arke with his.* 20 *Hee sacrificeth to the Lord.* 22 *God promiseth that all things should continue in their first order.*

Now God a remembred Noah and b euery beast, and all the cattell that was with him in the Arke: therefore God made a wind to passe vpon the earth, and the waters ceased.

a Not that God forgetteth his at any time, but when he sendeth succour then he sheweth that he remembreth them.
b If God remember euery brute beast, what ought to be the assurance of his children?

2 The fountaines also of the deepe and the windowes of heauen were stopped, and the raine from heauen was restrained.

3 And the waters returned from aboue the earth, going and returning: and after the end of the hundreth and fiftieth day the waters abated.

4 And in the c seuenth moneth, in the seuenteenth day of the moneth, the Arke ‖ rested vpon the mountaines of ‖ Ararat,

c Which contained part of September, and part of October.
‖ Or, *stayed.*
‖ Or, *Armenia.*

5 And

d Which was the moneth of December.

† Ebr. at the end of fourtie dayes.

‖ The rauen is sent foorth and returneth.
‖ He sendeth the doue.

e It is like that the rauen did flie to and fro, resting on the Arke, but came not into it, as the doue that was taken in.
‖ Or, bill.
f Which was a signe that the waters were much diminished: for the oliues grow not on the high mountaines.
g Called in Ebrew Abib, conteining part of March and part of Aprill.

h Noah declareth his obedience, in that he would not depart out of the Arke without Gods expresse commandement, as he did not enter in without the same: the Arke being a figure of the Church, wherein nothing must be done without the word of God.
* Chap. 1. 22. and 9, 1.
i For sacrifices which were as an exercise of their faith, whereby they vsed to giue thanks to God for his benefits.
‖ Or, a sweet sauour.
k That is, thereby he sheweth himselfe appeased and his anger to rest.
* Chap. 6. 5. mat. 15, 12.
l The order of nature destroyed by the flood, is restored by Gods promise.

a God increased them with fruit, and declared vnto them his counsell as touching the replenishing of the earth.

5 And the waters were going and decreasing
vntill the d tenth moneth: in the tenth moneth,
and in the first day of the moneth, were the tops
of the mountaines seene.
6 ¶ So † after fourtie dayes, Noah opened
the window of the Arke which he had made,
7 And sent foorth a ‖ rauen, which went out,
going forth and returning, vntill the waters were
dried vp vpon the earth.
8 Againe he sent a ‖ doue from him, that hee
might see if the waters were diminished from off
the earth.
9 But the doue found no rest for the sole of
her foot: therefore shee returned vnto him into
the Arke (for the waters *were* vpon the whole
earth) and he e put foorth his hand, and receiued
her, and tooke her to him into the Arke.
10 And hee abode yet other seuen dayes, and
againe he sent forth the doue out of the Arke.
11 And the doue came to him in the euening,
and lo in her ‖ mouth *was* an f oliue leafe that
she had pluckt: whereby Noah knew that the
waters were abated from off the earth.
12 Notwithstanding, he waited yet other seuen
dayes, and sent foorth the doue, which returned
not againe vnto him any more.
13 ¶ And in the sixe hundred and one yeere,
in the first *day* of the g first moneth, the waters
were dried vp from off the earth: and Noah remoued
the couering of the Arke, and looked, and
behold, the vpper part of the ground was drie.
14 And in the second moneth, in the seuen and
twentieth day of the moneth, was the earth drie.
15 ¶ Then God spake to Noah, saying,
16 h Goe forth of the Arke, thou, and thy wife,
and thy sonnes. and thy sonnes wiues with thee.
17 Bring foorth with thee euery beast that is
with thee, of all flesh, *both* foule and cattell, and
euery thing that creepeth and mooueth vpon the
earth, that they may breede aboundantly in the
earth * and bring foort fruit and increase vpon
the earth.
18 So Noah came foorth, and his sonnes, and
his wife, and his sonnes wiues with him.
19 Euery beast, euery creeping thing, and
euery foule, all that mooueth vpon the earth,
after their kindes, went out of the Arke.
20 ¶ Then Noah i built an altar to the Lord,
and tooke of euery cleane beast, and of euery
cleane foule, and offered burnt offerings vpon
the altar.
21 And the Lord smelled a ‖ k sauour of rest,
and the Lord said in his heart, I will henceforth
curse the ground no more for mans cause: for
the imagination of mans heart *is* euill, *euen* from
his youth: neither will I smite any more all
things liuing as I haue done.
22 Heareafter l seed time and haruest, and cold
and heat, and Summer and Winter, and day and
night shall not cease, so long as the earth remaineth.

CHAP. IX

1 The confirmation of mariage. 2 Mans authoritie ouer all creatures. 3 Permission of meats. 6 The power of the sword. 14 The rainebow is the signe of Gods promise. 21 Noah is drunken, and mocked of his sonne, whom he curseth. 29 The age and death of Noah.

AND God a blessed Noah and his sonnes, and
said to them. * Bring foorth fruit, and multiply,
and replenish the earth.

2 Also the b feare of you, and the dread of
you shalbe vpon euery beast of the earth, and vpon
euery foule of the heauen, vpon all that mooueth
on the earth, and vpon all the fishes of the
sea: into your hand are they deliuered.
3 Euery c thing that mooueth and liueth, shall
be meat for you: as the * greene herbe, haue I
giuen you all things.
4 * d But flesh with the life thereof, I *meane*,
with the blood thereof, shall ye not eat.
5 e For surely I will require your blood,
wherein your liues *are*: at the hands of euery
beast will I require it: and at the hande of man,
euen at the hande of a mans ‖ brother will I require
the life of man.
6 Who so * sheddeth mans blood, f by man
shall his blood be shed: * for in the g image of
God hath he made man.
7 But bring ye forth fruit and multiply: grow
plentifully in the earth, and increase therein.
8 ¶ God spake also to Noah and to his sonnes
with him, saying,
9 Beholde, I, euen I establish my h couenant
with you, and with your i seed after you.
10 And with euery liuing creature that is with
you, with the foule, with the cattell, and with
euery beast of the earth with you, from all that
go out of the Arke, vnto euery beast of the earth.
11 * And my couenant will I establish with
you, that from hencefoorth all flesh shall not
be rooted out by the waters of the flood, neither
shall there be a flood to destroy the earth
any more.
12 Then God said, This is the token of the
couenant which I make betweene mee and you,
and betweene euery liuing thing that is with
you vnto perpetuall generations.
13 I haue set my k bowe in the cloude, and it
shalbe for a signe of the couenant betweene mee
and the earth.
14 And when * I shall couer the earth with a
cloud, and the bowe shall be seene in the cloud.
15 Then will I remember my l couenant which
is betweene me and you, and betweene euery liuing
thing in all flesh, and there shall be no more
waters of a flood to destroy all flesh.
16 Therefore the bow shall be in the clowde,
that I may see it, and remember the euerlasting
couenant betweene God and euery liuing thing,
in all flesh that is vpon the earth.
17 God said yet to Noah, m This is the signe
of the couenant, which I haue established betweene
me and all flesh that is vpon the earth.
18 ¶ Now the sonnes of Noah going forth of
the Arke, were Shem and Ham and Iapheth. And
Ham is the father of Canaan.
19 These are the three sonnes of Noah, and of
them was the whole earth n ouerspread.
20 ‖ Noah also began *to be* an husbandman,
and planted a vineyard.
21 And hee drunke of the wine, and was
o drunken, and was vncouered in the middes of
his tent.
22 And when Ham the father of p Canaan
saw the nakednesse of his father, q hee tolde his
two brethren without.
23 Then tooke Shem and Iapheth a garment
and put it vpon both their shoulders, and went
backeward, and couered the nakednesse of their

b By the vertue of this commandement beasts rage not so much against man as they would, yea, and many serue to his vse thereby.
c By this permission man may with a good conscientie vse the creatures of God for his necessity.
* Chap. 1. 19
* Leuit. 17, 14.
d That is, liuing creatures, and the flesh of beasts that are strangled: and hereby all crueltie is forbidden.
e That is, I will take vengeance for your blood.
‖ Or, neighbour.
* Mat 26, 52. reuel. 13, 10.
f Not onely by the magistrate, but oft times God raiseth vp one murtherer to kill another.
* Chap. 1, 27.
g Therefore to kill man is to deface Gods image, and so iniury is not onely done to man, but also to God.
h To assure you that the world shalbe no more destroyed by a flood.
i The children which are not yet borne, are comprehended in Gods couenant made with their fathers.
Isa. 54, 9.
k Hereby we see that signes or sacraments ought not to be separate from the word.
* Ecclus. 43. 11, 12.
l When men shall see my bowe in the heauen, they shall know that I haue not forgotten my couenant with them.
m God doeth repeat this the oftener, to confirme Noahs faith so much the more.
n This declareth what was the vertue of Gods blessing, when hee said, increase and bring foorth, Chap. 1, 28
‖ Or, Noah began againe.
o This is set before our eyes to shew what an horrible thing drunkennes is.

p Of whom came the Cananites that wicked nation, who were also cursed of God. q In derision and contempt of his father.

* Chap. 2. 28. and 8. 17.

father with their faces backward : so they sawe
not their fathers nakednesse.
24 Then Noah awoke from his wine, and
knew what his yonger sonne had done vnto
him.
25 And said, [r] Cursed *be* Canaan : a [f] seruant
of seruants shall he be vnto his brethren.
26 He said moreouer, Blessed *be* the Lord God
of Shem, and let Canaan be his || seruant.
27 God || [t] perswade Iapheth, that hee may
dwell in the tents of Shem, and let Canaan be
his seruant.
28 ¶ And Noah liued after the flood three
hundreth and fiftie yeeres.
29 So all the dayes of Noah were nine hun-
dreth and fiftie yeeres : and he died.

CHAP. X.

1 The increase of mankind by Noah and his sonnes. 10 The beginning of cities, countreys and nations.

NOw these are the [a] generations of the sonnes
of Noah, Shem, Ham, and Iapheth : vnto
whom sonnes were borne after the flood.
2 The sonnes of Iapheth *vvere* Gomer, and
Magog, and [b] Madai, and Iauan, and Tubal, and
Meshech and Tiras.
3 And the sonnes of Gomer, Ashkenaz, and
Riphath, and Togarmah.
4 Also the sonnes of Iauan, Elishah and Tar-
shish, Kittim, and Dodanim.
5 Of these were the [c] yles of the Gentiles di-
uided in their lands, euery man after his tongue,
and after their families in their nations.
6 ¶ Moreouer, the sonnes of Ham *vvere* [d] Cush,
and Mizzarim, and Put, and Canaan.
7 And the sonnes of Cush, Seba, and Haui-
lah, and Sabtah, and Raamah, and Sabtecha : also
the sonnes of Raamah *vvere* Sheba and Dedan.
8 And Cush begate Nimrod, who began to
be [e] mightie in the earth.
9 He was a mightie hunter before the Lord.
Wherefore it is said, [f] As Nimrod the mightie
hunter before the Lord.
10 And the beginning of his kingdome was
Babel and Erech, and Accad, and Calneh, in the
land of [g] Shinar.
11 Out of that land came Asshur, and builded
Nineueh and the || citie Rehoboth, and Calah :
12 Resen also betweene Nineueh and Calah:
this is a great citie.
13 And Mizraim begate [h] Ludim : and Ana-
mim, and Lehabim, and Naphtuhim.
14 Pathrusim also, and Casluhim (out of whom
came the Philistims) and || Caphtorims.
15 Also Canaan begate Zidon his first borne,
and Heth,
16 And Iebusi, and Emori, and Girgashi,
17 And Heui, and Arki, and Sini,
18 And Aruadi, and Zemarie, and Hamathi :
and afterward were the families of the Canaa-
nites spread abroad.
19 Then the border of the Canaanites was
from Zidon, as thou commest to Gerar vntill Az-
zah, and as thou goest vnto Sodom and Gomo-
rah, and Admah, and Zeboiim, euen vnto Lasha.
20 These are the sonnes of Ham according to
their families, according to their tongues in
their countreys, *and* in their nations.
21 ¶ Vnto [i] Shem also the father of all the

... pronounceth as a Prophet the curse of God against all them that honour not their parents: for Ham and his posteritie were accursed.

f That is, a most vile slaue.

|| Or, their.

|| *Or, inlarge, or cause to returne.*

t He declareth that the Gentiles, which came of Iapheth, and were separated from the Church, should be ioyned to the same by the perswasion of Gods Spirit, and preaching of the Gospel.

a These generations are here receiued, partly to declare the marueilous increase in so small a time, and also to set forth their great forgetfulnesse of Gods grace towards their fathers.

b Of Madai and Iauan came the Medes and Greekes.

c The Iewes so call all countreyes which are separated from them by sea, as Grecia, Italie, &c. which were giuen to the children of Iapheth, of whom came the Gentiles.

d Of Cush and Mizraim came the Ethiopians and Egyptians.

e Meaning, a cruell oppressor and tyrant. His tyrannie came into a prouerbe as hated both of God and man : for he passed not to commit crueltie euen in Gods presence.

g For there was another citie in Egypt, called also Babel.

|| *Or, the streetes of the citie.*

h Of Lud came the Lydians.

|| *Or, the Cappadocians.*

i In his stocke the Church was preserued : therefore Moses leaueth off speaking of Iapheth and Ham, and intreateth of Shem more at large.

sonnes of [k] Eber, and elder brother of Iapheth
were children borne.
22 * The sonnes of Shem *vvere* Elam and As-
shur, and Arpachshad, and Lud, and Aram.
23 And the sonnes of Aram, Vz, and Hul, and
Gether, and Mash.
24 Also Arpachshad begate Shelah, and She-
lah begate Eber.
25 Vnto Eber also were borne two sonnes:
the name of the one *vvas* Peleg: for in his dayes
was the earth [l] diuided : and his brothers name
vvas Ioktan.
26 Then Ioktan begate Almodad, and She-
leph, and Hazarmaueth and Ierah,
27 And Hadoram, and Vzal, and Diklah,
28 And Obal, and Abimael, and Sheba,
29 And Ophir, and Hauilah, and Iobab : all
these *vvere* the sonnes of Ioktan.
30 And their dwelling was from Mesha, as
thou goest vp to Sephar, a mount of the East.
31 These are the sonnes of Shem, according to
their families, according to their tongues in
their countreys and nations
32 These are the families of the sonnes of No-
ah, after their generations among their people:
& || out of these were the nations diuided in the
earth after the flood.

CHAP. XI.

6 The building of Babel was the cause of the confusion of tongues. 10 The age and generation of Shem vnto Abram. 31 Abrams departure from Vr with his father Terah, Sarai and Lot. 32 The age and death of Terah.

THen the whole earth was of one * language
and one speech.
2 And [a] as [b] they went from the [c] East, they
found a plaine in the land of [d] Shinar, and there
they abode.
3 And they said one to another, Come, let vs
make bricke and burne it in the fire, so they had
bricke for stone, and slime had they in stead of
morter.
4 Also they said, Goe to, let vs [e] builde vs a
citie and a tower, whose top *may reach* vnto the
heauen, that wee may get vs a name, least wee be
scattered vpon the whole earth.
5 But the Lord [f] came downe, to see the
citie and tower which the sonnes of men buil-
ded.
6 And the Lord said, [g] Behold, the people *is*
one, and they all haue one language, and this
they begin to doe, neither can they now be stop-
ped from whatsoeuer they haue imagined to doe.
7 Come on, [h] let vs goe downe, and [i] there
confound their language, that euery one perceiue
not anothers speach.
8 So the Lord scattered them from thence
vpon all the earth, and they left off to build the
citie.
9 Therefore the name of it was called || Ba-
bel, because the Lord did there confound the
language of all the earth : from thence then did
the Lord scatter them vpon all the earth.
10 ¶ These are the generations [k] of Shem:
Shem *vvas* an hundred yeere olde, and begate Ar-
pachshad two yeere after the flood:

k Of whom came the Ebrewes or Iewes.

* *1. Chron. 1, 17.*

l This deuision came by the diuersitie of languages, as appeareth, Chap. 11, 9.

|| *Or, of these came diuers nations.*

* *Wisd. 10, 5.*

a In the yeere an hundreth and thirty after the flood.

b To wit, Nimrod and his company.

c That is, from Armenia where the Arke stayed.

d Which was afterward called Caldea.

e They were mooued with pride and ambition, thinking to preferre their owne glory to Gods honour.

f Meaning, that he declared by effect, that hee knew their wicked enterprise : for Gods power is euerywhere, and doth neither ascend nor descend.

g God speaketh this in derision, because of their foolish perswasion and enterprise.

h He speaketh as though he tooke counsell with his owne wisedome and power: to wit, with the Sonne and holy Ghost: signifying the greatnesse and certaintie of the punishment.

i By this great plague of the confusion of tongues appeareth Gods horrible iudgement against mans pride and vaine glory.

|| *Or, confusion.* * *1. Chron. 1, 17.*

k He returneth to the genealogie of Shem, to come to the historie of Abram, wherein the Church of God is described, which is Moses principall purpose.

11 And

11 And Shem liued after hee begate Arpachshad fiue hundreth yeeres, and begate sonnes and daughters.

12 Also Arpachshad liued fiue & thirty yeeres, and begate Shelah.

13 And Arpachshad liued after he begate Shelah, foure hundreth and three yeeres, and begate sonnes and daughters.

14 And Shelah liued thirty yeeres, and begate Eber.

15 So Shelah liued after he begate Eber foure hundreth and three yeeres, and begate sonnes and daughters.

16 Likewise Eber liued foure and thirty yeeres, and begate Peleg.

17 So Eber liued after he begate Peleg foure hundreth and thirty yeeres, and begate sonnes and daughters.

18 And Peleg liued thirty yeeres, and begate Reu.

19 * And Peleg liued after he begate Reu two hundreth and nine yeeres, and begate sonnes and daughters.

20 Also Reu liued two and thirty yeeres, and begate Serug.

21 So Reu liued after he begate Serug two hundreth and seuen yeeres, and begate sonnes and daughters.

22 Moreouer Serug liued thirty yeeres, and begate Nahor.

23 And Serug liued after he begat Nahor two hundreth yeeres, and begate sonnes and daughters.

24 And Nahor liued nine and twentie yeeres, and begate Terah.

25 So Nahor liued after he begate Terah, an hundreth and nineteene yeeres, and begate sonnes and daughters.

26 *So Terah liued seuenty yeeres, and begate Abram, Nahor, and Haran.

27 ¶ Now these are the generations of Terah: Terah begate [l] Abram, Nahor, and Haran: and Haran begate Lot.

28 Then Haran died before Terah his father in the land of his natiuitie, in Ur of † the Chaldees.

29 So Abram and Nahor tooke them wiues: The name of Abrams wife *was* Sarai, and the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, and the father of [m] Iscah.

30 But Sarai was barren, *and* had no childe.

31 Then [n] Terah tooke Abram his sonne, and Lot the sonne of Haran his sonnes sonne, and Sarai his daughter in law, his sonne Abrams wife: and they departed together from Ur of the Chaldees, to * goe into the land of Canaan, and they came to [o] Haran, and dwelt there.

32 So the dayes of Terah were two hundreth and fiue yeeres, and Terah died in Haran.

CHAP. XII.

1 Abram by Gods commandement goeth to Canaan. 3 Christ is promised. 7 Abram buildeth Altars for exercise and declaration of his faith among the infidels. 10 Because of the dearth he goeth into Egypt. 15 Pharaoh taketh his wife, and is punished.

FOr the Lord had sayd vnto Abram, * [a] Get thee out of thy country, and from thy kinred, and from thy fathers house vnto [b] the land that I will shew thee.

2 And I will make of thee a great nation, and will blesse thee, and make thy name great, and thou shalt be [c] a blessing.

3 I will also blesse them that blesse thee, and curse them that curse thee, and in thee shall all families of the earth be blessed.

4 So Abram departed, euen as the Lord spake vnto him, and Lot went with him, (and Abram was seuenty and fiue yeeres olde, when he departed out of Haran)

5 Then Abram tooke Sarai his wife, and Lot his brothers sonne, and all their substance that they possessed, and the [d] soules that they had gotten in Haran, and they departed to goe to the land of Canaan, and to the land of Canaan they came.

6 ¶ So Abram [e] passed through the land vnto the place of Shechem, & vnto the ‖ plaine of Moreh (and the [f] Canaanite *was* then in the land)

7 And the Lord appeared vnto Abram, and said, Unto thy seede will I giue this land. And there builded he [g] an altar vnto the Lord, which appeared vnto him.

8 Afterward remoouing [h] thence vnto a mountaine Eastward from Beth-el, he pitched his tent hauing Beth-el on the West side, and Haai on the East, and there he built an [i] altar vnto the Lord, and called on the Name of the Lord.

9 [k] Againe Abram went foorth going and iourneying toward the South.

10 ¶ Then there came a [l] famine in the land: therefore Abram went downe into Egypt to soiourne there: for there was a great famine in the land.

11 And when hee drew neere to enter into Egypt, he said to Sarai his wife, Behold now, I know that thou art a faire woman to looke vpon:

12 Therefore it will come to passe that when the Egyptians see thee, they will say, She is his wife: so will they kill me, but they will keepe thee aliue.

13 Say, I pray thee, that thou art my [m] sister, that I may fare well for thy sake, and that my † life may be preserued by thee.

14 ¶ Now when Abram was come into Egypt, the Egyptians beheld the woman: for she was very faire.

15 And the Princes of Pharaoh saw her, and commended her vnto Pharaoh: so the woman was [n] taken into Pharaohs house:

16 Who intreated Abram well for her sake, and he had sheepe, and beeues, and hee asses, and men seruants, and maide seruants, and shee asses, and camels.

17 But the Lord [o] plagued Pharaoh and his house with great plagues, because of Sarai Abrams wife.

18 Then Pharaoh called Abram, and sayd, Why hast thou done this vnto mee? Wherefore diddest thou not tell me, that she was thy wife?

19 Why saydest thou, She is my sister, that I should take her to be my wife? Now therefore behold thy wife, take *her* and goe thy way.

20 And Pharaoh gaue men [p] commandement concerning him: and they conueyed him forth and his wife, and all that he had.

p To the intent that none should hurt him either in his person or goods.

CHAP. XIII.

1 Abram departeth out of Egypt. 4 Hee calleth vpon the Name of the Lord. 11 Lot departeth from him. 13 Th[...]

* 1.Chron. 1,25.

* 1.Chron. 1,26. Iosh. 24,2.

l He maketh mention first of Abram, not because he was the firstborne, but for the historie which properly appertaineth vnto him. Also Abram at the confusion of tongues, was 48. yeeres old, for in the destruction of Sodom, he was 99. And it was destroyed 52 yeeres after the confusion of tongues.

† Ebr. Casdim.

m Some thinke that this Iscah was Sarai.

n Albeit the oracle of God came to Abram, yet the honour is giuen to Terah, because he was the father.

* Iosh. 24.2. nehe. 9.7. iudeth. 5.7. acts. 7,4.

o Which was a citie of Mesopotamia.

* Acts 7.3.

a From the flood to this time were foure hundreth twenty and three yeeres. b In appointing him no certaine place, he prooueth so much more his faith and obedience.

c The world shall recouer by thy seede, which is Christ, the blessing which they lost in Adam.

d Meaning, as well seruants as cattell.

e He wandred to and fro in the land before he could finde a setling place: thus God exerciseth the faith of his children.

‖ Or, oke groue.

f Which was a cruell and rebellious nation, by whom God kept his in continuall exercise.

g It was not ynough for him to worship God in his heart, but it was expedient to declare by outward profession his faith before men, whereof the altar was a signe.

h Because of the troubles that he had among that wicked people.

i And so serued the true God, and renounced all idolatrie.

k Thus the children of God may looke for no rest in this world, but must waite for the heauenly rest and quietnesse.

l This was a new triall of Abrams faith: whereby w[e] see that the ende of one affliction is the beginning of another.

m By this we ma[y] learne not to vse vnlawfull mean[es] nor to put others in danger to saue our selues, reade verse 20, albeit it may appeare that Abram feared not so much death, as that if he should die without i[ssue] Gods promise should not haue taken place: whe[re]in appeared a weake faith.

† Ebr, that my sou[le] may liue.

n To be his wif[e].

o The Lord tooke the defence of [a] poore stranger against a mightie king: and as he is euer carefull ouer his, so did h[e] preserue Sarai.

wickednesse of the Sodomites. 14 The promise made to Abram is renewed. 18 Abram buildeth an altar to the Lord.

THen [a] Abram went vp from Egypt, he and his wife, and all that he had, and Lot with him toward the South.

2 And Abram *was* very rich in cattell, in siluer and in gold.

3 And he went on his iourney from the South toward [b] Beth-el, to the place where his tent had beene at the beginning, betweene Beth-el and Haai,

4 Vnto the place of the * altar, which he had made there at the first: And there Abram called on the Name of the Lord.

5 ¶ And Lot also, who went with Abram, had sheepe, and cattell and tents.

6 So that the land could not [c] beare them, that they might dwell together: for their * substance was great, so that they could not dwell together.

7 Also there was debate betweene the heardmen of Abrams cattell, and the heardmen of Lots cattell, (and the [d] Canaanites and the Pirizzites dwelled at that time in the land.)

8 Then sayd Abram vnto Lot, Let there be no [e] strife, I pray thee, betweene thee and me, neither betweene mine herdmen and thine herdmen: for we be brethren.

9 Is not the whole land before thee? depart I pray thee from me: if thou wilt [f] take the left hand, then I will goe to the right: or if thou goe to the right hand, then I will take the left.

10 So when Lot lifted vp his eyes, he saw that all the plaine of Iorden was watered euery where (*for* before the Lord destroyed Sodom and Gomorah, *it was* as the [g] garden of the Lord like the land of Egypt, as thou goest vnto Zoar.)

11 Then Lot chose vnto him all the plaine of Iorden, and tooke his iourney from the East: and they departed the [h] one from the other.

12 Abram dwelled in the land of Canaan, and Lot abode in the cities of the plaine, and pitched his tent euen vnto Sodom.

13 Now the men of Sodom *were* wicked and exceeding [i] sinners against the Lord.

14 ¶ Then the Lord sayd vnto [k] Abram, (after that Lot was departed from him) Lift vp thine eyes now, and looke from the place where thou art, Northward, and Southward, and Eastward, and Westward:

15 For all * the land which thou seest, will I giue vnto thee, and to thy seede for [l] euer,

16 And I will make thy seede as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seede be numbred.

17 Arise, walke thorow the land, in the length thereof, and bredth thereof: for I will giue it vnto thee.

18 Then Abram remooued his tent, and came and dwelled in the plaine of Mamre, which is in Hebron, and builded there an altar vnto the Lord.

CHAP. XIIII.

12 In the ouerthrow of Sodom Lot is taken prisoner. 16 Abram deliuereth him. 18 Melchi-zedek commeth to meete him. 23 Abram would not be enriched by the king of Sodom.

ANd in the dayes of Amraphel king of [a] Shinar, Arioch King of Ellasar, Chedor-laomer king of Elam, and Tidal king of the [b] nations:

2 *These men* made warre with Bera king of Sodom, and with Birsha king of Gomorah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

3 All these [c] ioyned together in the vale of || Siddim, which is the [d] salt sea.

4 Twelue yeeres were they subiect to Chedor-laomer, but in the thirteenth yeere they rebelled.

5 And in the fourteenth yeere came Chedor-laomer, and the kings that were with him, and smote the || Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in || Shaueh Kiriathaim,

6 And the Horites in their mount Seir, vnto the plaine of Paran, which is by the wildernesse.

7 And they returned and came to En-mishpat, which is Kadesh, and || smote all the countrey of the Amalekites, and also the Amorites that dwelled in Hazezon-tamer.

8 Then went out the king of Sodom, and the king of Gomorah, and the king of Admah, and the king of Zeboijm, and the king of Bela, which is Zoar: and they ioyned battell with them in the vale of Siddim,

9 *To wit,* with Chedor-laomer king of Elam, and Tidal king of nations, and Amraphel king of Shinar, & Arioch king of Ellasar: foure kings against fiue.

10 Now the [e] vale of Siddem was full of slime pits, and the kings of Sodom and Gomorah fled and || fell there: and the residue fled to the mountaine.

11 And they tooke all the substance of Sodom and Gomorah, and all their vitailes, & went their way.

12 They [f] tooke Lot also Abrams brothers sonne and his substance (for he dwelt at Sodom) and departed.

13 ¶ Then came one that had escaped, and told Abram the Ebrew, which dwelt in the plaine of Mamre the Amorite, brother of Eshcol, and brother of Aner, which were [g] confederate with Abram.

14 When Abram heard that his brother was taken, he || brought forth of them that were borne and brought vp in his house, three hundreth and eighteene, and pursued them vnto Dan.

15 Then hee and his seruants diuided themselues against them by night, and smote them, and pursued them vnto Hobah, which is on the left side of † Damascus,

16 And he recouered all the substance, and also brought againe his brother Lot, & his goods, and the women also and the people.

17 ¶ After that he returned from the slaughter of Chedor-laomer & of the kings that were with him, came the King of Sodom foorth to meete him in the valley of Shaueh, which is the * Kings dale.

18 And * Melchi-zedek King of Shalem [h] brought foorth bread and wine: and he was a Priest of the most high God.

19 Therefore he [i] blessed him, saying, Blessed *art thou,* Abram, of God most high, Possessour of heauen and earth,

20 And blessed *be* the most high God, which hath deliuered thine enemies into thine hand. * And *Abram* gaue him tithe of all.

21 Then the king of Sodom sayd to Abram, Giue me the † persons, and take the goods to thy selfe.

22 And Abram sayd to the king of Sodom, || I haue

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a His great riches gotten in Egypt, hindred him not to follow his vocation.
b He calleth the place by that name which was after giuen vnto it, Chap. 28.19.
* Chap. 12,7.
c This incommoditie came by their riches, which brake friendship and as it were the bond of nature.
* Chap. 36,7.
d Who seeing their contention, might blaspheme God and destroy them.
e He cutteth off the occasion of contention: therefore the euill ceaseth.
f Abram resigneth his owne right to buy peace.
g Which was in Eden, Chap. 2,10.
h This was done by Gods prouidence, that onely Abram and his seede might dwell in the land of Canaan.
i Lot thinking to get paradise, found hell.
k The Lord comforted him, least he should haue taken thought for the departure of his nephew.
* Chap. 12.7. and 15,7. 11. and 26,4. Deut. 34,4.
l Meaning, a long time, and till the comming of Christ, as Exod. 32, 14 and 21,6. Deut. 15,17. and spiritually this is referred to the true children of Abram, borne according to the promise, and not according to the flesh, which are heirs of the true land of Canaan.
a That is, of Babylon: by kings here, meaning, them that were gouernours of cities.
b Or, a people gathered of diuers countreyes.

c Ambition is the chiefe cause of warres among Princes.
|| Or, of the laboured fields.
d Called also the dead sea, or the lake Asphaltite, neere vnto Sodom and Gomorah.
|| Or, Gyants.
|| Or, plaine.
|| Or, destroyed.
e And afterward was overwhelmed with water, and so was called the salt sea.
|| Or, were discomfited.
f The godly are plagued many times with the wicked: therefore their company is dangerous.
g God mooued them to ioyne with Abram, and preserueth him from their idolatrie and superstitions.
|| Or, armed.
† Ebr. Dammesek.
* 2.Sam.18,18.
* Hebr. 7,1.
h For Abram and his souldiers refection, and not to offer sacrifice.
i In that Melchizedek fed Abram, he declared himselfe to represent a king, and in that he blessed him, the hie Priest.
* Hebr. 7,8.
† Ebr. soules.
|| Or, I haue sworne.

haue lift vp mine hand vnto the Lord the most
high God possessour of heauen and earth.
23 † That I will not take of all that is thine,
so much as a threed or shooe latchet, least thou
shouldest say, I haue made Abram rich,
24 k Saue onely that, which the young men
haue eaten, and the parts of the men which went
with me, Aner, Eshcol, and Mamre: let them take
their parts.

† Ebr. If I take from thee a threed, &c. verse 1. Sam. 14.44.
k He would not that his liberality should be hurtfull to others.

CHAP. XV.

1 The Lord is Abrahams defence and reward. 6 Hee is iustified by faith. 13 The seruitude and deliuerance out of Egypt is declared. 18 The land of Canaan is promised the fourth time.

After these things, the ‖ worde of the Lord
came vnto Abram in a * vision, saying, Feare
not Abram, I am thy buckler, *and* thine exceeding
* great reward.
2 And Abram sayd, a O Lord God, what
wilt thou giue mee, seeing I goe childlesse, and
the steward of mine house *is* this Eliezer of Da-
mascus?
3 Againe Abram sayd, Behold, to me thou hast
giuen no seede: wherefore loe, a seruant of mine
house shall be mine heire.
4 Then behold, the word of the Lord came
vnto him, saying, This man shall not be thine
heire, but one that shall come out of thine owne
bowels, he shall be thine heire.
5 Moreouer he brought him foorth and sayd,
* Looke vp now vnto heauen, and tell the starres
if thou be able to number them: and he sayd vnto
him, So shall thy seed be.
6 And *Abram* * beleeued the Lord, and hee
counted that to him for righteousnesse.
7 Againe he sayd vnto him, I am the Lord,
that brought thee out of * Ur, of the Chaldees, to
giue thee this land to inherit it.
8 And he sayd, O Lord God, b Whereby shall
I know that I shall inherit it?
9 Then he sayd vnto him, Take me an heifer
of three yeeres old, and a shee goat of three yeeres
olde, and a ram of three yeeres old, a turtle doue
also and a pigeon.
10 So he tooke all these vnto him, and c diui-
ded them in the middes, and layd euery piece one
against another: but the birds diuided he not.
11 Then foules fell on the carkases, and Abram
droue them away.
12 And when the sunne went downe, there
fell an heauy sleepe vpon Abram: and loe, † a ve-
ry feareful darkenesse fell vpon him.
13 Then he sayd to Abram, * Know for a sure-
ty, that thy seed shall be a stranger in a land that
is not theirs, * d foure hundreth yeeres, and shall
serue them: and they intreat them euill.
14 Notwithstanding, the nation whom they
shall serue, will I iudge: and afterward shall they
come out with great substance.
15 But thou shalt goe vnto thy fathers in peace,
and shalt be buried in a good age.
16 And in the ‖ fourth generation they shall
come hither againe: for the e wickednesse of the
Amorites is not yet full.
17 Also when the sunne went downe, there
was a darknes: and behold, a smoking fornace, and
a firebrand, which went betweene those pieces.
18 * In that same day the Lord made a coue-
nant with Abram, saying, Vnto thy seed haue I
giuen this land: * from the riuer of Egypt vnto
the great riuer † Euphrates,

‖ Or, the Lord spake to Abram.
* Numb. 12.9.
* Psal. 16.6.
a His feare was not only least he should not haue children, but left the promise of the blessed seed should not be accomplished in him.
* Rom. 4.18.
* Rom. 4.3. galat. 3.6. iames 2.28.
* Chap. 11.28.
b This is a particular motion of Gods Spirit, which is not lawfull for all to follow, in asking signes: but was permitted to some by a peculiar motion, as to Giddeon and Ezekiah.
c This was the olde custome in making couenants, Ierem. 34.18. to the which God added these conditions, that Abrams posteritie should be as torne in pieces, but after they should be coupled together: also that it should be assaulted, but yet deliuered.
† Ebr. a feare of great darkenesse.
* Acts. 7.6.
* Exod. 12.40.
d Counting from the birth of Izhak to their departure out of Egypt: which declareth that God will suffer his to be afflicted in this world.
‖ Or, after foure hundreth yeere.
e Though God suffer the wicked for a time, yet his vengeance falleth vpon them, when the measure of their wickednesse is full.
* Chap. 13.7. and 23.15. and 26.4. deut. 4.5.
* 1. King. 4.21. ...sh on. 9.26.
† Ebr. Perath.

19 The Kenites, and the Kenezites: and the
Kadmonites,
20 And the Hittites, and the Perizzites, and
the Rephaims,
21 The Amorites also, and the Canaanites,
and the Girgashites, and the Iebusites.

CHAP. XVI.

2 Sarai being barren giueth Hagar to Abram. 6 Which contemneth and despiseth her dame: 16 And being ill handled, fleeth. 7 The Angel comforteth her. 11, 12 The name and maners of her sonne. 13 Shee calleth vpon the Lord, whom shee findeth true.

Now a Sarai Abrams wife bare him no chil-
dren, and she had a maid an Egyptian, Hagar
by name.
2 And Sarai sayd vnto Abram, Behold now,
the Lord hath b restrained me from childbearing.
I pray thee go in vnto my mayd: ‖ it may be that
I shall † receiue a child by her. And Abram obei-
ed the voyce of Sarai.
3 Then Sarai Abrams wife tooke Hagar her
mayd the Egyptian, after Abram had dwelled ten
yeere in the land of Canaan, and gaue her to her
husband Abram for his wife.
4 ¶ And he went in vnto Hagar, and she con-
ceiued: and when she saw that she had conceiued,
her dame was c despised in her eyes.
5 Then Sarai sayd to Abram, † Thou doest
me wrong, I haue giuen my maid into thy bosom,
and shee seeth that shee hath conceiued, and I am
despised in her eyes: the Lord iudge betweene me
and thee.
6 Then Abram sayd to Sarai, Behold, thy maid
is in thine ‖ hand: do with her as it pleaseth thee.
Then Sarai dealt roughly with her: wherefore she
fled from her.
7 ¶ But the d Angel of the Lord found her
beside a fountaine in the way of Shur.
8 And hee sayd, Hagar Sarais maid, whence
commest thou? and whither wilt thou goe? And
she sayd, I flee from my dame Sarai.
9 Then the Angel of the Lord sayd to her,
e Returne to thy dame, and humble thy selfe vn-
der her hands.
10 Againe the Angel of the Lord sayd vnto
her, I will so greatly increase thy feed, that it shall
not be numbred for multitude.
11 Also the Angel of the Lord sayd vnto her,
See, thou art with child, and shalt beare a sonne,
and shalt call his name Ishmael: for the Lord hath
heard thy tribulation.
12 And he shall be a ‖ wilde man: his hand
shall be against euery man, and euery mans hand
against him, * and f he shall dwell in the presence
of all his brethren.
13 Then she called the name of the Lord that
spake vnto her, Thou God lookest on me: for she
sayd, g Haue I not also here looked after him that
seeth mee?
14 * Wherefore the Well was called, ‖ Beer-
lahai-roi: loe, *it is* betweene Kadesh and Bered.
15 ¶ And Hagar bare Abram a sonne, and A-
bram called his sonnes name which Hagar bare,
Ishmael.
16 And Abram *was* fourescore and sixe yeeres
old, when Hagar bare him Ishmael.

CHAP. XVII.

... is charged to confirme him in the promise... he ... is the fift time promised. 12 Circum-cision ... him and ...

a It seemeth that she had respect to Gods promise, which could not be accomplished without issue.
b She faileth in binding Gods power to the common order of nature, as though God could not giue her children in her old age.
‖ Or, peraduenture.
† Ebr. be builded by her.
c This punishment declareth what they gaine that attempt any thing against the word of God.
† Ebr. mine iniurie is vpon thee.
‖ Or, power.
d Which was Christ, as appeareth verse 14. and chap. 18.17.
e God reiecteth none estate of people in their miserie, but sendeth them comfort.
‖ Or, fierce and cruell, or, as a wilde asse.
* Chap. 25.18.
f That is, the Ishmaelites shall be a peculiar people by themselues, and not a portion of another people.
g She rebuketh her owne dulnesse and acknowledgeth Gods graces, who was present with her euery where.
* Chap. 24.62.
‖ Or, the well of the liuing, and seeing me.

cision instituted. 15 Sarai is named Sarah. 18 Abraham prayeth for Ishmael. 19 Izhak is promised. 23 Abraham and his house are circumcised.

WHen Abram was ninety yeere old and nine,
the Lord appeared to Abram, and sayd vn-
to him, I am God ‖ allsufficient, * walke before
me, and be thou vpright.
2 And I will make my couenant between me
and thee, and I will multiply thee exceedingly.
3 Then Abram fell on his face, and God tal-
ked with him, saying,
4 Behold, I *make* my couenant with thee, and
thou shalt be a a father of many nations.
5 Neither shall thy name any more be called
Abram, but thy name shall be b Abraham: * for a
father of many nations haue I made thee.
6 Also I will make thee exceeding fruitfull,
and will make nations of thee, yea, Kings shall
proceed of thee.
7 Moreouer, I will establish my couenant be-
tweene mee and thee, and thy seede after thee in
their generations, for an * euerlasting couenant,
to be God vnto thee, and to thy seed after thee.
8 And I will giue thee and thy seed after thee
the land, wherein thou art a stranger, *euen* all the
land of Canaan, for an euerlasting possession, and
I will be their God.
9 ¶ Againe God sayd vnto Abraham, Thou
also shalt keepe my couenant, thou, and thy seede
after thee in their generations.
10 c This is my couenant which ye shall keep
betweene mee and you, and thy seed after thee,
* Let euery man childe among you be circumci-
sed:
11 That is, yee shall circumcise the d foreskin
of your flesh, and it shall be a * signe of the coue-
nant betweene me and you.
12 And euery man childe of eight dayes olde
among you, shall be circumcised in your genera-
tions, aswell he that is borne in *thine* house, as he
that is bought with money of any stranger, which
is not of thy seed.
13 He that is borne in thine house, and he that
is bought with thy money, must needs be circum-
cised: so my couenant shall be in your flesh for
an euerlasting couenant.
14 But the vncircumcised e man childe, in
whose flesh the foreskin is not circumised, euen
that person shalbe cut off from his people, *because*
he hath broken my couenant.
15 ¶ Afterward God sayd vnto Abraham, Sa-
rai thy wife shalt thou not call Sarai, but ‖ Sarah
shalbe her name.
16 And I will blesse her, and will also giue
thee a sonne of her, yea, I will blesse her, and shee
shall be *the mother* of nations: Kings *also* of peo-
ple shall come of her.
17 Then Abraham fell vpon his face, and
f laughed, and sayd in his heart, Shall a childe be
borne vnto him, that is an hundred yeere old? and
shall Sarah that is ninetie yeere olde, beare?
18 And Abraham sayd vnto God, Oh, that
Ishmael might liue in thy sight.
19 Then God sayd, * Sarah thy wife shall beare
thee a sonne indeed, and thou shalt call his name
Izhak: and I will establish my couenant with
him for an g euerlasting couenant, *and* with his
seed after him.
20 And as concerning Ishmael, I haue heard
thee: loe, I haue blessed him, and will make him
fruitfull, and will multiply him † exceedingly:

‖ Or, Almighty.
* Chap. 5. 22.
‖ Or, without hypocrisie.

a Not onely according to the flesh, but of a farre greater multitude by faith Rom. 4. 17.
b The changing of his name is a seale to confirme Gods promise vnto him.
* Rom. 4. 17.
* Chap. 13. 16.

c Circumcision is called the couenant, because it signifieth the couenant, & hath the promise of grace ioyned vnto it: which phrase is common to all Sacraments.
* Acts 7. 8.
d That priuie part is circumcised, to shew that all that is begotten of man is corrupt, and must be mortified.
* Rom. 4. 11.

e Albeit women were not circumcised, yet were they partakers of Gods promise: for vnder the mankind all was consecrated, and here is declared, that whosoeuer contemneth the signe, despiseth also the promise.
‖ Or, dame, or princesse.

f Which proceeded of a sudden ioy, and not of infidelitie.
* Chap. 18. 10. and 21. 2.
g The euerlasting Couenant is made with the children of the Spirit: and with the children of the flesh is made the temporall promise, as was promised to Ishmael.
† Ebr. greatly, greatly.

twelue princes shall hee beget, and I will make a
great nation of him.
21 But my couenant will I establish with Iz-
hak, which Sarah shall beare vnto thee, the next
* yeere at this season.
22 And he left off talking with him, and God
went vp from Abraham.
23 ¶ Then Abraham tooke Ismael his sonne,
and all that were borne in his house, and all that
was bought with his money, *that is*, euery man
childe among the men of Abrahams house, and
h hee circumcised the foreskin of their flesh in
that selfe same day, as God had commanded him.
24 Abraham also himselfe was ninetie yeeres
olde and nine, when the foreskin of his flesh was
circumcised.
25 And Ishmael his sonne was thirteene yeere
olde, when the foreskin of his flesh was circum-
cised.
26 The selfe same day was Abraham circum-
cised, and Ishmael his sonne:
27 And all the men of his house *both* borne in
his house, and bought with money of the stran-
ger, were circumcised with him.

* Chap. 21. 2.

h They were well instructed which obeyed to be circumcised without resistance: which thing declareth that masters in their houses ought to be as preachers to their families, that from the hiest to the lowest they may obey the will of God.

CHAP. XVIII.

2 Abraham receiueth three Angels into his house. 10 Izhak is promised againe. 12 Sarah laugheth. 18 Christ is promised to all nations. 19 Abraham taught his familie to know God. 21 The destruction of Sodom is declared vnto Abraham. 23 Abraham prayeth for them.

AGaine the Lord * appeared vnto him in the
‖ plain of Mamre, as he sate in his tent doore
about the heate of the day.
2 And hee lift vp his eyes, and looked: and
loe, three a men stood by him, and when he saw
them, hee ran to meete them from the tent doore,
and bowed himselfe to the ground.
3 And he sayd, b Lord, if I haue now found
fauour in thy sight, goe not, I pray thee, from thy
seruant.
4 Let a little water, I pray you, be brought,
and c wash your feete, and rest your selues vnder
the tree.
5 And I will bring a morsell of bread, that
you may comfort your hearts, afterward yee
shall goe your wayes: for therefore are ye d come
to your seruant. And they sayd, Do euen as thou
hast sayd.
6 Then Abraham made haste into the tent
vnto Sarah, and sayd, Make ready at once three
† measures of fine meale, knead it, and make cakes
vpon the hearth.
7 And Abraham ran to the beasts, and tooke
a tender and good calfe, and gaue it to the ser-
uant, who hasted to make it ready.
8 And hee tooke butter and milke, and the
calfe, which he had prepared, and set before them,
and stoode himselfe by them vnder the tree: and
e they did eate.
9 ¶ Then they sayd vnto him, Where is Sarah
thy wife? And hee answered, Behold, *shee is* in the
tent.
10 And he sayd, * I will certainly come againe
vnto thee according to the time of f life: and loe,
Sarah thy wife shall haue a sonne: and Sarah heard
in the tent doore, which was behind him.
11 (Now Abraham and Sarah *were* olde and
striken in age, *and* it ceased to be with Sarah after
the maner of women.)
12 Therefore Sarah g laughed within her selfe,
saying,

* Hebr. 13. 2.
‖ Or, oke groue.

a That is, three Angels in mans shape.

b Speaking to one of them in whom appeared to be most maiestie, for he thought they had bin men.
c For men vsed because of the great heat to goe bare footed in those parts.
d As sent of God, that I should doe my duetie to you.

† Ebr. Seim.

e For as God gaue them bodies for a time, so gaue he them the faculties thereof, to walke, to eate and drinke, and such like.
* Chap. 17. 19. 21. and 21. 2. Rom. 9. 9.
f That is, about this time when she shall be aliue, or when the childe shall come into this life.
h For she rather had respect to the order of nature, then beleeued the promise of God.

ſaying, After I am waxed old, * and my lord alſo,
ſhall I haue luſt?
13 And the Lord ſayd vnto Abraham, Where-
fore did Sarah thus laugh, ſaying, Shall I certain-
ly beare a childe,which am old?
14 (Shall any thing be ‖ * hard to the Lord?
at the time appointed will I returne vnto thee,
euen according to the time of life , and Sarah ſhall
haue a ſonne.)
15 But Sarah denied, ſaying, I laughed not:for
ſhee was afraid. And he ſayd, † It is not ſo : for
thou laughedſt.
16 ¶ Afterward , the men did riſe vp from
thence, and looked toward Sodom : and Abraham
went with them to bring them on the way.
17 And the h Lord ſayd,Shall I hide from Abra-
ham that thing which I doe,
18 Seeing that Abraham ſhalbe in deed a great
and a mighty nation , and * all the nations of the
earth ſhalbe bleſſed in him?
19 For I know him i that he will commaund
his ſonnes and his houſhold after him, that they
keepe the way of the Lord to doe righteouſneſſe
and iudgement , that the Lord may bring vpon
Abraham, that he hath ſpoken vnto him.
20 Then the Lord ſayd,Becauſe the crie of So-
dom and Gomorrah is great, and becauſe their
ſinne is exceeding grieuous,
21 I will k goe downe now , and ſee whether
they haue done altogether according to that
l cry , which is come vnto me : and if not, *that* I
may know.
22 And the men turned thence , and went to-
ward Sodom : but Abraham ſtood yet before the
Lord.
23 Then Abraham drew neere , and ſaid,
Wilt thou alſo deſtroy the righteous with the
wicked?
24 If there be fiftie righteous within the city,
wilt thou deſtroy and not ſpare the place for the
fiftie righteous that are therein?
25 Be it farre from thee from doing this thing,
to ſlay the righteous with the wicked : and that
the righteous ſhould be euen as the wicked , be it
farre from thee. Shall not the Iudge of all the
world † doe right?
26 And the Lord anſwered , If I ſhall finde in
Sodom m fiftie righteous within the citie , then
will I ſpare all the place for their ſakes.
27 Then Abraham anſwered and ſayd , Behold
now ,I haue begun to ſpeake vnto my Lord, and I
am n but duſt and aſhes.
28 If there ſhall lacke fiue of fiftie righteous,
wilt thou deſtroy all the city for fiue ? And hee
ſayd , if I finde there fiue and fourtie , I will not
deſtroy it.
29 And he yet ſpake to him againe , and ſayd,
What if there ſhalbe found fourtie there? Then he
anſwered , I will not doe it for fourties ſake.
30 Againe he ſayd , Let not my Lord now be
angry that I ſpeake , What if thirty be found
there ? Then he ſayd , I will not doe it , if I find
thirtie there.
31 Moreouer he ſayd , Behold now , I haue be-
gun to ſpeake vnto my Lord , What if twentie be
found there ? And he anſwered, I will not deſtroy
it for twenties ſake.
32 Then he ſayd,Let not my Lord be now an-
gry, and I will ſpeake but this o once, What if ten
be found there ? And he anſwered, I will not de-
ſtroy it for tens ſake.
33 ¶ And the Lord went his way , when hee
had left communing with Abraham , and Abra-
ham returned vnto his place.

CHAP. XIX.

3 Lot receiueth two Angels into his houſe. 4 The filthy luſts of the Sodomites. 16 Lot is deliuered. 24 Sodom is deſtroyed. 26 Lots wife is made a pillar of ſalt. 33 Lots daughters lie with their father, of whom come Moab and Ammon.

And in the euening there came two a Angels
to Sodom : and Lot ſate at the gate of So-
dom , and Lot ſaw *them* ,and roſe vp to meete
them , and he bowed himſelfe with his face to the
ground.
2 And he ſayd, See my lords , I pray you turne
in now into your ſeruants houſe , and tarie all
night , and * waſh your feete, and yee ſhall riſe vp
early and goe your wayes.Who ſayd.Nay,but we
will abide in the ſtreete all night.
3 Then b he preaſſed vpon them earneſtly , and
they turned in to him , and came to his houſe, and
hee made them a feaſt , and did bake vnleauened
bread, and they c did eate.
4 But before they went to bed , the men of the
city, *euen* the men of Sodom compaſſed the houſe
round about , from the yong euen to the old , d all
the people from *all* quarters.
5 Who crying vnto Lot ſayd to him , Where
are the men,which came to thee this night ? bring
them out vnto vs,that we may know them.
6 Then Lot went out at the doore vnto them,
and ſhut the doore after him,
7 And ſayd, I pray you , my brethren , doe not
ſo wickedly.
8 Behold now , I haue two e daughters , which
haue not knowen man : them will I bring out
now vnto you , and doe to them as ſeemeth you
good : onely vnto theſe men doe nothing : f for
therefore are they come vnder the ſhadow of my
roofe.
9 Then they ſayd , Away hence : and they
ſayd , Hee is come alone as a ſtranger , and ſhall
hee iudge and rule ? wee will now deale worſe
with thee then with them. So they preaſſed ſore
vpon Lot * himſelfe , and came to breake the
doore.
10 But the men put forth their hand , and pul-
led Lot into the houſe to them , and ſhut to the
doore.
11 * Then they ſmote the men that were at
the doore of the houſe , with blindnes , both ſmall
and great , ſo that they were wearie in † ſeeking
the doore.
12 ¶ Then the men ſayd vnto Lot , Whom
haſt thou yet here ? either ſonne in law , or thy
ſonnes or thy daughters , or whatſoeuer thou haſt
in the citie, bring it out of this place.
13 For g we will deſtroy this place,becauſe the
* crie of them is great before the Lord , and the
Lord hath ſent vs to deſtroy it.
14 Then Lot went out and ſpake vnto his
ſonnes in law , which ‖ maried his daughters, and
ſayd,Ariſe,get you out of this place : for the Lord
will deſtroy the city , but he ſeemed to his ſonnes
in law , as though he had mocked.
15 ¶ And when the morning aroſe , the Angels
haſted Lot,ſaying,Ariſe,take thy wife and thy two
daughters † which are here,leaſt thou be deſtroyed
in the puniſhment of the city.
16 And *as* he h prolonged the time,* the men
caught both him and his wife,and his two daugh-
ters

* 1.Pet.3.6.
‖ Or,hid.
* Zech.8.6.
† Ebr. No.
h Iehouah, the Ebrew word which wee call Lord, ſheweth that this Angel was Chriſt for this word is onely applied to God.
* Chap.12.3.and 22.18.
i He ſheweth that fathers ought both to know Gods iudgements , and to declare them to their children.
k God ſpeaketh after the faſhion of men: that is, I will enter into iudgement with good aduiſe.
l For our ſinnes cry for vengeance, though none accuſe vs.
† Ebr.doe iudgement.
m God declareth that his iudgements were done with great mercy, foraſmuch as all were ſo corrupt, that not only fifty but ten righteous men could not be found there , and alſo that the wicked are ſpared for the righteous ſake.
n Hereby wee learne , that the neerer we approach vnto God , the more doth our miſerable eſtate appeare, and the more are wee humbled.
o If God refuſed not the prayer for the wicked Sodomites, euen to the ſixt requeſt , how much more will he graunt the prayers of the godly for the afflicted Church?

a Wherein we ſee Gods prouident care in preſeruing his : albeit he reuealeth not himſelfe to all alike: for Lot had but two Angels, and Abraham three.
* Chap.18.4
b That is,he prayed them ſo inſtantly.
c Not for that they had neceſſitie,but becauſe the time was not yet come that they would reueale themſelues.
d Nothing is more dangerous then to dwell where ſinne reigneth: for it corrupteth all.
e He deſerueth prayſe in defending his gheſts but he is to be blamed in ſeeking vnlawfull meanes.
f That I ſhould preſerue them from all iniury.
* 2.Pet.2.7
* Wiſd.19.16.
† Ebr. finding.
g This prooueth that the Angels are miniſters, as well to execute Gods wrath, as to declare his fauour.
* Chap.18 20.
‖ Or ſhould marrie.
† Ebr. which are found.
h The mercy of God ſtriueth to ouercome mans ſlowneſſe in following Gods calling.
* Wiſd.10.6.

ters by the hands (The Lord being mercifull vnto him) and they brought him foorth, and let him without the citie.

17 ¶ And when they had brought him out, *the Angel* sayd, Escape for thy life: i looke not behinde thee, neither tarie thou in all the plaine: escape into the mountaine, least thou be destroyed.

18 And Lot sayd vnto them, Not so, I pray thee, my Lord.

19 Behold now, thy seruant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed vnto me in sauing my life: and I cannot escape in the mountaine, least *some* euill take me, and I die.

20 See now this citie hereby to flee vnto, which is a little one: Oh let me escape thither: is it not a little one, and my soule shall liue?

21 Then he sayd vnto him, Behold, I haue receiued † thy request also concerning this thing, that I will not ouerthrow this city, for the which thou hast spoken.

22 Haste thee, saue thee there: for I can doe nothing till thou be come thither. Therefore the name of the citie was called m Zoar.

23 ¶ The sunne did rise vpon the earth, when Lot entred into Zoar.

24 Then the Lord * rained vpon Sodom and vpon Gomorah, brimstone and fire from the Lord out of heauen.

25 And ouerthrew those cities, and all the plaine, and all the inhabitants of the cities, and that that grew vpon the earth.

26 ¶ Now his wife behind him looked backe, and she became a n pillar of salt.

27 ¶ And Abraham rising vp early in the morning *vvent* to ỽ place, where he had stood before the Lord.

28 And looking toward Sodom and Gomorah, and toward all the land of the plaine, behold, hee saw the smoke of the land mounting vp as the smoke of a fornace.

29 ¶ But yet when God destroyed the cities of the plaine, God thought vpon Abraham, and sent Lot out from the middes of the destruction, when hee ouerthrewe the cities wherein Lot dwelled.

30 ¶ Then Lot went vp from Zoar, and dwelt in the mountaine with his two daughters: for he o feared to tarie in Zoar, but dwelt in a caue, hee and his two daughters.

31 And the elder sayd vnto the yonger, Our father is olde, and there is not a man in the p earth to come in vnto vs after the manner of all the earth.

32 Come, wee will make our father q drinke wine, and lie with him, that we may preserue seed of our father.

33 So they made their father drinke wine that night, and the elder went and lay with her father: but he p rceiued not, neither when she lay down, neither when she rose vp.

34 And on the morrow the elder sayd to the yonger, Behold, yesternight lay I with my father: let vs make him drinke wine this night also, and goe thou *and* lie with him, that wee may † preserue seede of our father.

35 So they made their father drinke wine that night also, and the yonger arose, and lay with him: but he perceiued it not, when she lay downe, neither when she rose vp.

36 Thus were both the daughters of Lot with childe by their father.

37 And the elder bare a sonne, and she called his name Moab: the same is the father of the f Moabites vnto this day.

38 And the yonger bare a sonne also, and shee called his name g Ben-ammi: the same is the father of the Ammonites vnto this day.

CHAP. XX.

1 *Abraham dwelleth as a stranger in the land of Gerar.* 2 *Abimelech taketh away his wife.* 5 *God reproueth the king.* 9 *and the king Abraham.* 11 *Sarah is restored with great gifts.* 17 *Abraham prayeth, and the king and his are healed.*

AFterward Abraham departed thence toward the South countrey, and dwelled betweene Cadeth and a Shur, and soiourned in Gerar.

2 And Abraham sayd of Sarah his wife, b She is my sister. Then Abimelech king of Gerar sent and tooke Sarah.

3 But God came to Abimelech in a dreame by night, and sayd to him, Behold, c thou art but dead, because of the woman, which thou hast taken: for she is a mans wife.

4 (Notwithstanding Abimelech had not yet come neere her) And he sayd, Lord, wilt thou slay euen d the righteous nation?

5 Said not he vnto me, She is my sister? yea, and she her selfe sayd, He is my brother: with an vpright e minde, and f innocent handes haue I done this.

6 And God sayd vnto him by a dreame, I know that thou diddest this euen with an vpright minde, and I g kept thee also that thou shouldest not sinne against me: therefore suffered I thee not to touch her.

7 Now then deliuer the man his wife againe: for he is a h Prophet, and he i shall pray for thee, that thou mayest liue: but if thou deliuer her not againe, be sure that thou shalt die the death, thou, and all that thou hast.

8 Then Abimelech rising vp early in the morning, called all his seruants, and tolde all these things † vnto them, and the men were sore afraid.

9 Afterward Abimelech called Abraham, and sayd vnto him, What hast thou done vnto vs? and what haue I offended thee, that thou hast brought on me, and on my k kingdome *this* great sinne? thou hast done things vnto me that ought not to be done.

10 So Abimelech sayd vnto Abraham, What sawest thou that thou hast done this thing?

11 Then Abraham answered, Because I thought *thus*, Surely the feare of God *is* not in this place, and they will slay me for my wiues sake.

12 Yet in very deede she is my m sister: for she is the daughter of my father, but not the daughter of my mother, and she is my wife.

13 Now when God caused me to wander out of my fathers house, I sayd then to her, This is thy kindnesse that thou shalt shew vnto me in all places where we come, * Say thou of me, He is my brother.

14 Then tooke Abimelech sheepe and beeues, and men seruants, and women seruants, and gaue them vnto Abraham, and restored him Sarah his wife.

15 And Abimelech sayd, Behold, my land *is* ỽ before thee, dwell where it pleaseth thee.

16 Likewise

i He willed him to flee from Gods iudgement, and not to be sory to depart from that rich countrey, and full of vaine pleasures.

k Though it be little, yet it is great enough to saue my life: wherein he offendeth in chusing another place then the Angel had appointed him.
† *Ebr. thy face.*

l Because Gods commandement was to destroy the city, and to saue Lot in which before was called Belah, Chap. 14.2.
* *Deut. 29.23. Isa. 13.19. Ier. 50.40. Ezek. 16.49. Hose. 11.8. Amos 4.11. Luke 17.29. Iude 7.*

n As touching the body onely: and this is a notable monument of Gods vengeance to all them that passed that way.

o Hauing before felt Gods mercy, he durst not prouoke him againe by continuing among the wicked.

p Meaning, in the country, which the Lord had now destroyed.

q For except he had bene ouercome with wine, he would neuer haue done that abominable acte.

† *Ebr.* keepe alive.

r Thus God permitted him to fall most horribly in the solitary mountaines, whom the wickednesse of Sodome could not ouercome.

f Who as they were borne in most horrible incest, so were they and their posteritie vile & wicked.

r That is, sonne of my people: signifying that they rather reioyced in their sin, then repented for the same.

a Which was toward Egypt.

b Abraham had now twise fallen into this fault: such is mans frailtie.

c So greatly God detesteth the breach of mariage.

d The infidels confessed that God would not punish but for iust occasion: therefore, whensoeuer hee punisheth, the occasion is iust.

e As one falling by ignorance, and not doing euill of purpose.

f Not thinking to doe any man harme.

g God by his holy Spirit restreineth them that offend by ignorance, that they fall not into greater inconuenience.

h That is, one, to whom God reuealeth himselfe familiarly.

i For the prayer of the godly is of force towards God.
† *Ebr. in their eares.*

k The wickednes of the King bringeth Gods wrath vpon the whole realme.

l Hee sheweth that no honesty can be hoped for, where the feare of God is not

m By sister, hee meaneth his cosin germane, and by daughter, Abrahams neece, Chap. 11.29. for to the Hebrewes vse the'e wordes.
* *Chap. 12, 13.*

‖ *Or, is at thy commandement.*

16 Likewise to Sarah hee said, Behold, I haue
giuen thy brother a thousand pieces of siluer: be-
hold, he is the [n] vaile of thine eyes to all that are
with thee, and to all *others*: and she was [o] thus
reprooued.
17 ¶ Then Abraham prayed vnto God, and
God healed Abimelech and his wife, and his wo-
men seruants: and they bare children.
18 For the Lord [p] had shut vp euery wombe
of the house of Abimelech, because of Sarah A-
brahams wife.

CHAP. XXI.

2 Izhak is borne. 9 Ishmael mocketh Izhak. 14 Hagar is cast out with her sonne. 17 The Angel comforteth Hagar. 22 The couenant betweene Abimelech and Abraham. 33 Abraham called vpon the Lord.

NOw the Lord visited Sarah, as hee had said,
and did vnto her * according as he had pro-
mised.
2 For * Sarah conceiued, and bare Abraham
a sonne in his [a] olde age, at the same season that
God told him.
3 And Abraham called his sonnes name
that was borne vnto him, which Sarah bare him,
Izhak.
4 Then Abraham circumcised Izhak his sonne,
when he was eight dayes old, * as God had com-
manded him.
5 So Abraham was an hundreth yeere olde,
when his sonne Izhak was borne vnto him.
6 ¶ Then Sarah said, God hath made mee to
reioyce: all that heare, will reioyce with me.
7 Againe shee said, [b] Who would haue said
to Abraham, that Sarah should haue giuen chil-
dren sucke? for I haue borne him a sonne in his
old age.
8 Then the child grew and was weaned: and
Abraham made a great feast that same day that
Izhak was weaned.
9 ¶ And Sarah sawe the sonne of Hagar the
Egyptian (which she had borne vnto Abraham)
[c] mocking.
10 Wherefore she said vnto Abraham, * Cast
out this bondwoman and her sonne: for the sonne
of this bondwoman shall not be heire with my
sonne Izhak.
11 And this thing was very grieuous in Abra-
hams sight, because of his sonne.
12 ¶ But God said vnto Abraham, Let it not be
grieuous in thy sight for the childe, and for thy
bondwoman: in all that Sarah shall say vnto thee,
heare her voyce: for in Izhak shall thy seede be
[d] called.
13 As for the sonne of the bondwoman, I will
make him [e] a nation also, because he is thy seed.
14 So Abraham arose vp early in the morning
and tooke bread, and a bottell of water, and gaue
it vnto Hagar putting it on her shoulder, and the
childe *also*, and [f] sent her away: who departing,
wandered in the wildernesse of Beer-sheba.
15 And when the water of the bottel was spent,
she cast the child vnder a certaine tree.
16 Then shee went and sate her ouer against
him a farre off about a bow shoot: for shee sayd,
I will not see the death of the childe. And she sate
downe ouer against *him*, and lift vp her voyce, and
wept.
17 Then God [g] heard the voyce of the childe,
and the Angel of God called to Hagar from hea-
uen, and said vnto her, What aileth thee, Hagar?

n Such an head, as with whom thou mayest be preserued from all dangers.
o God caused this heathen King to reprooue her because she dissembled, seeing that God had giuen her an husband as her vaile and defence.
p Had taken away from them the gift of conceiuing.
* *Chap. 17.19. and 18.10.*
* *Matth 1 2. actes 7,8. galat. 4.23. hebr. 11.11.*
a Therefore the miracle was greater.
* *Chap. 17,12.*
b She accuseth her selfe of ingratitude, that she did not beleeue the Angel.
c He derided Gods promise made to Izhak, which the Apostle calleth persecution: Gal. 4. 19.
* *Galat 4.30.*
d The promised seede shalbe counted from Izhak, and not from Ishmael, Rom. 9.7, heb. 11.18.
e The Ishmaelites shall come of him.
f True faith renounceth all naturall affections to obey Gods commandement.
g For his promise sake made to Abraham, and not because the childe had discretion and iudgement to pray.

feare not, for God hath heard the voyce of the
child where he is,
18 Arise, take vp the childe, and holde him in
thine hand: for I will make of him a great
people.
19 And God [h] opened her eyes, and shee saw a
well of water: so shee went and filled the bottell
with water, and gaue the boy drinke.
20 So God was [i] with the child, and he grew
and dwelt in the wildernesse, and was an ‖ archer.
21 And he dwelt in the wildernesse of Paran,
and his mother tooke him a wife out of the land
of Egypt.
22 ¶ And at the same time Abimelech and
Phichol his chiefe captain spake vnto Abraham,
saying, God *is* with thee in all that thou doest.
23 Now therefore sweare vnto mee here by
God, that thou wilt not † hurt mee, nor my chil-
dren, nor my childrens children: thou shalt deale
with me, and with the countrey, where thou hast
beene a stranger, according vnto the kindnes that
I haue shewed thee.
24 Then Abraham sayd, I will [k] sweare.
25 And Abraham rebuked Abimelech for a
well of water, which Abimelech seruants had vio-
lently taken away.
26 And Abimelech sayd, [l] I know not who
hath done this thing: also thou toldest me not,
neither heard I *of it* but this day.
27 Then Abraham tooke sheepe and beeues,
and gaue them vnto Abimelech: and they two
made a couenant.
28 And Abraham set seuen lambs of the flocke
by themselues.
29 Then Abimelech sayd vnto Abraham, What
meane these seuen lambes, which thou hast set by
themselues?
30 And he answered, Because thou shalt receiue
of mine hand *these* seuen lambes, that it may be
a witnesse vnto me, that I haue digged this well.
31 Wherefore the place is called ‖ Beer-she-
ba, because there they both sware.
32 Thus made they a [m] couenant at Beer-she-
ba: afterward Abimelech and Phichol his chiefe
captaine rose vp, and turned againe vnto the land
of the Philistims.
33 ¶ And Abraham planted a groue in Beer-
sheba, and [n] called there on the Name of the Lord,
the euerlasting God.
34 And Abraham was a stranger in the Phili-
stims land a long season.

CPAP. XXII.

1, 2 The faith of Abraham is prooued in offering his sonne Izhak. 8 Izhak is a figure of Christ. 20 The generation of Nahor Abrahams brother of whom commeth Rebekah

ANd after these things God did * prooue Abra-
ham, and sayd vnto him, Abraham. Who
answered, † Here am I.
2 And he sayd, Take now thine onely sonne
Izhak whom thou louest, and get thee vnto the
land of [a] Moriah, and [b] offer him there for a burnt
offring vpon one of the mountaines, which I will
shew thee.
3 Then Abraham rose vp early in the mor-
ning, and sadled his asse, and tooke two of his ser-
uants with him, and Izhak his sonne, and cloue
wood for the burnt offering, and rose vp and went
to the place, which God had told him.

h Except God open our eyes, we can neither see, nor vse the means which are before vs.
i As touching outward things God caused him to prosper.
‖ *Or, shot in the bow, and was an bowe[?]*
† *Ebr. deale falsly with me, or lie.*
k So that it is a lawfull thing to take an othe in matters of importance, for to iustifie the trueth, and to assure others of our sinceritie.
l Wicked seruants doe many euils vnknowen to their masters.
‖ *Or, well of the othe, or of seuen, meaning lambes.*
m Thus we see that the godly, as touching outward things may make peace with the wicked that know not the true God.
n That is, he worshipped God in all points of true Religion.
* *Heb. 11.17.*
† *Ebr. Loe, I.*
a Which signifieth the feare of God, in the which place he was honoured: and Salomon afterward built the Temple.
b Herein stood the chiefest point of his tentation, seeing hee was commanded to offer vp him in whom God had promised to blesse all the nations of the world.

4 Then

4 ¶ Then the third day Abraham lift vp his eyes,and saw the place afarre off,

5 And sayd vnto his seruants , Abide you here with the asse : for I and the child will goe yonder and worship,and [c] come againe vnto you.

6 Then Abraham tooke the wood of the burnt offering , and laid it vpon Izhak his sonne, and hee tooke the fire in his hand , and the knife: and they went both together.

7 Then spake Izhak vnto Abraham his father, and sayd, My father. And hee answered,Here am I, my sonne. And hee said, Behold the fire and the wood , but where is the lambe for the burnt offering ?

8 Then Abraham answered , My sonne , God will [d] prouide him a lambe for a burnt offering: so they went both together.

9 And when they came to the place which God had shewed him , Abraham builded an altar there, and couched the wood, and [e] bound Izhak his sonne , *and laid him on the altar vpon the wood.

10 And Abraham stretching foorth his hand, tooke the knife to kill his sonne.

11 But the Angel of the Lord called vnto him from heauen,saying, Abraham,Abraham. And hee answered, Here am I.

12 Then he sayd, Lay not thine hand vpon the child , neither doe any thing vnto him : for now I [f] know that thou fearest God , seeing for my sake ‖ thou hast not spared thine † onely sonne.

13 And Abraham lifting vp his eyes , looked and behold , there was a ram behinde *him* caught by the hornes in a bush : then Abraham went and tooke the ram, and offred him vp for a burnt offering in the stead of his sonne.

14 And Abraham called the name of that place ‖ Iehouah Iireh : as it is sayd this day , In the mount will the Lord [g] be seene.

15 ¶ And the Angel of the Lord cried vnto Abraham from heauen the second time,

16 And sayd , * By [h] my selfe haue I sworne (saith the Lord) because thou hast done this thing , and hast not spared thine onely sonne,

17 Therefore will I surely blesse thee, and will greatly multiply thy seede , as the starres of the heauen , and as the sand which is vpon the sea shore, and thy seede shall possesse the ‖ gate of his enemies.

18 * And in thy seede shall all the nations of the earth be blessed , because thou hast obeyed my voyce.

19 Then turned Abraham againe vnto his seruants , and they rose vp , and went together to Beer-sheba : and Abraham dwelt at Beer-sheba.

20 ¶ And after these things one told Abraham, saying , Behold Milcah , she hath also borne children vnto thy brother Nahor :

21 *To wit* , Vz his eldest sonne , and Buz his brother, and Kemuel the father of ‖ Aram.

22 And Chesed , and Hazo , and Pildash , and Iidlaph , and Bethuel.

23 And Bethuel begate Rebekah : these eight did Milcah beare to Nahor , Abrahams brother.

24 And his [i] concubine called Reumah , shee bare also Tebah , and Gahan , and Thahash , and Maachah.

c He doubted not, but God would accomplish his promise, though hee should sacrifice his sonne.

d The onely way to ouercome all tentation, is to rest vpon Gods prouidence.

e For it is like that his father had declared to him Gods commandement , wherevnto he shewed himselfe obedient.

* *Iames.2.21.*

f That is, by thy true obedience thou hast declared thy liuely faith.

‖ *Or , and hast not withholden thine onely sonne from me.*

† *Ebr. thy sonne, thy onely sonne.*

‖ *Or , the Lord will see or prouide.*

g The name is changed , to shew that God doeth both see and prouide secretly for his, and also euidently is seene, and felt in time conuenient.

* *Psal. 105.9. Ecclus.44.21. Luke.1,73. Hebr.6.13.*

h Signifying, that there is no greater then he.

‖ *Or , holds.*

* *Chap. 12.3. and 18.18. Ecclus,44.22. act.3,25. Gala.3.8.*

‖ *Or, of the Syrians.*

i Concubine is oftentimes taken in the good part for those women which were inferiour to the Wiues.

CHAP. XXIII.

2 Abraham lamenteth the death of Sarah. 4 Hee buyeth a field to bury her, of the Hittites. 15 The equitie of Abraham. 19 Sarah is buried in Machpelah.

When Sarah was an hundreth twentie and seuen yeere olde († so long liued shee.)

2 Then Sarah died in Kiriath-arba : the same is Hebron in the land of Canaan. And Abraham came to mourne for Sarah and to weepe for her.

3 ¶ Then Abraham [a] rose vp from the sight of his corps,and talked with the † Hittites,saying,

4 I am a stranger, and a forreiner among you: giue me a possession of buriall with you , that I may bury my dead out of my sight.

5 Then the Hittites answered Abraham , saying vnto him,

6 Heare vs , my lord : thou art a prince [b] of God among vs : in the chiefest of our sepulchres burie thy dead : none of vs shall forbid thee his sepulchre,but thou maiest burie thy dead *therein.*

7 Then Abraham stood vp , and bowed himselfe before the people of the land of the Hittites.

8 And he communed with them, saying , If it be † your minde , that I shall burie my dead out of my sight, heare me , and intreat for me to Ephron the sonne of Zohar,

9 That he would giue me the caue ‖ of Machpelah , which he hath in the ende of his field , that he would giue it me for as much † money as it is worth, for a possession to bury in among you.

10 (For Ephron dwelt among the Hittites) Then Ephron the Hittite answered Abraham in the audience of all the Hittites that [c] went in at the gates of his citie, saying,

11 No,my lord,heare me : the field giue I thee and the caue that therein is,I giue it thee : *euen* in the presence of the sonnes of my people giue I it thee to bury thy dead.

12 Then Abraham [d] bowed himselfe before the people of the land,

13 And spake vnto Ephron in the audience of the people of the countrey ,saying , Seeing thou *vvilt giue it* , I pray thee, heare me,I will giue the price of the field : receiue it of me,and I will bury my dead there.

14 Ephron then answered Abraham , saying vnto him,

15 My lord , hearken vnto mee : the land *is vvorth* foure hundreth [e] shekels of siluer : what *is* that betweene mee and thee ? bury therefore thy dead,

16 So Abraham hearkened vnto Ephron, and Abraham weighed to Ephron the siluer,which hee had named , in the audience of the Hittites , *euen* foure hundreth siluer shekels of currant money among marchants.

17 ¶ So the fielde of Ephron *vvhich vvas* in Machpelah , and ouer against Mamre , *euen* the field and the caue that was therein , and all the trees that were in the field , which were in all the borders round about , was made sure

18 Vnto Abraham for a possession, in the sight of the Hittites , *euen* of all that ‖ went in at the gates of his city.

19 And after this , Abraham buried Sarah his wife in the caue of the fielde of Machpelah ouer against Mamre : the same is Hebron in the land of Canaan.

20 Thus the field, and the caue that is therein, was made sure vnto Abraham for a possession of buriall [f] by the Hittites.

† *Ebr. the yeeres of the life of Sarah.*

a That is, when he had mourned : so the godly may mourne, if they passe not measure : and the naturall affection is commendable.

† *Ebr. sonnes of Heth.*

b That is , godly or excellent : for the Ebrewes so speake of all things that are notable, because all excellencie commeth of God.

† *Ebr. in your soule.*

‖ *Or, double caue because one was within another.*

† *Ebr. in full siluer.*

c Meaning, all the citizens and inhabitants.

d To shew that he had them in good estimation and reuerence.

e The common shekel is about 20.pence , so then 400. shekels mount to 33. pound 6. shillings and 8. pence after 5. shilling sterling the ounce.

‖ *Or, citizens.*

f That is, all the people confirmed the sale.

CHAP. XXIIII.

2 Abraham causeth his seruant to sweare to take a wife for Izhak in his owne kinred. 12 The seruant prayeth to God : 33 His

35 His fidelitie toward his master. 50 The friends of Rebekah commit the matter to God. 58 They aske her consent, and she agreeth.

NOw Abraham was old, & † striken in yeeres,
& the Lord had blessed Abraham in al things,
2 Therefore Abraham said vnto his eldest ser-
uant of his house, which had the rule ouer all that
he had, *a Put now thine hand vnder my thigh,
3 And I will make thee b sweare by the Lord
God of the heauen, and God of the earth, that
thou shalt not take a wife vnto my sonne of the
daughters of ẏ Canaanites among whom I dwell:
4 But thou shalt go vnto my c country, and
to my kinred, & take a wife vnto my sonne Izhak.
5 And the seruant sayd to him, What if the
woman will not come with mee to this land? shal
I bring thy son again vnto the land from whence
thou camest?
6 To whom Abraham answered, Beware that
thou bring not my sonne d thither againe.
7 ¶ The Lord God of heauen, who took me
from my fathers house, and from the land where
I was borne, and that spake vnto mee, and that
sware vnto me, saying, *Vnto thy seede will I giue
this land, he shall send his Angel before thee, and
thou shalt take a wife vnto my sonne frõ thence.
8 Neuerthelesse if the woman will not follow
thee, then shalt thou be † discharged of this mine
oathe: onely bring not my sonne thither againe.
9 Then the seruant put his hand vnder the
thigh of Abraham his master, and sware to him
for this matter.
10 ¶ So the seruant tooke tenne camels of
the camels of his master, and departed: (for he
had all his masters goodes in his hand:) *and* so
hee arose, and went to * Aram Naharaim, vnto
the e citie of Nahor.
11 And he made his camels to † lie down without
the citie by a wel of water, at euentide about the
time that *the vvomen* come out to draw *vvater*.
12 And he said, O f Lord God of my master A-
braham, I beseech thee, *send me good speed this
day, and shew mercy vnto my master Abraham.
13 Loe, I stand by the wel of water whiles
the mens daughters of this citie come out to
drawe water.
14 g Grant therefore that the maid, to whom
I say: Bowe downe thy pitcher, I pray thee, that I
may drinke: if shee say, Drinke, and I will giue
thy camels drinke also: may be shee that thou
hast ordained for thy seruant Izhak, and there-
by shall I know that thou hast shewed mercie on
my master.
15 ¶ And now yer he had left speaking, be-
hold, h Rebekah came out, the daughter of Be-
thuel, sonne of Milcah the wife of Nahor Abra-
hams brother, and her Pitcher vpon her shoulder.
16 (And the maide was verie faire to looke
vpon, a virgine and vnknowen of man) and shee
i went downe to the well, and filled her pitcher
and came vp.
17 Then the seruant ranne to meete her, and
saide, Let me drinke, I pray thee, a litle water of
thy pitcher.
18 And she said, Drinke † sir: and she hasted,
and let downe her pitcher vpon her hand and
gaue him drinke.
19 And when she had giuen him drinke, shee
said, I will drawe water for thy camels also vntill
they † haue drunken inough.
20 And shee powred out her pitcher into the
trough spedily, and ranne againe vnto the well
to draw water, and she drew for all his camels.
21 So the man wondred at her, and helde his
peace, to knowe whether the Lorde had made his
iourney prosperous or not.
22 And when the camels had left drinking,
the man tooke a golden ‖ k abillement of l halfe
a *shekell* weight, and two braselets for her hands,
of ten shekels weight of golde:
23 And he said, whose daughter art thou? tell
me, I pray thee, Is there roume in thy fathers
house for vs to lodge in?
24 Then she said to him, I am the daughter of Be-
thuel ẏ son of Milcah whom she bare vnto Nahor.
25 Moreouer she said vnto him, We haue litter
also & prouender ynough, & roume to lodge in.
26 And the man bowed himselfe and wor-
shipped the Lord,
27 And said, Blessed *be* the Lorde God of my
master Abraham, which hath not withdrawne his
mercie m and his trueth from my master: *for*
when I was in the way, the Lord brought me to
my masters brethrens house.
28 And the maide ranne and tolde them of
her mothers house according to these wordes.
29 ¶ Now Rebekah had a brother called La-
ban, and Laban ranne vnto the man to the well,
30 For when he had seene the earings and the
bracelets in his sisters hands, and when hee heard
the wordes of Rebekah his sister, saying, Thus
said the man vnto me, then he went to the man,
and loe, n he stoode by the camels at the well.
31 And he saide, Come in thou blessed of the
Lord: wherefore standest thou without, seeing I
haue prepared the house, & roume for the camels?
32 ¶ Then the man came into the house, and
o he vnsadled the p camels and brought litter and
prouender for the camels, and water to wash his
feete, and the mens feete that were with him.
33 Afterward the meate was set before him:
but he sayde, I q will not eate, vntill I haue sayde
my message. And he said: Speake on.
34 Then he said, I am Abrahams seruant,
35 And the Lord hath r blessed my master
wonderfully, that hee is become great: for hee
hath giuen him sheep, and beeues, and siluer, and
golde, and men seruants, and maide seruants, and
camels, and asses.
36 And Sarah my masters wife hath borne a
sonne to my master, when she was olde, and vnto
him hath hee giuen all that hee hath.
37 Now my master made me sweare, saying,
Thou shalt not take a wife to my sonne of the
daughters of ẏ s Canaanites, in whose land I dwell:
38 But thou shalt go vnto my t fathers house
and to my kinred, and take a wife vnto my sonne.
39 Then I said vnto my master, What if the
woman will not follow me?
40 Who answered mee, The Lord, before whom
I walke, will send his Angell with thee, and pro-
sper thy iourney, and thou shalt take a wife for
my sonne of my kinred and my fathers house.
41 Then shalt thou be discharged of u mine
oathe, when thou commest to my kinred: and if
they giue thee not one, thou shalt be free from
mine oathe.
42 So I came this day to the well, and said, O
Lord,

† Ebr. come into dayes.
* Chap. 47, 29.
a Which ceremonie declared the seruants obedience towards his master, & the masters power ouer the seruant.
b This sheweth that an oathe may be required in a lawfull cause.
c Hee would not that his sonne should marrie one of the godly family: for the inconueniences that come by marrying with the vngodly, are set foorth in sundry places of the Scriptures.
d Least hee should lose the inheritance promised.
* Chap. 12. 7. & 13. 15. and 15. 18 and 26. 4.
† Ebr. innocent.
* Or Mesopotamia, Or, Syria of the two floods: to wit, of Tygris and Euphrates,
e That is, to Charran.
† Ebr. to bowe their knees.
f He groundeth his prayer vpon Gods promise made to his master.
* Or, cause mee to meete
g The seruant moued by Gods spirit desired to be assured by a signe, whether God prospered his iourney or no.
h God giueth good successe to all things that are vndertaken for the glory of his name, and according to his word.
i Here is declared that God euer heareth the prayers of his, and granteth their requests.
* Ebr. my lord.
† Ebr. haue made an ende of drinking.
* Or, earering.
k God permitted many things both in apparel & other things which are now forbid: specially when they apperraine not to our mortification.
l The golden shekel is here meant and not that of siluer.
m Hee boasteth not his good fortune (as doe the wicked) but acknowledgeth that God hath dealt mercifully with his master in keeping promise.
n For hee waited on Gods hand, who had now heard his prayer.
o To wit, Laban.
p The gentle interteinment of strangers vsed among the godly fathers.
q The fidelitie that seruants owe to their masters, causeth them to preferre their masters businesse to their owne necessitie.
r To blesse, signifieth here to enrich, or encrease with substance, as the text in ẏ same verse declareth.
s The Canaanites were accursed, and therefore the godly could not ioyne with them in marriage.
t Meaning among his kinsfolkes, as verse 40.
u Which by mine authoritie I caused thee to make.

Lord, the God of my master Abraham, if thou
now prosper my † iourney which I goe.
43 Behold, * I stand by the wel of water when
a virgine commeth foorth to drawe water, and I
say to her, Giue me, I pray thee, a litle water of
thy pitcher to drinke,
44 And shee say to me, Drinke thou, and I will
also drawe for thy camels, let her be the wife,
which the Lord hath † prepared for thy masters
sonne.
45 And before I hade made an end of speaking
in mine ˣ heart, beholde, Rebekah came forth
and her pitcher on her shoulder, and shee went
downe to the well, and drewe water. Then I
said vnto her, Giue me drinke, I pray thee.
46 And she made haste, and tooke downe her
pitcher from her *shoulder*, and said, Drinke, and I
will giue thy camels drinke also. So I dranke, and
she gaue the camels drinke also.
47 Then I asked her, and said, Whose daugh-
ter art thou? And she answered, The daughter of
Bethuel Nahors sonne, whom Milcah bare vnto
him. Then I put the abillement vpon her face,
and the bracelets vpon her hands:
48 ʸ And I bowed downe and worshipped the
Lord, and blessed the Lord God of my master A-
braham, which had brought me the † right way to
take my masters brothers daughter vnto his sonn.
49 Now therefore, if ye will deale ᶻ merciful-
ly and truely with my master, tell me: and if not,
tell me, that I may turne me to the ᵃ right hand or
to the left.
50 Then answered Laban and Bethuel, and
said, ᵇ This thing is proceeded of the Lord: wee
cannot therefore say vnto thee, *neither* euill nor
good,
51 Beholde, Rebekah *is* † before thee, take *her*
and goe, that she may be thy masters sonnes wife,
euen as the Lord hath † said.
52 And when Abrahams seruant heard their
wordes, he bowed himselfe toward the earth vnto
the Lord.
53 Then the seruant tooke forth iewels of
siluer, and iewels of golde, and raiment, and gaue
to Rebekah: also vnto her brother and to her mo-
ther he gaue gifts.
54 Afterward they did eate & drinke, *both* he,
and the men that were with him, and taried all
night, and when they rose vp in the morning, he
said, * Let me depart vnto my master.
55 Then her brother and her mother answe-
red, Let the maide abide with vs, at the least † ten
dayes: then shall she goe.
56 But he said vnto them, Hinder you me not,
seeing the Lord hath prospered my iourney: send
me away, that I may goe to my master.
57 Then they said, We will call the maide, and
aske ᶜ her consent.
58 And they called Rebekah, and sayd vnto
her: Wilt thou goe with this man? And shee an-
swered, I will goe.
59 So they let Rebekah their sister goe, and
her nourse, with Abrahams seruant and his men.
60 And they blessed Rebekah, and sayde
vnto her, Thou art our sister, growe into thou-
sand thousands, and thy seede possesse the ᵈ gate
of his enemies.
61 ¶ Then Rebekah arose, and her maydes, and

† Or, way.
* Verse 13.
† Or, shewed.
x Signifying that this prayer was not spoken by the mouth, but onely meditate in his heart.
y He sheweth what is our duetie, when we haue receiued any benefite of the Lord.
† Ebr. in the way of trueth.
z If you will freely and faithfully giue your daughter to my masters sonne.
a That is, that I may prouide elsewhere.
b So soone as they perceiue that it is Gods ordinance they yeelde.
† Or, at thy commandement.
† Or, Ordeined.
* Verse 58. & 59.
† Ebr. dayes, or ten.
c This sheweth that parents haue not authoritie to marie their children without consent of the parties.
† Ebr. her mouth.
d That is, let it be victorious ouer his enemies: which blessing is fully accomplished in Iesus Christ.

rode vpon the camels, and followed the man, and
the seruant tooke Rebekah and departed.
62 Now Izhak came from the way of * Beer-
lahai-roi, (for he dwelt in the South countrey.)
63 And Izhak went out to ᶜ pray in the field
toward the euening: who lift vp his eies and loo-
ked, and behold, the camels came.
64 Also Rebekah lift vp her eies, and when
she saw Izhak, she lighted down from the camel.
65 (For shee had said to the seruant, Who is
yonder man, that commeth in the field to meete
vs; and the seruant had said, It is my master) So
she tooke ᶠ a vaile, and couered her.
66 And the seruant tolde Izhak all thinges that
he had done.
67 Afterward Izhak brought her into the tent,
of Sarah his mother, and he tooke Rebekah, and
she was his wife, and he loued her: So Izhak was
comforted after his mothers *death*.

CHAP. XXV.

1 Abraham taketh Keturah to wife, and getteth many children. 5 Abraham giueth all his goods to Izhak. 8 Hee dieth. 12 The genealogie of Ishmael. 25 The birth of Iaakob and Esau.

NOw Abraham had taken ᵃ him another wife
called Keturah,
2 Which bare him Zimran, and Iokshan, and
Medan, and Midian, and Ishbak, and Shuah.
3 And Iokshan, begate Sheba, and Dedan:
* And the sonnes of Dedan were Asshurim, and
Letushim, and Leummim.
4 Also the sonnes of Midian *were* Ephah, and
Epher, and Hanoch, and Abida, and Eldah, all
these were the sonnes of Keturah.
5 ¶ And Abraham gaue † all his goods to Izhak.
6 But vnto the ᵇ sonnes of the ᶜ concubines,
which Abraham had, Abraham ᵈ gaue gifts, and
sent them away from Izhak his sonne (while hee
yet liued) Eastward in the East countrey.
7 And this is the age of Abrahams life, which
hee liued, an hundreth seuentie and fiue yeeres.
8 Then Abraham yeelded the spirite, and died
in a good age, an olde man, and of great yeeres,
and was ᵉ gathered to his people.
9 And his sonnes Izhak and Ishmael buried
him in the caue of Machpelah, in the field of E-
phron sonne of Zohar the Hittite, before Mamre.
10 Which * field Abraham bought of the
Hittites, where Abraham was buried with Sarah
his wife.
11 ¶ And after the death of Abraham * God
blessed Izhak his sonne, * and Izhak dwelt by
Beer-lahai-roi.
12 ¶ Now these are the generations of Ish-
mael Abrahams sonne, whom Hagar the Egyp-
tian Sarahs handmaide bare vnto Abraham.
13 And these are the names of the sonnes of
Ishmael, name by name, according to their kin-
reds: the † eldest sonne of Ishmael *was* Nebaioth:
then Kedar, and Abdeel, and Mibsam.
14 And Mishma, and Dumah, and Massa.
15 Hadar, & Tema, Ietur, Naphish, & Kedemah.
16 These are the sonnes of Ishmael, and these
are their names, by their townes and by their ca-
stles: *to wit*, twelue princes of their nations.
17 (And these are the yeeres of the life of Ish-
mael, an hundreth thirty and seuen yeeres, and
he yeelded vp the spirit, and died, and was gathe-
red vnto his ᶠ people.)

* Chap. 16. 24. and 25. 11.
e This was the exercise of the godly fathers, to meditate Gods promises, and to pray for the accomplishment thereof. The custome was that the spouse was brought to her husband, her head being couered, in token of shamefastnes and chastitie.
† Or, had left mourning for his mother.
a Whiles Sarah was yet aliue.
* 1. Chron. 1. 32.
† Ebr. all that hee had.
b For by the vertue of Gods word hee had not onely Izhak, but begate many moe.
c Reade Chap. 22. 24.
d To avoyde the dissension that els might haue come because of the heritage.
e Hereby the ancients signified that man by death perished not wholly, but as the soules of the godly liued after in perpetuall ioy, so the soules of the wicked in perpetuall paine.
* Chap. 23. 16.
* Chap. 16. 14. and 24. 62.
* 1. Chron. 1. 29.
† Ebr. firstborne.
f Which dwelt among the Arabians, and were separate from the blessed seede.

18 And they dwelt from Hauilah vnto Shur,
that is towardes Egypt, as thou goeſt to Aſhur,
Iſhmael † dwelt g in the preſence of all his bre-
thren.
19 ¶ Likewiſe theſe are the generations of Iz-
hak Abrahams ſonne. Abraham begate Izhak.
20 And Izhak was fourtie yeeres old, when he
tooke Rebekah to wife, the daughter of Bethuel
the * Aramite of Padan Aram, *and* ſiſter to Laban
the Aramite.
21 And Izhak prayed vnto the Lorde for his
wife, becauſe ſhe was barren: and ŷ Lord was in-
treated of him. and Rebekah his wife conceiued.
22 But the children * ſtroue together within
her: therefore ſhe ſayd, Seeing *it is* ſo, why am I
h thus? wherefore ſhe went i to aske the Lord.
23 And the Lord ſaid to her, Two nations *are*
in thy wombe, and two maner of people ſhall be
deuided out of thy bowels, and the one people
ſhall be mightier then the other, and the * elder
ſhall ſerue the yonger.
24 ¶ Therefore when her time of deliuerance
was fulfilled, behold, twinnes *vvere* in her womb.
25 So he that came out firſt was red, and hee
was al ouer as rough as a garment, & they called
his name Eſau.
26 * And afterward came his brother out, and
his hand held Eſau by the heele, therefore his
name was called Iaakob. Now Izhak was three-
ſcore yeeres old when *Rebekah* bare them.
27 And the boyes grewe, and Eſau *vvas* a cun-
ning hunter, and † liued in the fields: but Iaakob
was a † plaine man, and dwelt in tents.
28 And Izhak loued Eſau, for † veniſon *vvas*
his meate, but Rebekah loued Iaakob.
29 Now Iaakob ſod pottage, and Eſau came
from the field and was wearie.
30 Then Eſau ſayd to Iaakob, † Let me eate, I
pray thee, of that *pottage* ſo red, for I am wearie.
Therefore was his name called Edom.
31 And Iaakob ſaid, Sell me euen now thy
birthright.
32 And Eſau ſaid, Lo, I am almoſt dead, what
is then this birthright to mee?
33 Iaakob then ſaid, Sweare to me euen now.
And he ſware to him, * and l ſolde his birthright
vnto Iaakob,
34 Then Iaakob gaue Eſau bread and pottage
of lentiles: and he did eate and drinke, and roſe
vp, and went his way: So Eſau contemned *his*
birthright.

CHAP. XXVI.

1 God prouideth for Izhak in the famine. 3 Hee reneweth his promiſe. 9 The King blameth him for denying his wife. 14 The Philiſtims hate him for his riches. 15 Stop his wells. 16 And driue him away. 2, God comforteth him.

ANd there was a famine in the a land beſides
the firſt famine that was in the dayes of A-
braham. Wherefore Izhak went to Abimelech
King of the Philiſtims vnto Gerar.
2 For the Lord appeared vnto him, and ſaid,
b Goe not downe into Egypt, *but* abide in the
land which I ſhall ſhew thee.
3 Dwell in this land, and I will be with thee,
and will bleſſe thee: for to thee, and to thy ſeede
I will giue all theſe * countryes, and I will per-
forme the oathe which I ſware vnto Abraham thy
father.
4 Alſo I will cauſe thy ſeede to multiply as the
ſtarres of heauen, and will giue vnto thy ſeede all
theſe countryes: and in thy ſeed ſhall all the na-
tions of the earth be * bleſſed.
5 Becauſe that Abraham c obeyed my voyce
& kept mine † ordinance, my commandements,
my ſtatutes, and my lawes.
6 ¶ So Izhak dwelt in Gerar.
7 And the men of the place asked *him* of his
wife, and he ſayd, She is my ſiſter: for he feared
to ſay, ſhe is my wife, leſt, *ſayd he*, the men of the
place ſhould kill me, becauſe of Rebekah, for ſhe
was beutifull to the eye.
8 So after he had beene there long time, Abi-
melech King of the Philiſtims looked out at a
window, and loe, he ſaw Izhak d ſporting with
Rebekah his wife.
9 Then Abimelech called Izhak, and ſayd,
Loe, ſhe is of a ſuerty thy wife, and why ſaydſt
thou, She is my ſiſter? To whom Izhak anſwered,
Becauſe I thought *this*, It may be that I ſhall die
for her.
10 Then Abimelech ſayd, Why haſt thou done
this vnto vs? one of the people had almoſt lien by
thy wife, ſo ſhouldeſt thou haue brought f ſinne
vpon vs.
11 Then Abimelech charged all his people,
ſaying, He that toucheth this man, or his wife, ſhall
die the death.
12 Afterward Izhak ſowed in that land, and
found in the ſame yeere an † hundreth folde by
eſtimation: and ſo the Lord bleſſed him.
13 And the man waxed mightily, and † ſtil in-
creaſed, till he was exceeding great.
14 For he had flocks, of ſheepe, and heards of
cattle, and a mighty houſhould: therefore the
Philiſtims had g enuie at him,
15 Inſomuch that the Philiſtims ſtopped, and
filled vp with earth all the wells, which his fathers
ſeruants digged in his father Abrahams time.
16 Then Abimelech ſaid vnto Izhak, Get
thee from vs, for thou art mightier then wee a
great deale.
17 ¶ Therefore Izhak departed thence & pitched
his tent in the h valley of Gerar, and dwelt there.
18 And Izhak returning, digged the welles of
water, which they had digged in the dayes of A-
braham his father, for the Philiſtims had ſtopped
them after the death of Abraham, and he gaue
them the ſame names, that his father gaue them.
19 Izhaks ſeruants then digged in the valley
and found there a well of † liuing water.
20 But the herdmen of Gerar did ſtriue with
Izhaks herdmen, ſaying, The water is ours, there-
fore called he ŷ name of the well * Eſek, becauſe
they were at ſtrife with him.
21 Afterward they digged another well, and
ſtroue for that alſo, and he called the name of it
† Sitnah.
22 Then he remooued thence, & digged ano-
ther well, for which they ſtroue not: therefore
called he the name of it † Rehoboth, and ſaid, Be-
cauſe the Lord hath now made vs roome, we ſhall
increaſe vpon the earth.
23 So he went vp thence to Beer-ſheba,
24 And the Lord appeared vnto him the ſame
night, and ſayd, I am the God i of Abraham thy
father: feare not, for I am with thee, and will bleſſe
thee, and multiply thy ſeede for my ſeruant A-
brahams ſake,

† Or, his lot fell.
g He meaneth that his lot fell to dwell among his brethren as the Angel promiſed, Chap. 16. 12.
* Or, Syrian of Meſopotamia.
* Or, hurt one another.
h That is, with child, ſeeing one ſhall deſtroy another.
i For that is the onely refuge in all our miſeries.
* Rom. 9. 12.
* Hoſe. 12, 3. Matth. 1. 2.
† Ebr. a man of the field.
† Or, ſimple & innocent.
* Ebr. veniſon in his mouth.
† Or, feed me quickly.
k The reprobate eſteeme not Gods benefits, except they feele them preſently, & therefore they preferre preſent pleaſures.
* Hebr. 12, 16.
l Thus the wicked preferre their worldly commodities to Gods ſpirituall graces: but the children of God doe the contrary.
a In the land of Canaan.
b Gods prouidence alwaies watcheth to direct the wayes of his children.
* Chap. 13. 15. and 15. 18.

* Chap. 12, 3. & 15. 18. & 18. 18. & 22. 18. & 28. 14.
c He commendeth Abrahams obedience, becauſe Izhak ſhould be the more ready to follow the like. for as God made this promiſe of his free mercy, ſo doth the confirmation thereof proceed of the ſame fountaine.
† Ebr. my keeping.
d Whereby we ſee that feare and diſtruſt is found in the moſt faithfull.
e Or ſhewing ſome familiar ſigne of loue, whereby it might be knowen that ſhe was his wife.
f In all ages men were perſwaded that Gods vengeance ſhould light vpon wedlocke breakers.
† Or, an hundreth meaſures.
† Ebr. he went forth going and increaſing.
g The malicious enuy alwayes the graces of God in others.
h The Ebrew word ſignifieth a flood, or valley, where water at any time runneth.
† Or, ſpringing.
* Or, contention, ſtrife.
† Or, hatred.
† Or largeneſſe, roome.
i God aſſureth Izhak againſt all feare, by rehearſing the promiſe made to Abraham.

k To signifie that hee would serue none other God, but the God of his father Abraham.

25 Then he built an k altar there, and called vpon the Name of the Lord, and there spred his tent: where also Izhaks seruants digged a well.

26 ¶ Then came Abimelech to him from Gerar, and Ahuzzath *one* of his friends, and Phichol the captaine of his armie.

27 To whome Izhak said, wherefore come ye to me, seeing ye hate me and haue put mee away from you?

28 Who answered, Wee sawe certainely that the Lorde was with thee, and wee thought *thus*, Let there be now an oathe betweene vs, *euen* betweene vs and thee, and let vs make a couenant with thee.

29 l If thou shalt do vs no hurt, as we haue not touched thee, and as we haue done vnto thee nothing but good, & sent thee away in peace: thou now, thou blessed of the Lord, *do this*.

l The Ebrewes in swearing beginne commonly with it, and vnderstand the rest, that is, that God shall punish him that breaketh the oath: here the wicked shew that they are afraid least that come to them which they would do to other.

30 Then he made them a feast, and they did eate and drinke,

31 And they rose vp betimes in the morning, and sware one to another: then Izhak let them go, and they departed from him in peace.

32 And that same day Izhaks seruants came and told him of a well, which they had digged, & said vnto him, We haue found water.

33 So he called it * Shibah: therefore the name of the citie is called * Beer-sheba vnto this day.

* Or, Oath.

* Or, the well of the Oath.

34 ¶ Now when Esau was fourtie yeere olde, he tooke to wife Iudith, the daughter of Beeri an Hittite, and Bashemath the daughter of Elon an Hittite *also*.

35 And they * were † a griefe of minde to Izhak and to Rebekah.

* Chap. 27.46. † Or, disobedient and rebellious.

CHAP. XXVII.

1 Iaakob getteth the blessing from Esau by his mothers counsell. 39 Esau by weeping meaneth his father to pity him. 41 Esau hateth Iaakob and threateneth his death. 43 Rebekah sendeth Iaakob away.

A Nd when Izhak was olde, and his eyes were dimme (so that he could not see) hee called Esau his eldest sonne, and said vnto him, My sonne. And he answered him, † I am here.

† Ebr. Lo, I.

2 Then he said, Behold, I am now olde, and know not the day of my death.

3 Wherefore now, I pray thee take thine instruments, thy quiuer and thy bowe, and get thee to the field, that thou mayest † take mee some venison.

† Ebr. hunt.

4 Then make mee sauourie meate, such as I loue, and bring it me that I may eate, *and* that my a soule may blesse thee, before I die.

a The carnall affection, which hee bare to his sonne, made him forget that which God spake to his wife. Chap. 25.23.

5 (Now Rebekah heard, when Izhak spake to Esau his sonne) and Esau went in to the field to hunt for venison, and to bring it.

6 ¶ Then Rebekah spake vnto Iaakob her sonne, saying, Beholde, I haue heard thy father talking with Esau thy brother, saying,

7 Bring mee venison, and make mee sauourie meate, that I may eate and blesse thee before the Lord, afore my death.

8 Now therefore, my sonne, heare my voyce in that which I command thee.

9 b Get thee now to the flocke, and bring me thence two good kids of the goates, that I may make pleasant meate of them for thy father, such as he loueth.

b This subtiltie is blame worthie, because she should haue tarried till God had performed his promise.

10 Then thou shalt bring it to thy father, and hee shall eate, to the intent that he may blesse thee before his death.

11 But Iaakob saide to Rebekah his mother, Beholde, Esau my brother *is* rough, and I am smooth.

12 My father may possibly feele me, and I shall seeme † to him to be a * mocker: so shall I bring a curse vpon me, and not a blessing.

Ebr. Before his eyes.

* Or, as though I would deceiue him

13 But his mother said vnto him, * c Vpon me *be* thy curse, my sonne: onely heare my voyce, and go and bring me *them*.

* Or, I will take the danger on me.

c The assurance of Gods decree made her bold.

14 So he went and fet *them*, and brought *them* to his mother: & his mother made pleasant meat, such as his father loued.

15 And Rebekah tooke faire cloathes of her elder sonne Esau, which were in her house, and cloathed Iaakob her yonger sonne:

16 And she couered his hands and the smooth of his necke with the skinnes of the kiddes of the goates,

17 Afterward she put the pleasant meate and bread, which she had prepared, in the hand of her sonne Iaakob.

18 ¶ And when he came to his father, he said, My father. Who answered, I am heere: who art thou, my sonne?

19 And Iaakob saide to his father, d I am Esau thy first borne, I haue done as thou badest me, arise, I pray thee: sit vp and eate of my venison, that thy soule may blesse me.

d Although Iaakob was assured of this blessing by faith: yet hee did euill to seeke it by lies, and the more because he abuseth Gods name thereto.

20 Then Izhak said vnto his sonne, How hast thou founde it so quickly my sonne? Who said, Because the Lord thy God brought it to mine hand.

21 Againe saide Izhak vnto Iaakob, Come neere now, that I may feele thee, my sonne, whether thou be that my sonne Esau, or not.

22 Then Iaakob came neere to Izhak his father, and he felt him, & sayd, The e voyce *is* Iaakobs voyce, but the hands *are* the hands of Esau.

e This declareth that he suspected some thing, yet God would not haue his decree altered.

23 (For he knew him not, because his handes were rough as his brother Esaus hands: wherefore he blessed him.)

† Ebr. I am.

24 Againe hee sayd, Art thou that my sonne Esau? Who answered, † Yea.

25 Then said he, Bring it me hither, and I will eate of my sonnes venison, that my soule may blesse thee. And he brought it to him, and he ate: also hee brought him wine, and hee dranke.

26 Afterward his father Izhak sayd vnto him, Come neere now, and kisse mee, my sonne.

27 And hee came neere and kissed him. Then he smelled the sauour of his garments and blessed him, and sayd, Behold, the smell of my sonne *is* as f smell of a field, which the Lord hath blessed.

28 * God giue thee therefore of the dewe of heauen, and of the fatnesse of the earth, and plentie of wheate and wine.

* Heb. 11.20.

29 Let people be thy seruants, and nations bow vnto thee: be Lord ouer thy brethren, and let thy mothers childrē honour thee: cursed *be he* that curseth thee, and blessed *be he* f blesseth thee.

30 ¶ And when Izhak had made an ende of blessing Iaakob, and Iaakob was scarce gone out from the presence of Izhak his father, then came Esau his brother from hunting.

31 And hee also prepared sauourie meate, and brought it to his father, and sayd vnto his father, Let my father arise, and eat of his sonnes venison, that thy soule may blesse me.

32 But

32 But his father Izhak sayde vnto him, Who
art thou? And he answered, I am thy sonne, *euen*
thy first borne Esau.
33 Then Izhak was f stricken with a maruei-
lous great feare, and sayd, Who *and* where *is* hee
that hunted venison, and brought it mee, and I
haue eate ‖ of all before thou camest? and I haue
blessed him, therefore he shalbe blessed.
34 When Esau heard the wordes of his father,
he cryed out with a great crye and bitter, out of
measure, and sayd vnto his father, Blesse me, *euen*
me also, my father.
35 Who answered, Thy brother came with
subtiltie, and hath taken away thy blessing.
36 Then hee sayde, Was hee not iustly called
g Iaakob? for hee hath deceiued mee these two
times: he tooke my birthright, and loe, now hath
he taken my blessing. Also he sayd, Hast thou not
reserued a blessing for me?
37 Then Izhak answered, and sayd vnto Esau,
Beholde, I haue made him h thy lorde, and all his
brethren haue I made his seruants: also with wheat
and wine haue I furnished him, & vnto thee now
what shall I doe, my sonne?
38 Then Esau sayde vnto his father, Hast thou
but one blessing, my father? blesse mee, ‖ *euen*
me also, my father: and Esau lifted vp his voyce,
and * wept.
39 Then Izhak his father answered, and sayd
vnto him, Beholde, the fatnesse of the earth shal be
thy dwelling place, and *thou shalt haue* of the dewe
of heauen from aboue.
40 And i by thy sword shalt thou liue, and
shalt be thy brothers k seruant. But it shall come
to passe, when thou shalt get the masterie, that
thou shalt breake his yoke from thy necke.
41 ¶ Therefore Esau hated Iaakob, because of
the blessing, wherewith his father blessed him.
And Esau thought in his minde, * The dayes of
mourning for my father will come shortly, l then
I will slay my brother Iaakob.
42 And it was tolde to Rebekah of the words
of Esau her elder sonne, and shee sent and called
Iaakob her yonger sonne, and sayd vnto him, Be-
holde, thy brother Esau m is comforted against
thee, *meaning* to kill thee:
43 Now therefore my sonne, heare my voice:
arise, & flee thou to Haran to my brother Laban,
44 And tary with him a while vntill thy bro-
thers fiercenesse be swaged.
45 And till thy brothers wrath turne away
from thee, and hee forget the thinges, which thou
hast done to him: then will I sende and take thee
from thence: why shoulde I be n depriued of you
both in one day?
46 Also Rebekah said to Izhak, * I am weary
of my life, for the o daughters of Heth. If Iaakob
take a wife of the daughters of Heth like these of
the daughters of the land, p what auaileth it mee
to liue?

f In perceiuing his errour, by appointing his heire against Gods sentence pronounced before.
‖ Or, sufficiently.
g In the Chap. 25. hee was so called, because hee held his brother by the heele, as though he would ouerthrow him: and therefore he is heere called an ouerthrower, or deceiuer.
h For Izhak did this as he was the minister and Prophet of God.
‖ Or, I am also (thy sonne.)
* Ebr. 12.17.
i Because thine enemies shall be round about thee.
k Which was fulfilled in his posteritie the Idumeans: who were tributaries for a time to Israel, and after came to libertie.
* Obad. 1.10.
l Hypocrites onely absteine from doing euill for feare of men.
m He hath good hope to recouer his birthright by killing thee.
n For the wicked sonne will kill the godly: and the plague of God wil afterward light on the wicked sonne.
* Chap. 26.35.
o Which were Esaus wiues.
p Hereby shee perswaded Izhak to agree to Iaakobs departing.

CHAP. XXVIII.

Izhak forbiddeth Iaakob to take a wife of the Canaanites. 6 Esau taketh a wife of the daughters of Ishmael against his fathers wil. 12 Iaakob in the way to Haran seeth a ladder reaching to heauen. 14 Christ is promised.

THen Izhak called Iaakob and a blessed him,
and charged him, and saide vnto him, take not
a wife of the daughters of Canaan.
2 Arise, * get thee to * Padan Aram to the
house of Bethuel thy mothers father, and thence
take thee a wife of the daughters of Laban thy
mothers brother.
3 And God all ‖ sufficient blesse thee, and
make thee to increase, and multiplie thee, that
thou mayest be a multitude of people.
4 And giue thee the blessing of Abraham,
euen to thee and to thy seede with thee, that thou
mayest inherite the land (wherein thou art a
b stranger,) which God gaue vnto Abraham.
5 Thus Izhak sent forth Iaakob, and he went
to Padan Aram vnto Laban sonne of Bethuel the
Aramite, brother to Rebekah, Iaakobs and Esaus
mother.
6 ¶ When Esau sawe that Izhak had blessed
Iaakob, and sent him to Padan Aram, to fet him
a wife thence, and giuen him a charge when hee
blessed him, saying, Thou shalt not take a wife of
the daughters of Canaan.
7 And *that* Iaakob had obeyed his father and
his mother, and was gone to Padan Aram:
8 Also Esau seeing that the daughters of Ca-
naan displeased Izhak his father.
9 Then went Esau to Ishmael, and tooke ‖ vn-
to the wiues *vvhich he had*, Mahalath the daugh-
ter of c Ishmael Abrahams sonne, the sister of Na-
baioth, to be his wife.
10 ¶ Now Iaakob departed from Beer-sheba,
and went to Haran.
11 And he came vnto a *certaine* place, and ta-
ried there all night because the sunne was down,
and tooke of the stones of the place, and laid vn-
der his head and slept in the same place.
12 Then he dreamed, and behold, there stood
a d ladder vpon the earth, and the top of it rea-
ched vp to heauen: and loe, the Angels of God
went vp and downe by it.
13 * And behold, the Lord stood aboue it, and
said, I am the Lord God of Abraham thy father,
and the God of Izhak: the land, vpon the which
thou sleepest, e will I giue thee and thy seede.
14 And thy seede shall bee as the dust of the
earth, and thou shalt spread abroad * to the West,
and to the East, and to the North, and to the South,
and in thee and in thy seede shall all the * families
of the earth be blessed.
15 And lo, I am with thee, and will keepe thee
whithersoeuer thou goest, and wil bring thee
againe into this land: for I wil not forsake thee
vntill I haue performed that, that I haue promised
thee.
16 ¶ Then Iaakob awoke out of his sleepe
and said, Surely the Lord is in this place, and I was
not aware.
17 And he was f afraid, and said, How fearefull
is this place! this is none other but the house of
God, and this is the gate of heauen.
18 Then Iaakob rose vp earely in the mor-
ning, and tooke the stone that he had laid vnder
his head, and g set it vp *as* * a pillar, and powred
oyle vpon the top of it.
19 And hee called the name of that place
‖ Beth-el: notwithstanding the name of the citie
was at the first called Luz.
20 Then Iaakob vowed a vowe, saying, If
h God will be with me, and will keepe me in this
iourney which I goe, and will giue mee bread to
eate, and cloathes to put on:

a This second blessing was to confirme Iaakobs faith, least he should thinke that his father had giuen it without Gods motion.
* Hos. 12.12.
* Chap. 24.10.
‖ Or, almightie.
b The godly fathers were put in mind continually, that they were but strangers in this world: to the intent they should lift vp their eyes to the heauens where they should haue a sure dwelling.
‖ Or, beside his wiues.
c Thinking he, to haue reconciled himselfe to his father, but all in vain: for he taketh not away the cause of the euill.
d Christ is the ladder whereby God and man are ioyned together, & by whom the Angels minister vnto vs: al graces by him are giuen vnto vs, and we by him ascend into heauen.
* Chap. 35.1. & 48.3.
e He felt the force of this promise onely by faith: for all his life time he was but a stranger in this land.
* Deut. 12.20. & 19.14.
* Chap. 12.3. & 18.18. & 22.18. & 26.4.
f Hee was touched with a godly feare and reuerence.
g To be a remembrance onely of the vision shewed vnto him.
* Chap. 31.13.
‖ Or, house of God.
h He bindeth not God vnder this condition, but acknowledgeth his infirmitie, & promiseth to be thankefull.

21 So that I come againe vnto my fathers house in safetie, then shall the Lord be my God.

22 And this stone, which I haue set vp as a pillar, shall be Gods house: and of all that thou shalt giue me, will I giue the tenth vnto thee.

CHAP. XXIX.

23 *Iaakob commeth to Laban and serueth seuen yeeres for Rahel.* 25 *Leah brought to his bedde for Rahel.* 27 *He serueth seuen yeeres more for Rahel.* 32 *Leah conceiueth and beareth foure sonnes.*

THen Iaakob a lift vp his feete and came into the † East countrey.

a That is, hee went forth on his iourney.

† Heb. to the Land of the children of the East.

2 And as he looked about, behold, there was a well in the field, b and lo, three flockes of sheepe lay thereby (for at that well were the flocks watered) and there was a great stone vpon the wels mouth.

b Thus hee was directed by the onely prouidence of God, who brought him also to Labans house.

3 And thither were all the flockes gathered, and they rolled the stone from the welles mouth, and watered the sheepe, and put the stone againe vpon the welles mouth in his place.

4 And Iaakob saide vnto them, My c brethren, whence bee yee? And they answered, Wee are of Haran.

c It seemeth that in those dayes the custome was to call euen strangers, brethren.

5 Then he said vnto them, Know yee Laban the sonne of Nahor? Who said, We know him.

6 Againe he said vnto them, d Is he in good health? And they answered, He *is* in good health, and behold, his daughter Rahel commeth with the sheepe.

d Or, he is in peace? by the which word the Hebrewes signifie all prosperitie.

7 Then he said, Lo, *it is* yet hie day, neither *is it* time that the cattell should bee gathered together: water ye the sheepe and go feede *them*.

8 But they said, Wee may not, vntill all the flockes be brought together, and *till men* roll the stone from the welles mouth, that we may water the sheepe.

9 ¶ While he talked with them, Rahel also came with her fathers sheepe, for she kept them.

10 And assoone as Iaakob sawe Rahel the daughter of Laban his mothers brother, and the sheepe of Laban his mothers brother, then came Iaakob neere, & rolled the stone from the welles mouth, and watered the flocke of Laban his mothers brother.

11 And Iaakob kissed Rahel, and lift vp his voyce and wept.

|| Or, he threw.

12 (For Iaakob tolde Rahel, that hee was her fathers || brother, and that he was Rebekahs sonne) then she ranne and told her father.

e That is, the cause why he departed from his fathers house, and what he saw in the way.

13 And when Laban heard tell of Iaakob his sisters sonne, he ranne to meete him, and embraced him, and kissed him, and brought him to his house: and he tolde Laban e all these things.

f That is, of my blood and kinred.

14 To whom Laban said, Well, thou art my f bone and my flesh, and hee abode with him the space of a moneth.

15 ¶ For Laban said vnto Iaakob, Though thou be my brother, shouldest thou therefore serue me for nought? tell me, what *shall be* thy wages?

16 Now Laban had two daughters, the elder called Leah, and the yonger called Rahel.

|| Or, blere eyed.

17 And Leah was || tender eyed, but Rahel was beautifull and faire.

18 And Iaakob loued Rahel, and said, I will serue thee seuen yeeres for Rahel thy yonger daughter.

19 Then Laban answered, It is better that I giue her thee, then that I should giue her to another man: abide with me.

20 And Iaakob serued seuen yeeres for Rahel, and they seemed vnto him but a g few dayes, because he loued her.

g Meaning, after that the yeeres were accomplished.

21 ¶ Then Iaakob said to Laban, Giue *me* my wife, h for I may go in to her, for my terme is ended.

h Heb. my dayes are full.

22 Wherefore Laban gathered together all the men of the place, and made a feast.

23 But i when the euening was come, he tooke Leah his daughter, and brought her to him, and he went in vnto her.

i The cause why Iaakob was deceiued was, that in old time the wife was couered with a vaile, when she was brought to her husband in signe of chastity and shamefastnesse.

24 And Laban gaue his maid Zilpah to his daughter Leah, *to be* her seruant.

25 But when the morning was come, behold, it was Leah. Then said he to Laban, Wherefore hast thou done thus to me? did not I serue thee for Rahel? Wherefore then hast thou beguiled me?

26 And Laban answered, It is not the i maner of this place, to giue the yonger before the elder.

i I esteemed more the profite that he had of Iaakobs seruice, then either his promise or the maner of the country, though he alledged custome for his excuse.

27 Fulfill seuen yeeres for her, and we will also giue thee this for the seruice, which thou shalt serue me yet seuen yeeres more.

28 Then Iaakob did so, and fulfilled her seuen yeeres, so he gaue him Rahel his daughter to *be* his wife.

29 Laban also gaue to Rahel his daughter, Bilhah his maide *to be* her seruant.

30 So entred he in to Rahel also, and loued also Rahel more then Leah, and serued him yet seuen yeeres more.

31 ¶ When the Lord saw ȳ Leah was despised, he † made her k fruitfull: but Rahel *was* barren.

† Heb. opened her wombe.

k This declareth that oft times they which are despised of men, are esteemed of God.

32 And Leah conceiued and bare a sonne, and she called his name Reuben: for she said, Because the l Lord hath looked vpon my tribulation, now therefore mine husband will m loue me.

l Hereby appeareth, that in the hard recourse to God in her affliction.

m For children are a great cause of mutuall loue betweene man and wife.

33 And she conceiue againe and bare a sonne, and said, Because the Lord heard that I was hated, he hath therefore giuen mee this *sonne* also, and she called his name Simeon.

34 And she conceiued againe and bare a sonne, and said, Now at this time will my husband keepe mee company, because I haue borne him three sonnes: therefore was his name called Leui.

|| Or, confesse.

35 Moreouer she conceiued againe and bare a sonne, saying, Now will I || praise the Lord: * therefore she called his name Iudah, and † left bearing.

* Mat. 1. 2.

† Or, stood from bearing.

CHAP. XXX.

1 *Rahel and Leah being both barren, giue their maides vnto their husband, and they beare him children.* 13 *Leah giueth mandrake to Rahel that Iaakob might lie with her.* 27 *Laban is enticed for Iaakobs sake.* 43 *Iaakob is made very rich.*

AND when Rahel saw that she bare Iaakob no children, Rahel enuied her sister, & said vnto Iaakob, Giue me children, or else I die.

2 Then Iaakobs anger was kindled against Rahel, and he said, Am I in a Gods stead, which hath withholden from thee the fruit of the wombe?

a It is onely God that maketh barren, and fruitfull, and therefore I am not in fault.

3 And she said, Behold my maide Bilhah, go in to her, and she shall beare vpon my b knees, and † I shall haue children also by her.

b I will receiue her children on my lap, as though they were mine owne.

† Heb. I shall be builded.

4 Then shee gaue him Bilhah her maide to wife, and Iaakob went in to her.

† Heb. wrestlings of God.

5 So Bilhah conceiued and bare Iaakob a son.

c The arrogancy of mans nature appeareth in that the contempt of her sister, after she hath receiued this benefit of God to beare children.

6 Then said Rahel, God hath giuen sentence on my side, and hath also heard my voyce, & hath giuen me a son: therefore called she his name Dan.

7 And Bilhah Rahels maid conceiued againe, and bare Iaakob the second sonne.

8 Then Rahel said, With † excellent wrest-

† Heb. excellencies of wrestlings.

lings

sings haue I wrestled with my sister, & haue gotte the vpper hand: and she called his name, Naphtali.
9 And when Leah saw that she had left bearing, shee tooke Zilpah her mayde, and gaue her Iaakob to wife.
10 And Zilpah Leahs maid bare Iaakob a sonne.
11 Then said Leah, d A company commeth: and she called his name, Gad.
12 Againe Zilpah Leahs maid bare Iaakob another sonne.
13 Then sayd Leah, Ah, blessed am I, for the daughters will blesse me, and shee called his name Asher.
14 ¶ Now Reuben went in the dayes of the wheate haruest, and found e mandrakes in the field, and brought them vnto his mother Leah. Then sayd Rahel to Leah, Giue me, I pray thee, of thy sonnes mandrakes.
15 But she answered her, Is it a small matter for thee to take mine husband, except thou take my sonnes mandrakes also? Then sayd Rahel, Therefore he shall sleepe with thee this night for thy sonnes mandrakes.
16 And Iaakob came from the field in the euening, and Leah went out to meete him, and sayd, Come in to me, for I haue †bought and paied for thee with my sonnes mandrakes: and he slept with her that night.
17 And God heard Leah and shee conceiued, and bare vnto Iaakob the fift sonne.
18 Then said Leah, God hath giuen *me* my reward, because I gaue my f maide to my husband, and she called his name Issachar.
19 After, Leah conceiued againe, and bare Iaakob the sixt sonne.
20 Then Leah said, God hath endowed me with a good dowrie: now will mine husband dwell with me, because I haue borne him sixe sonnes: and she called his name Zebulun.
21 After that, she bare a daughter, and she called her name Dinah.
22 ¶ And God remembred Rahel, and God heard her, ‖ and opened her wombe.
23 So she conceiued and bare a sonne, and sayd, God hath taken away my g rebuke.
24 And she called his name Ioseph, saying, The Lord will giue me yet another sonne.
25 ¶ And assoone as Rahel had borne Ioseph, Iaakob said to Laban, Send me away that I may goe vnto my place and to my countrey.
26 Giue *me* my wiues and my children, for whom I haue serued thee, and let me go: for thou knowest what seruice I haue done thee.
27 To whom Laban answered, If I haue now found fauour in thy sight, *tarie*: I haue ‖ perceiued that the Lord hath blessed me for thy sake.
28 Also he said, Appoint vnto me thy wages, and I will giue it *thee*.
29 But he said vnto him, Thou knowest, what seruice I haue done thee, and in what taking thy cattell hath beene ‖ vnder me.
30 For the little, that thou haddest before I came, is increased into a multitude: and the Lord hath blessed thee † by my comming: but now when shall h I trauell for mine owne house also?
31 Then he said, What shall I giue thee? And Iaakob answered, Thou shalt giue me nothing at all: if thou wilt doe this thing for mee, I will returne, feed, *and* keepe thy sheepe,

d That is, God doeth increase me with a multitude of children: for so Iaakob doeth expound this name Gad, Chap. 49.19.
e Which is a kind of herbe whose roote hath a certaine likenesse of the figure of a man.
† Ebr. buying I haue bought.
f In stead of acknowledging her fault, she boasteth as if God had rewarded her therefore.
‖ Or, made her fruitfull.
g Because fruitfulnesse came of Gods blessing, who said Increase and multiply: barrennesse was counted as a curse.
‖ Or, tried by experience.
‖ Or, with me.
† Ebr. at my foote.
h The order of nature requireth that euery one prouide for his owne family.

32 I will passe through all thy flocks this day, *and* ‖ separate from them all the sheepe with litle spots and great spots, and all ‖ blacke lambs among the sheepe, and the great spotted, and litle spotted among the goates: i and it shalbe my wages.
33 So shall my k righteousnesse answere for me heereafter, when it shall come for my reward before thy face, *and* euery one that hath not little or great spots among the goates, and blacke among the sheepe, the same shalbe ‖ theft with me.
34 Then Laban sayd, Goe to, would God it might be according to thy saying.
35 Therefore ‖ he tooke out the same day the hee goates that were partie coloured and with great spots, and all the shee goates with little and great spots, *and* all that had white in them, and all the ‖ blacke among the sheepe, and put them in the keeping of his sonnes.
36 And hee set three dayes iourney betweene himselfe and Iaakob. And Iaakob kept the rest of Labans sheepe.
37 ¶ Then Iaakob l tooke rods of greene popular, and of hasell, and of the chesnut tree, and pilled white strakes in them, and made the white appeare in the rods.
38 Then he put the rods, which he had pilled, in the gutters *and* watering troughes, when the sheepe came to drinke, before the sheepe: (for they were in heate, when they came to drinke.)
39 And the sheepe ‖ were in heate before the rods, and *afterward* brought forth yong of partie colour, and with small and great spots.
40 And Iaakob parted these lambes, and turned the faces of the flocke towards *those lambes* partie coloured, and all maner of blacke, among the sheepe of Laban: so he put his owne flocke by themselues, and put them not with Labans flocke.
41 And in euery ramming time of the m stronger sheepe, Iaakob laied the rods before the eyes of the sheepe in the gutters, that they might conceiue before the rods.
42 But when the sheepe were feeble, hee put them not in: and so the feebler were Labans, and the stronger Iaakobs.
43 So the man increased exceedingly, and had many flocks, and maid seruants, and men seruants, and camels, and asses.

CHAP. XXXI.

2 Labans children murmure against Iaakob. 3 God commandeth him to returne to his countrey. 13. 14 The care of God for Iaakob. 19 Rahel stealeth her fathers idoles. 23 Laban followeth Iaakob. 44 The couenant betweene Laban and Iaakob.

NOw he heard the a words of Labans sonnes, saying, Iaakob hath taken away all that was our fathers, and of our fathers goods hath hee gotten all this honour.
2 Also Iaakob beheld the countenance of Laban, that it was not towards him as in times past:
3 And the Lord had said vnto Iaakob, Turne againe into the land of thy fathers, and to thy kinred, and I will be with thee.
4 Therefore Iaakob sent and called Rahel and Leah to the field vnto his flocke.
5 Then said he vnto them, I see your fathers countenance, that it is not towards mee † as it was wont, and the b God of my father hath beene with me.
6 And yee know that I haue serued your father with all my might.

‖ Or, seperate thou.
‖ Or, red.
i That which shall hereafter be thus spotted.
k God shall testifie for my righteous dealing by rewarding my labours.
‖ Or, counted theft.
‖ Or, Laban.
‖ Or, red or browne.
l Iaakob herein vsed no deceit: for it was Gods commandement as he declareth in the next Chap. vers. 9 and 11.
‖ Or, conceiued.
m As they which tooke the ramme about September and brought forth about March: so the feebler in March, and lambd in September.
a The children vttered in words that which the father dissembled in heart: for the couetous thinke that whatsoeuer they cannot snatch, is plucke from them.
† Ebr. and loe, not be with him, as yesterday, and yet yesterday.
† Ebr. As yesterday and before yesterday.
b The God whom my father worshipped.

7 But your father hath deceiued me, & changed my wages ‖ ten times: but God suffered him not to hurt me.
8 If he thus said, The spotted shall be thy wages, then all the sheepe bare spotted: and if he said thus, The partie coloured shalbe thy reward, then bare all the sheepe partie coloured.
9 Thus hath [c] God taken away your fathers ‖ substance, and giuen it me.
10 ¶ For in tamming time I lifted vp mine eyes & saw in a dreame, and behold, the hee goates leaped vpon the shee goates, that were parti coloured with little and great spots spotted.
11 And the Angell of God sayd to mee in a dreame, Iaakob. And I answered, Lo, I am here.
12 And he said, Lift vp now thine eies, and see all the hee goates leaping vpon the shee goates that are parti-colonred, spotted with little & great spots: for I haue seene all ŷ Laban doth vnto thee.
13 [d] I am the God of Beth-el, where thou * anointedst the pillar, where thou vowedst a vow vnto me. Now arise, get thee out of this countrey and returne vnto the land where thou wast borne.
14 Then answered Rahel and Leah, and saide vnto him, Haue we any more portion and inheritance in our fathers house?
15 Doeth not he count vs as strangers? for he hath [e] sold vs, and hath eaten vp and consumed our money,
16 Therefore all the riches, which God hath taken from our father, is ours and our childrens: now then whatsoeuer God hath said vnto ŷ doe it.
17 ¶ Then Iaakob rose vp, and set his sonnes and his wiues vpon camels.
18 And he carried away all his flocks, and al his substance which he had gotten, *to wit*, his riches, which hee had gotten in Padan Aram, to goe to Izhak his father vnto the land of Canaan.
19 When Laban was gone to shere his sheepe, then Rahel stole her fathers [f] idoles.
20 Thus Iaakob ‖ stole away the heart of Laban the Aramite: for he told him not that he fled.
21 So fled he with all that he had, and he rose vp, and passed the ‖ riuer, and set his face toward mount Gilead.
22 And the third day after was it told Laban, that Iaakob fled.
23 Then he tooke his ‖ brethren with him & followed after him seuen dayes iourney, and † ouertooke him at mount Gilead.
24 And God came to Laban the Aramite in a dreame by night, & said vnto him, Take heed that thou speake not to Iaakob † ought saue good.
25 ¶ Then Laban ouertooke Iaakob, and Iaakob had pitched his tent in the mount: and Laban *also* with his brethren pitched vpon mount Gilead.
26 Then Laban sayd to Iaakob, What hast thou done? ‖ thou hast euen stollen away mine heart and carried away my daughters as though they had beene taken captiues with the sword.
27 Wherefore diddest thou flie so secretly and steale away from me, and diddest not tell me, that I might haue sent thee foorth with mirth and with songs, with timbreil and with harpe?
28 But thou hast not suffered mee to kisse my sonnes and my daughters: now thou hast done foolishly in doing *so*.
29 I am † able to do you euill: but the [g] God of your father spake vnto me yesternight, saying, Take heed that thou speake not to Iaakob ought saue good.
30 Now though thou wentest thy way, because thou greatly longedst after thy fathers house, *yet* wherefore hast thou stollen my gods?
31 Then Iaakob answered, and said to Laban, Because I was afraid, and thought that thou wouldest haue taken thy daughters from me.
32 *But* with whom thou findest thy gods, ‖ let him not liue. Search thou before our brethren what I haue *of thine*, and take it to thee, (but Iaakob wist not that Rahel had stollen them.)
33 Then came Laban into Iaakobs tent, and into Leahs tent, and into the two maids tents, but found *them* not. So hee went out of Leahs tent, and entred into Rahels tent.
34 (Now Rahel had taken the idols, and put them in the camels ‖ litter, and sate downe vpon them) and Laban searched all the tent, but found *them* not.
35 Then said she to her father, † My Lord, be not angry that I cannot rise vp before thee: for the custome of women *is* vpon me: so hee searched, but found not the idoles.
36 ¶ Then Iaakob was wroth, and chode with Laban: Iaakob also answered and sayd to Laban, What haue I trespassed? what haue I offended, that thou hast pursued after me?
37 Seeing thou hast searched al my stuffe, what hast thou found of all thine houshold stuffe? put it here before my brethren and thy brethren, that they may iudge betweene vs both.
38 This twentie yeeres I haue beene with thee: thine ewes & thy goats haue not ‖ cast their yong, and the rammes of thy flocke haue I not eaten.
39 † Whatsoeuer was torn *of beasts*, I brought it not vnto thee, *but* made it good my selfe: * of mine hand diddest thou require it, *were* it stollen by day, or stollen by night.
40 I was in the day consumed with heate, and with frost in the night, and my ‖ sleepe departed from mine eyes.
41 Thus haue I beene twentie yeeres in thine house, and serued thee fourteene yeeres for thy two daughters, and sixe yeeres for thy sheepe, and thou hast changed my wages ten times.
42 Except the God of my father, the God of Abraham, and the [h] feare of Izhak had beene with me, surely thou haddest sent me away now emptie: *but* God beheld my tribulation, and the labour of mine hands, and rebuked *thee* yesternight.
43 Then Laban answered, and said vnto Iaakob, These daughters are my daughters, and these sonnes are my sonnes, and these sheepe are my sheepe, and all that thou seest, is mine, and what can I doe this day vnto these my daughters, or to their sonnes which they haue borne?
44 Now therefore [i] come and let vs make a couenant, I and thou, which may bee a witnesse betweene me and thee.
45 Then tooke Iaakob a stone, and set it vp *as* a pillar:
46 And Iaakob saide vnto his brethren, Gather stones: who brought stones, and made an heape, and they did eate there vpon the heape.
47 And Laban called it ‖ Iegar-sahadutha, and Iaakob called it [k] Galeed.
48 For Laban sayd, This heape is witnesse betweene me and thee this day: therefore he called the

‖ Or, *many times.*
c This declareth that the thing, which Iaakob did before, was by Gods commandement, and not through deceit.
‖ Or, *cattell.*
d This Angel was Christ, which appeared to Iaakob in Beth-el: and hereby appeareth hee had taught his wiues the feare of God: for he talketh, as though they knew this thing.
* Chap. 28.18.
e For they were giuen to Iaakob in recompence of his seruice, which was a kind of sale.
f For so the word here signifieth, because Laban calleth them gods, vers. 30.
‖ Or, *went away priuily from Laban.*
‖ Or, *Euphrates.*
‖ Or, *kinsfolkes and friends.*
‖ Or, *ioyned with him.*
† Ebr. *from good to euill.*
‖ Or, *conueied thy selfe away priuily.*
† Ebr. *power is in mine hand.*
g He was an Idolater, and therefore would not acknowledge the God of Iaakob for his God.
‖ Or, *let him die.*
‖ Or, *strawe, or saddle.*
† Ebr. *let not anger be in the eyes of my Lord.*
‖ Or, *beene barren.*
† Ebr. *the torne or taken by prey.*
* Exod. 22.12.
‖ Or, *I slept not.*
h That is, the God whom Izhak did feare, and reuerence.
i His conscience reprooued him of his misbehauiour toward Iaakob, and therefore mooued him to seeke peace.
‖ Or, *the heape of witnesse.*
k The one nameth the place in the Syrian tongue, and the other in the Ebrew tongue.

the name of it Galeed.

49 Alſo *he called it* ‖ Mizpah, becauſe he ſaid, The Lord [l] looke betweene me and thee, when we ſhalbe ‖ departed one from another.

50 If thou ſhalt vexe my daughters, or ſhalt take [m] wiues beſide my daughters: *there is* no man with vs, beholde, God *is* witneſſe betweene me and thee.

51 Moreouer, Laban ſaid to Iaakob, Behold this heape, and behold the pillar, which I haue ſet betweene me and thee.

52 This heape *ſhal be* witneſſe, and the pillar *ſhal be* witneſſe, that I will not come ouer this heape to thee, and that thou ſhalt not paſſe ouer this heape and this pillar vnto me for euill.

53 The God of Abraham, and the God of [n] Nahor *and* the God of their father be iudge betweene vs: but Iaakob ſware by the [o] feare of his father Izhak.

54 Then Iaakob did offer a ſacrifice vpon the mount, and called his brethren to eate ‖ bread, & they did eate bread, & taried all night in ẏ mount.

55 And early in the morning Laban roſe vp and kiſſed his ſonnes, and his daughters, and [p] bleſſed them, & Laban departing, went vnto his place againe.

‖ Or, watch tower.
l To puniſh the treſpaſſer.
‖ Or, hid.
m Nature compelleth him to condemne that vice, whereunto through conſequence hee forced Iaakob.
n Behold, how the idolaters mingle the true God with their feined gods.
o Meaning, by the true God whom Izhak worſhipped.
‖ Or, meate.
p Wee ſee that there is euer ſome ſeede of the knowledge of God in the hearts of the wicked.

CHAP. XXXII.

1 God comforteth Iaakob by his Angels. 9, 10 Hee prayeth vnto God confeſſing his vnworthineſſe. 13 Hee ſendeth preſents vnto Eſau. 24, 28 Hee wreſtled with the Angel, who nameth him Iſrael.

NOw Iaakob went foorth on his iourney, and * the Angels of God met him.

2 And when Iaakob ſaw them, he ſaid, [a] This is Gods hoaſte, and called the name of the ſame place ‖ Mahanaim.

3 Then Iaakob ſent meſſengers before him to Eſau his brother, vnto the land of Seir into the countrey of Edom:

4 To whom he gaue commandement, ſaying, Thus ſhall ye ſpeake to my, [b] lord Eſau: thy ſeruant Iaakob ſayeth thus, I haue beene a ſtranger with Laban, and taried vnto this time.

5 I haue beeues alſo and aſſes, ſheepe, and men ſeruants, and women ſeruants, and haue ſent to ſhew my lord, that I may find grace in thy ſight.

6 ¶ So the meſſengers came againe to Iaakob, ſaying, We came vnto thy brother Eſau, and hee alſo commeth againſt thee and foure hundreth men with him.

7 Then Iaakob was [c] greatly afraide, and was ſore troubled, and deuided the people that was with him, and the ſheepe, and the beeues, and the camels into two companies.

8 For he ſaid, If Eſau come to the one company and ſmite it, the other company ſhall eſcape.

9 ¶ Moreouer Iaakob ſaid, O God of my father Abraham, and God of my father Izhak, Lord, which * ſaideſt vnto me, Returne vnto thy countrey, and to thy kinred, and I will do thee good.

10 I am not † worthy of the leaſt of all the mercies, and all the trueth, which thou haſt ſhewed vnto thy ſeruant: for with my [d] ſtaffe came I ouer this Iorden, & now haue I gotten two bands.

11 I pray thee, Deliuer me from the hand of my brother, from the hande of Eſau: for I feare him, leaſt he will come and ſmite mee, *and* the [e] mother vpon the children.

12 For thou ſaydeſt, I will ſurely doe to thee good, and make thy ſeede as the ſande of the ſea, which cannot be numbred for multitude.

13 ¶ And he taried there the ſame night and tooke of that which came to hand, a [f] preſent for Eſau his brother:

14 Two hundreth shee goates, and twentie hee goates, two hundreth ewes and twenty rammes:

15 Thirtie milch cammels with their coltes, fourtie kine, and ten bullockes, twenty ſhee aſſes and ten foles.

16 So he deliuered them into the hand of his ſeruants, euery droue by themſelues, and ſaid vnto his ſeruants, Paſſe before me, and put a ſpace betweene droue and droue.

17 And he commanded the formoſt, ſaying, If my brother Eſau meet thee, and aſke thee, ſaying, Whoſe *ſeruant* art thou? And whither goeſt thou? and whoſe are theſe before thee?

18 Then ſhalt thou ſay, *They be* thy ſeruant Iaakobs: it is a preſent ſent vnto my lord Eſau: and behold, he himſelfe alſo is behind vs.

19 So likewiſe commanded he the ſecond and the thirde, and all that followed the droues, ſaying, After this maner, yee ſhall ſpeake vnto Eſau, when ye finde him.

20 And yee ſhall ſay moreouer, Beholde, thy ſeruant Iaakob *commeth* after vs, (for he thought, I [g] wil appeaſe his wrath with the preſent that goeth before me, and afterward I will ſee his face: it may be that he will † accept me.)

21 So went the preſent before him: but he taried that night with the companie.

22 And he roſe vp the ſame night, and tooke his two wiues, and his two maides, and his eleuen children, and went ouer the forde Iabbok.

23 And he tooke them, and ſent them ouer the riuer, and ſent ouer that he had.

24 ¶ Now when Iaakob was left himſelfe alone, there wreſtled a [h] man with him vnto the breaking of the day.

25 And he ſaw that he coulde not [i] preuaile againſt him: therefore he touched the holow of his thigh, and the holow of Iaakobs thigh was looſed, as he wreſtled with him.

26 And he ſaid, Let mee goe, for the morning appeareth. Who anſwered, * I will not let thee goe, except thou bleſſe me.

27 Then ſaid he vnto him, What is thy name? And he ſaid, Iaakob.

28 Then ſaid he, * Thy name ſhalbe called Iaakob no more, but Iſrael: becauſe thou haſt had [k] power with God, thou ſhalt alſo preuaile with men.

29 Then Iaakob demanded, ſaying, Tel me, I pray thee, thy name. And he ſaid, Wherefore now doeſt thou aſke my name? and he bleſſed him there.

30 And Iaakob called the name of the place Peniel: for, *ſaide hee*, I haue ſeene God face to face, and ‖ my life is preſerued.

31 And the ſunne roſe vp to him as he paſſed Peniel, and he [l] halted vpon his thigh.

32 Therefore the children of Iſrael eate not of the ſinewe that ſhranke in the holowe of the thigh, vnto this day, becauſe he touched the ſinew that ſhranke in the holow of Iaakobs thigh.

* Chap. 48. 16.
a He acknowledgeth Gods benefites who for the preſeruation of his, ſendeth hoaſts of Angels.
‖ Or, tents.
b He reuerenced his brother in worldly things, becauſe hee chiefly looked to be preferred to the ſpirituall promiſe.
c Albeit hee was comforted by the Angels, yet the infirmitie of the fleſh doeth appeare.
* Chap. 31. 13.
† Ebr. I am leſſe then all thy mercies.
d That is, poore and without all prouiſion.
e Meaning, he will put all to death. This prouerbe commeth of them which kill the bird together with his young ones.
f Not diminiſhing Gods aſſiſtance, but vſing ſuch meane as God had giuen him.
g He thought it no ſolle to depart with theſe goods, to the intent hee might follow the vocation whereunto God called him.
† Ebr. receiue my face.
h That is, God in forme of man.
i For God aſſaileth his with the one hand, and vpholdeth them with the other.
* Hoſe. 12. 4.
* Chap. 35. 10.
k God gaue Iaakob both power to ouercome, and alſo the praiſe of the victorie.
‖ Or, my ſoule is deliuered.
l The faithfull ſo ouercome their tentations, that they feele the ſmart thereof, to the intent that they ſhould not glory, but in ſhewe humility.

CHAP. XXXIII.

4 Eſau and Iaakob meete and are agreed. 11 Eſau receiueth his giftes. 19 Iaakob buyeth a poſſeſſion. 20 And buildeth an altar.

And

And as Iaakob lift vp his eyes, and looked, behold, Esau came, and with him foure hundreth men: and he a diuided the children to Leah, and to Rahel, and to the two maides.

2 And he put the maides, and their children formost, and Leah, and her children after, and Rahel and Ioseph hindemost.

3 So he went before them and b bowed himselfe to the grounde seuen times, vntill hee came neere to his brother.

4 Then Esau ran to meete him, and embraced him, & fel on his neck, & kissed him, & they wept.

5 And he lift vp his eyes, and saw the women, and the children, and said, Who are these with thee? And he answered, *They are* the children whom God of his grace hath giuen thy seruant.

6 Then came the maides neere, they and their children, and c bowed themselues.

7 Leah also with her children came neere and made obeysance: and after Ioseph and Rahel drew neere, and did reuerence.

8 Then he said, What meaneste thou by al this drooue, which I met? Who answered, *I haue sent it*, that I may finde fauour in the sight of my lord.

9 And Esau said, I haue inough, my brother: keepe that thou hast to thy selfe.

10 But Iaakob answered, Nay, I pray thee, if I haue founde grace now in thy sight, then receiue my present at mine hand: for d I haue seene thy face, as though I had seene the face of God, because thou hast accepted mee,

11 I pray thee take my ‖ blessing, that is brought thee: for God hath had mercy on mee, and therfore I haue all things: so he e compelled him, and he tooke it.

12 And he saide, Let vs take our iourney and goe, and I will goe before thee.

13 Then he answered him, My lord knoweth, that the children *are* tender, and the ewes and kine with young vnder mine hande: and if they should ouerdrine them one day, all the flocke would dy.

14 Let now my lord go before his seruant, and I will driue softly, according to ☞ pase of the cattel, which is before mee, and as the children be able to endure, vntill f I come to my lord vnto Seir.

15 Then Esau said, I will leaue then some of my folke with thee. And he answered, What *needeth* this? let mee finde grace in the sight of my lord.

16 ¶ So Esau returned, *and went* his way that same day vnto Seir.

17 And Iaakob went forward toward Succoth, and built him an house, and made boothes for his cattell: therefore he called the name of the place ‖ Succoth.

18 Afterward, Iaakob came safe to Shechem a cittie, which is in the land of Canaan, when he came from ‖ Padan Aram, & pitched before ☞ city.

19 And there he bought a parcel of ground, where he pitched his tent, at the hande of the sonnes of Hamor Shechems father, for an hundreth ‖ peices of money.

20 And he set vp there an altar, and called it, The mighty God of Israel.

CHAP. XXXIIII.

1 *Dinah is rauished.* 8 *Hamor sheweth her in marriage for his son.* 22 *The Shechemites are circumcised at the request of Iaakobs sonnes and the perswasion of Hamor.* 25 *The wickednesse is reuenged.*

Then Dinah the daughter of Leah, which she bare vnto Iaakob, a went out to see the daughters of that countrey.

2 Whome when Shechem the sonne of Hamor the Hiuite lord of that countrey sawe, hee tooke her, and lay with her, and † defiled her.

3 So his heart claue vnto Dinah the daughter of Iaakob: and he loued the maide, and † spake kindly to the maide.

4 Then saide Shechem to his father Hamor, saying, b Get mee this maide to wife.

5 (Now Iaakob heard that he had defiled Dinah his daughter, and his sonnes were with his cattell in the fielde: therefore Iaakob held his peace, vntill they were come.)

6 ¶ Then Hamor the father of Shechem went out vnto Iaakob to commune with him.

7 And when the sonnes of Iaakob were come out of the fielde and heard it, it greeued the men, & they were very angry, because he had wrought ‖ villeny in Israel, in that he had lien with Iaakobs daughter: † which thing ought not to be done.

8 And Hamor communed with them, saying, The soule of my sonne: Shechem longeth for your daughter, giue her him to wife, I pray you.

9 So make affinitie with vs, giue your daughters vnto vs, and take our daughters vnto you.

10 And ye shall dwell with vs, and the lande shalbe before you, dwell, and do your businesse in it, and haue your possessions therein.

11 Shechem also saide vnto her father and vnto her brethren, ‖ Let me finde fauour in your eyes, and I will giue whatsoeuer ye shall appoint mee.

12 † Aske of me abundantly both dowry, and gifts, and I will giue as ye appoynt me, so that ye giue me the maide to wife.

13 Then the sonnes of Iaakob answered, Shechem and Hamor his father, talking deceitfully, because he had defiled their sister.

14 And they sayd vnto them, c We cannot do this thing, to giue our sister to an vncircumcised man: for that were a d reproofe vnto vs,

15 But in this wee will consent vnto you, if ye will be as we *are*, that euery man child among you be e circumcised.

16 Then will we giue our daughters to you, and we will take your daughters to vs, and will dwel with you, and be one people.

17 But if ye will not hearken vnto vs to be circumcised, the wil we take our daughter & depart.

18 Now their wordes pleased Hamor, and Shechem Hamors sonne.

19 And the yong man deferred not to do the thing because he loued Iaakobs daughter: he was also the ‖ most fet by of all his fathers house.

20 ¶ Then Hamor and Shechem his Sonne went vnto the f gate of their citie, and communed with the men of their citie, saying,

21 These men are g peaceable with vs: and that they may dwell in the land, and doe their affaires therein (for behold, the land hath roume ynough for them) let vs take their daughters to wiues, & giue them our daughters.

22 Only herein wil ☞ mē consent vnto vs for to dwel with vs, and to be one people, if al ☞ mē children amōg vs be circūcised as they are circūcised.

23 Shall not h their flockes and thier substance and all their cattel be ours? onely let vs consent *herein* vnto them and they will dwell with vs.

24 And vnto Hamor, and Shechem his sonne hearkened all that went out of the gate of his citie:

a That if the one part were afraied, the other might escape.

b By this gesture he partly did reuerence to his brother, & partly prayed to God to mitigate Esaus wrath.

c Iaakob & his familie are the image of the Church vnder the yoke of tyrants, which for feare are brought to subiection.

d In that that his brother imbraced him so louingly, contrary to his expectation, he accepted it as a plaine signe of Gods prouidence.

‖ Or, *gift.*

e By earnest importunity.

☞ Hee promised that which (as seemeth) his minde was not to perform.

‖ Or, *tents.*

‖ Or, *Mesopotamia.*

g Hee calleth the signe, the thing which it signifieth, in token that God had mightily deliuered them.

a This example teacheth vs that too much liberty is not to be giuen to youth,

† Ebr. *humbled her.*

† Ebr. *spake to the heart of the mad.*

b This proueth that the consent of parents is requisite in marriage, seeing the very Infidels did also obserue it as a thing necessary.

‖ Or, *folie.*

† Ebr. *and it should not be so done.*

‖ Or, *marriage.*

‖ Or, *grant my request.*

‖ Ebr. *multiply greatly the dowry.*

c They made the holy ordinance of God a meane to compasse their wicked purpose.

d As it is abomination for them that are baptised to ioyne with Infidels.

e Their fault is the greater in that they make religion a cloke for their craft.

‖ Or, *most honourable.*

f For the people vsed to assemble there, and iustice was also ministred.

g Thus many pretend to speake for a publike profite, when they onely speake for their owne priuate gain and commoditie.

h Thus they lacke no kind of perswasion, which preferre their owne commodities before the commonwealth.

tie: and all the men children were circumcised,
euen all that went out of the gate of his citie.
25 And on the third day (when they were
sore) two of the sons of Iaakob, [i]Simeon and Leui,
Dinahs brethren took either of them his sword &
went into the city boldly, and * slue [k] euery male.
26 They slewe also Hamor and Shechem his
sonne with the † edge of the sword, and tooke Di-
nah out of Shechems house, and went their way.
27 *Againe*, the *other* sonnes of Iaakob came
vpon the dead, and spoiled the citie, because they
had defiled their sister.
28 They tooke their sheepe and their beeues,
and their asses, and whatsoeuer was in the citie
and in the fieldes.
29 Also they carried away captiue and spoiled
all their goodes, and all their children and their
wiues, and all that was in the house.
30 Then Iaakob said to Simeon and Leui, Ye
haue troubled mee, and made me || stinke among
the inhabitants of the land, *aswel* the Canaanites,
as the Perizzites, and I being few in number, they
shall gather themselues together against me, and
slay me, and so shall I, and my house be destroyed.
31 And they answered, Should hee abuse our
sister as a whore?

i For they were the chiefe of the company.
* Chap 49.4.
k The people are punished with their wicked princes.
† Ebr. mouth of the sword.
|| Or, to be abhorred.

CHAP. XXXV.

1 Iaakob at Gods commandement goeth vp to Bethel, built an altar. 2 Hee reformeth his houshould 5 God maketh the enemies of Iaakob afraide. 8 Deborah dieth. 12 The land of Canaan is promised him. 18 Rahel dieth in labour. 22 Reuben lyeth with his fathers concubine.

THen [a] God saide to Iaakob, Arise, goe vp to
Beth-el and dwell there, and make there an
altar vnto God, that appeared vnto thee, * when
thou fleddest from Esau thy brother.
2 Then said Iaakob vnto his houshold and to
all that were with him, Put away the strange gods
that are among you, and [b] cleanse your selues, and
change your garments:
3 For we will rise and goe vp to Beth-el, and
I will make an altar there vnto God, which heard
me in the day of my tribulation, and was with me
in the way which I went.
4 And they gaue vnto Iaakob all the strange gods,
which *were* in their hands, and al their [c] earerings
which were in their eares, and Iaakob hid them
vnder an oke, which was by Shechem.
5 Then they went on their iourney, and the
[d] feare of God was vpon the cities that were
round about them: so that they did not follow af-
ter the sonnes of Iaakob.
6 ¶ So came Iaakob to Luz, which is in the
land of Canaan: (the same is Beth-el) hee and all
the people that was with him.
7 And he built there an altar, and * had cal-
led the place, The God of Beth-el, because that
God appeared vnto him there, when he fled from
his brother.
8 Then Deborah Rebekahs nourse dyed, and
was buried beneath Beth-el vnder an oke: and he
called the name of it || Allon Bachuth.
9 Againe God appeared vnto Iaakob, after
he came to Padan Aram, and blessed him.
10 Moreouer God said vnto him, Thy name is
Iaakob: thy name shalbe no more called Iaakob,
but * Israel shall be thy name: and hee called his
name Israel.
11 Againe God said vnto him, I am God || all-
sufficient: growe, and multiply: a nation and a
multitude of nations shall spring of thee, and kings
shall come out of thy loynes.
12 Also I will giue the lande, which I gaue to
Abraham and Izhak, vnto thee: and vnto thy
seede after thee wil I giue that land.
13 So God [e] ascended from him in the place
where hee had talked with him.
14 And Iaakob set vp a pillar in the place
where he talked with him, a pillar of stone, and
powred drinke offering thereon: also he powred
oyle thereon.
15 And Iaakob called the name of that place
where God spake with him, Beth-el.
16 ¶ Then they departed from Beth-el, and
when there was [f] about half a dayes iourney of
ground to come to Ephrath, Rahel trauailed, and
in trauailling she was in perill.
17 And when she was in paines of her labour,
the midwife sayde vnto her, Feare not, for thou
shalt haue this sonne also.
18 Then as shee was about to yee[illegible] the
ghost (for she died) she called his name Ben-oni,
but his father called him Beniamin.
19 Thus * died Rahel and was buried in the
way to Ephrath, which is Bethlehem.
20 And Iaakob set a [g] pillar vpon her graue:
This is the pillar of Rahels graue vnto this day.
21 ¶ Then Israel went forward, and pitched
his tent beyond Migdal-eder.
22 Now, when Israel dwelt in ye land, Reubē went,
and [h] lay *with* Bilhah his fathers concubine, & it
came to Israels eare. And Iaakob had twelue sons.
23 The sonnes of Leah: Reuben Iaakobs el-
dest sonne, and Simeon, and Leui, and Iudah, and
Issacher, and Zebulun.
24 The sonnes of Rahel: Ioseph and Beniamin.
25 And the sonnes of Bilhah Rahels maide:
Dan and Naphtali.
26 And the sonnes of Zilpahs Leahs mayde:
Gad and Asher. These are the sonnes of Iaakob,
which were borne him in Padan Aram.
27 ¶ Then Iaakob came vnto Izhak his fa-
ther to Mamre a citie of Arbah: This is Hebron,
where Abraham and Izhak were strangers.
28 And the dayes of Izhak were an hundreth
and fourescore yeeres.
29 And Izhak gaue vp the ghost and died, and
was * gathered vnto his people, being old and full
of dayes: & his sonnes Esau & Iaakob buried him.

a God is euer at hand to succour his in their troubles.
* Chap 28.12.
b That by this outward acte they should shew their inward repentance.
c For therein was some signe of superstition, as in tablets and Agnus deis.
d Thus, notwithstanding the inconuenience that came before, God deliuered Iaakob.
* Chap. 28.19.
|| Or, oke of lamentations.
* Chap 32 28.
|| Or, almightie.
e As God is said to descend, when he sheweth some signe of his presence: so he is said to ascend, when the vision is ended.
f The Ebrew word signifieth as much ground as one may go from baite to baite which is taken for halfe a dayes iourney.
* Chap 48.7.
g The ancient fathers used this ceremonie to testifie their hope of the resurrection to come, which was not generally reuealed.
h This teacheth that the fathers were not chosen for their merits: but by Gods onely mercies, whose election by their faults was not changed.
* Chap.4.9.
* Chap 25.8.

CHAP. XXXVI.

2 The wiues of Esau. 7 Iaakob and Esau are rich. 9 The genealogie of Esau. 24 The finding of mules.

NOw these are [a] the generations of Esau, which
is Edom.
2 Esau tooke his wiues of the [b] daughters of
Canaan: Adah the daughter of Elon an Hittite
and Aholibamah the daughter of Anah, the daugh-
ter of Zibeon an Hiuite.
3 And *tooke* Basemath Ishmaels daughter,
sister of Nebaioth.
4 And * Adah bare vnto Esau, Eliphaz: and
Basemath bare Reuel.
5 Also Aholibamah bare Ieush, and Iaalam,
and Korah: these are the sonnes of Esau which
were borne to him in the land of Canaan.
6 So Esau tooke his wiues and his sonnes, and
his daughters, and al the soules of his house, & his
flocks, and all his cattel, and all his substance, which
he

a This genealogie declareth that Esau was blessed temporally, and that his fathers blessing tooke place in worldly things.
b Besides those wiues whereof is spoken Chap. 26, 34.
* 1. Chron. 1. 35.

he had gotten in the land of Canaan, and [c] went into *another* countrey from his brother Iaakob.

7 For their riches were so great, that they could not dwell together, and the land, wherein they were strangers, could not receiue them because of their flockes.

8 * Therefore dwelt Esau in mount Seir: this Esau is Edom.

9 ¶ So these are the generations of Esau father of ‖ Edom in mount Seir.

10 These are the names of Esaus sonnes: * Eliphaz, the sonne of Adah, the wife of Esau, *and* Reuel the sonne of Bashemath, the wife of Esau.

11 And [a] the sonnes of Eliphaz were Teman, Omar, Zepho, and Garam, and Kenaz.

12 And Timna was Concubine to Eliphaz Esaus sonne, and bare vnto Eliphaz, Amalek: these be the sonnes of Adah Esaus wife.

13 ¶ And these are the ‖ sonnes of Reuel: Nahath, and Zerah, Shammah, and Mizzah: these be the sonnes of Bashemath Esaus wife.

14 And these were the sonnes of Aholibamah [a] daughter of Anah, ‖ daughter of Zibeon Esaus wife: for she bare vnto Esau, Ieush, and Iaalam, and Korah.

15 ¶ These were ‖ [a] Dukes of the sonnes of Esaus: the sonnes of Eliphaz, the first borne of Esau Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz.

16 Duke Korah, Duke Gatam, Duke Amalek: these are the Dukes *that came* of Eliphaz in the land of Edom: these were the ‖ sonnes of Adah.

17 ¶ And these are the sonnes of Reuel Esaus sonne: Duke Nahath, Duke Zerah, Duke Shammah, Duke Mizzah: these are the Dukes *that came* of Reuel in the land of Edom: these are the ‖ sonnes of Bashemath Esaus wife.

18 ¶ Likewise these were the sonnes of Aholibamah Esaus wife: Duke Ieush, Duke Iaalam, Duke Korah: these Dukes *came* of Aholibamah, the daughter of Anah Esaus wife.

19 These are the children of Esau, and these are the Dukes of them: This *Esau* is Edom.

20 ¶ * These are the sonnes of Seir the Horite, which [c] inhabited the land *before* Lotan, and Shobal, and Zibeon, and Anah.

21 And Dishon, and Ezer, and Dishan: these are the Dukes of the Horites, the sonnes of Seir in the land of Edom.

22 And the sonnes of Lotan were, Hori and Heman, and Lotans sister *was* Timna.

23 And the sonnes of Shobal were these: Alian, and Manahath, and Ebal, Shepho, and Onam.

24 And these are the sonnes of Zibeon: Both Aiah, and Anah: this was Anah that found ‖ mules in the wildernes, as he fed his father Zibeons asses.

25 And the children of Anah were these: Dishon and Aholibamah, the daughter of Anah.

26 Also these are the sonnes of Dishan: Hemdan, and Eshban, and Ithran, and Cheran.

27 The sonnes of Ezer are these: Bilhan, and Zaauan, and Akan.

28 The sonnes of Dishan are these, Vz, and Aran.

29 These are the Dukes of the Horites: Duke Lotan, Duke Shobal, Duke Zibeon, Duke Anah.

30 Duke Dishon, Duke Ezer, Duke Dishan: these bee the Dukes of the Horites, after their Dukedomes in the land of Seir.

31 ¶ And these are the [c] Kings that reigned in the land of Edom, before there reigned *any* King ouer the children of Israel.

32 Then Bela the sonne of Beor reigned in Edom, and the name of his citie *was* Dinhabah.

33 And when Bela died, Iobab the sonne of Zerah of Bozra reigned in his stead.

34 When Iobab also was dead, Husham of the land of Temani reigned in his stead.

35 And after the death of Husham, Hadad the sonne of Bedad, which slew Midian in the field of Moab, reigned in his stead, and the name of his citie *was* Auith.

36 When Hadad was dead, then Samlah of Masrekah reigned in his stead.

37 When Samlah was dead, Shaul of [h] Rehoboth by the riuer, reigned in his stead.

38 When Shaul died, Baal-hanan the sonne of Achbor reigned in his stead.

39 And after the death of Baal-hanan the sonne of Achbor, Hadad reigned in his stead, and the name of his citie *was* Pau: and his wiues name Mehetabel the daughter of Matred, the ‖ daughter of Mezahab.

40 Then these are the names of the Dukes of Esau according to their families, their places *and* by their names: Duke Timna, Duke Aluah, Duke Ietheth,

41 Duke Aholibamah, Duke Elah, Duke Pinon,

42 Duke Kenaz, Duke Teman, Duke Mibzar,

43 Duke Magdiel, Duke Iram: these bee the Dukes of Edom, according to their habitations, in the land of their inheritance. This Esau is the father of [i] Edom.

CHAP. XXXVII.

Ioseph accuseth his brethren. 5 Hee dreameth and is hated of his brethren. 28 They sell him to the Ismeelites, 34 Iaakob bewaileth Ioseph.

IAakob now dwelt in the land, wherein his father was [a] a stranger, in the land of Canaan.

2 These are the generations of Iaakob *vvhen* Ioseph was seuenteene yeere old, he kept sheepe with his brethren, and the childe was with the sonnes of Bilhah, and with the sonnes of Zilpah, his fathers wiues, And Ioseph brought vnto their father their euill ‖ [b] saying.

3 Now Israel loued Ioseph more then all his sonnes, because he begate him in his old age and he made him a coate of many ‖ coulers.

4 So when his brethren saw that their father loued him more then all his brethren, [d] they hated him, & could not speake peaceably vnto him.

5 ¶ And Ioseph [c] dreamed a dreame, and told his brethren, who hated him so much the more.

6 For he said vnto them, Heare, I pray you this dreame which I haue dreamed.

7 Behold now, we were binding sheaues in the middes of the field: and loe, my sheaue arose and also stood vpright, and behold, your sheaues compassed round about, & did reuerence to my sheafe.

8 Then his brethren said to him, What, shalt thou reigne ouer vs, and rule vs? or shalt thou haue altogether dominion ouer vs? And they [d] hated him so much the more, for his dreames, and for his words.

9 ¶ Againe he dreamed another dreame, and told it his brethren, and saide, Behold, I haue had one dreame more, and behold, the Sunne and the Moone and eleuen starres did reuerence to mee.

10 Then

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[e] Herein appeareth Gods prouidence, which caused the wicked to giue place to the godly, that Iaakob might enioy Canaan according to Gods promise.

* *Iosh. 24. 4.*

1 *Or, the Edomites.*

* *1. Chron. 1. 35.*

‖ *Or, nephewes.*

‖ *Or, mules.*

‖ *Or, children men* [a] If Gods promises be so sure towards them which are not of his household, how much more will he performe the same to vs?

‖ *Or, nephewes.*

‖ *Or, nephewes.*

* *1. Chron. 1. 38.* [c] Before that Esau did these inhabite.

[f] Who not contented with those kindes of beasles, which God had created, found out the monstrous generation of mules betweene the Asse and the mare.

[g] The wicked rise vp suddenly to honour, and perish as quickly: but the inheritance of the children of God continueth euer, *Psal. 102. 28.*

[h] Which citie is by the riuer Euphrates.

‖ *Or, mules.*

[i] Of Edom came the Idumeans.

[a] That is, the story of such things as came to him and his family, as chap. 5. 1.

‖ *Or, slander.*

[b] He complained of the euill words and iniuries which they spake and did against him.

‖ *Or, pieces.*

[c] God reuealed to him by a dreame what should come to passe.

[d] The more that God shewed himselfe fauourable to his, the more doeth the malice of the wicked rage against them.

10 Then he tolde it vnto his father & to his bre-
thren, and his father e rebuked him, and ∫aid vn-
to him, What is this thy dreame, which thou ha∫t
dreamed ? ∫hall I, and thy mother,& thy brethren
come in deede & fall on the ground before thee?
11 And his brethren enuied him,but his father
* f noted the ∫aying.
12 ¶ Then his brethren went to keepe their
fathers ∫heepe in Shechem.
13 And I∫rael ∫aide vnto Io∫eph , Doe not thy
brethren keepe in Shechem?come and I will ∫end
thee to them.
14 And he an∫wered him, I am here. Then he
∫aid vnto him , Goe now , ∫ee whether it be well
with thy brethren, and howe the flockes pro∫per,
and bring me word againe : ∫o he ∫ent him from
the vale of Hebron, and he came to Shechem,
15 ¶ Then a man found him : for loe, he was
wandring in the fielde , and the man asked him,
∫aying,what ∫eeke∫t thou?
16 And he an∫wered,I ∫eeke my brethren: tell
me, I pray thee, where they keepe *∫heepe*.
17 And the man ∫aid,they are departed hence:
for I heard them ∫ay , Let vs goe vnto Dothan.
Then went Io∫eph after his brethren , and found
them in Dothan.
18 And when they ∫aw him afarre off , euen
before he came at them, they g con∫pired again∫t
him for to ∫lay him.
19 For they ∫aide one to another, Behold this
* dreamer commeth.
20 Come now therefore , and let vs ∫lay him,
and ca∫t him into ∫ome pitte, and wee will ∫ay, A
wicked bea∫t heath deuoured him : then wee ∫hall
∫ee, what will come of his dreames.
21 * But when Reuben heard *that* , he deliue-
red him out of their hands , and ∫aide, † Let vs
not kill him.
22 Al∫o Reuben ∫aide vnto them , Shed not
blood, *but* ca∫t him into this pit that is in the will-
derne∫∫e,and lay no hand vpon him. *Thus he ∫aid,*
that he might deliuer him out of their hand,& re-
∫tore him to his father.
23 Now when Io∫eph was come vnto his
brethren , they ∫tript Io∫eph out of his coate , his
particoloured coate that was vpon him.
24 And they tooke him , and ca∫t h him into
a pit,and the pit *vvas* emptie,without water in it.
25 Then they ∫ate them downe to eate bread:
and lift vp their eyes & looked,and behold,there
came a company of I∫hmaelites from Gilead,and
their camels laden with ∫picierie, & * balme, and
myrrhe,&were going to cary it down intoEgypt.
26 Then Iudah ∫aide to his brethren , What
auaileth it , if wee ∫lay our brother , though wee
keepe his blood ∫ecret ?
27 Come and let vs ∫ell him to the I∫hmaelites,
and let not our hands be vpon him: for he is our
brother, *and* our fle∫h : and his brethren obeyed.
28 Then the Medianites marchant men pa∫∫ed
by,& they drew forth,& lift Io∫eph out of ẏ pit,
and ∫old Io∫eph to the I∫hmaelites for twenty
pieces of ∫iluer: who brought Io∫eph into Egypt.
29 ¶ Afterward Reuben returned to the pit,
and behold,Io∫eph *vvas* not in the pit : then hee
rent his cloathes,
30 And returned to his brethren,& ∫aid, The
child is not *yonder*,and I, whither ∫hall I goe?
31 And they took Io∫ephs coate,& killed a kid
of the goates, and dipped the coate in the blood.
32 So they ∫ent that particoloured coate,k and
they brought it vnto their father, and ∫ayd, This
haue wee founde : ∫ee now , whether it be thy
∫onnes coate,or no.
33 Then he knew it,and ∫ayd, *It is* my ∫onnes
coate : a wicked bea∫t hath * deuoured him: Io-
∫eph is ∫urely torne in pieces.
34 And Iaakob rent his cloathes, and put ∫ack-
cloath about his loynes , and ∫orrowed for his
∫onne a long ∫ea∫on.
35 Then all his ∫onnes & his daughters aro∫e vp
to comfort him,but he would not be comforted,
but ∫aid,*Surely I wil go down into ẏ graue vnto
my ∫onne mourning : ∫o his father wept for him.
36 And the Midianites ∫olde him into Egypt
vnto Potiphar l an Eunuch of Pharaohs *and* his
* cheife ∫teward.

e Not de∫pi∫ing the vi∫ion,but ∫eeking to appea∫e his brethren.

* Or, kept diligently.

f Hee knew that God was author of the dreame, but hee vnder∫tood not the meaning.

g The holy Gho∫t couereth not mens faults, as doe vaine Writers, which make vice vertue.

* Or ma∫ter of dreames.

* Chap.42.22.

† Ebr. let vs not ∫mite his life.

h Their hypocri∫ie appeareth in this that they feared man more then God : and thought it was not murther, if they ∫hed not his blood : or els had an excu∫e to couer their fault.

* Or, ro∫en, turpentine, or triacle.

* Wi∫d. 10.13. P∫al. 105.17.

i Mo∫es writing according to the opinion of them which tooke the Midianites and I∫hmaelites to be both one , doth here confound their names : as al∫o appeareth ver∫e 36. & chap. 39.1. or els hee was fir∫t offered to the Midianites, but ∫olde to the I∫hmaelites.

k To wit, the me∫∫engers, which were ∫ent.

* Chap. 44. 28.

* Or, I will mourne for him ∫o long as I liue.

l Which word doeth not alway ∫ignifie him that is gelded, but al∫o him that is in ∫ome high dignitie.

* Or, captaine of the garde.

CHAP. XXXVIII.

2 The mariage of Iudah. 7, 9 The tre∫pa∫∫e of Er and Onan, and the vengeance of God that came therevpon. 18 Iudah lieth with his daughter in law Tamar. 24 Tamar is iudged to be burnt for whoredome. 29, 30 The birth of Pharez and Zarah.

AND at that time a Iudah went downe from
his brethren , and turned into a man [illegible]d
Hirah an Adullamite.
2 And Iudah ∫awe there the daughter of a
man called * Shuah a Canaanite : and hee tooke
her *to vvife*, and went into her.
3 So ∫he conceiued and bare a ∫onne,and hee
called his name Er.
4 * And ∫he conceiued againe & bare a ∫onne,
and ∫he called his name Onan.
5 Moreouer ∫he bare yet a ∫onne , whom ∫he
called Shelah : and *Iudah* was at Chezib when
∫he bare him.
6 Then Iudah tooke a wife to Er his fir∫t
borne *∫onne*,who∫e name *vvas* Tamar.
7* Now Er ẏ fir∫t borne of Iudah was wicked in
the ∫ight of ẏ Lord: therefore ẏ Lord ∫lew him.
8 Then Iudah ∫aid to Onan , Go in vnto thy
brothers wife , and doe the office of a kin∫man
vnto her, and rai∫e c vp ∫eede vnto thy brother.
9 And Onan knew that the ∫eede ∫hould not
be his: therefore when he went in vnto his bro-
thers wife, hee ∫pilled it on the ground , lea∫t hee
∫hould giue ∫eede vnto his brother.
10 And it was wicked in the eyes of the Lord,
which hee did : wherefore hee ∫lew him al∫o.
11 Then Iudah ∫aid to Tamar his daughter in
law , d Remaine a widdow in thy fathers hou∫e,
till Shelah my ∫onne growe vp (for hee thought
thus,Lea∫t he die as well as his brethren,) So Ta-
mar went and dwelt in her fathers hou∫e.
12 ¶ And in proce∫∫e of time al∫o the daugh-
ter of Shuah Iudahs wife died.Then Iudah,when
he † had left mourning, went vp to his ∫heepe-
∫herer to Timnah , hee, and his neighbour Hirah
the Adullamite.
13 And it was told Tamar , ∫aying , Behold,
thy father in law goeth vp to Timnah , to ∫here
his ∫heepe.
14 Then ∫he put her widdowes garments off
from her,and couered *her* with a vaile,and wrap-
ped her ∫elfe , and ∫ate downe in * Petha-enam,
which is by the way to Timnah , becau∫e ∫he ∫aw
that Shelah was growen , and ∫he was not giuen
vnto him to wife.
15 When Iudah ∫aw her , hee iudged her an
whore:

a Mo∫es de∫cribeth the genealogie of Iudah, becau∫e the Me∫∫ias ∫hould come of him.

* 1.Chron.2.3.

b Which affinitie notwith∫tanding was condemned of God.

* Num.26.19.

* Num. 26.19.

c This order was for the pre∫eruation of the ∫tocke, that the child begotten by the ∫econd brother, ∫hould haue the name and inheritance of the fir∫t : which is in the new Te∫tament aboli∫hed.

d For ∫he could not marry in any other family ∫o long as Iudah would retaine her in his.

† Ebr. was comforted.

* Or, in the doore of the fountaines: Or , where were two wayes.

whore : for she had couered her face.
16 And he turned to the way towardes her,
and said, Come,I pray thee,let mee lie with thee.
(for he [e] knewe not that she was his daughter in
lawe.)And she answered,What wilt thou giue me
for to lie with mee ?
17 Then said he,I will send thee a kid of the
goates from the flocke, and she said, *Well,* if thou
wilt giue mee a pledge,till thou send it.
18 Then he said , What is the pledge that I
shall giue thee? And she answered,Thy signet,and
thy * cloke and thy staffe that is in thine hand.
So he gaue it her , and lay by her , and shee was
with childe by him.
19 Then she rose,and went and put her vaile
from her and put on her widowes rayment.
20 Afterwarde Iudah sent a kid of the goates
by the hande of his [f] neighbour the Adullamite,
for to receiue his pledge from the womans
hand : but he found her not.
21 Then asked he the men of the place,saying ,
Where is the whore, *that sate* in Enaim by ẏ way
[illegible] And they answered , There was no whore
[illegible]
22 Hee came therefore to Iudah againe , and
said , I can not find her,and also the men of the
place said, There was no whore there.
23 Then Iudah said, Let her take it to her,
least we be † [g] shamed : beholde , I sent this kid,
and thou hast not found her.
24 ¶ Now after three moneths, one tolde Iu-
dah,saying,Tamar thy daughter in law hath plai-
ed the whore,and lo, with playing the whore,she
is great with childe. Then Iudah said , Bring yee
her forth and let her be [h] burnt.
25 When she was brought foorth, she sent to
her father,in law,saying, By the man,vnto whom
these things *pertaine,* am I with childe : and sayd
also,Looke I pray thee,whose these are,the seale,
and the cloke,and the staffe.
26 Then Iudah knew *them*,and saide,Shee is
[i] more righteous then I : for *she hath done it* be-
cause I gaue her not to Shelah my sonne. So hee
lay with her [k] no more.
27 ¶ Now,when the time was come that she
should be deliuered, beholde,there *vvere* twinnes
in her wombe.
28 And when she was in trauel,*the one* put out his
hand: and ẏ midwife tooke & bound a red *threed*
about his hand ,saying,This is come out first.
29 But when he [l] plucked his hand backe a-
gaine,loe,his brother came out,and *the midvvife*
saide,Howe hast [m] thou broken the breach vpon
thee? and his name was called *Pharez.
30 And afterward came out his brother that
had the red *threed* about his hand , and his name
was called Zarah.

CHAP. XXXIX.

*1 Ioseph is sold to Potiphar. 2 God prospereth him. 7 Poti-
phars wife tempteth him. 13, 20 Hee is accused and cast in
prison. 21 God sheweth him fauour.*

NOw Ioseph was brought down into Egypt :
and Potiphar [a] an Eunuche of Pharaohs (*and
his* chief steward an Egyptiā)bought him at ẏ hād
of ẏ Ishmeelites,which had brought him thither,
2 And the [b] Lord was with Ioseph , and hee
was a man that prospered and was in the house of
his master the Egyptian.
3 And his master sawe that the Lord *vvas*
with him , and that the Lord made all that hee
did to prosper in his hand,
4 So Ioseph founde fauour in his sight , and
serued him : and made him [c] ruler of his house,
and put all that he had in his hand.
5 And from that time that he had made him
ruler ouer his house and ouer all that he had, the
Lord [d] blessed the Egyptians house for Iosephs
sake , and the blessing of the Lord was vpon all
that he had in the house,and in the fielde.
6 Therefore he left al ẏ he had in Iosephs hand,
[e] and tooke account of nothing , *that vvas* with
him,saue only of ẏ bread, which he did eate. And
Ioseph was a faire person,and well fauoured.
7 Nowe therefore after these thinges , his
masters wife cast her eyes vpon Ioseph, and said,
[f] Lie with mee.
8 But he refused and said to his masters wife,
Beholde , my master knoweth not what *hee hath*
in the house with mee , but hath committed all
that he hath to mine hand.
9 There is no man greater in this house then I:
neither hath he kept any thing from me,but only
thee,because thou art his wife.how then can I do
this great wickednesse and *so* sinne againsts God?
10 And albeit she spake to Ioseph day by day,
yet he hearkened not vnto her,to lie with her , *or*
to be in her company.
11 Then on a certaine day *Ioseph* entred into
the house to doe his businesse : and there was no
man of the houshold in the house.
12 Therefore she caught him by his garment,
saying, Sleepe with mee : but he left his garment
in her hand and fled,and got him out.
13 Now when shee sawe that hee had left his
garment in her hand,and was fled out.
14 Shee called vnto the men of her house,and
tolde them, saying , Beholde, he hath brought in
an Ebrewe vnto vs † to mocke vs : who came in
to mee for to haue slept with mee , but I [h] cryed
with a loude voyce.
15 And when hee heard that I lift vp my voyce
and cryed,he left his garment with mee, and fled
away,and got him out.
16 So she layde vp his garment by her,vntill
her lord came home.
17 Then shee tolde him † according to these
words,saying,The Ebrew seruant,which thou hast
brought vnto vs,came into me,to mocke me.
18 But assone as I lift vp my voyce and cried,
he left his garment with me,and fled out.
19 Then when his master heard the words of
his wife,which she told him,saying,After this ma-
ner did thy seruant to me,his anger was kindled.
20 And Iosephs master tooke him and put
him in † [i] prison , in the place , where the kings
prisoners lay bound:and there he was in prison.
21 ¶ But the Lord was with Ioseph , and
† shewed him mercy , and got him fauour in the
sight of the * master of the prison.
22 And the keeper of the prison committed to
Iosephs hand all the prisoners that were in ẏ pri-
son,and [k] whatsoeuer they did there, that did he.
23 And the keeper of the prison looked vnto
nothing that was vnder his hand, seeing that the
Lord *vvas* with him: for whatsoeuer hee did,the
Lord make it to prosper.

CHAP. XL.

*8 The interpretation of dreames is of God. 12, 19 Ioseph ex-
poundeth the dreames of the two prisoners. 23 The ingratitude of the butler.*

And

e God had wonderfully blinded him that he could not know her by her talke.
* Or, tyre of thine head.
f That his wickednesse might not be knowen to others.
† Ebr. in contempt.
g Hee feareth man more then God.
h We see that the Law, which was written in mans heart, taught them that whordome should be punished with death: albeit no law, as yet was giuen.
i That is, she ought rather to accuse me then I her.
k For the horrour of the sinne condemned him.
l Their hainous sinne was signified by this monstruous birth.
m Or the separation betweene thee and thy brother.
* 1.Chr. 2. 4. Matth. 1. 3.
a Reade Chap. 37. 36.
b The fauour of God is the fountaine of all prosperitie.

c Because [illegible] prospered [illegible] and so he [illegible] ligion to se[illegible] profite.
d The wicked blessed by the company of the godly.
e For he was assured that all things should prosper well: therefore hee ate and dranke and tooke no care.
f In this word hee declareth the summe whereunto all her flatteries did tende.
g The feare of God preserued him against her continuall tentations.
† Or, to doe vs villanie and shame.
h This declareth that where incontinencie is, thereunto is ioyned extreame impudency and craft.
† Or, after this manner.
† Ebr. in the prison house.
i His euill intreatement in the prison, may be gathered of Psal. 105. 18.
† Ebr. inclined mercy vnto him.
* Or, lord.
k That is, nothing was done without his commandements.

AND after these things, the butler of the King of Egypt and his baker offended their Lord the King of Egypt.

2 And Pharaoh was angrie against his two † Officers, against the chiefe butler, and against the chiefe baker.

3 Therefore he put them in ward in his chiefe stewards house, in the prison *and* place where Ioseph was bound.

4 And the chiefe steward gaue Ioseph charge ouer them, and he serued them: and they continued a season in warde.

5 ¶ And they both dreamed a dreame, eyther of them his dreame in one night, [b] eche one according to the interpretation of his dreame, *both* the butler and the baker of the King of Egypt, which were bound in the prison.

6 And when Ioseph came in vnto them in the morning, and looked vpon them, beholde, they were sad.

7 And he asked Pharaohs officers, that were with him in his masters warde, saying, Wherefore † looke ye so sadly to day?

8 Who answered him, Wee haue dreamed *eche one* a dreame, and there is none to interprete the same. Then Ioseph said vnto them, [c] Are not interpretations of God? tell them me now.

9 So the chiefe butler told his dreame to Ioseph, and said vnto him, In my dreame, behold, a vine *was* before me,

10 And in the vine *were* th[ree] branches, and as it budded, her floure came fo[rth]: and the clusters of grapes waxed ripe.

11 And *I had* Pharaohs cup in mine hande, and I tooke the grapes, and wrung them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

12 Then Ioseph said vnto him, This [d] is the interpretatiō of it: ÿ three branches are three daies.

13 Within three dayes shall Pharaoh lift vp thine head, and restore thee vnto thine † office, and thou shalt giue Pharaohs cup into his hand after the olde maner, when thou wast his butler.

14 But haue mee in remembrance with thee, when thou art in good case, & shew mercy, I pray thee, vnto me, and [e] make mention of me to Pharaoh, that thou maiest bring me out of this house.

15 For I was stollen away by theft out of ÿ land of the Ebrewes, & here also haue I done nothing, wherefore they should put me † in the dungeon.

16 And when the chiefe baker sawe that the interpretation was good, hee said vnto Ioseph, Also mee thought in my dreame that I had three [f] white baskets on mine head.

17 And in the vppermost basket there *was* of all maner baken meates for Pharaoh: and ÿ birdes did eate them out of the basket vpon mine head.

18 Then Ioseph answered, and said, [g] This is the interpretation thereof: The three baskets are three dayes:

19 Within three dayes shall Pharaoh take thine head from thee, & shall hang thee on a tree and the birdes shall eate thy flesh from off thee.

20 And so the third day, *which was* Pharaohs [h] birthday, hee made a feast vnto all his seruants: and he lifted vp the head of the chiefe butler, and the head of the chiefe baker among his seruants.

21 And he restored the chiefe butler vnto his butlership, who gaue the cup into Pharaohs hand.

† Or, eunuches, the word signifieth them, that were in high estate. Or them that were gelded.

a God worketh many wonderfull meanes to deliuer his.

b That is, euery dreame had his interpretation, as the thing afterward declared.

† Ebr. why are your faces euill?

c Cannot God raise vp such as shall interprete such things?

d Hee was stirred by the spirit of God, that his interpretation was true.

† Ebr. place.

e Hee refused not the meanes to be deliuered, which hee thought God had appoynted.

† Or, in the pit.

f That is made of white twigs, or as some reade, baskets full of holes.

g Hee sheweth that the ministers of God ought not to conceale that, which God reuealeth vnto them.

h Which was an occasion to appoint his officers, and so to examine them that were in prison.

22 But he hanged the chiefe baker, as Ioseph had interpreted vnto them.

23 Yet the chiefe butler did not remember Ioseph, but forgate him.

CHAP. XLI.

16 Pharaohs dreames are expounded by Ioseph. 40 He is made ruler ouer all Egypt. 45 Iosephs name is changed. 50 He hath two sonnes Manasseh and Ephraim.

AND † two yeeres after, Pharaoh also [a] dreamed, and behold, he stood by a riuer,

2 And loe, there came out of the riuer seuen † goodly kine and fat-fleshed, and they fed in a † medow:

3 And loe, seuen other kine came vp after them out of ÿ riuer, euillfauoured & leane fleshed, and stood by the *other* kine vpon the brink of ÿ riuer.

4 And the euillfauoured and leane fleshed kine did eate vp the seuen welfauoured and fatte kine: so Pharaoh awoke.

5 Againe he slept, and dreamed the [b] second time: and behold, seuen eares of corne grew vpon one stalke, ranke and goodly.

6 And loe, seuen thin eares, and blasted with the east wind, sprang vp after them.

7 And the thinne eares deuoured the seuen ranke and full eares, then Pharaoh awaked, and loe *it was* a dreame.

8 Nowe when the morning came, his spirite was [c] troubled: therefore hee sent and called all the soothsayers of Egypt, and all the wise men thereof, and Pharaoh tolde them his dreames: but [d] none could interprete them to Pharaoh.

9 Then spake the chiefe butler vnto Pharaoh, saying, I [e] call to minde my faults this day.

10 Pharaoh being angry with his seruants, put me in ward in the chiefe stewards house, *both* me, and the chiefe baker.

11 Then wee dreamed a dreame in one night *both* I, and he: wee dreamed each man according to the interpretation of his dreame.

12 And there *was* with vs a young man, a Ebrew, seruant vnto the chiefe steward, whom when we told, he declared our dreames to * vs, to euery one he declared according to his dreame.

13 And as he declared vnto vs, so it came to passe: *for* he restored me to mine office, and hanged him.

14 * Then sent Pharaoh, and called [f] Ioseph and they brought him hastily out of prison, and he shaued him, and changed his raiment, and came to Pharaoh.

15 Then Pharaoh said to Ioseph, I haue dreamed a dreame, and no man can interprete it, and I haue heard say of thee, *that when* thou hearest a dreame, thou canst interprete it:

16 And Ioseph answered Pharaoh, saying, [g] Without me God shall † answere for the wealth of Pharaoh.

17 And Pharaoh sayd vnto Ioseph: In my dreame: behold, I stood by the banke of the riuer:

18 And loe, there came vp out of the riuer seuen fat fleshed, and welfauoured kine, and they fed in the medowe.

19 Also loe, seuen other kine came vp after them pore and very † euillfauoured kine, and leanefleshed: I neuer sawe the like in all the land of Egypt, for euilfauoured.

20 And the leane and euilfauoured kine did eate

† Ebr. at the end of two yeeres of dayes.

a This dreame was not so much for Pharaoh, as to be a meanes to deliuer Ioseph, and to prouide for Gods Church.

† Or, faire to behold.

† Or, sluggie place.

b All these meanes God vseth to deliuer his seruant, and to bring him into fauour and authoritie.

c This feare was enough to teach him that this vision was sent of God.

d The wise of the world vnderstand not Gods secrets, but to his seruants his will is reuealed.

e Hee confesseth his fault against the king, before he spake of Ioseph.

* Read Chap. 40. 5.

* Psal. 105. 20.

f The wicked seeke to the Prophets of God in their necessitie, whom in their prosperitie they abhorre.

g As though hee would say, if I interprete thy dreame, it commeth of God, and not of me.

† Ebr. answere peace.

† Ebr. naughte.

eare vp the first seuen fat kine.

21 And when they † had eaten them vp: it could not be knowen that they had eaten them, but they were still as euill fauoured, as they were at the beginning: so did I awake.

22 Moreouer I saw in my dreame, & behold, seuen eares sprang out of one stalke, full & faire.

23 And loe, seuen eares withered, thinne, *and* blasted with the East wind, sprang vp after them,

24 And the thinne eares deuoured the seuen good eares. Now I haue told the soothsayers, and none can declare it vnto mee.

25 ¶ Then Ioseph answered Pharaoh, h *Both* Pharaohs dreames are one. God hath shewed Pharaoh what he is about to doe.

26 The seuen good Kine are seuen yeeres, and the seuen good eares are seuen yeeres: this is one dreame.

27 Likewise the seuen thinne and euil fauoured kine, that came out after them, are seuen yeeres: and the seuen emptie eares blasted with the East wind, are seuen yeeres of famine.

28 This is the thing which I haue sayd vnto Pharaoh, that God hath shewed vnto Pharaoh, what he is about to doe.

29 Behold, there come seuen yeeres of great * plentie in all the land of Egypt.

30 Againe, there shall arise after them seuen yeeres of famine, so that all the plentie shall bee forgotten in the land of Egypt, and the famine shall consume the land:

31 Neither shal the plentie * be knowen in the land, by reason of this famine that *shal come* after, for it shalbe exceeding great.

32 And therefore the dreame was doubled vnto Pharaoh the second time, because the thing is established by God, and God hasteth to perform it.

33 Now therefore let Pharaoh i prouide for a man of vnderstanding and wisdome, and set him ouer the land of Egypt.

34 Let Pharaoh make and appoynt officers ouer the land, and take vp the fift part of the land of Egypt in the seuen plenteous yeeres.

35 Also let them gather all the foode of these good yeeres that come, and lay vp corne vnder the hand of Pharaoh for foode, in the cities, and let them keepe *it*.

36 So the foode shall be for the prouision of the land, against the seuen yeares of famine, which shalbe in the land of Egypt, that the land perish not by famine.

37 ¶ And the saying pleased Pharaoh and all his seruants.

38 Then said Pharaoh vnto his seruants, Can we find *such* a man as this, in whom *is* the k Spirit of God?

39 Then Pharaoh saide to Ioseph, Forasmuch as God hath shewed thee all this, there is no man of vnderstanding, or wisedome like vnto thee.

40 * Thou shalt be ouer mine house, and at thy † l word shall all my people be armed, only in the kings throne will I be aboue thee.

41 Moreouer Pharaoh said to Ioseph, Behold, I haue set thee ouer all the land of Egypt.

42 And Pharaoh tooke off his * ring from his hand, and put it vpon Iosephs hand, and arayed him in garments of fine linnen, and put a golden chaine about his necke.

43 So hee set him vpon the † best charet that he had, saue one: and they cried before him, m Abrech, and placed him ouer all the lande of Egypt.

44 Againe Pharaoh saide vnto Ioseph, I am Pharaoh, and without thee shall no man lift vp his hand or his foote in the land of Egypt.

45 And Pharaoh called Iosephs name * Zaphnath-paaneah: and he gaue him to wife Asenath the daughter of Poti-pherah * Prince of On. then went Ioseph abroade in the land of Egypt.

46 n And Ioseph *was* n thirty yeere old when he stoode before Pharaoh King of Egipt: and Ioseph departing from the presence of Pharaoh, went throughout all the land of Egypt.

47 And in the seuen plenteous yeeres the earth † brought forth store.

48 And he gathered vp all the foode in the seuen plenteous yeeres, which were in the land of Egypt, and layde vp foode in the cities: the foode of the fielde, that was round about *euery* citie, layd hee vp in the same.

49 So Ioseph gathered wheate, like vnto the sande of the sea in multitude out of measure, vntill hee left numbring: for *it was* without number.

50 Now vnto Ioseph were borne * two sonnes (before the yeere of famine came) which Asenath the daughter of Poti-pherah prince of On bare vnto him.

51 And Ioseph called the name of the first borne Manasseh: for God, *said he*, hath made me forget all my labour & all my o fathers household.

52 Also he called the name of the second, Ephraim: For God, *sayd he*, hath made me fruitfull in the land of mine affliction.

53 ¶ So the seuen yeeres of the plentie that was in the land of Egypt were ended.

54 * Then began the seuen yeares of famine to come, according as Ioseph had sayd: and the famine was in all landes, but in all the land of Egypt was * bread.

55 At the length all the land of Egypt was famished, and the people cried vnto Pharaoh for bread. And Pharaoh saide vnto all the Egyptians, Goe to Ioseph: what he saith to you, doe ye.

56 When the famine was vpon all the land, Ioseph opened all *places*, wherein *the store was*, and solde vnto the Egyptians: for the famine waxed fore in the land of Egypt.

57 And all the countries *came to Egypt to buy corne of Ioseph, becausse the famine was sore in all landes.

CHAP. XLII.

3 Iosephs brethren come into Egypt to buy corne. 7 Hee knoweth them, and tryeth them 24 Simeon is put in prison. 34 The other goe to fetch Beniamin.

THen a Iaakob sawe that there was *foode in Egypt, & Iaakob said vnto his sonnes, Why b gaze ye one vpon an other?

2 And he said, Behold, I haue heard that there is foode in Egypt, *Get you down thither, & buy vs foode thence, that wee may liue and not die.

3 ¶ So went Iosephs ten brethren downe to buy corne of the Egyptians.

4 But Beniamin Iosephs brother, would not Iaakob send with his brethren: for he said, Least death should † befall him.

5 And the sonnes of Israel came to buy foode among them that came: for there was famine in the land of Canaan.

½ Ebr. were gone into their inward parts.

h Both his dreames tend to one end.

* Or, abundance and plentie.

* Or, they shall remember no more the plentie.

i The office of a true Prophet, is not onely to shew the euils to come, but also the remedies for the same.

k None should be preferred to honour, that haue not gifts of God meete for the same.
* Psal. 105.21.
2. Mac. 2.53.
Acts 7.10.
† Ebr. mouth.
l Some send, the people shall kisse thy mouth, that is, shall obey thee in all things.
* Or, his signet.

† Ebr. best charet.

m In signe of honour, which word some expound, tender father, or father of the king, or kneele downe.
* Or, the expounder of secrets.
* Or, priest.

n His age is mentioned both to shew that his authoritie came of God, and also that he suffered imprisonment and exile twelue yeeres and moe.
† Ebr. made for gatherings.

* Chap. 46.20. and 48.5.

o Notwithstanding that his fathers house was the true Church of God: yet the company of the wicked and prosperitie caused him to forget it.
* Psal. 105.16.

* Or, foode.

* Or, came to Egypt to Ioseph.

a This story sheweth plainly that all things are gouerned by Gods prouidence, for the profit of his Church.
* Or, corne.
b As men destitute of counsell.
* Acts 7.12.

† Ebr. should meet him.

6 Now Ioseph was gouernour of the land, who sold to all the people of the land: then Ioseph's brethren came, and bowed their face to the ground before him.

7 And when Ioseph sawe his brethren, hee knewe them, and made himselfe strange toward them, and spake to them roughly, and sayd vnto them, Whence come ye? Who answered, Out of the land of Canaan, to buy vitaile.

8 (Now Ioseph knew his brethren, but they knew not him.

9 And Ioseph remembred the *dreames, which he dreamed of them) & he said vnto them, Ye are spies, *and* are come to see the † weaknes of § land.

10 But they sayd vnto him, Nay, my lord, but to buy vitaile thy seruants are come.

11 Wee are all one mans sonnes: wee meane truely, and thy seruants are no spies.

12 But hee sayd vnto them, Nay, but ye are come to see the weakneſſe of the land.

13 And they said, Wee thy seruants are twelue brethren, the sonnes of one man in the land of Canaan: and beholde, the yongeſt *is* this day with our father, and one ‖ is not.

14 Againe Ioseph sayd vnto them, This is it that I spake vnto you, saying, Ye are spies.

15 Hereby ye shall be prooued: [d] *by* the life of Pharaoh, ye shall not goe hence, except your yongeſt brother come hither.

16 Send one of you which may fet your brother, and ye shalbe kept in prison, that your words may be prouued, whether there be trueth in you, or els *by* the life of Pharaoh ye are but spies.

17 So he put them in warde three dayes.

18 Then Ioseph sayd vnto them the third day, This doe, and liue: *for* I [e] feare God.

19 If ye be true men, let one of your brethren be bound in your prison house, and goe ye, carie foode *for* the famine of your houses:

20 * But bring your yonger brother vnto me, that your words may be tried, and that yee dye not: and they did so.

21 ¶ And they said one to another, [f] We haue verily sinned against our brother, in that we sawe the anguish of his soule, when he besought vs, and we would not heare *him*: therefore is this trouble come vpon vs.

22 And Reuben answered them, saying, Warned I not you, saying, * Sinne not against the childe, and ye would not heare? and lo, his [g] blood is now required.

23 (And they were not aware that Ioseph vnderstood them: for he † spake vnto them by an interpreter.)

24 Then he turned from them, and [h] wept, and turned to them againe, and communed with them, and tooke Simeon from among them, and bound him before their eyes.

25 ¶ So Ioseph commanded that they should fill their sackes with wheate, and put euery mans money againe in his sacke, and giue them vitaile for the iourney: and thus did he vnto them.

26 And they layed their vitaile vpon their asses, and departed thence.

27 And as one of them opened his sacke for to giue his asse prouender in the Inne, he espyed his money: for lo, it was in his sackes mouth.

28 Then he sayd vnto his brethren, My money is restored: for lo, it is euen in my sacke. And their heart † fayled them, and they were [i] astonished, and sayd one to another, What is this, *that* God hath done vnto vs?

29 ¶ And they came vnto Iaakob their father vnto the land of Canaan, and tolde him all that had befallen them, saying,

30 The man *who is* lord of the land, spake roughly to vs, & put vs *in prison* as spies of the country.

31 And we sayd vnto him, We are true men, *and* are no spies.

32 We be twelue brethren, sonnes af our father: one ‖ is not, and the yongeſt *is* this day with our father in the land of Canaan.

33 Then the lord of the country sayd vnto vs, Hereby shall I knowe if ye be true men: Leaue one of your brethren with me, and take *foode* for the famine of your houses, and depart,

34 And bring your yongeſt brother vnto me, that I may knowe that yee are no spies, but true men: *so* will I deliuer you your brother, and ye shall occupie in the land.

35 ¶ And as they emptied their sackes, behold; euery mans bundel of money was in his sacke: and when they and their father saw the bundels of their money, they were afraid.

36 Then Iaakob their father sayd to them, Ye haue robbed me of my children: Ioseph is not, and Simeon is not, and ye will take Beniamin: all these things ‖ are against [k] me.

37 Then Reuben answered his father, saying, Slay my two sonnes, if I bring him not to thee againe: deliuer him to mine hand, and I will bring him to thee againe.

38 But he said, My sonne shall not goe downe with you: for his brother is dead, and he is lefe alone: if death come vnto him by the way which ye go, then ye shall bring my gray head with sorrow vnto the graue.

CHAP. XLIII.

1) Iaakob suffereth Beniamin to depart with his children. 28 Simeon is deliuered out of prison. 30 Ioseph goeth aside and weepeth.

NOw great [a] famine *was* in the land.

2 And when they had eaten vp the vitaile, which they had brought from Egypt, their father said vnto them, Turne again, & buy vs a litle food.

3 And Iudah answered him, saying, The man charged vs by an oathe, saying, * Neuer see my face, except your brother *be* with you.

4 If thou wilt send our brother with vs, we will goe downe, and buy thee foode.

5 But if thou wilt not send *him*, wee will not go downe: for the man said vnto vs, * Looke mee not in the face, except your brother *be* with you.

6 And Israel sayd, Wherefore dealt yee so euill with me, as to tell the man, whether yee had yet a brother or no?

7 And they answered, The man asked straitly of [l] our selues & of our kinred, saying, Is your father yet aliue? haue ye *any* brother? And we tolde him according to these wordes: could we know certainly ỹ he would say, Bring your brother downe?

8 Then sayd Iudah to Israel his father, Send the boy with me, that wee may rise and goe, and that we may liue, and not die, both we, and thou, and our children.

9 I will bee suretie for him, of mine hand shalt thou require him. * If I bring him not to thee, and set him before thee, † then let me beare

c This dissembling is not to be followed, not any particular faches of the fathers nor approued by Gods word.

* *Chap.* 37. 5.

† *Ebr.* nakednesse, *or*, filthinesse.

‖ *Or*, is dead.

d The Egyptians which were idolaters vsed to sweare by their kings life: but God forbiddeth to sweare by any but him: yet Ioseph dwelling among the wicked, smelleth of their corruptions.

e And therefore am true and iust.

* *Chap.* 35. 5.

f Confession maketh men to acknowledge their faults, which otherwise they would dissemble.

* *Chap.* 37. 21.

g God will take vengeance vpon vs, and measure vs with our owne measure.

† *Ebr.*, *an interpreter between them.*

h Though hee shewed himselfe rigorous, yet his brotherly affection remained.

Ebr. went out.

i Because their conscience accused them of their sinne, they thought God would haue brought them to trouble by this money.

‖ *Or*, cannot be found.

‖ *Or*, light vpon me.

k For they seemed not to be touched with any lone toward their brethren, which discouered his sorrowe: and partly as appeareth, he suspected them for Ioseph.

a This was a great tentation to Iaakob to suffer so great famine in that land where God had promised to bleſſe him.

* *Chap.* 42. 20.

* *Chap.* 43. 20.

Or, of our estate and condition.

† *Ebr.* to the mouth of these words: that is, that thing which he asked vs.

* *Chap.* 44. 32.

† *Ebr.* I will stand to thee.

the blame for euer.

10 For except wee had made this tarying, doubtlesse by this we had returned ‖ second time.

11 Then their father Israel said vnto them, If *it must needes be* so now, doe thus: take of the best frutes of the land in your vessels, and bring the man a present, a little rosen, and a little hony, ‖ spices, and myrrhe, nuttes, and almondes:

12 And take b double money in your hand, and the money, that was brought againe in your sackes mouthes: cary it againe in your hand, least it were some ouersight.

13 Take also your brother and arise, *and* goe againe to the man.

14 And c God almightie giue you mercy in the sight of the man, that hee may deliuer you your other brother, and Beniamin: but I shall bo d robbed of my child, as I haue beene.

15 Thus the men tooke this present, and tooke twise so much money in their hand with Beniamin, and rose vp, and went downe to Egypt, and stoode before Ioseph.

16 And when Ioseph sawe Beniamin with them, he sayd ‖ to his steward, Bring these men home and kill meate, and make ready: for the men shall eate with me at noone.

17 And the men did as Ioseph bade, and brought the men vnto Iosephs house.

18 Now when the men were brought into Iosephs house, they were e afrayd, & sayd, Because of the money, that came in our sackes mouthes at the first time, are we brought, that he may †picke a quarell against vs, and † lay some thing to our charge, and bring vs in bondage and our asses.

19 Therefore came they to Iosephs stewarde, and communed with him at the doore of ℣ house,

20 And said, Oh sir, *we came indeed downe hither at the first time to buy foode,

21 And as we came to an Inne and opened our sackes, behold, euery mans money was in his sackes mouth, *euen* our money in full weight, but we haue brought it in our hands.

22 Also other money haue we brought in our hands to buy foode, *but* we cannot tell, who put our money in our sackes.

23 And he said, ‖ Peace be vnto you, feare not: f your God, and the God of your father hath giuen you that treasure in your sackes, I had your money: and he brought forth Simeon to them.

24 So the man led them into Iosephs house, and gaue them water to wash their feete, and gaue their asses prouender.

25 And they made ready their present against Ioseph came at noone, (for they heard say, that they ‖ should eate bread there.)

26 When Ioseph came home, they brought the present into the house to him, which was in their hands, & bowed down to the ground before him.

27 And hee asked them of *their* † prosperitie, and sayd, Is your father the olde man, of whome ye tolde me, in good health? is he yet aliue?

28 Who answered, Thy seruant our father is in good health, he is yet aliue: and they bowed downe, and made obeysance.

29 And he lifting vp his eyes, beheld his brother Beniamin, his g mothers sonne, and sayd, Is this your yonger brother of whom ye tolde me? And he said, God be mercifull vnto thee, my son.

30 And Ioseph made haste (for his affection was inflamed toward his brother, and sought *where to* weepe) and entred into his chamber & wept there.

31 Afterward he washed his face, and came out, and refrained himselfe, and said, Set on † meate.

32 And they h prepared for him by himselfe, and for them by themselues, and for the Egyptians, which did eate with him, by themselues, because ℣ Egyptians might not eate bread with the Ebrews: for that was an i abomination vnto the Egyptians.

33 So they sate before him: the eldest according vnto his age, and the yongest according vnto his youth: & the men marueiled among themselues.

34 And they tooke meases from before him, *and sent* to them: but Beniamins mease was fiue times so much as any of theirs: and they dranke, k and had of the best drinke with him.

CHAP. XLIIII.

1 Ioseph accuseth his brother of theft. 33 Iudah offereth himselfe to be seruant for Beniamin.

A Fterward he commanded his steward, saying, Fill the mens sackes with foode, as much as they can carry, and put euery mans money in his sackes mouth.

2 And a put my cup, *I meane*, the siluer cup, in the sackes mouth of the yongest, and his corne money. And he did according to the commandement that Ioseph gaue *him*.

3 And in the † morning the men were sent away, they, and their asses.

4 And when they went out of the citie not farre off, Ioseph said to his stewarde, Vp, follow after the men: and when thou doest ouertake them, say vnto them, Wherefore haue ye rewarded euill for good?

5 Is that not *the cuppe*, wherein my Lord drinketh? b and in the which he doeth diuine and prophecie? ye haue done euill in so doing.

6 ¶ And when hee ouertoke them, he sayd these wordes vnto them.

7 And they answered him, Wherefore sayth my lord such wordes? God forbid that thy seruants should doe such a thing.

8 Behold, the money which we found in our sackes mouthes, we brought againe to thee out of the land of Canaan: how then should we steale out of thy lords house siluer or golde?

9 With whomsoeuer of thy seruants it be found, let him die, & we also will be my lords bondmen.

10 And he sayd, Now then let it be according vnto your wordes: he with whom it is found, shall be my seruant, and ye shalbe † blamelesse.

11 Then at once euery man tooke downe his sacke to ℣ ground, & euery one opened his sacke.

12 And he searched, and began at the eldest, and left at the yongest: and the cuppe was found in Beniamins sacke.

13 Then they c rent their cloathes, and laded euery man his asse, and went againe into the citie.

14 ¶ So Iudah and his brethren came to Iosephs house (for he *was* yet there) and they fell before him on the ground.

15 Then Ioseph said vnto them, What acte is this, which ye haue done? know ye not that such a man as I, can diuine and prophecie?

16 Then said Iudah, What shall we say vnto my lord? what shall we speake? and how can we iustifie our selues? d God hath found out the wickednes of thy seruants: beholde, wee *are* seruants to my lord, both we, and he, with whom the cup is found.

17 But

‖ *Or, sweet smiles.*

b When we are in necessitie or danger, God forbiddeth not to vse all honest meanes to better our estate and condition.

c Our chiefe trust ought to be in God, and not in worldly meanes.

d He speaketh these words not so much of despite, as to make his sonnes more carefull to bring againe their brother.

‖ *Or, to the ruler of his house.*

† So the iudgement of God pressed their conscience.

† *Ebr. roule him selfe vpon vs*

† *Ebr. cast himselfe vpon vs.*

* *Chap. 42. 34.*

‖ *Or, you are well.* f Notwithstanding the corruptions of Egypt, yet Ioseph taught his familie to feare God.

† *Ebr. peace.*

g For they two onely were borne of Rahel.

† *Ebr. bowels.*

† *Ebr. bread.*

h To signifie his dignitie.

i The nature of the superstitious is to condemne all other in respect of themselues.

k Sometime this word signifieth to be drunken, but here it is meant, that they had enough, and dranke of the best wine.

a We may not by this example vse any vnlawfull practices, seeing God hath commanded vs to walke in simplicitie.

† *Ebr. the morning shone.*

b Because the people thought he could diuine, he attributeth to himselfe that knowledge: or els he faineth that he consulted with soothsayers for the which simulation is worthy to be reprooued.

† *Ebr. innocent.*

c To signifie how greatly the thing displeased them, and how sorrie they were for it.

d If we see no euident cause of our affliction, let vs looke to the secret counsell of God, who punisheth vs iustly for our sinnes.

17 But he answered, God forbid, that I should
doe so, *but* the man, with whom the cuppe is
founde, he shall be my seruant, and goe yee in
peace vnto your father.
18 ¶ Then Iudah drewe neere vnto him, and
saide, O my Lord, let thy seruant now speake a
word in my lords eares, and let not thy wrath
be kindled against thy seruant: for thou art euen
[c] as Pharaoh.
19 My lord asked his seruants, saying, * Haue ye
a father, or a brother?
20 And wee answered my lord, Wee haue a fa-
ther that is old, & a young † childe, *which he be-
gate* in his age: & his brother is dead, & he alone
is left of his mother, and his father loueth him.
21 Now thou saidest vnto thy seruants, Bring
him vnto me, that I may ‖ set mine eye vpon him.
22 And we answered my lord, The childe can
not depart from his father: for if he leaue his fa-
ther, *his father* would die.
23 Then saidest thou vnto thy seruants, * Ex-
cept your yonger brother come downe with
you, looke in my face no more.
24 So when we came vnto thy seruant our fa-
ther, and shewed him what my lord had said.
25 And our father said vnto vs, Goe againe,
buy vs a litle foode.
26 Then we answered, Wee cannot go downe,
but if our yongest brother † go with vs, then will
we goe down: for we may not see the mans face,
except our yongest brother be with vs.
27 Then thy seruant my father saide vnto vs,
Ye know that my [f] wife bare me two *sonnes*.
28 And the one went out from mee, and I
saide, Of a suerty he is torne in * pieces, & I saw
him not since.
29 Now ye take this also away from mee: if
death take him, then [g] ye shall bring my gray
head in sorrow to the graue.
30 Now therefore, when I come to thy ser-
uant my father, and the child be not with vs (see-
ing that his † life dependeth on the *childes* life.)
31 Then when he shall see that the childe *is*
not *come*, he will die: so shall thy seruants bring
the gray head of thy seruant our father with sor-
row to the graue.
32 Doubtlesse thy seruant became suerty for
the childe to my father, and, * If I bring him
not vnto thee againe, then I will beare the blame
vnto my father for euer.
33 Now therefore, I pray thee, let me thy ser-
uant abide for the child, *as* a seruant to my lord,
and let the childe go vp with his brethren.
34 For [h] how can I go vp to my father: if the
childe *be* not with me, vnlesse I would see the
euill that shall come on my father.

c Equall in authoritie: or, next vnto the king.
* Chap.42.13.16.
† Ebr. childe of his old age.
‖ Or, that I may see him.
* Chap.43.3.
† Ebr. be with vs.
f Rahel bare to Iaakob, Ioseph and Beniamin.
* Chap.37.33.
g Ye shall cause me to die for sorrow.
† Ebr. his soule is bound to his soule.
* Chap.43.9.
h Meaning, hee had rather remaine their prisoner, then to returne and see his father in heauines.

CHAP. XLV.

1 Ioseph maketh himselfe knowen to his brethren. 8 Hee sheweth that all was done by Gods prouidence. 18 Pharaoh commandeth him to send for his father. 24 Ioseph exhorteth his brethren to concord.

THen Ioseph could not refraine himselfe before
all that stoode by him, but hee cryed, [a] Haue
forth euery man from me. And there taried not
one with him, while Ioseph vttered himselfe vnto
his brethren.
2 And he wept, and cried, *so* that the Egypti-
ans heard: the house of Pharaoh heard also.
3 Then Ioseph said to his brethren, I am Io-
seph: doeth my father yet liue? But his brethren
could not answere him, for they were astonished
at his presence.
4 Againe, Ioseph said to his brethren, Come
nere, I pray you, to mee. And they came neere.
And he saide, * I am Ioseph your brother, whom
ye sold into Egypt.
5 Now therefore be not [b] sad, neither grieued
with your selues, that ye sold me hither: * For
God did send me before you for your preseruatiõ.
6 For now two yeeres of famine *haue beene*
through the land, and fiue yeares *are* behinde,
wherein neither *shalbe* earing nor haruest.
7 Wherefore God sent me before you to pre-
serue your posteritie in this land, and to saue you
aliue by a great deliuerance.
8 Now then you sent not mee hither, but
[c] God, who hath made me a father vnto Pharaoh,
and lord of all his house, and ruler throughout all
the land of Egypt.
9 Haste you & go vp to my father, and tell him,
Thus saith thy sonne Ioseph, God hath made me
lord of all Egypt: come downe to me, tary not.
10 And thou shalt dwell in the land of Goshen,
and shalt be neere me, thou and thy children, and
thy childrens children, and thy sheepe, and thy
beasts, and all that thou hast.
11 Also I will nourish thee there (for yet *re-
maine* fiue yeeres of famine) least thou perish
through pouerty, thou and thy houshold, and all
that thou hast.
12 And behold, your eies doe see, and the eies
of my brother Beniamin, that [d] my mouth spea-
keth to you.
13 Therefore tell my father of all mine honor
in Egypt, and of all that ye haue seene, and make
haste, and bring my father hither.
14 Then hee fell on his brother Beniamins
necke, and wept, and Beniamin wept on his necke.
15 Moreouer, he kissed all his brethren, and
wept vpon them: and afterward his brethren tal-
ked with him.
16 ¶ And the † tidings came to Pharaohs house,
so that they said, Iosephs brethren are come:
and it pleased Pharaoh well, and his seruants.
17 Then Pharaoh said to Ioseph, Say to thy
brethren, This do ye, lade your beasts and depart,
go to the land of Canaan.
18 And take your father, and your houshold,
and come to me, & I wil giue you the [e] best of the
land of Egypt. & ye shal eate of the [f] fat of ẏ land.
19 And I commaund thee, Thus doe ye, take
you charets out of the land of Egypt for your
children, and for your wiues, and bring your fa-
ther and come.
20 Also † regard not your stuffe: for the best
of all the land of Egypt is yours.
21 And the children of Israel did so: and Io-
seph gaue them charets according to the com-
mandement of Pharaoh: he gaue them vitaile
also for the iourney.
22 He gaue them all, none except, change of
raiment: but vnto Beniamin he gaue three hun-
dreth pieces of siluer, and fiue suites of raiment.
23 And vnto his father ‖ likewise he sent ten
hee asses laden with the best things of Egypt, and
ten shee asses laden with wheate, and bread and
meate for his father by the way.
24 So sent he his brethren away, and they de-
parted;

a Not that he was ashamed of his kinred, but that he would couer his brethrens fault.
* Act.7.13.
b This example teacheth that wee must by all meanes comfort them, which are onely humbled and wounded for their sins.
* Chap.50.20.
c Albeit God detest sinne, yet hee turneth mans wickednesse to serue to his glory.
d That is, that I speake in your owne language, and haue none interpreter.
† Ebr. voyce.
e The most plentifull ground
f The chiefest fruites and commodities.
† Ebr. let not your eyes spare your vessels.
‖ Or, he sent as much, to wit, silues as verse 22. and ten asses.

parted: and he sayd vnto them, 8 Fall not out by the way.

25 ¶ Then they went vp from Egypt, & came vnto the land of Canaan, vnto Iaakob their father.

26 And told him, saying, Ioseph *is* yet aliue, & he also is gouernour ouer all the land of Egypt, & *Iaakobs* heart h failed; for he beleeued them not.

27 And they told him all the words of Ioseph, which he had said vnto them: but when he saw the charets, which Ioseph had sent to cary him, then the spirit of Iaakob their father reuiued.

28 And Israel said, *I haue* enough: Ioseph my sonne *is* yet aliue: I will go & see him yer I die.

CHAP. XLVI.

2 *God assureth Iaakob of his iourney into Egypt.* 27 *The number of his familie when he went into Egypt* 29 *Ioseph meeteth his father.* 34 *He teacheth his brethren what to answere to Pharaoh.*

THen Israel tooke his iourney with all that he had, and came to Beer-sheba, and a offered sacrifice vnto the God of his father Izhak.

2 And God spake vnto Israel in a vision by night, saying, Iaakob, Iaakob. Who answered, I am here.

3 Then hee sayd, I am God, the God of thy father, feare not to go downe into Egypt: for I will there make of thee a great nation.

4 I will b go downe with thee into Egypt, and I will also c bring thee vp againe, and Ioseph shall d put his hand vpon thine eyes.

5 Then Iaakob rose vp from Beer-sheba: and the sonnes of Israel caried Iaakob their father, and their children, and their wiues in the charets, which Pharaoh had sent to cary him.

6 And they tooke their cattell and their goods, which they had gotten in the land of Canaan, and came into Egypt, *both* * Iaakob and all his seede with him.

7 His sonnes and his sounes sonnes with him, his daughters and his sonnes daughters, and all his seede brought he with him into Egypt.

8 ¶ And these are the names of the children of Israel, which came into Egypt, *euen* Iaakob and his sonnes: * Reuben Iaakobs first borne.

9 And the sonnes of Reuben: Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the sonnes of * Simeon: Iemuel, and Iamin, and Ohad, and Iachim, and Zohar, and Shaul the sonne of a Canaanitish woman.

11 ¶ Also the sonnes of * Leui: Gershon, Kohath, and Merari.

12 ¶ Also the sonnes of * Iudah: Er, and Onan, and Shelah, and Pharez, and Zerah: (but Er and Onan died in the land of Canaan.) And the sonnes of Pharez *were* Hezron and Hamul.

13 ¶ Also the sonnes of * Issachar: Tola, and Phuuah, and Iob, and Shimron.

14 ¶ Also the sonnes of Zebulun: Sered, and Elon, and Iahleel.

15 These be the sonnes of Leah, which shee bare vnto Iaakob in Padan Aram, with his daughter Dinah. All the ‖ soules of his sonnes and his daughters *were* thirtie and three.

16 Also the sonnes of Gad: Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ Also the sonnes of * Asher: Iimnah, and Ishuah, and Iisui, and Beriah, and Serah their sister. And the sonnes of Beriah: and Heber, Malchiel.

18 These are the children of Zilpah, whom Laban gaue to Leah his daughter: and these she bare vnto Iaakob, *euen* sixteene soules.

19 The sonnes of Rahel Iaakobs wife *were* Ioseph, and Beniamin.

20 ¶ And vnto Ioseph in the land of Egypt were borne Manasseh, and Ephraim, which * Asenath the daughter of Poti-pherah prince of On bare vnto him.

21 ¶ Also the sonnes of * Beniamin: Belah, and Becher, and Ashbeel, and Gera, Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

22 These are the sonnes of Rahel, which were borne vnto Iaakob, foureteene soules in all.

23 ¶ Also the sonnes of Dan: Hushim.

24 ¶ Also the sonnes of Naphtali: Iahzeel, and Guni, Iezer, and Shillem.

25 These are the sonnes of Bilhah, which Laban gaue vnto Rahel his daughter, and shee bare these to Iaakob, in all seuen soules.

26 All the * soules, that came with Iaakob into Egypt, which came out of his † loines (beside Iaakobs sonnes wiues) *were* in the whole, threescore and sixe soules,

27 Also the sonnes of Ioseph, which were borne him in Egypt, *were* two soules: *so that* all the soules of the house of Iaakob, which came into Egypt, *are* seuentie.

28 ¶ Then he sent Iudah before him vnto Ioseph, to ‖ direct his way vnto Goshen, and they came into the land of Goshen.

29 Then Ioseph † made ready his charet, and went vp to Goshen to meet Israel his father, and presented himself vnto him, and fell on his necke and wept vpon his necke a † good while.

30 And Israel said vnto Ioseph, Now let me die since I haue seene thy face, & thou art yet aliue.

31 Then Ioseph said to his brethren, and to his fathers house, I will go vp and shew Pharaoh, and tell him, My brethren and my fathers house, which were in the land of Canaan, are come vnto me,

32 And the men *are* e sheepheardes, and because they are sheepheardes, they haue brought their sheepe & their cattell, and all that they haue.

33 And if Pharaoh call you, and aske you, What is your trade?

34 Then ye shall say, Thy seruants are men occupied about cattell, from our childhood euen vnto this time, both we & our fathers: that ye may dwell in the land of Goshen: for euery sheepkeeper is an f abomination vnto the Egyptians.

CHAP. XLVII.

7 *Iaakob commeth before Pharaoh, and telleth him his age.* 11 *The land of Goshen is giuen him.* 22 *The idolatrous priests haue liuing of the King.* 28 *Iaakobs age when he dieth.*

THen came Ioseph and tolde Pharaoh, and said, My father, and my brethren, and their sheepe, and their cattell, and all that they haue, are come out of the land of Canaan, and behold, they are in the land of Goshen.

2 And Ioseph took part of his brethren, *euen* a fiue men, and presented them vnto Pharaoh.

3 Then Pharaoh said vnto his brethren, What is your trade? And they answered Pharaoh, Thy seruants *are* sheepheardes, both we and our fathers.

4 They said moreouer vnto Pharaoh, For to sojourne in the land are we come: for thy seruants haue no pasture for *their* sheep, so sore is ‡ famine in the land of Canaan. Now therefore, we pray thee,

h As one betweene hope and feare.

a Whereby he both signified that he worshipped the true God, and also that he kept in his heart the possession of that land from whence present necessity droue him.

b Conducting thee by my power.
c In thy posteritie.
d Shall shut thine eyes when thou dieest: which appertained to him that was most deare, or chiefe of the kinred.

* *Iosh.* 24.4. *Psal.* 105.23. *Isa.* 52.4.

* *Exod.* 1.2. & 6.14. *num.* 26.5. 1. *Chr.* 5.1.

* *Exod.* 6.15. 1. *Chr.* 4.24.

* 1. *Chr.* 2.1.

* 1. *Chr.* 2.3. *and* 4.21. *Chap.* 38.3.

* 2. *Chr.* 7.1.

‖ *Or, persons.*

* 2. *Chr.* 7.30.

* *Chap.* 45.50.

* *Chr.* 7.6. *and* 8.1.

* *Deut.* 10.22.
† *Ebr. thighes.*

‖ *Or, to prepare him a place.*
† *Ebr. bound his charet.*

† *Ebr. yet, or still.*

e He was not ashamed of his father and kinred, though they were of base condition.

f God suffereth the world to hate his, that they may forsake the filt of the world, and cleaue to him.

a That the king might be assured they were come, and see what manner of people they were.

thee, let thy seruants dwell in the land of Goshen.
5 Then spake Pharaoh to Ioseph, saying, Thy
father and thy brethren are come vnto thee.
6 The b land of Egypt is before thee: in the
best place of the land make thy father and thy bre-
thren dwell: let them dwell in the land of Goshen:
& if thou knowest that there be men of actiuitie
among them, make them rulers ouer my cattel.

b Iosephs great modestie appeareth in that he would enterprise nothing without the kings commandement.

7 Ioseph also brought Iaakob his father, and
set him before Pharaoh. And Iaakob † saluted
Pharaoh.

† Ebr. blessed.

8 Then Pharaoh said vnto Iaakob, † How
olde art thou?

† Ebr. how many are the dayes of the yeeres of thy life?

9 And Iaakob said vnto Pharaoh, The whole
time of my † pilgrimage *is* an hundreth and thirtie
yeeres: few & euil haue the daies of my life been,
and I haue not attained vnto the yeeres of the life
of my fathers, in the dayes of their pilgrimages.

* Hebr. 11. 9. & 13.

10 And Iaakob † tooke leaue of Pharaoh, and
departed from the presence of Pharaoh.

† Ebr. blessed.

11 ¶ And Ioseph placed his father, and his bre-
thren, and gaue them possession in the land of E-
gypt, in the best of the land, *euen* in the land of
c Ramesés, as Pharaoh had commanded.

c Which was a city in the countrey of Goshen, Exod. 1. 11.

12 ¶ And Ioseph nourished his father, and his
brethren, and all his fathers houshold with bread,
d euen to the young children.

d Some reade, that he fed them as litle babes, because they could not prouide for themselues against that famine.

13 ¶ Now there was no bread in all the land:
for the famine *was* exceeding sore: so that the
land of Egypt, and the land of Canaan were † fa-
mished by reason of the famine.

† Ebr. brought to an extremity, Or at their wits end.

14 And Ioseph gathered all the money, that
was found in the land of Egypt, and in the land
of Canaan, for the corne which they bought, and
e Ioseph layd vp the money in Pharaohs house.

e Wherein he both declareth his fidelity toward the King, and his minde free from couetousnes.

15 So when money failed in the land of E-
gypt, and in the land of Canaan, then all the E-
gyptians came vnto Ioseph, and sayd, Giue vs
bread: for why should we dye before thee? for *our*
money is spent.
16 Then sayd Ioseph, Bring your cattell, and
I will giue you for your cattell, if *your* money be
spent.
17 So they brought their cattell vnto Ioseph,
& Ioseph gaue them bread for the horses, & for
the flockes of sheepe, and for the heardes of cat-
tell, and for the asses: so he fed them with bread
for all their cattell that yeere.
18 But when the yeere was ended, they came
vnto him the next yeere, & sayd vnto him, We
will not hide from my lord, that since our money
is spent, and my lord hath the heardes of the cat-
tell, there is nothing left in the sight of my lord,
but our bodies and our ground.
19 Why shall we perish in thy sight, both we
and our f land? buy vs & our land for bread, and
we & our land will be bound to Pharaoh: there-
fore giue vs seede, that wee may liue and not
dye, and that the land goe not to waste.

f For except the ground be tilled & sowen, it perisheth, and is as it were dead.

20 So Ioseph bought all the land of Egypt
for Pharaoh: for the Egyptians solde euery man
his ground, because the famine was sore vpon
them: so the land became Pharaohs.
21 And he g remooued the people vnto the ci-
ties, † from one side of Egypt euen to the other.
22 Onely the land of the Priests bought he not:
for the Priests had an ordinarie of Pharaoh, and
they did eate their ordinarie, which Pharaoh
gaue them: wherfore they sold not their ground.

g By this changing they signified that they had nothing of their owne, but receiued all of the kings liberality.

† Ebr. end of the border.

23 Then Ioseph sayd vnto the people, Behold,
I haue bought you this day, & your land for Pha-
raoh: loe, *here is* seede for you: sowe therefore
the ground.
24 And of the increase yee shall giue the fift
part vnto Pharaoh, and foure partes shalbe yours
for the seede of the field, and for your meate, and
for them of your housholdes, and for your chil-
dren to eate.
25 Then they answered, Thou hast saued our
liues: let vs finde grace in the sight of my lord,
and we will be Pharaohs seruants.
26 Then Ioseph made it a law ouer the land
of Egypt vnto this day, that Pharaoh should
haue the fift *part*, h except the land of the Priests
only, which was not Pharaohs.

h Pharaoh in prouiding for Idolatrous priests, shall be a condemnation to all them which neglect the true ministers of Gods word.

27 ¶ And Israel dwelt in the land of Egypt, in
the countrey of Goshē: & they had their posses-
sions therein, and grew and multiplied excee-
dingly.
28 Moreouer, Iaakob liued in the land of E-
gypt seuenteene yeeres, so that the whole age of
Iaakob *was* an hundreth fourtie & seuen yeeres.
29 Now when the time drew neere that Israel
must die, he called his sonne Ioseph, and said vn-
to him, If I haue now found grace in thy sight,
* put thine hand now vnder my thigh, and deale
mercifully and truely with me: burie me not, I
pray thee, in Egypt.

* Chap. 24. 2.

i Hereby he protested that he died in the faith of his fathers, teaching his children to hope for the promised land.

30 But when I shall i sleepe with my fathers,
thou shalt carie me out of Egypt, and burie mee
in their buriall. And hee answered, I will doe as
thou hast sayd.
31 Then he sayd, Sweare vnto mee. And hee
sware vnto him. And Israel k worshipped towards
the beds head.

k He reioyced that Ioseph had promised him, & setting himselfe vp vpon his pillow, praised God, Reade 1. chro. 29, 10.

CHAP. XLVIII.

1 *Ioseph with his two sonnes visiteth his sicke father.* 3 *Iaakob rehearseth Gods promise.* 5 *Hee receiueth Iosephs sonnes as his.* 19 *He preferreth the yonger.*

AGaine after this, one sayd to Ioseph, Loe, thy
father is sicke: then he tooke with him his
a two sonnes, Manasseh and Ephraim.

a Ioseph more esteemeth that his children should be receiued into Iaakobs family, which was the Church of God, then to enioy all the treasures of Egypt.

2 Also one tolde Iaakob, and said, Behold, thy
sonne Ioseph is come to thee, and Israel tooke his
strength vnto him and sate vpon the bed.
3 Then Iaakob sayd vnto Ioseph, God ‖ al-
mightie appeared vnto me at * Luz in the land of
Canaan, and blessed me.

‖ Or, all sufficient.

* Chap. 28. 13.

4 And hee sayd vnto me, Behold, I will make
thee fruitfull, and will multiplie thee, and will
make a great number of people of thee, and will
giue this land vnto thy seede after thee for an
b euerlasting possession.

b Which is true in the carnall Israel vnto the comming of Christ, and in the spirituall for euer.

5 ¶ And now thy * two sonnes, Manasseh and
Ephraim, which are borne vnto thee in the land
of Egypt, before I came to thee into Egypt, shall
be mine, as Reuben and Simeon are mine.

* Chap. 41. 50.

6 But thy linage, which thou hast begotten
after them, shalbe thine: they shalbe called after
the names of their brethren in their inheritance.
7 Now when I came from Padan, Rahel
* died vpon mine hand in the land of Canaan, by
the way when *there was* but halfe a dayes iour-
ney of ground to come to Ephrath: and I buri-
ed her there in the way to Ephrath: the same *is*
Beth-lehem.

* Chap. 35. 19.

8 Then Israel beheld Iosephs sonnes and sayd,
Whose are these?

9 And Ioſeph ſayd vnto his father, They are
my ſonnes, which [c] God hath giuen mee here.
Then he ſayd, I pray thee bring them to me, that
I may bleſſe them:
10 (For the eyes of Iſrael were dim for age,
ſo that he could not *well* ſee) Then he cauſed
them to come to him, and he kiſſed them and
embraced them.
11 And Iſrael ſayd vnto Ioſeph, I had not
thought to haue ſeene thy face: yet loe, God hath
ſhewed me alſo thy ſeede.
12 And Ioſeph tooke them away from his
knees, & did reuerence † downe to the grounde.
13 Then tooke Ioſeph them both, Ephraim
in his right hand toward Iſraels left hand, & Ma-
naſſeh in his left hand toward Iſraels right hand,
ſo he brought *them* vnto him.
14 But Iſrael ſtretched out his right hand, and
layde it on [d] Ephraims head, which was ÿ yonger,
and his left hand vpon Manaſſehs head (directing
his hands of purpoſe) for Manaſſeh *was* the elder.
15 ¶ * Alſo he bleſſed Ioſeph, and ſayd, The
God, before whom my fathers, Abraham and Iz-
hak did walke, the God, which hath fed mee all
my life long, vnto this day, *bleſſe thee*.
16 The [e] Angel, which hath deliuered mee
from all euill, bleſſe the children, & let my [f] name
be named vpon them, and the name of my fathers
Abraham and Izhak, that they may grow as fiſh
into a multitude in the middes of the earth.
17 But when Ioſeph ſaw that his father layd
his right hand vpon the head of Ephraim, it [g] diſ-
pleaſed him: and he ſtayed his fathers hand to re-
mooue it from Ephraims head to Manaſſehs head.
18 And Ioſeph ſayd vnto his father, Not ſo,
my father, for this is the eldeſt: put thy right
hand vpon his head.
19 But his father refuſed, and ſayd, I know wel,
my ſonne, I know well: he ſhalbe alſo a people,
and he ſhalbe great likewiſe: but his yonger bro-
ther ſhalbe greater then he, and his ſeed ſhall be
full of nations.
20 So he bleſſed them that day, and ſayd, In
thee Iſrael ſhall bleſſe, and ſay, God make thee as
[h] Ephraim and as Manaſſeh, and hee ſet Ephraim
before Manaſſeh.
21 Then Iſrael ſayd vnto Ioſeph, Beholde, I
die, and God ſhalbe with you, and bring you a-
gaine vnto the land of [i] your fathers.
22 Moreouer, I haue giuen vnto thee one porti-
on aboue thy brethren, which [k] I gate out of the
hand of ÿ Amorite by my * ſword & by my bow.

c The faithfull acknowledge all benefits come of Gods free mercies.
† Ebr. his face to the ground.
d Gods iudgements is oft times contrary to mans, and hee preferreth that, which man deſpiſeth.
* Hebr. 11. 21.
e This Angel muſt be vnderſtoode of Chriſt, as Chap. 31. 13. & 32. 1.
f Let them be taken as my children.
g Ioſeph faileth in binding Gods grace to the order of nature.
h In whom Gods graces ſhould manifeſtly appeare.
i Which they had by faith in the promiſe.
k By my children whom God ſpared for my ſake.
* Chap. 34. 25.

CHAP. XLIX.

1 Iaakob bleſſeth all his ſonnes by name. 10 Hee telleth them that Chriſt ſhall come out of Iudah. 29 He will be buried with his fathers. 33 He dyeth.

THen Iaakob called his ſonnes, and ſayd, Ga-
ther your ſelues together, that I may tell you
what ſhall come to you in the [a] laſt dayes.
2 Gather your ſelues together, and heare, yee
ſonnes of Iaakob, and hearken vnto Iſrael your
father.
3 ¶ Reuben mine eldeſt ſonne, thou art my
[b] might, & the beginning of my ſtrength, [c] the ex-
cellency of dignitie, & the excellency of power:
4 *Thou waſt* light as water: thou ſhalt not be
excellent, becauſe * thou wenteſt vp to thy fa-
thers bed: ‖ then diddeſt thou defile my bed, *thy
dignitie* is gone.

a When God ſhall bring you out of Egypt, and becauſe that he ſpeaketh of the Meſſias, he nameth it the laſt dayes.
b Begotten in my youth.
c If thou hadſt not loſt thy birthright by thine offence.
* Chap. 35. 22.
* Chr. 5. 1.
‖ Or, it ceaſed to be my bed.

5 ¶ Simeon and Leui, brethren *in euill*, ‖ the
inſtruments of crueltie *are* in their habitations.
6 Into their ſecret let not my ſoule come: my
glory be not thou ioyned with their aſſembly:
for in their wrath they ſlew a [e] man, and in their
ſelfewill they digged downe a wall.
7 Curſed be their wrath, for it was fierce, and
their rage, for it was cruell: I will [f] diuide them
in Iaakob, and ſcatter them in Iſrael.
8 ¶ Thou Iudah, thy brethren ſhall praiſe thee:
thine hand *ſhalbe* in the necke of thine enemies:
thy fathers ſonne ſhall [g] bowe downe vnto thee.
9 Iudah *as* a Lions whelpe ſhalt thou come
vp from the ſpoile, my ſonne. He ſhall lye downe
and couch a Lyon, and as a Lioneſſe: [h] Who
ſhall ſtirre him vp?
10 The ‖ Scepter ſhall not depart from Iudah, nor
a Lawgiuer from betweene his feete, vntill [i] Shi-
loh come, & the people *ſhalbe* gathered vnto him.
11 He ſhall binde his Aſſe foale vnto the [k] vine,
and his aſſes colte vnto the beſt vine. Hee ſhall
waſh his garment in wine, and his cloake in the
blood of grapes.
12 His eyes *ſhalbe* red with wine, and his teeth
white with milke.
13 ¶ Zebelun ſhall dwell by the ſea ſide, and
hee *ſhalbe* an hauen for ſhippes: and his border
ſhalbe vnto Zidon.
14 ¶ Iſſachar *ſhalbe* † [l] a ſtrong aſſe, couching
downe betweene two burdens:
15 And he ſhall ſee that reſt is good, and that
the land is pleaſant, & he ſhall bow his ſhoulder
to beare, and ſhall be ſubiect vnto tribute.
16 ¶ Dan [m] ſhall iudge his people as one of the
tribes of Iſrael.
17 Dan ſhalbe a [n] ſerpent by the way, an ad-
der by the path, biting the horſe heeles, ſo that
his rider ſhall fall backward.
18 [o] O Lord, I haue waited for thy ſaluation.
19 ¶ Gad, an hoſte of men ſhall ouercome
him, but he ſhall ouercome at the laſt.
20 ¶ Concerning Aſher, his [p] bread *ſhalbe* fat,
and he ſhall giue pleaſures for a king.
21 ¶ Naphtali *ſhalbe* a hinde let goe, giuing
[q] goodly wordes.
22 ¶ Ioſeph *ſhalbe* † a fruitfull bough, *euen* a
fruitfull bough by the well ſide: the † ſmall
boughs ſhall runne vpon the wall.
23 [r] And the archers grieued him, and ſhotte
againſt him, and hated him.
24 But his bowe abode ſtrong, and the hands
of his armes were ſtrengthened, by the handes of
the mightie *God* of Iaakob, of whom *was* the fee-
der *appoynted*, by the [f] ſtone of Iſrael,
25 *Euen* by the God of thy father, who ſhall
helpe thee, and by the almightie, who ſhall bleſſe
thee with heauenly bleſſings from aboue, with
bleſſings of the deepe that lieth beneath, with
bleſſings of the breaſtes, and of the wombe.
26 The bleſſings of thy father ſhalbe [t] ſtron-
ger then the bleſſings of mine elders: vnto the
ende of the hilles of the world they ſhall bee on
the head of Ioſeph, and on the toppe of the head
of him that was [u] ſeparated from his brethren.
27 ¶ Beniamin ſhall rauine *as* a wolfe: in the
morning he ſhall deuoure the praye, and at night
he ſhall diuide the ſpoyle.
28 ¶ All theſe are the twelue tribes of Iſrael,
and thus their father ſpake vnto them, and bleſ-
ſed

‖ Or, their ſwords are the inſtruments of violence.
d Or, tongue: meaning that hee neither conſented to them in word nor thought.
e The Sechemites, Chap. 34. 26.
f For Leui had no part, and Simeon was vnder Iudah, Ioſh. 19. 1. till God gaue them the place of the Amalekites, 1. Chro. 4. 43.
g As was verified in Dauid and Chriſt.
h His enemies ſhall ſo feare him.
‖ Or, Kingdome.
i Which is Chriſt the Meſſias, the giuer of proſperitie: who ſhall call the Gentiles to ſaluation.
k A countrey moſt aboundant with vines and paſtures is promiſed him.
† Ebr. an aſſe of great bones.
l His force ſhalbe great, but he ſhall want courage to reſiſt his enemies.
m Shall haue the honour of a tribe.
n That is, full of ſubtilitie.
o Seeing the miſeries that his poſteritie ſhould fall into, he burſteth out in prayer to God to remedy it.
p He ſhall abound in corne and pleaſant fruites.
q Ouercomming more by fayre wordes then by force.
† Ebr. a ſonne of increaſe.
† Ebr. daughters.
r As his brethren when they were his enemyes, Potiphar and others.
f That is, God.
t In as much as he was more neere to the accompliſhment of the promiſe, and it had beene more often confirmed.
u Either in dignity, or when he was ſold from his brethren.

fed them: euery one of them blessed hee with a
seuerall blessing.
29 And he charged them, and sayd vnto them,
I am ready to be gathered vnto my people: * bu-
rie me with my fathers in the caue, that is in the
fielde of Ephron the Hittite,
30 In the caue that is in the field of Machpe-
lah, besides Mamre, in the land of Canaan: which
caue Abraham bought with the fielde of Ephron
the Hittite for a possession to burie in.
31 There they buried Abraham and Sarah his
wife: there they buried Izhak and Rebekah his
wife: and there I buried Leah.
32 The purchase of the field and the caue that
is therein, *was bought* of the children of Heth.
33 Thus Iaakob made an end of giuing charge
to his sons, and x plucked his feete into ÿ bed, and
gaue vp the ghost, & was gathered to his people.

* Chap. 47, 30.

x Whereby is signified how quietly he dyed.

CHAP. L.

13 Iaakob is buried. 19 Ioseph forgiueth his brethren. 23 He seeth his childrens children. 25 He dyeth.

THen Ioseph fell vpon his fathers face, and wept
vpon him, and kissed him,
2 And Ioseph commanded his seruants the
a physicians to embalme his father, and the phy-
sicians embalmed Israel.
3 So forty daies were accomplished (for so long
did ÿ dayes of them that were embalmed last) and
the Egyptians bewayled him b seuenty dayes.
4 And when the dayes of his mourning were
past, Ioseph spake to the house of Pharaoh, saying,
If I haue now found fauour in your eyes, speake,
I pray you, in the eares of Pharaoh, and say,
5 My father made me * sweare, saying, Loe, I
die, burie me in my graue, which I haue made me
in the land of Canaan, now therefore let me go, I
pray thee, & bury my father, & I will come again.
6 Then Pharaoh said, Go vp and bury thy fa-
ther, c as he made thee to sweare.
7 ¶ So Ioseph went vp to bury his father, and
with him went all the seruants of Pharaoh, *both* the
elders of his house, and all the elders of the land
of Egypt.
8 Likewise all the house of Ioseph, and his
brethren, and his fathers house: onely their chil-
dren, and their sheepe, and their cattell, left they
in the land of Goshen.
9 And there went vp with him both charets
and horsemen: and they were an exceeding great
company.
10 And they came to || Goren Atad, which is
beyond Iorden, and there they made a great and
exceeding sore lamentation: and he mourned for
his father seuen dayes.
11 And when the Canaanites the inhabitants
of the land sawe the mourning in Goren Atad,
they said, This is a great mourning vnto the E-
gyptians: wherefore the name thereof was called
|| Abel Mizraim, which is beyond Iorden.
12 So his sonnes did vnto him, according as
hee had commanded them:
13 * For his sonnes carried him into the land
of Canaan, and buried him in the caue of the fielde
of Machpelah, which *caue* * Abraham bought
with the fielde, to be a || place to bury in, of Ephron
the Hittite besides Mamre.
14 ¶ Then Ioseph returned into Egypt, hee and
his brethren, and all that went vp with him to bu-
rie his father, after that he had buried his father.
15 And when Iosephs brethren saw that their
father was dead, they said, d It may be that Io-
seph will hate vs, and will pay vs againe all the e-
uill which we did vnto him.
16 Therefore they sent vnto Ioseph, saying,
Thy father commanded before his death, saying,
17 Thus shall ye say vnto Ioseph, Forgiue now,
I pray thee, the trespasse of thy brethren, and their
sinne: for they rewarded thee euill: And now, we
pray thee, forgiue the trespasse of the seruants of
thy fathers e God. And Ioseph wept when || they
spake vnto him.
18 Also his brethren came vnto him, and fell
downe before his face, and said, Behold, wee be
thy seruants.
19 To whom Ioseph said, * Feare not: for
|| am not I vnder f God?
20 When yee thought euill against mee, God
disposed it to good, that he might bring to passe,
as it is this day, and saue much people aliue.
21 Feare not now therefore, I will nourish
you, and your children: and he comforted them,
and spake † kindly vnto them.
22 ¶ So Ioseph dwelt in Egypt, he, and his fa-
thers house: and Ioseph liued an g hundreth and
tenne yeeres.
23 * And Ioseph saw Ephraims children, euen
vnto the third generation: also the sonnes of Ma-
chir the sonne of Manasseh were brought vpon
Iosephs knees.
24 And Ioseph said vnto his brethren, * I am
readie to die, and God wil surely visite you, and
bring you out of this land, vnto the land which
he sware vnto Abraham, vnto Izhak, and vnto
Iaakob.
25 And Ioseph tooke an oathe of the children of
Israel, saying, * h God will surely visite you, and
ye shall carrie my bones hence.
26 So Ioseph died, when he was an hundreth
and tenne yeeres olde: and they embalmed him,
and put him in a chest in Egypt.

a He meaneth them that embalmed the dead and buried them.

b They were more extensiue in lamenting then the faithfull.

* Chap. 47, 29.

c The very infidels would haue othes performed.

|| Or, the threshing floore of Atad.

|| Or, the lamentation of the Egyptians.

* Actes 7, 16.

* Chap. 23. 16.

|| Or, a possession.

d An euill conscience is neuer fully at rest.

e Meaning, that they which haue one God should be ioyned in most sure loue.

|| Or, the messenger.

* Chap 45, 5.

|| Or, am I in Gods stead, meaning to take vengeance.

f Who by the good successe seemeth to remit it, and therefore it ought not to be reuenged by me.

† Ebr. to their heart.

g Who, notwithstanding he bare rule in Egypt about fourescore yeeres, yet was ioyned with the church of God in faith and religion.

* Num. 32, 39.

* Hebr. 11, 22.

* Exod. 13, 19.

h He speaketh this by the spirit of prophecie, exhorting his brethren to haue full trust in Gods promise for their deliuerance.

THE SECOND BOOKE OF MOSES, CALLED EXODVS.

THE ARGVMENT.

AFter that Iaakob by Gods commandement Gen. 46. 3. had brought his familie into Egypt, where they remained for the space of foure hundreth yeeres, and of seuenty persons grewe to an infinite number, so that the King and the countrey grudged and endeuoured both by tyranny and cruell slauery to suppresse them: the Lord according to his promise Gen. 15, 14. had compassion of his Church, and deliuered them, but plagued their enemies in most strange and sundry sorts. And the more that the tyrannie of the wicked enraged against his Church, the more did his heauy judgements increase against them, till Pharaoh and his army were drowned in the same Sea, which gaue an entrie and passage to the children of God. But as the ingratitude of man is great, so did they immediatly forget Gods wonderfull benefite: and albeit he had giuen them the Passeouer to be a signe & memoriall of the same, yet

they fell to distrust, and tempted God vvith sundrie murmurings and grudgings against him and his ministers: sometime mooued vvith ambition, sometime for lacke of drinke or meate to content their lusts, sometime by idolatry, or such like. Wherefore God visited them vvith sharpe roddes and plagues, that by his corrections they might seeke to him for remedy against his scourges, and earnestly repent them for their rebellions and vvickednesse. And because God loueth them to the end, vvhom he hath once begun to loue, he punished them not according to their deserts, but dealt vvith them in great mercies, and euer vvith nevv benefites laboured to ouercome their malice: for he still gouerned them and gaue them his vvord and Lavv, both concerning the maner of seruing him, and also the forme of iudgements and ciuill policy: to the intent that they should not serue God after their ovvne inuentions, but according to that order, vvhich his heauenly vvisedome had appointed.

CHAP. I.

2 The children of Iaakob that came into Egypt. 8 The new Pharaoh oppresseth them. 12 The prouidence of God toward them. 15 The Kings commandement to the midwiues. 22 The sonnes of the Ebrewes are commanded to be cast into the riuer.

NOw *a these are the names of the
children of Israel, which came in-
to Egypt (euery man & his hous-
hold came thither with Iaakob)
2 Reuben, Simeon, Leui, & Iudah,
3 I[illegible]char, Zebulun, and Beniamin,
4 Dan, and Napthali, Gad, and Asher.
5 So all the || soules, that came out of the loines
of Iaakob, were * seuenty soules: Ioseph was in
Egypt already.
6 Now Ioseph died and all his brethren, and
that whole generation.
7 ¶ And the * children of Israel || brought
forth fruit, and increased in abundance, and were
multiplied, and were exceeding mighty, so that
the b land was full of them.
8 Then there rose vp a new King in Egypt,
who c knew not Ioseph.
9 And he said vnto his people, Behold, the
people of the children of Israel *are* greater and
mightier then wee.
10 Come, let vs worke wisely with them, least
they multiplie, and it come to passe, that if there
be warre, they ioyne themselues also vnto our
enemies, and fight against vs, and d || get them
out of the land.
11 Therefore did they set taskemasters ouer
them, to keepe them vnder with burdens: and
they built the cities Pithom and Raamses for
the || treasures of Pharaoh.
12 But the more they vexed them, the more
they multiplied and grew: therefore e they were
more grieued against the children of Israel.
13 Wherefore the Egyptians by cruelty
caused the children of Israel to serue.
14 Thus they made them weary of their liues
by sore labour in clay and in bricke, and in all
worke in the field, with all manner of bondage,
† which they laid vpon them most cruelly.
15 ¶ Moreouer the King of Egypt commanded
the midwiues of the Ebrew women (of which the
ones name was f Shiphrah, and the name of the
other Puah.)
16 And said, * When ye doe the office of a
midwife to ÿ women of the Ebrewes, & see them
on the || stooles, if it be a sonne, then ye shall kill
him: but if it be a daughter, then let her liue.
17 Notwithstanding the midwiues feared God,
and did not as the King of Egypt commanded
them, but preserued aliue the men children.
18 Then the King of Egypt called for the mid-
wiues, and said vnto them, Why haue yee done
thus, & haue preserued aliue the men children?
19 And the midwiues answered Pharaoh, Be-
cause the Ebrew g women *are* not as the women
of Egypt: for they are liuely, and are deliuered
yet the midwiues come at them.
20 God therefore prospered the midwiues, and
the people multiplied, and were very mightie.
21 And because the midwiues feared God,
therefore he h made them houses.
22 Then Pharaoh charged all his people, say-
ing, Euery man-child that is borne, i cast ye into
the riuer, but reserue euery maid-child aliue.

* Gen. 46. 8.
a Moses describeth the wonderfull order that God obserueth in performing his promise to Abraham, Gen. 15, 14.
|| Or, persons.
* Gen. 26, 27, Deut. 10, 22.
* Acts 7. 17.
|| Or, did growe.
b Hee meaneth the countrey of Goshen.
c Hee considered not how God had preserued Egypt for Iosephs sake.
d Into Canaan, and so we shall lose our commoditie.
|| Or, go vp out of the land.
|| Or, corne and prouision.
e The more that God blesseth his, the more doth the wicked enuie them.
† Ebr. wherewith they serued themselues of them by crueltie.
f These seeme to haue bin the chiefe of the rest.
* Wisd 18, 5.
|| Or, seates where vpon they sate in trauell.
g Their disobedience herein was lawfull, but their dissembling euill.
h That is, God increased the families of the Israelites by their meanes.
i When Tyrants can not preuaile by craft, they burst forth into open rage.

CHAP. II.

2 Moses is borne and cast into the flags. 5 He is taken vp of Pharaohs daughter and kept. 12 He killeth the Egyptian. 15 He fleeth and marrieth a wife. 23 The Israelites crie vnto the Lord.

THen there went a a man of the house of Leui,
and tooke *to wife* a daughter of Leui.
2 And the woman conceiued and bare a son:
and when she sawe that he was faire, * she hid
him three moneths.
3 But when shee could no longer hide him,
shee tooke for him an arke *made* of reed, and dau-
bed it with slime and with pitch, and b laied the
child therein, and put *it* among the bulrushes by
the riuers brinke.
4 Now his sister stood afarre off, to wit what
would come of him.
5 ¶ Then the daughter of Pharaoh came downe
to wash her in the riuer, and her maidens walked
by the riuers side: and when she saw the arke a-
mong the bulrushes, she sent her maide to fet it.
6 Then she opened it, and saw it was a child, and
behold, the babe wept: so she had compassion on
it, and said, This is one of the Ebrewes children.
7 Then said his sister vnto Pharaohs daughter,
Shall I go and call vnto thee a nurse of the Ebrew
women to nurse thee the child?
8 And Pharaohs daughter said to her, Goe. So
the maide went and called the c childs mother.
9 To whom Pharaohs daughter said, Take
this childe away, and nurse it for mee, and I will
reward thee. Then the woman tooke the childe,
and nursed him.
10 Now the child grew, and she brought him
vnto Pharaohs daughter, and he was as her sonne,
and she called his name Moses, because, said she, I
drew him out of the water.
11 And in those dayes, when Moses was
d growen, he went forth vnto his brethren, and
looked on their burdens: also he saw an Egyptian
smiting an Ebrew one of his brethren.
12 And he looked † round about, and when
he sawe no man, he e slew the Egyptian, and hid
him in the sand.
13 Againe he came forth the second day, and
behold two Ebrewes stroue: and he said vnto
him that did the wrong, Wherefore smitest thou
thy fellow?

a This Leuite was called Amram, who married Iochabed, Chap 6. 20.
* Num. 26. 5[illegible]
1 Chr. 23. 13.
Act. 7, 20.
Heb. 11. 23.
b Committing him to the prouidence of God, whom she could not keepe from the rage of the tyrant.
c Mans counsell cannot hinder that which God hath determined shall come to passe.
d That is, was fourty yeere olde, Act. 7. 23.
† Ebr. thus and thus.
e Being assured that God had appoynted him to deliuer the Israelites, Act. 7. 25.

14 And

14 And he answered, Who made thee a man of
authoritie, and a iudge ouer vs? Thinkest thou to
kill me, as thou killedst ŷ Egyptian? Then Moses
f feared and said, Certainly this thing is knowen.
15 Now Pharaoh heard this matter, and sought
to slay Moses: therefore Moses fled from Pharaoh,
and dwelt in the land of Midian, and he sate downe
by a well.
16 And the ‖ Priest of Midian had seuen daugh-
ters, which came and drewe *water*, and filled the
troughes, for to water their fathers sheepe.
17 Then the shepheards came and droue them
away: but Moses rose vp, and † defended them,
and watered their sheepe.
18 And when they came to Reuel their ‖ fa-
ther, he said, How are ye come so soone to day?
19 And they said, A man of Egypt deliuered
vs from the hand of the shepheards, and also drew
vs water enough, and watered the sheepe.
20 Then he said vnto his daughters, And where
is he? why haue ye so left the man? g call him
that he may eate bread.
21 And Moses agreed to dwell with the man:
who gaue vnto Moses Zipporah his daughter:
22 And she bare a sonne, *whose name he cal-
led Gershom: for he sayd, I haue bene a stranger
in a strange land.
23 ¶ Then in processe of time, the King of E-
gypt died, and the children of Israel sighed for
the bondage and h cried: & their crie for the bon-
dage came vp vnto God.
24 Then God heard their mone, and God re-
membred his couenant with Abraham, Izhak, and
Iaakob.
25 So God looked vpon the children of Israel,
and God * had respect vnto them.

f Though by his feare he shewed his infirmity, yet faith couered it. Hebr. 11.27.
‖ Or, prince.
† Ebr. saued them.
‖ Or, grandfather.
g Wherein he declared a thankefull mind, which would recompence the benefit done vnto his.
* Chap. 18.3.
h God humbleth his by afflictions, that they should cry vnto him, and receiue the fruit of his promise.
* He iudgeth their causes, or acknowledged them to be his.

CHAP. III.

1 Moses keepeth sheepe, and God appeareth vnto him in a bush. 10 Hee sendeth him to deliuer the children of Israel. 14 The name of God.

When Moses kept the sheepe of Iethro his fa-
ther in law, Priest of Midian, and droue the
flocke to the ‖ backeside of the desert, and came
to the a Mountaine of God, b Horeb.
2 Then the Angel of the Lord appeared vnto
him * in a flame of fire, out of the mids of a c bush:
and he looked, and behold, the bush burned with
fire, and the bush was not consumed.
3 Therefore Moses said, I will turne aside now,
and see this great sight, why the bush burneth not.
4 And when the d Lord sawe that he turned
aside to see, God called vnto him out of the mids
of the bush, and said, Moses, Moses. And hee an-
swered, I am here.
5 Then hee said, Come not hither, e put thy
shooes off thy feete: for the place whereon thou
standest is f holy ground.
6 Moreouer he sayd, *I am the God of thy fa-
ther, the God of Abraham, the God of Izhak, and
the God of Iaakob. Then Moses hid his face: for
he was g afraid to looke vpon God.
7 ¶ Then the Lord said, I haue surely seene
the trouble of my people, which are in Egypt, and
haue heard their cry, because of their h taskema-
sters: for I know their sorrowes.
8 Therefore I am come down to deliuer them
out of the hand of the Egyptians, and to bring
them out of that land into a good land and a large,
into a land that i floweth with milke and honie,

‖ Or, farre within the desert.
a It was so called after the law was giuen.
b Called also Sinai.
* Act. 7.30.
c This signifieth that the Church is not consumed by the fire of affliction, because God is in the mids thereof.
d Whom he called the Angel, verse. 2.
e Resigne thy selfe vp to me, Ruth. 4.7. Ios. 5.15.
f Because of my presence.
* Mat. 22.32. Act. 7.32.
g For sinne causeth man to feare Gods iustice.
h Whose cruelty was intollerable.
i Most plentifull of all things.

euen into the place of the Canaanites, and the Hit-
tites, and the Amorites, and the Perizzites, and the
Hiuites, and the Iebusites.
9 k And now lo, the cry of the children of Is-
rael is come vnto me, & I haue also seene the op-
pression wherewith the Egyptians oppresse them.
10 Come now therefore, and I will send thee
vnto Pharaoh, that thou mayest bring my people
the children of Israel out of Egypt.
11 ¶ But Moses said vnto God, Who am I l,
that I should go vnto Pharaoh, and that I should
bring the children of Israel out of Egypt?
12 And he answered, m Certainely I will bee
with thee: and this shall be a token vnto thee,
that I haue sent thee, After that thou hast brought
the people out of Egypt, ye shall serue God vpon
this mountaine.
13 Then Moses said vnto God, Behold, *when*
I shall come vnto the children of Israel, and shall
say vnto them, The God of your fathers hath sent
me vnto you: if they say vnto mee, What is his
Name? what shall I say vnto them?
14 And God answered Moses, I n AM THAT
I AM. Also he said, Thus shalt thou say vnto the
children of Israel, I AM hath sent me vnto you.
15 And God spake further vnto Moses, Thus
shalt thou say vnto the children of Israel, The
Lord God of your fathers, the God of Abraham,
the God of Izhak, and the God of Iaakob hath
sent me vnto you: this is my Name for euer, and
this is my memoriall vnto all ages.
16 Go and gather the Elders of Israel together,
& thou shalt say vnto them, The Lord God of your
fathers, the God of Abraham, Izhak, and Iaakob
appeared vnto me, and said, † I haue surely remem-
bred you, & that which is done to you in Egypt.
17 Therefore I did say, I will bring you out of
the affliction of Egypt vnto the land of the Ca-
naanites, and the Hittites, and the Amorites, and
the Perizzites, and the Hiuites, and the Iebusites,
vnto a land that floweth with milke and honie.
18 Then shall they obey my voyce, & thou and
ŷ Elders of Israel shall go vnto ŷ King of Egypt,
and say vnto him, The Lord God of the Ebrewes
hath ‖ met with vs: we pray thee now therefore,
let vs goe three dayes iourney in the wildernesse,
that we may o sacrifice vnto the Lord our God.
19 ¶ But I know, that the King of Egypt will
not let you goe, but by strong hand.
20 Therefore will I stretch out mine hand
and smite Egypt with all my wonders, which I
will doe in the mids thereof: and after that shall
he let you goe.
21 And I will make this people to bee fauou-
red of the Egyptians: so that when ye go, ye shall
not goe emptie.
22 p * For euery woman shall aske of her neigh-
bour, and of her ‖ that soiourneth in her house, iew-
els of siluer and iewels of gold and raiment, & ye
shall put them on your sonnes, and on your daugh-
ters, and shall spoile the Egyptians.

k He heard before, but now he would reuenge it.
l He doeth not fully disobey God, but acknowledgeth his owne weakenesse.
m Neither feare thine owne weakenesse, nor Pharaohs tyranny.
n The God which euer haue bene, am and shalbe: the God almighty, by whom all things haue their being, and the God of mercy, mindfull of my promise, Reuel. 1.4.
† Ebr. in visiting haue visited.
‖ Or, appeared vnto vs.
o Because Egypt was full of idolatry, God would appoynt them a place where they should serue him purely.
p This example may not be followed generally: though at Gods commandement they did it iustly, receiuing some recompence of their labours.
* Chap. 11.2. and 12.35.
‖ Or, in whose house she soiourneth.

CHAP. IIII.

3 Moses rod is turned into a serpent. 6 His hand is leprous. 9 The water of the riuer is turned into blood. 14 Aaron is giuen to helpe Moses. 21 God hardeneth Pharaoh. 25 Moses wife circumciseth her sonne.

Then Moses answered, and said, a But loe, they
will not beleeue me, nor hearken vnto my
voyce: for they will say, The Lord hath not ap-
peared

a God beareth with Moses doubting, because he was altogether without faith.

peared vnto thee.

2 And the Lord ſayd vnto him, What is that in thine hand? And he anſwered, A rod.

3 Then ſaid he, Caſt it on the ground. So he caſt it on the ground, and it was *turned* into a ſerpent: and Moſes fled from it.

4 Againe the Lord ſaid vnto Moſes, Put forth thine hand, and take it by the taile. Then he put foorth his hand and caught it, and it was *turned* into a rod in his hand.

5 *Doe this*, that they may beleeue, that the Lord God of their fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath appeared vnto thee.

6 ¶ And the Lord ſaid furthermore vnto him, Thruſt now thine hand into thy boſome. And he thruſt his hand into his boſome, and when hee tooke it out *againe*, behold, his hand was ‖ leprous as ſnow.

7 Moreouer he ſaid, Put thine hand into thy boſome againe. So hee put his hand into his boſome againe, and pluckt it out of his boſome, and behold, it was turned againe as his *other* fleſh.

8 So ſhall it be, if they will not beleeue thee, neither obey‖ the voyce of the firſt ſigne, yet ſhall they beleeue for the voice of the ſecond ſigne.

9 But if they will not yet beleeue theſe two ſignes, neither obey vnto thy voice, then ſhalt thou take of the [c] water of the riuer, and powre it vpon the drie land: ſo the water which thou ſhalt take out of the riuer, ſhalbe *turned* to blood vpon the drie land.

10 ¶ But Moſes ſaid vnto the Lord, Oh my Lord, I am not eloquent, † neither at any time *haue beene*, nor yet ſince thou haſt ſpoken vnto thy ſeruant: but I am † ſlow of ſpeech and ſlowe of tongue.

11 Then the Lord ſaid vnto him, Who hath giuen the mouth to man? or who hath made the dumbe, or the deafe, or him that ſeeth, or the blind? haue not I the Lord?

12 Therefore go now, and * I will be with thy mouth, and will teach thee what thou ſhalt ſay.

13 But he ſaid, Oh my Lord, ſend, I pray thee, by the ‖ hand *of him*, whom thou [d] ſhouldeſt ſend.

14 Then the Lord was [e] very angry with Moſes, and ſaid, Doe not I know Aaron thy brother the Leuite, that he himſelfe ſhall ſpeake? for loe, he commeth alſo foorth to meete thee, and when he ſeeth thee, he will be glad in his heart.

15 Therefore thou ſhalt ſpeake vnto him, and † put the wordes in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what ye ought to doe.

16 And hee ſhall be thy ſpokeſman vnto the people: and hee ſhall be, *euen* hee ſhal bee as thy mouth, and thou ſhalt be to him as * [g] God.

17 Moreouer thou ſhalt take this rod in thine hand, wherewith thou ſhalt doe miracles.

18 ¶ Therefore Moſes went and returned to Iethro his father in law, and ſaid vnto him, I pray thee, let mee goe, and returne to my ‖ brethren, which are in Egypt, and ſee whether they be yet aliue. Then Iethro ſaid to Moſes, Go in peace.

19 (For the Lord had ſaid vnto Moſes in Midian, Go, returne to Egypt: for they are all dead which † went about to kill thee.)

20 Then Moſes tooke his wife and his ſonnes, and † put them on an aſſe, and returned toward the land of Egypt, and Moſes tooke the [h] rod of God in his hand.

21 And the Lord ſaid vnto Moſes, When thou art entred and come into Egypt: againe, ſee that thou doe all the wonders before Pharaoh, which I haue put in thine hand: but I will [i] harden his heart, and he ſhal not let the people goe.

22 Then thou ſhalt ſay to Pharaoh, Thus ſaith the Lord, Iſrael *is* my ſonne, *euen* my [k] firſt borne.

23 Wherefore I ſay to thee, Let my ſonne go, that he may ſerue me: if thou refuſe to let him go, behold, I wil ſlay thy ſonne, *euen* thy firſt borne.

24 ¶ And as he was by the way in the Inne, the Lord met him, and [l] would haue killed him.

25 Then Zipporah tooke a ſharpe knife, and [m] cut away the foreskinne of her ſonne, and caſt it at his feete, and ſaid, Thou *art* indeed a bloodie husband vnto me.

26 So ‖ he departed frō him. Then ſhe ſaid, O bloody husband (becauſe of the circumciſion.)

27 ¶ Then the Lord ſaid vnto Aaron, Go meet Moſes in the wildernesſe. And hee went and met him in the ‖ Mount of God, and kiſſed him.

28 Then Moſes told Aaron all the wordes of the Lord, who had ſent him, and all the ſignes wherewith he had charged him.

29 ¶ So went Moſes and Aaron, and gathered all the elders of the children of Iſrael.

30 And Aaron told all the wordes, which the Lord had ſpoken vnto Moſes, and he did the miracles in the ſight of the people.

31 And the [n] people beleeued, and when they heard that the Lord had viſited the children of Iſrael, and had looked vpon their tribulation, they bowed downe, and worſhipped.

CHAP. V.

1 *Moſes and Aaron doe their meſſage vnto Pharaoh, who oppreſſeth the people of Iſrael more and more.* 20 *They cry out vpon Moſes and Aaron therefore, and Moſes complaineth vnto God.*

THen afterward Moſes and Aaron went and ſaid to [a] Pharaoh, Thus ſaith the Lord God of Iſrael, Let my people go, that they may [b] celebrate a feaſt vnto me in the wildernesſe.

2 And Pharaoh ſaid, Who is the Lord, that I ſhould heare his voice, and let Iſrael goe? I know not the Lord, neither will I let Iſrael goe.

3 And they ſaid, ‖ We worſhip the God of the Ebrewes: we pray thee, let vs goe three dayes iourney in the deſert, and ſacrifice vnto the Lord our God, leaſt † he bring vpon vs the peſtilence or ſword.

4 Then ſaid the King of Egypt vnto them, Moſes and Aaron, why cauſe yee the people to ceaſe from their works? get you to your burdens.

5 Pharaoh ſaid furthermore, Behold, much people *is* now in the land, and yee [c] make them leaue their burdens.

6 Therefore Pharaoh gaue commaundement the ſame day vnto the taskemaſters of the people, and to their [d] officers, ſaying,

7 Ye ſhall giue the people no more ſtrawe, to make bricke († as in time paſt) *but* let them go and gather them ſtraw themſelues.

8 Notwithſtanding lay vpon them the number of bricke, which they made in *time* paſt, diminiſh nothing thereof: for they be idle, therefore they crie, ſaying, Let vs goe to offer ſacrifice vnto our God,

9 [c] Lay

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6 This power to worke miracles was to confirme his doctrine, and to aſſure him of his vocation.

‖ Or, *white as ſnow.*

‖ Or, *the words conformed by the firſt ſigne.*

c Becauſe theſe three ſignes ſhould be ſufficient witneſſes to prooue that Moſes ſhould deliuer Gods people.

† Ebr. *from yeſterday, and yet yeſterday.*

† Ebr. *heauie of mouth.*

* Mat. 10. 19. and Luk. 12. 12.

‖ Or, *miniſterie.*

d That is, the Meſſias: or ſome other, that is more meete then I.

e Though we prouoke God iuſtly to anger, yet he will neuer reſt of his.

f Thou ſhalt inſtruct him what to ſay.

* Chap. 7. 1.

g Meaning, as a wiſe counſeller and full of Godsſpirit.

‖ Or, *kinſfolke, and kinage.*

† Ebr. *ſought thy ſoule.*

† Ebr. *cauſed them to ride.*

h Whereby he wrought the miracles.

i By reaſoning my ſpirit and deliberating him vnto Satan to increaſe his malice.

k Meaning, moſt deare vnto him.

l God puniſhed him with ſickneſſe for neglecting his Sacrament.

m This acte was extraordinary: for Moſes was ſore ſicke, and God eaſed then required it.

‖ Or, *the Angel.*

Or, *Horeb.*

n So that Moſes had now experience of Gods promiſe that he ſhould haue good ſucceſſe.

a Faith ouercometh feare, and maketh men bold in their vocation.

b And offer ſacrifice.

‖ Or, *God hath met vs.*

† Ebr. *Leſt he meete vs with peſtilence.*

c As though yee would rebell.

d Which were of the Iſraelites, and had charge to ſee them doe their worke.

† Ebr. *yeſterday and yeſterday.*

9 ᵉ Lay more worke vpon the men, and cause them to doe it, & let them not regard ᶠ vaine words.

10 ¶ Then went the taskemasters of the people and their officers out, and tolde the people, saying, Thus saith Pharaoh, I will giue you no more strawe.

11 Goe your selues, get ye strawe where ye can finde it, yet shall nothing of your labour be diminished.

12 Then were the people scattered abroad throughout all the land of Egypt, for to gather stubble instead of strawe.

13 And the taskemasters hasted them, saying, Finish your dayes worke † euery dayes taske, as *ye did* when ye had straw.

14 And the officiers of the children of Israel, which Pharaohs taskemasters had set ouer them, were beaten, and demaunde, Wherefore haue ye not fulfilled your taske in making bricke yesterday and to day, as in times past.

15 ¶ Then the officers of the children of Israel came and cried vnto Pharaoh, saying, Wherefore dealest thou thus with thy seruants?

16 There is no strawe giuen to thy seruants, and they say vnto vs, Make bricke: and loe: thy seruants are beaten, and ‖ thy people is blamed.

17 But he said, † Ye are to much idle: therefore ye say, Let vs goe to offer sacrifice to the Lord.

18 Goe therefore now *and* worke: for there shall no strawe be giuen you, yet shall ye deliuer the whole tale of bricke.

19 Then the officers of the children of Israel ‖ sawe themselues in an euill case, because it was sayd, Ye shall diminish nothing of your bricke, *nor* of euery dayes taske.

20 ¶ And they met Moses and Aaron, which stood in their way as they came out from Pharaoh.

21 To whom they said, The Lord looke vpon you and iudge: for ye haue made our sauour to *stinke before Pharaoh and before his seruants, in that ye haue ᵍ put a sword in their hand to slay vs.

22 Wherefore Moses returned to the Lord, and said, Lord, why hast thou afflicted this people? wherefore hast thou thus sent me?

23 For since I came to Pharaoh to speake in thy name, he hath vexed this people, and yet thou hast not deliuered thy people.

ᵉ The more cruelly that tyrants rage, the neerer is Gods helpe.
ᶠ Of Moses and Aaron.
† Ebr. the worke of a day in his day.
‖ Or, thy people the Egyptians are in fault.
† Ebr. idle, ye are idle.
‖ Or, looked sad on them, which said.
* Reade Gen. 34. 30.
ᵍ It is a grieuous thing to the seruants of God to be accused of euill, specially of their brethren, when they doe as their duety requireth.

CHAP. VI.

3 *God reneweth his promise of the deliuerance of the Israelites.* 9 *Moses speaketh to the Israelites, but they beleeue him not.* 10 *Moses and Aaron are sent againe vnto Pharaoh.*

Then the Lord sayd vnto Moses, Now shalt thou see, what I will doe vnto Pharaoh: for by a strong hand shall he let them goe, and euen † be constrained to driue them out of his land.

2 Moreouer God spake vnto Moses, and said vnto him, I am the Lord,

3 And I appeared vnto Abraham, to Izhak, and to Iaakob by *the* Name of ‖ Almighty God; but by my Name ᵃ Iehouah was I not knowen vnto them.

4 Furthermore as I made my Couenant with them to giue them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5 So I haue also heard the groning of the children of Israel, whom the Egyptians keepe in bondage, and haue remembred my couenant.

6 Wherefore say thou vnto the children of Israel, I am the Lord, and I will bring you out from the burdens of the Egyptians, & will deliuer you out of their bondage, and will redeeme you in a stretched out arme, and in great ‖ iudgements.

7 Also I will ᵇ take you for my people, and will be your God: then ye shall know that I the Lord your God bring you out from the burdens of the Egyptians.

8 And I will bring you into the land which I † sware that I would giue to Abraham, and to Izhak, and to Iaakob, and I will giue it vnto you for a possession: I am the Lord.

9 * So Moses told the children of Israel thus: but they harkened ᶜ not vnto Moses, for anguish of spirit and for cruell bondage.

10 Then the Lord spake vnto Moses, saying,

11 Go speake to Pharaoh King of Egypt, that he let the children of Israel goe out of his land.

12 But Moses spake before the Lord, saying, Behold, the children of Israel hearken not vnto me, how then shall Pharaoh heare me, which am of ᵈ vncircumcised lippes?

13 Then the Lord spake vnto Moses and vnto Aaron, and charged them *to go* to the children of Israel and to Pharaoh King of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These be the heads ᵉ of their fathers houses: the * sonnes of Reuben the first borne of Israel *are* Hanoch and Pallu, Hezron and Carmi: these are the families of Reuben.

15 * Also the sonnes of Simeon: Iemuel and Iamin, and Ohad, and Iachin, and Zoar, and Shaul the sonne of a Canaanitish woman: these are the families of Simeon.

16 ¶ * These also are the names of the sonnes of Leui in their generations, Gershon and Kohath and Merari (& the yeeres of the life of Leui *were* an hundreth ᶠ thirty and seuen yeeres.)

17 The sonnes of Gershon *were* Libni and Shimi by their families.

18 * And the sonnes of Kohath, Amram and Izhak, and Hebron, and Vzziel, (and Kohath liued an hundreth thirty and three yeeres.)

19 Also ẏ sonnes of Merari *were* Mahali & Mushi: these are the families of Leui by their kinreds.

20 And Amram tooke Iochebed his ᵍ fathers sister to his wife, and shee bare him Aaron and Moses (and Amram liued an hundreth thirty and seuen yeeres.)

21 ¶ Also the sonnes of Izhar: ʰ Korah, and Nepheg, and Zechri.

22 And the sonnes of Vzziel: Mishael, and Elzaphan, and Sithri.

23 And Aaron tooke Elisheba daughter of ⁱ Amminadab, sister of Nahashon to his wife, which bare him Nadab, and Abihu, Eleazar and Ithamar.

24 Also the sonnes of Korah: Assir, and Elkanah and Abiasaph: these are the families of the Korhites.

25 And Eleazar Aarons sonne tooke him *one* of the daughters of Putiel to his wife, which bare him * Phinehas: these are the principall fathers of the Leuites throughout their families.

26 These are Aaron and Moses to whom the Lord said, Bring the children of Israel out of the land of Egypt, according to their ᵏ armies.

27 These are that Moses, and Aaron, which spake to Pharaoh King of Egypt, that they might bring the children of Israel out of Egypt.

28 ¶ And

† Ebr. in a strong hand.
‖ Or, all sufficient.
ᵃ Whereby he signifieth that he will performe indeede that which he promised to their fathers: for this name declareth that he is constant and will performe his promise.
‖ Or, plagues.
ᵇ He meaneth, as touching the outward vocation, the dignity whereof they lost afterward by their rebellion: but as for election to life euerlasting, it is immutable.
† Ebr. lift v[p my h]and.
ᶜ So hard a th[ing it] is to shew tru[e] obedience vnder the crosse.
ᵈ Or barbarous and rude in speech: and by this word (vncircumcised) is signified the whole corruption of mans nature.
ᵉ This genealogie sheweth of whom Moses and Aaron came.
* Gen 46. 9. Num. 26. 5. 1. Chr. 5. 3.
* 1. Chr. 4. 24.
* Num. 3. 17. 1. Chr. 6. 1. & 23. 6.
ᶠ For he was 42. yeeres old when he came into Egypt, and there liued 94.
* Num. 26 57. 1. Chr. 6. 1. & 23. 6.
* Chap. 2. 1. Num 26. 59.
ᵍ Which kind of mariage was after in the law forbidden, Leuit. 18. 12.
ʰ Moses and he were brothers children, whose rebellion was punished. Num. 16. 1.
ⁱ Who was a prince of Iudah, Num. 1. 7.
* Num. 25. 11.
ᵏ For their families were so great, that they might be compared to armies.

28 ¶ And at that time when the Lord spake
vnto Moses in the land of Egypt,
29 When the Lord, *I say*, spake vnto Moses,
saying, I am the Lord, speake thou vnto Pharaoh
the King of Egypt all that I say vnto thee.
30 Then Moses said before the Lord, Behold,
I am of[l] vncircumcised lips, and how shall Pha-
raoh heare mee?

l The disobedience both of Moses and of the people, sheweth that their deliuerance came onely of Gods free mercy.

CHAP. VII.

3 God hardeneth Pharaohs heart. 10 Moses and Aaron doe the miracles of the serpent, and the blood: and Pharaohs sorcerers doe the like.

THen the Lord said to Moses, Behold, I haue
made thee ‖ Pharaohs [a] God, and Aaron thy
brother shall ‖ be thy Prophet.
2 Thou shalt speake all that I commaunded
thee: and Aaron thy brother shall speake vnto
Pharaoh, that he suffer the children of Israel to
goe out of his land.
3 But I wil harden Pharaohs heart, and multiply
my miracles, & my wonders in the land of Egypt.
4 And Pharaoh shall not hearken vnto you, that
I may lay mine hand vpon Egypt, and bring out
mine armies, *euen* my people, ỹ children of Israel
out of the land of Egypt, by great [b] iudgements.
5 Then the Egyptians shall knowe that I am
the Lord, when I stretch forth mine hand vpon
Egypt, and bring out the children of Israel from
among them.
6 So Moses and Aaron did as the Lord com-
manded them, *euen* so did they.
7 (Now Moses was [c] fourescore yeeres old,
and Aaron fourescore and three, when they spake
vnto Pharaoh.)
8 ¶ And the Lord had spoken vnto Moses and
Aaron, saying,
9 If Pharaoh speake vnto you, saying, Shew a
miracle for you, then thou shalt say vnto Aaron,
Take thy rod, and cast it before Pharaoh, *and* it
shalbe *turned* into a ‖ serpent.
10 ¶ Then went Moses and Aaron vnto Pha-
raoh, and did euen as the Lord had commanded,
and Aaron cast forth his rod before Pharaoh and
before his seruāts, & it was *turned* into a serpent.
11 Then Pharaoh also called for the wise men
and [d] sorcerers: & those charmers also of Egypt
did in like manner with their enchauntments.
12 For they cast downe euery man his rod, and
they were *turned* into serpents: but Aarons rod
deuoured their rods.
13 So Pharaohs heart was hardened, and he
hearkned not to them, as the Lord said.
14 ¶ The Lord then sayd vnto Moses, Pha-
raohs heart is ‖ obstinate, hee refuseth to let the
people goe.
15 Go to Pharaoh in the morning, (loe, he
will come forth vnto the water) and thou shalt
stand and meete him by [e] the riuers brinke, and
the rod, which was turned into a serpent, shalt
thou take in thine hand.
16 And thou shalt say vnto him, The Lord
God of the Ebrewes hath sent me vnto thee, say-
ing, Let my people goe that they may serue mee
in the wildernesse: and behold, hitherto thou
wouldest not heare.
17 Thus saith the Lord, In this thou shalt
know that I am the Lord: behold, I will smite with
the rodde that is in mine hand vpon the water
that is in the riuer, & it shalbe turned into blood,

‖ Or, a God to Pharaoh.
a I haue giuen thee power and authoritie to speake in my name, & to execute my iudgements vpon him.
‖ Or, shall speake for thee (before Pharaoh.)
b To strengthen Moses faith, God promiseth againe to punish most sharpely the oppression of his Church.
c Moses liued in affliction and banishment fourtie yeeres before he enioyed his office to deliuer Gods people.
‖ Or, dragon.
d It seemeth that these were Iannes and Iambres: reade 2. Tim. 3. 8. so euer the wicked maliciously resist the trueth of God.
‖ Or, heauy and dull.
e To wit, the water Nilus.

18 And the fish that is in the riuer shall die,
and the riuer shall stinke, and it shall ‖ grieue the
Egyptians to drinke of the water of the riuer.
19 ¶ The Lord then spake to Moses, Say vnto
Aaron, Take thy rod, and stretch out thine hand
ouer the waters of Egypt, ouer their streames, ouer
their riuers, and ouer their ponds, and ouer all
pooles of their waters, and they shalbe ‖ blood,
and their shall be blood throughout the land of
Egypt, both in *vessels* of wood, and of stone.
20 So Moses and Aaron did euen as the Lord
commaunded: * and he lift vp the rodde, and
smote the water that was in the riuer in the sight
of Pharaoh, and in the sight of his seruants: and
* all the water that was in the riuer, was turned
into blood.
21 And the [f] fish that was in the riuer dyed,
and the riuer stanke: so that the Egyptians could
not drinke of the water of the riuer: and there
was blood throughout the land of Egypt.
22 * And the enchanters of Egypt did [g] like-
wise with their sorceries: and the heart of Pha-
raoh was † hardened: so that he did not hearken
vnto them, as the Lord had sayd.
23 Then Pharaoh returned, and went againe
into his house, † neither did this yet enter into
his heart.
24 All the Egyptians then digged rounde a-
bout the riuer *for* waters to drinke: for they could
not drinke of the water of the riuer.
25 And *this* ‖ continued fully seuen dayes af-
ter the Lord had smiten the riuer.

‖ Or, they shalbe weary, and abhorre to drinke.
‖ The first plague.
* Chap. 17. 5.
* Psal. 78. 44.
f To signify that it was a true miracle, and that God plagued them in that, which was most necessary for the preseruation of life.
* Wisd. 17. 7.
g In outward appearance, and after that the seuen daies were ended.
† Ebr. was made strong.
† Ebr. he set not his heart at all therevnto.
‖ Or, seuen dayes accomplished.

CHAP. VIII.

6 Frogs are sent. 13 Moses prayeth, and they die. 17 Lice are sent, whereby the sorcerers acknowledge Gods power. 24 Egypt is plagued with noysome flies. 30 Moses prayeth againe.

AFterward the Lord said vnto Moses, Goe
vnto Pharaoh, and tell him, Thus saith the
Lord, Let my people go, that they may serue me.
2 And if thou wilt not let them go, behold,
I will smite all thy countrey with [a] frogs:
3 And the riuer shall scrall full of frogs, which
shall goe vp and come into thine house, and into
thy chamber, where thou sleepest, and vpon thy
bed, and into the house of thy seruants, and vpon
thy people, and into the ouens, and ‖ into thy knea-
ding troughes.
4 Yea, the frogs shall climbe vp vpon thee,
and on thy people, and vpon all thy seruants.
5 ¶ Also the Lord said to Moses, Say thou
vnto Aaron, Stretch out thine hand with thy rod
vpon the streames, vpon the riuers, and vpon the
ponds, and cause frogs to come vp vpon the land
of Egypt.
6 Then Aaron stretched out his hand vpon the
waters of Egypt, and the ‖ frogs came vp and coue-
red the land of [b] Egypt.
7 *And the sorcerers did likewise ẇ their sor-
ceries, & brought frogs vp vpon ỹ land of Egypt.
8 Then Pharaoh called for Moses and Aaron,
and said, [c] Pray ye vnto the Lord, that he may
take away the frogs from me, and from my peo-
ple, and I will let the people goe, that they may
doe sacrifice vnto the Lord
9 And Moses said vnto Pharaoh, † Concer-
ning mee, *euen* ‖ command when I shall pray for
thee, and for thy seruants, and for thy people, to
destroy the frogs from thee and from thine hou-
ses,

a There is nothing so weake, that God can not cause to ouercome the greatest power of man.
‖ Or, vpon thy dough, or into thine ambries.
‖ The second plague.
b But Goshen, where Gods people dwelt, was excepted.
* Wisd. 17. 7.
c Not alone, but feare causeth the very Infidels to seeke vnto God.
† Ebr. haue this honour ouer me.
‖ Or, speake plaine vnto me.

ses, that they may remaine in the riuer onely.

† *Or, according to thy word.*

10 Then he said, To morrow. And hee answered, Be it as thou hast said, that thou maiest know, that there is none like vnto the Lord our God.

11 So the frogs shall depart from thee, and from thine houses, and from thy seruants, and from thy people: onely they shall remaine in the riuer.

12 Then Moses and Aaron went out from Pharaoh: and Moses cried vnto the Lord concerning the frogs, which he had ‖ sent vnto Pharaoh.

‖ *Or, laid vpon.*

13 And the Lord did according to the saying of Moses: So the frogs [d] died in the houses, in the townes, and the fields.

d *In things of this life God oft times heareth the prayers of the iust for the vngodly.*

14 And they gathered them together by heapes, and the land stanke *of them.*

15 But when Pharaoh sawe that hee had rest *giuen him*, he ‖ hardened his heart, and hearkened not vnto them, as the Lord had said.

‖ *Or, made his heart heauy.*

16 ¶ Againe the Lord sayd vnto Moses, Say vnto Aaron, Stretch out thy rod, and smite the dust of the earth, that it may be *turned* to ‖ lice throughout all the land of Egypt.

‖ *The third plague.*

17 And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth: and lice came vpon man and vpon beast: all the dust of the earth was lice throughout all the land of Egypt.

18 Now the enchanters assaied likewise with their enchantments to bring forth lice, but they [e] could not. So the lice were vpon man and vpon beast.

e *God confounded their worldlie wisdome and subtilitie in a thing most vile.*

19 Then said the enchanters vnto Pharaoh, This is [f] the finger of God. But Pharaohs heart remained obstinate, and hee hearkened not vnto them, as the Lord had said.

f *They acknowledged that this was done by Gods power and not by sorcery, Luke 11, 20.*

20 ¶ Moreouer the Lord said to Moses, Rise vp earely in the morning, and stand before Pharaoh (lo, he will come foorth vnto the water) and say vnto him, Thus saith the Lord, Let my people goe, that they may serue me.

21 Els, if thou wilt not let my people goe, behold, I will send ‖ swarmes of flies both vpon thee, and vpon thy seruants, and vpon thy people, and into thine houses: and the houses of the Egyptians shalbe full of swarmes of flies, and the ground also whereon they are.

‖ *Or, a multitude of venimous beasts to deuour.*

22 But the land of Goshen, where my people are, will I cause to be ‖ wonderfull in that day, so that no swarmes of flies shall be there, that thou maiest know that I am the Lord in the middes of the ‖ earth.

‖ *Or, I will separate.*

23 And I will make a deliuerance of my people from thy people: to morrow shall this miracle be.

‖ *Or, land of Egypt.*

24 And the Lord did so: * for there came ‖ great swarmes of flies into the house of Pharaoh, and *into* his seruants houses, so that through all the land of Egypt, the earth was corrupt by the swarmes of flies.

* *Wisd. 16, 9.*
‖ *The fourth plague.*

25 Then Pharaoh called for Moses and Aaron, and said, Goe, doe sacrifice vnto your God in this land.

26 But Moses answered, It is not meete to do so: for *then* we should offer vnto the Lord our God *that, which is* an [g] abomination vnto the Egyptians. Loe, can we sacrifice the abomination of the Egyptians before their eyes, & they not stone vs?

g *For the Egyptian worshipped diuers beasties, as the oxe, the sheepe and such like, which the Israelites offered in sacrifice, which thing the Egyptians abhorred to see.*

27 Let vs go three dayes iourney in the desert, and sacrifice vnto the Lord our God, * as he hath commanded vs.

* *Chap 3, 18.*

28 And Pharaoh said, I will let you go, that ye may sacrifice vnto the Lord your God in the wilderneste: but h goe not farre away, pray for me.

h *So the wicked prescribe vnto Gods messengers how farre they shall goe.*

29 And Moses said, Behold, I will go out from thee, and pray vnto the Lord, that the swarmes of flies may depart from Pharaoh, from his seruants, and from his people to morrow: but let Pharaoh from henceforth i deceiue no more, in not suffering the people to sacrifice vnto the Lord.

i *He could not iudge his heart, but yet he charged him to doe this vnfeignedly.*

30 So Moses went out from Pharaoh, and prayed vnto the Lord.

31 And the Lord did according to the saying of Moses, and the swarmes of flies departed from Pharaoh, from his seruants, and from his people, *and* there remained not one.

32 Yet Pharaoh k hardened his heart at this time also, and did not let the people goe.

k *Where God giueth not faith, no miracles can preuaile.*

CHAP. IX.

1 *The murraine of beastes* 10 *The plague of botches and sores.* 23 *The horrible haile, thunder, and lightning.* 26 *The land of Goshen onely is excepted* 27 *Pharaoh confesseth his wickednesse.* 33 *Moses prayeth for him.* 35 *Yet he is obstinate.*

THen the Lord said vnto Moses, Go to Pharaoh, and tell him, Thus saith the Lord God of the Ebrewes, Let my people go, that they may serue me.

2 But if thou refuse to let *them* goe, and wilt yet hold them still,

3 Behold, the hand of the Lord is vpon thy flocke which is in the field: *for* vpon the horses, vpon the asses, vpon the camels, vpon the cattel, and vpon the sheepe *shall be* a ‖ mightie great moraine.

‖ *The fift plague.*

4 And the Lord shall doe [a] wonderfully betweene the beastes of Israel, and the beasts of Egypt: so that there shall nothing die at all, that *perteineth* to the children of Israel.

a *He shall declare his heauenly iudgment against his enemies, and his fauour toward his children.*

5 And the Lord appointed a time, saying, To morrowe the Lord shall finish this thing in this land.

6 So the Lord did this thing on the morrow, and all the cattell of Egypt died: but of the cattell of the children of Israel died not one.

7 Then Pharaoh [b] sent, and behold, there was not one of the cattell of the Israelites dead: and the heart of Pharaoh was obstinate, and hee did not let the people goe.

b *Into the land of Goshen, where the Israelites dwelled.*

8 ¶ And the Lord said to Moses and to Aaron, Take your handfull of ‖ ashes of the fornace, and Moses shall sprinkle them toward the heauen in the sight of Pharaoh,

‖ *Or, imbres.*

9 And they shall bee *turned* to dust in all the land of Egypt, and it shalbe as a scab breaking out into blisters vpon man, and vpon beast, throwout all the land of Egypt.

10 Then they tooke ashes of the fornace, and stood before Pharaoh: and Moses sprinkled them toward ỹ heauen, & there came ‖ a scab breaking out into blisters vpon man, and vpon beast.

‖ *The sixt plague.*

11 And the sorcerers could not stand before Moses, because of the scab: for the scab was vpon the enchanters and vpon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh, and he hearkened not vnto them, * as the Lord had said vnto Moses.

* *Chap. 4, 21.*

13 ¶ Also the Lord said vnto Moses, Rise vp early in the morning, and stand before Pharaoh, and tell him, Thus saieth the Lord God of the Ebrewes, Let my people goe, ỹ they may serue me.

c So that thine owne conscience shall condemne thee of ingratitude and malice.

* Rom.9,17.
|| Or, set thee vp.
‡ Or, to shew thee.
d That is, that all the world may magnifie my power in ouercomming thee.

e Here wee see though Gods wrath be kindled, yet there is a certaine mercy shewed euen to his enemies.

† Ebr. set not his heart to.
f The word of the minister is called the word of God.

|| The seuenth plague.
‡ Ebr. fire walked.

|| Or, since it was inhabited.

g The wicked confesse their sinnes to their condemnation, but they cannot beleeue to obtaine remission.
† Ebr. voyces of God.

* Psal.24.1.
h Meaning, that when they haue their request, they are neuer the better, though they make many faire promises, wherein we see the practises of the wicked.
|| Or, late sowen.

14 For I will at this time send my plagues
vpon c thine heart, & vpon thy seruants, and vpon
thy people, that thou mayest know that there is
none like mee in all the earth.
15 For now I will stretch out mine hand, that
I may smite thee and thy people with the pestilence:
and thou shalt perish from the earth.
16 And indeed, * for this cause haue || I appoynted
thee, to || shew my power in thee, and to
declare my d name throughout all the world.
17 Yet thou exaltest thy selfe against my people,
and lettest them not goe.
18 Behold, to morrow this time I will cause
to raine a mighty great haile, such as was not in
Egypt since the foundation thereof was laid vnto
this time.
19 Send therefore nowe, *and* e gather the cattell,
and all that thou hast in the field: *for* vpon
all the men, and the beasts, which are found in
the field, and not brought home, the haile shall
fall vpon them, and they shall die.
20 Such *then* as feared the word of the Lord
among the seruants of Pharaoh, made his seruants
and his cattell flee into the houses.
21 But such as † regarded not the f word of the
Lord, left his seruants, and his cattell in the field.
22 ¶ And the Lord said to Moses, Stretch forth
thine hand toward heauen, that there may bee
haile in all the land of Egypt, vpon man, and vpon
beast, and vpon all the herbes of the field in the
land of Egypt.
23 Then Moses stretched out his rod toward
heauen, and the Lord sent thunder and || haile, and
† lightning vpon the ground: and the Lord caused
haile to raine vpon the land of Egypt.
24 So there was haile, and fire mingled with
the haile, so grieuous, as there was none throughout
all the land of Egypt, since || it was a nation.
25 And the haile smote throughout all the land
of Egypt all that was in the field, both man and
beast: also the haile smote all thee trees of the field
and brake to pieces all the trees of the field.
26 Onely in the land of Goshen (where the
children of Israel were) was no haile.
27 Then Pharaoh sent and called for Moses
and Aaron, and said vnto them, I g haue now sinned:
the Lord is righteous, but I and my people
are wicked.
28 Pray ye vnto the Lord (for it is enough)
that there be no more † mighty thunders, and
haile, and I will let you goe, and ye shall tary no
longer.
29 Then Moses sayd vnto him, Assoone as I
am out of the citie, I will spread mine hands vnto
the Lord, *and* the thunder shall cease, neither
shall there be any more haile, that thou mayest
know that * the earth is the Lords.
30 As for thee and thy seruants, I know h afore
I pray, yee will feare before the face of the
Lord God.
31 (And the flax, and the barley were smiten:
for the barley was eared, and the flaxe was bolled.
32 But the wheate and the rie were not smitten,
for they were || hid in the ground.)
33 Then Moses went out of the citie from
Pharaoh, and spread his hands to the Lord, and the
thunder and the haile ceased, neither rained it
vpon the earth.
34 And when Pharaoh sawe that the rayne
and the haile and the thunder were ceased, he sinned
againe, and hardned his heart, *both* hee, and
his seruants.
35 So the heart of Pharaoh was hardned: neither
would he let the children of Israel go, as the
Lord had said † by Moses.

† Ebr. by the hand of Moses.

CHAP. X.

7 Pharaohs seruants counsaile him to let the Israelites depart. 13 Grashoppers destroy the countrey. 16 Pharaoh confesseth his sinne. 22 Darkenesse is sent.

Againe the Lord sayd vnto Moses, Goe to
Pharaoh: for * I haue hardened his heart, and
the heart of his seruants, that I might worke these
|| my miracles in the middest of his *realme*,
2 And that thou mayest declare in the a eares
of thy sonne, and of thy sonnes sonne, what things
I haue done in Egypt, and my miracles, which I
haue done among them: that ye may know that
I am the Lord.
3 Then came Moses and Aaron vnto Pharaoh,
and they sayd vnto him, Thus saith the Lord
God of the Ebrewes, How long wilt thou refuse
b to humble thy selfe before mee? Let my people
goe, that they may serue mee.
4 But if thou refuse to let my people goe, behold,
to morrow will I bring || * grashoppers into
thy coastes.
5 And they shall couer the face of the earth,
that a man cannot see the earth: and they shall
eate the residue which remaineth vnto you, and
hath escaped from the haile: and they shall eate
all your trees that bud in the field.
6 And they shall fill thine houses, and all thy
seruants houses, and the houses of all the Egyptians,
as neither thy fathers, nor thy fathers fathers
haue seene, since the time they were vpon the
earth vnto this day. So he returned, and went out
from Pharaoh.
7 Then Pharaohs seruants said vnto him, How
long shall he be || an c offence vnto vs? let the men
goe, that they may serue the Lord their God: wilt
thou first know that Egypt is destroyed?
8 So Moses and Aaron were brought againe
vnto Pharaoh, and he said vnto them, Go, serue the
Lord your God, but who are they that shall goe?
9 And Moses answered, We will go with our
yong, and with our old, with our sonnes, and with
our daughters, with our sheepe, and with our cattell
will wee goe: for we *must celebrate* a feast
vnto the Lord.
10 And he said vnto them, Let d the Lord so
be with you, as I will let you goe and your children:
behold, for euill is before your face.
11 *It shall* not *be* so: now goe yee *that are*
men, and serue the Lord: for that was your desire.
Then they were thrust out from Pharaohs
presence.
12 ¶ After, the Lord said vnto Moses, Stretch
out thine hand vpon the land of Egypt for the
grashoppers, that they may come vpon the land
of Egypt, and eate all the herbes of the land, *euen*
all that the haile had left.
13 Then Moses stretched forth his rod vpon
the land of Egypt: and the Lord brought an
East wind vpon the land all that day, and all that
night: and in the morning the East wind brought
the || grashoppers.
14 So the grashoppers went vp vpon all the
land

* Chap.4.21.
|| Or, in his presence, or among them.
a The miracles should be so great, that they should be spoken of for euer: where also we see the duty of parents toward their children.

b The end of afflictions is, to humble our selues with true repentance vnder the hand of God.
|| Or, locustes.
* Wisd.16.9.

|| Or, snare.
c Meaning, the occasion of all these euils: so are the godly euer charged, as Elias was by Ahab.

d That is, I would the Lord were no more affectioned toward you, then I am minded to let you goe.
e Punishment is prepared for you. Some read, Ye intend some mischiefe.

|| The eight plague.

land cf Egypt,and ‖ remained in all quarters of E-
gypt:so grieuous Grashoppers,like to these were
neuer before, neither after them shalbe such.
15 For they couered all the face of the earth,
so that the land was darke:& they did eate all the
herbes of the land, and all the fruites of the trees,
which the haile had left, so ẏ there was no greene
thing left vpon the trees,nor among the herbes of
the fielde throughout all the land of Egypt.
16 Therefore Pharaoh called for f Moses and
Aaron in haste,and sayde,I haue sinned against the
Lord your God, and against you.
17 And now forgiue mee my sinne onely this
once,and pray vnto the Lord your God, that hee
may take away from me this death onely.
18 *Moses* then went out from Pharaoh, and
praied vnto the Lord.
19 And the Lord turned a mightie strong
West winde,and tooke away the grashoppers,and
violently cast them into the g red Sea, *so that*
there remained not one grashopper in all the land
of Egypt.
20 But the Lord hardened Pharaohs heart, and
he did not let the children of Israel goe.
21 ¶ Againe the Lord said vnto Moses,Stretch
out thine hand toward heauen, that there may be
vpon the land of Egypt darkenesse, euen darke-
nesse that may be h felt.
22 Then Moses stretched foorth his hand to-
ward heauen, and there was a ‖ blacke * darkenes
in all the land of Egypt three dayes.
23 No man saw another, neither rose vp from
the place where he was *for* three dayes: * but all
the children of Israel had light where they dwelt.
24 Then Pharaoh called for Moses,and said,Go
serue the Lord:onely your sheepe and your cattell
shall abide,and your children shall go with you.
25 And Moses said, Thou must giue vs also sa-
crifices, and burnt offerings that wee may doe
sacrifice vnto the Lord our God.
26 Therefore our cattell also shall go with vs:
there shall not an i hoofe bee left,for thereof must
we take to serue the Lord our God; neither doe
we know k how we shall serue the Lord, vntill wee
come thither.
27 (But the Lord hardened Pharaohs heart,and
he would not let them goe.)
28 And Pharaoh said vnto him, Get thee
from mee: looke thou see my face no more: for
whensoeuer thou commest in my sight, thou shalt
l die.
29 Then Moses said,Thou hast said well:from
henceforth will I see thy face no more.

‖ Or, be caused them to remaine.

f The wicked in their miseries seeke to Gods ministers for helpe, albeit they hate and detest them.

g The water seemed red, because the sand or grauell is red: the Ebrewes call it the Sea of bulrushes.

h Because it was so thicke.

[The ninth plague.
* Wisd. 17.2.
* Wisd. 18.1.

i The ministers of God ought not to yeelde one iote to the wicked, as touching their charge.
k That is, with what beastes, or how many.

l Though before he confessed Moses iust, yet against his owne conscience he threatneth to put him to death.

CHAP. XI.

1 God promiseth their departure. 2 He willeth them to borrow their neighbours iewels. 3 Moses was esteemed of all saue Pharaoh.

NOw the Lord had said vnto Moses, yet will I
bring one plague more vpon Pharaoh, and
vpon Egypt, after that, he will let you goe hence:
when he letteth you goe, he shall a at once chase
you hence.
2 Speake thou now to the people, that euery
man ‖ require of his neighbour,& euery woman of
her neighbor, * iewels of siluer,& iewels of gold.
3 And the Lord gaue the people fauour in the
sight of the Egyptians: also * Moses *was* very
great in the land of Egypt,in the sight of Pharaohs
seruants,and in the sight of the people.

a without any condition, but with haste and violence.

‖ Or, borrow.
* Chap 3.32 and 35.

* Eccle. 45.1.

4 And Moses said,Thus saith the Lord,* About
midnight will I go out into the middes of Egypt.
5 * And all the first borne in the land of Egypt
shall die, from the first borne of Pharaoh that
sitteth on his throne, vnto the first borne of the
maide seruant,that is at b the mill, and all the first
borne of beastes.
6 Then there shalbe a great crie throughout all
the land of Egypt,such as was neuer none like,nor
shall be.
7 But against none of the children of Israel shall
a dogge moue his tongue,neither against man nor
beast, that ye may know that the Lord putteth a
difference between the Egyptians and Israel.
8 And all these thy seruants shall come down
vnto me, and fall before me,saying,Get thee out.
and all the people that c are at thy feete,and after
this will I depart. So he went out from Pharaoh
very angry.
9 And the Lord said vnto Moses,Pharaoh shall
not heare you, d that my wonders may bee multi-
plied in the land of Egypt.
10 So Moses and Aaron did all these wonders
before Pharaoh: but the Lord hardened Pharaohs
heart, and hee suffered not the children of Israel
to go out of his land.

* Chap. 12,29.
* Wisd. 18.17.

b From the highest to the lowest.

c That is, vnder thy power and gouernement.

d God hardeneth the hearts of the reprobate, that his glory thereby might be the more set forth, Rom. 9.17.

CHAP. XII.

1 The Lord instituteth the passeouer. 26 The fathers must teach their children the mysterie thereof. 29 The first borne are slaine. 31 The Israelites are driuen out of the land. 35 The Egyptians are spoiled. 37 The number that departeth out of Egypt.

THen the Lord spake to Moses and to Aaron
in the land of Egypt, saying,
2 This a moneth *shalbe* vnto you the begin-
ning of moneths: it *shalbe* to you the first b mo-
neth of the yeere.
3 Speake ye vnto all the congregation of Is-
rael, saying,In the tenth of this moneth let euery
man take vnto him a lambe, according to the
house of the c fathers, a lambe for an house.
4 And if the houshold bee too little for the
lambe, he shall take his neighbour, which is next
vnto his house, according to the number of the
persons: euerie one of you,according to his d ea-
ting shall make your count for the lambe.
5 Your lamb shalbe without blemish,a male
of a yeere olde: ye shall take it of the lambes, or
of the kiddes.
6 And ye shall keepe *it* vntill the fourteenth
day of this moneth: then e all the multitude of
the congregation of Israel shall kill it † at euen.
7 After, they shall take of the blood,and strike
it on the two posts,and on the vpper doore post
of the houses where they shall eate it.
8 And they shall eate the flesh that same night,
rost with fire, and vnleauened bread: with sowre
herbes they shall eate it.
9 Eate not thereof rawe, boiled nor sodden in
water,but roste with fire,both his f head,his feete,
and his purtenance.
10 And ye shall reserue nothing of it vnto the
morning: but that, which remaineth of it vnto
the morrow shall ye burne with fire.
11 ¶ And thus shall yee eate it, Your loines
girded, your shoes on your feete, and your staues
in your handes,and yee shall eate it in haste: *for* g it
is the Lords Passeouer.
12 For I will passe through the lande of E-
gypt the same night, and will smite all the first
borne

a Called Nisan, containing part of March, and part of Aprill.
b As touching the obseruation of feasts: as for other policies, they reckoned from September.
c As the fathers of the houshold had great or small families.
d He shall take so many as are sufficient to eat the lamb.

e Euery one his house.
† Ebr. betweene the two euenings, or twilight.

f That is, all that may be eaten.

g The lambe was not the Passeouer, but signified it, as sacraments are not the thing it selfe, which they do represent, but signifie it.

borne in the land of Egypt, both man and beaſt,
and I will execute iudgement vpon all the ‖ gods
of Egypt, I *am* the Lord.

‖ Or, princes, or idoles.

13 And the blood ſhalbe a token for you vpon
the houſes where ye are: ſo when I ſee the blood,
I will paſſe ouer you, and the plague ſhall not be
vpon you to deſtruction, when I ſmite the land
of Egypt.
14 And this day ſhall be vnto you a h remem-
brance: and ye ſhall keepe it an holie feaſt vnto
the Lord, throughout your generations: ye ſhall
keepe it holie by an ordinance i for euer.

h Of the benefite receiued for your deliuerance.

i That is, vntill Chriſts comming: for then ceremonies had an end.

15 Seuen dayes ſhall ye eate vnleauened bread,
and in any caſe ye ſhall put away leauen the firſt
day out of your houſes: for whoſoeuer eateth
leauened bread from the firſt day vntill the ſe-
uenth day, that perſon ſhalbe cut of from Iſrael.
16 And in the firſt day *ſhalbe* an holie ‖ aſſem-
blie: alſo in the ſeuenth day ſhall be an holie aſ-
ſembly vnto you: no worke ſhalbe done in them,
ſaue about that which euery man muſt eate: that
onely may ye doe.

‖ Or, calling togethe of the people to ſerue God.

17 Ye ſhall keepe alſo *the feaſt* of vnleauened
bread: for that ſame day I will bring your armies
out of the land of Egypt: therefore ye ſhall ob-
ſerue this day, throughout your poſteritie, by an
ordinance for euer.
18 ¶ * In the firſt *moneth* and the fourteenth
day of the moneth at k euen, yee ſhall eate vn-
leauened bread vnto the one and twentieth day
of the moneth at euen.

* Leuit. 23. 5. Num. 28. 16.

k For in old time so they counted, beginning the day at Sunne ſet till the next day at the ſame time.

19 Seuen dayes ſhall no leauen bee founde in
your houſes: for whoſoeuer eateth leuened bread,
that perſon ſhall be cut off from the Congrega-
tion of Iſrael: whether he be a ſtranger, or borne
in the land.
20 Ye ſhall eate no leauened bread: *but* in all
your habitations ſhall ye eate vnleauened bread.
21 ¶ Then Moſes called all the Elders of Iſra-
el, and ſayd vnto them, Chooſe out and take
you for *euery* of your houſholdes a lambe, and
kill the Paſſeouer.
22 And take * a bunch of hyſſop, and dip it in
the blood that is in the baſen, and ſtrike the ‖ lin-
tell, and the ‖ doore cheekes with the blood that
is in the baſen, and let none of you goe out at the
doore of the houſe, vntill the morning.

* Hebr. 11. 28.
‖ Or, tranſome, or vpper doore poſt.
‖ Or, two ſide poſts.

23 For the Lord will paſſe by to ſmite the E-
gyptians: and when he ſeeth the blood vpon the
lintell and on the two doore cheekes, the Lord
will paſſe ouer the doore, and wil not ſuffer ỹ l de-
ſtroyer to come into your houſes to plague *you.*

l The Angel ſent of God to kill the firſt borne.

24 Therefore ſhall ye obſerue this thing as an
ordinance, *both* for thee and thy ſonnes for euer.
25 And when ye ſhall come into the m land,
which the Lord will giue you, as he hath promi-
ſed, then ye ſhall keepe this ‖ ſeruice.

m The land of Canaan.

26 * And when your children aske you, What
ſeruice is this ye *keepe?*

‖ Or, ceremonie.
* Ioſh. 4. 6.

27 Then ye ſhall ſay, It is the ſacrifice of the
Lords Paſſeouer, which paſſed ouer the houſes
of the children of Iſrael in Egypt, when he ſmote
the Egyptians, and preſerued our houſes. Then
the people n bowed themſelues and worſhipped.

n They gaue God thanks for ſo great a benefite.

28 So the children of Iſrael went, and did as the
Lord had cōmanded Moſes and Aaron: ſo did they.
29 ¶ Now at * midnight, the Lord ‖ ſmote
all the firſt borne in the land of Egypt, from the
firſt borne of Pharaoh that ſate on his throne,

* Chap. 11. 4.
‖ The tenth plague.

vnto the * firſt borne of the captiue that was in
priſon, and all the firſt borne of beaſts.

* Wiſd. 18. 5.

30 And Pharaoh roſe vp in the night, he, and
all his ſeruants, and all the Egyptians: and there
was a great crie in Egypt: for there *was* o no
houſe where there *was* not one dead.

o Of thoſe houſes, where in any firſt borne was, either to men or beaſts.

31 And he called to Moſes and to Aaron by
night, and ſaid, Riſe vp, get you out from among
my people, both yee, and the children of Iſrael,
and goe ſerue the Lord as ye haue ſaid.
32 Take alſo your ſheepe and your cattell as
ye haue ſaid, and depart, and p bleſſe me alſo.

p Pray for mee.

33 And the Egyptians did force the people,
becauſe they would ſend them out of the land in
haſte: for they ſaid, We die all.
34 Therefore the people tooke their dough
before it was leauened, *euen* their dough bound
in cloathes vpon their ſhoulders.
35 And the children of Iſrael did according to
the ſaying of Moſes, and they asked of ỹ Egypti-
ans * iewels of ſiluer, & iewels of gold, & raiment.

* Chap. 3. 12, & 11. 2.

36 And the Lord gaue the people fauour in
the ſight of the Egyptians: and they ‖ granted
their requeſt: ſo they ſpoiled the Egyptians.

‖ Or, lent them.

37 Then the * children of Iſrael tooke their
iourney from q Rameſes to Succoth about ſixe
hundreth thouſand men of foote, beſide children.

* Num. 33. 3. Ioſh. 24. 6.
q Which was a citie in Goſhen. Gen. 47. 11.

38 And r a great multitude of ſundry ſortes
of people went out with them, and ſheepe, and
beeues, *and* cattell in great abundance.

r Which were ſtrangers, and not borne of the Iſraelites.

39 And they baked the dough which they
brought out of Egypt, *and made* vnleauened cakes:
for it was not leauened, becauſe they were thruſt
out of Egypt, neither could they tarie, nor yet
prepare themſelues vitailes.
40 ¶ So the dwelling of the children of Iſrael,
while they dwelled in Egypt, *was* * foure hun-
dreth and thirtie yeeres.

* Gen. 15. 13. act. 7. 6. gal. 3. 17.

41 And when the ſ foure hundreth and thirtie
yeres were expired, euen ỹ ſelfe ſame day departed
all the hoſtes of the Lord out of the land of Egypt.

ſ From Abrahams departing from Vr in Chaldea vnto the departing of the children of Iſrael from Egypt are 430. yeares.

42 It *is* a night to bee kept *holy* to the Lord,
becauſe hee brought them out of the land of E-
gypt: this is that night of the Lord, which all the
children of Iſrael muſt keepe throughout their
generations.
43 Alſo the Lord ſaid vnto Moſes and Aaron,
This is the Law of the Paſſeouer: t no ſtranger
ſhall eate thereof.

t Except he be circumciſed, and onely profeſſe your religion.

44 But euery ſeruant that is bought for mo-
ney, when thou haſt circumciſed him, then ſhall
he eate thereof.
45 A ſtranger or an hired ſeruant ſhall not eat
thereof.
46 * In one houſe ſhall it be eaten: thou ſhalt
carie none of the fleſh out of the houſe, * neither
ſhall ye breake a bone thereof.

* Num. 9. 12.
* Iohn. 19. 36.

47 All the Congregation of Iſrael ſhall ob-
ſerue it.
48 But if a ſtranger dwell with thee, and will
obſerue the paſſeouer of the Lord, let him cir-
cumciſe all the males, that belong vnto him, and
then let him come and obſerue it, and he ſhall be
as one that is borne in the land: for none vncir-
cumciſed perſon ſhall eate thereof.
49 One u law ſhall bee to him that is borne
in the land, and to the ſtranger that dwelleth a-
mong you.

u They that are of the houſhold of God, muſt be all ioined in one faith and religion.

50 Then all the children of Iſrael did as the
Lord

Lord commanded Moses and Aaron: so did they.

51 And the selfe same day did the Lord bring the children of Israel out of the land of Egypt by their armies.

CHAP. XIII.

a *The first borne are offered to God.* 3 *The memoriall of their deliverance.* 6 *The institution of the Passeouer.* 8, 14 *An exhortation to teach their children to remember this deliverance.* 17 *Why they are led by the wildernesse.* 19 *The bones of Ioseph.* 21 *The pillar of the cloud and of the fire.*

AND the Lord spake vnto Moses, saying,

2 * Sanctifie vnto me all the first borne: *that is*, euery one that *first* openeth the wombe among the children of Israel, as well of man as of beast: *for* it is mine.

3 ¶ Then Moses said vnto the people, * Remember this day in the which ye came out of Egypt, out of the † house of a bondage: for by a mightie hand the Lord brought you out from thence: therefore no leauened bread shall be b eaten.

4 This day come yee out in the moneth of c Abib.

5 ¶ Now when the Lord hath brought thee into the land of the Canaanites, and Hittites, and Amorites, and Hiuites, and Iebusites, (which hee sware vnto thy fathers, that hee would giue thee, a land flowing with milke and hony) then thou shalt keepe this seruice in this moneth.

6 Seuen dayes shalt thou eate vnleauened bread, and the d seuenth day *shall be* the feast of the Lord.

7 Vnleauened bread shall be eaten seuen dayes, and there shall no leauened bread be seene with thee, nor yet leauen be seene with thee in all thy quarters.

8 ¶ And thou shalt shew thy sonne * in that day, saying, *This is done*, because of that which the Lord did vnto me, when I came out of Egypt.

9 And it shall be a signe vnto thee † vpon thine hand, and for a remembrance betweene thine eyes, that the Law of the Lord may be in thy mouth: for by a strong hand the Lord brought thee out of Egypt.

10 Keepe therefore this ordinance in his season appointed from yeere to yeere.

11 ¶ And when the Lord shall bring thee into the land of the Canaanites, as he sware vnto thee and to thy fathers, and shall giue it thee,

12 * Then shalt thou set apart vnto the Lord all that *first* openeth the wombe: also euery thing that *first* doeth open *the wwombe*, and commeth foorth of thy beast: the males *shall be* the Lords.

13 But euery † first foale of an e asse, thou shalt redeeme with a lambe: and if thou redeeme him not, then shalt thou breake his necke: likewise also the first borne of man among thy sonnes shalt thou f buy out.

14 ¶ And when thy sonne shall aske thee ‖ to morrow, saying, What is this? thou shalt then say vnto him, With a mightie hand the Lord brought vs out of Egypt, out of the house of bondage.

15 For when Pharaoh was hard hearted against our departing, the Lord then slew all the first borne in the land of Egypt, from the first borne of man euen to the first borne of beast: therefore I sacrifice vnto the Lord all the males that first open the wombe, but all the first borne of my sonnes I redeeme.

16 And it shall be as a token vpon thine hand, and as ‖ frontlets betweene thine eyes, that the Lord brought vs out of Egypt by a mightie hand.

17 ¶ Now when Pharaoh had let the people goe, God caried them not by the way of the Philistims countrey, ‖ though it *were* neerer: (for God said, Least the people repent when they † see warre, and turne againe to Egypt.)

18 But God made the people to goe about by the way of the wildernesse of the red sea: and the children of Israel went vp ‖ armed out of the land of Egypt.

19 (And Moses tooke the bones of Ioseph with him: for he had made the children of Israel sweare, saying, * God will surely visite you, and ye shall take my bones away hence with you.)

20 ¶ * So they rooke their iourney from Succoth, and camped in Etham in the edge of the wilderneſse.

21 * And the Lord went before them by day in a pillar of a ‖ cloud to lead them the way, and by night in a pillar of fire to giue them light, that they might goe both by day and by night.

22 * He tooke not away the pillar of the cloud by day, nor the pillar of fire by night from before the people.

CHAP. XIV.

1, 8. *Pharaoh heare is hardened, and pursueth the Israelites?* 11 *The Israelites stricken with feare, murmure against Moses.* 13 *Moses doeth encourage them.* 21 *He diuideth the Sea.* 23, 27 *The Egyptians follow and are drowned.*

THen the Lord spake vnto Moses, saying,

2 Speake to the children of Israel, that they † returne and campe before b Pi-hahiroth, betweene Migdol and the Sea, ouer against * Baal-zephon: about it shall ye campe by the Sea.

3 For Pharaoh will say of the children of Israel, They are tangled in the land: the wildernes hath shut them in.

4 And I will harden Pharaohs heart that hee shall follow after you: so I will c get me honour vpon Pharaoh, and vpon all his hoaste: the Egyptians also shall know that I am the Lord: and they did so.

5 ¶ Then it was told the king of Egypt, that the people fled: and the heart of Pharaoh and of his seruants was turned against the people, and they said, Why haue wee this done, and haue let Israel goe out of our seruice?

6 And he made ready his charets, and tooke his people with him,

7 And tooke sixe hundreth chosen charets, and ‖ all the charets of Egypt, and captaines ouer euery one of them.

8 (For the Lord had hardened the heart of Pharaoh king of Egypt, and hee followed after the children of Israel: but the children of Israel went out with an e high hand.)

9 * And the Egyptians pursued after them, and all the horses *and* charets of Pharaoh, and his horsemen and his hoast ouertooke them camping by the Sea, beside Pi-hahiroth, before Baal-zephon.

10 And when Pharaoh drew nigh, the children of Israel lift vp their eyes, and beholde, the Egyptians marched after them, and they were sore f afraid: wherefore the children of Israel cryed vnto the Lord.

11 And

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* Chap. 22. 29. *and* 34. 19. *Leuit.* 27. 26. *num.* 3. 13. *and* 8. 16. *Luke.* 2. 23.
* *Exod.* 3. 23.
† *Ebr. house of seruants.*
a Where they were in most cruell slauerie.
b To signifie that they had not leasure to leauen their bread.
c Containing part of March and part of Aprill, when corne began to ripe in that countrey.

* Both the seuenth and the first day were holy, as chap. 12. 16.

e When thou doest celebrate the feast of vnleauened bread.
f Thou shalt haue continuall remembrance thereof, as thou wouldest of a thing that is in thine hand, or before thine eyes.

* Chap. 22. 29. *and* 34. 19. *Leuit.* 27. 26. *num.* 18. 15. *Deut.* 15. 19. *Luke.* 2. 23.
† *Ebr. that first commeth forth.*
g This is also vnderstood of the horse and other beasts which were not offered in sacrifice.
h By offering a cleane beast in sacrifice, *Leuit.* 12, 6.
‖ Or, *hereafter-wards.*

‖ Or, *signe of a remembrance.*

‖ Or, *because.*
† Which the Philistims would haue made against them by stopping them the passage.
‖ That is, not priuily, but openly, and as the word doeth signifie, set in order by fiue and fiue.
* *Gen.* 50. 25. *Iosh.* 24. 32.
* *Num.* 33. 6.

* *Num.* 14. 16. *Deut.* 1. 33. *Psal.* 78. 14. 1. *cor.* 10. 1.
† To defend them from the heate of the sunne.
* *Neh.* 9. 12. *Psal.* 78. 14. 105. 39.

a From toward the countrey of the Philistims.
b So the Sea was before them, mountaines on either side, and the enemie at their backe: yet they obeyed God, and were deliuered.
* *Num.* 33. 7.
c By punishing his obstinate rebellion.

‖ Iosephus writeth, that besides their charets there were 50000. horsemen, and 200000. footemen.
e With great ioy and boldnesse.
* *Iosh.* 24. 6. *Psal.* 106. 9.

f They which a little before in their deliuerance reioyced, being now in danger are afraid and murmure.

In this figure foure chiefe points are to be considered. First, that the Church of God is euer subiect in this world to the Crosse, and to be afflicted after one sort or other. The second, that the ministers of God following their vocation, shall be euill spoken of, and murmured against, euen of them that pretend the same cause and religion that they doe. The thirdly that God deliuereth not his Church incontinent, out of dangers, but to exercise their faith and patience continueth their troubles, yea & oftentimes augmenteth them: as the Israelites were now in lesse hope of their liues, then when they were in Egypt. The fourth point is, that when the dangers are most great, then Gods helpe is most ready to succour: for the Israelites had on either side of them, huge rockes and mountaines, before them the sea, behind them most cruell enemies, so that there was no way left to escape to mans iudgement.

11 And they said vnto Moses, Hast thou
brought vs to die in the wildernes, because there
were no graues in Egypt? wherefore hast thou
serued vs thus, to cary vs out of Egypt?
12 Did not wee tell thee this thing in Egypt,
saying, Let [g] vs be in rest, that we may serue the
Egyptians? for it had beene better for vs to serue
the Egyptians, then that wee should die in the
wildernesse.
13 Then Moses said to the people, Feare yee
not, stand still, and behold ‖ the saluation of the
Lord which he will shew to you this day. For the
Egyptians whom ye haue seene this day, ye shall
neuer see them againe.
14 The Lord shall fight for you: therefore
[h] hold you your peace.
15 ¶ And the Lord said vnto Moses, Where-
fore [i] cryest thou vnto me? speake vnto the chil-
dren of Israel, that they goe forward:
16 And lift thou vp thy rod, and stretch out
thine hand vpon the Sea and deuide it, and let the
children of Israel goe on drie ground thorow the
mids of the Sea.
17 And I, behold, I will harden the heart of
the Egyptians, that they may follow them, and I
will get me honour vpon Pharaoh, & vpon all his
hoaste, vpon his charets, and vpon his horsemen.
18 Then the Egyptians shall know that I am
the Lord, when I haue gotten mee honour vpon
Pharaoh, vpon his charets, and vpon his horse-
men.
19 (And the Angel of God, which went be-
fore the hoaste of Israel, remooued, and went be-
hind them: also the pillar of the cloud went from
before them, and stood behind them.
20 And came betweene the campe of the E-
gyptians and the campe of Israel: it was both a
cloud and darkenesse, yet gaue it [k] light by night,
so that all the night long the one came not at the
other.)
21 And Moses stretched forth his hand vpon
the Sea, and the Lord caused the Sea to run backe
by a strong East wind all the night, and made the
Sea dry land: for the waters were * diuided.

g Such is the impatiency of the flesh, that it cannot abide Gods appointed time.

‖ Or, deliuerance.

h Onely put your trust in God without grudging or doubting.

i Thus in tentations faith fighteth against the flesh, and cryeth with inward gronings to the Lord.

k The cloud shewe-eth light to the Israelites, but to the Egyptians it was darkenesse, so that these two hoastes could not ioyne together.

* Iosh. 4. 23. Psal. 114, 3.

22 Then the * children of Israel went through
the mids of the Sea vpon the drie ground, and the
waters *were* a wall vnto them on their right
hand, and on their left hand.
23 And the Egyptians pursued and went after
them to the middes of the Sea, *euen* all Pharaohs
horses, his charets, and his horsemen.
24 Now, in the morning [l] watch, when the
Lord looked vnto the hoaste of the Egyptians, out
of the fierie and cloudy pillar, he stroke the hoaste
of the Egyptians with feare.
25 For he tooke off their charet wheeles, and
they draue them with ‖ much adoe: so that the
Egyptians *euery* one said, I will flee from the face
of Israel: for the Lord fighteth for them against
the Egyptians.
26 ¶ Then the Lord said to Moses, Stretch
thine hand vpon the Sea, that the waters may re-
turne vpon the Egyptians, vpon their charets and
vpon their horsemen.
27 Then Moses stretched forth his hand vpon
the Sea, and the Sea returned to his force early in
the morning, and the Egyptians fled against it:
but the Lord [m] ouerthrew the Egyptians in the
mids of the Sea.
28 So the water returned and couered the cha-
rets and the horsemen, *euen* all the hoaste of Pha-
raoh that came into the Sea after them: there re-
mained not one of them.
29 But the children of Israel walked vpon drie
land thorow the mids of the Sea, and the waters
were a wall vnto them on their right hand, and
on their left.
30 Thus the Lord saued Israel the same day
out of the hand of the Egyptians, and Israel saw
the Egyptians dead vpon the Sea banke.
31 And Israel saw the mightie † power, which
the Lord shewed vpon the Egyptians: so the peo-
ple feared the Lord, and beleeued the Lord, and
his [n] seruant Moses.

* Psal. 78. 13. 1. Cor. 10, 1. Hebr. 11, 29.

l Which was about the three last houres of the night.

‖ Or, heauily.

m So the Lord by the water saued his, and by the water drowned his enemies.

† Ebr. hand.

n That is, the doctrine which he taught them in the Name of the Lord.

CHAP. XV.

1, 20 Moses with the men and women sing praises vnto God for their deliuerance. 23 The people murmure. 25 At the prayer of Moses the bitter waters are sweete. 26 God teacheth the people obedience.

THen [a] sang * Moses and the children of Israel
this song vnto the Lord, and said in this ma-
ner, I will sing vnto the Lord: for he hath trium-
phed gloriously: the horse and him that rode vp-
on him hath he ouerthrowen in the Sea.
2 The Lord *is* my strength, and ‖ praise, and
he is become my saluation. He is my God, and I
will [b] prepare him a tabernacle: *he is* my fathers
God, and I will exalt him.
3 The Lord *is* a [c] man of warre, his [d] Name *is*
Iehouah.
4 Pharaohs charets and his hoast hath he cast
into the sea: his chosen captains also were drow-
ned in the red Sea.
5 The depths haue couered them, they sanke
to the bottome as a stone.
6 Thy ‖ right hand, O Lord, is glorious in
power: thy right hand, O Lord, hath bruised the
enemie.
7 And in thy great glory thou hast ouer-
throwen them that rose against [e] thee: thou sen-
test forth thy wrath, *which* consumed them as the
stubble.
8 And by the blast of thy nostrels the waters
were gathered, the floods stood still as an heape,
the

a Praising God for the ouerthrow of his enemies, and their deliuerance.
* Wisd. 10. 20.

‖ Or, the occasion of my song of praise.
b To worship him therein.

c In battell he ouercommeth euer.
d Euer constant in his promise.

‖ Or, power.

e Those, that are enemies to Gods people, are his enemies.

the depths congealed together in the ‖ heart of
the Sea.
9 The enemie sayd, I will pursue, I will ouer-
take *them*, I will diuide the spoyle, † my lust shall
be satisfied vpon them, I will draw my sworde,
mine hand shall destroy them.
10 Thou blewest with thy winde, the sea co-
uered them, they sanke as lead in the mightie wa-
ters.
11 Who is like vnto thee, O Lord, among the
f gods! Who is like thee *so* glorious in holinesse,
g fearefull in praises, doing wonders!
12 Thou stretchedst out thy right hand, the
earth swallowed them.
13 Thou wilt by thy mercy carie this people,
which thou deliueredst: thou wilt bring *them* in
thy strength vnto thine holy h habitation.
14 The people shall heare *and* be afraid: sor-
row shall come vpon the inhabitants of Palestina.
15 Then the dukes of Edom shall be amazed,
and trembling shall come vpon the great men of
Moab: all the inhabitants of Canaan shall waxe
faint hearted.
16 * Feare and dread shall fall vpon them: be-
cause of the ‖ greatnesse of thine arme, they shall
be still as a stone, till thy people passe, O Lord: till
this people passe, *which* thou hast purchased.
17 Thou shalt bring them in, and plant them
in the mountaine of thine i inheritance, *which is*
the place *that* thou hast prepared, O Lord, for to
dwell in, *euen* the sanctuary, O Lord, *which* thine
hands shall establish.
18 The Lord shall reigne for euer and euer.
19 For Pharaohs horses went with his cha-
rets and horsemen into the sea, and the Lord
brought the waters of the sea vpon them: but the
children of Israel went on drie land in the mids
of the sea.
20 ¶ And Miriam the Prophetesse, sister of
Aaron, tooke a timbrell in her hand, and all the
women came out after her with timbrels and
k dances.
21 And Miriam l answered the men, Sing yee
vnto the Lord: for hee hath triumphed glorious-
ly: the horse and his rider hath he ouerthrowen
in the sea.
22 Then Moses brought Israel from the red
sea, and they went out into the wildernesse of
m Shur: and they went three dayes in the wilder-
nesse, and found no waters.
23 And when they came to Marah, they could
not drinke of the waters of Marah, for they were
bitter: therefore the name of the place was called
‖ Marah.
24 Then the people murmured against Mo-
ses, saying, What shall we drinke?
25 And he cryed vnto the Lord, and the Lord
shewed him a * tree, *which* when hee had cast
into the waters, the waters were sweet: there he
made them an ordinance and a law, and there
n he prooued them,
26 And said, If thou wilt diligently hearken,
O Israel, vnto the voyce of the Lord thy God, and
wilt do that which is o right in his sight, and wilt
giue eare vnto his commandements, and keepe
all his ordinances, then will I put none of these
diseases vpon thee, which I brought vpon the E-
gyptians: for I *am* the Lord that healeth thee.
27 ¶ * And they came to Elim, where *were*
twelue fountaines of water, and seuentie ‖ palme
trees, and they camped there by the waters.

‖ *Or, in the depth of the sea.*
† *Ebr. my soule shall be filled.*
f For so oftentimes the Scripture calleth the mightie men of the world.
g Which oughtest to be praised with all feare and reuerence.
h That is, into the land of Canaan: or into mount Zion.
* *Deut. 2. 25. iosh. 2, 9.*
‖ *Or, for thy great power.*
i Which was mount Zion, where afterward the Temple was built.
k Signifying their great ioy: which custome the Iewes obserued in certaine solemnities, Judg. 5, 34, & 21. 21. but it ought not to be a cloake to couer our wanton dances.
l By singing the like song of thanksgiuing.
m Which was called Etham, Num. 33. 8.
‖ *Or, bitternesse.*
* *Eccles. 38. 5.*
n That is, God, or Moses in Gods name.
o Which is, to doe that onely that God commanded.
* *Numb. 33. 9.*
‖ *Or, date trees.*

CHAP. XVI.

1 The Israelites come to the desert of Sin, and murmure against Moses and Aaron. 13 The Lord sendeth Quailes and Manna. 23 The Sabbath is sanctified vnto the Lord. 27 The seuenth day Manna could not be found. 32 It is kept for a remembrance to the posteritie.

AFterward all the Congregation of the chil-
dren of Israel departed from Elim, and came
to the wildernesse of a Sin, (which is betweene
Elim and Sinai) the fifteenth day of the second
moneth after their departing out of the land of
Egypt.
2 And the whole Congregation of the chil-
dren of Israel murmured against Moses, and
against Aaron in the wildernesse.
3 For the children of Israel said to them, Oh
that wee had died by the hand of the Lord in the
land of Egypt, when wee sate by the flesh b pots,
when we ate bread *our* bellies full: for yee haue
brought vs out into this wildernesse, to kill this
whole company with famine.
4 ¶ Then sayd the Lord vnto Moses, Be-
hold, I will cause bread to raine from heauen to
you, and the people shall goe out, and gather
† that that is sufficient for euery c day, that I may
prooue them, whether they will walke in my law
or no.
5 But the sixt day they shall prepare that,
which they shall bring *home*, and it shall be twise
as much as they gather dayly.
6 Then Moses and Aaron sayd vnto all the
children of Israel, At euen ye shall know, that the
Lord brought you out of the land of Egypt;
7 And in the morning ye shall see the glorie
of the Lord: d for he hath heard your grudgings
against the Lord: and what are we that yee haue
murmured against vs?
8 Againe, Moses said, At euen shall the Lord
giue you flesh to eat, and in the morning your fill
of bread: for the Lord hath heard your murmu-
rings, which yee murmure against him: for what
are we? your murmurings *are* not against vs, but
against the e Lord.
9 ¶ And Moses said to Aaron, Say vnto all the
Congregation of the children of Israel, Draw
neere before the Lord: for hee hath heard your
murmurings.
10 Now as Aaron spake vnto the whole Con-
gregation of the children of Israel, they looked
toward the wildernesse, and behold, the glory of
the Lord appeared * in a cloud.
11 (For the Lord had spoken vnto Moses,
saying,
12 * I haue heard the murmurings of the chil-
dren of Israel: tell them *therefore*, and say, ‖ At
euen ye shall eat flesh, and in the morning ye shall
be filled with bread, and ye shall know that I am
the Lord your God.)
13 And so at euen the * quailes came and co-
uered the camp: and in the morning the dew lay
round about the hoast.
14 * And when the dew that was fallen was
ascended, behold, a small round thing *was* vpon
the face of the wildernes, small as the hoare frost
vpon the earth.
15 And when the children of Israel saw it, they
said one to another, It is f MAN, for they wist
not what it was. And Moses said vnto them,
* This is the bread which the Lord hath giuen
you to eat.
16 ¶ This is the thing which the Lord hath

a This is the eight place wherein they had camped: there is another place called Zin, which was the 33 place wherein they camped: and is also called Kadesh, Num. 33. 36.
b So hard a thing is it to the flesh not to murmure against God when the belly is pinched.
† *Ebr. the portion of a day in his day.*
c To signifie, that they should patiently depend vpon God. prouidence from day to day.
d He gaue them not Manna because they murmured, but for his promise sake.
e Hee that contemneth Gods ministers, contemneth God himselfe.
* *Chap. 13. 21.*
* *Ecclus. 45, 4.*
‖ *Or, in the twilight.*
* *Numb. 11. 31.*
* *Num. 11. 7. Psal. 78, 24. wisd. 16. 20.*
f Which signifieth a part, portion, or gift: also meate prepared
Ioh. 6. 31.
1. Cor. 10. 3.

commanded : gather of it euery man according
to his eating , g an omer for † a man *according* to
the number of your persons : euery man shall take
for them which are in his tent.
17 And the children of Israel did so, and ga-
thered, some more, some lesse.
18 And when they did measure it with an
omer, * he that had gathered much, had nothing
ouer, & he that had gathered little, had no h lacke:
so euery man gathered according to his eating.
19 Moses then said vnto them, Let no man re-
serue thereof till morning.
20 Notwithstanding, they obeyed not Moses:
but some of them reserued of it till morning, and
it was full of wormes, and i stanke : therefore Mo-
ses was angry with them.
21 And they gathered it euery morning, eue-
rie man according to his eating ; for when the
heat of the sunne came, it was melted.
22 ¶ And the sixt day they gathered k twise so
much bread, two omers for one man: then all the
rulers of the Congregation came and told Moses.
23 And he answered them, This is that which
the Lord hath said To morow *is* the rest of the
holy Sabbath vnto the Lord : bake that *to day*
which ye will bake, and seethe that which ye will
seethe, and all that remaineth, lay it vp to be kept
till the morning for you.
24 And they layde it vp till the morning , as
Moses bade, and it stanke not, neither was there
any worme therein.
25 Then Moses said, Eat that to day: for to day
is the Sabbath vnto the Lord : to day ye shall not
l finde it in the field.
26 Sixe dayes shall ye gather it, but in the se-
uenth day *is* the Sabbath: in it there shall be none.
27 ¶ Notwithstanding, there m went out *some*
of the people in the seuenth day for to gather, and
they found none.
28 And the Lord said vnto Moses, How long
refuse ye to keepe my commandements, and my
lawes ?
29 Behold, how the Lord hath giuen you the
Sabbath : therefore hee giueth you the sixt day
bread for two dayes : tarie *therefore* euery man in
his place : let no man goe out of his place the se-
uenth day.
30 So the people rested the seuenth day.
31 And the house of Israel called the name of
it MAN, and it was like n to coriander seed, *but*
white : and the taste of it was like vnto wafers
made with honie.
32 And Moses said , This is that which the
Lord had commanded, Fill an omer of it, to keepe
it for your posteritie: that they man see the bread
wherewith I haue fed you in wildernesse, when I
brought you out of the land of Egypt.
33 Moses also said to Aaron, Take a o pot and
put an omer full of MAN therein, & set it before
the Lord to be kept for your posteritie.
34 As the Lord commanded Moses, so Aaron
laid it vp before the p Testimonie to be kept.
35 And the children of Israel did eate MAN
* fortie yeeres, vntill they came vnto a land inha-
bited : they did eat MAN vntill they came to the
borders of the land of Canaan.
36 The omer *is* the tenth part of the q Ephah.

g Which containeth about a pottle of our measure.
† *Ebr. for an head.*
* *2.Cor.8,15.*
h God is a rich feeder of all, and none can iustly complaine.
i No creature is so pure, but being abused it turneth to our destruction.
k Which portion should serue for the Sabbath and the day before.
l God tooke away the occasion from their labour, to signifie how holie he would haue the Sabbath kept.
m Their infidelitie was so great, that they did expresly against Gods commandements.
n In forme and figure, but not in colour, Num.11.7.
o Of this vessell reade Heb.9,4.
p That is, the Arke of the couenant, to wit, after that the Arke was made.
* *Iosh.5.12. nehe.9,15.*
q Which measure contained about xx pottels.

CHAP. XVII.

1 The Israelites came into Rephidim, and grudge for water. 6 Water is giuen them out of the rocke. 11 Moses holdeth vp his handes, and they ouercome the Amalekites. 15 Moses buildeth an altar to the Lord.

AND all the Congregation of the children of
Israel departed from the wildernesse of Sin,
by their yourneyes at the † commandement of the
Lord, and camped in a Rephidim, where *was* no
water for the people to drinke.
2 * Wherefore the people contended with
Moses, & said, Giue vs water, that we may drinke.
And Moses said vnto them, Why contend ye with
me? wherefore doe ye b tempt the Lord?
3 So the people thirsted there for water, and
the people murmured against Moses , and sayd,
Wherefore hast thou thus brought vs out of E-
gypt, to kill vs, and our children, and our cattell
with thirst ?
4 And Moses cryed vnto the Lord, saying,
What shall I doe to this people ? for they be al-
most ready to c stone me.
5 And the Lord answered to Moses, Goe be-
fore the people, and take with thee of the Elders
of Israel : and thy rod wherewith thou * smotest
the riuer, take in thine hand, and goe :
6 * Behold, I will stand there before thee vp-
on the rocke in Horeb , and thou shalt smite on
the rocke, and water shall come out of it, that the
people may drinke. And Moses did so in the sight
of the Elders of Israel.
7 And he called the name of the place ‖ Mas-
sah and ‖ Meribah , because of the contention of
the children of Israel, & because they had temp-
ted the Lord, saying , Is the d Lord among vs,
or no ?
8 ¶ * Then came e Amalek and fought with
Israel in Rephidim.
9 And Moses said to Ioshua , Chuse vs out
men , and goe fight with Amalek : to morow I
will stand on the top of the f hill with the rod of
God in mine hand.
10 So Ioshua did as Moses bad him, and fought
with Amalek; and Moses, Aaron, and Hur, went
vp to the top of the hill.
11 And when Moses held vp his hand, Israel
preuailed: but when he let his hand g downe, A-
malek preuailed.
12 Now Moses hands were heauie : therefore
they tooke a stone and put it vnder him, and hee
sate vpon it : and Aaron and Hur stayed vp his
hands , the one on the one side , and the other
on the other side : so his hands were steadie vntill
the going downe of the sunne.
13 And Ioshua discomfited Amalek and his
people with the edge of the sword.
14 ¶ And the Lord said to Moses, Write this
for a remembrance h in the booke, and † rehearse
it to Ioshua : for * I will vtterly put out the re-
membrance of Amalek from vnder heauen.
15 (And Moses built an altar, and called the
name of it i Iehouah-nissi.)
16 Also he said, † The Lord hath sworne, that
he will haue warre with Amalek from generati-
on to generation.

† *Ebr. at the mouth.*
a Moses here noteth not euery place, where they camped, as Numb. 33. but onely those places where some notable thing was done.
* *Num.20,4.*
b Why distrust you God? why looke ye not for succour of him without murmuring against vs?
c How readie the people are for their owne matters to slay the true prophets, and how slow they are to reuenge Gods cause against his enemies and false Prophets.
* *Chap.7.20.*
* *Num.2.9. wisd.11,4. Psal.78.15, & 105,41. 1.cor.10,4.*
‖ *Or, tentation.*
‖ *Or, strife.*
d When in aduersitie wee thinke God to be absent, then we neglect his promise, and make him a liar.
* *Deut.25,17. wisd.11.3.*
e Who came of Eliphas, sonne of Esau, Gen.36,12.
f That is, Horeb, which is also called Sinai.
g So that wee see how dangerous a thing it is to faint in prayer.
h In the booke of the law.
† *Ebr. put it in the eares of Ioshua.*
* *Num.24.20. 1.Sam.15.3.*
i That is, the Lord is my banner as he declared by holding vp his rod and his hands.
† *Ebr. the hand of the Lord vpon the throne.*

CHAP. XVIII.

1 Iethro commeth to see Moses his sonne in law. 8 Moses telleth him of the wonders of Egypt. 9 Iethro reioyceth and offereth sacrifice to God. 21 What maner of men officers and iudges ought to be. 24 Moses obeyeth Iethros counsell in appointing officers.

WHen Iethro the * Priest of Midian , Moses
father in law , heard all that God had done
for

* *Chap.2,16.*

for Moses, and for Israel his people, *and* how the
Lord had brought Israel out of Egypt.
2 Then Iethro the father in law of Moses,
tooke Zipporah Moses wife, (after shee had [a] sent
her away.)
3 And her two sonnes, (whereof the one was
called * Gershon: for he said, I haue beene an ali-
ant in a strange land:
4 And the name of the other *was* Eliezer: for
the God of my father, *said he, was* mine helpe, and
deliuered me from the sword of Pharaoh.)
5 And Iethro Moses father in law came with
his two sonnes, and his wife vnto Moses into the
wildernesse, where he camped by the [b] mount of
God.
6 And he [c] said to Moses, I thy father in law
Iethro am come to thee, and thy wife and her
two sonnes with her.
7 ¶ And Moses went out to meete his father
in law, and did obeysance, and kissed him, & each
asked other of his † welfare: and they came into
the tent.
8 Then Moses tolde his father in law all that
the Lord had done vnto Pharaoh, and to the E-
gyptians for Israels sake, *and* all the trauaile that
had come vnto them by the way, and *how* the
Lord deliuered them.
9 And Iethro reioyced at all the goodnesse,
which the Lord had shewed to Israel, *and* because
he had deliuered them out of the hand of the E-
gyptians.
10 Therefore Iethro said, [d] Blessed *be* the Lord
who hath deliuered you out of the hand of the
Egyptians, and out of the hand of Pharaoh: who
hath *also* deliuered the people from vnder the
hand of the Egyptians.
11 Now I know that the Lord is greater then
all the gods: for as they haue dealt * proudly with
them, so *are they* [e] *recompensed*.
12 Then Iethro Moses father in law tooke
burnt offerings and sacrifices, *to offer* vnto God.
And Aaron and all the Elders of Israel came to eat
bread with Moses father in law [f] before God.
13 ¶ Now on the morow, when Moses sate to
iudge the people, the people stood about Moses
from morning vnto euen.
14 And when Moses father in law saw all that
he did to the people, hee said, What is this that
thou doest to the people? why sittest thou thy
selfe alone, and all the people stand about thee
from morning vnto euen?
15 And Moses said vnto his father in law, Be-
cause the people come vnto me to seeke [g] God.
16 When they haue a matter, they come vnto
me, and I iudge betweene one and another, and
declare the ordinance of God, and his lawes.
17 But Moses father in law said vnto him, The
thing which thou doest, is not well.
18 Thou both † wearíest thy selfe greatly, and
this people that is with thee: for the thing *is* too
heauie for thee: * thou art not able to doe it thy
selfe alone.
19 Heare now my ‖ voyce, (I will giue thee
counsell, and God shall be with thee) be thou for
the people to [h] Godward, and report thou the
causes vnto God.
20 And admonish them of the ordinances, and
of the lawes, and shew them the way, wherein they
must walke, and the worke that they must doe.
21 Moreouer, prouide thou among all the
people [i] men of courage, fearing God, men dea-

a It may seeme that he sent her backe for a time to her father for her impatiency, least she should be a let to his vocation, which was so dangerous, chap. 4, 25.
* Chap. 2. 22.
b Horeb is called the mount of God, because God wrought many miracles there. So Peter calleth the mount where Christ was transfigured, the holy mount: for by Christs presence it was holy for a time, 2. Pet. 1. 18.
c That is, he sent messengers to say vnto him.
† *Ebr. of peace.*
d Whereby it is euident that he worshipped the true God, and therefore Moses refused not to marry his daughter.
* *Chap. 1, 10. 16, 22 and. 5, 7. and. 14, 8*
e For they that drowned the children of the Israelites, perished themselues by water.
f They are in that place, where the sacrifice was offered: for part was burnt, and the rest eaten.
g That is, to know Gods will, and to haue iustice executed.
† *Ebr. thou wilt faint and fall.*
* *Deut. 1, 9.*
‖ *Or, counsell.*
h Iudge thou in hard causes, which cannot be decided but by consulting with God.
i What maner of men ought to be chosen to beare office.

ling truely, hating couetousnesse: and appoint
such ouer them *to be* rulers ouer thousands, rulers
ouer hundreths, rulers ouer fifties, and rulers ouer
tennes.
22 And let them iudge the people at all sea-
sons: but euery great matter let them bring vnto
thee, and let them iudge all small causes: so shall
it be easier for thee, when they shall beare *the bur-
den* with thee.
23 If thou doe this thing, (and God *so* com-
mand thee) both thou shalt be able to endure,
and all this people shall also goe quietly to their
place.
24 So Moses [k] obeyed the voyce of his father
in law, and did all that he had said:
25 And Moses chose men of courage out of
all Israel, and made them heads ouer the people,
rulers ouer thousands, rulers ouer hundreths, ru-
lers ouer fifties, and rulers ouer tennes.
26 And they iudged the people at all seasons,
but they brought the hard causes to Moses: for
they iudged all small matters themselues.
27 Afterward Moses [l] let his father in law de-
part, and he went into his countrey.

CHAP. XIX.

1 *The Israelites come to Sinai.* 5 *Israel is chosen from among all other nations.* 8 *The people promise to obey God.* 12 *He that toucheth the hill, dyeth.* 16 *God appeareth vnto Moses vpon the mount in thunder and lightning.*

IN the [a] third moneth, after the children of Is-
rael were gone out of the land of Egypt, the
same [b] day came they into the wildernes of Sinai.
2 For they departed from Rephidim, and
came to the desert of Sinai, and camped in the
wildernesse: euen there Israel camped before the
mount.
3 * But Moses went vp vnto God, for the Lord
had called out of the mount vnto him, saying,
Thus shalt thou say to the house of [c] Iaakob, and
tell the children of Israel.
4 * Yee haue seene what I did vnto the Egyp-
tians, and *how* I caried you vpon [d] eagles wings,
and haue brought you vnto me.
5 Now therefore * if yee will heare my voyce
in deed, and keepe my couenant, then yee shall be
my chiefe treasure aboue all people, * though all
the earth be mine.
6 Yee shall be vnto mee also a kingdome
of * Priests, and an holy nation. These *are* the
words which thou shalt speake vnto the children
of Israel.
7 ¶ Moses then came and called for the El-
ders of the people, and proposed vnto them all
these things, which the Lord commanded him.
8 And the people answered all together, and
sayd, * All that the Lord hath commanded, wee
will doe. And Moses reported the wordes of the
people vnto the Lord.
9 And the Lord said vnto Moses, Loe, I come
vnto thee in a thicke cloude, that the people may
heare whiles I talke with thee, and that they may
also beleeue thee for euer. (For Moses had tolde
the wordes of the people vnto the Lord.)
10 Moreouer the Lord said vnto Moses, Goe
to the people, and [e] sanctifie them to day and to
morow, and let them wash their cloathes,
11 And let them be ready on the third day: for
the third day the Lord will come downe in the
sight of all the people vpon mount Sinai:
12 And thou shalt set marks vnto the people
round about, saying, Take heede to your selues,

k Godly counsell ought euer to be obeyed, though it come of our inferiours, for to such God oftentimes giueth wisedome to humble them that are exalted, and to declare that one member hath neede of another.
l Reade the occasion, Num. 10, 29.
a Which was in the beginning of the moneth Siuan, conteining part of May, and part of Iune.
b That they departed from Rephidim.
* *Actes. 7. 38*
c God called Iaakob, Israel: therefore the house of Iaakob and the people of Israel signifie onely Gods people.
* *Deut 29, 2.*
d For the Egle by flying hie, is out of danger, and by carying her birds rather on her wings then in her talents declareth her loue.
* *Deut. 5, 2.*
* *Deut. 10, 14. Psal 24. 1.*
* *1. Pet 2. 9. reuel. 1, 6.*
* *Chap. 24, 3. deut. 5. 27. and 26, 17. iosh. 24, 16.*
e Teach them to be pure in heart, as they shew themselues outwardly cleane by washing.

that yee goe not vp to the mount, nor touch the
border of it, whosoeuer toucheth the * mount,
shall surely die.

* Hebr. 12, 20.

13 No hand shall touch it, but he shall be sto-
ned to death, or striken thorow with dearts: whe-
ther it be beast or man, he shall not liue: when the
‖ horne bloweth long, they shall come vp ‖ into
the mountaine.

‖ Or, trumpet.
‖ Or, toward.

14 ¶ Then Moses went downe from the
mount vnto the people, and sanctified the peo-
ple, and they washed their cloathes.
15 And hee said vnto the people, Be ready on
the third day, *and* come not at *your* f wiues.

f But giue your selues to prayer and abstinence, that you may at this time attend onely vpon the Lord, 1. Cor. 7, 5.

16 And the third day, when it was morning,
there was thunders and lightnings, and a thicke
cloud vpon the mount, and the sound of the trum-
pet exceeding loude, so that all the people that
was in the campe was afraid.
17 Then Moses brought the people out of the
tents to meete with God, and they stood in the
nether part of the mount.
18 * And mount Sinai *was* all on smoake, be-
cause the Lord came downe vpon it in fire, & the
smoake thereof ascended, as the smoake of a for-
nace, and all the mount g trembled exceedingly.

* Deut. 4, 11.

g God vsed these fearefull signes, that his law should be had in greater reuerence, and his maiesty the more feared.

19 And when the sound of the trumpet blew
long, and waxed louder and louder, Moses spake,
and God answered him by h voyce.

h He gaue authority to Moses by plaine words, that the people might vnderstand him.

20 (For the Lord came downe vpon mount
Sinai on the top of the mount) and when the
Lord called Moses vp into the top of the mount,
Moses went vp.
21 Then the Lord sayd vnto Moses, Goe
downe, charge the people, that they breake not
their bounds, to goe vp to ÿ Lord to gaze, least ma-
ny of them perish.
22 And let the ‖ Priests also which come to
the Lord be sanctified, least the Lord ‖ destroy
them.

‖ Or, rulers.
‖ Or, breake out vpon them.

23 And Moses said vnto the Lord, The people
can not come vp into the mount Sinai: for thou
hast charged vs, saying, Set markes on the moun-
taine, and sanctifie it.
24 And the Lord said vnto him, Goe, get thee
downe, and come vp, thou, and Aaron with thee:
but let not the i Priestes and the people breake
their bounds to come vp vnto the Lord, least he de-
stroy them.

i Neither dignity nor multitude haue authority to passe the bounds that Gods word prescribeth.

25 So Moses went downe vnto the people, and
tolde them.

CHAP. XX.

1 *The Commandements of the first Table.* 24 *The Commandements of the second.* 18 *The people afraid are comforted by Moses.* 23 *Gods of siluer and golde are againe forbidden.* 24 *Of what sort the altar ought to be.*

a When Moses and Aaron were gone vp, or had passed the bounds of the people, God spake thus out of the mount Horeb, that all the people heard.

THen God a spake all these words, saying,
2 * I am the Lord thy God, which haue
brought thee out of the land of Egypt, out of the
house of ‖ bondage.

* Deut. 5, 6. Psal. 81, 10.
‖ Or, seruants.

3 Thou shalt haue none other gods b be-
fore me.

b To whose eyes all things are open.

4 * Thou shalt make thee no grauen image,
neither any similitude *of things* that are in heauen
aboue, neither that are in the earth beneath, nor
that are in the waters vnder the earth.

* Leuit. 26, 1. Psal. 97, 7.

5 Thou shalt not c bow downe to them, nei-
ther serue them: for I am the Lord thy God, a
d iealous God, visiting the iniquitie of the fathers
vpon the children, vpon the third *generation* and
vpon the fourth of them that hate me;

c By this outward gesture, all kinde of seruice and worship to idoles is forbidden.
d And will be reuenged on the contemners of mine honour.

6 And shewing mercie vnto e thousands to
them that loue mee, and keepe my commande-
ments.

e So ready is he rather to shew mercy then to punish.

7 * Thou shalt not take the Name of the Lord
thy God in f vaine; for the Lord will not holde
him guiltnesse that taketh his Name in vaine.

* Leu. 19, 12, deu. 5, 11, matt. 5, 33.
f Either by swearing falsly or rashly by his Name, or by contemning it.

8 Remember the Sabbath day, g to keepe it
holy.

g Which is by meditating the spirituall rest, by hearing Gods word, and resting from worldly trauailes.

9 * Sixe dayes shalt thou labour, and doe all
thy worke,

* Chap. 23. 12. ezek. 20. 12.

10 But the seuenth day *is* the Sabbath of the
Lord thy God: *in it* thou shalt not do any worke,
thou, nor thy sonne, nor thy daughter, thy man
seruant, nor thy maid, nor thy beast, nor thy stran-
ger that is within thy ‖ gates.

‖ Or, citie.

11 * For in sixe dayes the Lord made the hea-
uen and the earth, the sea, and all that in them is,
and rested the seuenth day: therefore the Lord
blessed the seuenth day, and hallowed it.

* Gen. 2. 2.

12 ¶ * Honour thy h father and thy mother,
that thy dayes may be prolonged vpon the land,
which the Lord thy God giueth thee.

* Deut. 5, 16, mat. 15, 4. ephes. 6, 2.
h By the parents also is meant all that haue authority ouer vs.

13 ¶ Thou shalt not i kill.

* Mat. 5, 21.
i But loue and preserue thy brothers life.

14 Thou shalt not k commit adulterie.

k But be pure in heart, word and deed.

15 Thou shalt not l steale.

l But study to saue his goods.

16 Thou shalt not beare false m witnesse
against thy neighbour.

m But further his good name, and speake truth.

17 * Thou shalt not n couet thy neighbours
house, neither shalt thou couet thy neighbours
wife, nor his man seruant, nor his maide, nor his
oxe, nor his asse, neither any thing that is thy
neighbour.

* Rom. 7, 7.
n Thou mayst not so much as wish his hinderance in any thing.

18 ¶ And all the people ‖ sawe the thunders,
and the † lightnings, and the sound of the trum-
pet, and the mountaine smoaking, and when the
people saw it, they fled and stood afarre off,

‖ Or, heard.
† Ebr. firebrands.

19 And said vnto Moses, * Talke thou with
vs, and we will heare: but let not God talke with
vs, least we die.

* Deut. 5, 24. & 18, 16. hebr. 12, 19.

20 Then Moses said vnto the people, Feare
not: for God is come to o prooue you, and that
his feare may be before you, that ye sinne not.

o Whether you will obey his precepts as you promised, Chap. 19, 8.

21 So the people stood afarre off, but Moses
drew neere vnto the darkenesse where God *was*.
22 ¶ And the Lord said vnto Moses, Thus
thou shalt say vnto the children of Israel, Ye haue
seene that I haue talked with you from heauen.
23 Ye shall not make *therefore* with me gods
of siluer, nor gods of golde: you shall make you
none.
24 * An altar of earth shalt thou make vnto
me, and thereon shalt offer thy burnt offerings,
and thy * peace offerings, thy sheepe, and thine
oxen: in all places, where I shall put the remem-
brance of my Name, I will come vnto thee, and
blesse thee.

* Chap. 27. 8, and 38, 7.
* Leuit. 3. 1.

25 * But if thou wilt make me an altar of
stone, thou shalt not build it of hewen stones:
for *if* thou lift vp thy toole vpon them, thou hast
polluted † them.

* Deut. 27. 5. iosh. 8, 31.
† Ebr. it, that is, the stone.

26 Neither shalt thou goe vp by steppes vnto
mine altar, that thy p filthinesse be not discoue-
red thereon.

p Which might be by his stooping or flying abroad of his clothes.

CHAP. XXI.

Temporall and ciuill ordinances appointed by God touching seruitude, murthers, and wronges: the obseruation whereof doeth not iustifie a man, but are giuen to bridle our corrupt nature, which else would breake out into all mischiefe and crueltie.

NOw these are the lawes, which thou shalt set
before them:
2 * If thou buy an Ebrew seruant, hee shall
serue

* Leuit. 25, 39. deut. 15, 12. iere. 34, 14.

ſerue ſixe yeeres, and in the ſeuenth hee ſhall goe
out free for ᵃ nothing.
3 If he ᵇ came himſelfe alone, he ſhall go out
himſelfe alone: if he *were* married, then his wife
ſhall goe out with him.
4 If his maſter hath giuen him a wife and ſhe
hath borne him ſonnes or daughters, the wife and
her children ſhall be her ᶜ maſters, but he ſhall go
out himſelfe alone.
5 But if the ſeruant ſay thus, I loue my ma-
ſter, my wife and my children, I will not goe out
free,
6 Then his maſter ſhall bring him vnto the
† Iudges, and ſet him to the ᵈ doore, or to
the poſte, and his maſter ſhall boare his eare
through with an awle, and he ſhall ſerue him for
ᵉ euer.
7 Likewiſe if a man ᶠ ſell his daughter to be
a ſeruant, ſhee ſhall not goe out as the men ſer-
uants doe.
8 If ſhe pleaſe not her maſter, who hath be-
trothed ‖ her to himſelfe, then ſhall ᵍ hee cauſe to
buy her: hee ſhall haue no power to ſell her
to a ſtrange people, ſeeing he‖ deſpiſed her.
9 But if he hath betrothed her vnto his ſonne,
he ſhall deale with her ʰ according to the cuſtome
of the daughters.
10 If he take ⁱ him another *wife*, hee ſhall not
diminiſh her foode, her raiment, and recompence
of her virginitie.
11 And if he doe not theſe ᵏ three vnto her,
then ſhall ſhe goe out free, paying no money.
12 ¶ * He that ſmiteth a man, and he die, ſhall
die the death.
13 And if a man hath not layed waite, but
ˡ God hath offered *him* into his hand, * then I
will appoint thee a place whither he ſhall flee.
14 But if a man come preſumptuouſly vpon
his neighbour to ſlay him with guile, thou ſhalt
take him from mine ᵐ altar that he may die.
15 ¶ Alſo hee that ſmiteth his father or his
mother, ſhall die the death.
16 ¶ And he that ſtealeth a man, and ſelleth
him, if it be found with him, ſhall die the death.
17 ¶ * And he that curſeth his father or his
mother, ſhall die the death.
18 ¶ When men alſo ſtriue together, and one
ſmite another with a ⁿ ſtone, or with the fiſt, and
he die not but lieth in bed,
19 If he riſe againe and walke without vpon
his ſtaffe, then ſhall he that ſmote him goe ᵒ quite,
ſaue onely he ſhall beare his charges ‖ for his re-
ſting, and ſhall pay for his healing.
20 ¶ And if a man ſmite his ſeruant, or his
maide with a rodde, and he die vnder his hand, he
ſhall be ſurely puniſhed,
21 But if he continue a day or two dayes, hee
ſhall not ᵖ be puniſhed: for he *is* his money.
22 ¶ Alſo if men ſtriue and hurt a woman
with childe, ſo that her childe depart from her,
and ᵠ death follow not, hee ſhall be ſurely puni-
ſhed, according as the womans husband ſhall ap-
point him, or he ſhall pay as the Iudges deter-
mine.
23 But if death follow, then thou ſhalt pay
life for life.
24 * Eye for eye, tooth for tooth, hand for
hand, foote for foote,
25 Burning for burning, wound for wound,
ſtripe for ſtripe.
26 ¶ And if a man ſmite his ſeruant in the eye,

ᵃ Paying no money for his libertie.
ᵇ Not hauing wife nor children.
ᶜ Till her time of ſeruitude was expired, which might be the ſeuenth yeere or the fiftieth.
† Ebr. Gods.
ᵈ Where the Iudges ſatte.
ᵉ That is, to the yeere of Iubile, which was euery fiftieth yeere.
ᶠ Conſtrained either by pouertie, or els to the intent that the maſter ſhould marry her.
ᵍ By giuing another money to buy her of him.
‖ Or, deflowred her.
ʰ That is, he ſhall giue his dowry.
ⁱ For his ſonne.
ᵏ Neither marry her himſelfe, nor giue another money to buy her, nor beſtow her vpon his ſonne.
* Leuit. 24, 17.
ˡ Though a man be killed at vnawares, yet it is Gods prouidence that it ſhould ſo be.
* Deut. 19, 3.
ᵐ The holineſſe of the place ought not to defend the murtherer.
* Leuit. 22. 9. prou. 20, 20. Matth. 15, 4. mar. 7, 10.
ⁿ Either farre off him or neere.
ᵒ By the ciuill Iuſtice.
‖ Or, loſing of his time.
ᵖ By the ciuill magiſtrate, but before God he is a murtherer.
ᵠ Of the mother or childe.
‖ Or, miſchiefe.
* Leuit. 24, 20. deut. 19, 21. matt. 5, 38.
ʳ The execution of this law onely belonged to the magiſtrate, Matt. 5, 38.

or his maid in the eye, and hath periſhed it, hee
ſhall let him goe free for his eye.
27 Alſo if he ſmite ſ out his ſeruants tooth, or
his maides tooth, he ſhall let him goe out free for
his tooth.
28 ¶ If an oxe gore a man or woman that he
die, the * oxe ſhalbe ᵗ ſtoned to death, and his fleſh
ſhall not be eaten, but the owner of the oxe *ſhall
goe* quite.
29 If the oxe were woont to puſh in times
paſt, and it hath beene ‖ tolde his maſter, and hee
hath not kept him, and after he killeth a man or
a woman, the oxe ſhalbe ſtoned, and his owner
ſhall die alſo.
30 If there be ſet to him a ᵘ ſumme of money,
then he ſhall pay the ranſome of his life, whatſo-
euer ſhalbe layd vpon him.
31 Whether he hath gored a ſonne, or gored
a daughter, he ſhalbe iudged after the ſame ma-
ner.
32 If the oxe gore a ſeruant or a maid, he ſhall
giue vnto their maſter thirty ˣ ſhekels of ſiluer,
and the oxe ſhall be ſtoned.
33 ¶ And when a man ſhall open a well, or
when he ſhall digge a pit and couer it not, and an
oxe or an aſſe fall therein,
34 The owner of the pit ſhall ʸ make it good,
and giue money to the owner thereof, but the
dead *beaſt* ſhall be his.
35 ¶ And if a mans oxe hurt his neighbours
oxe that he die, then they ſhall ſell the liue oxe,
and diuide the money thereof, and the dead *oxe*
alſo they ſhall diuide.
36 Or if it be knowen that the oxe hath vſed
to puſh in times paſt, and his maſter hath not
kept him, he ſhall pay oxe for oxe, but the dead
ſhall be his owne.

ſ So God reuengeth crueltie in the moſt leaſt things.
* Gen. 9, 5.
ᵗ If the beaſt be puniſhed, much more ſhall the murtherer.
‖ Or, teſtified to him.
ᵘ By the next of the kinred of him that is ſo ſlaine.
ˣ Reade Gen. 23, 15.
ʸ This law forbiddeth not onely not to hurt, but to beware leaſt any be hurt.

CHAP. XXII.

1 *Of theft.* 5 *Damage.* 7 *Lending.* 14 *Borowing.* 16 *Entiſing of maides.* 18 *Witchcraft.* 20 *Idolatry.* 21 *Support of ſtrangers, widowes, and fatherleſſe.* 25 *Vſury.* 28 *Reuerence to Magiſtrates.*

IF a man ſteale an ᵃ oxe or a ſheepe, and kill it
* or ſell it, he ſhall reſtore fiue oxen for the oxe,
and foure ſheepe for the ſheepe.
2 ¶ If a thiefe be found ᵇ breaking vp, and
be ſmitten that he die, no blood *ſhallbe ſhed* for
him.
3 *But* if it be † in the day light, ᶜ blood *ſhall
be ſhed* for him: *for* he ſhould make full reſtituti-
on: if he had not *wherewith*, then ſhould hee be
ſold for his theft.
4 If the theft be found † with him aliue, (whe-
ther it be oxe, aſſe, or ſheepe) hee ſhall reſtore the
double.
5 ¶ If a man doe hurt field, or vineyard, and
put in his beaſt to feede in another mans field, he
ſhall recompenſe of the beſt of his owne field, and
of the beſt of his owne vineyard.
6 ¶ If fire breake out, and catch in the thornes,
and the ſtacks of corne, or the ſtanding corne, or
the field be conſumed, he that kindled the fire
ſhall make full reſtitution.
7 ¶ If a man deliuer his neighbour money or
ſtuffe to keepe, and it be ſtollen out of his houſe,
if the thiefe be found, he ſhall pay the double.
8 If the thiefe be not found, then the maſter
of the houſe ſhalbe brought vnto the † Iudges *to
sweare*, whether he hath ᵈ put his hand vnto his
neighbours good, or no.
9 In all maner of treſpaſſe, whether it be for

ᵃ Either great beaſt of the herd, or a ſmall beaſt of the flocke.
* 2 Sam. 12, 6.
ᵇ Breaking an houſe to enter in, or vndermining.
† Ebr. when the ſunne riſeth vpon him.
ᶜ He ſhalbe put to death that killeth him.
† Ebr. in his hand.
† Ebr. gods.
ᵈ That is, whether he hath ſtollen.

oxen, for asse, for sheepe, for raiment, or for any
maner of lost things, which another challengeth
to be his, the cause of both *parties* shall come be-
fore the Iudges, *and* whom the Iudges condemne,
he shall pay the double vnto his neighbour.
10 If a man deliuer vnto his neighbour to
keepe asse, or oxe, or sheepe, or any beast, and it
die, or be † hurt, or taken away by enemies, *and*
no man see it,
11 [e] An oath of the Lord shall be betweene
them twaine, that he hath not put his hand vnto
his neighbours good, and the owner of it shall
take the *oath*, and he shall not make it good:
12 * But if it be stollen from him, he shall make
restitution vnto the owner thereof.
13 If it be torne in pieces, he shall bring [f] re-
cord, *and* shall not make that good, *which is* de-
uoured.
14 ¶ And if a man borrow *ought* of his neigh-
bour, and it be hurt, or els die, the owner thereof
not being by, he shall surely make it good.
15 If the owner thereof be by, hee shall not
make it good: *for* if it *be* an hired thing, it [g] came
for his hire.
16 ¶ * And if a man entise a mayd that is not
betroathed, and lie with her, he shall endow her,
and take her to his wife.
17 If her father refuse to giue her to him, hee
shall pay money according to the dowry of vir-
gins.
18 ¶ Thou shalt not suffer a witch to liue.
19 Whosoeuer lieth with a beast, shall die
the death.
20 ¶ * Hee that offereth vnto *any* gods, saue
vnto the Lord onely, shall be slaine.
21 ¶ * Moreouer, thou shalt not doe iniury to
a stranger, neither oppresse him: for yee were
strangers in the land of Egypt.
22 ¶ * Yee shall not trouble any widow, nor
fatherlesse childe.
23 If thou vexe or trouble such, and so he call
and cry vnto me, I will surely heare his crie.
24 Then shall my wrath be kindled, and I will
kill you with the sword, and your [h] wiues shallbe
widowes, and your children fatherlesse.
25 ¶ * If thou lend money to my people, *that
is*, to the poore with thee, thou shalt not be as an
vsurer vnto him: ye shall not oppresse him with
vsurie.
26 If thou take thy neighbours rayment to
pledge, thou shalt restore it vnto him before the
sunne goe downe.
27 For that is his couering onely, *and* this is
his garment for his skin: wherein shall he sleepe?
therefore when hee [i] crieth vnto me, I will heare
him: for I am mercifull.
28 ¶ * Thou shalt not raile vpon the Iudges,
neither speake euill of the ruler of thy people.
29 ¶ Thine [k] abundance and thy liquor shalt
thou not keepe backe. * The first borne of thy
sonnes shalt thou giue me.
30 Likewise shalt thou doe with thine oxen
and with thy sheepe: seuen dayes it shall be with
his dam, *and* the eight day thou shalt giue it me.
31 ¶ Ye shalbe an holy people vnto me, * nei-
ther shall ye eate any flesh that is torne *of beasts* in
the field: ye shall cast it [l] to the dogge.

† Ebr. broken.
e They should sweare by the Name of the Lord.
* Gen. 31, 39.
f He shall shew some part of the beast, or bring in witnesses.
g He that hired it shall be free by paying the hire.
* Deut. 22, 28.
* Deut. 13. 13. 14. 15. 1. mac. 2. 24.
* Leuit. 19, 33.
* Zach. 7. 10.
h The iust plague of God vpon the oppressours.
* Leuit 25, 37. deut. 23. 19, Psal. 15, 5.
i For colde and necessity.
* Acts. 23, 5.
k Thine abundance of thy corne, oyle, and wine.
* Chap. 13. 2, 12. and 34. 19.
* Leuit. 22, 8. ezek 44. 31.
l And so haue nothing to doe with-

CHAP. XXIII.

1 *Not to follow the multitude.* 13 *Not to make mention of the strange gods.* 14 *The three solemne feasts,* 20. 23 *The Angel is promised to leade the people,* 25 *What God promiseth if they obey him.* 29 *God will cast out the Canaanites by little and little, and why.*

THou shalt not ‖ receiue a false tale, neither
shalt thou put thine hand with the wicked, to
be a ‖ false witnesse.
2 ¶ Thou shalt not follow a multitude to do
euill, neither agree in a controuersie [a] to decline
after many and ouerthrow *the trueth*.
3 ¶ Thou shalt not esteeme a poore man in
his cause.
4 ¶ If thou meete thine enemies oxe, or his
asse going astray, thou shalt [b] bring him to him
againe.
5 If thou see thine enemies [c] asse lying vnder
his burden, wilt thou cease to helpe him? thou
shalt helpe him vp againe with it.
6 Thou shalt not ouerthrowe the right of
the poore in his suite.
7 Thou shalt keepe thee farre from a false mat-
ter, * thou shalt not slay the [d] innocent and the
righteous: for I will not iustifie a wicked man.
8 ¶ * Thou shalt take no gift: for the gift
blindeth the † wise, and peruerteth the words of
the righteous.
9 ¶ Thou shalt not oppresse a stranger: for
ye know the [e] heart of a stranger, seeing ye were
strangers in the land of Egypt.
10 * Moreouer, sixe yeeres thou shalt sowe thy
land, and gather the fruits thereof.
11 But the seuenth yeere thou shalt let it rest
and lie still, that the poore of thy people may eat,
and what they leaue, the beastes of the field shall
eate. In like maner thou shalt doe with thy vine-
yard, *and* with thine oliue trees.
12 * Sixe dayes thou shalt doe thy worke, and
in the seuenth day thou shalt rest, that thine oxe,
and thine asse may rest, and the sonne of thy
maide, and the stranger may be refreshed.
13 And ye shall take heede to all things that I
haue said vnto you: and ye shall make [f] no men-
tion of the name of other gods, neither shall it be
heard out of thy mouth.
14 ¶ Three times shalt thou keepe a feast vnto
me in the yeere.
15 Thou * shalt keepe the feast of [g] vnleaue-
ned bread: thou shalt eate vnleauened bread se-
uen dayes, as I commanded thee, in the season
of the moneth of Abib: for in it thou camest
out of Egypt: and * none shall appeare before me
empty.
16 The [h] feast also of the haruest of the first
fruits of thy labours, which thou hast sowen in
the field: and the [i] feast of gathering *fruits* in the
end of the yeere, when thou hast gathered in thy
labours out of the field.
17 *These* three times in the yeere shall all
thy men children appeare before the Lord Ie-
houah.
18 Thou shalt not offer the blood of my sa-
crifice with [k] leauened bread: neither shall the fat
of my sacrifice remaine vntill the morning.
19 * The first of the first fruits of thy land, thou
shalt bring into the house of the Lord thy God:
yet shalt thou not seeth a kid in his [l] mothers
milke.
20 ¶ * Behold, I send an Angel before thee, to
keepe thee in the way, and to bring thee to the
place which I haue prepared.
21 Beware of him, and heare his voyce, *and*
prouoke him not: for he will not spare your mis-
deedes, because my [m] name is in him.

‖ Or, report a false tale.
Or, cruell.
Ebr. answere.
a Doe that which is godly, though few doe fauour it.
b If we be bound to doe good to our enemies beast, much more to our enemie himselfe, Matth. 5, 44.
c If God command to helpe vp our enemies asse vnder his burden, will he suffer vs to cast downe our brethren with heauie burdens?
* Susan. 53.
d Whether thou be magistrate or art commanded by the magistrate.
* Deut. 16, 19. ecclus. 20, 28.
† Ebr. seeing.
e For in that that he is a stranger, his heart is sorrowfull enough.
* Leuit. 25. 3. and 26, 43. deut. 15, 1.
* Chap. 20, 8. deut. 5, 13.
f Neither by swearing by them, nor speaking of them, Psal. 16. 4. Eph. 5, 3.
* Chap. 13, 3. and 34, 18.
g That is, Easter, in remembrance that the Angel passed ouer and spared the Israelites, when he slew the firstborne of the Egyptians.
* Deut. 16. 16. ecclus. 35, 4.
h Which is, Whitsuntide, in token that the Law was giuen 50 dayes after they departed from Egypt.
i This is the feast of Tabernacles, signifying that they dwelled 40 yeeres vnder the tents or the Tabernacles in wildernesse.
k No leauened bread shall be then in thine house.
* Chap. 34. 26. deut. 14, 22.
l Meaning, that no fruites should be taken before iust time: and hereby are bridled all cruell and wanton appetites.
* Chap. 33. 2. deut. 7. 12.
m I will giue him mine authority, and he shall gouerne you in my name.

22 But

22 But if thou hearken vnto his voyce, and doe all that I speake, then I will be an enemie vnto thine enemies, and will afflict them that afflict thee.

23 For mine Angel * shall goe before thee, and bring thee vnto the Amorites, & the Hittites, and the Perizzites, and the Canaanites, the Hiuites, and the Iebusites, and I will destroy them.

24 Thou shalt not bow downe to their gods, neither serue them, nor doe after the workes of them: but * n vtterly ouerthrow them, and breake in pieces their images.

25 For yee shall serue the Lord your God, and he shall blesse thy o bread and thy water, and I will take all sickenesse away from the midst of thee.

26 ¶ * There shall none cast their fruit, nor be barren in thy land: the number of thy dayes will I fulfill.

27 I will send my p feare before thee, and will destroy all the people among whom thou shalt go: and I will make all thine enemies *turne* their backs vnto thee:

28 And I will send * hornets before thee, which shall driue out the Hiuites, the Canaanites, and the Hittites from thy face.

29 I will not cast them out from thy face in one yeere, least the land grow to a wildernesse, and the beasts of the field multiply against thee.

30 By little & little I will driue them out from thy face, vntill thou increase, and inherit the land.

31 And I will make thy coastes from the red sea vnto the sea q of the Philistims, and from the r desert vnto the f Riuer: for I will deliuer the inhabitants of the land into your hand, and thou shalt driue them out from thy face.

32 * Thou shalt make no couenant with them, nor with their gods:

33 Neither shall they dwell in thy land, least they make thee sinne against me: for if thou serue their gods, surely it shall be thy † * destruction.

* Chap.33.2. Deut.7.21. Iosh.24.11.
* Deut.7.25.
n God commandeth his not onely not to worship idoles, but to destroy them.
o That is, all things necessary for this present life.
* Deut.7.14.
p I will make them afraid at thy comming, and send mine Angel to destroy them, as Chap.35.2.
* Iosh.24.12.
q Called the Sea of Syria.
r Of Arabia called deserta.
f To wit, Ephraim.
* Chap.34.15. Deut.7.2.
† Ebr. offence or snare.
* Deut.7,16. Iosh.23.13.

CHAP. XXIIII.

3 The people promise to obey God. 4 Moses writeth the ciuill Lawes. 9,13 Moses returneth into the mountaine. 14 Aaron and Hur haue the charge of the people. 18 Moses was forty dayes and forty nights in the mountaine.

NOw hee had a said vnto Moses, Come vp to the Lord, thou, and Aaron, Nadab, and Abihu, and seuenty of the Elders of Israel, and ye shall worship afarre off.

2 And Moses himselfe alone shall come neere to the Lord, but they shall not come neere, neither shall the people goe vp with him.

3 ¶ b Afterward Moses came and tolde the people all the wordes of the Lord, and all the † Lawes: and all the people answered with one voyce, and sayd, * All the things which the Lord hath said, will we doe.

4 And Moses wrote all the words of the Lord, and rose vp early, and set vp an * altar || vnder the mountaine, and twelue pillars according to the twelue tribes of Israel.

5 And he sent yong c men of the children of Israel, which offered burnt offrings of beeues, and sacrificed peace offerings vnto the Lord.

6 Then Moses tooke halfe of the blood, and put it in basens, and halfe of the blood he sprinkled on the altar.

7 After, hee tooke the || booke of the couenant, and read it in the audience of the people, who sayd, All that the Lord hath sayd, we will do, and be obedient.

8 Then Moses tooke the * blood, and sprinkled it on the people; and sayd, Behold, the d blood of the couenant, which the Lord hath made with you concerning all these things.

9 ¶ Then went vp Moses, and Aaron, Nadab, and Abihu, and seuentie of the Elders of Israel.

10 And they e sawe the God of Israel, and vnder his feete *was* as it were a † worke of a Saphir stone, and as the very heauen when it is cleare.

11 And vpon the nobles of the children of Israel hee f laide not his hand: also they saw God, and g did eate and drinke.

12 ¶ And the Lord h said vnto Moses, Come vp to me into the mountaine, and be there, and I will giue thee i tables of stone, and the Law, and the Commandement, which I haue written, for to teach k them.

13 Then Moses rose vp, and his minister Ioshua: and Moses went vp into the mountaine of God,

14 And said vnto the Elders, Tarie vs here vntill we come againe vnto you: and behold, Aaron, and Hur *are* with you: whosoeuer hath any matters, let him come to them.

15 Then Moses went vp to the mount, and the cloud couered the mountaine,

16 And the glory of the Lord aboade vpon mount Sinai, and the cloud couered || it six dayes: and the seuenth day he called vnto Moses out of the middes of the cloud.

17 And the sight of the glory of the Lord *was* like l consuming fire on the toppe of the mountaine, in the eyes of the children of Israel.

18 And Moses entred into the middes of the cloud, and went vp to the mountaine: and Moses was in the * mount fourtie dayes and fourtie nights.

a When he called him vp to the mountaine to giue him the Lawe, beginning at the 20. chap. hitherto.
b When he had receiued these Lawes in mount Sinai.
† Ebr. iudgements.
* Chap.19,8.
* Chap.20.24.
|| Or, at the foote of the mountaine.
c For as yet the Priesthood was not giuen to Leui.
|| Or, the booke of the Law.
* 1.Pet.1.2. Heb.9.20.
d Which blood signifieth that the couenant broken cannot be satisfied without bloodshedding.
e As perfectly as their infirmities could behold his maiestie.
† Ebr. brike worke.
f He made them not afraid, nor punished them.
g That is, reioyced.
h The second time.
i Signifying the hardnesse of our hearts, except God do write his lawes therein by his Spirit, Ier.33. ezek. 2.cor.10, an
k To the people.
|| Or, him.
l The Lord appeareth like deuouring fire to carnall men: but to them that he draweth with his Spirit, he is like pleasant Saphir.
* Chap.34.28. Deut.9.9.

CHAP. XXV.

2 The voluntary gifts for the making of the Tabernacle. 10 The forme of the Arke. 17 The Mercie-seate. 23 The Table. 31 The Candlesticke. 40 All must be done according to the paterne.

THen the Lord spake vnto Moses, saying,

2 a Speake vnto the children of Israel that they receiue an offering for me: of * euery man, whose heart giueth it freely, yee shall take the offering for me.

3 And this is the offring which ye shall b take of them, gold and siluer, and brasse,

4 And || blue silke, and purple, and scarlet, and fine linnen, and goats *haire*,

5 And rammes skinnes coloured red, and the skinnes of badgers, and the wood c Shittim,

6 Oyle for the light, spices for d anoynting oyle, and for the perfume of sweet sauour,

7 Onix stones, and stones to be set in the * Ephod, and in the * brestplate

8 Also they shall make me a e Sanctuary, that I may dwell among them.

9 According to all that I shew thee, euen so shall ye make the forme of the Tabernacle, and the fashion of all the instruments thereof.

10 ¶ They shall make also an * Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broade, and a cubite and a halfe high:

11 And thou shalt ouerlay it with pure gold, within and without shalt thou ouerlay it, and shalt make

a After the morall and iudiciall law he giueth them the ceremoniall law, that nothing should be left to mans inuention.
* Chap.35,5.
b For the building and vse of the Tabernacle.
|| Or, yellow.
c Which is thought to be a kinde of Cedar, which will not rotte.
d Ordeined for the Priests.
* Chap.28,4. * Chap.28,15.
e A place both to offer sacrifice, and to heare the Law.
* Chap.37,1.

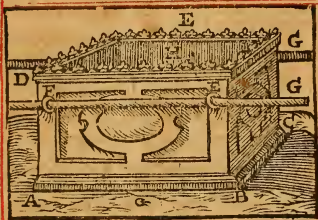
‖ Or, a circle and a border.

‖ Or, feete.

make vpon it a ‖ crowne of gold round about.
12 And thou shalt cast foure rings of golde
for it, and put them in the foure ‖ corners thereof:
that is, two rings *shall be* on the one side of it,
and two rings on the other side thereof.
13 And thou shalt make barres of Shittim
wood, and couer them with gold.
14 Then thou shalt put the barres in the rings
by the sides of the Arke, to beare the Arke with
them.

THE ARKE OF THE TESTIMONIE.

A B The length, two cubites and an halfe.
B C The breadth a cubite and an halfe.
A D The height a cubite and an halfe.



The golden ...arres couered with gold to put through the rings to cary the Arke. ...ner part of the Arke where the Testimonie was put.

g He that hir... shall be free b... paying the hi... ouure
* Deut. 12, 2. ...old ...re

15 The barres shalbe in the rings of the Arke:
they shall not be taken away from it.
16 So thou shalt put in the Arke the f Testi-
monie, which I shall giue thee.
17 Also thou shalt make a ‖ g Mercie-seate of
pure gold, two cubites and an halfe long, and a
cubite and an halfe broad.

f The stone tables, the rod of Aaron, and Manna which were a testimonie of Gods presence.
‖ Or, couering: or propitiatory.
g There God appeared mercifully vnto them: and this was a figure of Christ.

PROPITIATORIE OR MERCIE-SEAT.

I The Propitiatory or Mercieseat which is the couering of the Arke of the Testimonie, set apart in this edition for plainesse.
K The place whence issued the oracle and answere from aboue the Propitiatory, and from betweene the wings of the Cherubims.

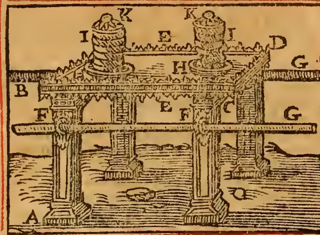
18 And thou shalt make two Cherubims of
golde: of worke beaten out with the hammer
shalt thou make them at the two endes of the
Mercieseat.
19 And the one Cherub shalt thou make at
the one ende, and the other Cherub at the other
end: of *the matter* of the Mercieseat shall ye make
the Cherubims, on the two ends thereof.
20 And the Cherubims shall stretch their wings
on hie, couering the Mercieseat with their wings
and their faces one to another: to the Mercie-
seat ward shall the faces of the Cherubims be.
21 And thou shalt put the Mercieseat aboue
vpon the Arke, and in the Arke thou shalt put the
Testimonie, which I will giue thee.
22 And there I will ‖ decla...

‖ Or, bee appoint with thee.

thee, and from aboue the Mercieseat * betweene
the two Cherubims, which are vpon the Arke of
the Testimonie, I will tell thee all things which I
will giue thee in commandement vnto the chil-
dren of Israel.

* Num. 7. 89.

THE TABLE OF THE SHEW BREAD.



A B The height a cubite and an halfe.
B C The length two cubites.
C D The bredth a cubite.
E A crowne of gold aboue and beneath separated the one from the other by a border of an hand breath thicke, which declareth that the Table was an hand breadth thicke. F The foure rings. G The barres to carie the Table, which were put through the rings. H Dishes wherein the Shewbread was put. I The twelue cakes or loaues called the Shewbread. K The goblets or couerings, the incense cups.

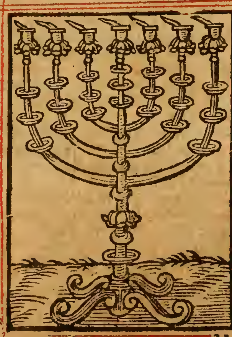
23 ¶ * Thou shalt also make a Table of Shit-
tim wood, of two cubites long, and one cubite
broad, and a cubite and a halfe high:
24 And thou shalt couer it with pure golde,
and make thereto a crowne of gold round about.
25 Thou shalt also make vnto it a border of
‖ foure fingers round about: and thou shalt make
a golden crowne round about the border thereof:
26 After, thou shalt make for it foure rings of
gold, and shalt put the rings in the foure corners
that are in the foure feete thereof:
27 Ouer against the border shall the rings be
for places for barres to beare the Table.
28 And thou shalt make the barres of Shittim
wood, and shalt ouerlay them with gold, that the
Table may be borne with them.
29 Thou shalt make also h dishes for it, and
incense cups for it, and couerings for it, and gob-
lets, wherewith it shalbe couered. *euen* of fine gold
shalt thou make them.
30 And thou shalt set vpon the Table Shew
bread before me continually.

* Chap. 37. 10.

‖ Or, an hand breadth.

h To set the bread vpon.

THE CANDLESTICKE.



Because the fashion of the Candlesticke is so plaine and euident, it needeth not to describe the particular pars thereof according to the order of letters. Onely whereas it is said in the 34 verse that there shal be foure bowles or cups in the Candlesticke, it must be vnderstood of the shaft or shanke: for there are but three for euery one of the other branches.
Also the knops of the Candlestick, are those which are vnder the branches as they issue out of the shaft on either side.

31 ¶ * Also

alt * Chap.37.17.
g It shall not be molten, but beaten out of the lumpe of golde with the hammer.

31 ¶ * Also thou shalt make a candlesticke of
pure gold: of g worke beaten out with the ham-
mer shall the Candlesticke be made, his shaft, and
his branches, his boules, his knops: and his
floures shalbe of the same,
32 Sixe branches also shall come out of the
sides of it: three branches of the candlesticke out
of the one side of it, and three branches of the
Candlesticke out of the other side of it.
33 Three boules like vnto almonds, one knop
and *one* floure in one branch: and three boules
like almonds in the *other* branch, one knop and
one floure: so throughout the sixe branches that
come out of the Candlesticke.
34 And in the *shafte* of the Candlesticke *shalbe*
foure boules like vnto almonds, his knops and
his floures.
35 And *there shalbe* a knop vnder two bran-
ches *made* thereof: and a knop vnder two bran-
ches *made* thereof: and a knop vnder two bran-
ches *made* thereof, according to the sixe branches
comming out of the Candlesticke.
36 Their knops and their branches shall be
thereof: all this shalbe one beaten worke of pure
golde.
37 And thou shalt make the seuen lampes
thereof: & the lamps thereof shalt thou put there-
on, to giue light toward that that is before it.
38 Also the snuffers and snuffedishes thereof
shalbe of pure golde.
39 Of a h talent of fine gold shalt thou make
it with all these instruments.
40 * Looke therefore that thou make *them*
after their fashion, that was shewed thee in the
mountaine.

h This was the talent weight of the Temple, and waied 120 pound.
* Hebr. 8.5.
Act. 7.44.

CHAP. XXVI.

The forme of the Tabernacle and the appertenances. 33 The place of the Arke, of the Mercie-seate, of the Table, and of the Candlesticke.

AFterward thou shalt make the Tabernacle
with tenne curtaines of fine twined linnen
and blew silke, and purple, and skarlet: and in
them thou shalt make Cherubims of a broidered
worke.

a That is, of most cunning or fine worke.

¶ THE FIRST COVERING OF THE TABERNACLE.

NORTH.

WEST. EAST.

SOVTH.

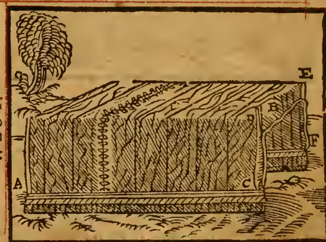
A B, C D The ten curtaines which were eight and twenty cubites long of Cherubims worke. A E The breadth of a curtaine was foure cubites, and so the ten were fourty cubits broad. F G Two curtaines and an halfe: so that the whole layed together, declareth that the Tabernacle was thirty cubites long, and twelue broad. F H Taches or hookes to tie the curtaines.

2 The length of one curtaine *shalbe* eight and
twentie cubites, and the breadth of one curtaine
foure cubites; euery one of the curtaines shall
haue one measure.
3 Fiue curtaines shalbe coupled one to ano-
ther: and the *other* fiue curtaines shall be coupled
one to another.
4 And thou shalt make strings of blew silke
vpon the edge of the one curtaine, *which is* in the
seluedge b of the coupling: and likewise shalt
thou make in the edge of the *other* curtaine in
the seluedge, in the second coupling.
5 Fiftie strings shalt thou make in one cur-
taine, and fiftie strings shalt thou make in the edge
of the curtaine, which is in the c second coupling:
the strings *shalbe* one right against another.
6 Thou shalt make also fiftie ‖ taches of gold,
and couple the curtaines one to another with the
taches, and it shalbe one ‖ Tabernacle.

b On the side that the curtains might be tyed together.
c In tying together both the sides.
‖ Or, hookes.
‖ Or, partition.

¶ THE CVRTAINES OF GOATES HAIRE.

NORTH.

WEST.  EAST.

SOVTH.

These eleuen curtaines of goats haire were put aboue the other tenne. A and the eleuenth hanged before the entry of the Tabernacle, looke B. These were also thirty cubits long, and the other but eight and twenty, and therefore on the Southside they were a cubite longer then the other, looke C. And also another on the Northside that the boards might be couered.

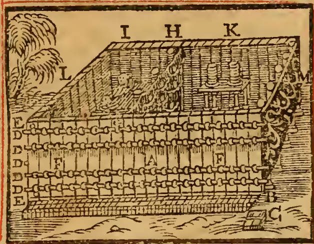
7 ¶ Also thou shalt make curtaines of goats
haire, to be a d couering vpon the Tabernacle, thou
shalt make them *to the number* of eleuen curtains.
8 The length of a curtaine *shalbe* thirtie cu-
bites, and the breadth of a curtaine foure cubites:
the eleuen curtaines *shalbe* of one measure.
9 And thou shalt couple fiue curtaines by
themselues, and the sixe curtaines by themselues:
but thou shalt double the e sixt curtaine vpon the
forefront of the couering.
10 And thou shalt make fiftie strings in the
edge of one curtaine in the seluedge of the cou-
pling, and fiftie strings in the edge of the *other*
curtaine in the second coupling.
11 Likewise thou shalt make fiftie ‖ taches of
brasse, and fasten them on the strings, and shalt
couple the couering together that it may be one.
12 And the f remnant that resteth in the cur-
taines of the couering, *euen* the halfe curtaine
that resteth, shall be left at the backe side of the
Tabernacle.
13 That the cubite on the one side, and the cu-
bite on the other side of that which is left in the
length of the curtains of ẏ couering may remaine
on either side of the Tabernacle to couer it.
14 Moreouer, for that couering thou shalt
make a g couering of rammes skinnes died red,
and a couering of h badgers skinnes aboue.
15 ¶ Also thou shalt make boards for the Ta-
bernacle of Shittim wood to stand vp.

d Least raine and weather should marre it.
e That is, fiue on the one side, and fiue on the other, and the sixt should hang ouer the doore of the Tabernacle.
‖ Or, hookes.
f For these curtaines were two cubites longer then the curtaines of the Tabernacles: so that they were sider by a cubite on both sides.
g To be put vpon the couering that was made of goats haire.
h This was the third couering of the Tabernacle.

16 Ten cubites shalt thou make them to

16 Ten cubites *shalbe* the length of a board,
and a cubite and an halfe cubite the breadth of
one board.
17 Two tenons *shalbe* in one board set in or-
der as the feete of a Ladder, one against another :
thus shalt thou make for all the boardes of the
Tabernacle.

¶ THE TABERNACLE.



A Twentie boards on the Southside, and as many on the Northside, which were of ten cubits in length, that is, from E to E. The breadth of each was a cubit and halfe, by reason whereof, all ioyned together, made thirtie cubites, which was the length of the Tabernacle. Iosephus writeth that each board was an handfull thicke. B The neather part of the boards which was cut into two tenons. C The two mortaises, for each tenon one, wrought in two pieces apart, whereunto when the boards were put, they receiued the tenons, and held the boards vp. D D D D D Signifie fiue barres to hold the boards in order : foure passed without the boards, thorow rings : the middelmost went thorow the thicknesse of the boards, wherein holes were made therefore. E E Two rings, one at the vpper part, and another at the neather part of the boards, which ioyned the sides of the Tabernacle, and the boards of the West end together. F F Rings, where through the barres passed. G H A vaile hanging on foure pillars, and wrought of Cherubims, which did separate the holy place from the most holy. I The most holy place. K The holy place, wherein on the Southside the Candlesticke was placed, and on the Northside against it, the Table of shewbread. L Eight boards that close vp the Tabernacle on the West ende, which was the vppermost ende of the place. M A hanging or vaile, which was at the entrie of the Tabernacle, being at the East ende, which was fastened to hang at fiue pillars.

18 And thou shalt make boards for the Ta-
bernacle, *euen* twentie boards on the Southside,
euen full South.
19 And thou shalt make fortie ‖ sockets of sil-
uer vnder the twentie boards, two sockets vnder
one board for his two tenons, and two sockets
vnder another board for his two tenons.
20 In like maner on the other side of the Ta-
bernacle toward the North side *shall be* twentie
boards,
21 And their fourtie sockets of siluer, two soc-
kets vnder one board, and two sockets vnder an-
other board.
22 And on the side of the Tabernacle, toward
the West, shalt thou make sixe boards.
23 Also two boards shalt thou make in the
corners of the Tabernacle in the two sides.
24 Also they shalbe [i] ioyned beneath, and like-
wise they shalbe ioyned aboue to a ring: thus shall
it be for them two: they shalbe for ÿ two corners.
25 So they shalbe eight boards hauing sockets
of siluer, *euen* sixteene sockets, *that is,* two sockets
vnder one board, and two sockets vnder another
board.
26 ¶ Then thou shalt make fiue barres of Shit-
tim wood for the boards of one side of the Ta-
bernacle,
27 And fi[illegible] for the boards of the other
side of the T[illegible] fiue barres for the
boards of th[illegible]acle toward the
Westside.

‖ Or, *base pieces, wherein were the mortaises for the tenons.*

i The Ebrewe word signifieth twinnes : declaring that they should be so perfect and well ioyned as was possible.

28 And the middle barre shall goe through
the middes of the boards, from end to end.
29 And thou shalt couer the boards with gold,
and make their rings of golde, for places for the
barres, and thou shalt couer the barres with gold.
30 So thou shalt reare vp the Tabernacle, *ac-
cording to the fashion thereof, which was shew-
ed thee in the Mount.
31 ¶ Moreouer, thou shalt make a vaile of
blew silke, and purple, and skarlet, and fine twi-
ned linnen : thou shalt make it of broidred worke
with Cherubims.
32 And thou shalt hang it vpon foure pillars
of Shittim wood couered with golde, (whose
[k] hookes shall be of golde) *standing* vpon foure
sockets of siluer.
33 ¶ Afterward thou shalt hang the vaile † on
the hooks, that thou mayest bring in thither, *that
is,* within the vaile, the Arke of the Testimonie :
and the vaile shall make you a separation betweene
the Holy place and the [l] most holy place.
34 Also thou shalt put the Merciseat vpon the
Arke of the Testimonie in the most Holy place.
35 And thou shalt set the Table [m] without the
vaile, and the Candlesticke ouer against the Ta-
ble on the Southside of the Tabernacle, and thou
shalt set the Table on the Northside.
36 Also thou shalt make an [n] hanging for the
doore of the Tabernacle of blewe silke, and pur-
ple, and skarlet, and fine twined linnen wrought
with needle.
37 And thou shalt make for the hanging fiue
pillars of Shittim, and couer them with gold :
their heads *shalbe* of gold, and thou shalt cast fiue
sockets of brasse for them.

* Chap. 25. 9. 40. Hebr 8. 5. actes. 7. 44.

k Some reade, heads of the pillars.

† Ebr. *Vnder the hookes : meaning that it should hang downeward from the hookes.*

l Whereinto the hie Priest only entred once a yeere.

m Meaning, in the holy place.

n This hanging or vaile was betweene the holy place, and there where the people were.

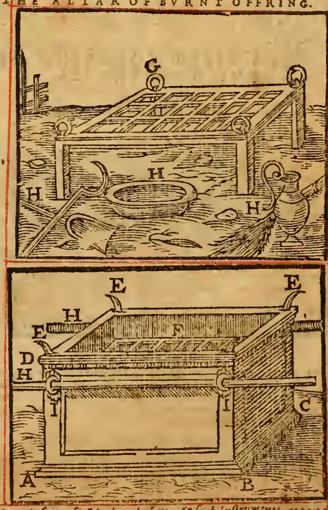
CHAP. XXVII.

1 The Altar of the burnt offering, 9 The court of the Tabernacle. 20 The lampes continually burning.

MOreouer thou shalt make the [a] Altar of Shit-
tim wood, fiue cubites long and fiue cubites

a For the burnt offering.

THE ALTAR OF BVRNT OFFRING.



A B The length conteining fiue cubites. B C The breadth as much. A D The height three cubites. E The foure hornes or foure corners. F The grate which was not within the Altar, & whereupon the sacrifice was burnt. G Foure rings to lift vp the grate by, when they auoided the ashes. H The barres to cary the Altar. I The rings through the which the barres were put. H H H Ap[...]

pans to beseems, fleshhookes, basens, & such instruments appertaining to the

broad

broad (the altar shall be foure square) and the height thereof three cubites.

2 And thou shalt make it hornes in the foure corners thereof: the hornes shall be of it[b] selfe, and thou shalt couer it with brasse.

3 Also thou shalt make his ashpannes for his ashes, and his besomes, and his basins, & his fleshhookes, and his ‖ censers: thou shalt make all the instruments thereof of brasse.

4 And thou shalt make vnto it a grate, *like* networke of brasse: also vpon that † grate shalt thou make foure brasen rings vpon the foure corners thereof.

5 And thou shalt put it vnder the compasse of the altar beneath, that the grate may be in the middes of the altar.

6 Also thou shalt make barres for the altar, barres, *I say*, of Shittim wood, and shalt couer them with brasse:

7 And the barres thereof shall be put in the rings, the which barres shalbe vpon the two sides of the altar to beare it.

8 Thou shalt make the *altar* hollow *betweene* the boards: as *God* sheweth thee in the mount, so shall they make it.

9 ¶ Also thou shalt make the [c] court of the Tabernacle in the South side, euen full South: the court shall haue curtaines of fine twined linnen, of an hundreth cubites long, for one side,

10 And it shall haue twenty pillars, with their twenty sockets of brasse: the heads of the pillars, and their [d] fillets *shall be* siluer.

11 Likewise on the Northside in length *there shall be* hangings of an hundreth *cubites* long, and the twenty pillars thereof with their twenty sockets of brasse: the heads of the pillars and the filets *shall be* siluer.

12 ¶ And the breadth of the court, on the Westside *shall haue* curtaines of fiftie cubites, *with* their ten pillars, and their ten sockets.

13 And the breadth of the court, Eastward full East, *shall haue* [e] fiftie cubites.

14 Also hangings of fifteene cubites *shall be* on the *one* [f] side *with* their three pillars and their three sockets.

15 Likewise on the other side *shall be* hangings of fifteene cubits, *with* their three pillars and their three sockets.

16 ¶ And in the gate of the court *shall be* a vaile of twenty cubites of blue silke, and purple, and scarlet, and fine twined linnen wrought with needle, *with* the foure pillars thereof and their foure sockets.

17 All the pillars of the court shall haue filets of siluer round about, *with* their heads of siluer, and their sockets of brasse.

18 ¶ The length of the court *shall be* an hundreth cubites, and the breadth fiftie † at either end, and the height fiue cubites, *and the hangings* of fine twined linnen, and their sockets of brasse.

19 All the vessels of the Tabernacle for all maner seruice thereof, and all the [g] pinnes thereof, and all the pinnes of the court *shall be* brasse.

20 ¶ And thou shalt command the children of Israel, that they bring vnto thee pure oyle oliue [h] beaten for the light, that the lampes may alway ‖ burne.

21 In the Tabernacle of the Congregation without the vaile, which is before the Testimony, shall Aaron and his sonnes dresse them from euening to morning before the Lord, for a statute for euer vnto their generations, *to be obserued* by the children of Israel.

b Of the same wood and matter not fastened vnto it.

‖ Or, firepannes.

† Ebr. net.

c This was the first entry into the Tabernacle, where the people stoode.

d They were certaine hoopes or circles for to beautifie the pillar.

e Meaning, curtaines of fiftie cubites.

f Of the doore of the court.

† Ebr. fiftie in fiftie.

g Or, stakes, wherewith the curtaines were fastened to the ground.

h Such as commeth from the oliue, when it is first pressed or beaten.

‖ Or, ascend vp.

CHAP. XXVIII.

1 The Lord calleth Aaron & his sonnes to the Priesthood. 4 Their garments. 13. 29. Aaron entreth into the Sanctuary in the name of the children of Israel. 30 Vrim and Thummum. 38 Aaron beareth the iniquity of the Israelites offerings.

AND cause thou thy brother Aaron to come vnto thee, and his sonnes with him, from among the children of Israel, that he may serue me in the Priests office: I *meane*, Aaron, Nadab, and Abihu, Eleazar, and Ithamar Aarons sonnes.

2 Also thou shalt make holy garments for Aaron thy brother,[a] glorious and beautifull.

3 Therefore thou shalt speake vnto all † cunning men, whom I haue filled with the spirit of wisedome, that they make Aarons garments to [b] consecrate him, that hee may serue mee in the Priests office.

THE GARMENTS OF THE HIGH PRIEST.

A The Ephod or vpmost coate which was like cloth of golde, and was grided vnto him, wherein was the breast plate with the xij. stones, which was tied about with two chaines to two Onix stones, and beneath with two laces.

B The robe which was next vnder the Ephod, wherevnto were ioyned the pomegranates and beles of golde.

C The tunicle or broidered coate, which was vnder the robe and longer then it, and was also without sleeues.

4 Now these shall be the garments, which they shall make, a brestplate, and an [c] Ephod, and a robe, and a broydered coat, a miter, and a girdle: so *these* holy garments shall they make for Aaron thy brother, and for his sonnes, that he may serue me in the Priests office.

5 Therefore they shall take golde and blue silke, and purple, and scarlet, and fine linnen.

6 ¶ And they shall make the Ephod of gold, blue silke, and purple, scarlet, and fine twined linnen of broydered worke.

7 The two shoulders thereof shall be ioyned together by their two edges: so shall it be closed.

8 And the [d] imbroidered gard of the same Ephod, which shalbe vpon him, shall be of the selfe same worke and stuffe, *euen* of gold, blue silke, and purple, and scarlet, and fine twined linnen.

9 And thou shalt take two Onix stones, and graue vpon them the names of the children of Israel.

10 Sixe names of them vpon the one stone, and the sixe names that remaine, vpon the second stone, according to [e] their generations.

11 Thou shalt cause to graue the two stones according to the names of the children of Israel, by a grauer of signets that worketh and graueth in stone, and shalt make them to be set and embossed

a Whereby his office may be knowen to be glorious and excellent.

† Ebr. wise in heart.

b Which is to separate him from the rest.

c A short and straite coate without sleeues, put vpmost vpon his garments to keepe them close vnto him.

d Which went about his vpmost coate.

e As they were in age, so should they be grauen in order.

bossed in golde.
12 And thou shalt put the two stones vpon
the shoulders of the Ephod, *as* stones of f remem-
brance of the children of Israel: for Aaron shall
beare their names before the Lord vpon his two
shoulders for a remembrance.
13 So thou shalt make bosses of gold,
14 ¶ And two chaines of fine golde g at the
end, of wrethen worke shalt thou make them, and
shalt fasten the wrethen chaines vpon the bosses.
15 ¶ Also thou shalt make the brestplate of
h iudgement with broydered worke: like the
worke of the Ephod shalt thou make it: of gold,
blue silke, and purple, and scarlet, and fine twined
linnen shalt thou make it.
16 i Foure square it shall be *and* double, an
hand breadth long and an hand breadth broad.
17 Then thou shalt set it full of places for
stones, *euen* foure rowes of stones: the order
shall be this, a ‖ rubie, a topaze, and a ‖ carbuncle
in the first row.
18 And in the second rowe *thou shalt set* an
‖ emeraud, a saphir, and a ‖ diamond.
19 And in the third row a turkeis, an achate,
and an Hematite.
20 And in the fourth row † a chrysolite, an
onix, and a iasper: and they shall be set in gold in
their embossements.
21 And the stones shall be according to the
names of the children of Israel, twelue, accor-
ding to their names, grauen in signets, euery one
after his name, *and* they shall be for the twelue
tribes.
22 ¶ Then thou shalt make vpon the breast-
plate two chaines at the ends, of wrethen worke
of pure gold.
23 Thou shalt make also vpon the brestplate
two rings of gold, and put the two rings on k the
two ends of the brestplate.
24 And thou shalt put the two wrethen chaines
of golde in the two rings in the endes of the
brestplate.
25 And the *other* two ends of the two wrethen
chaines, thou shalt fasten in the two embosse-
ments, and shalt put *them* vpon the shoulders of
the Ephod vpon the foreside of it.
26 ¶ Also thou shalt make two rings of gold,
which thou shalt put in the l two *other* endes of
the breastplate, vpon the border thereof, toward
the inside of the Ephod.
27 And two *other* rings of golde thou shalt
make, and put them on the two sides of the E-
phod, beneath in the forepart of it ouer against
the coupling of it vpon the broidered gard of the
Ephod.
28 Thus shall they bind the breastplate by his
rings vpon the rings of the Ephod, with a lace of
blue silke, that it may be *fast* vpon the broidered
gard of the Ephod, and that the breastplate be not
loosed from the Ephod.
29 So Aaron shall m beare the names of the
children of Israel in the breastplate of iudgement
vpon his heart, when hee goeth into the holy
place for a remembrance continually before the
Lord.
30 ¶ Also thou shalt put in the breastplate of
iudgement, the n Vrim and the Thummim, which
shall be vpon Aarons heart, when he goeth in be-
fore the Lord, and Aaron shall beare the iudge-
ment of the children of Israel vpon his heart be-
fore the Lord continually.

f That Aaron might remember the Israelites to Godward.
g Of the bosses.
h It was so called, because the high Priest could not giue sentence in iudgement without that on his breast.
i The description of the breastplate.
‖ Or, *Sardoine.*
‖ Or, *Emeraude.*
‖ Or, *Carbuncle.*
‖ Or, *Iasper.*
† *Ebr. Tarshish.*
k Which are vpmost toward the shoulder.
l Which are beneath.
m Aaron shall not into the holy place in his owne name, but in the name of all the children of Israel.
n Vrim signifieth light, and Thummim perfection: declaring that the stones of the brestplate were most cleare, and of perfect beauty: by Vrim also is meant knowledge, and Thummim holinesse, shewing what vertues are required in the Priests.

31 ¶ And thou shalt make the robe of the E-
phod altogether of blue silke.
32 And the hole for his head shall be in the
middes of it, hauing an edge of wouen worke
round about the collar of it: so shall it be as the
collar of an habergion, that it rent not.
33 ¶ And beneath vpon the skirts thereof,
thou shalt make pomegranates of blue silke, and
purple, and scarlet round about the skirts thereof,
and bels of gold betweene them round about:
34 *That is,* * a golden bell and a pomegranate,
a golden bel and a pomegranate round about vpon
the skirts of the robe.
35 So shall it be vpon Aaron, when hee mini-
streth, and his sound shalbe heard when he goeth
into the holy place before the Lord, and when he
commeth out, and he shall not die.
36 ¶ Also thou shalt make a plate of pure gold,
and graue thereon, as signets are grauen, o HO-
LINES TO THE LORD.
37 And thou shalt put it on a blue silke lace,
and it shall be vpon the miter, *euen* vpon the fore-
front of the miter shall it be.
38 So shall it be vpon Aarons forehead, that
Aaron may p beare the iniquitie of the offerings,
which the children of Israel shall offer in all their
holy offerings: and it shall be allwayes vpon his
forehead, to make them acceptable before the
Lord.
39 Likewise thou shalt imbroider the fine lin-
nen coat, and thou shalt make a miter of fine lin-
nen, but thou shalt make a gridle of needle worke.
40 Also thou shalt make for Aarons sonnes
coats, and thou shalt make them girdles, and bo-
nets shalt thou make them for glory and comeli-
nesse.
41 And thou shalt put them vpon Aaron thy
brother, and on his sonnes with him, and shalt
anoynt them, and q fill their hands, and sanctifie
them, that they may minister vnto mee in the
priests office.
42 Thou shalt also make them linnen breeches
to couer their priuities: from the loynes vnto the
thighes shall they reach.
43 And they shalbe for Aaron and his sonnes,
when they come into the Tabernacle ‖ of the
Congregation, or when they come vnto the altar
to minister in the holy place, that they r commit
not iniquity, and so die. *This shall be* a law for
euer vnto him, and to his seede after him.

CHAP. XXIX.

1 The manner of consecrating the Priests. 38 The continuall sacrifice. 45 The Lord promiseth to dwell among the children of Israel.

THis thing also shalt thou do vnto them, when
thou consecratest them to be my Priestes,
1 * Take a young calfe, and two rammes without
blemish,
2 And vnleauened bread, and cakes vnleaue-
ned tempered with oyle, and wafers vnleauened
anoynted with oyle: (of fine wheat flowre shalt
thou make them.)
3 Then thou shalt put them in one basket,
and a present them in the basket with the calfe
and the two rammes,
4 And shalt bring Aaron and his sonnes vnto
the doore of the Tabernacle of the Congregati-
on, and wash them with water.
5 Also thou shalt take the garments, and put
vpon Aaron the tunicle, and the b robe of the
Ephod,

* *Ecclus. 45, 9.*
o Holinesse appertaineth to the Lord: for he is most holy, and nothing vnholy may appeare before him.
p Their offerings could not be so perfect, but some fault would be therein: which sin the high Priest bare, and pacified God.
q That is, consecrate them, by giuing them things to offer, and thereby admit them to their office.
‖ Or, *of witnesse.*
r In not hiding their nakednesse.
* *Leuit. 9, 2.*
a To offer them in sacrifice.
b Which was next vnder the Ephod.

Ephod, and the Ephod, and the brestplate, and shalt close *them* to him with the broidered gard of the Ephod.

6 Then thou shalt put the mitre vpon his head, and shalt put the holy * crowne vpon the mitre.

7 And thou shalt take the anoynting * oyle, and shalt powre vpon his head and anoynt him.

8 And thou shalt bring his sonnes, and put coats vpon them.

9 And shalt gird them with girdles, *both* Aaron and his sonnes: and shalt put the bonets on them, and the Priests office shall be theirs for a perpetuall law: thou * shalt also ‖ fill the handes of Aaron, and the hands of his sonnes.

10 After, thou shalt present the calfe before the Tabernacle of the congregation, * and Aaron and his sonnes shall put their hands vpon the head of the calfe.

11 So shalt thou kill the calfe before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then thou shalt take of the blood of the calfe, and put it vpon the hornes of the Altar with thy finger, and shalt powre all *the rest* of the blood at the foote of the Altar.

13 * Also thou shalt take all the fat that couereth the inwards, and the call, *that is* on the liuer, and the two kidneis, and the fat that is vpon them, and shalt burne them vpon the Altar.

14 But the flesh of the calfe, and his skin, and his doung shalt thou burne with fire without the hoaste: it is a † sinne offering.

15 ¶ Thou shalt also take one ramme, and Aaron and his sonnes shall put their hand vpon the head of the ramme.

16 Then thou shalt kill the ramme, & take his blood, and sprinkle it round about vpon the Altar.

17 And thou shalt cut the ramme in pieces, and wash the inwards of him and his legs, & shalt put them vpon the pieces thereof, and vpon his head.

18 So thou shalt burne the whole ramme vpon the Altar: *for* it is a burnt offering vnto the Lord d for a sweet sauour: it is an offering made by fire vnto the Lord.

19 And thou shalt take the other ramme, and Aaron and his sonnes shall put their hands vpon the head of the ramme.

20 Then shalt thou kill the ramme, and take of his blood, and put it e vpon the lappe of Aarons eare, and vpon the lappe of the right eare of his sonnes, and vpon the thumbe of their right hand, and vpon the great toe of their right foote, and shalt sprinkle the blood vpon the altar round about.

21 And thou shalt take of the blood that is f vpon the altar, and of the anoynting oyle, and shalt sprinkle it vpon Aaron, and vpon his garments, and vpon his sonnes, and vpon the garments of his sonnes with him: so he shall be halowed, and his cloathes, and his sonnes, and the garments of his sonnes with him.

22 Also thou shalt take of the rammes the fat, and the rumpe, euen the fat that couereth the inwards, and the kall of the liuer, and the two kidneis, and the fat that is vpon them, and the right shoulder, (for it is the ‖ ramme of consecration.)

23 And one loafe of bread, and one cake of bread *tempered* with oyle, and one wafer, out of the basket of vnleauened *bread* that is before the Lord:

24 And thou shalt put all this in the hands of Aaron, & the hands of his sonnes, and shalt shake them to and fro before the Lord.

25 Afterward thou shalt receiue them of their hands, and burne them vpon the altar besides the burnt offring for a sweet sauour before the Lord: *for* this is an offring made by fire vnto the Lord.

26 Likewise thou shalt take the brest of the ramme of the consecration, which is for Aaron, and shalt shake it to and fro before the Lord, and it shall be thy part.

27 And thou shalt sanctifie the brest of the shaken offering, and the shoulder of the ‖ heaue offering, which was shaken to and fro, and which was heaued vp of the ramme of the consecration which *was* for Aaron, and which *was* for his sonnes.

28 And Aaron and his sonnes shall haue it by a statute for euer, of the children of Israel: for it is an heaue offering, and it shall be an heaue offering of the children of Israel, of their k peace offrings, *euen* their heaue offering to the Lord.

29 ¶ And the holy garments which *appertaine* to Aaron, shall be his sonnes after him, to be anoynted therein, and to be consecrated therein.

30 That sonne that shall be Priest in his stead, shall put them on seuen dayes, when he commeth into the Tabernacle of the Congregation to minister in the holy place.

31 ¶ Thou shalt take the ramme of the consecration, and seethe his flesh in the holy place.

32 * And Aaron and his sonnes shall eate the flesh of the ramme, & the bread that is in the basket, at the doore of the Tabernacle of the Congregation.

33 So they shall eate these things, wherewby their atonement was made, to consecrate them, *and* to sanctifie them: but a stranger shall not eate *thereof*, because they are holy things.

34 Now if ought of the flesh of the consecration, or of the bread remaine vnto the morning, then thou shalt burne the rest with fire: it shall not be eaten, because it is an holy thing.

35 Therefore shalt thou doe thus vnto Aaron and vnto his sonnes, according to all things which I haue commanded thee: seuen dayes shalt thou † consecrate them.

36 And shalt offer euery day a calfe for a sinne offering for m reconciliation; & thou shalt cleanse the Altar, when thou hast offered vpon it for reconciliation, and shalt enoynt it to sanctifie it.

37 Seuen dayes shalt thou cleanse the Altar and sanctifie it, so the Altar shall be most holy: *and* whatsoeuer toucheth the Altar, shall be holy.

38 ¶ * Now this is that which thou shalt present vpon the altar: *euen* two lambes of one yeere olde, day by day continually.

39 The one lambe thou shalt present in the morning, and the other lambe thou shalt present at euen.

40 And with the one lambe, a n tenth part of fine flowre mingled with the fourth part of an o Hin of beaten oyle, and the fourth part of an Hin of wine for a drinke offering.

41 And the other lambe thou shalt present at euen: thou shalt doe thereto according to the offering of the morning, and according to the drinke offering thereof, *to be* a burnt offering for a sweete sauour vnto the Lord.

42 *This shall be* a continuall Burnt offering in your generations at the doore of the Tabernacle of the Congregation before the Lord, where I will make

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* Chap 28.36. * Chap. 30.25.

* Chap 28.41. ‖ Or, consecrate them.

* Leuit. 1,4. c Signifying that the sacrifice was also offered for them, and that they did approoue it.

d Leuit. 3.13.

† Ebr. sinne, 2. Cor. 5.21.

d Or, a sauour of rest, which causeth the wrath of God to cease.

e Meaning the soft and nether part of the eare.

f Wherewith the Altar must be sprinkled.

g Which is offred for the consecration of the his Priest.

h This seruice the Priests did in one tow and the East, West, North, and South.

i So called because it was not only shaken to and fro, but also lifted vp.

k Which were offerings of thanksgiuing to God for his benefits.

* Leuit 8,31. and 24,9. Matth. 12,4.

l That is, by the sacrifices.

† Ebr. fil their hands.

m To appease Gods wrath that sinne may be pardoned.

* Numb. 28,3.

n That is, an Omer, reade Chap. 16,16.

o Which is about a pinte.

n Or, declare my selfe to you.

n make appointment with you, to speake there vnto thee.
43 There I will appoint with the children of
Israel, and *the place* shalbe sanctified by my
p glory.

p Because of my glorious presence.

44 And I will sanctifie the Tabernacle of the
Congregation and the Altar: I will sanctifie also
Aaron and his sonnes to be my Priests.
45 And I will * dwell among the children of
Israel, and will be their God.

* Leuit. 26. 12. 2. Cor. 6, 16.

46 Then shall they know that I am the Lord
their God, that brought them out of the land of
Egypt, that I might dwell among them: q I am
the Lord their God.

q It is I the Lord, that am their God.

CHAP. XXX.

1 The Altar of incense. 13 The summe that the Israelites should pay to the Tabernacle. 28 The brasen lauer. 33 The anoynting oyle. 34 The making of the perfume.

FVrthermore thou shalt make an Altar a for
sweete perfume, of Shittim wood thou shalt
make it.

a Vpon the which the sweete perfume was burnt, verse 34.

2 The length thereof a cubite, and the breadth
thereof a cubite, (it shalbe foure square) and the
height thereof two cubites: the hornes thereof
shalbe b of the same.

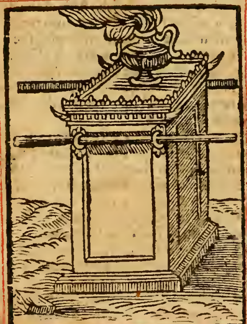
b Of the same wood and matter.

3 And thou shalt ouerlay it with fine golde,
both the top thereof, and the sides thereof round
about, and his hornes: also thou shalt make vnto
it || a crowne of golde round about.

|| Or, a circle and border.

4 Besides this thou shalt make vnder this
crowne two golden rings on either side: *euen* on
euery side shalt thou make *them*, that they may
be as places for the barres to beare it withall.
5 The which barres thou shalt make of Shittim wood, and shalt couer them with golde.

¶ THE ALTAR OF SWEETE PERFVME.



This altar was one cubite long, and one cubite broad, and in height was two cubites: the rest may be vnderstood by the former figures.

6 After thou shalt set it c before the vaile, that
is neere the Arke of the Testimonie, before the
Merciseate that is vpon the Testimonie, where I
will appoint with thee.

c That is, in the Sanctuary, and not in the holiest of all.

7 And Aaron shall burne thereon sweete incense euery morning: when hee d dresseth the
lampes thereof, shall he burne it.

d Meaning, when hee trimmeth them, and refresheth the oyle.

8 Likewise at euen, when Aaron setteth vp
the lampes thereof, he shall burne incense. *this* perfume *shalbe* perpetually before the Lord, throughout your generations.
9 Ye shall offer no e strange incense thereon,
nor burnt sacrifice, nor offering, neither powre any
drinke offering f thereon.

e Otherwise made then this, which is described.

f But it must onely serue to burne perfume.

10 And Aaron shall make reconciliation vpon the hornes of it once in a yeere with the blood
of the sinne offering *in the day* of reconciliation:
once in the yeere shall hee make reconciliation
vpon it throughout your generations: this is
most holy vnto the Lord.
11 ¶ Afterward the Lord spake vnto Moses,
saying,
12 * When thou takest the summe of the children of Israel after their number, then they shall
giue euery man g a redemption of his life vnto
the Lord, when thou tellest them, that there be no
plague among them when thou countest them.

* Num. 1, 2. 3.

g Whereby he testified that he redeemed his life which he had forfait, as is declared by Dauid, 2. Sam. 24, 1.

13 This shall euery man giue, that goeth into
the number, halfe a shekell, after the h shekell of
the Sanctuary: (* a shekel *is* twenty gerahs) the
halfe shekell *shalbe* an offring to the Lord.

h This shekel valued two common shekels: and the gerah valued aboue 12. pence after fiue shillings sterling the ounce of siluer.

* Leuit. 27, 25. Numb. 3, 47 Ezek. 45: 12.

14 All that are numbred from twenty yeeres
olde and aboue, shall giue an offring to the Lord.
15 The rich shall not passe, and the poore shall
not diminish from halfe a shekell, when yee shall
giue an offring vnto the Lord, i for the redemption of your liues.

i That God should be mercifull vnto you.

16 So thou shalt take the money of the redemption of the children of Israel, and shalt put it
vnto the vse of the Tabernacle of the Congregation, that it may be a memoriall vnto the children
of Israel before the Lord, for the redemption of
your liues.

¶ THE LAVER OF BRASSE.

Because the maner of this figure is not particularly described, we haue put it in this forme: aswell for that it agreeth with the text, as also it is after this fashion in other copies of sundry languages.

17 ¶ Also the Lord spake vnto Moses, saying,
18 Thou shalt also make a Lauer of brasse, and
his foot of brasse to wash, and shalt put it betweene
the Tabernacle of the Congregation and the Altar, and shalt put water therein.
19 For Aaron and his sonnes shall k wash their
hands, and their feete thereat.

k Signifying, that he that commeth to God, must be washed from all sinne and corruption.

20 When they goe into the Tabernacle of the
Congregation, or when they goe vnto the Altar
to minister, *and* to make the perfume of the burnt
offering to the Lord, they shall wash themselues
with water, least they die.
21 So they shall wash their hands & their feete
that they die not: and *this* shall be to them an ordinance l for euer, *both* vnto him and to his seede
throughout their generations.

l So long as the Priesthood shall last.

22 ¶ Also the Lord spake vnto Moses, saying,
23 Take thou also vnto thee principall spices:
of the most pure myrrhe fiue hundreth m *shekels*,
of sweete cinamon halfe so much, *that is*, two
hundreth and fiftie, and of sweete n calamus, two
hundreth, and fiftie:

m Weighing so much.

n It is a kinde of reede of a very sweete sauour within, and it is vsed in pouders and ...

* Chap. 29.40.

o All things which appertaine to the Tabernacle.

24 Alſo of Caſſia fiue hundreth, after the ſhekell of the Sanctuarie, and of oyle oliue an * Hin.

25 So thou ſhalt make of it the oyle of holy oyntment, *euen* a moſt precious ointment after the arte of the Apothicary: this ſhall be the oyle of holy ointment.

26 And thou ſhalt anoynt the o Tabernacle of the Congregation therewith, and the Arke of the Teſtimonie:

27 Alſo the Table, and all the inſtrumentes thereof, and the Candleſticke, with all the inſtruments thereof, and the altar of incenſe:

28 Alſo the altar of burnt offring with all his inſtruments, and the lauer and his foote.

29 So thou ſhalt ſanctifie them, and they ſhalbe moſt holy: all that ſhall touch them, ſhalbe holy.

30 Thou ſhalt alſo anoint Aaron and his ſonnes, and ſhalt conſecrate them, that they may miniſter vnto me in the Prieſts office.

31 Moreouer thou ſhalt ſpeake vnto the children of Iſrael, ſaying, This ſhalbe an holy ointing oyle vnto me, throughout your generations.

32 None ſhall anoint p mans fleſh therewith, neither ſhall ye make any compoſition like vnto it: *for* it is holy, and ſhalbe holy vnto you.

33 Whoſoeuer ſhall make the like oinntment, or whoſoeuer ſhall put any of it vpon q a ſtranger, euen he ſhalbe cut off from his people.

34 And the Lord ſaid vnto Moſes, Take vnto thee *theſe* ſpices, pure myrrhe and r cleare gumme and galbanum, *theſe* odours with pure frankincenſe of each like weight:

35 Then thou ſhalt make of them perfume compoſed after the arte of the apothicarie, mingled together, pure *and* holy.

36 And thou ſhalt beate it to ponder, and ſhalt put it before *the Arke* of the Teſtimonie in the tabernacle of ſ congregatiō, where I will make appointmēt with thee: it ſhalbe vnto you moſt holy.

37 And ye ſhall not make vnto you any compoſition like this perfume, which thou ſhalt make: it ſhalbe vnto thee holy for the t Lord.

38 Whoſoeuer ſhall make like vnto that to ſmell thereto, euen he ſhalbe cut off from his people.

p Neither ſt their burials nor otherwiſe.

q Either a ſtranger or an Iſraelite, ſaue onely the Prieſts.

r In Ebrew, Shecheleth: which is a ſweete kinde of gumme and ſhineth as the naile.

s Onely dedicate to the vſe of the Tabernacle,

CHAP. XXXI.

2 God maketh Bezaleel and Aholiab meete for his worke. 13 The Sabbath day is the ſigne o Your ſanctification. 18 The Tables written by the finger of God.

AND the Lord ſpake vnto Moſes, ſaying,

2 Behold, u I haue called by name Bezaleel the ſonne of Vri, the ſonne of Hur, of the tribe of Iudah,

3 Whom I haue filled with the Spirit of God, in wiſedome, and in vnderſtanding, and in knowledge, and in all x workemanſhip:

4 To find out curious workes to worke in golde, and in ſiluer, and in braſſe,

5 Alſo in the art to ſet ſtones, and to carue in timber, and to worke in all maner of workmanſhip.

6 And behold, I haue ioyned him with Aholiab the ſonne of Ahiſamach of the tribe of Dan, and in the hearts of all that are wiſe hearted, haue I put wiſedome to make all ſ I haue commanded thee:

7 *That is*, the Tabernacle of the Congregation, and the Arke of the Teſtimonie, and the Mercie-ſeate that ſhalbe therevpon, with all inſtruments of the Tabernacle:

8 Alſo the Table and the inſtruments thereof, and the y pure Candleſticke with all his inſtruments, and the Altar of perfume:

9 Likewiſe the Altar of burnt offring with all his inſtruments, and the Lauer with his foote:

10 Alſo the garments of the miniſtration, and the holy garment for Aaron the Prieſt, and the garmēts of his ſonnes, to miniſter in the Prieſts office,

11 And the e anoynting oyle, and ſweete perfume for the Sanctuarie: according to all that I haue commanded thee, ſhall they doe.

12 ¶ Afterward the Lord ſpake vnto Moſes, ſaying,

13 Speake thou alſo vnto the children of Iſrael, and ſay, f Notwithſtanding keepe ye my Sabbaths: for it is a ſigne betweene mee and you in your generations, that ye may know that I the Lord do ſanctifie you.

14 * Ye ſhall therefore keepe the g Sabbath: for it is holy vnto you: he that defileth it, ſhall die the death: therefore whoſoeuer worketh therein, the ſame perſon ſhall be euen cut off from among his people.

15 Six dayes ſhall men worke, but in the ſeuenth day is the Sabbath of the holy reſt to the Lord: whoſoeuer doth any worke in the Sabbath day, ſhall die the death.

16 Wherefore ſ children of Iſrael ſhall keepe ſ Sabbath, that they may obſerue the reſt throughout their generations for an eſterlaſting Couenant.

17 It is a ſigne betweene me and the children of Iſrael for euer: * for in ſix dayes the Lord made the heauen and the earth, and in the ſeuenth day h he ceaſed and reſted.

18 Thus (when the Lord had made an end of communing with Moſes vpon mount Sinai) * he gaue him two Tables i of the Teſtimony, *euen* tables of ſtone, written with the finger of God.

t Onely to ſerue in the Tabernacle.

u I haue choſen and made meete, chap. 35.30.

x This ſheweth that handycrafts are the gifts of Gods ſpirit, and therefore ought to be eſteemed.

y I haue inſtructed them, and increaſed their knowledge.

z So called, becauſe of the cunning and art vſed therein, or becauſe the whole was beaten out of one piece.

a Which onely was to anoint the Prieſts & the inſtruments of the tabernacle, and not to burne.

f Though I command theſe workes to be done, yet will I not that ye breake my Sabbath dayes.

* Chap. 20.8. &c. 20.12.

g God repeateth this point: becauſe the whole keeping of the law ſtandeth in the true vſe of the Sabbath, which is to ceaſe from our workes, and to obey the will of God.

‖ *Or, Sabbaths.*

* *Gen. 31. and 12.*

h From creating his creatures, but not from gouerning and preſeruing them.

* *Deut 9 10.*

i Whereby he declared his will to his people.

CHAP. XXXII.

1 The Iſraelites impute their deliuerance to the calfe. 14 God is appeaſed by Moſes prayer. 19 Moſes breaketh the Tables.

BVt when the people ſawe, that Moſes taried long or he came downe from the mountaine, the people gathered themſelues together againſt Aaron, and ſaid vnto him, Vp, a make vs gods to goe before vs: for of this Moſes (the man that brought vs out of the land of Egypt) we knowe not what is become of him.

a The roote of idolatry is, when men thinke that God is not at hand, except they ſee him carnally.

2 And Aaron ſaid vnto them, b Plucke off the golden earerings, which are in the eares of your wiues, of your ſonnes, and of your daughters, and bring them vnto mee.

b Thinking that they would rather forgoe idolatry, then to refigne their moſt precious iewels.

3 Then all the people pluckt from themſelues the golden earerings, which were in their eares, and they brought *them* vnto Aaron.

c Such is the rage of idolaters, that they ſpare no coſt to ſatiſfie their wicked deſires.

4 * Who receiued them at their hands, and facioned it with the grauing toole, and made of it a molte calfe: the they ſaid, * Theſe be thy gods, O Iſrael, which brought thee out of ſ land of Egypt.

* *Pſal. 106. 19.*

d They ſmelled of their leamen of Egypt, where they ſaw calues, oxen and ſerpents worſhipped

* *1. King. 12 28.*

5 When Aaron ſaw *that*, hee made an altar before it: and Aaron proclaimed, ſaying, To morrow *ſhalbe* the holy day of the Lord.

6 So they roſe vp the next day in the morning, and offered burnt offrings, & brought peace offrings alſo: * the people ſat them downe to eate and drinke, and roſe vp to play.

* *1. Cor. 10. 7.*

7 ¶ Then the Lord ſaid vnto Moſes, * Go, get thee downe: for thy people which thou haſt brought out of the land of Egypt, hath corrupted *their wayes*,

* *Deut. 9. 12.*

8 They e are soone turned out of the way,
which I commanded them: *for* they haue made
them a molten calfe, and haue worshipped it, and
haue offered thereto, saying, * These be thy gods,
O Israel, which haue brought thee out of the land
of Egypt.
9 Againe the Lord said vnto Moses, *I haue seene
this people, and behold, it is a stiffenecked people.
10 Now f therefore let mee alone, that my wrath
may waxe hote against them, for I will consume
them: but I will make of thee a mightie people.
11 * But Moses praied vnto the Lord his God,
and said, O Lord, why doth thy wrath waxe hote
against thy people, which thou hast brought out
of the land of Egypt, with great power and with
a mightie hand?
12 * Wherefore shall the Egyptians ‖ speake,
and say, He hath brought them out maliciously,
for to slay them in the mountaines, and to con-
sume them from the earth? turne from thy fierce
wrath, and ‖ change thy mind from this euill to-
ward thy people.
13 Remember g Abraham, Izhak, and Israel
thy seruants, to whom thou swarest by thine owne
selfe, and saydest vnto them, *I will multiply your
seede, as the starres of heauen, and all this land,
that I haue spoken of, will I giue vnto your seede,
and they shall inherit it for euer.
14 Then the Lord changed his mind from the
euill, which he threatned to do vnto his people.
15 So Moses returned and went downe from
the mountaine with the two Tables of the Testi-
monie in his hand: the tables *were* written on
both their sides, euen on the one side and on the
other were they written.
16 And these Tables were the worke of God,
and h this writing was the writing of God grauen
in the Tables.
17 And when Ioshua heard the noyse of the
people, as they shouted, he sayd vnto Moses, *There
is* a noyse of warre in the hoaste.
18 Who answered, It is not the noyse of them
that haue the victory, nor the noyse of them that
are ouercome: *but* I do heare the noyse of singing.
19 Now, as soone as he came neere vnto the
hoast, he saw the calfe and the dauncing: so Moses
wrath waxed hote, and he cast the Tables out of
his hands, and brake them in pieces beneath the
mountaine.
20 * After, he tooke the calfe, which they had
made, and burned it in the fire, and ground it vnto
powder, and strowed it vpon the water, and made
the children of Israel i drinke of it.
21 Also Moses said vnto Aaron, What did this
people vnto thee, that thou hast brought so great
a sinne vpon them?
22 Then Aaron answered, Let not the wrath
of my Lord waxe fierce: Thou knowest this peo-
ple, that they are *euen set* on mischiefe.
23 And they sayd vnto me, Make vs gods to
go before vs: for we know not what is become
of this Moses (the man that brought vs out of the
land of Egypt.)
24 Then I said vnto them, Ye that haue golde,
plucke it off: and they brought it mee, and I did
cast it into the fire, and *thereof* came this calfe.
25 Moses therefore saw that the people were
k naked (for Aaron had made them naked vnto
their shame among their enemies)

e Whereby we see what necessity wee haue to pray earnestly to God, to keepe vs in his true obedience, and to send vs good guides.
* 1 King. 12.28.
* Chap. 33.3. Deut. 9.13.
f God sheweth that the prayers of the godly stay his punishment.
* Num. 14.13.
‖ Or, blaspheme.
‖ Or, repent.
g That is, thy promise made to Abraham.
* Gen. 12.7, and 15,7 and 48.16.
h All these repetitions shew how excellent a thing they defrauded themselues of by their idolatry.
* Deut. 9.21.
i Partly to despite them of their idolatry, and partly that they should haue none occasion to remember it afterward.
k Both destitute of Gods fauour, and an occasion to their enemies to speake euill of their God.

26 And Moses stood in the gate of the camp,
and said, Who *pertaineth* to the Lord? *let him
come* to me. And all the sonnes of Leui gathered
themselues vnto him.
27 Then he said vnto them, Thus saith the Lord
God of Israel: Put euery man his sword by his
side, goe to and fro, from gate to gate, through ye
hoast, and l slay euery man his brother, and euery
man his companion, & euery man his neighbour.
28 So the children of Leui did as Moses had
commanded: and there fell of the people the same
day about three thousand men.
29 (For Moses had said, Consecrate your
hands vnto the Lord this day euen euery man vp-
on his m sonne, and vpon his brother, that there
may be giuen you a blessing this day.)
30 And when the morning came, Moses said
vnto the people, Ye haue committed a grieuous
crime: but now I will go vp to the Lord, if I may
pacifie *him* for your sinne.
31 Moses therefore went againe vnto the
Lord, and said, Oh, this people haue sinned a great
sinne, and haue made them gods of golde.
32 Therefore now if thou pardon their sinne,
thy mercy shall appeare: but if thou wilt not, I pray
thee, rase me n out of thy booke, which thou hast
written.
33 Then the Lord said to Moses, Whosoeuer
hath sinned gainst me, I will put him out of my
o booke.
34 Goe now therefore, bring the people vnto
the place which I commanded thee: behold, mine
Angell shall goe before thee, but yet in the day of
my visitation I will p visite their sinne vpon them.
35 So the Lord plagued the people, because
they caused Aaron *to make* ye calfe which he made.

l This fact did so please God, that he turned the curse of Iaakob against Leui to a blessing, Deut. 33.9.
m In reuenging Gods glory, we must haue no respect to person, but put off all carnall affection.
n So much he esteemed the glory of God, that he preferred it euen to his owne saluation.
o I will make it knowen that he was neuer predestinate in mine eternall counsell to life euerlasting.
p This declareth how grieuous a sinne idolatry is, seeing that at Moses prayer God would not fully remit it.

CHAP. XXXIII.

1 God promiseth to send an Angel before his people. 4 They are sad because the Lord denyeth to go vp with them. 9 Moses talketh familiarly with God. 13 He prayeth for the people.

1 Afterward the Lord said vnto Moses, Depart
a goe vp from hence, thou, and the people
(which thou hast brought vp out of the land of
Egypt) vnto the land which I sware vnto Abra-
ham, to Izhak, and to Iaakob, saying, * Vnto thy
seed will I giue it:
2 And * I will send an Angel before thee, and
will cast out the Canaanites, the Amorites, and
the Hittites, and the Perizzites, the Hiuites, and
the Iebusites:
3 To a land, *I say*, that floweth with milke
and hony: for I will not goe vp with thee, * be-
cause thou art a stiffenecked people, least I con-
sume thee in the way.
4 And when the people heard this euill tidings,
they sorowed, & no man put on his best raiment.
5 (For the Lord had said vnto Moses, Say vnto
the childrē of Israel, Ye are a stiffenecked people,
I will come suddenly vpon thee & consume thee:
therefore now put thy costly rayment from thee,
that I may know b what to doe vnto thee.)
6 So the children of Israel layed their good
raiment from them, *after Moses came downe* from
the mount Horeb.
7 Then Moses tooke *his* tabernacle, and pit-
ched it without the host farre off from the hoste, and
called it c Ohel-moed. And when any did seeke
to the Lord, he went out vnto the Tabernacle of
the

a The land of Canaan was compassed with hils: so they that entred into it, must passe vp by the hilles.
* Gen. 12,7.
* Chap. 23.27. Iosh. 24.11. deut. 7.22.
* Chap. 32,9. Deut. 9.13.
b That either I may shew mercy, if thou repent, or els punish thy rebellion.
c That is, the Tabernacle of the Congregation, so called, because the people assembled thither, when they should be instructed of the Lords will.

the Congregation, which was without the hoste.
8 And when Moses went out vnto the Taber-
nacle,all the people rose vp, and stood euery man
at his tent doore , and looked after Moses , vntill
he was gone into the Tabernacle.
9 And assoone as Moses was entred into the
Tabernacle,the cloudie pillar descended & stood
at the doore of the Tabernacle , and *the Lord* tal-
ked with Moses.
10 Now when all the people sawe the cloudie
pillar stand at the Tabernacle doore,all the people
rose vp,& worshipped euery man in his tent dore.
11 And the Lord spake vnto Moses , [d] face to
face , as a man speaketh vnto his friend. After hee
turned againe into the hoaste , but his seruant Io-
shua the sonne of Nun a yong man , departed not
out of the Tabernacle.
12 ¶ Then Moses said vnto the Lord , See,
thou sayest vnto me,Lead this people foorth, and
thou hast not shewed me whom thou wilt send
with mee : thou hast sayd moreouer , I know
thee by [e] name , and thou hast also found grace in
my sight.
13 Now therefore , I pray thee , if I haue
found fauour in thy sight , shewe mee now thy
way , that I may know thee , *and* that I may finde
grace in thy sight : consider also that this nation
is thy people.
14 And he answered, My † [f] presence shall go
vvith thee, and I will giue thee rest.
15 Then he said vnto him,If thy presence goe
not *vvith vs*,cary vs not hence.
16 And wherein now shall it be knowen , that
I and thy people haue found fauour in thy sight?
shall it not be when thou goest with vs ? so I , and
thy people shall haue preeminence before all the
people that are vpon the earth.
17 And the Lord sayd vnto Moses , I will doe
this also that thou hast said : for thou hast found
grace in my sight,and I know thee by name.
18 Againe he sayd,I beseech thee,shewe mee
thy [g] glory.
19 And he answered,I will make all my [h] good
go before thee,and I will [i] proclaime the Name of
the Lord before thee : * for I will shew [k] mercie
to whom I will shew mercy , and will haue com-
passion on whom I will haue compassion.
20 Furthermore he sayd,Thou canst not see my
face,for there shall no man see me, and [l] liue.
21 Also the Lord said,Behold, *there is* a place
by [m] me,and thou shalt stand vpon the rocke :
22 And while my glory passeth by,I will put
thee in a cleft of the rocke , and will couer thee
with mine hand whiles I passe by.
23 After I will take away mine hand,and thou
shalt see my [n] backe parts : but my face shall not
be seene.

d Most plainly and familiarly of all others, Num. 12.7. 8. deu. 34.10.
e I care for thee and will preserue thee in this thy vocation.
† Ebr. face.
f Signifying that the Israelites should excell through Gods fauour all other people, vers. 16.
g Thy face, thy substance, and thy maiesty.
h My mercy and fatherly care
i Read Chap. 34. vers. 6.7.
* Rom. 9.15.
k For finding nothing in man that can deserue mercy, he will freely saue his.
l For Moses sawe not his face in full maiesty, but as mans weakenesse could beare.
m In mount Horeb.
n So much of my glory as in this mortall life thou art able to see.

CHAP. XXXIV.

1 *The Tables are renued.* 6 *The description of God.* 12 *All fellowship with idolaters is forbidden.* 18 *The feasts.* 28 *Moses is 40 dayes in the mount.* 30 *His face shineth, and he couereth it with a waile.*

AND the Lord sayd vnto Moses , * Hewe thee
two Tables of stone , like vnto the first , and I
will write vpon the Tables the wordes that were
in the first Tables,which thou brakest in pieces.
2 And be readie in the morning , that thou
mayest come vp earely vnto the mount of Sinai,
and † waite there for me in the top of the mount.
3 But let no man come vp with thee , neither
let any man be seene throughout all the mount,
neither let the sheepe nor cattell feede ‖ before
this mount.
4 ¶ Then Moses hewed ‖ two Tables of stone
like vnto the first , and rose vp earely in the mor-
ning , and went vp vnto the mount of Sinai, as the
Lord had commanded him, and tooke in his hand
tow Tables of stone.
5 And the Lord descended in the cloud , and
stood with him there,and proclaimed the name of
the Lord:
6 So the Lord passed before his face,and [a] cri-
ed,The Lord,the Lord,strong,mercifull,& graci-
ous , slowe to anger , and abundant in goodnesse
and trueth,
7 Reseruing mercie for thousands, forgiuing
iniquitie,and transgression and sinne, & not † ma-
king *the vvicked* innocent, * visiting the iniquitie
of the fathers vpon the children,& vpon childrens
children,vnto the third and fourth *generation*.
8 Then Moses made haste,and bowed himselse
to the earth,and worshipped,
9 And sayd , O Lord , I pray thee , If I haue
found grace in thy sight , that the Lord would
now goe with vs ([b] for it is a stiffenecked peo-
ple) and pardon our iniquitie and our sinne , and
take vs for thine inheritance.
10 And he answered,Behold , * I will make a
couenant before all thy people, *and* will doe mar-
ueils,such as haue not beene done in all ẏ world,
neither in all nations : and all the people among
whom thou art , shall see the worke of the Lord :
for it is a terrible thing that I will do with thee.
11 Keepe diligently that which I commaund
thee this day : Behold, I will cast out before thee
the Amorites , and the Canaanites , and the Hit-
tites,and the Perizzites, and the Hiuites, and the
Iebusites.
12 * Take heede to thy selfe,that thou make
no compact with the inhabitants of the land whi-
ther thou goest, least they bee the cause of [c] ruine
among you :
13 But yee shall ouerthrow their altars , and
breake their images in pieces , and cut downe
their [d] groues,
14 (For thou shalt bow downe to none other
god,because the Lord,whose Name *is* * Ielous,is
a ielous God.)
15 Least thou make a * compact with the in-
habitants of the land , and when they goe a who-
ring after their gods, and doe sacrifice vnto their
gods , *some man* call thee , and thou * eate of his
sacrifice.
16 And *least* thou take of their * daughters
vnto thy sonnes, and their daughters goe a who-
ring after their gods , and make thy sonnes goe a
whoring after their gods.
17 Thou shalt make thee no gods of [e] mettall.
18 ¶ The feast of * vnleauened breade shalt
thou keepe : seuen dayes shalt thou eate vnleaue-
ned bread , as I commaunded thee, in the time of
the * moneth of Abib : for in the moneth of Abib
thou camest out of Egypt.
19 * Euery *male* that *first* openeth the womb,
shalbe mine : also all the first borne of thy flocke
shalbe reckoned *mine* , *both* of beeues and sheepe.
20 But the first of ẏ asse thou shalt buy out with
a lambe : and if thou redeeme *him* not , then thou

* Deut. 10.1.
† Ebr. stand to me.
‖ Or, about.
‖ Or, polished.
a This ought to be referred to the Lord, and not to Moses proclaiming, as Chap 33. verse 19.
† Ebr. not making innocent.
* Deut. 5.9. Iere. 32.18.
b Seeing the people are thus of nature, the rulers haue need to call vpon God, that hee would alwayes bee present with his Spirit.
* Deut. 5.2.
* Deut. 7.2.
c If thou follow their wickednes, and pollute thy selfe with their idolatry.
d Which pleasant places they chused for their idoles.
* Chap. 20.5.
* Chap. 23.32. deut. 7.2.3.
* 1 Cor. 8.10.
* 1 King. 11.2.
e As gold, siluer, brasse, or any thing that is molten: And herein is condemned all manner of idoles, whatsoeuer they be made off.
* Chap. 23.15.
* Chap. 13.4.
* Chap. 13.2. and 22.29. ezek. 44.30.

shalt breake his necke : all the first borne of thy
sonnes shalt thou redeeme, and none shall appeare
before me * f emptie.

* Chap.23.15. Ecclus.35.4. f Without offring something. * Chap.23.12. * Chap.23.16.

21 ¶ * Six dayes shalt thou worke, and in the
seuenth day thou shalt rest : both in earing time,
and in the haruest thou shalt rest.
22 ¶ * Thou shalt also obserue the feast of
weekes *in the time* of the first fruites , of wheate
haruest , and the feast of gathering *fruites* in g the
end of the yeere.

g Which was in September, when the sunne declined, which in the count of politicall things they called the end of the yeere. * Deut.16.16. Chap.23.14.17. h God promiseth to defend them and theirs, which obey his commandement. * Chap.23.18.

23 ¶ * Thrise in a yeere shall all your men chil-
dren appeare before the Lord Iehouah God of
Israel,
24 For I will cast out the nations before thee
and enlarge thy coasts , so that no man shall h de-
sire thy land , when thou shalt come vp to appeare
before the Lord thy God thrise in the yeere.
25 * Thou shalt offer the blood of my sacrifice
with leauen, neither shall ought of the sacrifice of
the feast of Passeouer be left vnto the morning.
26 The first ripe fruites of thy land thou shalt
bring vnto the house of the Lord thy God : *yet*
shalt thou not i seeth a kid in his mothers milke.

i Read Chap.23.19 deut.14.21. * Chap 24 18. deut.9.9. k This miracle was to confirme the authoritie of the law, and ought no more to be followed then other miracles. * Deut 4 23. || Or, wordes.

27 And the Lord said vnto Moses, Write thou
these words : for after the tenor of * these words
I haue made a couenant with thee & with Israel.
28 So he was there with the Lord k fourtie
dayes & fourty nights, *and* did neither eate bread
nor drinke water , & he wrote in the Tables * the
words of the couenant , *euen* the Ten || comman-
dements.
29 ¶ So when Moses came downe from mount
Sinai , the two Tables of the Testimonie *were* in
Moses hand , as hee descended from the mount :
(now Moses wist not that the skinne of his face
shone bright, after that *God* had talked with him.)
30 And Aaron and all the children of Israel
looked vpon Moses , and behold , the skin of his
face shone bright, and they were l afraid to come
neere him.

l Read 2.Cor.3.7.

31 But Moses called them : and Aaron and all
the chiefe of the congregation returned vnto
him : and Moses talked with them.
32 And afterward all the children of Israel
came neere, and he charged them with all that the
Lord had said vnto him in mount Sinai.
33 So Moses made an end of communing with
them, * and had put a couering vpon his face.

* 2.Cor.3.13. m Which was in the Tabernacle of the congregation.

34 But, when Moses came m before the Lord
to speake with him, he tooke off the couering vn-
till he came out : then he came out, and spake vn-
to the children of Israel that which he was com-
manded.
35 And the children of Israel saw the face of
Moses , how the skin of Moses face shone bright,
therefore Moses put the couering vpon his face,
vntill he went to speake with *God*.

CHAP. XXXV.

1 The Sabbath. 5 The free gifts are required. 21 The readinesse of the people to offer. 30 Bezaleel and Aholiab are praysed of Moses.

THen Moses assembled all the Congregation
of the children of Israel , and said vnto them,
These are the wordes which the Lord hath com-
manded, that ye should doe them :

* Chap.20.9. a Wherein ye shall cease from all bodily workes.

2 * Sixe dayes thou shalt worke, but the se-
uenth day shalbe vnto you the holy a Sabbath of
rest vnto the Lord , whosoeuer doth *any* worke
therein, shall die.
3 Ye shall kindle no fire throughout all your
habitations vpon the Sabbath day.
4 ¶ Againe , Moses spake vnto all the Con-
gregation of the children of Israel, saying, This is
the thing which the Lord commandeth, saying,
5 Take from among you an offering vnto the
Lord : whosoeuer is of a * willing heart , let him * Chap.25.2.
bring this offering to the Lord, *namely* golde, and
siluer, and brasse :
6 And blew silke, and purple, and skarlet, and
fine linnen, and goats *haire*,
7 And rams skins died red, and badgers skins
with Shittem wood :
8 Also oyle for light, and spices for the anoin-
ting oyle, and for the sweete incense,
9 And onyx stones, and stones to be set in the
Ephod, and in the brest plate.
10 And all the wise b hearted among you, b Read Chap 28.3
shall come and make all that the Lord hath com-
manded :
11 *That is*, the * Tabernacle, the pauillion there- * Chap.26.31.
of, and his couering, & his taches, and his boards,
his barres, his pillars, and his sockets,
12 The Arke, and the barres thereof · the Mer-
cie-seate, and the vaile that c couereth *it*. c Which hanged
13 The Table, and the barres of it, and all the before the Mercy-
instruments thereof, and the shewbread : seate that it could
14 Also the Candlesticke of light & his instru- not be seene.
ments, and his lampes with the oyle for the light :
15 * Likewise the Altar of perfume and his
barres, and the anointing oyle , and the sweete in- * Chap.30.1.
cense, and the vaile of the doore at the entring in
of the Tabernacle,
16 The * Altar of burnt offring with his bra- * Chap.27.1.
sen grate , his barres and all his instruments , the
lauer and his foote,
17 The hangings of the court, his pillars & his
sockets, and the vaile of the gate of the court,
18 The pinnes of the Tabernacle, and the pin-
nes of the court with their cordes.
19 The d ministring garments to minister in d Such as apper-
the holy place , *and* the holy garments for Aaron teine to the seruice
the Priest , and the garments of his sonnes , that of the Tabernacle.
they may minister in the Priests office.
20 ¶ Then all the Congregation of the chil-
dren of Israel departed from the presence of
Moses.
21 And euery one, whose heart † encouraged † Ebr. lifted him vp.
him, & euery one, whose spirit made him willing,
came *and* brought an offring to the Lord , for the
worke of the Tabernacle of the Congregation,
and for all his vses, and for the holy garments.
22 Both men and women, as many as were free
hearted, came *and* brought || taches & earerings, || Or, hookes.
and rings, and bracelets, all *were* iewels of gold :
and euery one that offered an offring of gold vn-
to the Lord:
23 Euery man also , which had blew silke, and
purple, and skarlet, and fine linnen and goats *haire*,
and rammes skinnes died red , and badgers skins,
brought *them*.
24 All that offered an oblation of siluer and
of brasse, brought the offring vnto the Lord : and
euery one , that † had Shittim wood for any ma-
ner worke of the ministration, brought *it*. † Ebr. with whom was found.
25 And all the women that were e wise hear- e Which were wit-
ted , did spin with their hands , and brought the ty and expert.
spun worke , *euen* the blewe silke , and the purple,
the skarlet, and fine linnen.

f That is, which were good spinners.

26 Likewise all the women, f whose hearts were mooued with knowledge, spun goats *haire*.

27 And the rulers brought onyx stones, and stones to be set in the Ephod, &c in the brest plate:

28 Also spice, and oyle for light, and for the * anointing oyle, and for the sweete perfume.

* *Chap.* 30. 23.

29 Euery man and woman of the children of Israel, whose heartes mooued them willingly to bring for all the worke which the Lord had commanded them to make g by the hand of Moses, brought a free offring vnto the Lord.

g Vsing Moses as a minister thereof.

30 ¶ Then Moses sayde vnto the children of Israel, Behold, * the Lord hath called by name Bezaleel the sonne of Vri, the sonne of Hur of the tribe of Iudah,

* *Chap.* 31. 2.

31 And hath filled him ‖ with an excellent spirit of wisedome, of vnderstanding, and of knowledge, and in all maner worke,

Or, *with the spirit of God,*

32 To finde out curious workes, to worke in gold, and in siluer, and in brasse,

33 And in grauing stones to set them, and in caruing of wood, *euen* to make any manner of fine worke.

34 And he hath put in his heart that he may teach *other*: both hee, and Aholiab the sonne of Ahisamach of the tribe of Dan:

35 Them hath hee filled with wisedome of heart to worke all maner h of cunning * and broidred, and needle worke: in blewe silke, and in purple, in skarlet: and in fine linnen and weauing, *euen* to doe all maner of worke and subtill inuentions.

h Pertaining to graning, or carning, or such like.

* *Chap.* 26. 1.

CHAP. XXXVI.

1 The great readines of the people. 8 The curtaines made, 19 The courtings. 20 The boardes. 31 The barres, 35 and the veile.

THen wrought Bezaleel, and Aholiab, and all † cunning men, to whom the Lord gaue wisdome, & vnderstanding, to know how to worke all maner of work for the seruice of the a Sanctuary, according to all that the Lord had commanded.

† *Hebr. wisdein heart.*

a By the Sanctuary he meaneth here all the Tabernacle.

2 For Moses had called Bezaleel, and Aholiab, and all the wise hearted men, in whose hearts the Lord had giuen wisedome, *euen* as many as their hearts encouraged to come vnto that worke to worke it.

3 And they receiued of Moses all the offring which the children of Israel had brought for the worke of the seruice of the Sanctuary, to make it: also b they brought still vnto him free gifts euery morning.

b Meaning, the Israelites.

4 So all the wise men, that wrought all the holie worke, came euery man from his worke which they wrought.

5 And spake to Moses, saying, The people bring too c much, *and* more then enough for the vse of the worke, which the Lord hath commanded to be made.

c A rare example and notable to see the people so ready to serue God with their goods.

6 Then Moses gaue a commandement, and they caused it to be proclaymed throughout the hoste, saying, Let neither man nor woman prepare any more worke for the oblation of the Sanctuarie. So the people were stayed from offring.

7 For the stuffe they had, was sufficient for all the worke to make it, and too much.

8 * All the cunning men therefore among the workemen, made *for* the Tabernacle ten curtaines of fine twined linnen, and of blewe silke, and purple, and skarlet: d Cherubims of broidred worke made they *vpon* them,

* *Chap.* 26. 3. 4.

d Which were little pictures with wings in the fourme of children.

9 The length of one curtaine *vvas* twenty and eight cubits, and the breadth of one curtaine foure cubites: *and* the curtaines were all of one sise.

10 And hee coupled fiue curtaines together, and other fiue coupled he together.

11 And hee made strings of blewe silke by the edge of one curtaine, in the seluedge of the coupling: likewise hee made on the side of the *other* curtaine in the seluedge in the second coupling.

12 *Fifty strings made he in the one curtaine, and fifty strings made he in the edge of the *other* curtaine, which was in the second coupling: the strings were set one against another.

* *Chap.* 26. 10.

13 After, he made fiftie ‖ taches of golde, and coupled the curtaines one to another with the taches: *so* was it one Tabernacle.

‖ Or, *hookes.*

14 ¶ Also hee made curtaines of goates *haire* for the ‖ couering vpon the Tabernacle: he made them *to the number* of eleuen curtaines.

‖ Or, *curtillion.*

15 The length of one curtaine *had* thirtie cubites, and the breadth of one curtaine foure cubites: the eleuen curtaines *were* of one sise.

16 And hee coupled fiue curtaines by themselues, and sixe curtaines by themselues.

17 Also hee made fiftie strings vpon the edge of *one* curtaine in the seluedge in the coupling, and fiftie strings made he vpon the edge of the *other* curtaine in the second coupling.

18 He made also fiftie taches of brasse to couple the couering that it might be one.

19 And hee made a e couering vpon the pauilion of rammes skinnes died red, and a couering of badgers skinnes aboue.

e These two were aboue the couering of goats haire.

20 ¶ Likewise he made the boards for the Tabernacle, of Shittim wood to f stand vp.

f And to be set vp the curtaines of the Tabernacle.

21 The length of a board *vvas* ten cubites, and the bredth of one board *vvas* a cubite & an halfe.

22 One board had two tenons, set in order as the feete of a ladder, one against another: thus made he for all the boardes of the Tabernacle.

23 So hee made twentie boards for the South side of the Tabernacle, euen full South.

24 And fourtie sockets of siluer made hee vnder the twentie boards, two sockets vnder one board for his two tenons, and two sockets vnder another board for his two tenons.

25 Also for the other side of the Tabernacle toward the North, he made twentie boards.

26 And their fourty sockets of siluer, two sockets vnder one board, and two sockets vnder another board.

27 Likewise toward g the Westside of the Tabernacle he made sixe boardes.

g Or, toward the Sea; which was the Sea called Mediterraneum Westward from Ierusalem.

28 And two boardes made he g in the corners of the Tabernacle for either side,

* *Chap.* 26. 24.

29 And they were * ioyned beneath, and likewise were made sure aboue with a ring: this hee did to both in both corners.

30 So there were eight boards, & their sixteene sockets of siluer, vnder euery board two sockets.

31 ¶ After he made * barres of Shittim wood, fiue for the boards in the one side of § Tabernacle,

* *Chap.* 26. 26. *and* 30. 4. 5.

32 And fiue barres for the boards in the other side of the Tabernacle, and fiue bars for § boardes of the Tabernacle on the side toward the West.

33 And he made the middest barre to shoote through the boards, from the one end to § other.

34 He ouerlaid also the boards with gold, and made their rings of gold for places for the barres, and

and couered the barres with golde.

35 ¶ Moreouer he made a [h] vaile of blew silke and purple, and of skarlet, and of fine twined linnẽ: with Cherubims of broydered worke made he it:

h Which was betweene the Sanctuarie and the Holiest of all.

36 And made thereunto foure pillars of Shittim, & ouerlayed them with gold: whose ‖ hookes were *also* of gold, and hee cast for them foure sockets of siluer.

‖ Or, heades.

37 And he made an [i] hanging for the Tabernacle doore, of blew silke, and purple, and skarlet, and fine twined linnen, *and* needle worke.

i Which was betweene the court and the Sanctuary.

38 And the fiue pillars of it with their hookes, and ouerlaide their chapiters and their ‖ filets with golde, but their fiue sockets *were* of brasse.

‖ Or, grauen borders.

CHAP. XXXVII.

1 *The Arke.* 6 *The Merciseate.* 10 *The Table.* 17 *The Candlesticke.* 25 *The altar of incense.*

AFter this, Bezaleel made the * Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broade, and a cubite and an halfe high:

* Chap. 25. 10.

2 And ouerlayed it with fine golde within and without, and made a [a] crowne of gold to it round about,

a Like battlements.

3 And cast for it foure rings of golde for the foure corners of it: that is, two rings for the one side of it, and two rings for the other side thereof.

4 Also he made barres of Shittim wood, and couered them with golde,

5 And put the barres in the rings by the sides of the Arke, to beare the Arke.

6 ¶ And he made the * Merciseate of pure gold: two cubites and an halfe *was* the length thereof, and one cubite and an halfe the breadth thereof.

* Chap. 25. 17.

7 And he made two Cherubims of gold, vpon the two ends of the Merciseate: *euen* of worke beaten with the hammer made he them.

8 One Cherub on the one ende, and another Cherub on the other ende: [b] of the Merciseate made he the Cherubims, at the two ends thereof

b Of the selfe same matter that the Merciseate was.

9 And the Cherubims spread out their wings on high, & couered ẏ Merciseate with their wings and their faces *were* one towards another: toward the Merciseate were the faces of the Cherubims.

10 ¶ Also he made the Table of Shittim wood: two cubites *was* the length thereof, and a cubite the breadth thereof, and a cubite and an halfe the height of it.

11 And he ouerlayd it with fine golde, and made thereto a crowne of gold round about.

12 Also he made thereto a border of an ‖ hand breadth round about, and made vpon the border a crowne of gold round about.

‖ Or, foure fingers.

13 And he cast for it foure rings of gold, and put the rings in the foure corners that *were* in the foure feete thereof.

14 Against the border were the rings, as places for the barres to beare the Table.

15 And he made the barres of Shittim wood, and couered them with gold to beare the Table.

16 * Also he made the instruments for the Table of pure gold: dishes for it, and *incense* cups for it, and goblets for it, and couerings for it, wherewith it should be couered.

* Chap. 25. 29.

17 ¶ Likewise he made the Candlesticke of pure gold: of worke beaten out with the hammer made he the Candlesticke: *and* his shaft, and his branche, his bolles, his knops, & his floures were of one piece.

18 And sixe branches came out of the sides thereof: three branches of the Candlesticke out of the one side of it, and three branches of the Candlesticke out of the other side of it.

19 In one branch three bolles made like almonds, a knop and a floure: and in another branch three bolles made like almonds, a knop and a floure: *and* so throughout the sixe branches that proceeded out of the Candlesticke.

20 And vpon the Candlesticke *were* foure bolles after the fashion of almonds, the knoppes thereof and the floures thereof.

21 That is, vnder euery two branches a knop *made* thereof, & a knop vnder the second branch thereof, & a knop vnder ẏ third branch thereof, according to the six branches comming out of it.

22 Their knops and their branches were of the same: it was all one * beaten worke of pure gold.

* Chap. 25. 31.

23 And he made for it seauen lampes with the snuffers, and snufdishes thereof of pure gold.

24 Of a [c] talent of pure gold made he it with all the instruments thereof.

c Reade Chap. 25. 39.

25 ¶ Furthermore he made the * perfume altar of Shittim wood: the length of it *was* a cubite, & the breadth of it a cubite (it was square) and two cubites high, & the horns therof were of ẏ same.

* Chap. 30. 1. 2. 3. 4.

26 And he couered it with pure gold, both the top and the sides thereof round about, and the hornes of it, and made vnto it a crowne of golde round about.

27 And he made two rings of gold for it, vnder the crowne thereof in the two corners of the two sides thereof, to put barres in for to beare it therewith.

28 Also he made the barres of Shittim wood, and ouerlayed them with golde.

29 And he made the holy * anoynting oyle, and the sweet pure incense after the apothecaries art.

* Chap. 30. 33. 34.

CHAP. XXXVIII.

6 *The altar of burnt offringe.* 8 *The brasen Lauer.* 9 *The Court.* 24 *The summe of that the people offred.*

ALso he made the altar of the burnt offring * of Shittim woode: fiue cubites *was* the length thereof, and fiue cubites the breadth thereof: *it was* square and three cubites high.

* Chap. 27. 1.

2 And he made vnto it hornes in the foure corners thereof: the hornes thereof were of the same, and he ouerlayed it with brasse.

3 Also he made all the instruments of the altar: the ‖ ashpans, and the besoms and the basins, the fleshhookes, and the * censers: all the instruments thereof made he of brasse.

‖ Or, fire-pannes.
* Chap. 27. 3.

4 Moreouer, he made a brasen grate wrought like a net to the Altar, vnder the compasse of it beneath in the [a] middes of it.

a So that the gridyron or grate was halfe so high as the altar, and stood within it.

5 And cast foure rings of brasse for the foure endes of the grate to put barres in.

6 And he made the barres of Shittim wood, and couered them with brasse.

7 The which barres he put into the rings on the sides of the altar to beare it withall, and made it * hollow *within* the boardes.

* Chap. 27. 8.

8 ¶ Also he made the lauer of brasse, and the foote of it of brasse of the [b] glasses of the women that did assemble and came together at the doore of the Tabernacle of the Congregation.

b R. Kimhi saith, that the women brought their looking glasses, which were of brasse or fine metall, and offered them freely vnto the vse of the Tabernacle: which was a bright thing and of great maiestie.

9 ¶ Finally, he made the court on the South side full South: the hangings of the court *were* of fine twined linnen, hauing an hundreth cubites.

10 Their

10 Their pillars *vvere* twentie,and their brasen sockets twentie : the hookes of the pillars , and their filets *vvere* of siluer.

11 And on the Northside *the hangings vvere* an hundreth cubites : their pillars twentie , and their sockets of brasse twentie , the hookes of the pillars and their filets of siluer.

12 On the westside also *vvere* hangings of fiftie cubites,their ten pillars with their ten sockets:the hookes of the pillars and their filets of siluer.

13 And toward the Eastside , full East *vvere hangings* of fiftie cubites.

14 The hangings of the one side *vvere* fifteene cubites,their three pillars,and their three sockets:

15 * And of the other side of the court gate on both sides *vvere* hangings of fifteene cubites, *vvith* their three pillars and their three sockets.

16 All the hangings of the court round about *vvere* of fine twined linnen.

17 But the sockets of the pillars *vvere* of brasse: the hookes of the pillars and their filets of siluer, and the couering of their chapiters of siluer : and all the pillars of the court were hooped about with siluer.

18 *He made* also the hanging of the gate of the court of needleworke , blewe silke,and purple, and skarlet , and fine twined linnen,euen twentie cubites long,and fiue cubites in height& bredth, † like the hangings of the court.

19 And their pillars *vvere* foure with their foure sockets of brasse: their hooks of siluer,and the couering of the chapiters, and their filets of siluer.

20 But all the * pinnes of the Tabernacle and of the court round about were of brasse.

21 ¶ These are the parts of the Tabernacle , *I meane* , of the Tabernacle of the Testimonie, which was appointed by the commandement of Moses for the office of the [c] Leuites , by the hand of Ithamar sonne to Aaron the Priests.

22 So Bazaleel the sonne of Vri , the sonne of Hur of the tribe of Iudah , made all that the Lord commanded Moses.

23 And with him Aholiab sonne of Ahisamach of the tribe of Dan , a [d] cunning workeman,and an embroiderer,and a worker of needleworke in blew silke,and in purple,and in skarlet,& in fine linnen.

24 All the gold that was occupied in all the worke wrought for the holy place (which was the gold of the offring) was nine and twentie talents and seuen hundreth and thirtie shekels, according to the shekell of the Sanctuarie.

25 But the siluer of them that were numbred in the Congregation,*vvas* an hundreth talents, & a thousand seuen hundreth seuentie and fiue shekels,after the shekel of the Sanctuarie.

26 A [‖] portion for a man, *that is* , halfe a shekel after the shekel of the Sanctuary , for all them that were numbred from twentie yeere old and aboue, among sixe hundreth thousand , and three thousand,and fiue hundreth and fiftie men.

27 Moreouer there were an hundreth talents of siluer , to cast the sockets of the Sanctuary,and the sockets of the vaile; an hundreth sockets of an hundreth talents , a talent for a socket.

28 But he made the hookes for the pillars of a thousand seuen hundreth and seuentie and fiue *shekels*,and ouerlaid their chapiters,and made filets about them.

29 Also the brasse of the offering *vvas* seuentie talents , and two thousand , and foure hundreth shekels.

30 Whereof he made the sockets to the doore of the Tabernacle of the Congregation , and the brasen altar,and the brasen grate which was for it, with all the instruments of the Altar.

31 And the sockets of the court round about, and the sockets for the court gate , and all the * pinnes of the Tabernacle,and all the pinnes of the court round about.

CHAP. XXXIX.

1 *The apparell of Aaron and his sonnes.* 32 *All that the Lord commanded was made, and finished.* 43 *Moses dooth see the people.*

MOreouer they made [a] garments of ministration to minister in the Sanctuarie of blewe silke , and purple , and skarlet : they * made also the holy garments for Aaron , as the Lord had commanded Moses.

2 So he made the Ephod of gold , blew silke and purple, and skarlet, and fine twined linnen.

3 And they did beate the gold into thinne plates,and cut it into wiers, to worke it in ȝ blew silke and in the purple , and in the skarlet , and in the fine linnen,with broidered worke.

4 For the which they made shoulders to couple together : *for* it was closed by the two edges thereof.

5 And the broidered gard of his Ephod that was vpon him , was of the same stuffe , and of like worke ; *euen* of gold, of blew silke,and purple,and skarlet , and fine twined linnen , as the Lord had commanded Moses.

6 ¶ And they wrought * *two* Onyx stones closed in ouches of golde , and grauen , as [b] signets are grauen,with the names of the children of Israel.

7 And put them on the shoulders of the Ephod,*as* stones for * a remembrance of ȝ children of Israel,as the Lord had commanded Moses.

8 ¶ Also he made the breastplate of broidered worke like the worke of the Ephod : *to vvit* , of gold , blew silke, and purple , and skarlet,and fine twined linnen.

9 They made the breastplate double,and it was square, an hand breadth long , and an handbreadth broad : *it vvas also* double.

10 And they filled it with foure rowes of stones. The order *vvas thus*,a Rubie,a Topaze,and a Carbuncle in the first rowe :

11 And in the second rowe an Emeraud , a Saphir,and a Diamond:

12 Also in the third rowe [c] a Turkeis , an Achate,and an Hematite:

13 Likewise in the fourth rowe a Chrysolite, an Onyx,and a Iasper, closed and set in ouches of golde.

14 So the stones *vvere* according to the names of the children of Israel , *euen* twelue [d] after their names , grauen like signets , euery one after his name,according to the twelue tribes.

15 After,they made vpon the breastplate chains at the ends , of wrethen worke *and* pure gold.

16 They made also two bosses of gold,and two gold rings , and put the two rings in the two corners of the breastplate.

17 And they put the two wrethen chaines of gold in the two rings in the corners of the breastplate.

18 Also the two *other* endes of the two wreathen

* Chap. 27, 14.

† Ebr. ouer against.

* Chap. 39, 17.

[c] That the Leuites might haue the charge thereof, and minister in the same,as did Eleazar and Ithamar, Num. 3, 4.

[d] As a grauer , or carpenter, Chap. 31, 4.

‖ Or, halfe a shekel.

[c] Reade the weight of a talent, Chap. 25, 39.

* Chap. 27, 19.

[a] As couerings for the Arke, the Candlestucke, the Altars, and such like.

* Chap. 3, 10. and 35, 19.

* Chap. 28, 9.

[b] That is, of very fine and curious workemanship,

* Chap. 28, 12.

[c] Or a Iigure, which stone authors write that it commeth of the vrine of the beast called Lynx.

[d] That is, euery tribe had his name written in a stone,

then chaines they fastened in the two bosses, and put them on the shoulders of the Ephod, vpon the forefront of it.

19 Likewise they made two rings of gold, and put them in the two *other* corners of the brestplate vpon the edge of it, which was on the inside of the Ephod.

20 They made also two *other* golden rings, and put them on the two sides of the Ephod: beneath on the foreside of it, and ouer against his coupling aboue the broidered gard of the Ephod.

21 Then they fastened the brestplate by his rings vnto the rings of the Ephod, with a lace of blew silke, that it might be *fast* vpon the broidered gard of the Ephod, and that the brestplate should not be loosed from the Ephod, as the Lord had commanded Moses.

22 ¶ Moreouer, he made the robe of the e Ephod of wouen worke, altogether of blewe silke.

e Which was next vnder the Ephod. f Where hee should put thorow his head.

23 And f the hole of the robe *was* in the mids of it, as the collar of an habergion, with an edge about the collar, that it should not rent.

24 And they made vpon the skirts of the robe pomegranates of blew silke & purple, and scarlet, and *fine linnen* twined.

* *Cap.* 28. 33.

25 They made also * bels of pure gold, and put the bels betweene the pomegranates vpon the skirts of the robe round about betweene the pomegranates,

26 A bell and a pomegranate, a bell and a pomegranate round about the skirts of the robe to minister in, as the Lord had commanded Moses.

27 ¶ After, they made coates of fine linnen, of wouen worke for Aaron and for his sonnes.

28 And the miter of fine linnen, and goodly bonnets of fine linnen, and linnen * breeches of fine twined linnen.

* *Chap* 28, 42.

29 ¶ And the girdle of fine twined linnen, and of blewe silke, and purple, and scarlet, *euen* of needle worke, as the Lord had commanded Moses.

30 ¶ Finally, they made the plate for the holy crowne of fine gold, and wrote vpon it a superscription *like* to the graning of a signet, * HOLINES TO THE LORD.

* *Chap* 28, 36.

31 And they tied vnto it a lace of blewe silke, to fasten it on high vpon the miter, as the Lord had commanded Moses.

32 ¶ Thus was all the worke of the Tabernacle, *euen* of the* Tabernacle of the Congregation finished: and the children of Israel did according to all that the Lord had commanded Moses: so did they.

* *Chap* 27, 21.

33 ¶ Afterward they brought the Tabernacle vnto Moses, g Tabernacle and all his instruments, his taches, his boards, his barres, and his pillars, and his sockets,

g So called, because it hanged before the mercie-seate and couered it from sight, Chap. 35, 12.

34 And the couering of rammes skinnes: died red, and the couering of badgers skinnes, and the g couering vaile,

35 The Arke of the testimony, and the barres thereof, and the Mercie-seate.

36 The Table, with all the instruments thereof, and the shewbread,

37 The pure Candlesticke, the lamps thereof, *euen* the lampes h set in order, and all the instruments thereof, and the oyle for light:

h Or, which Aaron dressed and trimmed with oyle euery morning, Chap. 30, 7.

38 Also the golden Altar, and the anoynting oyle, and the sweete incense, and the hanging of the Tabernacle doore,

39 The brasen Altar with his grate of brasse, his barres and all his instruments, the Lauer and his foote,

40 The curtains of the court with his pillars, and his sockets, and the hanging to the court gate, *and* his coards, and his pinnes, and all the instruments of the seruice of the Tabernacle, *called* the Tabernacle of the Congregation.

41 *Finally*, the ministring garments to serue in the Sanctuary, *and* the holy garments for Aaron the Priest, and his sonnes garments to minister in the Priests office.

42 According to euery point that the Lord had i commanded Moses, so the children of Israel made all the worke.

i Signifying that in Gods matters man may neither adde, nor diminish.

43 And Moses beheld all the worke, and behold they had done it as the Lord had commanded: so had they done: And Moses k blessed them.

k Praised God for the peoples diligence, and prayed for them.

CHAP. XL.

1 The Tabernacle with the appertenances is reared vp. 34 The glory of the Lord appeareth in the cloud couering the Tabernacle.

THen the Lord spake vnto Moses, saying,

2 In the a *first* day of the first moneth in the *very* first *of the same* moneth shalt thou set vp the Tabernacle, *called* the Tabernacle of the Congregation:

a After that Moses had beene 40 dayes, and 40 nights in the mount, that is, from the beginning of August to the tenth of September, he came downe, and caused this worke to be done: which being finished, was set vp in Abid, which moneth conteineth halfe March and halfe Aprill.

3 And thou shalt put therein the Arke of the Testimonie, and couer the Arke with the vaile.

4 Also thou shalt bring in the * Table, and set it in order as it doth require: thou shalt also bring in the Candlesticke, and light his lampes.

* Reade Chap. 26, 35.

5 And thou shalt set the incense Altar b of gold before the Arke of the Testimonie, and put the c hanging at the doore of the Tabernacle.

b That is, the altar of perfume, or to burne incense on.

c This hanging or vaile was betweene the Sanctuary & the court.

6 Moreouer, thou shalt set the burnt offring Altar before the doore of the Tabernacle, *called* the Tabernacle of the Congregation.

7 And thou shalt set the Lauer betweene the Tabernacle of the Congregation and the Altar, and put water therein.

8 Then thou shalt appoint the court round about, and hang vp the hanging at the court gate.

9 After, thou shalt take the anoynting oyle, and anoint the Tabernacle, and all that is therein, and hallow it with all the instruments thereof, that it may be holy.

10 And thou shalt anoynt the Altar of the burnt offring, and all his instruments, and shalt sanctifie the Altar, that it may bee an altar most holy.

11 Also thou shalt anoynt the Lauer, and his foote, and shalt sanctifie it.

12 Then thou shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.

13 And thou shalt put vpon Aaron the holy garments, and shalt anoynt him, and sanctifie him, that he may minister vnto me in the Priests office:

14 Thou shalt also bring his sonnes & cloathe them with garments,

15 And shalt anoynt them as thou diddest anoynt their father, that they may minister vnto mee in the Priests office: for their anoynting shall bee *a signe*, that the Priesthood d shall be euerlasting vnto them throughout their generations.

d Till both the Priesthood & the ceremonies should end, which was at Christs comming.

16 So Moses did according to all that the Lord had commanded him: so did he.

17 ¶ * Thus

17 ¶ * Thus was the Tabernacle reared vp the first day of the first moneth in the second yeere.

18 Then Moses reared vp the Tabernacle and fastened his sockets, and set vp the boards thereof, and put in the barres of it, & reared vp his pillars.

19 And he spread the couering ouer the Tabernacle, & put the couering of that couering on high aboue it, as § Lord had commanded Moses.

20 ¶ And hee tooke and put the f Testimonie in the Arke, and put the barres in *the rings* of the Arke, & set the Mercy-seate on high vpō the Arke.

21 He brought also the Arke into the Tabernacle, & hanged vp the * couering vaile, and couered the Arke of the Testimonie, as the Lord had commanded Moses.

22 ¶ Furthermore hee put the Table in the Tabernacle of the Congregation in the North-side of the Tabernacle, without the vaile,

23 And set the bread in order before the Lord, as the Lord had commanded Moses.

24 ¶ Also he put the Candlestick in the Tabernacle of the Congregation, ouer against the Table toward the Southside of the Tabernacle.

25 And hee ‖ lighted the lampes before the Lord, as the Lord had commanded Moses.

26 ¶ Moreouer, hee set the golden Altar in the Tabernacle of the Congregation before the vaile,

27 And burnt sweete incense thereon, as the Lord had commanded Moses.

28 ¶ Also hee hanged vp the vaile at the g doore of the Tabernacle.

29 After, he set the burnt offering Altar *without* the doore of the Tabernacle, *called* the Tabernacle of the Congregation, and offered the burnt offering & the sacrifice thereon, as the Lord had commanded Moses.

30 ¶ Likewise he set the Lauer betweene the Tabernacle of the Congregation and the Altar, and powred water therein to wash with.

31 So Moses and Aaron, and his sonnes washed their hands and their feete thereat.

32 When they went into the Tabernacle of the Congregation, and when they approached to the Altar, they washed, as the Lord had commanded Moses.

33 Finally, hee reared vp the court round about the Tabernacle & the Altar, and hanged vp the vaile at the court gate: so Moses finished the worke.

34 ¶ * Then the cloude couered the Tabernacle of the Congregation, and the glorie of the Lord filled the Tabernacle.

35 So Moses could not enter into the Tabernacle of the Congregation, because the cloude abode thereon, and the glory of the Lord filled the Tabernacle.

36 Now when the cloude ascended vp from the Tabernacle, the children of Israel went forward in all their iourneyes.

37 But if the cloude ascended not, then they iourneyed not till the day that it ascended.

38 For h the cloude of the Lord *was* vpon the Tabernacle by day, and fire was in it by night in the sight of all the house of Israel, throughout all their iourneyes.

* Num. 7. 1. a After they came out of Egypt, Num. 7. 1.

f That is, the Tables of the lawe. Chap. 31. 18. and 34. 29.

* Chap. 35. 18.

§ Or, *set vp*.

g Between the Sanctuary and the court.

h Thus the presence of God preserued and guided them night and day till they came to the land promised.

* Num. 9. 15. 2. king. 8. 10.

THE THIRD BOOKE OF MOSES, CALLED * LEVITICVS.

* Because in this booke it chiefly intreated of the Leuites, and of things pertaining to their office.

THE ARGVMENT.

AS God dayly by most singular benefites declareth himselfe to be mindfull of his Church: so hee would not that they should haue any occasion to trust either in themselues, or to depend vpon others, either for lacke of temporall things, or ought that belonged to his diuine seruice and Religion. Therefore hee ordeined diuers kinds of oblations and sacrifices, to assure them of forgiuenes of their offences (if they offered them in true faith and obedience.) Also he appointed their Priests and Leuites, their apparell, offices, conuersation and portion: he shewed what feastes they should obserue, and in what times. Moreouer, he declareth by these sacrifices and ceremonies, that the reward of sinne is death, and that without the blood of Christ the innocent Lambe, there can bee no forgiuenes of sinnes. And because they should giue no place to their owne inuentions (which thing God most detesteth, as appeareth by the terrible example of Nadab and Abihu) he prescribed euen to the least things, what they should doe, as what beastes they should offer and eate: what diseases were contagious and to be auoyded: what order they should take for all maner of filthinesse and pollution to purge it: whose company they should flee: what marriages were lawfull: and what politike lawes were profitable. Which things declared, he promised saueur and blessing to them that keepe his lawes, and threatned his curse to them that transgressed them.

CHAP. I.

1 Of burnt offrings for particular persons. 3 10 and 14 The maner to offer burnt offerings as well of bullocks, as of sheepe and birdes.

a Hereby Moses declareth that hee taught nothing to the people but that which he receiued of God. b So they could offer of none other sort, but of those which were commanded.

NOw the a Lord called Moses, and spake vnto him out of the Tabernacle of the Congregatiō, saying,

2 Speake vnto the children of Israel, & thou shalt say vnto them, If any of you offer a sacrifice vnto the Lord, ye shall offer your sacrifice of b cattell, as of beeues and of the sheepe,

3 * If his sacrifice *be* a burnt offering of the herde, he shall offer a male without blemish, presenting him of his owne voluntary will at the doore of the c Tabernacle of the Congregation before the Lord.

4 And hee shall put his hand vpon the head of the burnt offering, and it shalbe accepted † to the *Lord*, to be his atonement.

5 And d he shall kill the bullocke before the Lord, and the Priestes Aarons sonnes shall offer the blood, and shall sprinkle it round about vpon the e altar, that is by the doore of the Tabernacle of the Congregation.

6 Then

* Exod. 29. 10.

c Meaning, within the court of the Tabernacle.

† Or, *to him*.

d The Priest or Leuite.

e Of the burnt offering, Exo. 27. 1.

6 Then shall he flay the burnt offring, and cut it in pieces.

7 So the sonnes of Aaron the Priest shall put fire vpon the altar, and lay the wood in order vpon the fire.

8 Then the Priests Aarons sonnes shall lay the parts in order, the head and the ‖ kall vpon the wood that is in the fire which is vpon the altar.

‖ Or, the body of the beast, or the fat.

9 But the inwards thereof and the legges thereof he shall wash in water, and the Priest shall burne all on the altar: *for* it is a burnt offring, an oblation made by fire, for a sweete sauour f vnto the Lord.

f Or a sauour of rest, which pacifieth the anger of the Lord.

10 ¶ And if his sacrifice for the burnt offring *be* of the flocks (*as* of the sheepe, or of the goats) he shall offer a male without blemish.

11 g And he shall kill it on the Northside of the altar h before the Lord, and the Priests Aarons sonnes shall sprinkle the blood thereof round about vpon the altar.

g Read verse 5.
h Before the altar of the Lord.

12 And he shall cut it in † pieces, *separating* his head and his ‖ kall, and the Priest shall lay them in order vpon the wood that *lyeth* in the fire which is on the altar:

† Ebr. into his pieces.
‖ Or, fat.

13 But he shall wash the inwardes, and the legges with water, and the Priest shall offer the whole and burne it vpon the altar: *for* it is a burnt offering, an oblation made by fire for a sweete sauour vnto the Lord.

14 ¶ And if his sacrifice *be* a burnt offring to the Lord of the foules, then shall he offer his sacrifice of the turtle doues, or of the yong pigeons.

15 And the Priest shall bring it vnto the altar, and i wring the necke of it asunder, and burne it on the altar: and the blood thereof shalbe ‖ shed vpon the side of the altar.

i The Ebrewe word signifieth to pinch off with the naile.
‖ Or, strained, or pressed.

16 And he shall plucke out his maw with his feathers, and cast them beside the altar on the k East part in the place of the ashes.

k On the side of the court gate in the pannes which stood with ashes. Exod. 27.3.

17 And he shall cleaue it with his wings, *but* not diuide it asunder: and the Priest shall burne it vpon the altar vpon the wood that is in the fire: *for* it is a burnt offring, an oblation made by fire for a sweete sauour vnto the Lord.

CHAP. II.

1 The meate offring is after three sortes of fine floure vnbaken. 4 Of bread baken.

AND when any will offer a a meate offring vnto the Lord, his offring shall be of fine floure, and he shall powre oyle vpon it, and put incense thereon.

a Because the burnt offring could not be without the meate offring.

2 And shall bring it vnto Aarons sonnes the Priests, and b he shall take thence his handfull of the floure, and of the oyle with all the incense, and the Priest shall burne it for a c memoriall vpon the altar: *for* it is an offering made by fire for a sweete sauour vnto the Lord.

b The Priest.
c To signify that God remembreth him that offreth.

3 * But the remnant of the meate offring *shalbe* Aaron and his sonnes: *for* it is d most holy of the Lords offring made by fire.

* Eccl. 7.31.
d Therefore none could eate of it but the Priest.

4 ¶ If thou bring also a meate offring baken in the ouen, *it shalbe* an vnleauened cake of fine floure mingled with oyle, or an vnleauened wafer anoynted with oyle.

5 ¶ But if thy e meate offring *be* an oblation of the frying pan, it shall be of fine floure vnleauened, mingled with oyle.

e Which is a gift offered to God to pacifie him.

6 And thou shalt part it in pieces, and powre oyle thereon: *for* it is a meate offring.

7 ¶ And if thy meate offring *be* an oblation *made* in the caldron, it shalbe made of fine floure with oyle.

8 After, thou shalt bring the meate offring (that is made of these things) vnto the Lord, and shalt present it vnto the Priest, and he shall bring it to the altar.

9 And the Priest shall take from the meate offring a * memoriall of it, and shall burne it vpon the altar: *for* it is an oblation * made by fire for a sweete sauour vnto the Lord.

* Verse. 2.
* Exod. 29.18.

10 But that which is left of the meate offring, *shalbe* Aarons and his sonnes: *for it is* most holy of the offrings of the Lord made by fire.

11 All the meate offrings which ye shall offer vnto the Lord, shalbe made without leauen: for ye shall neither burne leauen nor hony in any offring of the Lord made by fire.

12 ¶ *In* the oblation of the first fruites ye shall offer f them vnto the Lord, but they shall not be burnt g vpon the altar for a sweete sauour.

f That is, fruites, which were sweete as hony, ye may offer.
g But reserued for the Priests.

13 (All the meate offrings also shalt thou season with * salt, neither shalt thou suffer the salt of the h couenant of thy God to be lacking from thy meate offring, *but* vpon all thine oblations thou shalt offer salt.

* Mark. 9.49.
h Which they were bound (as by couenant) to vse all sacrifices. Num. 18,19. 2 Chron. 13.5. Ezek. 34,24. or it meaneth a fine and pure couenant.

14 If then thou offer a meate offering of thy first fruites vnto the Lord, thou shalt offer for thy meate offering of thy first fruites * eares of corne dried by the fire, and wheate beaten out of ‖ the greene eares.

* Chap. 23.14.
‖ Or, full eares: for the word signifieth a fruitfull field. Read 2. Chr. 26.10. in the note g.

15 After, thou shalt put oyle vpon it, and lay incense thereon: *for* it is a meate offring.

16 And the Priest shall burne the memoriall of it, *euen* of that that is beaten, and of the oyle of it with all the incense thereof: *for* it is an offring vnto the Lord made by fire.

CHAP. III.

1 The maner of peace offrings, and beastes for the same. 17 The Israelites may not eate fat nor blood.

ALso if his oblation be a a peace offring, if he will offer of the droue (whether it be male or female) he shall offer such as is without blemish, before the Lord.

a A sacrifice of thankesgiuing offered for peace and prosperity, either generally or particularly.

2 And shall put his hand vpon the head of his offring, and kill it at the doore of the Tabernacle of the Congregation: and Aarons sonnes the Priest shall sprinkle the blood vpon the altar round about.

3 So he shall offer b *part* of the peace offring, *as* a sacrifice made by fire vnto the Lord, *euen* the * fat that couereth the inwardes, and all the fat that is vpon the inwardes.

b One part was burnt, another was to the Priests, and the third to him that offered.
* Exod. 29.22.

4 He shall also take away the two kidneis, and the fat that is on them, and vpon ‖ the flankes, and the kall on the liuer with the kidneis.

‖ Or, the which kidneis are neere the flankes.

5 And Aarons sonnes shal burne it on the altar, with the burnt offering, which is vpon the wood, that is on the fire: *this is* a sacrifice made by fire for a sweete sauour vnto the Lord.

6 ¶ Also if his oblation *be* a peace offring vnto the Lord out of the flocke, whether it be c male or female, he shall offer it without blemish.

c In the peace offring it was indifferent to offer either male or female, but in the burnt offring onely the male: so here can be offered no birdes, but in the burnt offering they might: all there was consumed with fire, and in the peace offering but a part.

7 If he offer a Lambe for his oblation, then he shall bring it before the Lord.

8 And lay his hand vpon the head of his offring, and shall kil it before the Tabernacle of the Congregation, and Aarons sonnes shall sprinkle the blood thereof round about vpon the altar.

9 After, of the peace offrings he shall offer d an offring made by fire vnto the Lord: he shall take away the fat thereof, and the rump altogether, hard by the backe bone, and the fat that couereth the inwardes, and all the fat that is vpon the inwards.

10 Also hee shall take away the two kidneis, with the fat that is vpon them, and vpon the * flankes, and the kall vpon the liuer with the kidneis.

11 Then the Priest shall burne it vpon the altar, *as* the meate of an offring made by fire vnto the Lord.

12 ¶ Also if his offring *be* a goate, then shall he offer it before the Lord,

13 And shall put his hand vpon the head of it, and kill it before e the Tabernacle of the Congregation, and the sonnes of Aaron shall sprinkle the blood thereof vpon the altar round about.

14 Then hee shall offer thereof his offering, *euen* an offering made by fire vnto the Lord, the fat that couereth the inwards, and all the fat that is vpon the inwards.

15 Also hee shall take away the two kidneis, and the fat that is vpon them, and vpon the flanks, and the call vpon the liuer with the kidneis.

16 So the Priest shall burne them vpon the altar, *as* the meate of an offering made by fire for a sweete sauour: * all the fatte *is* the Lords.

17 *This shalbe* a perpetuall ordinance for your generations, throughout all your dwellings: *so that* ye shall eate neither f fat nor * blood.

d The burnt offring was wholy consumed, and of the offring made by fire onely the inwardes, &c. were burnt: the shoulder and breast, with the two iawes and the mawe were the Priests, and the rest his that offred.

* Verse.4.

e Meaning, at the northside of the Altar, Chap. 1, 11.

* Chap 7, 25.

f By eating fat, was meant to be carnall, and by blood eating, was signified cruelty.

* Gen 9, 4. chap. 17, 14.

CHAP. IV.

1 The offring for sinnes done of ignorance. 3 For the Priest, the Congregation, the ruler, and priuate man.

Moreouer, the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, saying, If † any shall sinne through a ignorance, in any of the commandements of the Lord, (which ought not to be done) but shall doe *contrarie* to any of them,

3 If b the Priest that is anointed do sinne (according to the sinne of the people) then shall he offer, for his sinne which hee hath sinned, a yong bullocke without blemish vnto the Lord for a sinne offring,

4 And he shall bring the bullocke vnto ẏ doore of the Tabernacle of the Congregation before the Lord, and shall put his hand vpon the bullockes head, and c kill the bullocke before the Lord.

5 And the Priest that is anointed, shall take of the bullockes blood, and bring it into the Tabernacle of the Congregation.

6 Then the Priest shall dippe his finger in the blood, & sprinkle of the blood seuen times before the Lord, before the vaile of the d Sanctuary.

7 The Priest also shall put *some* of the blood before the Lord, vpon the hornes of the altar of sweete incense, which is in the e Tabernacle of the Congregation, then shall hee powre * all *the rest* of the blood of the bullocke at the foote of the altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

8 And he shall take away all the fatte of the bullocke for the sinne offring: *to wit*, the fat that couereth the inwards, and all the fatte that is about the inwardes.

9 He shall take away also the two kidneis, and the fat that is vpon them, and vpon the flankes, and the kall vpon the liuer with the kidneis.

10 As it was taken away from the bullocke of the peace offrings, and the Priest shall burne them vpon the altar of burnt offring.

11 * But the skinne of the bullocke, and all his flesh, with his head, and his legges, and his inwardes, and his dung *shall he beare out.*

12 So he shall cary the whole bullocke out of the * hoste vnto a cleane place, where the ashes are powred, and shall burne him on the wood in the fire: where the ashes are cast out, shall he be burnt.

13 ¶ And if the f whole Congregation of Israel shall sinne through ignorance, and ẏ thing be * hid from the eyes of ẏ multitude, and haue done *against* any of the commandements of the Lord which should not be done, and haue offended:

14 When the sinne which they haue committed shalbe knowen, then the Congregation shall offer a yong bullocke for the sinne, and bring him before the Tabernacle of the Congregation.

15 And the g Elders of the Congregation shall put their handes vpon the head of the bullocke before the Lord, and ‖ hee shall kill the bullocke before the Lord.

16 Then the Priest that is anoynted, shall bring of the bullocks blood into the Tabernacle of the Congregation.

17 And the Priest shall dippe his finger in the blood, and sprinkle it seuen times before the Lord, *euen* before the vaile.

18 Also he shall put *some* of the blood vpon the hornes of the altar, which is before the Lord, that is in the Tabernacle of the Congregation: then shall he powre all the *rest* of the blood at the foote of the altar of burnt offring, which is at the doore of the Tabernacle of the Congregation.

19 And he shall take all his fat from him, and ‖ burnt it vpon the altar.

20 And *the Priest* shall doe with this bullocke, as he did with the bullocke for *his* sinne: so shall he doe with this: so ẏ Priest shall make an atonement for them, and it shalbe forgiuen them.

21 For he shall cary the bullocke without the hoste, and burne him as hee burned the first bullocke: *for* it is an offering for the sinne of the Congregation.

22 ¶ When a ruler shall sinne, and doe through ignorance *against* any of the commandements of the Lord his God, which should not be done, and shall offend,

23 If one shew vnto him his sinne, which hee hath committed, then shall he bring for his offring an ‖ hee goate without blemish.

24 And shall lay his hand vpon the head of the hee goate, and kill it in h the place where he should kill the burnt offring before the Lord: *for* it is a sinne offring.

25 Then the Priest shall take of the blood of the sinne offring with his finger, and put it vpon the hornes of the burnt offring altar, and shall powre *the rest* of his blood at the foote of the burnt offring altar.

26 And shall burne all his fat vpon the altar, as the fat of the peace offring: so the Priest shall make i an atonement for him, concerning his sinne, and it shalbe forgiuen him.

27 ¶ Likewise if any of the ‖ people of the land shall sinne through ignorance in doing *against* any of the commandements of the Lord, which should not be done, and shall offend,

28 If one shewe him his sinne which he hath committed,

† Ebr. a soule.

a That is, of negligence or ignorance, specially in the ceremoniall law: for otherwise the punishment for crimes are appointed according to the transgression, Num. 15, 22.

b Meaning, the high Priest.

c Hereby confessing that he deserued the same punishment which the beast suffered.

d Which was betweene the Holiest of all, and the Sanctuary.

e Which was in the court: meaning by the Tabernacle the Sanctuary: and in the end of this verse it is taken for the court.

* Chap 5, 9.

* Exod. 29, 14. Num. 19, 5.

* Hebr. 13, 11.

f The multitude excuseth not the sinne, but if all haue sinned; they must all be punished.

* Chap 5. 2. 3. 4.

g For all the people could not lay on their hands: therefore it was sufficient that the Ancients of the people did it in the name of all the Congregation.

‖ Or, the Priest.

‖ Or, make a perfume with it.

‖ Or, the male goate of the folde.

h That is, the Priest shall kill it: for it was not lawfull for any out of that office to kill the beast.

i Wherein he represented Iesus Christ.

‖ Or, priuate person.

committed, then he shall bring for his offring ‖ a she goate without blemish for his sinne which he hath committed.

29 k And he shall lay his hand vpon the head of the sinne offring, and slay the sinne offring in the place of burnt offring.

30 Then the Priest shall take of the blood thereof with his finger, & put it vpon the hornes of the burnt offring altar, and powre all *the rest* of the blood thereof at the foote of the altar,

31 And shall take away all his fat, as the fat of the peace offerings is taken away, and the Priest shall burne it vpon the altar for a * sweete sauour vnto the Lord, and the Priest shall make an atonement for him, and it shall be forgiuen him.

32 And if he bring a lambe for his sinne offring, he shall bring a female without blemish.

33 And shall lay his l hand vpon the head of the sinne offring, and he shall slay it for a sinne offring in the place where he should kill the burnt offring.

34 Then the Priest shall take of the blood of the sinne offring with his finger, and put it vpon the hornes of the burnt offring altar, and shall powre all *the rest* of the blood thereof at the foote of the altar.

35 And he shall take away all the fat thereof, as the fat of the lambe of the peace offrings is taken away: then the Priest shall burne it vpon the altar m with the oblations of the Lord made by fire, and the Priest shall make an atonement for him concerning his sinne that he hath committed, and it shalbe forgiuen him.

CHAP. V.

1 Of him that testifieth the truth. 4 Of him that voweth rashly. 15 Of him that by ignorance withdraweth any thing dedicate to the Lord.

A Lso if † any haue sinned, *that is*, ‖ if he haue heard the voyce of an oathe, and hee can be a witnesse, whether he hath seene or a knowen of it, if he doe not vtter it, he shall beare his iniquity:

2 Either if one touch any vncleane thing, whether it be a carion of an vncleane beast, or a carion of vncleane cattell, or a carion of vncleane creeping things, and is not ware of it, yet hee is vncleane, and hath offended:

3 Either if he touch any vncleannesse of man (whatsoeuer vncleannesse it be, that he is defiled with) and is not ware of it, and after commeth to the knowledge of it, he hath sinned:

4 Either if any b sweare and pronounce with his lippes to doe euill, or to do good (whatsoeuer it be that a man shall pronounce with an oathe) & it he hid from him, and after knoweth that he hath offended in one of these *points*,

5 When he hath sinned in any of these c things, then he shall confesse that he hath sinned therein.

6 Therefore shall he bring his tresp as offring vnto the Lord for his sinne which he hath committed, *euen* a female from the flocke, *be it* a lambe or a she goate for a sinne offring, and the Priest shall make an atonement for him concerning his sinne.

7 But † if he be not able to bring a sheep, he shall bring for his tresp asse which he hath committed, two turtle doues, or two young pigeons vnto the Lord, one for a sinne offring, & the other for a burnt offring.

8 So he shall bring them vnto the Priest, who shall offer the sinne offring first, and n wring the necke of it asunder, but not plucke it

9 After hee shall sprinkle of the blood of the sinne offring vpon the side of the altar, & the rest of the blood shall be ‖ shed at the foote of the altar: *for* it is a sinne offring.

10 Also he shall offer the second for a burnt offring ‖ as the maner is: so shall the Priest d make an atonement for him (for his sinne which hee hath committed) and it shalbe forgiuen him.

11 ¶ But if hee * be not able to bring two turtle doues, or two yong pigeons, then he that hath sinned, shall bring for his offring the tenth part of an e Ephah of fine flowre for a sinne offring, hee shall put none f oyle thereto, neither put any incense thereon: for it is a sinne offring.

12 Then shall hee bring it to the Priest, & the Priest shall take his handfull of it for the * remembrance thereof, and burne it vpon the altar * with the offrings of the Lord made by fire: *for* it is a sinne offring.

13 So the Priest shall make an atonement for him, as touching his sinne, that he hath committed in one of these *points*, and it shalbe forgiuen him: and *the remnant* shall be the Priests, as the meate offring.

14 ¶ And the Lord spake vnto Moses, saying,

15 If any person transgresse and sinne through ignorance g *by taking away* things consecrated vnto the Lord, he shall then bring for his tresp asse offering vnto the Lord a ramme without blemish out of the flocke, *worth* two shekels of siluer h by thy estimation after the shekel of the Sanctuary, for a tresp asse offring.

16 So he shall restore that wherein he hath offended, *in taking away* of the holy thing, and shall put the fift part more thereto, and giue it vnto the Priest: so the Priest shall make an atonement for him with the ramme of the tresp asse offring, and it shalbe forgiuen him.

17 ¶ Also if any sinne and * doe *against* any of the Commandements of the Lord, which ought not to be done and know not, and i sinne and beare his iniquitie.

18 Then shall he bring a ramme without blemish out of the flocke, in thy estimation *worth* *two shekels* for a tresp asse offring vnto the Priest: and the Priest shall make an atonement for him concerning his k ignorance wherein he erred, and was not ware: so it shall be forgiuen him.

19 This is the tresp asse offring for the tresp asse committed against the Lord.

CHAP. VI.

6 The offring for sinnes which are done willingly. 9 The law of the burnt offerings. 13 The fire must abide euermore vpon the altar. 14 The law of the meate offring. 20 The offrings of Aaron, and his sonnes.

AND the Lord spake vnto Moses, saying,

2 If any sinne and commit a tresp asse against the Lord, & denie vnto his neighbour that which was taken him to keep, or that which was put to him a of trust, or doeth by b robbery, or by violence oppresse his neighbour,

3 Or hath found that which was lost, and denieth it, and sweareth falsely, * for any of *these* things that a man doeth, c wherein he sinneth:

4 When, I say, he thus sinneth and tresp asseth, he shall then restore the robbery that he robbed, or the thing taken by violence which hee tooke by force, or the thing which was deliuered him to

‖ *Or, female of the goates.*

k Reade verse 24.

* *Exod. 29. 18.*

l Meaning, that the punishment of his sinne should be laid vpon that beast, or, that he had receiued all things of God, and offred this willingly.

m Or, besides the burnt offrings, which were dayly offred to the Lord.

† *Ebr. a soule.*
‖ *Or, if the iudge hath taken an oath of any other.*
a Whereby it is commanded to beare witnes to the truth, and disclose the iniquity of the vngodly.

b Or, vow rashly without iust examination of the circumstances, and not knowing what shall be the issue of the same.
c Which haue been mentioned before in this Chapter.

† *Ebr. if his hand cannot touch, meaning for his pouerty.*
* *Chap. 12. 8.*

‖ *Or, powred.*

‖ *Or, according to the law.*
d Or, declare him to be purged of that sinne.
* *Verse 7.*

e Which was about 2 pottell.
f As in the meate offring, Chap. 2. 1.

* *Chap. 2. 2.*
* *Chap. 4. 35.*

g As touching the first fruits or tithes, due to the Priests and Leuites.
h By the estimation of the Priest, Chapter 27. 12.

* *Chap. 4. 2.*
i That is, afterward remembreth that he hath sinned when his conscience doth accuse him.
* *Exod. 30. 13.*

k Els if his sinne against God come of malice, he must die, Num. 15. 30.

a To bestow, and occupie for the vse of him that gaue it.
b By any guile, or vnlawfull meanes.

* *Num. 5. 6.*
c Wherein he cannot but sinne: or, wherein a man accustometh to sinne by periury or such like thing.

to keepe, or the lost thing which he found,

5 Or for whatsoeuer he hath sworne falsely, he shall both restore it in the whole * summe, and shall adde the fift part more thereto, *and* giue it vnto him to whom it pertaineth, the same day that he offereth for his trespasse.

6 Also he shall bring for his trespasse vnto the Lord, a ramme without blemish out of the * flock in thy estimation *worth two shekels* for a trespasse offring vnto the Priest.

7 And the Priest shall make an atonement for him before the Lord, and it shalbe forgiuen him, whatsoeuer thing he hath done, and trespassed therein.

8 ¶ Then the Lord spake vnto Moses, saying,

9 Command Aaron and his sonnes, saying, This is the [d] lawe of the burnt offring, (it is the burnt offring because it burneth vpon the altar all the night vnto the morning, and the fire burneth on the altar.)

10 And the Priest shall put on his linnen garment, and shall put on his linnen breeches vpon [e] his flesh, and take away the ashes when the fire hath consumed the burnt offering vpon the altar, and he shall put them beside the [f] altar.

11 After, he shall put off his garments, and put on other raiment, and cary the ashes foorth without the hoaste vnto a cleane place.

12 But the fire vpon the altar shall burne thereon *and* neuer be put out: wherefore the Priest shall burne wood on it euery morning, and lay the burnt offring in order vpon it, and he shall burne thereon the fat of the peace offrings.

13 The fire shall euer burne vpon the altar, *and* neuer goe out.

14 ¶ * Also this is the lawe of the meate offring, which Aarons sonnes shall offer in the presence of the Lord, before the altar.

15 Hee shall euen take thence his handfull of fine floure of the meate offring and of the oyle, and all the incense which *is* vpon § meate offring, and shall burne it vpon the altar for a sweete sauour, *as* a * memoriall therefore vnto the Lord.

16 But the rest thereof shall Aaron and his sonnes eate: it shalbe eaten without leauen in the holy place: in the court of the Tabernacle of the Congregation they shall eate it.

17 It shall not be [g] baken with leauen: I haue giuen it for their portion of mine offring made by fire: *for* it is as the sinne offring, and as the trespasse offring.

18 All the males among the children of Aaron shall eate of it: *It shalbe* a statute for euer in your generations concerning the offrings of the Lord made by fire: * whatsoeuer toucheth them, shall be holy.

19 ¶ Againe the Lord spake vnto Moses, saying,

20 This is the offring of Aaron and his sonnes, which they shall offer vnto the Lord in the day when he is anointed: the tenth part of an * Ephah of fine floure, for a meate offring [h] perpetuall: halfe of it in the morning, and halfe thereof at night.

21 In the frying panne it shalbe made with oyle: thou shalt bring it fryed, *and* thalt offer the [i] baken pieces of the meate offring for a sweete sauour vnto the Lord.

22 And the Priest that is [k] anointed in his stead, among his sonnes shall offer it: *It is* the Lords ordinance for euer, it shall be burnt altogether.

23 For euery meate offring of the Priest shall *be burnt* altogether, it shall not be eaten.

24 ¶ Furthermore, the Lord spake vnto Moses, saying,

25 Speake vnto Aaron, and vnto his sonnes, and say, This is the Lawe of the sinne offring, In the place where the burnt offring is killed, shall the sinne offring be killed before the Lord, *for* it is most holy.

26 The Priest that offereth this sinne offring, shall eate it: in the holy place shall it be eaten, in the court of the Tabernacle of the Congregation.

27 Whatsoeuer shall touch the flesh thereof shalbe holy: & when there droppeth of the blood thereof vpon a [k] garment, thou shalt wash that whereon it dropped in the holy place.

28 Also the earthen pot that it is sodden in, shalbe broken, but if it be sodden in a braten pot, it shall both be scowred and washed with [l] water.

29 All the males among the Priestes shall eate thereof, *for* it is most holy.

30 * But no sinne offering, whose blood is brought into the Tabernacle of the Congregation, to make reconciliation in the holy place, shall be eaten, *but* shalbe burnt with [m] fire.

CHAP. VII.

1 *The lawe of the trespasse offring.* 11 *Also of the peace offring.* 23 *The fat and the blood may not be eaten.*

LIkewise this is the lawe of the [a] trespasse offering, it is most holy.

2 In the place [b] where they kill the burnt offering, shall they kill the trespasse offring, and the blood thereof shall he sprinkle round about vpon the altar.

3 All the fat thereof also shall [c] he offer, the rump, and the fat that couered the inwards.

4 After, hee shall take away the two kidneis, with the fat that is on them and vpon the flankes, and the kall on the liuer with the kidneis.

5 Then the Priest shall burne them vpon the altar, for an offring made by fire vnto the Lord: this is a trespasse offring.

6 All the males among the Priestes shall eate thereof, it shalbe eaten in the holy place, *for* it is most holy.

7 As the sinne offring *is*, so *is* the trespasse offring, one [d] law serueth for both: [e] that wherewith the Priest shall make atonement, shalbe his.

8 Also the Priest that offereth any mans burnt offring, shall haue the skinn of the burnt offring which he hath offered.

9 And all the meate offering that is baken in the ouen, and that is dressed in the pan, and in the frying pan, shalbe the Priests that offereth it.

10 And euery meate offring mingled with oyle, and that is [f] dry, shall pertaine vnto all the sonnes of Aaron, to all alike.

11 Furthermore, this is the lawe of the peace offrings, which he shall offer vnto the Lord.

12 If he offer it to [g] giue thankes, then he shall offer for his thankes offering, vnleauened cakes mingled with oyle, and vnleauened wafers anointed with oyle, & fine floure fryed *with* the cakes mingled with oyle.

13 He shall offer *also* his offring with cakes of leauened bread, for his peace offrings, to giue thankes.

14 And of all the sacrifice he shall offer one *cake* for an heaue offring vnto the Lord, *and* it

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* Num. 5. 7.

* Chap. 5. 15.

d That *is*, the ceremonies which ought to be obserued therein.

e Vpon his secret parties, Exod. 28. 43. f In the ashpans appointed for that vse.

* Chap. 2. 1. Num. 15. 4.

* Chap. 2. 9.

g Or, knead with leauen and after baken.

* Exod. 29. 37.

* Exod. 16. 36. h So oft as the high Priest shall be elected and anointed.

i Or, fryed

k His sonne that shall succeed him,

k Meaning, the garment of the Priest.

l Which was in the liuer, Exod. 30. 18.

* Chap. 4. 5. before, 3. 11.

m Out of the campe, Chap. 4. 12.

a Which is for the smaller sinnes, and such as are committed by ignorance.

b At the court gate.

c The high Priest,

d The same ceremonies, notwithstanding that this word trespasse signifieth lesse then sinne.

e Meaning, the rest which is left and not burnt.

f Because it had no oyle nor leauen.

g Peace offrings containe a confession and thankesgiuing for a benefit receiued, and also a vowe, and free offring to receiue a benefit.

it shall be the Priests that sprinkleth the blood of the peace offrings.

15 Also the flesh of the peace offerings, for thankesgiuing, shall be eaten the same day that it is offered: he shall leaue nothing thereof vntill the morning.

h If he make a vow to offer: for els the flesh of the peace offrings must be eaten the same day.

16 But if the sacrifice of his offring *be* a h vow, or a free offring, it shalbe eaten the same day that he offreth his sacrifice: and so in the morning the residue thereof shalbe eaten.

17 But as much of the offered flesh as remaineth vnto the third day, shalbe burnt with fire.

18 For if any of the flesh of his peace offrings be eaten in the third day, he shall not be accepted that offereth it, neither shall it be reckoned vnto him, *but* shall be an abomination: therefore the person that eateth of it, shall i beare his iniquity.

i The same wherefore he offred shall remaine.

19 The flesh also that toucheth any vncleane k thing, shall not be eaten, *but* burnt with fire: but l of this flesh all that be cleane shall eate thereof.

k After it be sacrifised.

l Of the peace offring that is cleane.

20 But if any eate of the flesh of the peace offrings that pertaineth to the Lord, hauing his * vncleannesse vpon him, euen the same person shalbe cut off from his people.

* *Chap.* 15. 3.

21 Moreouer, when any toucheth any vncleane thing, as the vncleannesse of man, or of an vncleane beast, or of any filthie abomination, and eate of the flesh of the peace offrings, which pertaineth vnto the Lord, euen that person shall be cut off from his people.

22 ¶ Againe the Lord spake vnto Moses, saying,

23 Speake vnto the children of Israel, and say, * Ye shall eate no fat of beeues, nor of sheepe, nor of goates.

* *Chap.* 3. 17.

24 Yet the fat of the dead beast, and the fat of that, which is torne *with beastes*, shalbe occupied to any vse, but ye shall not eate of it.

25 For whosoeuer eateth the fat of the beast, of the which he shall offer an offring made by fire to the Lord, euen the person that eateth, shalbe cut off from his people.

26 Neither * shall ye eate any blood, either of foule, or of beast, in all your dwellings.

* *Gene.* 9. 4. *chap.* 17. 14.

27 Euery person that eateth any blood, euen the same person shalbe cut off from his people.

28 ¶ And the Lord talked with Moses, saying,

29 Speake vnto the children of Israel, and say, He that offereth his peace offrings vnto the Lord, shall bring his gift vnto the Lord of his peace offrings.

m And should not send it by another. * *Exod.* 29. 24.

30 His m hands shall bring the offrings of the Lord made by fire: *euen* the fatte with the breast shall he bring, that the breast may be * shaken to and fro before the Lord.

31 Then the Priest shall burne the fat vpon the Altar, and the breast shalbe Aarons and his sonnes.

32 And the right shoulder shall yee giue vnto the Priest for an heaue offering, of your peace offrings.

33 The same that offereth the blood of the peace offrings, and the fat among the sonnes of Aaron, shall haue the right shoulder for his part.

34 For the breast shaken to and fro, and the shoulder lifted vp, haue I taken of the children of Israel, *euen* of their peace offrings, and haue giuen them vnto Aaron the Priest, and vnto his sonnes by a statute for euer from among the children of Israel.

n That is, his priuiledge, reward and portion.

35 ¶ This is the n anointing of Aaron, and the anoynting of his sonnes, concerning the offrings of the Lord made by fire, in the day when he presented them to serue in the Priests office vnto the Lord.

36 The which *portions* the Lord commaunded to giue them in the day that he anointed them from among the children of Israel, by a statute for euer in their generations.

37 This is *also* the law of the burnt offering, of the meate offring, and of the sinne offring, and of the trespasse offring, and of the o consecrations, and of the peace offrings,

o which sacrifice was offered when the Priests were consecrated, Exod. 29. 22.

38 Which the Lord commaunded Moses in the mount Sinai, when he commanded the children of Israel to offer their gifts vnto the Lord in the wildernesse of Sinai.

CHAP. VIII.

1 The anoynting of Aaron, and his sonnes, with the sacrifice concerning the same.

A Fterward the Lord spake vnto Moses, saying,

2 * Take Aaron and his sonnes with him, and the garments, and the * anointing oyle, and a bullocke for the sinne offering, and two rammes, and a basket of vnleauened bread,

* *Exod.* 28. 1. 41.
* *Exod.* 30. 25.

3 And assemble all the company at the doore of the Tabernacle of the Congregation.

4 So Moses did as the Lord had commanded him, and the company was assembled at the doore of the Tabernacle of the Congregation.

5 Then Moses sayd vnto the company, * This is the thing which the Lord hath commanded to doe.

* *Exod.* 35. 1.

6 And Moses brought Aaron and his sonnes, and washed them with water,

7 And put vpon him the coate, and girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which he girded with the broydered garde of the Ephod, and bound it vnto him therewith.

8 After, he put the breastplate thereon, and put in the breastplate * the Vrim and the Thummim.

* *Exod.* 28. 30.

9 Also he put the miter vpon his head, and put vpon the miter on the forefront the golden plate, *and* the p holy crowne, as the Lord had commaunded Moses.

p So called, because this superscription, Holines to the Lord, was grauen in it.

10 (Now Moses had taken the anoynting oyle, and anoynted the q Tabernacle, and all that was therein, and sanctified them,

q Thatis, the Holiest of all, the Sanctuarie and the court.

11 And sprinkled thereof vpon the altar seuen times, and anoynted the altar and all his instruments, and the lauer, and his foote, to sanctifie them.)

12 * And hee powred of the anoynting oyle vpon Aarons head, and anoynted him to sanctifie him.

* *Eccle.* 45. 25. *Psal.* 133. 2.

13 After, Moses brought Aarons sonnes, and put coates vpon them, and girded them with girdles, and put bonets vpon their heads, as the Lord had commanded Moses.

14 * Then he brought the bullocke for the sinne offering, and Aaron and his sonnes put their handes vpon the head of the bullocke for the sinne offering.

* *Exod.* 29. 1. *chap.* 9. 2.

15 And Moses slew him, and tooke the blood, which he put vpon the horne of the r Altar, round about with his finger, & purified the altar, & powred *the rest* of the blood at the foote of the altar: so he sanctified s it, to make reconciliation vpon it.

r Of the burnt offering.

s To offer for the sinnes of the people.

16 Then

16 Then hee tooke all the fat that was vpon the inwards, and the kall of the liuer, and the two kidneis with their fat, which Moses burned vpon the altar.

17 But the bullocke and his [c] hide, and his flesh, and his dounge, hee burnt with fire without the hoaste as the Lord had commanded Moses.

18 ¶ Also hee brought the ramme for the burnt offring, and Aaron and his sonnes put their hands vpon the head of the ramme.

19 So Moses killed it, and sprinkled the blood vpon the altar round about,

20 And Moses cut the ramme in pieces, and burnt the head with the pieces, and the fat,

21 And washed the inwardes and the legges in water: so Moses burnt the ramme euery whit vpon the Altar: *for* it was a burnt offering for a sweete sauour, which was made by fire vnto the Lord, as the Lord had commanded Moses.

22 ¶ * After he brought the other ramme, the ramme of consecrations, & Aaron and his sonnes layed their hands vpon the head of the ramme,

23 Which Moses [f] slewe, and tooke of the blood of it, and put it vpon the lappe of Aarons right eare, and vpon the thumb of his right hand, and vpon the great toe of his right foote.

24 Then Moses brought Aarons sonnes, and put of the blood on the lap of their right eares, and vpon the thumbes of their right handes, and vpon the great toes of their right feete, and Moses sprinkled *the rest* of the blood vpon the Altar round about.

25 And he tooke the fatte and the rumpe, and all the fatte that was vpon the inwardes, and the kall of the liuer, and the two kidneis with their fat, and the right shoulder.

26 Also he tooke of the basket of the vnleauened bread, that was before the Lord, one vnleauened cake, and a cake of oyled bread, and one wafer, and put them on the fat, and vpon the right shoulder.

27 So he put * all in Aarons hands, and in his sons hands, & shook it to & fro before the Lord.

28 After, Moses tooke them out of their hands, and burnt them vpon the altar for a burnt offring: *for* these were consecrations for a sweete sauour, which were made by fire vnto the Lord.

29 Likewise Moses tooke the breast of the ramme of consecrations, and shooke it to and fro before the Lord: *for* it was Moses * portion, as the Lord hath commanded Moses.

30 Also Moses tooke of the anoynting oyle, and of the blood which was vpon the Altar, and sprinkled it vpon Aaron, vpon his garments, and vpon his sonnes, and on his sonnes garmens with him: so he sanctified Aaron, his garments, and his sonnes, and his sonnes garments with him.

31 ¶ Afterward Moses said vnto Aaron and his sonnes, Seethe the flesh at the doore of the [g] Tabernacle of the Congregation, and there * eate it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sonnes shall eate it.

32 But that which remaineth of the flesh and of the bread, shall ye burne with fire.

33 And ye shall not depart from the doore of the Tabernacle of the Congregation seuen dayes, vntill the dayes of your consecrations bee at an end: * for seuen dayes, *said the Lord*, shall hee [h] consecrate you.

34 As ‖ he hath done this *day*: *so* the Lord hath commanded to doe, to make an atone nēt for you.

35 Therefore shall yee abide at the doore of the Tabernacle of the Congregation, day and night, seuen dayes, and shall keepe the watch of the Lord, that ye die not: for so I am commanded.

36 So Aaron and his sonnes did all thinges which the Lord had commanded by the [k] hand of Moses.

CHAP. IX.

The first offrings of Aaron. 22 *Aaron blesseth the people.* 23 *The glory of the Lord is shewed.* 24 *Fire commeth from the Lord.*

A Nd in the [a] eight day Moses called Aaron and his sonnes, and the Elders of Israel:

2 * Then hee said vnto Aaron, Take thee a yong calfe for a [b] sinne offring, and a ramme for a burnt offring, *both* without blemish, and bring *them* before the Lord.

3 And vnto the children of Israel thou shalt speake, saying, Take yee an hee goate for a sinne offring, and a calfe, and a lambe, both of a yeere olde, without blemish for a burnt offring.

4 Also a bullocke, and a ramme for peace offrings, to offer before the Lord, and a meate offring mingled with oyle: for today the Lord will appeare vnto you.

5 ¶ Then they brought that which Moses commaunded before the Tabernacle of the Congregation, and all the assembly drew neere, & stoode before the [c] Lord.

6 (For Moses had said, This is the thing, which the Lord commanded that yee should doe, & the glory of the Lord shall appeare vnto you.)

7 Then Moses said vnto Aaron, Draw neere to the Altar, and offer thy sinne offring, and thy burnt offring, and make an atonement for [d] thee and for the people: offer also the offring of the people, and make an atonement for them, as the Lord hath commanded.

8 ¶ Aaron therefore went vnto the altar, and killed the calfe of the sinne offring, which was for himselfe.

9 And the sonnes of Aaron brought the blood vnto him, and he dipt his finger in the blood, and put it vpon the hornes of the altar, and powred *the rest* of the blood at the foote of the Altar.

10 But the fat and the kidneis, and the kall of the liuer of the sinne offring, he [e] burnt vpon the Altar, as the Lord had commanded Moses.

11 The flesh also and the hide he burnt with fire without the hoaste.

12 After, he slewe the burnt offring, and Aarons sonnes brought vnto him the blood, which he sprinkled round about vpon the Altar.

13 Also they brought the burnt offring vnto him with the pieces thereof, and the head, and he burnt *them* vpon the Altar.

14 Likewise he did wash the inwards and the legs, and [f] burnt *them* vpon the burnt offring on the Altar.

15 ¶ Then he offred the peoples offring, and tooke a goate, which was the sinne offring for the people, & slew it, & offred it for sinne, as the first:

16 So hee offred the burnt offring, and prepared it, according to the maner.

17 He presented also the meate offring, and filled his hand thereof, and * beside the burnt sacrifice of the morning, he burnt *this* vpon the altar.

18 He a

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c In other burnt offrings, which are not of consecration or offring for himselfe, the Priest hath the skinne, Chap. 7, 8.

* *Exod. 29. 31.*

f Moses did this because that the Priests were not yet established in their office.

* *Exod. 29. 24.*

* *Exod. 29. 26.*

g At the doore of the court.
* *Exod. 29. 32. chap. 24, 9.*

* *Exod. 29. 35.*
† *Or, fill your hands.*

1 *Or, as I haue done.*

h By commission giuen to Moses.

a After their consecration: for the seuen dayes before, the Priests were consecrate.
* *Exod. 29. 2.*
b Aaron entreth into the possession of the Priesthood: and offereth the foure principall sacrifices, the burnt offering, the sinne offering, the peace offerings, and the meate offring.

c Before the Arke where his glory appeared.

d Reade for the vnderstanding of this peace, Heb. 5, 3. and 7, 27.

e That is, he laid them in order, and so they were burnt when the Lord sent downe fire.

f All this must be vnderstood of the preparation of the sacrifices which were burnt after, verse 14.

* *Exod. 29. 38.*

18 Hee slewe also the bullocke,and the ramme
for the peace offrings,that was for the people,and
Aarons sonnes brought vnto him ẏ blood, which
he sprinkled vpon the Altar round about.
19 With the fat of the bullocke , and of the
ramme,the rumpe,and that which couereth the in-
wards,and the kidneis,and the kall of the liuer.
20 So they laied the fat vpon the brests,and he
burnt the fat vpon the Altar.
21 But the g brests and the right shoulder Aa-
ron shooke to and fro before the Lord,as the Lord
had commanded Moses.
22 So Aaron lift vp his hand toward the peo-
ple,and blessed them, and h came downe from of-
fring the sinne offring, and the burnt offring, and
the peace offrings.
23 After , Moses and Aaron went into the Ta-
bernacle of the Congregation,and came out, and
i blessed the people , * and the glory of the Lord
appeared to all the people.
24 * And there came a fire out from the Lord,
and consumed vpon the Altar the burnt offring
and the fatte : which when all the people sawe,
they ‖ gaue thankes,and fell on their faces.

g Of the bullocke and the ramme.

h Because the altar was neere the Sanctuarie , which was the vpper ende, therefore he is said to come downe.

i Or prayed for the people.

* 2 Mac.2,8.

* Gen.4,4. 1.King.18,38. 2 Chro.7,1. 2 Mac.2,10,11.

‖ Or, gaue a shout for ioy.

CHAP. X.

2 Nadab and Abihu are burnt. 6 Israel mourneth for them. 9 The Priests are forbidden wine.

BVt * Nadab and Abihu , the sonnes of Aaron,
tooke either of them his censor , and put fire
therein , and put incense therevpon, and offered
a strange fire before the Lord , which he had not
commanded them.
2 Therefore a fire went out from the Lord , and
deuoured them:so they died before the Lord.
3 Then Moses said vnto Aaron, This is it that
the Lord spake , saying , I will bee b sanctified in
them, that come neere me,and before all the peo-
ple I will be glorified : but Aaron held his peace.
4 And Moses called Mishael and Elzapham
the sonnes of Vzziel,the vncle of Aaron,and said
vnto them,Come nere,carie your ‖ brethren from
before the Sanctuarie out of the hoste.
5 Then they went , and caried them in their
coates out of the host, as Moses had commanded.
6 After , Moses said vnto Aaron and vnto E-
leazar and Ithamer his sonnes,c Vncouer not your
heads,neither rent your cloathes,least ye die,and
least wrath come vpon all the people:but let your
brethren, all the house of Israel bewaile the bur-
ning which the Lord hath d kindled.
7 And goe not ye out from the doore of the
Tabernacle of the Congregation least ye die: for
the anointing oyle of the Lord *is* vpon you : and
they did according to Moses commandement.
8 ¶ And the Lord spake vnto Aaron,saying,
9 Thou shalt not drinke wine nor ‖ strong
drinke, thou,nor thy sonnes with thee, when yee
come into the Tabernacle of the Congregation,
least ye die: *this is* an ordinance for euer through-
out your generations,
10 That ye may put difference betweene the
holy and the vnholy,and betweene the cleane and
the vncleane,
11 And that ye may teach the children of Is-
rael all the statutes which the Lord hath comman-
ded them by the ‖ hand of Moses.
12 ¶ Then Moses said vnto Aaron and vnto
Eleazar and to Ithamar his sonnes that were left,
Take the meate offring that remaineth of the of-

* Num.3,4. and 26,61. 1 Chro.24,2.

a Not taken of the altar , which was sent from heauen, and endured till the captiuitie of Babylon.

b I will punish them that serue me otherwise then I haue commanded, not sparing the chiefe , that the people may feare and praise my iudgements.

‖ Or, cousins.

c As though ye lamented for them, preferring your carnall affection to Gods iust iudgement. Chap.19,18. Deut.14,1.

d In destroying Nadab and Abihu the chiefe , and menacing the rest, except they repent.

‖ Or, drinke that maketh drunke.

‖ Or, commission.

frings of the Lord made by fire , and eate it with-
out leauen beside the altar : for it is most holy:
13 And ye shall eate it in the holy place , be-
cause it is thy duetie and thy sonnes duetie of the
offrings of the Lord made by fire : for so I am
commanded.
14 Also the * shaken breast and the heaue
shoulder shall ye eate in a ‖ cleane place : thou,
and thy sonnes,and thy e daughters with thee:for
they are giuen as thy ‖ duetie & thy sonnes duty,
of the peace offrings of the children of Israel.
15 The heaue shoulder, and the shaken breast
shall they bring with the offrings made by fire
of the fat , to shake *it* to and fro before the Lord,
and it shalbe thine and thy sonnes with thee by
a law for euer , as the Lord hath commanded.
16 ¶ * And Moses sought the goate that was
offred for sinne, and lo, it was burnt : therefore he
was angry with Eleazar and Ithamer the sonnes
of Aaron,which were f left *aliue*, saying,
17 Wherefore haue ye not eaten the sinne of-
fring in the holy place,seeing it is most Holy?and
God had giuen it you,to beare the iniquitie of the
Congregation , to make an atonement for them
before the Lord,
18 Beholde , the blood of it was not brought
within the holy place : ye should haue eaten *it* in
the holy place,* as I commanded.
19 And Aaron said vnto Moses , Beholde , this
day g haue they offered their sinne offering , and
their burnt offering before the Lord , and such
things *as thou knowest* are come vnto me. If I had
eaten the sinne offring to day,should it haue bene
accepted in the sight of the Lord?
20 So when Moses heard *it*, he was h content.

* Exod.29,24.

‖ Or, where is no vncleannesse.

e For the breast and shoulders of the peace offerings might be brought to their families,so that their daughters might eate of them, as also of the offerings of first fruites, the first borne,and the Easter lambe. Reade chap.22,12,13.

‖ Or, right or portion.

* 2.Mac.2,11.

f And not consumed as Nadab and Abihu.

* Chap.6,26.

g That is, Nadab and Abihu.

h Moses bare with his infirmity,considering his great sorrow,but doth not leaue an example to forgiue them that maliciously transgresse the commandement of God.

CHAP. XI.

1 Of beasts , fishes and birdes , which be cleane , and which be vncleane.

AFter , the Lord spake to Moses and to Aaron,
saying vnto them,
2 Speake vnto the children of Israel , and say,
* These are the beastes which yee a shall eate , a-
mong all the beastes that are on the earth.
3 Whatsoeuer parteth the b hoofe , and is clo-
uen footed , and cheweth the cud , among the
beastes,that shall ye eate:
4 But of them that chewe the cud , or diuide
the hoofe onely, of them ye shall not eate : as the
camell, because he cheweth the cud,and diuideth
not the hoofe,he shall be vncleane vnto you.
5 Likewise the conie, because he cheweth the
cud , and diuideth not the hoofe,hee shall be vn-
cleane to you.
6 Also the hare,because he cheweth the cud,&
diuideth not ẏ hoofe,he shalbe vncleane to you.
7 * And the swine , because hee parteth the
hoofe and is clouen footed, but cheweth not the
cud,he shalbe vncleane to you.
8 Of their c flesh shall ye not eate , and their
carkiese shall ye not touch : *for* they shall be vn-
cleane to you.
9 ¶ These shall ye eate,of all that are in the wa-
ters: whatsoeuer hath finnes and skales in the wa-
ters,in the seas:or in the riuers,them shall ye eate.
10 But all that haue not finnes nor skales in
the seas , or in the riuers , of all that d mooueth in
the waters,and of all e liuing things that are in the
waters,they shalbe an abomination vnto you.
11 They,I say , shalbe an abomination to you:
ye

* Gen.7,2. Deut.14,3. Act.10,14.

a Or, whereof ye may eate.

b He noteth foure sortes of beastes, some chew the cud only,and some haue only the foote cleft: others neither chew the cud,nor haue the hoofe cleft : the fourth both chew the cud and haue the hoofe diuided , which may be eaten.

* 2 Mac.6,18.

c God would that hereby for a time they should be discerned as his people from the Gentiles.

d As little fish ingendered of the slime.

e As they which come of generation.

ye shall not eate of their flesh, but shall abhorre their carkeis.

12 Whatsoeuer hath not finnes nor scales in the waters, that shallbe abomination vnto you.

13 ¶ These shall ye haue also in abomination among the foules, they shall not be eaten, *for* they are an abomination, the egle, and the ‖ gosshauke, and the ospray:

14 Also the vultur, and the kite after his kind,

15 Also the rauens after their kinde.

16 The ostrich also, and the night-crow, and the ‖ seameaw, and the hawke after his kind:

17 The little owle also, and the cormorant, and the great owle:

18 Also the ‖ redshanke, and the pelicane, and the swan:

19 The storke also, the heron after his kinde, and the lapwing and the backe:

20 Also euery foule that creepeth *and* goeth vpon all foure, such shallbe an abomination vnto you.

21 Yet these shall yee eate: of euery foule that creepeth, *and* goeth vpon all foure which ‖ haue their feet and legs all of one to leape withall vpon the earth.

22 Of them ye shall eate these, the grashopper after his kind, and the [e] solean after his kind, the hargol after his kind, & the hagab after his kind.

23 But all *other* foules that creepe *and* haue foure feet, they *shallbe* abomination vnto you.

24 For by such ye shall be polluted; whosoeuer toucheth their carkeis, shallbe vncleane vnto the euening.

25 Whosoeuer also [g] beareth of their carkeis, shall wash his cloathes, & be vncleane vntil euen.

26 Euery beast that hath clawes diuided, and is ‖ not clouen footed, nor cheweth the cud, such shall be vncleane vnto you: euery one that toucheth them, shallbe vncleane.

27 And whatsoeuer goeth vpon his pawes among all manner beasts that goeth on all foure, such shalbe vncleane vnto you: who so doth touch their carkeis, shallbe vncleane vntill the euen.

28 And hee that beareth their carkeis, shall wash his cloathes, and be vncleane vntill the euen: *for* such shallbe vncleane vnto you.

29 ¶ Also these shall be vncleane to you among the things that creepe & moone vpon the earth, the weasell, and the mouse, and the [h] ‖ frog, after his kinde:

30 Also the rat, and the lizard, and the chameleon, and the stellio, and the molle.

31 These shallbe vncleane to you among all that creepe: whosoeuer doeth touch them when they be dead, shallbe vncleane vntill the euen.

32 Also whatsoeuer any of the dead carkeises of them doth fall vpon, shallbe vncleane, whether it be vessell of wood, or rayment, or [i] skinne, or sacke: whatsoeuer vessell it be that is occupied, it shalbe put in the water as vncleane vntill the euen, and *so* be purified.

33 But euery earthen vessell, wherein any of them falleth, whatsoeuer is within it shall be vncleane, and * ye shall breake it.

34 All meate also that shalbe eaten, if any *such* water come vpon it, shalbe vncleane: and all drinke that thallbe drunke in all *such* vessels shall be vncleane.

35 And euery thing that their carkeis fall vpon, shall be vncleane: the fornace or the pot shall be broken: *for* they are vncleane, and shall be vncleane vnto you.

36 Yet the fountaines and welles where there is plentie of water shallbe cleane: but that which [k] toucheth their carkeises, shall be vncleane.

37 And if there fall of the dead carkeis vpon any seede, which vseth to be sowen, it shall be vncleane.

38 But if any [l] water be powred vpon the seed, and there fall of the dead carkeis thereon, it shall be vncleane vnto you.

39 If also any beast, whereof ye may eate, die, hee that toucheth the carkeis thereof, shallbe vncleane vntill the euen.

40 And he that eateth of the carkeis of it, shall wash his cloathes, and be vncleane vntill the euen: he also that beareth the carkeis of it, shall wash his cloathes, and be vncleane vntill the euen.

41 Euery creeping thing therefore that creepeth vpon the earth, shalbe an abomination, *and* not be eaten.

42 Whatsoeuer goeth vpon the breast, and whatsoeuer goeth vpon all foure, or that hath many feet among all creeping things that creepe vpon the earth, ye shall not eate of them, for they shall be abomination.

43 Ye shall not pollute your selues with any thing that creepeth, neither make your selues vncleane with them, neither defile your selues thereby: ye shall not, I say, be defiled by them.

44 For I am the Lord your God: be sanctified therefore, and be [m] holy, for I am holy, and defile not your selues with any creeping thing that creepeth vpon the earth.

45 For I am the Lord that brought you out of the land of Egypt, to be your God, and that you should be holy, for I am holy.

46 This is the law of beasts, and of foules, and of euery liuing thing that moueth in the waters, and of euery thing that creepeth vpon the earth:

47 That there may be a difference betweene the vncleane and cleane, and betweene the beast that may be eaten, and the beast that ought not to be eaten.

CHAP. XII.

a A law how women should be purged after their deliuerance.

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say, When a woman hath brought foorth seede, and borne a man childe, she shalbe vncleane [a] fourteen dayes, like as she is vncleane when she is put apart for her ‖ * disease.

3 {* And in the eight day the foreskin of the *childes* flesh shalbe circumcised.}

4 And she shall continue in the blood of her purifying three [b] and thirtie dayes: she shall touch no [c] hallowed thing, nor come into the [d] Sanctuary, vntill the time of her purifying be out.

5 But if she beare a maid child, then she shall be vncleane two [e] weekes, as when shee hath her disease: and shee shall continue in the blood of her purifying threescore and sixe dayes.

6 Now when the dayes of her purifying are out (whether it be for a sonne or for a daughter) she shall bring to the Priest a lambe of one yeere olde for a burnt offering, and a yong pigeon or a turtle doue for a sinne offering, vnto the doore of the [f] Tabernacle of the Congregation.

7 Who shall offer it before the Lord, and make an atonement for her: so she shalbe purged of the issue of her blood: this is the law for her that hath borne a male or female.

[g] Out of the campe.

[h] The greene frog that sitteth on the bushes.

‖ Or, crocodile.

[i] As a bottle or bagge.

* Chap. 6. 18.

[k] So much of the waters as toucheth it.

[l] He speaketh of seede that is laide to steepe before it be sowen.

[m] He sheweth why God did chuse them to be his people, 1. Pet. 1, 15.

[a] So that her husband for that time could not resort to her.

‖ Or, flowers.

* Chap. 15. 19.

* Luke 1. 21. Iohn. 7. 22.

[b] Besides the first seuen dayes.

[c] As sacrifice, or such like.

[d] That is, into the court gate, till after fourtie dayes.

[e] Twise so long as if she bare a man-childe.

[f] Where the burnt offerings were wont to be offered.

† Heb. if her hand find not the worth of a lambe.
* Luke. 2. 24.

8 But if shee † be not able to bring a lambe, she shall bring two * turtles, or two young pigeons: the one for a burnt offering, and the other for a sinne offering: and the Priest shall make an atonement for her: so she shall be cleane.

CHAP. XIII.

2 What consideration the Priest ought to haue in iudging the leprosie. 29 The blacke spot, or scab, 47 And the leprie of the garment.

MOreouer, the Lord spake vnto Moses and to Aaron, saying,

a That it may be suspected to be the leprie.

2 The man that shall haue in the skin of his flesh a swelling or a scab, or a white spot, so that in the skinne of his flesh a it be like the plague of leprosie, then he shall be brought vnto Aaron the Priest, or vnto one of his sonnes the Priests,

3 And the Priest shall looke on the sore in the skin of *his* flesh: if the haire in the sore be turned into white, and the sore seeme to be b lower then the skinne of his flesh, it is a plague of leprosie: therefore the Priest shall looke on him, and † pronounce him vncleane.

b That is, sunke in, and be lower then the rest of the skinne.
† Heb. shall pollute him.

4 But if the white spot be in the skinne of his flesh, and seeme not to be lower then the skinne, nor the haire thereof be turned into white, then the Priest shall shut vp *him that hath* the plague, seuen dayes.

† Heb. in his eyes.

5 After, the Priest shall looke vpon him the seuenth day: and if the plague seeme † to him to abide still, and the plague grow not in the skin, the Priest shall thus him vp yet seuen dayes more.

c As hauing the skin drawen together, or blackish.
† Heb. shall cleanse him.

6 Then the Priest shall looke on him againe the seuenth day, and if the plague c be darke, and the sore grow not in the skin, then the Priest shall † pronounce him cleane, *for* it is a scab: therefore he shall wash his cloathes, and be cleane.

‡ Or, be spread abroad.

7 But if the scab grow more in the skin, after that he is seene of the Priest for to be purged, hee shall be seene of the Priest yet againe.

d As touching his bodily disease: for his disease was not imputed to him for sinne before God, though it were the punishment of sinne.

8 Then the Priest shall consider, and if the scab ‖ grow in the skin, then the Priest shall pronounce him d vncleane: *for* it is leprosie.

‖ Or, bad.

9 ¶ When the plague of leprosie is in a man, he shall be brought vnto the Priest,

10 And the Priest shall see *him*: and if the swelling *be* white in the skin, and haue made the haire white, and there be raw flesh in the swelling,

11 It is an old leprosie in the skin of his flesh: and the Priest shall pronounce him vncleane, and shall not shut him vp, for he is vncleane.

12 Also if the leprosie ‖ breake out in the skin, and the leprosie couer all the skin of the plague, from his head euen to his feete, where soeuer the Priest looketh,

‖ Or, spread.

13 Then the Priest shall consider: and if the leprosie couer all his flesh, he shall pronounce the plague to be e cleane, because it is all turned into whitenesse: *so* he shall be cleane.

e For it is not that contagious leprie that infecteth, but a kinde of scurfe, which hath not the flesh raw as the leprosie.

14 But if *there be* raw flesh on him when he is seene, he shall be vncleane.

f That is, declareth that the flesh is not found, but is in danger to be leprous.

15 For the Priest shall see the raw flesh, and declare him to be vncleane: *for* the raw flesh is f vncleane, *therefore* it is the leprosie.

16 Or if the raw flesh change and be turned into white, then he shall come to the Priest,

17 And the Priest shall behold him: and if the sore be changed into white, then the Priest shall pronounce the plague cleane, *for* it is cleane.

‖ Or, impostume.

18 ¶ The flesh also in whose skin there is ‖ a boile, and is healed,

19 And in the place of the bile there be a white swelling, or a white spot somewhat reddish, it shall be seene of the Priest.

20 And when the Priest seeth it, if it appeare lower then the skinne, and the haire thereof be changed into white, the Priest then shall pronounce him g vncleane: *for* it is a plague of leprosie, broken out in the bile.

g None were exempted, but if the Priest pronounced him vncleane, he was put out from among the people: as appeareth by Mary the prophetesse, Num. 12, 14. and by king Vzziah, 2. Chron. 26, 20.

21 But if the Priest looke on it, and there be no white haires therein, and if it be not lower then the skin, but be darker, then the Priest shall shut him vp seuen dayes.

22 And if it spred abroad in the flesh, the Priest shall pronounce him vncleane: *for* it is a sore.

23 But if the spot continue in his place, and grow not, it is a burning bile: therefore the Priest shall declare him to be cleane.

h If he haue a white spot in the place where the burning was, and was after healed.

24 ¶ If there be any flesh, in whose skin there is an hote burning, and the quicke flesh of the burning haue a h white spot, somewhat reddish or pale,

25 Then the Priest shall looke vpon it: and if the haire in that spot be changed into white, and it appeare lower then the skin, it is a leprosie broken out in the burning: therefore the Priest shall pronounce him vncleane: *for* it is the plague of leprosie.

26 But if the Priest looke on it, and there be no white haire in the spot, and be no lower then the *other* skin, but be darker, then the Priest shall shut him vp seuen dayes.

27 After, the Priest shall looke on him the seuenth day: if it be growen abroad in the skinne, then the Priest shall pronounce him vncleane: *for* it is the plague of leprosie.

‖ Or, swelling.

28 And if the spot abide in his place, not growing in the skinne, but is darke, it is a ‖ rising of the burning: the Priest shall therefore declare him cleane: for it is the drying vp of the burning.

29 ¶ If also a man or a woman hath a sore on the head or in the beard,

30 Then the Priest shall see the sore: and if it appeare lower then the skin, and there be in it a small yellow i haire, then the Priest shall pronounce him vncleane: *for* it is a blacke spot, and leprosie of the head or of the beard.

i Which was not worn to be there, or els smaller then is any other part of the body.

31 And if the Priest looke on the sore of the blacke spot, and if it seeme not lower then the skinne, nor haue any blacke haire in it, then the Priest shall shut vp *him that hath* the sore of the blacke spot, seuen dayes.

32 After, in the seuenth day the Priest shall looke on the sore: and if the blacke spot grow not, and there be in it no yellow haire, and the blacke spot seeme not lower then the skin,

33 Then hee shall be shauen, but *the place* of the blacke spot shall he not shaue: but the Priest shall shut vp *him that hath* the blacke spot, seuen dayes more.

34 And the seuenth day the Priest shall looke on the blacke spot: and if the blacke spot grow not in the skinne, nor seeme lower then the *other* skin, then the Priest shall cleanse him, and he shall wash his cloathes, and be cleane.

35 But if the blacke spot grow abroad in the flesh after his cleansing,

k He shall not care whether the yellow haire be there or no.

36 Then the Priest shall looke on it: and if the blacke spot grow in the skinne, the Priest shall not k seeke for the yellow haire: *for* he is vncleane.

37 But if the black spot seeme to him to abide, and that blacke haire grow therein, the blacke spot

spot is healed, he *is* cleane, and the Priest shall declare him to be cleane.

38 ¶ Furthermore if there be many white spots in the skinne of the flesh of man or woman,

39 Then the Priest shall consider: and if the spots in the skin of their flesh be somewhat darke and white withall, it is but a white spot broken out in the skinne: *therefore* he is cleane.

40 And the man whose haire is fallen off his head, *and* is balde, is cleane.

41 And if his head lose the [l] haire on the forepart, *and* be balde before, he is cleane.

42 But if there be in his balde head, or in the balde forehead a white reddish sore, it is a leprosie springing in his bald head, or in his bald forehead.

43 Therefore the Priest shall looke vpon it, and if the rising of the sore be white reddish in his balde head, or in his balde forehead, appearing like leprosie in the skinne of the flesh,

44 Hee is a leper and vncleane: *therefore* the Priest shall pronounce him altogether vncleane: *for* the sore *is* in his head.

45 The leper also in whom the plague is, shall haue his cloathes [m] rent, and his head bare, and shall put a couering vpon his [n] lips, and shall cry, *I am* vncleane, *I am* vncleane.

46 As long as the disease *shall be* vpon him, hee shall be polluted, *for* he is vncleane: he shall dwell alone, * without the campe *shall* his habitation *be*.

47 ¶ Also the garment that the plague of leprosie is in, whether it be a woollen garment or a linnen garment,

48 Whether it be in the warp or in the woofe of linnen or of wollen, either in a skinne, or in any thing made of skinne,

49 And if the sore be greene or somewhat reddish in the garment or in the skin, or in the warp, or in the woofe, or in any thing that is made of skin, it is a plague of leprosie, and shalbe shewed vnto the Priest.

50 Then the Priest shall see the plague, and shut vp *it that hath* the plague, seuen dayes,

51 And shall looke on the plague the seuenth day: if the plague grow in the garment or in the warpe, or in the woofe, or in the skinne, or in any thing that is made of skinne, that plague *is* a fretting leprosie and vncleane.

52 And hee shall burne the garment, or the warpe, or the woofe, whether it be wollen or linnen, or any thing that is made of skin, wherein the plague is: for it is a fretting leprosie; *therefore* it shall be burnt in the fire.

53 If the Priest yet see that the plague [p] grow not in the garment, or in the woofe, or in whatsoeuer thing of skinne it be,

54 Then the Priest shall commaund them to wash the thing wherein the plague is, and he shall shut it vp seuen dayes more.

55 Againe the Priest shall looke on the plague, after it is washed: and if the plague haue not changed his [q] colour, though the plague spread [r] no further, it is vncleane: thou shalt burne it in the fire, *for* it is a fret inward, [s] whether *the spot* be in the bare place of the whole, or in part thereof.

56 And if the Priest see that the plague be dimmer, after that it is washed, hee shall cut it out of the garment, or out of the skinne, or out of the warpe, or out of the woofe.

57 And if it appeare still in the garment or in the warpe, or in the woofe, or in any thing made of skin, it is a spreading *leprie*: thou shalt burne the thing wherein the plague is, in the fire.

58 If thou hast washed the garment, or the warpe, or the woofe, or whatsoeuer thing of skinne it be, if the plague be departed therefrom, then shall it be washed [t] the second time, and be cleane.

59 This is the law of the plague of leprosie in a garment of wollen or linnen, or in the warpe, or in the woofe, or in any thing of skin, to make it cleane or vncleane.

CHAP. XIV.

3 The cleansing of the leper. 34 And of the house that be in it.

AND the Lord spake vnto Moses, saying,

2 * This is the [a] law of the leper in the day of his cleansing: that is, he shall be brought vnto the Priest,

3 And the Priest shall goe out of the campe, and the Priest shall consider *him*: and if the plague of leprosie be healed in the leper,

4 Then shall the Priest command to take for *him* that is cleansed, two [ll] sparrowes aliue and [b] cleane, and cedar wood and a skarlet *lace*, and hyssope,

5 And the Priest shall command to kill one of the birds ouer [c] pure water in an earthen vessell,

6 After, hee shall take the liue sparrow with the cedar wood, and the skarlet *lace*, and the hyssope, and shall dip them and the liuing sparrow in the blood of the sparrow slaine, ouer the pure water.

7 And he shall sprinckle vpon him, that must be cleansed of his leprosie, seuen times, & cleanse him, and shall [d] let goe the liue sparrow into the broad field.

8 Then he that shall be cleansed, shall wash his cloathes, and shaue off all his haire, and wash himselfe in water, so he shall be cleane: after that shall he come into the hoast, and shall tary without his tent seuen dayes.

9 So in the seuenth day he shall shaue off all his haire *both* his head and his beard, and his eye browes: euen all his haire shall he shaue, and shall wash his cloathes, and shall wash his flesh in water: so he shall be cleane.

10 Then in the eight day he shall take two hee lambes without [e] blemish, and an ewe lambe of a yeere old without blemish, and three tenth deales of fine flowre for a meate offring, mingled with oyle, [f] and a pinte of oyle.

11 And the Priest that maketh him cleane shall bring the man which is to be made cleane, and those things, before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then the Priest shall take one lambe, and offer him for a trespasse offering, and the pinte of oyle, and * shake them to and fro before the Lord.

13 And hee shall kill the lambe in the place where the sinne offering and the burnt offering are slaine, *euen* in the holy place: for as the * sinne offering is the Priests, *so* is the trespasse offering: *for* it is most holy.

14 So the Priest shall take of the blood of the trespasse offring, and put it vpon the lappe of the right eare of him that shall be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

15 The Priest shall also take of the pint of oyle,

l By sickenesse, or any other inconuenience.

m In signe of sorrow and lamentation.

n Either in token of mourning, or for feare of infecting others.

* *Numb. 5, 2. 2. King. 15, 5.*

o Whether it be garment, vessell, or instrument.

p But abide still in one place, as verse 37.

q Not remaine as it did before.

r Or, whether it be in any bare place before, or behinde.

s Or, whether the spot be in the bare place of the whole, or in part thereof.

t To the intent he might be sure that the leprosie was departed, and that all occasion of infection might be taken away.

* *Matth. 8, 2. marke, 1. 40 Luke 5, 12.*

a Or the ceremonie which shall be vsed in his purgation.

ll Or, little birds.

b Of birds which were permitted to be eaten.

c Running water, or of the fountaine.

d Signifying, that he that was made cleane, was set at libertie, and restored to the company of others.

e Which hath no imperfection in any member.

f This measure in Hebrew, is called Log, & containeth sixe egges in measure.

* *Exod. 29, 24.*

* *Chap. 7. 7.*

and powre it into the palme of his left hand,
16 And the Prieſt ſhall dip his † right finger in
the oyle that is in his left hand, & ſprinkle of the
oyle with his finger ſeuen times before the Lord.

† Ebr. the finger of his right hand.

17 And of the reſt of the oyle that is in his
hand, ſhall the Prieſt put vpon the lap of the right
eare of him that is to be cleanſed, and vpon the
thumbe of his right hand, and vpon the great toe
of his right foote, † where the blood of the treſ-
paſſe offering *vvas put.*

† Ebr. vpon the blood of the treſpaſſe offering.

18 But the remnant of the oyle that is in the
Prieſts hand, he ſhall powre vpon the head of him
that is to be cleanſed: ſo the Prieſt ſhall make an
atonement for him before the Lord.
19 And the Prieſt ſhall offer the ſinne offring,
and make an atonement for him that is to be
cleanſed of his vncleanneſſe: then after ſhall hee
kill the burnt offring.
20 So the Prieſt ſhall offer the burnt offring
and the meate offring vpon the Altar: and the
Prieſt ſhall make an atonement for him: ſo hee
ſhall be cleane.
21 But if he be poore, and not † able, then he
ſhall bring one lambe for a treſpaſſe offring to be
ſhaken, for his reconciliation, and a g tenth deale
of fine flowre mingled with oyle, for a meate of-
fring, with a pinte of oyle.

† Ebr. his hand cannot take it.
g Which is an Omer, reade Exod. 16, 16.

22 Alſo two turtle doues, or two young pige-
ons, as he is able, whereof the one ſhalbe a ſinne
offering, and the other a burnt offering,
23 And he ſhall bring them the eight day for
his cleanſing vnto the Prieſt at the doore of the
Tabernacle of the Congregation before ỹ Lord.
24 Then the Prieſt ſhall take the lambe of the
treſpaſſe offering, and the pinte of oyle, and the
Prieſt ſhall h ſhake them to and fro before the
Lord.

h Or, ſhall offer them as the offring that is ſhaken to and fro.

25 And hee ſhall kill the lambe of the treſ-
paſſe offring, and the Prieſt ſhall take of the blood
of the treſpaſſe offring, and put it vpon the lap of
his right eare that is to be cleanſed, and vpon the
thumb of his right hand, and vpon the great toe
of his right foote.
26 Alſo the Prieſt ſhall powre of the oyle in-
to the palme of his owne † left hand.
27 So the Prieſt ſhall with his right finger
ſprinkle of the oyle that is in his left hand, ſeuen
times before the Lord.

† Ebr. into the palme of the Prieſts left hand.

28 Then the Prieſt ſhall put of the oyle that is
in his hand, vpon the lap of the right eare of him
that is to be cleanſed, and vpon the thumb of his
right hand, and vpon the great toe of his right
foote: vpon the place ‖ of the blood of the treſ-
paſſe offering.

‖ Or, where the blood of the treſpaſſe offering was put, as verſe 17.

29 But the reſt of the oyle that is in the Prieſts
hand, he ſhall put vpon the head of him that is to
be cleanſed, to make an atonement for him before
the Lord.
30 Alſo hee ſhall preſent one of the turtle
doues, or of the yong pigeons, i as he is able.
31 Such, I ſay, as he is able, the one for a ſinne
offring, and the other for a burnt offring, ‖ with
the meate offering: ſo the Prieſt ſhall make an
atonement for him that is to be cleanſed before
the Lord.

i Whether of them he can get.
‖ Or, beſides the meate offring.

32 This is the k Law of him which hath the
plague of leproſie, who is not able in his cleanſing
to offer the vvhole.

k This order is appointed for the poore man.

33 ¶ The Lord alſo ſpake vnto Moſes and to
Aaron, ſaying,
34 When ye be come vnto the land of Cana-
an which I giue you in poſſeſſion, if I l ſend the
plague of leproſie in an houſe of the land of your
poſſeſſion,

l This declareth that no plague nor puniſhment commeth to man without Gods prouidence and his ſending.

35 Then he that oweth the houſe, ſhall come
and tell the Prieſt, ſaying, Me thinke there is like
a plague *of leproſie* in the houſe.
36 Then the Prieſt ſhall commaund them to
emptie the houſe before the Prieſt goe into it to
ſee the plague, that all that is in the houſe be not
made vncleane, and then ſhall the Prieſt goe in to
ſee the houſe.
37 And he ſhall marke the plague: and if the
plague *be* in the wals of the houſe, and that there
be ‖ deepe ſpots, greeniſh or reddiſh, which ſeeme
to be lower then the wall,

‖ Or, blackeneſſe, or hollow ſtrakes.

38 Then the Prieſt ſhall goe out of the houſe
to the doore of the houſe, and ſhall cauſe to ſhut
vp the houſe ſeuen dayes.
39 So the Prieſt ſhall come againe the ſeuenth
day: and if he ſee that the plague be increaſed in
the walles of the houſe,
40 Then the Prieſt ſhall commaund them to
take away the ſtones wherein the plague *is*, and
they ſhall caſt them into a ‖ foule place without
the citie.

‖ Or, polluted.

41 Alſo hee ſhall cauſe to ſcrape the houſe
within round about, and powre the duſt, that they
haue pared off, without the city in m an vncleane
place.

m Where carions were caſt, and other filth, that the people might not be therewith infected.

42 And they ſhall take other ſtones, and put
them in the places of thoſe ſtones, and ſhall take
other mortar, to plaiſter the houſe with.
43 But if the plague come againe and breake
out in the houſe, after that hee hath taken away
the ſtones, and after that hee hath ſcraped and
plaiſtered the houſe,
44 Then the Prieſt ſhall come and ſee: and if
the plague grow in the houſe, it is a freating le-
proſie in the houſe: it is *therefore* vncleane.
45 And hee ſhall n breake downe the houſe,
with the ſtones of it, and the timber thereof, and
all the ‖ mortar of the houſe, and hee ſhall carie
them out of the citie vnto an vncleane place.

n That is, he ſhall command it to be pulled downe, as verſe 40.
‖ Or, duſt.

46 Moreouer he that goeth into the houſe all
the while that it is ſhut vp, hee ſhall be vncleane
vntill the euen.
47 He alſo that ſleepeth in the houſe ſhall waſh
his cloathes: hee likewiſe that eateth in the houſe,
ſhall waſh his cloathes.
48 But if the Prieſt ſhall come and ſee, that the
plague hath ſpread no farther in the houſe, after
the houſe be plaiſtered, the Prieſt ſhall pronounce
the houſe cleane, for the plague is healed.
49 Then ſhall he take to purifie the houſe, two
ſparrowes, and cedar wood, and o ſkarlet *lace*, and
hyſſope.
50 And hee ſhall kill one ſparrow ouer pure
water in an earthen veſſell,
51 And ſhall take the cedar wood, and the
hyſſope, and the ſkarlet *lace* with the liue Spar-
row, and dip them in the blood of the ſlaine Spar-
row, and in the pure water, and ſprinkle the houſe
ſeuen times:

o It ſeemeth that this was a lace or ſtring to binde the hyſop to the wood, and ſo was made a ſprinkle: the Apoſtle to the Ebrewes calleth it ſcarlet wooll, Ebr. 9, 19.

52 So ſhall he cleanſe the houſe with the blood
of the ſparrow, and with the pure water, and with
the liue ſparrow, and with the cedar wood, and
with the hyſſope, and with the ſkarlet *lace*.
53 Afterward he ſhall let goe the liue ſparrow
out of the † towne into the † broad fieldes: ſo
ſhall hee make atonement for the houſe, and it
ſhalbe cleane.

† Ebr. citie.
† Ebr. on the face of the field.

54 This

54 This is the law for euery plague of leprosie
and * blacke spot,
55 And of the leprosie of the garment, and of
the house,
56 And of the ‖ swelling, and of the scab, and
of the white spot.
57 This is the lawe of the leprosie, to teach
† when *a thing* is vncleane, and when it is cleane.

* Chap. 13, 30.
‖ Or, rising.
† Ebr. in the day of the vncleane, and in the day of the cleane.

CHAP. XV.

3. 19. The maner of purging the vncleane issues both of men and women. 31 The children of Israel must be separate from all vncleannesse.

Moreouer the Lord spake vnto Moses, and to
Aaron, saying,
2 Speake vnto the children of Israel, and say
vnto them, Whosoeuer hath an issue from his
a flesh, is vncleane, *because* of his issue.
3 And this shalbe his vncleannesse in his issue,
when his flesh auoideth his issue, or if his flesh be
stopped from his issue, this is b his vncleannesse.
4 Euery bed whereon hee lyeth that hath the
issue, shalbe vncleane, and euery thing whereon
he sitteth, shalbe vncleane.
5 Whosoeuer also toucheth his bed, shall wash
his clothes, & wash himselfe in water, and shallbe
vncleane vntill the euen.
6 And he that sitteth on any thing, whereon
he sate that hath the issue, shall wash his cloathes,
and wash himselfe in water, and shall be vncleane
vntill the euen.
7 Also he that toucheth the flesh of him that
hath the issue, shall wash his cloathes, and wash
himselfe in water, and shallbe vncleane vntill the
euen.
8 If he also, that hath the issue, spit vpon him
that is cleane, c he shall wash his clothes, and wash
himselfe in water, and shall be vncleane vntill the
euen.
9 And what d saddle soeuer he rideth vpon,
that hath the issue, shallbe vncleane,
10 And whosoeuer toucheth any thing that
was vnder him, shall be vncleane vntill the euen:
and he that beareth those *things*, shall wash his
cloathes, and wash himselfe in water, and shallbe
vncleane vntill the euen.
11 Likewise whomsoeuer hee toucheth that
hath the issue (and hath not washed his hands in
water) shall wash his cloathes, and wash himselfe
in water, and shalbe vncleane vntill the euen.
12 * And the vessell of earth that he toucheth,
which hath the issue, shall be broken: and euery
vessell of wood shalbe rinsed in water.
13 But if he that hath an issue, be e cleansed of
his issue, then shall he count him seuen dayes for
his cleansing, and wash his cloathes, and wash his
flesh in pure water: so shall he be cleane.
14 Then the eight day he shall take vnto him
two turtle doues, or two young pigeons, and
come before the Lord at the doore of the Taber-
nacle of the Congregation, and shall giue them
vnto the Priest,
15 And the Priest shall make of the one of them
a sinne offering, and of the other a burnt offering:
so the Priest shall make an atonement for him be-
fore the Lord for his issue.
16 Also if any mans issue of seed depart from
him, he shall wash all his f flesh in water, and be
vncleane vntill the euen.
17 And euery garment, and euery skin where-
vpon shall be issue of seed, shall be euen washed
with water, and be vncleane vnto the euen.

a Whose seede either in sleeping, or els of weaknes of nature issueth at his secret part.
b Of the thing wherefore he shall be vncleane.
c On whom the vncleane man did spit.
d The word signifieth euery thing whereon a man rideth.
* Chap. 6, 28.
e That is, be restored to his old state, and be healed thereof.
f Meaning, all his body.

18 If he that hath an issue of seed doe lie with
a woman, they shall both wash themselues with
water, and be vncleane vntill the euen.
19 ¶ Also when a woman shall haue an issue,
and her issue in her ‖ flesh shalbe blood, she shalbe
put apart seuen dayes: and whosoeuer toucheth
her, shallbe vncleane vntill the euen.
20 And whatsoeuer she lieth vpon in g her se-
paration, shallbe vncleane, and euery thing that
she sitteth vpon shallbe vncleane.
21 Whosoeuer also toucheth her bed, shall wash
his cloathes, and wash himselfe with water, and
shallbe vncleane vnto the euen.
22 And whosoeuer toucheth any thing that
she sate vpon, shall wash his cloathes, & wash him-
selfe in water, and shalbe vncleane vntill the euen;
23 So that whether he toucheth her bed, or
any thing whereon she hath sit, he shalbe vncleane
vnto the euen.
24 And if a man lie with her, and *the flowers*
of her separation h touch him, he shallbe vncleane
seuen dayes: and all the whole bed, whereon he li-
eth, shallbe vncleane.
25 Also when a womans issue of blood runneth
long time besides ẏ time of her † floures, or when
she hath an issue longer then her floures, all the
dayes of the issue of her vncleannesse she shallbe
vncleane, as in the time of her floures.
26 Euery bed whereon she lieth (as long as
her issue lasteth) shallbe to her as the i bed of her
separation: and whatsoeuer she sitteth vpon, shall
be vncleane, as her vncleannesse when she is put
apart.
27 And whosoeuer toucheth these *things*, shall
be vnclean, & shall wash his clothes, & wash him-
selfe in water, and shallbe vncleane vnto the euen.
28 But if she be cleansed of her issue, then she
shall k count her seuen dayes, and after, she shallbe
cleane.
29 And in the eight day shee shall take vnto
her two turtles, or two yong pigeons, and bring
them vnto the Priest at the doore of the Taber-
nacle of the Congregation.
30 And the Priest shall make of the one a sinne
offring, and of the other a burnt offering, and the
Priest shall make an atonement for her before the
Lord, for the issue of her vncleannesse.
31 Thus shall ye l separate the children of Is-
rael from their vncleannesse, that they die not in
their vncleannesse, if they defile my Tabernacle
that is among them.
32 This is the law of him that hath an issue,
and of him from whom goeth an issue of seede
whereby he is defiled.
33 Also of her that is sicke of her floures, and
of him that hath a running issue, whether it be
man or woman, and of him that lieth with her
which is vncleane.

‖ Or, secret part.
g That is, when shee hath her floures, whereby she is separate from her husband, from the Tabernacle and from touching of any holy thing.
h If any of her vncleannesse did only touch him in the bed: for els the man that companied with such a woman, should die, Chap. 20. 18.
† Ebr. separation.
i Shalbe vncleane, as the bed whereon she lay when she had her naturall disease.
k After the time that she is recouered.
l Seeing that God requireth of his purity and cleannes: we cannot be his, except our filth & sinnes be purged with the blood of Iesus Christ, and so we learne to detest all sinne.

CHAP. XVI.

2 The Priest might not at all times come into the most holy place. 8 The scape goate. 14 The purging of the Sanctuary. 17 The cleansing of the Tabernacle. 21 The Priest confesseth the sinnes of the people. 29 The feast of cleansing sinnes.

Furthermore the Lord spake vnto * Moses, after
the death of the two sonnes of Aaron, when
they came *to offer* before the Lord, and died:
2 And the Lord said vnto Moses, Speake vnto
Aaron thy brother, * that hee come not at a all
times into the holy place within the vaile, be-
fore the Merciesеat, which is vpon the Arke, that
he die not, for I will appeare in the cloud vpon

* Chap. 10. 1. 2.
* Exod. 30. 10. ebr. 9. 7.
a The hie Priest entred into the Holiest of all but once a yeere euen in the moneth of September.

the Merciseat.
3 After this *sort* shall Aaron come into the
Holy place: *euen* with a yong bullocke for a sinne
offring, and a ramme for a burnt offring.
4 He shall put on the holy linnen coate, and
shall haue linnen bretches vpon his ‖ flesh, & shall
be girded with a linnen girdle, and shall couer his
head with a linnen miter: these are the holy gar-
ments: therefore shall he wash his flesh in water,
when he doeth put them on.

‖ Or, priuities.

5 And he shall take of the Congregation of
the children of Israel, two hee goates for a sinne
offring, and a ramme for a burnt offring.
6 Then Aaron shall offer the bullocke for his
sinne offring, * and make an atonement for him-
selfe, and for his house.

* Hebr. 9, 7.

7 And hee shall take the two hee goates, and
present them before the Lord at the doore of the
Tabernacle of the Congregation.
8 Then Aaron shall cast lots ouer the two hee
goats: one lot for the Lord, and the other for the
b Scape goate.
9 And Aaron shall offer the goat, vpon which
the Lords lot shall fall, & make him a sinne offring.
10 But the goat, on which the lot shall fall to
be the Scape goate, shalbe presented aliue before
the Lord, to make reconciliation by him, *and*
to let him goe (as a Scape goate) into the wil-
dernesse.

b In Ebrew it is called Azazel, which some say, is a mountaine neere Sinai, whither this goat was sent, but rather it is called the Scape goate, because it was not offred, but sent into the desert, as verse 21.

11 Thus Aaron shall offer the bullocke for his
sinne offring, and make a reconciliation for him-
selfe, and for his house, and shall kill the bullocke
for his sinne offring.
12 And hee shall take a censer full of burning
coales from off the altar before the Lord, and his
handfull of sweet incense beaten small, and bring
it within the c vaile,
13 And shall put the incense vpon the fire be-
fore the Lord, that the ‖ cloude of the incense
may couer the Merciseat that is vpon ‖ the Testi-
monie: so he shall not die.
14 And hee shall * take of the blood of the
bullocke, * and sprinkle it with his finger vpon
the Merciseat d Eastward: and before the Mercie-
seat shall hee sprinkle of the blood with his fin-
ger seuen times.

c The Holiest of all.
‖ Or, the smoake.
‖ Or, the Arke.
* Hebr. 9, 13. and 10, 4.
* Chap. 1, 6.
d That is, on the side which was toward the people: for the head of the Sanctuary stood Westward.

15 ¶ Then shall he kill the goate that is the
peoples sinne offring, and bring his blood within
the vaile and doe with that blood, as he did with
the blood of the bullocke, and sprinkle it vpon
the Merciseat, and before the Merciseat.
16 So he shall purge the Holy place from the
vncleannes of the children of Israel; & from their
trespasses of all their sinnes: so shall he doe also
for the Tabernacle of the Congregation e placed
with them, in the middes of their vncleannesse.
17 * And there shall be no man in the Taber-
nacle of the Congregation, when he goeth in to
make an atonement in the Holy place, vntill hee
come out, and haue made an atonement for him-
selfe, and for his houshold, and for all the Con-
gregation of Israel.

e Placed among them which are vncleane.
* Luke, 1, 10.

18 After, he shall goe out vnto the f altar that
is before the Lord, and make a reconciliation vp-
on it, and shall take of the blood of the bullocke,
and of the blood of the goat, and put it vpon the
hornes of the Altar round about.
19 So shall hee sprinkle of the blood vpon it
with his finger seuen times, & cleanse it, & halow
it from the vncleannesse of the children of Israel.
20 ¶ When he hath made an end of purging

f Whereupon the sweete incense and perfume was offered.

the Holy place, and the Tabernacle of the Con-
gregation, and the Altar, then he shall bring the
liue goat:
21 And Aaron shall put both his hands vpon
the head of the liue goate, and confesse ouer him
all the iniquities of the children of Israel, and all
their trespasses in all their sinnes, putting them
g vpon the head of the goate, and shall send *him*
away (by the hand of a man appointed) into the
wildernesse.
22 So the goat shall beare vpon him all their
iniquities into † the land that is not inhabited,
and he shall let the goat goe into the wildernes.

g Herein this goat is a true figure of Iesus Christ, who beareth the sinnes of the people, Isa. 53, 4.
† Ebr. the land of separation.

23 After, Aaron shall come into the Taberna-
cle of the Congregation, and put off the linnen
cloathes, which he put on when he went into the
Holy place, and leaue them there.
24 He shall wash also his flesh with water in
h the Holy place, and put on his owne raiment,
and come out, and make his burnt offering and
the burnt offering of the people, and make an
atonement for himselfe, and for the people.

h In the court where was the Lauer, Exod. 30, 18.

25 Also the fat of the sinne offering shall hee
burne vpon the altar.
26 And he that caried foorth the goate *called*
the Scape goate, shall wash his cloathes, and wash
his flesh in water, and after that shall come into
the hoast.
27 Also the bullocke for the burnt offring, and
the goate for the sinne offring (whose blood was
brought to make a reconciliation in the Holy
place) shall one * cary out without the hoaste to be
burnt in the fire, with their skinnes, and with their
flesh, and with their doung.

* Chap. 6, 30. Hebr. 13, 11.

28 And he that burneth them shall wash his
cloathes, and wash his flesh in water, and afterward
come into the hoast.
29 ¶ So this shalbe an ordinance for euer vnto
you: the tenth *day* of the i seuenth moneth, yee
shall k humble your soules, and doe no worke at
all, whether it be one of the same countrey, or a
stranger that soiourneth among you.
30 For that * day shall the Priest make an a-
tonement for you to cleanse you: ye shalbe cleane
from all your sinnes before the Lord.
31 This shalbe a l Sabbath of rest vnto you,
and you shall humble your soules by an ordi-
nance for euer.
32 And the Priest m whom hee shall anoynt,
and whom he shall consecrate (to minister in his
fathers stead) shall make the atonement, and shall
put on the linnen cloathes and holy vestments,
33 And shall purge the holy Sanctuary and the
Tabernacle of the Congregation, and shall cleanse
the altar, and make an atonement for the Priests
and for all the people of the Congregation.
34 And this shalbe an euerlasting ordinance
vnto you to make an atonement for the children
of Israel for all their sinnes * once a yeere: and as
the Lord commanded Moses, he did.

i Which was Tisri, and answereth to part of September, and part of October.
k Meaning, by abstinence and fasting. Num. 29, 7.
* Chap. 23, 7.
l Or a rest which ye shall keepe most diligently.
m Whom the Priest shall anoint by Gods commandement to succeed in his fathers roome.
* Exod. 30, 10. Hebr. 9, 7.

CHAP. XVII.

4 All sacrifices must be brought to the doore of the Tabernacle. 7. To deuils they may not offer. 10 They may not eat blood.

And the Lord spake vnto Moses, saying,
2 Speake vnto Aaron, and to his sonnes,
and to all the children of Israel, and say vnto them,
This is the thing which the Lord hath a com-
manded, saying,
3 Whosoeuer *he be* of the house of Israel that
b killeth a bullocke, or lambe, or goate in the
hoast, or that killeth it out of the hoast,

a Least they should practise that idolatry, which they had learned among the Egyptians.
b To make a sacrifice of offering thereof.

4 And

4 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer an offring vnto the Lord before the Tabernacle of the Lord, c blood shalbe imputed vnto that man: he hath shed blood, wherefore that man shall be cut off from among his people.

5 Therefore the children of Israel shall bring their offrings, which they would offer d abroad in the field, and present them vnto the Lord at the doore of the Tabernacle of the Congregation by the Priest, and offer them for peace offrings vnto the Lord.

6 Then the Priest shall sprinkle the blood vpon the Altar of the Lord before the doore of the Tabernacle of the Congregation, and burne the fat for a * sweet sauour vnto the Lord.

7 And they shall no more offer their offrings vnto e deuils, after whom they haue gone a f whoring: this shalbe an ordinance for euer vnto them in their generations.

8 ¶ Also thou shalt say vnto them, Whosoeuer *he be* of the house of Israel, or of the strangers which sojourne among them, that offreth a burnt offring or sacrifice,

9 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer it vnto ỹ Lord, euen ỹ man shalbe cut off from his people.

10 ¶ Likewise, whosoeuer *he be* of the house of Israel, or of the strangers that sojourne among them, that eateth any blood, I will euen set g my face against that person that eateth blood, and will cut him off from among his people.

11 For the life of the flesh is in the blood, and I haue giuen it vnto you *to offer* vpon the altar, to make an atonement for your soules: for this blood shall make an atonement for the soule.

12 Therefore I said vnto the children of Israel, None of you shall eate blood: neither the stranger that sojourneth among you, shall eate blood.

13 Moreouer, whosoeuer *he be* of the children of Israel, or of the strangers that sojourne among them, which by hunting taketh any beast or foule that may be h eaten, he shall powre out the blood thereof, and couer it with dust:

14 For the life of all flesh is his blood, it is *ioyned* with his life: therefore I said vnto the children of Israel, * Yee shall eate the blood of no ‖ flesh: for the life of all flesh is the blood thereof: whosoeuer eateth it, shall be cut off.

15 And euery person that eateth it which dieth *alone*, or that which is torne *with beastes*, whether it be one of the same countrey or a stranger, he shall both wash his cloathes, and wash himselfe in water, and be vncleane vnto the euen: after he shalbe ‖ cleane.

16 But if he wash *them* not, nor wash his ‖ flesh, then he shall beare ‖ his iniquitie.

CHAP. XVIII.

3 *The Israelites ought not to follow the maners of the Egyptians and Canaanites.* 6 *The marriages that are vnlawfull.*

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, I am the Lord your God.

3 After the a doings of the land of Egypt, wherein ye dwelt, shall ye not doe: and after the maner of the land of Canaan, whither I will bring you, shall ye not doe, neither walke in their ordinances.

4 *But* doe after my iudgements, and keepe mine ordinances, to walke therein: I am the Lord your God.

5 Ye shall keepe therefore my statutes, and my iudgements, * which if a man doe, he shall then liue in them: b I am the Lord.

6 ¶ None shall come neere to any of the kinred of his flesh to c vncouer *her* shame: I am the Lord.

d I do as much abhorre it, as though he had killed a man, as Isa. 66. 3.

d Wheresoeuer they were moued with foolish deuotion to offer it.

* Exod. 29. 18. &c. p. 4. 31.

e Meaning, whatsoeuer is not the true God, 1. Cor. 10. 20. psal. 95. 5.

f For idolatry is spirituall whoredome, because faith toward God is broken.

g I will declare my wrath by taking vengeance on him, as chap. 20. 3.

h Which the law permitteth to be eaten, because it is cleane.

* Gene. 9. 4.

‖ Or, liuing creature.

‖ Or, vncleane.

‖ Or, himself.

‖ Or, the punishment of his sinne.

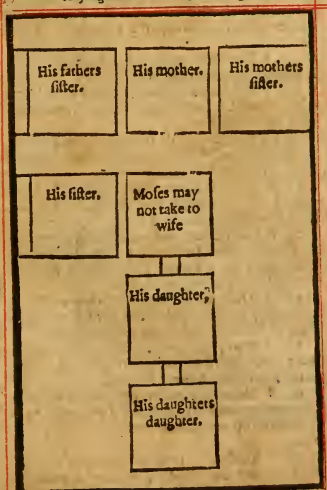
a Ye shall preserue your selues from these abominations following, which the Egyptians and Canaanites vse.

* Ezek. 20, 11 vers. 10, 5 gal. 3. 12.

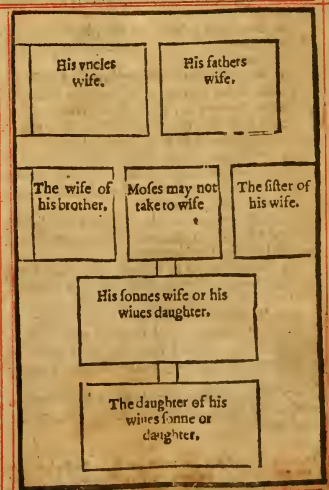
b And therefore ye ought to feare me alone, as my people.

c That is, to lie with her, though it be vnder title of marriage.

Consanguinitie hindring marriage.



Affinitie hindring marriage.


His vncles wife.
His fathers wife.
The wife of his brother.
Moses may not take to wife
The sister of his wife.
His sonnes wife or his wiues daughter.
The daughter of his wiues sonne or daughter.

At Moses cannot contract mattimonie with the women that are lo of kinne to him as is aboue specified: so also cannot Mary his sister marie with the men that are in like degree. Note also, that besides the persons here specified, there are also meane those that ascend or descend of the same liue, be it of blood or kinred.

7 Thou shalt not vncouer the shame of thy father, nor the shame of thy mother, *for* shee is thy mother, thou shalt not discouer her shame.

8 * The shame of thy fathers [d] wife shalt thou not discouer: *for* it is thy fathers shame.

9 Thou shalt not discouer the shame of thy [e] sister, the daughter of thy father, or the daughter of thy mother, whether she be borne at home or borne without: thou shalt not discouer their shame.

10 The shame of thy sonnes daughter, or of thy daughters daughter, thou shalt not, I say, vncouer their shame: for it is thy [f] shame.

11 The shame of thy fathers wiues daughter, begotten of thy father (*for* she is thy sister) thou shalt not, *I say*, discouer her shame.

12 * Thou shalt not vncouer the || shame of thy fathers sister: *for* she is thy fathers kinsewoman.

13 Thou shalt not discouer the shame of thy mothers sister: for shee is thy mothers kinsewoman.

14 Thou shalt not vncouer the shame of thy [g] fathers brother: *that is*, thou shalt not goe in to his wife, *for* she is thine † aunt.

15 * Thou shalt not discouer the shame of thy daughter in law: *for* she is thy sonnes wife: *therefore* shalt thou not vncouer her shame.

16 * Thou shalt not discouer the shame of thy [h] brothers wife: *for* it is thy brothers shame.

17 Thou shalt not discouer the shame of the wife and of her daughter, neither shalt thou take her sonnes daughter, nor her daughters daughter, to vncouer her shame, *for* they are *thy* kinsfolks, *and* it were wickednesse.

18 Also thou shalt not take a wife with her sister, during her life to [i] vexe *her*, in vncouering her shame vpon her.

19 * Thou shalt not also goe vnto a woman to vncouer her shame, as long as she is put [k] apart for her disease.

20 Moreouer, thou shalt not giue *thy* selfe to thy neighbours wife by carnall copulation, to be defiled with her.

21 * Also thou shalt not giue thy † children to || offer *them* vnto [l] Molech, neither shalt thou defile the Name of thy God: *for* I am the Lord.

22 Thou shalt not lie with the male as one lieth with a woman: *for* it is abomination.

23 * Thou shalt not also lie with any beast to be defiled therewith, neither shall any woman stand before a beast, to lie downe thereto: *for* it is || abomination.

24 Ye shall not defile your selues in any of these things: for in all these the Nations are defiled which I will cast out before you:

25 And the land is defiled: therefore I will [m] visite the wickednesse thereof vpon it, and the land [n] shall vomit out her inhabitants.

26 Ye shall keepe therefore mine ordinances, and my iudgements, and commit none of these abominations, *aswell* hee that is of the same countrey, as the stranger that soiourneth among you.

27 (For all these abominations haue the men of the land done, which were before you, and the land is defiled:

28 And shall not the land spue you out if yee defile it, as it [o] spued out the people that were before you?)

29 For whosoeuer shall commit any of these abominations, the persons that do *so* shall [p] be cut off from among their people.

30 Therefore shall ye keepe mine ordinances, that ye doe not any of the abominable customes, which haue bene done before you, and that ye defile not your selues therein: *for* I am the Lord your God.

CHAP. XIX.

A repetition of sundry Lawes and Ordinances.

And the Lord spake vnto Moses, saying,

2 Speake vnto all the Congregation of the children of Israel, & say vnto them, * Ye shall be [a] holy, for I the Lord your God *am* holy.

3 ¶ Ye shall feare euery man his mother and his father, and shall keepe my Sabbath: *for* I am the Lord your God.

4 ¶ Ye shall not turne vnto idoles, nor make you molten gods: I am the Lord your God.

5 ¶ And when yee shall offer a peace offering vnto the Lord, ye shall offer it [b] freely.

6 * It shall be eaten the day ye offer it, or on the morrow: and that which remaineth vntill the third day, shallbe burnt in the fire.

7 For if it be eaten the third day, it shall be vncleane, it shall not be [c] accepted.

8 Therefore he that eateth it, shall beare his iniquitie, because hee hath defiled the hallowed thing of the Lord, and that person shallbe cut off from his people.

9 ¶ * When yee reape the haruest of your land, ye shall not reape euery corner of your field, neither shall thou gather the || gleanings of thy haruest.

10 Thou shalt not gather the grapes of thy vineyard *cleane*, neither gather euery grape of thy vineyard, *but* thou shalt leaue them for the poore and for the stranger: I am the Lord your God.

11 ¶ Yee shall not steale, neither [d] deale falsely, neither lie one to another.

12 ¶ * Also ye shall not sweare by my Name falsely, neither shalt thou defile the Name of thy God: I am the Lord.

13 ¶ Thou shalt not do thy neighbour || wrong, neither rob *him*. * The workemans hire shall not abide with thee vntill the morning.

14 ¶ Thou shalt not curse the deafe, * neither put a stumbling block before the blind, but shalt feare thy God: I am the Lord.

15 ¶ Yee shall not doe vniustly in iudgement: * Thou shalt not fauour the person of the poore, nor honour the person of the mightie, *but* thou shalt iudge thy neighbour iustly.

16 ¶ Thou shalt not [e] walke *about* with tales among thy people. Thou shalt not [f] stand against the blood of thy neighbour: I am the Lord.

17 ¶ Thou shalt not hate thy brother in thine heart, *but* thou shalt plainely rebuke thy neighbour, † and suffer him not to sinne.

18 ¶ Thou shalt not auenge, nor be mindfull *of wrong* against the children of thy people, * but shalt loue thy neighbour as thy selfe: I am the Lord.

19 ¶ Ye shall keepe mine ordinances. Thou shalt not let thy cattell gender with [g] *others* of diuers kindes. Thou shalt not sowe thy field with mingled *seede*, neither shall a garment of diuers things,

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* Chap.20.11. d Which is thy stepmother. e Either by father or mother, borne in marriage or otherwise. f They are her children whose shame thou hast vncouered. * Chap 20.19. || Or, secrets. * Chap.20.20. g Which thine vncle doeth discouer. † Ebr. thy fathers brothers wife. * Chap.20.12. * Chap.20.21. h Because the idolaters, among whom Gods people had dwelt and should dwell, were giuen to these horrible incests, God chargeth his to beware of the same. i By setting thine affection more bent to her sister then to her. * Chap.20.18. k Or whiles she hath her flowres. * Chap 20,2. 2.king 23 10. † Ebr. of thy seed. || Or, to make them passe. l Which was an idole of the Ammonites, vnto whom they burned and sacrificed their children, 2.King.23.10. This seemed to be the chiefe and principall of all idoles: and as the Iewes write, was of a great stature, and hollow within, hauing seuen places or chambers within him: one was to receiue meale that was offered: an other turtle doues: the third, a sheepe: the fourth, a ramme: the fift a calfe: the sixt an oxe: the seuenth a childe. This idoles face was like a calfe: his hands were euer stretched out to receiue gifts: his priests were called Chemarim, reade 2.Kings 23. 5. hosea 10,5. zeph.1.4. * Chap 20,15. || Or, confusion. m I will punish the land where such incestuous marriages and pollutions are suffered. n Hee compareth the wicked to euill humours and surfeting, which corrupt the stomack, and oppresse nature, and therefore must be cast out by vomit.

o Both for these wicked marriages, vnnaturall copulations, idolatry or spirituall whoredome with Molech and such like abominations. p Either by the ciuill sword, or by some plague that God will send vpon such.

* Chap. 11,44. and 20.7. 1 pet.1.16. a That is, voyd of all pollution, idolatrie, and superstition both of soule and body. b Of your owne accord. * Chap.7.16. c To wit, of God. * Chap 23.22. || Or, gatherings or leauings. d In that which is committed to your credit. * Exod.20.7. deut. 5,11 matt 5,34. || Or, oppresse him by violence. * Deut. 24,14,15. tob.4,14. * Deut.27,18. * Exod 23,3. deut. 1,17 and 16.19. pro 24,23. iam.2.1. e As a slanderer, backbiter, or quarell picker. f By consenting to his death, or conspiring with the wicked. † Ebr. suffer not sinne vpon him. * Matth.5.43. rom. 13.9. gal.5.14. iam. 2,8. g As a horse to leape an asse, or a mule a mare.

things, *as* of linnen and woollen come vpon thee.
20 ¶ Whoſoeuer alſo lieth and medleth with
a woman that is a bondmaide, affianced to a huſ-
band, and not redeemed, nor freedome giuen her,
† ſhe ſhall be ſcourged, *but* they ſhall not die, be-
cauſe ſhe is not made free.
21 And hee ſhall bring for his treſpaſſe offe-
ring vnto the Lord, at the doore of the Taberna-
cle of the Congregation, a ram for a treſpaſſe of-
fering.
22 Then the Prieſt ſhall make an atonement
for him with the ramme of the treſpaſſe offering
before the Lord, concerning his ſinne which hee
hath done, and pardon ſhall be giuen him for his
ſinne, which he hath committed.
23 ¶ Alſo when yee ſhall come into the land,
and haue planted euery tree for meate, yee h ſhall
count the fruite thereof as vncircumciſed: three
yeere ſhall it be vncircumciſed vnto you: it ſhall
not be eaten:
24 But in the fourth yeere all the fruite there-
of ſhall be holy to the prayſe of the Lord.
25 And in the fift yeere ſhall ye eate of the fruit
of it, that it may ‖ yeeld to you the increaſe there-
of: I am the Lord your God.
26 ¶ Ye ſhall not eate *the fleſh* with the ‖ blood:
ye ſhall not vſe witchcraft, nor i obſerue times.
27 * Yee ſhall not k cut round the corners of
your heads, neither ſhalt thou ‖ marre the tuftes
of thy beard.
28 * Ye ſhall not cut your fleſh for the † dead,
nor make any print of a l marke vpon you: I am
the Lord.
29 ¶ Thou ſhalt not make thy daughter com-
mon, to cauſe her to be a m whore, leaſt the land
alſo fall to whoredome, and the land be full of
wickedneſſe.
30 ¶ Yee ſhall keepe my Sabbaths, and reue-
rence my Sanctuary: I am the Lord.
31 ¶ Yee ſhall not regard them that worke
with ſpirits, * neither Soothſayers: yee ſhall not
ſeeke *to them* to be defiled by them, I am the
Lord your God.
32 ¶ Thou ſhalt n riſe vp before the hoare-
head, and honour the perſon of the old man, and
dread thy God: I am the Lord.
33 ¶ And if a ſtranger ſoiourne with thee in
your land, ye ſhall not ‖ vexe him.
34 * *But* the ſtranger that dwelleth with you,
ſhall be as one of your ſelues, and thou ſhalt loue
him as thy ſelfe: for ye were ſtrangers in the land
of Egypt: I am the Lord your God.
35 ¶ Ye ſhall not doe vniuſtly in iudgement,
in o line, in weight, or in meaſure.
36 * You ſhall haue iuſt balances, true weights,
a true p Ephah, and a true Hin, I am the Lord your
God, which haue brought you out of the land of
Egypt.
37 Therefore ſhall ye obſerue all mine ordi-
nances, and all my iudgements, and doe them:
I am the Lord.

† Ebr. a beating ſhall be, ſome reade, they ſhall be beaten.
h It ſhall be vncleane as that thing, which is not circumciſed.
‖ Or, that God may multiply
‖ Whether it be ſtrangled, or otherwiſe.
i To meaſure luckie or vnluckie dayes.
* Chap. 21. 5.
k As did the Gentiles in ſigne of mourning.
‖ Or, cut, or teare.
* Deut. 14. 1.
† Ebr. ſoule or perſon.
l By whipping your bodies, or burning markes therein.
m As did the Cyprians, and Locrenſes.
* 1. Sam. 28, 6.
n In token of reuerence.
‖ Or, doe him wrong.
* Exod. 22, 21.
o As in meaſuring the ground.
* Prou. 11, 1. and 16, 11. and 20, 10.
p By theſe two meaſures he meaneth all other. Of Ephah, reade Exod. 16, 36. and of Hin, Exod. 29, 40.

CHAP. XX.

2 They that giue of their ſeede to Molech, muſt die. 6 They that haue recourſe to ſorcerers. 10 The man that committeth adultery, 11 inceſt, or fornication with the kinred or affinitie. 24 Iſrael a peculiar people to the Lord.

AND the Lord ſpake vnto Moſes, ſaying,
2 Thou ſhalt ſay alſo to the children of
Iſrael, * Whoſoeuer *he be* of the children of Iſra-
el, or of the ſtrangers that dwell in Iſrael, that
giueth his children vnto a Molech, he ſhall die the
death, the people of the land ſhall ſtone him to
death.
3 And I will b ſet my face againſt that man,
and cut him off from among his people, becauſe
he hath giuen his children vnto Molech, for to
defile my Sanctuary, and to pollute mine holy
Name.
4 And if the c people of the land hide their
eyes, *and* winke at that man when hee giueth his
children vnto Molech, and kill him not,
5 Then will I ſet my face againſt that man,
and againſt his family, and will cut him off, and
all that go a whoring after him to commit whore-
dome with Molech, from among their people.
6 ¶ If any turne after ſuch as worke with ſpi-
rits, and after ſoothſayers to goe a d whoring af-
ter them, then will I ſet my face againſt that per-
ſon, and will cut him off from among his people.
7 ¶ Sanctifie your ſelues therefore, * and be
holy, for I am the Lord your God.
8 Keepe ye therefore mine ordinances, and doe
them: I am the Lord which doth ſanctifie you.
9 ¶ * If *there be* any that curſeth his father or
his mother, he ſhall die the death, *ſeeing* he hath
curſed his father & his mother, e his blood *ſhalbe*
vpon him.
10 ¶ * And the man that committeth adulte-
ry with another mans wife, becauſe he hath com-
mitted adultery with his neighbours wife, the
adulterer and the adultereſſe ſhall die the death.
11 And the man that lieth with his fathers
wife, *becauſe* hee hath vncouered his fathers
* ſhame, they ſhall both die: their blood *ſhall be*
vpon them.
12 Alſo the man that lieth with his daughter
in law, they both ſhall die the death, they haue
wrought ‖ abomination, their blood *ſhalbe* vpon
them.
13 ¶ * The man alſo that lieth with the male,
as one lieth with a woman, they haue both com-
mitted abomination: they ſhall die the death,
their blood *ſhalbe* vpon them.
14 Likewiſe he that taketh a wife and her mo-
ther, f committeth wickedneſſe: they ſhall burne
him and them with fire, that there be no wicked-
neſſe among you.
15 * Alſo the man that lieth with a beaſt, ſhall
die the death, and ye ſhall ſlay the beaſt.
16 And if a woman come to any beaſt, and lie
therewith, then thou ſhalt kill the woman & the
beaſt: they ſhall die the death, their blood *ſhalbe*
vpon them.
17 Alſo the man that taketh his ſiſter, his fa-
thers daughter, or his mothers daughter, and ſeeth
her ſhame, and ſhe ſeeth his ſhame, it is villanie:
therefore they ſhall be cut off in the ſight † of
their people, *becauſe* he hath vncouered his ſiſters
ſhame, he ſhall beare his iniquitie.
18 * The man alſo that lieth with a woman
hauing her ‖ diſeaſe, and vncouereth her ſhame,
and openeth her fountaine, and ſhe open the foun-
taine of her blood, they ſhall be euen both cut off
from among their people.
19 Moreouer, thou ſhalt not vncouer the
ſhame of thy mothers ſiſter, * nor of thy fathers
ſiſter: becauſe he hath vncouered his † kin, they
ſhall beare their iniquity.
20 Likewiſe the man that lieth with his fa-
thers brothers wife, and vncouereth his vn-
cles ſhame; they ſhall beare their iniquity, *and*
ſhall

* Chap. 18. 21.
a By Molech he meaneth any kind of idole, Chap. 18, 21.
b Reade Chap. 17, 10. and 18, 21.
c Though the people be negligent to doe their duety, and defend Gods right, yet he will not ſuffer wickedneſſe to goe vnpuniſhed.
d To eſteeme ſorcerers or coniurers is ſpirituall whoredome, or idolatry.
* Chap. 11, 44. 1 Pet. 1, 16.
* Exod. 21, 17. Prou. 20, 20. Matth. 15, 4.
e He is worthy to die.
* Deut. 22, 22. Iohn 8, 4, 5.
* Chap. 18, 8. Deut. 22, 30.
‖ Or, confuſion.
* Chap. 18, 22.
f It is an execrable and deteſtable thing.
* Chap. 18, 23.
† Ebr. in the eyes of the children of their people.
* Chap. 18, 19.
‖ Or, flowre.
* Chap. 18, 12, 13.
† Ebr. fleſh.

shall die g childelesse.
21 So the man that taketh his brothers wife,
committeth filthinesse, *because* he hath vncouered
his brothers h shame, they shalbe childlesse.
22 ¶ Yee shall keepe therefore all mine * or-
dinances and all my iudgements, and doe them,
that the land whither I bring you to dwell there-
in, * spue you not out.
23 Wherefore ye shall not walke in the maners
of this nation which I cast out before you: for
they haue committed all these things, * therefore
I abhorred them.
24 But I haue said vnto you, Ye shall inherite
their land, and I will giue it vnto you to possesse
it, *euen* a land that i floweth with milke and ho-
nie: I am the Lord your God, which haue sepa-
rated you from *other* people.
25 * Therefore shall yee put difference be-
tweene cleane beastes and vncleane, and be-
tweene vncleane foules and cleane, neither shall
ye k defile your selues with beastes and foules, nor
with any *creeping thing*, that the ground bringeth
foorth, which I haue separated from you as vn-
cleane.
26 Therefore shall ye be * holy vnto me: for I
the Lord am holy, and I haue separated you from
other people that ye should be mine.
27 ¶ * And if a man or woman haue a spirit
of diuination, or soothsaying in them, they shall
die the death: they shall stone them to death,
their blood *shalbe* vpon them.

g They shall be cut off from their people, and their children shall be taken as bastards, and not counted among the Israelites.
h Reade Chap. 18, 16.
* Chap. 18, 26.
* Chap. 18, 25.
* Deut. 9, 5.
i Full of abundance of all things.
* Chap. 11. 2. 3. Deut. 14, 4.
k By eating them contrary to my commandement.
* Verse 7.
* Deut. 18. 11. 1. Sam. 28, 7.

CHAP. XXI.

2 For whom the Priests may lament. 6 How pure the Priests ought to be, both in themselues, and in their family.

AND the Lord said vnto Moses, Speake vnto
the Priests the sonnes of Aaron, and say vnto
them, Let none be a defiled by the dead among
his people,
2 But by his kinsman that is neere vnto him:
to wit, by his mother, or by his father, or by his
sonne, or by his daughter, or by his brother,
3 Or by his sister a b maide, that is neere vnto
him, which hath not had an husband: for her † he
may lament.
4 He shall not lament for the c Prince among
his people, to pollute himselfe.
5 They shall not make * bald parts vpon their
head, nor shaue off the lockes of their beard, nor
make any cuttings in their flesh.
6 They shall be holy vnto their God, and not
pollute the Name of their God: for the sacri-
fices of the Lord made by fire, *and* the bread of
their God they doe offer: therefore they shall be
holy.
7 They shall not take to wife an whore, or
d one polluted, neither shall they marry a woman
diuorced from her husband: for such one *is* holy
vnto his God.
8 Thou shalt e sanctifie him therefore, for
he offereth the f bread of thy God: he shalbe ho-
ly vnto thee: for I the Lord which sanctifie you,
am holy.
9 ¶ If a Priests daughter fall to play the whore,
shee polluteth her father: *therefore* shall shee be
burnt with fire.
10 ¶ Also the hie Priest among his brethren,
(vpon whose head the anointing oyle was pow-
red, and hath consecrated his hand to put on the
garments) shall not g vncouer his head, nor rent
his cloathes.

a By touching the dead, lamenting, or being at their buriall.
b For being maried, she seemed to be cut off from his family.
† Ebr. he may be defiled.
c The Priest was permitted to mourne for his next kindred onely.
* Chap. 19, 27.
d Which hath an euill name or is defamed.
e Thou shalt count them holy and reuerence them.
f The shewbread.
g He shall vse no such ceremonies as the mourners obserued.

11 Neither shall hee goe to any || dead body,
nor make himselfe vncleane by his father or by
his mother,
12 Neither shall he goe out of the h Sanctuary,
nor pollute the holy place of his God: for the
i crowne of the anoynting oyle of his God *is* vpon
him: I am the Lord.
13 Also he shall take a maide vnto his wife:
14 *But* a widow, or a diuorced women, or a
polluted, *or* an harlot, these shall he not marry,
but shall take a maide of his owne k people to
wife:
15 Neither shall hee defile his l seede among
his people: for I am the Lord which sanctifie
him.
16 ¶ And the Lord spake vnto Moses, saying,
17 Speake vnto Aaron, and say, Whosoeuer
of thy seede in their generations hath any ble-
mishes, shall not prease to offer the bread of his
God:
18 For whosoeuer hath any blemish, shall not
come neere: *as* a man blinde or lambe, or that
hath m a flat nose, or that hath any n mishapen
member,
19 Or, a man that hath a broken foote, or a
broken hand,
20 Or, *is* crooke backt, or bleare eyed, o or
hath a blemish in his eye, or be scuruie, or scab-
bed, or haue *his* stones broken.
21 None of the seed of Aaron the Priest that
hath a blemish, shall come neere to offer the sa-
crifices of the Lord made by fire, hauing a ble-
mish: hee shall not prease to offer the p bread of
his God.
22 The bread of his God, *euen* of the q most
holy, and r of the holy shall he eate:
23 But he shall not goe in vnto the f vaile, nor
come neere the altar, because he hath a blemish,
least he pollute my Sanctuaries: for I am the Lord
that sanctifie them.
24 Thus spake Moses vnto Aaron, and to his
sonnes, and to all the children of Israel.

|| Or, to the house of the dead.
h To goe to the dead.
i For by his anoynting he was preferred to the other Priests, and therefore could not lament the dead, least hee should haue polluted his holy oynting.
k Not onely of his tribe, but of all Israel.
l By marrying any vnchaste or defamed woman.
m Which is deformed or bruised.
n As not of equall proportion, or hauing in number more or lesse.
o Or that hath a Web, or pearle.
p As the shewe bread, and meate offering.
q As of sacrifice for sinne.
r As of the tenths and first fruits.
f Into the Sanctuarie.

CHAP. XXII.

3 Who ought to abstaine from eating the things that were offred. 19 What oblation should be offered.

AND the Lord spake vnto Moses, saying,
2 Speake vnto Aaron, and to his sonnes,
that they be a separated from the holy things of
the children of Israel, and that they pollute not
mine holy name in those things, which they hal-
low vnto me: I am the Lord.
3 Say vnto them, Whosoeuer *hee be* of all
your seed among your generations after you, that
b toucheth the holy things which the children
of Israel hallow vnto the Lord, hauing his vn-
cleannesse vpon him, euen that person shall be
cut off from my sight, I am the Lord.
4 * Whosoeuer also of the seede of Aaron is
a leper, or hath a running issue, he shall not eate
of the holy things vntill he be cleane: and who
so toucheth any that is c vncleane *by reason* of the
dead, or a man whose issue of seede runneth from
him,
5 Or the man that toucheth any creeping
thing, whereby hee may be made vncleane, or a
man by whom he may take vncleannesse, † what-
soeuer vncleannesse he hath,
6 The person that hath touched such, shall
therefore be vncleane vntill the euen, & shall not
eate of the holy things, || except he haue washed
his

a Meaning, that the Priests abstaine from eating, so long as they are polluted.
b To eate thereof.
* Chap. 15. 2.
c By touching any dead thing, or being at buriall of the dead.
† Ebr. according to all his vncleannesse.
|| Or, vntill.

his flesh with water.
7 But when the Sunne is downe, he shall be
cleane,and shall afterward eat of the holy things:
for it is his ‖ food.
8 * Of a beast that dieth,or is rent *with beasts*,
whereby he may be defiled, he shall not eat: I am
the Lord.
9 Let them keepe therefore mine ordinance,
least they beare *their* sinne for it, and die for it, if
they defile it: I the Lord sanctifie them.
10 There shall no d stranger also eate of the
holy thing, neither e the ghest of the Priest, nei-
ther shall an hired seruant eat of the holy thing:
11 But if the Priest buy any with money, hee
shall eat of it, also he that is borne in his house:
they shall eat of his meat.
12 If the Priests daughter also be maried vnto
a f stranger, she may not eat of the holy offerings.
13 Notwithstanding if the Priests daughter
be a widow or diuorced, and haue no childe, but
is returned vnto her fathers house, she shall eat of
her fathers bread,as shee did in her * youth: but
there shall no stranger eat thereof.
14 ¶ If a man eat of the holy thing vnwitting-
ly,he shall put the g fift part thereunto,and giue it
vnto the Priest with the hallowed thing.
15 So shall they not defile the holy things of
the children of Israel, which they offer vnto the
Lord,
16 Neither cause the *people* to beare the iniqui-
tie *of their* h trespasse, while they eate their holy
thing: for I the Lord doe hallow them.
17 ¶ And the Lord spake vnto Moses, saying,
18 Speake vnto Aaron,and to his sonnes, and
to all the children of Israel, and say vnto them,
Whosoeuer *he be* of the house of Israel, or of the
strangers in Israel, that will offer his sacrifice for
all their vowes, and for all their free offerings,
which they vse to offer vnto the Lord for a burnt
offering,
19 *Yee shall offer* of your free minde a male
without blemish of the beeues, of the sheepe, or
of the goats.
20 Ye shall not offer any thing that hath a ble-
mish: for that shall not be acceptable for you.
21 * And whosoeuer bringeth a peace offring
vnto the Lord to accomplish his vow, or for a
free offring of the beeues,or of the sheepe,his free
offring shalbe perfect, no blemish shalbe in it.
22 Blinde, or broken, or maimed, or hauing a
‖ wenne,or skiruie,or skabbed: these shall ye not
offer vnto the Lord, nor make an offring by fire
of these vpon the Altar of the Lord.
23 Yet a bullocke, or a sheepe that hath *any*
* *member* superfluous,or lacking,such mayst thou
present for a free offering, but for a vow it shall
not be accepted.
24 Ye shall not offer vnto the Lord that which
is bruised or crushed, or broken, or cut away, nei-
ther shall ye make *an offring thereof* in your land,
25 Neither i of the hand of a stranger shall ye
offer the bread of your God of any of these, be-
cause their corruption is in them, there is a ble-
mish in them: *therefore* shall they not be accepted
for you.
26 ¶ And the Lord spake vnto Moses, saying,
27 When a bullocke, or a sheepe, or a goate
shalbe brought forth, it shalbe euen seuen dayes
vnder his damme: and from the eight day forth
it shalbe accepted for a sacrifice made by fire vn-
to the Lord,

‖ Or, bread.
* Exod. 12,3. Ezek. 44,31.
d Which is not of the tribe of Leui.
e Some reade, the seruant which had his eare bored, and would not goe free, Exod. 21,6.
f Who is not of the Priests kinred.
* Chap. 10,14.
g He shall giue that and a fifth part ouer.
h For if they did not offer for their errour, the people by their example might commit the like offence.
* Deut. 15,21. Ecclus. 35,12.
‖ Or, wart.
* Chap. 21,18.
i Ye shall not receiue any vnperfect thing of a stranger, to make it the Lords offring: which he calleth the bread of the Lord.

28 As for the cow or the ewe,ye shall not * kill
her, and her yong *both* in one day.
29 So when ye will offer a thanke offring vn-
to the Lord, ye shall offer willingly.
30 The same day shall it be eaten,ye shall leaue
* none of it to the morrow: I am the Lord.
31 Therefore shall yee keepe my Commande-
ments and doe them: *for* I am the Lord.
32 Neither shall ye k pollute my holy Name,
but I will be hallowed among the children of Is-
rael, I the Lord sanctifie you,
33 Which haue brought you out of the lande
of Egypt, to be your God: I am the Lord.

CHAP. XXIII.

2 The feasts of the Lord. 3 The Sabbath. 5 The Passeouer. 6 The feast of vnleauened bread. 10 The feast of first fruites. 16 Whitsuntide. 24 The feast of blowing trumpets. 34 The feast of Tabernacles.

AND the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel and
say vnto them, The feasts of the Lord which yee
shall call the holy ‖ assemblies, *euen* these are my
feasts.
3 * Sixe dayes ‖ shall worke be done,but in the
seuenth day *shall be* the Sabbath of rest, an holy
‖ conuocation: ye shall doe no worke *therein*,it is
the Sabbath of the Lord,in all your dwellings.
4 ¶ These are the feasts of the Lord, *and* holy
conuocations, which ye shall proclaime in their
a seasons.
5 In the first moneth *and* in the fourteenth
day of the moneth at euening *shalbe* the Passeouer
of the Lord.
6 And on the fifteenth day of this moneth
shalbe the feast * of vnleauened bread vnto the
Lord: seuen dayes yee shall eate vnleauened
bread.
7 In the first day yee shall haue an holy con-
uocation: ye shall doe no b seruile worke *therein*.
8 Also ye shall offer sacrifice made by fire vn-
to the Lord seuen dayes, *and* in the c seuenth day
shalbe an holy conuocation:ye shall doe no seruile
worke *therein*.
9 ¶ And the Lord spake vnto Moses, saying,
10 Speake vnto the children of Israel, and say
vnto them,Whē ye be come into the land which
I giue vnto you, and reape the haruest thereof,
then yee shall bring ‖ a sheafe of the first fruits of
your haruest vnto the Priest,
11 And hee shall shake the sheafe before the
Lord,that it may be acceptable for you: the mor-
row after the d Sabbath, the Priest shall shake it.
12 And that day when yee shake the sheafe,
shall yee prepare a lambe without blemish of a
yeere olde, for a burnt offering vnto the Lord:
13 And the meate offering thereof *shalbe* two
e tenth deales of fine floure mingled with oyle,
for a sacrifice made by fire vnto the Lord of sweet
sauour: and the drinke offering thereof the fourth
part f of an Hin of wine.
14 And ye shall eate neither bread nor parched
corne,nor ‖ greene eares vntill the selfe same day
that ye haue brought an offring vnto your God:
this shalbe a Law for euer in your generations and
in all your dwellings.
15 ¶ Ye shall count also to you from the mo-
row after the g Sabbath, *euen* from the day that ye
shall bring the sheafe of the shake offering, seuen
‖ Sabbaths, they shalbe complete.
16 Vnto the morow after the seuenth Sabbath
shall yee number fiftie dayes: then ye shall bring
a new

* Deut. 22,6.
* Chap. 7,15.
k For whosoeuer doth otherwise then God commandeth, polluteth his Name.
‖ Or, conuocations.
* Exod. 20,9,10.
‖ Or, ye may worke.
‖ Or, assembly.
a For the Sabbath was kept euery weeke, and these other were kept but once euery yeere.
* Exod. 12,15. Numb. 28,17.
b Or bodily labour, saue about that which one must eate, Exod. 12,16.
c The first day of the feast and the seuenth were kept holy: in the rest they might worke except any feast were intermedled, as the feast of vnleauened bread, the fifteenth day, and the feast of Greanes the fifteenth day.
‖ Or, an Omer, reade Deut. 24,19. Ruth 2,15. Psal. 129,7.
d That is, the second Sabbath of the Passeouer.
e Which is, the fift part of an Ephah, or two Omers: reade Exod. 16,16.
f Reade Exod. 29,40.
‖ Or, full eares.
g That is, the seuenth day after the first Sabbath of the Passeouer.
‖ Or, weekes.

a new meat offering vnto the Lord.

17 Yee shall bring out of your habitations bread for the shake offering: they shall be two *loaues* of two tenth deales of fine floure, *vvhich* shall be baken with [h] leauen for first fruits vnto the Lord.

18 Also yee shall offer with the bread seuen lambes without blemish of one yeere old, and a yong bullocke and two rams: they shall be for a burnt offering vnto the Lord, with their meat offerings and their drinke offerings, for a sacrifice made by fire of a sweet sauour vnto the Lord.

19 Then yee shall prepare an hee goat for a sinne offring, and two lambes of one yeere old for peace offrings.

20 And the Priest shall shake them to and fro with the bread of the first fruits before the Lord, *and* with the two lambes: they shalbe holy to the Lord, for the [i] Priest.

21 So ye shall proclaime the same day, *that* it may be an holy conuocation vnto you: ye shall doe no seruile worke *therein: it shall be* an ordinance for euer in all your dwellings, throughout your generations.

22 ¶ * And when you reape the harueſt of your land, thou shalt not rid cleane the corners of thy field when thou reapeſt, neither shalt thou make any after-gathering of thy harueſt, *but* shalt leaue them vnto the poore and to the stranger: I am the Lord your God.

23 ¶ And the Lord spake vnto Moses, saying,

24 Speake vnto the children of Israel, and say, In the [k] seuenth moneth, *and* in the first *day* of the moneth shall yee haue a Sabbath, for the remembrance of [m] blowing the trumpets, an holy conuocation.

25 Yee shall doe no seruile worke *therein*, but offer sacrifice made by fire vnto the Lord.

26 ¶ And the Lord spake vnto Moses, saying,

27 The * tenth also of this seuenth moneth, shalbe a day of reconciliation: it shalbe an holy conuocation vnto you, and ye shall [n] humble your soules, and offer sacrifice made by fire vnto the Lord.

28 And ye shall doe no worke that same day: for it is a day of reconciliation, to make an atonement for you before the Lord your God.

29 For euery person that humbleth not himselfe that same day, shall euen be cut off from his people.

30 And euery person that shall doe any worke that same day, the same person also will I destroy from among his people.

31 Ye shall doe no maner worke *therefore: this shall be* a law for euer in your generations, *throvvout* all your dwellings.

32 This shall be vnto you a Sabbath of rest, and ye shall humble your soules: in the ninth *day* of the moneth at euen, from o euen to euen shall ye † celebrate your Sabbath.

33 ¶ And the Lord spake vnto Moses, saying,

34 Speake vnto the children of Israel, and say, *In the fifteenth day of this seuenth moneth, *shall be* for seuen dayes the feast of Tabernacles vnto the Lord.

35 In the first day *shall be* an holy conuocation: ye shall doe no seruile worke *therein*.

36 Seuen dayes ye shall offer * sacrifice made by fire vnto the Lord, *and* in the eight day shalbe an holy conuocation vnto you, and ye shall offer sacrifices made by fire vnto the Lord: it is the [p] solemne assembly, ye shall doe no seruile worke *therein*.

37 These are the feastes of the Lord (which ye shall call holy conuocations) to offer sacrifice made by fire vnto the Lord, [q] burnt offering, and meate offering, [q] sacrifice, and drinke offerings, euery one vpon his day,

38 Beside the Sabbaths of the Lord, and beside your gifts, and beside all your vowes, and beside all your free offrings, which ye shall giue vnto the Lord.

39 But in the fifteenth day of the seuenth moneth, when yee haue gathered in the fruite of the land, yee shall keepe an holy feast vnto the Lord seuen dayes: in the first day *shall be* [r] Sabbath: likewise in the eight day *shall be* a Sabbath.

40 And yee shall take you in the first day the fruit of goodly trees, branches of palme trees, and the boughes of [s] thicke trees, and willowes of the brooke, and shall reioyce before the Lord your God seuen dayes.

41 So yee shall keepe this feast vnto the Lord seuen dayes in the yeere, by a perpetuall ordinance through your generations: in the seuenth moneth shall you keepe it.

42 Yee shall dwell in boothes seuen dayes: all that are Israelites borne, shall dwell in boothes,

43 That your posterity may know that I haue made the children of Israel to dwell in [t] boothes, when I brought them out of the land of Egypt: I am the Lord your God.

44 So Moses declared vnto the children of Israel the feastes of the Lord.

CHAP. XXIIII.

2 The oyle for the lampes. 5 The shew bread. 14 The blasphemer shall be stoned. 17 He that killeth shall be killed.

AND the Lord spake vnto Moses, saying,

2 [a] Command the children of Israel that they bring vnto thee pure oyle oliue beaten, for the light, to cause [§] lampes to burne continually.

3 Without the vaile [b] of the Testimony, in the Tabernacle of the Congregation, shall Aaron dresse them, both euen and morning before the Lord alwayes: *this shalbe* a law for euer through your generations.

4 He shall dresse the lampes vpon the * pure Candlesticke before the Lord perpetually.

5 ¶ Also thou shalt take fine floure, and bake twelue * cakes thereof: two [c] tenth deales shall be in one cake.

6 And thou shalt set them in two rowes, sixe in a row vpon the pure table before the Lord.

7 Thou shalt also put pure incense vpon the rowes, that [d] in stead of the bread it may be for a remembrance, *and* an offering made by fire vnto the Lord.

8 Euery Sabbath he shall put them in rowes before the Lord euermore, *receiuing them* of the children of Israel for an euerlasting Couenant.

9 * And the *bread* shalbe Aarons and his sonnes, and they shall eate it in the holy place: for it is most holy vnto him of the offerings of the Lord made by fire by a perpetuall ordinance.

10 ¶ And there went [e] out among the children of Israel the sonne of an Israelitish woman, whose father was an Egyptian: and this sonne of the Israelitish woman, and a man of Israel strone together in the hoaste.

11 So the Israelitish womans sonne [f] blasphemed the Name *of the Lord*, and cursed, and they brought

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h Because the Priest should eat them, as Chap. 7, 13 and they should not be offered to the Lord vpon the altar.

i That is, offred to the Lord, and the rest should be for the Priests.

* Chap. 19, 9. Deut. 24, 19.

k That is, about the end of September.

l Or, an holy day to the Lord.

m Which blowing was to put them in remembrance of the manifold feasts that we e in that moneth, and of the Iubile.

* Chap. 19. 28, 30. Numb 30, 7.

n By fasting, and prayer.

o Which containeth a night and a day: yet they tooke it but for their nattvall day.

† Heb. rest your Sabbath.

* Numb. 29, 12. Iohn. 7, 37

* Exod. 29, 18.

p Or, a day wherein the people are stayed from all worke.

q Or, peace offering.

r Or, a solemne feast.

s Or, of boughes thicke with leaues.

t In the wildernesse, for asmuch as they would not credit Iosuha and Caleb, when they returned from spying the land of Canaan.

a Reade Exod. 27, 20.

b which vaile separated the holiest of all, where was the Arke of the Testimony, from the Sanctuary.

* Exod. 31, 8.

* Exod. 25, 30.

c That is, two Omers, reade Exod. 16, 16.

d For it was burnt euery Sabbath, when the bread was taken away.

* Exod. 29, 33. Chap. 8. 31. Matth. 12, 1, 3.

e Meaning, out of his tent.

f By swearing or despiting God.

brought him vnto Moses (his mothers name also was Shelomith, the daughter of Dibri of the tribe of Dan.)

12 And they * put him in ward, till hee tolde them the minde of the Lord.

13 Then the Lord spake vnto Moses, saying,

14 Bring the blasphemer without the hoaste, and let all that heard him, * put their hands vpon his head, and let all the Congregation stone him.

15 And thou shalt speake vnto the children of Israel, saying, Whosoeuer curseth his God, shall g beare his sinne.

16 And he that blaspheméth the Name of the Lord, shalbe put to death: all the Congregation shall stone him to death: aswell the stranger, as he that is borne in the land: when he blaspheméth the Name *of the Lord*, let him be slaine.

17 ¶ * He also that † killeth any man, he shall be put to death.

18 And he that killeth a beast, he shall restore it, † beast for beast.

19 Also if a man cause *any* blemish in his neighbour; as he hath done, so shall it be done to him:

20 * Breach for breach, eye for eye, tooth for tooth: such a blemish as hee hath made in any, such shalbe repayed to him.

21 And he that killeth a beast, shall restore it: but he that killeth a man, shalbe slaine.

22 Yee shall haue one * law: it shall be aswell for the stranger as for one borne in the countrey, for I am the Lord your God.

23 ¶ Then h Moses told the children of Israel, and they brought the blasphemer out of the hoaste, and stoned him with stones: so the children of Israel did as the Lord had commanded Moses.

CHAP. XXV.

2 *The Sabbath of the seuenth yeere.* 8 *The Iubile in the fiftieth yeere.* 14 *Not to oppresse their brethren.* 23 *The sale and redeeming of lands, houses and persons.*

AND the Lord spake vnto Moses in mount Sinai, saying,

2 Speake vnto the children of Israel, and say vnto them, When yee shall come into the land which I giue you, the * land shall † keepe Sabbath vnto the Lord.

3 a Sixe yeeres thou shalt sowe thy field, and sixe yeeres thou shalt cut thy vineyard, and gather the fruit thereof.

4 But the seuenth yeere shall be a Sabbath of rest vnto the land: *it shall be* the Lords Sabbath: thou shalt neither sow thy field nor cut thy vineyard.

5 That which groweth of it b owne accord of thy harueſt, thou shalt not reape, neither gather the grapes that thou hast left ‖ vnlaboured: *for* it shall be a yeere of rest vnto the land.

6 And the d rest of the land shalbe meate for you, *euen* for thee and for thy seruant, and for thy maid, and for thy hired seruant, and for the stranger that soiourneth with thee:

7 And for thy cattell, and for the beasts that are in thy land, shall all the increase thereof be meate.

8 ¶ Also thou shalt number seuen ‖ Sabbaths of yeeres vnto thee, *euen* seuen times seuen yeere: and the space of the seuen Sabbaths of yeeres will be vnto thee nine and fourty yeere.

9 e Then thou shalt cause to blow the trumpet of the Iubile in the tenth *day* of the seuenth moneth: euen in the day of the reconciliation shall yee make the trumpet blow throughout all your land.

10 And yee shall hallow that yeere, *euen* the fiftieth yeere, and proclaime libertie in the land to all the f inhabitants thereof: it shall be the Iubile vnto you, and ye shall returne euery man vnto his g possession, and euery man shall returne vnto his family.

11 This fiftieth yeere shall be a yeere of Iubile vnto you: yee shall not sowe, neither reape that which groweth of it selfe, neither gather *the grapes* thereof that are left vnlaboured.

12 For it is the Iubile, it shall be holy vnto you: yee shall eate of the increase thereof out of the field.

13 In the yeere of this Iubile, ye shall returne euery man vnto his possession.

14 And when thou sellest ought to thy neighbour, or buyest at thy neighbours hand, yee shall h not oppresse one another:

15 *But* according to the number of i yeeres after the Iubile, thou shalt buy of thy neighbour: *also* according to the number of the yeeres of the reuenues, he shall sell vnto thee.

16 According to the multitude of yeeres, thou shalt increase the price thereof, and according to the fewnesse of yeeres thou shalt abate the price of it: for the number of k fruits doth he sell vnto thee.

17 Oppresse not yee therefore any man his neighbour, but thou shalt feare thy God: for I am the Lord your God.

18 ¶ Wherefore yee shall obey mine ordinances, and keepe my lawes, and doe them, and ye shall dwell in the land ‖ in safetie.

19 And the land shall giue her fruit, and yee shall eate your fill, and dwell therein in saferie.

20 And if ye shall say, What shall we eate the seuenth yeere, for we shall not sowe, nor gather in our increase?

21 I will † send my blessing vpon you in the sixt yeere, and it shall bring foorth fruit for three yeeres.

22 And ye shall sowe the eight yeere, and eate of the old fruite vntill the ninth yeere: vntill the fruit thereof come, ye shall eate the olde.

23 ¶ Also the land shall not be sold to be l cut off *from the family*: for the land is mine, *and* yee be but strangers and foiourners with me,

24 Therefore in all the land of your possession ye shall m graunt a redemption for the land.

25 ¶ If thy brother be impouerished, and sell his possession, then his redeemer shall come, *euen* his neere kinsemen, and buy out that, which his ‖ brother sold.

26 And if hee haue no redeemer, but † hath gotten and found to buy it out,

27 Then shall he n count the yeeres of his sale, and restore the ouerplus to the man, to whom he sold it: so shall he returne to his possession.

28 But if hee cannot get sufficient to restore to him, then that which is solde, shall remaine in the hand of him that hath bought it, vntill the yeere of the Iubile: and in the Iubile it shall come o out, and hee shall returne vnto his possession.

29 Likewise if a man sell a dwelling house in a walled city, he may buy it out againe within a whole

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* *Numb.* 15. 34.

* *Deut.* 13. 9. *and* 17. 7.

g Shall be punished.

* *Exod.* 21. 12. *Deut.* 19. 4, 11.
† *Ebr. smiteth the soule of any man.*
† *Ebr. soule for soule.*

* *Exod.* 21. 24. *deut.* 19. 21. *matth.* 5. 38.

h Because the punishment was not yet appointed by the law for the blasphemer, Moses consulted with the Lord, and told the people what God commanded.

* *Exod.* 23. 10.
† *Ebr. shall rest a rest.*
a The Iewes began the counte of this yeere in September, for then all the fruits were gathered.

b By reason of the corne that fell out of the eares the yeere past.
c Or, which thou hast separated from thy selfe, and consecrated to God for the poore.
d That which the land bringeth forth in her rest.

‖ Or, weekes.

e In the beginning of the 50 yeere was the Iubile, so called, because the ioyfull tidings of liberty was publikely proclaimed by the sound of a corner.
f Which were in bondage.
g Because the tribes should neither haue their possessions or families diminished nor confounded.

h By deceit, or otherwise.
i If the Iubile to come be neere, thou shalt sell better cheape: if it be farre off, dearer.

k And not the full possession of the land.

‖ Or, boldly without feare.

† *Ebr. I will commaund.*

l It could not be sold for euer, but vntil returne to the family in the Iubile.
m Ye shall sell it on condition that it may be redemed.
n Or, kinsman.

Ebr. his hand hath gotten.

n Abating the money of the yeeres past, and paying for the rest of the yeeres to come.

o From his hands that bought it.

whole yeere after it is sold: within a yeere may he
buy it out.
30 But if it be not bought out within the space
of a full yeere, then the house that is in the walled
city, shall be stablished, p as cut off *from the fami-*
lie, to him that bought it, throughout his genera-
tions: it shall not goe out in the Iubile.
31 But the houses of villages which haue no
walles round about them, shall be esteemed as the
field of the countrey: they may be bought out a-
gaine, and shall ‖ goe out in the Iubile.
32 Notwithstanding, the cities of the Leuites,
and the houses of the cities of their possession,
may the Leuites redeeme † at all seasons.
33 And if a man purchase of the Leuites, the
house that was sold, and the citie of their posses-
sion shall goe out in the Iubile: for the houses of
the cities of the Leuites are their possession
among the children of Israel.
34 But the field of the q suburbes of their ci-
ties shall not be solde: for it is their perpetuall
possession.
35 ¶ Moreouer, if thy brother be impoueri-
shed, and r fallen in decay with thee, thou shalt
relieue him, and *as* a stranger and soiourner, so
shall he liue with thee.
36 * Thou shalt take no vsury of him, nor van-
tage, but thou shalt feare thy God, that thy bro-
ther may liue with thee.
37 Thou shalt not giue him thy money to
vsurie, nor lend him thy vitailes for increase.
38 I am the Lord your God, which haue
brought you out of the land of Egypt, to giue
you the land of Canaan, *and* to be your God.
39 ¶ * If thy brother also *that dvvelleth* by
thee be impouerished, and be solde vnto thee,
thou shalt not compell him to serue as a bond
seruant.
40 *But* as an hired seruant, and as a soiourner
he shall be with thee: he shall serue thee vnto the
yeere of Iubile.
41 Then shall he depart from thee, *both* he and
his children with him, and shall returne vnto his
family, and vnto the possession of his fathers shall
he returne:
42 For they are my seruants, whom I brought
out of the land of Egypt: they shall not s be sold
as bondmen are sold.
43 * Thou shalt not rule ouer him cruelly,
but shalt feare thy God.
44 Thy bond seruant also, and thy bondmaid,
which thou shalt haue, *shalbe* of the heathen that
are round about you: of them shall yee buy ser-
uants and maides.
45 And moreouer, of the children of the stran-
gers that are soiourners among you, of them shall
ye buy, and of their families that are with you,
which they begate in your land: these shalbe your
t possession.
46 So yee shall take them as inheritance for
your children after you to possesse them by inhe-
ritance, ye shall vse their labours for euer: but o-
uer your brethren the children of Israel yee shall
not rule one ouer another with cruelty.
47 ¶ If a soiourner or a stranger *dvvelling* by
thee † get *riches*, and thy brother by him be im-
pouerished, and sell himselfe vnto the stranger or
soiourner *dvvelling* by thee, or to the stocke of the
strangers family,
48 After that he is sold, he may be bought out;
one of his brethren may buy him out,

p That is, for euer: reade vers. 23.
‖ Or, returne.
† Ebr. for euer.
q Where the Leuites kept their cattell.
r In Ebrew it is, if his hand shake: meaning, if hee stretch forth his hand for helpe as one in misery.
* Exod. 22,25. Deut. 23,19. prou. 28,8. ezek. 18,8. and 22,12.
* Exod. 21,2. Deut. 15,12. Ierem. 34,14.
s Vnto perpetuall seruitude.
* Ephes. 6,9. Coloss. 4,1.
t For they shall not be bought out at the Iubile.
† Ebr. his hand take holde.

49 Or his vncle, or his vncles sonne may buy
him out, or *any* of the kinred of his flesh among
his family, may redeeme him: either if hee can
u get *so much*, he may buy himselfe out.
50 Then he shall reckon with his buyer from
the yeere that he was sold to him, vnto the yeere
of Iubile: and the money of his sale shalbe accor-
ding to the number of x yeeres: according to the
time of an hired seruant shall he be with him.
51 If there be many yeeres behind, according
to them shall he giue againe for his deliuerance,
of the money that he was bought for.
52 If there remaine but few yeeres vnto the
yeere of Iubile, then he shall count with him, and
according to his yeeres giue againe for his re-
demption.
53 Hee shall be with him yeere by yeere as an
hired seruant: he shall not rule cruelly ouer him
in thy y sight.
54 And if hee be not redeemed thus, hee shall
goe out in the yeere of Iubile, he, and his children
with him.
55 For vnto me the children of Israel *are* ser-
uants: they are my seruants whom I haue brought
out of the land of Egypt: I am the Lord your
God.

CHAP. XXVI.

1 Idolatry forbidden. 3 A blessing to them that keepe the commandements. 14 The curse to those that breake them. 42 God promiseth to remember his couenant.

YEe shall make you none idoles nor grauen
image, neither reare you vp any * pillar, nei-
ther shall ye set ‖ any image of stone in your land
to bow downe to it: for I am the Lord your God.
2 Ye shall keepe my Sabbaths, and * reuerence
my Sanctuary: I am the Lord.
3 ¶ * If yee walke in mine ordinances, and
keepe my commandements, and doe them,
4 I will then send you a raine in due season,
and the land shall yeeld her increase, and the trees
of the field shall giue their fruit.
5 And your threshing shall reach vnto the
vintage, and the vintage shall reach vnto sowing
time, and you shall eate your bread in plenteous-
nesse; and dwell in your land safely.
6 And I will send peace in the land, and yee
shall sleepe, and none * shall make you afraid: also
I † will rid euill beasts out of the land, and the
b sword shall not goe thorow your land.
7 Also ye shall chase your enemies, and they
shall fall before you vpon the sword.
8 * And fiue of you shall chase an hundreth,
and an hundreth of you shall put ten thousand to
flight, and your enemies shall fall before you vpon
the sword.
9 For † I will haue respect vnto you, and make
you increase, and multiply you, and c stablish my
couenant with you.
10 Ye shall eate also old store, and cary out old
because of the new.
11 * And I will set my d Tabernacle among
you, and my soule shall not loathe you.
12 Also I will walke among you, and I will be
your God, and ye shalbe my people.
13 I am the Lord your God which haue brought
you out of the land of Egypt, that ye should not
be their bondmen, and I haue broken the e bonds
of your yoke, and made you goe vpright.
14 ¶ * But if ye will not obey me, nor doe all
these commandements,
15 And if ye shall despise mine ordinances, ei-
ther

u If he be able.
x Which remaine yet to the Iubile.
y Thou shalt not suffer him to intreate him rigorously, if thou know it.
* Exod. 20,4. Deut. 5,8. Psalm. 97,7.
‖ Or, stone hauing any imagerie.
* Chap. 19,30.
* Deut. 28,1.
a By promising abundance of earthly things, he stirreth the minde to consider the rich treasures of the spirituall blessings.
* Iob 11,19.
† Ebr. will cause the euill beasts to cease.
b Ye shall haue no warre.
* Iosh. 23,10.
† Ebr. I will turne vnto you.
c Performe that which I haue promised.
* Ezek. 37,26. 2.Cor. 6,16.
d I will be dayly present with you.
e I haue set you at full liberty, where as before ye were as beasts tyed in bands.
* Deut. 28,15. Lament. 2,17. Malac. 2,2.

ther if your soule abhorre my lawes, so that yee
will not doe all my Commandements, but breake
my f Couenant.
16 Then will I also doe this vnto you, I will
appoint ouer you ‖ fearefulnesse, a consumption,
and the burning ague to consume the eyes, and
make the heart heauie, and you shall sowe your
seede in vaine: for your enemies shall eate it:
17 And I will set g my face against you, and ye
shall fall before your enemies, and they that hate
you, shall reigne ouer you, * and yee shall flee
when none pursueth you.
18 And if yee will not for these *things* obey
me, then will I punish you h seuen times more, ac-
cording to your sinnes,
19 And I will breake the pride of your power,
and I will make your heauen as i yron, and your
earth as brasse:
20 And your ‖ strength shalbe spent in vaine:
neither shall your land giue her increase, neither
shall the trees of the land giue their fruit.
21 ¶ And if yee walke k stubburnely against
me, and will not obey me, I will then bring seuen
times moe plagues vpon you, according to your
sinnes,
22 I will also send wilde beasts vpon you,
which shall l spoile you, and destroy your cattell,
and make you fewe in number: so your high
m wayes shall be desolate.
23 Yet if by these ye will not be reformed by
me, but walke stubburnely against me,
24 Then will I also walke * stubburnely a-
gainst you, and I will smite you yet seuen times
for your sinnes:
25 And I will send a sword vpon you, that
shall auenge the quarrell of my Couenant: and
when ye are gathered in your cities, I will send
the pestilence among you, and yee shall be deliue-
red into the hand of the enemie.
26 When I shall breake the n staffe of your
bread, then ten women shall bake your bread in
one o ouen, & they shall deliuer your bread againe
by weight, and ye shall eate, but not be satisfied.
27 Yet if yee will not for this obey mee, but
walke against me stubburnly,
28 Then will I walke stubburnely in *mine* an-
ger against you, and I will also chastise you seuen
times *more* according to your sinnes.
29 * And yee shall eate the flesh of your
sonnes, and the flesh of your daughters shall yee
deuoure.
30 I will also destroy your hie places, and * cut
away your images, and cast your carkeises vpon
the ‖ bodies of your idoles, and my soule shall ab-
horre you.
31 And I will make your cities desolate, and
bring your Sanctuary vnto naught, and p will not
smell the sauour of your sweet odours.
32 I will also bring the land vnto a wilder-
nesse, and your enemies which dwell therein, shall
be astonished thereat.
33 Also I will scatter you among the heathen,
and q will draw out a sword after you, and your
land shalbe waste, and your cities shalbe desolate.
34 Then shall the land enioy her * Sabbaths,
as long as it lieth voide, and yee shall be in your
enemies land: then shall the land rest, and enioy
her Sabbaths.
35 All the dayes that it lieth voide, it shall
rest, because it did not rest in your r Sabbaths,
when ye dwelt vpon it.

f Which I made with you in chusing you to be my people.
‖ Or, an beastlie plague.
g Reade Chap. 17,10.
* Prou.28,1.
h That is, more extremely.
i Ye shall haue drought and barrennesse, Agge. 1,10.
‖ Or, labour.
k Or, as some reade, by fortune, in putting my plagues to chance and fortune.
l Of your children, 2.kin.17,25.
m Because none dare passe thereby for feare of beasts.
* 2.Sam.22,27. Psal.18,26.
n That is, the strength, whereby the life is susteined, Ezek.4,16. and 5,16.
o One ouen shall be sufficient for ten families.
* Deut.28.53.
* 2.Chron.4.7.
‖ Or, carions.
p I will not accept your sacrifices.
q Signifying that no enemie can come without Gods sending.
* Chap.25,2.
r Which I commanded you to keepe.

36 And vpon them that are left of you, I will
send euen a ‖ faintnesse into their hearts in the
land of your enemies, and the sounde of a leafe
shaken shall chase them, and they shall f flee as
fleeing from a sword, and they shall fall, no man
pursuing them.
37 They shall fall also one vpon another, as
before a sword, though none pursue them, and ye
shall not be able to stand before your enemies:
38 And yee shall perish among the heathen,
and the land of your enemies shall eate you vp.
39 And they that are left of you, shall pine
away for their iniquity, in your enemies lands, and
for the iniquities of their fathers shall they pine
away with t them also.
40 Then they shall confesse their iniquity, and
the wickednes of their fathers for their trespasse,
which they haue trespassed against me, & also be-
cause they haue walked stubburnely against me.
41 Therefore I will walke stubburnly against
them, and bring them into the land of their ene-
mies: so then their vncircumcised hearts shalbe
humbled, and then they shall ‖ willingly beare
the punishment of their iniquitie.
42 Then I will remember my Couenant with
Iaakob, and my Couenant also with Izhak, and
also my Couenant with Abraham will I remem-
ber, and will remember the land.
43 u The land also *in the meane season* shall be
left of them, and shall enioy her Sabbaths while
she lieth waste without them, but they shall wil-
lingly suffer *the punishment of* their iniquitie, be-
cause they despised my Lawes, and because their
soule abhorred mine ordinances.
44 Yet notwithstanding this, when they shall
be in the land of their enemies, * I will not cast
them away, neither will I abhorre them, to destroy
them vtterly, *nor* to breake my Couenant with
them: for I am the Lord their God:
45 But I will remember for them the x Coue-
nant of old, when I brought them out of the land
of Egypt in the sight of the heathen, that I might
be their God: I am the Lord.
46 These are the Ordinances, and the Iudge-
ments, and the Lawes, which the Lord made be-
tweene him, and the children of Israel, in mount
y Sinai by the hand of Moses.

‖ Or, cowardnesse.
f As if their enemies did chase them.
t Forasmuch as they are culpable of their fathers faults, they shalbe punished as well as their fathers.
‖ Or, pray for their sinne.
u Whiles they are captiues, and without repentance.
* Deut.4.31. Rom.11,26.
x Made to their forefathers.
y Fiftie dayes after they came out of Egypt.

CHAP. XXVII.

2 *Of diuers vowes, and the redemption of the same.* 28 *A thing separate from the vse of man, cannot be sold nor redeemed, but remaineth to the Lord.*

MOreouer, the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel, and
say vnto them, If any man shall make a vow of a a
person vnto the Lord, by b thy estimation,
3 Then thy estimation shall be *thus*: a male
from twenty yeere old vnto sixtie yeere olde shall
be by thy estimation euen fifty c shekels of siluer,
after the shekel of the Sanctuary.
4 But if it be a female, then thy valuation shall
be thirty shekels.
5 And from fiue yeere olde to twentie yeere
olde, thy valuation shall be for the male twenty
shekels, and for the female ten shekels.
6 But from a d moneth olde vnto fiue yeere
old, thy price of the male shall be fiue shekels of
siluer, and thy price of the female, three shekels of
siluer
7 And from sixtie yeere old and aboue, if *he*
be a male, then thy price shall be fifteene shekels,
and for the female ten shekels.

a As of his sonne or his daughter.
b Which art the Priest.
c Reade the value of the Shekel, Exod.30,13.
d He speaketh of those vowes whereby the fathers dedicated their children to God, which were not of such force, but they might be redeemed from them.

e If he be not able to pay after thy valuation,

f Which is cleane, Chap. 11, 1 e

g That is, consecrate to the Lord.

+ Ebr. so shall it stand,

h Valuing the price thereof according to the seede that is sowen, or by the seed that it doeth yeeld.

i Homer is a measure containing ten Ephahs, reade of Ephah, Exod. 16. 16, 36.

k For thefrowne necessitie or godly vses.

l That is, which is dedicate to the Lord with a curse so him that doeth redeme it to his priuate vse, Num. 18. 14. Deut. 13. 15. Iosh. 6, 17.

8 But if he be poore e then thou haft eſteemed *him*, then ſhall he preſent himſelfe before the Prieſt, and the Prieſt ſhall value him, according to the abilitie of him that vowed , *ſo* ſhall the Prieſt value him.

9 And if *it be* a f beaſt , whereof men bring an offering vnto the Lord, all that one giueth of ſuch vnto the Lord, ſhallbe holy.

10 He ſhall not alter it nor change it , a good for a bad , nor a bad for a good : and if he change beaſt for beaſt, then *both* this and that, which was changed for it, ſhalbe g holy.

11 And if *it be* any vncleane beaſt , of which men doe not offer a ſacrifice vnto the Lord , hee ſhall then preſent the beaſt before the Prieſt.

12 And the Prieſt ſhall value it, wherher it be good or bad : *and* as thou valueſt it, *which art* the Prieſt, ſo ſhall it be.

13 But if he will buy it againe, then hee ſhall giue the fift part of it more, aboue thy valuation.

14 ¶ Alſo when a man ſhall dedicate his houſe to be holy vnto the Lord, then the Prieſt ſhall value it, whether it be good or bad, *and* as the Prieſt ſhall priſe it, + ſo ſhall the value be.

15 But if he that ſanctified it, will redeeme his houſe , then hee ſhall giue thereto the fift part of money more then thy eſtimation, & it ſhalbe his.

16 If alſo a man dedicate to the Lord any ground of his inheritance, then ſhalt thou eſteeme it according to the h ſeede thereof , an i Homer of barley ſeede *ſhalbe* at fiftie ſhekels of ſiluer.

17 If hee dedicate his fielde *immediatly* from the yeere of Iubile , it ſhall be worth as thou doeſt eſteeme it.

18 But if he dedicate his field after the Iubile, then the Prieſt ſhall recken him the money according to the yeeres that remaine vnto the yeere of Iubile, and it ſhalbe abated by thy eſtimation.

19 And if he that dedicateth it , will redeeme the field, then he ſhall putthe fift part of the price, that thou eſteemedſt it at , therevnto , and it ſhall remaine his.

20 And if hee will not redeeme the field , but *the Prieſt* k ſell the field to another man , it ſhalbe redeemed no more.

21 But the field ſhalbe holy to the Lord, when it goeth out in the Iubile , as a field l ſeparate from common vſes : the poſſeſſion thereof ſhalbe the Prieſtes.

22 If a man alſo dedicate vnto the Lord a fielde which he hath bought , which is not of the ground of his inheritance,

23 Then the Prieſt ſhall ſet the price ro him, as * thou eſteemeſt it , vnto the yeere of Iubile, and he ſhall giue m thy price the ſame day , *as a thing* holy vnto the Lord.

24 *But* in the yeere of Iubile, the field ſhall returne vnto him , of whom it was bought : to him *I ſay*, whoſe inheritance the land was.

25 And all the valuation ſhall be according to the ſhekel of * the Sanctuarie : a ſhekel conteineth twentie gerahs.

26 ¶ * Notwithſtanding the firſt borne of the beaſts , becauſe it is the Lords firſt borne , none ſhall dedicate ſuch, be it bullocke , or ſheepe : *for* it is the n Lords.

27 But if it be an vncleane beaſt, then he ſhall redeeme it by thy valuation , and giue the fift part more thereto : and if it be not redeemed , then it ſhall be ſold, according to thy eſtimation.

28 * Notwithſtanding, nothing ſeparate from the common vſe that a man doth ſeparate vnto the Lord of all that he hath (whether it be man or beaſt, or land of his inheritance) may be ſold nor redeemed : *for* euery thing ſeparate from the common vſe is moſt holy vnto the Lord.

29 Nothing ſeparate from the common vſe, which ſhall be ſeparate from man , ſhall be redeemed, *but* o die the death.

30 Alſo all the tythe of the land *both* of the ſeed of the ground, *and* of the fruit of the trees is the Lords : *it is* holy to the Lord.

31 But if a man will redeeme *any* of his tithe, he ſhall adde the p fift part thereto.

32 And euery tithe of bullocke, and of ſheepe, *and* of all that goeth vnder the q rod , the tenth ſhall be holy vnto the Lord.

33 Hee ſhall not looke if it be good or bad, neither ſhall hee change it : elſe if hee change it, both it , and that it was changed withall , ſhall be holy, *and* it ſhall not be redeemed.

34 Theſe are the Commandements which the Lord commanded by Moſes vnto the children of Iſrael in Mount Sinai.

* Verſe 12.

m The Prieſts valuation,

* Exod. 30. 13. Numb. 3. 47. Ezek. 45. 12.

* Exod. 13. 2. and 22, 29. Numb. 3. 13.

n It was the Lords alreadie,

* Ioſh. 6, 19.

o It ſhall remaine without redemption,

p Beſides the value of the thing, it ſelfe.

q All that which is numbred : that is, euery tenth as he falleth by tale without exception or reſpect.

THE FOVRTH BOOKE of Moſes , called * Numbers.

* So called becauſe of the diuerſity and multitude of numbrings which are here chiefly contained, both of mens names and places.

THE ARGVMENT.

For aſmuch as God hath appointed that his Church in this vvorld ſhall be vnder the croſſe , both becauſe they ſhould learne not to put their truſt in vvorldly things , and alſo feele his comfort , vvhen all other helpe faileth : he did not ſtraightvvay bring his people , after their departure out of Egypt , into the land vvhich he had promiſed them : but ledde them to and fro for the ſpace of fourtie yeeres , and kept them in continuall exerciſes before they enioyed it , to trie their faith , and to teach them to forget the vvorld, and to depend on him. Vvhich triall did greatly profit , to diſcerne the vvicked and the hypocrites , from the faithfull and true ſeruants of God , vvho ſerued him vvith pure heart , vvhereas the other , preferring their carnall affections to Gods glory , and making Religion to ſerue their purpoſe , murmured vvhen they lacked to content their luſtes , and diſpiſed them vvhom God had appoynted rulers ouer them. By reaſon vvhereof they prouoked Gods terrible iudgements againſt them , and are ſet foorth as a moſt notable example for all ages , to bevvare hovv they abuſe Gods vvord , preferre their ovvne luſtes to his vvill , or deſpiſe his miniſters. No tvvithſtanding , God is euer true in his promiſe , and gouerneth his by his holy Spirit , that either they fall not to ſuch inconueniences , or elſe returne to him quickely by true repentance : and therefore hee continueth his graces tovvard them , hee giueth them ordinances and inſtructions , as vvell for Religion , as outvvard policie : hee preſerued them againſt all craft and conſpiracie , and giueth them manifold victories againſt

against their enemies. And to auoyde all controuersies that might arise, hee taketh awaye the occasions, by diuiding among all the tribes, both the lande which they had wonne, and that also which hee had promised, as seemed best to his godly wisedome.

CHAP. I.

a Moses and Aaron with the twelue princes of the tribes are commanded of the Lord to number them that are able to go to warre. 49 The Leuites are exempted for the seruice of the Lord.

THe Lord spake againe vnto Moses in ‖ the wildernes of a Sinai, in the Tabernacle of the Congregation, in the first *day* of the b second moneth, in the second yeere after they were come out of the land of Egypt, saying,

* 2 Take yee the summe of all the Congregation of the children of Israel, after their families *and* housholds of their fathers, with the number of their names: *to wit*, all the males, † man by man:

3 From twentie yeere old and aboue, all that goe forth to the warre in Israel: thou and Aaron shall number them throughout their armies.

4 And with you shallbe c men of euery tribe, such *as are* the heads of the house of their fathers.

5 And these are the names of the men that shall d stand with you, of *the tribe of* Reuben, Elizur, the sonne of Shedeur.

6 Of Simeon, Shelumiel the sonne of Zurishaddai:

7 Of Iudah, Nahshon the sonne of Amminadab:

8 Of Issachar, Nethaneel the sonne of Zuar:

9 Of Zebulun, Eliab, the sonne of Helon:

10 Of the children of Ioseph: of Ephraim, Elishama the sonne of Ammihud: of Manasseh, Gamliel, the sonne of Pedahzur:

11 Of Beniamin, Abidan the sonne of Gideoni:

12 Of Dan, Ahiezer, the sonne of Ammishaddai:

13 Of Asher, Pagiel, the sonne of Ocran:

14 Of Gad, Eliasaph the sonne of Deuel:

15 Of Naphtali, Ahira the sonne of Enan.

16 These *were* famous in the Congregation, e princes of the tribes of thier fathers, *and* heads ouer thousands in Israel.

17 ¶ Then Moses and Aaron tooke these men which are expressed by *their* names.

18 And they called all the Congregation together in the first *day* of the second moneth, who declared f their kinreds by their families, *and* by the houses of their fathers according to the number of *their* names, from twentie yeere old and aboue, man by man.

19 As the Lord had commanded Moses, so he numbred them in the wildernesse of Sinai.

20 So were the sonnes of ‖ Reuben Israels eldest sonne by their generations, by their families, *and* by the houses of their fathers according to the number of *their* names, man by man euery male from twentie yeere old and aboue, as many as ‖ went forth to warre:

21 The number of them, *I say*, of the tribe of Reuben, *was* sixe and fourtie thousand, and fiue hundreth.

22 Of the sonnes of ‖ Simeon by their generations, by their families, *and* by the houses of their fathers, the summe thereof by the number of *their* names, man by man, euery male from twenty yere old and aboue, all that went forth to warre:

23 The summe of them, *I say*, of the tribe of Simeon *was* nine and fiftie thousand and three hundreth.

24 ¶ Of the sonnes of ‖ Gad by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names from twentie yeere old and aboue, all that went forth to warre: ‖ Gad.

25 The number of them, *I say*, of the tribe of Gad *was* fiue and fourtie thousand, and sixe hundreth and fiftie.

26 ¶ Of the sonnes of ‖ Iudah by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twentie yeere old and aboue, all that went foorth to warre: ‖ Iudah.

27 The number of them, *I say*, of the tribe of Iudah, *was* threescore and fourteene thousand, and sixe hundreth.

28 ¶ Of the sonnes of ‖ Issachar by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twentie yeere old and aboue, all that went foorth to warre: ‖ Issachar.

29 The number of them *also* of the tribe of Issachar *was* foure and fiftie thousand, and foure hundreth.

30 ¶ Of the sonnes of ‖ Zebulun by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twentie yeere old and aboue: all that went foorth to warre: ‖ Zebulun.

31 The number of them *also* of the tribe of Zebulun *was* seuen and fiftie thousand and foure hundreth.

32 ¶ Of the sonnes of Ioseph, *namely* of the sonnes of ‖ Ephraim by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twentie yeere old and aboue, all that went forth to warre: ‖ Ephraim.

33 The number of them *also* of the tribe of Ephraim *was* fourtie thousand and fiue hundreth.

34 ¶ Of the sonnes of ‖ Manasseh by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twentie yeere old and aboue, all that went foorth to warre: ‖ Manasseh.

35 The number of them *also* of the tribe of Manasseh *was* two and thirty thousand and two hundreth.

36 Of the sonnes of ‖ Beniamin by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twentie yeere old and aboue, all that went foorth to warre: ‖ Beniamin.

37 The number of them *also* of the tribe of Beniamin *was* fiue and thirtie thousand and foure hundreth.

38 Of the sonnes of ‖ Dan by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twentie yeere old and aboue, all that went forth to warre: ‖ Dan.

a In that place of the wildernesse that was nexte to mount Sinai.
b Which contained part of Aprill and part of May.
* *Exod.* 30. 12.
† *Ebr. by their heades.*
c That is, the chiefest man of euery tribe.
d And assist you when ye number the people.
e Or captaines, and gouernours.
f In shewing euery man his tribe, and his ancestors.
‖ These are the names of the twelue tribes, as first of Reuben.
‖ *Or, as were able to beare weapons.*
‖ Simeon.

THE FIGVRE OF THE Tabernacle erected, and of the Tents pitched round about it.

A B The length of the Court of an hundreth cubites, on the South side: in the which space there were twentie pillars of fiue cubits height a piece, whereto the curtaines were tyed to inclose the Court. C D The North side, which was in all points like. B C The West ende, which was of fiftie cubites wide. In this space there were tenne pillars of equall height with the rest, whereunto the curtaines were fastened, to close the Court in on that side. A D The East end, which was also of fiftie cubites breadth, so that the whole Court was in length twise the breadth. The comming in was at the East end, right as it there hanged a wrought hanging of twentie cubites long, fastened to foure pillars. E At the sides of the hanging there were curtaines of fifteene cubites in length, which were fastened on this side of the hanging, to three pillars, and on the other side to as many as three Figure sheweth.

39 The number of them *also* of the tribe of Dan *was* threescore and two thousand, and seuen hundreth.

40 ¶ Off the sonnes of ‖ Asher by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twentie yeere old and aboue, all that went forth to warre:

41 The number of them *also* of the tribe of Asher, *was* one and fourtie thousand and fiue hundreth.

42 ¶ Of the children of ‖ Naphraly, by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twentie yeere old and aboue, all that went to the warre:

43 The number of them *also* of the tribe of Naphtali, *was* three and fiftie thousand, and foure hundreth.

44 These are the ‖ summes which Moses, and Aaron numbred, and the Princes of Israel, the twelue men *which* were euery one for the house of their fathers.

45 So *this* was all the summe of the sonnes of Israel, by the houses of their fathers from twenty yeere old and aboue, all that went to the warre in Israel,

46 And all they were in number sixe hundreth and three thousand fiue hundreth and fiftie.

47 But the Leuites, after the tribes of their fathers were not numbred among g them.

48 For the Lord had spoken vnto Moses, and sayd,

49 Onely thou shalt not number the tribe of Leui, neither take the summe of them among the children of Israel:

50 But thou shalt appoint the Leuites ouer the Tabernacle of the Testimony, and ouer all the instruments thereof, and ouer all things that belong to it: they shall beare the Tabernacle, and all the instruments thereof, and shall minister in it, and shall † dwell round about the Tabernacle.

51 And when the Tabernacle goeth foorth, the Leuites shall take it downe: and when the Tabernacle is to be pitched, the Leuites shall set it vp: for the h stranger that commeth neere, shall be slaine.

52 Also the children of Israel shall pitch their tents euery man in his campe, and euery man vnder his standerd throughout their armies.

53 But the Leuites shall pitch round about the Tabernacle of the Testimonie, least vengeance i come vpon the Congregation of the children of Israel, and the Leuites shall take the charge of the Tabernacle of the Testimonie.

54 So the children of Israel did according to all that the Lord had commanded Moses: so did they.

CHAP. II.

2 The order of the Tents, and the names of the Captaines of the Israelites.

AND the Lord spake vnto Moses, and to Aaron, saying,

2 a Euery man of the children of Israel shall campe by his standerd, *and* vnder the ensigne of their fathers house: farre off, about the Tabernacle of the Congregation shall they pitch.

3 On the East side toward the rising of the sunne, shall they of the standerd of the hoaste of Iudah pitch according to their armies: and Nahshon the sonne of Amminadab *shallbe* ‖ captaine of the sonnes of Iudah.

4 And his hoast and the number of them *were* seuentie and foure thousand and sixe hundreth.

5 Next vnto him shall they of the tribe b of Issachar pitch, and Nethaneel the sonne of Zuar *shallbe* the captaine of the sonnes of Issachar:

6 And his hoast and the number thereof *were* foure and fiftie thousand, and foure hundreth.

7 *Then* the tribe of Zebulun, and Eliab the sonne of Helon captaine ouer the sonnes of Zebulun:

8 And his hoaste and the number thereof seuen and fiftie thousand and foure hundreth:

9 The whole number of the c hoaste of Iudah *are* an hundreth fourescore and sixe thousand, and foure hundreth according to their armies: they shall first set forth.

10 ¶ On the South side *shallbe* the standerd of the

‖ *Or, full count.*

g Which were warriours, but were appointed to the vse of the Tabernacle.

† *Eb. campe.*

h Whosoeuer is not of the tribe of Leui.

i By not hauing due regard to the Tabernacle of the Lord.

a In the twelue tribes were foure principall standerds, so that euery three tribes had their standerd.

‖ *Or, prince.*

b Iudah, Issachar, and Zebulun the sonnes of Leah went of the first standerd.

c Of them which were contained vnder that name.

the hoaſte [d] of Reuben according to their armies: and the captaine ouer the ſonnes of Reuben *ſhall be* Elizur the ſonne of Shedeur.

11 And his hoaſte and the number thereof, ſixe and fortie thouſand and fiue hundreth.

12 And by him ſhall the tribe of Simeon pitch, and the captaine ouer the ſonnes of Simeon *ſhall be* Shelumiel the ſonne of Zuriſhaddai:

13 And his hoaſte, and the number of them, nine and fiftie thouſand and three hundreth.

14 And the tribe of Gad, and the captaine ouer the ſonnes of Gad *ſhallbe* Eliaſaph the ſonne of ‖ Deuel:

15 And his hoaſte and the number of them *vvere* fiue and fortie thouſand, ſixe hundreth and fiftie.

16 All the number of the campe of Ruben *vvere* an hundreth and one and fiftie thouſand, and foure hundreth and fiftie according to their armies, and they ſhall ſet foorth in the ſecond place.

17 ¶ Then the Tabernacle of the Congregation ſhall goe *vvith* the hoaſte of the Leuites, in the [e] midſt of the campe as they haue pitched, ſo ſhall they goe forward, euery man in his order, according to their ſtanderds.

18 ¶ [f] The ſtanderd of the campe of Ephraim *ſhall be* toward the Weſt according to their armies: and the captaine ouer the ſonnes of Ephraim *ſhallbe* Eliſhama the ſonne of Ammihud:

19 And his hoaſte and the number of them *vvere* fourtie thouſand and fiue hundreth.

20 And by him *ſhallbe* the tribe of Manaſſeh, and the captaine ouer the ſonnes of Manaſſeh, *ſhallbe* Gamliel the ſonne of Pedahzur:

21 And his hoaſt and the number of them *vvere* two and thirtie thouſand and two hundreth.

22 And the tribe of Beniamin, and the captaine ouer the ſonnes of Beniamin *ſhallbe* Abidan the ſonne of Gideoni:

23 And his hoaſte, and the number of them *vvere* fiue and thirtie thouſand and foure hundreth.

24 All the number of the campe of Ephraim *vvere* an hundreth and eight thouſand and one hundreth according to their armies, and they ſhall goe in the third place.

25 ¶ The ſtanderd of the hoaſt of [g] Dan *ſhallbe* toward the North according to their armies: and the captaine ouer the children of Dan *ſhallbe* Ahiezer the ſonne of Ammiſhaddai:

26 And his hoaſt and the number of them *vvere* two and threeſcore thouſand and ſeuen hundreth.

27 And by him ſhall the tribe of Aſhur pitch, and the captaine ouer the ſonnes of Aſher *ſhallbe* Pagiel the ſonne of Ocran.

28 And his hoaſt and the number of them *vvere* one and fourtie thouſand, and fiue hundreth.

29 ¶ Then the tribe of Nephtali, and the captaine ouer the children of Nephtali *ſhallbe* Ahira the ſonne of Enan:

30 And his hoaſt and the number of them *vvere* three and fiftie thouſand and foure hundreth.

31 All the number of the hoaſt of Dan *vvas* an hundreth and ſeuen and fiftie thouſand and ſixe hundreth: they ſhall goe hindmoſt with their ſtanderds.

32 ¶ Theſe are the [h] ſummes of the children of Iſrael by the houſes of their fathers, all the number of the hoaſte, according to their armies, ſixe hundreth and three thouſand, fiue hundreth and fiftie.

33 But the Leuites were not numbred among the children of Iſrael, as the Lord had commanded Moſes.

34 And the children of Iſrael did according to all that the Lord had commanded Moſes: ſo they pitched according to their [i] ſtanderds, and ſo they iourneyed euery one with his families, according to the houſes of their fathers.

CHAP. III.

6 The charge and office of the Leuites. 12, 35 Why the Lord ſeparated the Leuites for himſelfe. 16 Their number, families, and captaines. 40 The firſt borne of Iſrael is redeemed by the Leuites. 47 The ouerplus is redeemed by money.

THeſe alſo were the [a] generations of Aaron and Moſes, in the day that the Lord ſpake with Moſes in mount Sinai.

2 So theſe are the names of the ſonnes of Aaron, * Nadab the firſt borne, and Abihu, Eleazar, and Ithamar.

3 Theſe are the names of the ſonnes of Aaron the anoynted Prieſts, whom *Moſes* did * conſecrate to miniſter in the Prieſts office.

4 * And Nadab and Abihu died [b] before the Lord, when they offered * ſtrange fire before the Lord in the wildernes of Sinai, and had no children: but Eleazar and Ithamar ſerued in the Prieſts office in the [c] ſight of Aaron their father.

5 Then the Lord ſpake vnto Moſes, ſaying,

6 Bring the tribe of Leui, and [d] ſet them before Aaron the Prieſt that they may ſerue him,

7 And take the charge with him, euen the charge of the whole Congregation, [e] before the Tabernacle of the Congregation to doe the ſeruice of the Tabernacle.

8 They ſhall alſo keepe all the inſtruments of the Tabernacle of the Congregation, and *haue* the charge of the children of Iſrael to doe the ſeruice of the Tabernacle.

9 And thou ſhalt giue the Leuites vnto Aaron and to his [f] ſonnes: *for* they are giuen him freely from among the children of Iſrael.

10 And thou ſhalt appoint Aaron and his ſonnes to execute their Prieſts office: and the [g] ſtranger that commeth neere, ſhallbe ſlaine.

11 ¶ Alſo the Lord ſpake vnto Moſes, ſaying,

12 Behold, I haue euen taken the Leuites from among the children of Iſrael: for all the firſt borne that openeth the matrice among the children of Iſrael, and the Leuites ſhallbe mine,

13 Becauſe all the firſt borne are mine: for the ſame day, that I ſmote all the firſt borne in the land of Egypt, * I ſanctified vnto mee all the firſt borne in Iſrael, both man and beaſt: mine ſhall they be: I am the Lord.

14 ¶ Moreouer, the Lord ſpake vnto Moſes in the wilderneſſe of Sinai, ſaying,

15 Number the children of Leui after the houſes of their fathers, in their families: euery male from a moneth olde and aboue ſhalt thou number.

16 Then Moſes numbred them according to the word of the Lord, as he was commanded.

17 And theſe were the ſonnes of Leui by their names, * Gerſhon, and Kohath, and Merari.

18 Alſo theſe are the names of the ſonnes of Gerſhon by their families: Libni and Shimei.

19 The ſonnes alſo of Kohath by their families: Amram and Izehar, Hebron, and Vzziel.

20 And the ſonnes of Merari by their families: Mahli and Muſhi. Theſe are the families of

[d] Ruben and Simeon, the ſonnes of Leah, and Gad the ſonne of Zilgah her maide, were of the ſecond ſtanderd,

‖ Or, Reuel,

[e] Becauſe it might be in equall diſtance from each one, and all indifferently haue recourſe therevnto.

[f] Becauſe Ephraim and Manaſſeh ſupplied the place of Ioſeph their father, they are taken to be Rahels children, ſo they and Beniamin make the third ſtanderd,

[g] Dan and Nephtali the ſonnes of Bilha Rahels maid with Aſher the ſonne of Zilpah make the fourth ſtanderd,

[h] which were of twentie yeeres and aboue.

[i] For vnder euery one of the foure principall ſtanderds were diuers ſignes to keepe euery band in order,

[a] Or, families and kinreds.

* *Exod.* 6, 23.

* *Exod.* 28. 3.

* *Leuit.* 10, 1, 2. *Iudg.* 20, 28. 1. *Chron.* 24, 2.

[b] Or, before the Altar.

* *Leuit.* 10. 1, 2.

[c] Whiles their father liued.

[d] Offer them vnto Aaron for the vſe of the Tabernacle.

[e] Which appertained to the executing of the high Prieſts commandement, to the ouerſight of the people, and to the ſeruice of the Tabernacle.

[f] Aaron ſonnes the Prieſts ſerued in the Sanctuary in praying for the people and offring ſacrifice: the Leuites ſerued for the inferiour vſes of the ſame.

[g] Any that would miniſter not being a Leuite.

* *Exod.* 13, 2. and 34, 19. *Leuit.* 27, 26. *Iudg.* 8, 16. *Luk.* 2, 23

* *Gen.* 46, 11. *exod.* 6, 16. *chap.* 26, 57. 1. *Chro.* 6, 1. *and* 23, 6.

Leui, according to the houses of their fathers.

21 Of Gershon *came* the family of the Libnites and the family of the Shimeites: these are the families of the Gershonites.

22 The summe whereof ([h] after the number of all the males from a moneth olde and aboue) was counted seuen thousand and fiue hundreth.

23 ¶ The families of the Gershonites shall pitch behinde the Tabernacle Westward.

24 The captaine and ‖ ancient of the house of the Gershonites *shalbe* Eliasaph the sonne of Lael.

25 And the charge of the sonnes of Gershon in the Tabernacle of the Congregation, *shalbe* the [i] Tabernacle, and the pauilion, the couering thereof, and the vaile of the doore of the Tabernacle of the Congregation,

26 And the hanging of the court, and the vaile of the doore of the court which is neere the Tabernacle, and neere the Altar round about, and the cords of it for all the seruice thereof.

27 ¶ And of Kohath *came* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the familie of the Vzzielites: these are the families of the Kohathites.

28 The number of all the males from a moneth olde and aboue, *was* eight thousand and sixe hundreth, hauing the [k] charge of the Sanctuarie.

29 The families of the sonnes of Kohath shall pitch on the South side of the Tabernacle.

30 The captaine and ancient of the house *and* families of the Kohathites *shalbe* Elizaphan the sonne of Vzziel:

31 And their charge *shalbe* the [l] Arke, and the Table, and the Candlesticke, and the altars, and the instruments of the Sanctuary that they minister with, and the vaile, and all that serueth thereto.

32 And Eleazar the sonne of Aaron the Priest *shalbe* ‖ chiefe captaine of the Leuites, *hauing* the ouersight of them that haue the charge of the Sanctuarie.

33 ¶ Of Merari *came* the familie of the Mahlites, and the family of the Mushites: these are the families of Merari.

34 And the summe of them, according to the number of all the males, from a moneth olde and aboue *was* sixe thousand and two hundreth.

35 The captaine and the ancient of the house of the families of Merari *shalbe* Zuriel the sonne of Abihail: they shall pitch on the Northside of the Tabernacle.

36 And in the charge and custodie of the sonnes of Merari *shalbe* [m] the boards of the Tabernacle, and the barres thereof, and his pillars, and his sockets, and all the instruments thereof, and all that serueth thereto,

37 With the pillars of the court round about, with their sockets, and their pins and their coards.

38 ¶ Also on the forefront of the Tabernacle toward the East, before the Tabernacle, *I say*, of the Congregation Eastward shall Moses and Aaron and his sonnes pitch, hauing the charge of the Sanctuary, [n] and the charge of the children of Israel: but the stranger that commeth neere shall be slaine.

39 The whole summe of the Leuites, which Moses and Aaron numbred at the commandement of the Lord throughout their families, *euen* all the males from a moneth old and aboue, *was* two and twentie [o] thousand.

40 ¶ And the Lord said vnto Moses, Number all the first borne that are males among the children of Israel from a moneth old and aboue, and take the number of their names.

41 And thou shalt take the Leuites to me [p] for all the first borne of the children of Israel (*I am* the Lord) and the cattell of the Leuites for all the first borne of the cattell of the children of Israel.

42 And Moses numbred, as the Lord commaunded him, all the first borne of the children of Israel.

43 And all the first borne males rehearsed by name (from a moneth old and aboue) according to their number were two and twentie thousand, two hundreth seuentie and three.

44 ¶ And the Lord spake vnto Moses, saying,

45 Take the Leuites for all the first borne of the children of Israel, and the cattell of the Leuites for their cattell, and the Leuites shalbe mine, (I am the Lord.)

46 And for the redeeming of the two hundreth seuentie and three, (which are moe then the Leuites) of the first borne of the children of Israel,

47 Thou shalt also take fiue shekels for euery person: after the weight of the Sanctuarie shalt thou take it: * the shekel *conteineth* twenty gerahs.

48 And thou shalt giue the money, wherewith the odde number of them is redeemed, vnto Aaron and to his sonnes.

49 Thus Moses tooke the redemption of them that were redeemed, being more then the Leuites:

50 Of the [q] first borne of the children of Israel tooke he the money: *euen* a thousand three hundreth threescore and fiue *shekels*, after the shekel of the Sanctuarie.

51 And Moses gaue the money of them that were redeemed, vnto Aaron and to his sonnes according to the word of the Lord, as the Lord had commanded Moses.

CHAP. IV.

5 The offices of the Leuites, when the hoaste remooued, 46 The number of the three families of Kohath, Gershon, and Merari.

AND the Lord spake vnto Moses, and to Aaron, saying,

2 Take the summe of the sonnes of Kohath from among the sonnes of Leui, after their families, *and* houses of their fathers,

3 From [a] thirtie yeere old and aboue, euen vntill fiftie yeere olde, all that enter into the assembly to do the worke in the Tabernacle of the Congregation.

4 This shallbe the office of the sonnes of Kohath in the Tabernacle of the Congregation *about* the holiest of all.

5 ¶ When the hoaste remooueth, then Aaron and his sonnes shall come and take downe [b] the couering vaile, and shall couer the Arke of the Testimonie therewith.

6 And they shall put thereon a couering of badgers skinnes, and shall spread vpon it a cloath altogether of blewe silke, and put to [c] the barres thereof:

7 And vpon the * table of shew *bread*, they shall spread a cloath of blew silke, and put thereon the dishes, and the *incense* cups and goblets, and couerings to couer it [d] with, and the bread shall be there on continually.

8 And they shall spread vpon them a couering of

[h] Onely numbring the male children.

‖ Or, *father*.

[i] Their charge was to take the coverings, and hangings of the Tabernacle.

[k] Doing euery one his dueties in the Sanctuary.

[l] The chiefe things within the Sanctuary were committed to the Kohathites.

‖ Or, *prince of princes*.

[m] The wood worke and the rest of the instruments were committed to their charge.

[n] That none should enter into the Tabernacle contrarie to Gods appointment.

[o] So that the first borne of the children of Israel were moe by 273. as vaile 43.

[p] So that now the Leuites should satisfie vnto the Lord for the first borne of Israel, sane for the 273. which were moe then the Leuites, for whom they payed money.

* *Exod.* 30. 13. *Leuit.* 27. 25. *Numb.* 18. 16. *Ezek.* 45. 12.

[q] Of the two hundreth seuentie and three, which were more then the Leuites.

[a] The Leuites were numbred after three sorts, first at a moneth olde when they were consecrate to the Lord, next at 25. yeere old when they were appointed to serue in the Tabernacle, and at 30 yeere olde to beare the burthens of the Tabernacle.

[b] Which diuided the Sanctuary from the holiest of all.

[c] That is, put them vpon their shoulders to carry it: for the barres of the Arke could neuer be remooued. *Exod.* 25. 15.

* *Exod.* 25. 30.

[d] Meaning, to couer the bread.

of

of skarlet, and couer the same with a couering of badgers skinnes, and put to the barres thereof.

9 Then they shall take a cloath of blew silke, and couer the * candlesticke of light with his lampes, and his snuffers, * and his snuffedishes, and all the oyle vessels thereof, which they occupie about it.

10 So they shall put it, and all the instruments thereof in a couering of badgers skinnes, and put it vpon the e barres.

11 Also vpon the golden f altar they shall spread a cloath of blew silke, and couer it with a couering of badgers skins, and put to the barres thereof.

12 And they shall take all the instruments of the ministerie, wherewith they minister in the Sanctuarie, and put *them* in a cloath of blew silke, and couer them with a couering of badgers skinnes, and put them on the barres.

13 Also they shall take away the ashes from the g altar, and spread a purple cloath vpon it,

14 And shall put vpon it all the instruments thereof, which they occupie about it, the censers, the fleshhookes, and the besomes, and the basens, *euen* all the instruments of the altar: and they shall spread vpon it a couering of badgers skins, and put to the barres of it.

15 And when Aaron and his sonnes haue made an end of couering the h Sanctuarie, and all the instruments of the Sanctuary, at the remouing of the hoaste, afterward the sonnes of Kohath shall come to beare it, but they shall not i touch *any* holy thing least they die. This is the charge of the sonnes of Kohath in the Tabernacle of the Congregation.

16 ¶ And to the office of Eleazar the sonne of Aaron the Priest *pertaineth* the cyle for the light, and the * sweete incense, and the k dayly meate offering, and the * anoynting oyle: *with* the ouersight of all the Tabernacle, and of all that therein is, *both* in the Sanctuarie, and in all the instruments thereof.

17 ¶ And the Lord spake vnto Moses and to Aaron, saying,

18 Ye shall not l cut off the tribe of the families of the Kohathites from among the Leuites:

19 But thus do vnto them that they may liue and not die, when they come neere to the most holy things: let Aaron and his sonnes come and appoint m them, euery one to his office, and to his charge.

20 But let them not goe in, to see when the Sanctuarie is folden vp, least they die.

21 ¶ And the Lord spake vnto Moses, saying,

22 Take also the summe of the sonnes of Gershon, euery one by the houses of their fathers, throughout their families:

23 From thirtie yeere old and aboue vntill fiftie yeere olde shalt thou number them, all that n enter into the assembly for to doe seruice in the Tabernacle of the Congregation.

24 This shalbe the seruice of the families of the Gershonites to serue and to beare.

25 They shall beare the curtaines of the Tabernacle, and the Tabernacle of the Congregation, his couering, and the couering of badgers skinnes, that is on high vpon it, and the vaile of the o doore of the Tabernacle of the Congregation,

26 The curtaines also of the court, and the vaile of the entring in of the gate of the court, p which is neere the Tabernacle and neere the altar round about, with their coards: and all the instruments for their seruice, and all that is made for them: so shall they serue.

27 At the commandement of Aaron and his sonnes shall all the seruice of the sonnes of the Gershonites be done, in all their charges and in all their seruice, and yee shall appoint them to keepe all their charges.

28 This is the seruice of the families of the sonnes of the Gershonites in the Tabernacle of the Congregation, and their watch *shalbe* vnder the q hand of Ithamar the sonne of Aaron the Priest.

29 ¶ Thou shalt number the sonnes of Merary by their families, *and* by the houses of their fathers.

30 From thirtie yeere old and aboue, euen vnto fiftie yeere olde shalt thou number them, all that enter into the assembly, to doe the seruice of the Tabernacle of the Congregation.

31 And this is their office *and* charge according to all their seruice in the Tabernacle of the Congregation: the * boards of the Tabernacle with the barres thereof, and his pillars, and his sockets,

32 And the pillars round about the court, with their sockets and their pinnes, and their cords with all their instruments, euen for all their seruice: and by r name ye shall reckon the instruments of their office *and* charge.

33 This is the seruice of the families of the sonnes of Merary, according to all their seruice in the Tabernacle of the Congregation vnder the hand of Ithamar the sonne of Aaron the Priest.

34 ¶ Then Moses and Aaron and the Princes of the Congregation numbred the sonnes of the Koathites, by their families and by the houses of their fathers,

35 From thirtie yeere olde and aboue, euen vnto fiftie yeere old, all that enter into the assembly for the seruice of the Tabernacle of the Congregation,

36 So the † numbers of them throughout their families were two thousand, seuen hundreth and fiftie.

37 These are the numbers of the families of the Koathites, all that serue in the Tabernacle of the Congregation, which Moses and Aaron did number according to the commandement of the Lord by the s hand of Moses.

38 Also the numbers of the sonnes of Gershon throughout their families and houses of their fathers,

39 From thirtie yeere olde and vpward, euen vnto fiftie yeere olde: all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

40 So the numbers of them by their families, *and* by the houses of their fathers *were* two thousand sixe hundreth and thirtie.

41 These are the numbers of the families of the sonnes of Gershon: of all that t did seruice in the Tabernacle of the Congregation, whom Moses and Aaron did number according to the commandement of the Lord.

42 ¶ The numbers also of the families of the sonnes of Merari by their families, *and* by the houses of their fathers,

43 From thirtie yeere olde and vpward, euen vnto

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* *Exod.* 25. 31.
* *Exod.* 25. 38.

e The Ebrew word signifieth an instrument made of two staues or barres.

f Which was to burne incense, vnder Exod. 31, 1.

g Of the burnt offering.

h That is, in folding vp the things of the Sanctuarie, as the Arke, &c.

i before it be couered.

* *Exod.* 30, 34, 35.

k Which was offered at morning and euening.

* *Exod.* 30, 23, 25.

l Committing by your negligence that the holy things be not well wrapped, and so they by touching thereof perish.

m Shewing what part euery man shall beare.

n Which were receiued into the company of them that ministred in the Tabernacle of the Congregation.

o Which vaile hanged betweene the Sanctuarie and the court.

p Which court compassed both the Tabernacle of the Congregation, and the altar of burnt offering.

q Vnder the charge and ouersight.

* *Exod.* 26, 15.

r Ye shall make an inuentorie of all the things, which ye commit to their charge.

† *Ebr. the number of them.*

s God appointing Moses to be the minister and executor thereof.

t Which were of competent age to serue therein, that is betweene 30. and 50.

vnto fiftie yeere olde : all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

44 So the numbers of them by their families were three thousand, and two hundreth.

45 These are the summes of the families of the sonnes of Merari , whom Moses and Aaron numbred according to the commandement of the Lord, by the hand of Moses.

46 So all the numbers of the Leuites, which Moses, and Aaron, and the princes of Israel numbred by their families and by the houses of their fathers,

47 From thirtie yeere old and vpward , euen to fiftie yeere old, euery one that came to do [u] his duety, office , seruice and charge in the Tabernacle of the Congregation.

48 So the number of them were eight thousand fiue hundreth and foure score.

49 According to the † commandement of the Lord by the hand of Moses did *Aaron* number them, euery one according to his seruice, and according to his charge. Thus *were* they of that tribe numbred, as the Lord commanded [x] Moses.

CHAP. V.

[a] *The leprous and the polluted shall keep forth.* 6 *The purging of sinne.* 15 *The triall of the suspected wife.*

AND the Lord spake vnto Moses , saying,

2 Command the children of Israel that they *, put out of the hoaste euery leper, and euery one that hath * an issue , and whosoeuer is defiled by * the dead.

3 Both male and female shall ye put out: ‖ out of the hoaste shall ye put them, that they defile not their [a] tents among whom I dwell.

4 And the children of Israel did so , and put them out of the hoaste, euen as the Lord had commanded Moses, so did the children of Israel.

5 ¶ And the Lord spake vnto Moses , saying,

6 Speake vnto the children of Israel, * When a man or woman shall commit any sinne [b] that men commit , and transgresse against the Lord, when that person shall trespasse,

7 Then they shall confesse their sinne which they haue done, & shall restore the dam[c] thereof * with his principall , and put the fift part of it more thereto, and shall giue it vnto him, against whom he hath trespassed.

8 But if the [c] man haue no kinseman , to whom he should restore the damage , the damage shallbe restored to the Lord for the Priests vse, besides the ramme of the atonement , whereby hee shall make atonement for him.

9 And euery offring of all the [d] holy things of the children of Israel , which they bring vnto the Priest, shallbe * his.

10 And euery mans hallowed things shall be his: *that is*, whatsoeuer any man giueth the Priest, it shallbe his.

11 ¶ And the Lord spake vnto Moses, saying,

12 Speake vnto the children of Israel, and say vnto them , If any mans wife [e] turne to euill, and commit a trespasse against him,

13 So that another man lie with her fleshly, and it be hid from the eyes of her husband , and kept close, and yet she be defiled , and there be no witnesse against her , neither shee taken with the maner,

14 † If he be mooued with a ielous minde, so that he is ielous ouer his wife, which is defiled, or if he haue a ielous mind , so that he is ielous ouer his wife, which is not defiled,

15 Then shall the man bring his wife to the Priest, and bring her offering with her, the tenth part of an Ephah of barley meale , *but* he shall not powre [f] oyle vpon it , nor put incense thereon: for it is an offering of ielousie , an offering for a remembrance, calling the sinne to [g] minde.

16 And the Priest shall bring her , and set her before the Lord.

17 Then the Priest shall take [h] the holy water in an earthen vessell , and of the dust that is in the floore of the Tabernacle, *euen* the Priest shall take it and put it into the water.

18 After the Priest shall set the woman before the Lord, and vncouer the womans head, and put the offering of the memoriall in her hands : it is the ielousie offering, and the Priest shall haue bitter *and* i cursed water in his hand,

19 And the Priest shall charge her by an oathe, and say vnto the woman , If no man haue lien with thee , neither thou hast turned to vncleannesse from thine husband, be free from this bitter *and* cursed water.

20 But if thou hast turned from thine husband , and so art defiled, and some man hath lien with thee besides thine husband,

21 (Then the Priest shall charge the woman with an oathe of cursing , and the Priest shall say vnto the woman:) The Lord make thee to be [k] accursed, and detestable for the oathe among the people, and the Lord cause thy thigh to † rot, and thy belly to swell:

22 And that this cursed water may goe into thy bowels, to cause thy belly to swell, and thy thigh to rot. Then the woman shall answere, [l] Amen, Amen.

23 After, the Priest shall write these curses in a booke , and shall [m] blot them out with the bitter water,

24 And shall cause the woman to drinke the bitter and cursed water, and the cursed water *turned* into bitternesse shall enter into her.

25 Then the Priest shall take the ielousie offering out of the womans hand , and shall shake the offering before the Lord , and offer it vpon the altar.

26 And the Priest shall take *an handfull* of the offring for a ‖ memoriall thereof , and burne it vpon the [n] altar , and afterward make the woman drinke the water.

27 When he hath made her drinke the water, if shee be defiled and haue trespassed against her husband , then shall the cursed water , *turned* into bitternesse, enter into her, and her belly shall swell, and her thigh shall rot , and the woman shallbe accursed among her people.

28 But if the woman be not defiled , but be ‖ cleane, she shall be free, and shall conceiue and beare.

29 This is the law of ielousie, when a wife turneth from her husband and is defiled,

30 Or , when a man is mooued with a ielous minde , being ielous ouer his wife , then shall hee bring the woman before the Lord , and the Priest shall doe to her according to all this law,

31 And the man shallbe [o] free from sinne , but this woman shall beare her iniquitie.

CHAP. VI.

[a] *The law of the consecration of the Nazarites.* 24 *The manner to blesse the people.*

And

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[u] Whosoeuer of the Leuites that had any maner of charge in the Tabernacle.

† *Ebr. according to the mouth, or word.*

[x] So that Moses neither added, nor diminished, from that which the Lord commanded him.

* *Leuit.* 13. 3.
* *Leuit.* 15. 2.
* *Leuit.* 21. 1.

‖ *Or , in a place out of the hoaste.*

[a] There were three maner of tents: of the Lord of the Leuites , and of the Israelites.

* *Leuit.* 6. 3.

[b] Commit any faults willingly.

* *Leuit.* 6. 5.

[c] If he be dead to whom the wrong is done, and also haue no kinseman.

[d] Or, things offered to the Lord, as first fruits, &c.

* *Leuit.* 10. 12.

[e] By breaking the band of marriage, and playing the whore.

† *Ebr. If the spirit of ielousie come vpon him.*

[f] Onely in the sinne offring and this offring of ielousie were neither oyle nor incense offered.

[g] Or, making the sinne known , and not purging it.

[h] Which also is called the water of purification, or sprinkling, reade Chap. 19. 9.

[i] It was so called by the effect, because it declared the woman to be accursed, and turned to her destruction.

[k] Both because she had committed so haynous a fault, and for denying the same.

† *Ebr. to fall.*

[l] That is, be it so, as thou wishest, 1 Psal. 41. 13. deut. 27. 15.

[m] Shall wash the curses, whichware written, into the water in the vessell.

‖ *Or, pure.*

[n] Where the incense was offered.

‖ *Or, innocent.*

[o] The man might accuse his wife vpon suspition , and not be reproued.

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, When a man or a woman doth separate themselues to vow a vow of a Nazarite, to separate *himselfe* vnto the Lord,

3 Hee shall abstaine from wine and strong drinke, and shall drinke no sowre wine nor sowre drinke, nor shall drinke any liquor of grapes, neither shall eat fresh grapes nor dried.

4 As long as his abstinence endureth, shall he eat nothing that is made of the wine of the vine, neither the kernels nor the huske.

5 While he is separated by his vow, the * rasor shall not come vpon his head, vntill the dayes be out, in the which hee separeth *himselfe* vnto the Lord, he shall be holy, and shall let the locks of the haire of his head grow.

6 During the time that hee separateth himselfe vnto the Lord, hee shall come at no [b] dead bodie:

7 He shall not make himselfe vncleane at the death of his father or mother, brother, or sister: for the consecration of his God is vpon [c] his head.

8 All the dayes of his separation hee shall be holy to the Lord.

9 And if any die suddenly by him, or he beware, then the [d] head of his consecration shall be defiled, and he shall shaue his head in the day of his cleansing: in the seuenth day he shall shaue it.

10 And in the eight day he shall bring two turtles, or two yong pigeons to the Priest, at the doore of the tabernacle of the Congregation.

11 Then the Priest shall prepare the one for a sinne offering, and the other for a burnt offering, and shall make an atonement for him, because he sinned by [e] the dead: so shall he hallow his head the same day.

12 And he shall [f] consecrate vnto the Lord the dayes of his separation, and shall bring a lambe of a yeere olde for a trespasse offering, and the first [g] dayes shall be void: for his consecration was defiled.

13 ¶ This then is the lawe of the Nazarite: When the time of his consecration is out, he shall come to the doore of the tabernacle of the Congregation.

14 And he shall bring his offering vnto the Lord, an hee lambe of a yeere olde without blemish, for a burnt offering, and a shee lambe of a yeere old without blemish, for a sinne offring, and a ram without blemish, for peace offerings,

15 And a basket of vnleauened bread, of * cakes of fine floure, mingled with oyle, and wafers of vnleauened bread anointed with oyle, with their meate offring, and their drinke offerings:

16 The which the Priest shall bring before the Lord, and make his sin offering and his burnt offering.

17 Hee shall prepare also the ram for a peace offering vnto the Lord, with the basket of vnleauened bread, and the Priest shall make his meate offering, and his drinke offering.

18 And * the Nazarite shall shaue the head [h] of his consecration at the doore of the Tabernacle of the Congregation, and shall take the haire of the head of his consecration, and [i] put it in the fire which is vnder the peace offering.

19 Then the Priest shall take the sodden shoulder of the ramme, and an vnleauened cake out of the basket, and a wafer vnleauened, and put them vpon the hands of the Nazarite, after hee hath shauen his consecration.

20 And the Priest shall * shake them to and fro before the Lord: this is an holy thing for the Priest ‖ beside the shaken breast, and besides the heaue shoulder: so afterward the Nazarite may drinke wine.

21 This is the law of the Nazarite, which hee hath vowed, *and* of his offering vnto the Lord for his consecration, [k] besides that that he is able to bring: according to the vow which he vowed, so shall he do after the law of his consecration.

22 ¶ And the Lord spake vnto Moses, saying,

23 Speake vnto Aaron and to his sonnes, saying, Thus shall ye [l] blesse the children of Israel, and say vnto them,

24 The Lord blesse thee, and keepe thee,

25 The Lord make his face shine vpon thee, and be merciful vnto thee,

26 The Lord lift vp his countenance vpon thee, and giue thee peace.

27 So they shall put my [m] Name vpon the children of Israel, and I will blesse them.

CHAP. VII.

2 The heads or princes of Israel offer at the setting vp of the Tabernacle. 10 And at the dedication of the Altar. 19 God speaketh to Moses from the Mercie-seate.

NOw when Moses had finished the setting vp of the Tabernacle, and * anointed it and sanctified it, and all the instruments thereof, and the altar with all the ‖ instruments thereof, and had anointed them, and sanctified them,

2 Then the ‖ princes of Israel, heads ouer the houses of their fathers, (they were the princes of the tribes, who were ouer them that were numbred) offied,

3 And brought their offring before the Lord, sixe [a] couered charets, and twelue oxen: one charet for two princes, and for euery one an oxe, and they offred them before the Tabernacle.

4 And the Lord spake vnto Moses, saying,

5 Take *these* of them, that they may be to do the [b] seruice of the Tabernacle of the Congregation, and thou shalt giue them vnto the Leuites, to euery man according vnto his office.

6 So Moses tooke the charets and the oxen, and gaue them vnto the Leuites.

7 Two charets and foure oxen he gaue to the sonnes of Gershon, according vnto their [c] office.

8 And foure charets and eight oxen he gaue to the sonnes of Merari, according vnto their office, vnder the hand of Ithamar the sonne of Aaron the Priest.

9 But to the sonnes of Kohath he gaue none, [d] because the charge of the Sanctuary belonged to them, *which* they did beare vpon *their* shoulders.

10 ¶ The princes also offered in the * dedication for the altar in the day that it was anointed: then the princes offered their offering before the altar.

11 And the Lord said vnto Moses, One prince one day, and another prince another day, shall offer their offring, for the dedication of the altar.

12 ¶ So then on the first day did ‖ Nahshon the sonne of Amminadab of the tribe of Iudah offer his offering.

13 And his offering *was* a siluer charger of an hundreth and thirty *shekels* weight, a siluer bowle

a Which separated themselues from the world, and dedicated themselues to God: which figure was accomplished in Christ.

* Iud. 13. 5. 1. Sam. 1. 11.

b As at burials, or mourning.

c In that he suffereth his haire to grow, he signified that he was consecrate to God.

d Which long haire is a signe that he is dedicate to God,

e By being present where the dead was.

f Beginning at the eight day, when he is purified.

g So that he shall begin his vow anew.

* Leuit. 8. 25.

* Act. 21. 24.

h In token that his vow is ended.

i For the haires which was consecrate to the Lord, might not be cast into any prophane place.

* Exod. 29. 27.

a Or, with the breast.

k As the least he shall doe this, if he be able to offer no more.

l That is, pray for them, Ecclus. 36. 17

m They shall pray in my Name for them.

* Exod. 40. 18.

‖ Or, rulers.

‖ Or, captaines.

a Like horsliters, to keep the things that were carried in them from weather.

b That is, to carry things and stuffe in.

c For their vse to carry with.

d The holy things of the Sanctuary must be carried vpon their shoulders and not drawen with oxen, Chap. 4. 15.

e That is, when the first sacrifice was offred there-vpon by Aaron. Leuit. 9. 1.

‖ The offring of Nahshon.

of seuenty shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a * meate offring,

* Leuit. 2, 1.

14 An *incense* cup of gold of ten *shekels*, full of incense,

15 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

16 An hee goat for a sinne offering,

17 And for peace offerings, two bullocks, fiue rammes, fiue hee goats, and fiue lambes of a yeere old: this was the offering of Nahshon the sonne of Amminadab.

‖ The offering of Nethaneel.

18 ¶ The second day ‖ Nethaneel, the sonne of Zuar, prince of *the tribe* of Issachar did offer.

19 Who offered for his offering a siluer charger of an hundreth and thirty *shekels* weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuary, both full of fine floure mingled with oyle, for a meat offering,

20 An *incense* cup of golde of ten *shekels*, full of incense,

21 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

22 An hee goat for a sinne offring,

23 And for peace offrings two bullocks, fiue rammes, fiue hee goats, fiue lambs of a yeere old: this was the offring of Nethaneel the sonne of Zuar.

‖ The offering of Eliab.

24 ¶ The third day ‖ Eliab the sonne of Helon prince of the children of Zebulon *offered*.

25 His offring *was* a siluer charger of an hundreth and thirty *shekels* weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meat offring,

26 A golden *incense* cup of ten *shekels*, full of incense,

27 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

28 An hee goat for a sinne offering,

29 And for peace offerings, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offering of Eliab the sonne of Helon.

‖ The offering of Elizur.

30 ¶ The fourth day ‖ Elizur the sonne of Shedeur prince of the children of Reuben *offered*.

31 His offring *was* a siluer charger of an hundreth and thirty *shekels* weight: a siluer bowle of seuenty shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offering,

32 A golden *incense* cup of ten *shekels*, full of incense,

33 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

34 An hee goat for a sinne offering,

35 And for a peace offering, two bullocks, fiue rammes, fiue hee goats, and fiue lambes of a yeere old: this was the offering of Elizur the sonne of Shedeur.

‖ The offring of Shelumiel.

36 ¶ The fifth day ‖ Shelumiel the sonne of Zurishaddai, prince of the children of Simeon *offered*.

37 His offering *was* a siluer charger of an hundreth and thirty *shekels* weight, a siluer bowle of seuenty shekels: after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meat offering.

38 A golden *incense* cup of ten *shekels*, full of incense,

39 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

40 An hee goat for a sinne offering,

41 And for a peace offering, two bullocks, fiue rammes, fiue hee goats, fiue lambes of a yeere old: this was the offering of Shelumiel the sonne of Zurishaddai.

‖ The offring of Eliasaph.

42 ¶ The sixt day ‖ Eliasaph the sonne of Deuel prince of the children of Gad *offered*.

43 His offering *was* a siluer charger of an hundreth and thirty *shekels* weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meate offering,

44 A golden *incense* cup of ten *shekels*, full of incense,

45 A yong bullocke, a ram, a lambe of a yeere old for a burnt offring,

46 An hee goat for a sinne offering,

47 And for a peace offering, two bullockes, fiue rammes, fiue hee goats, fiue lambes of a yeere olde: this was the offering of Eliasaph the sonne of Deuel.

‖ The offering of Elishama.

48 ¶ The seuenth day ‖ Elishama the sonne of Ammiud prince of the children of Ephraim *offered*.

49 His offering was a siluer charger of an hundreth and thirty *shekels* weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meat offering,

50 A golden *incense* cup of ten *shekels*, full of incense,

51 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

52 An hee goat for a sinne offering,

53 And for a peace offring, two bullockes, fiue rammes, fiue hee goats, fiue lambes of a yeere old: this was the offering of Elishama the sonne of Ammiud.

The offering of Gamliel.

54 ¶ The eight day *offered* ‖ Gamliel the sonne of Pedazur, prince of the children of Manasseh.

55 His offering *was* a siluer charger of an hundreth and thirty *shekels* weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meat offering,

56 A golden *incense* cup of ten *shekels*, full of incense,

57 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

58 An hee goat for a sinne offering,

59 And for a peace offering, two bullocks, fiue rammes, fiue hee goats, fiue lambes of a yeere olde: this was the offering of Gamliel the sonne of Pedazur.

‖ The offering of Abidan.

60 ¶ The ninth day ‖ Abidan the sonne of Gideoni prince of the children of Beniamin *offered*.

61 His offring *was* a siluer charger of an hundreth and thirty *shekels* weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meate offering,

62 A golden *incense* cup of ten *shekels*, full of incense,

63 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

64 An hee goat for a sinne offering,

65 And for a peace offring, two bullocks, fiue rammes,

rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offering of Abidan the sonne of Gideoni.

66 ¶ The tenth day ‖ Ahiezer the sonne of Ammihaddai, prince of the children of Dan *offered*.

67 His offering *was* a siluer charger of an hundreth and thirty *shekels* weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meate offering,

68 A golden *incense* cup of ten *shekels*, full of incense,

69 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

70 An hee goat for a sinne offering,

71 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offering of Ahiezer the sonne of Ammihaddai.

72 ¶ The eleuenth day ‖ Pagiel the sonne of Ocran, prince of the children of Asher *offered*.

73 His offring *was* a siluer charger of an hundreth and thirty *shekels* weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meate offering,

74 A golden *incense* cup of ten *shekels*, full of incense,

75 A yong bullock, a ram, a lambe of a yeere olde for a burnt offering,

76 An hee goate for a sinne offering,

77 And for a peace offering, two bullocks, fiue rams, fiue hee goats, fiue lambes of a yeere olde: this was the offring of Pagiel the sonne of Ocran.

78 ¶ The twelfth day ‖ Ahira the sonne of Enan, prince of the children of Naphtali *offered*.

79 His offring *was* a siluer charger of an hundreth and thirty *shekels* weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meate offering,

80 A golden *incense* cup of ten *shekels*, full of incense,

81 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

82 An hee goate for a sinne offering,

83 And for peace offerings, two bullockes, fiue rammes, fiue hee goats, fiue lambes of a yeere olde, this was the offering of Ahira the sonne of Enan,

84 This was the [f] dedication of the Altar by the princes of Israel, when it was anoynted: twelue chargers of siluer, twelue siluer bowles, twelue *incense* cups of gold,

85 Euery charger *conteining* an hundreth and thirty *shekels* of siluer, and euery bowle seuenty: al the siluer vessell *conteined* two thousand and foure hundreth *shekels*, after the shekel of the Sanctuarie.

86 Twelue *incense* cups of gold full of incense, *conteining* ten shekels euery cup, after the shekell of the Sanctuary: all the gold of the *incense* cups *was* an hundreth and twenty *shekels*.

87 All the bullockes for the burnt offering *were* twelue bullocks, the rams twelue, the lambs of a yeere old twelue, with their meate offerings, and twelue hee goats for a sinne offering.

88 And all the bullocks for the peace offrings *were* foure and twenty bullockes, the rammes sixty, the hee goates sixtie, the lambes of a yeere olde sixtie: this was the dedication of the Altar, after that it was [g] anoynted.

89 And when Moses went into the [h] tabernacle of the Congregation to speake with *God*, hee heard the voyce of one speaking vnto him from the Merci-seat, that was vpon the Arke of the Testimony [i] betweene the two Cherubims, and hee spake vnto him.

CHAP. VIII.

1 The order of the lamps. 6 The sprinkling and offring of the Leuites. 24 The age of the Leuites when they are receiued to seruice, and when they are dismissed.

AND the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and say vnto him, When thou lighteſt the lampes, the seuen lampes shall giue light toward the [a] forefront of the Candlesticke.

3 And Aaron did so, lighting the lampes thereof toward the forefront of the Candlesticke, as the Lord had commanded Moses.

4 And this was the worke of the Candlesticke, *euen* of gold beaten out with the hammer, both the shaft, and the flower thereof * was beaten out with the hammer: [b] according to the paterne which the Lord had shewed Moses, so made hee the Candlesticke.

5 ¶ And the Lord spake vnto Moses, saying,

6 Take the Liuites from among the children of Israel, and purifie them.

7 And thus shalt thou doe vnto them, when thou purifiest them, Sprinkle [c] water of purification vpon them, and let them shaue all their flesh, and wash their cloathes: so they shall be cleane.

8 Then they shall take a yong bullock with his meate offering of fine floure, mingled with oyle, and another yong bullocke shalt thou take for a sinne offering.

9 Then thou shalt bring the Leuites before the Tabernacle of the Congregation, and assemble [d] all the Congregation of the children of Israel,

10 Thou shalt bring the Leuites also before the Lord, and the [e] children of Israel shall put their hands vpon the Leuites.

11 And Aaron shall offer the Leuites before the Lord, as a shake offering of the children of Israel, that they may execute the seruice of the Lord.

12 And the Leuites shall put their hands vpon the heads of the bullocks, and make thou the one a sinne offring, and the other a burnt offring vnto the Lord, that thou mayest make an atonement for the Leuites.

13 And thou shalt set the Leuites before Aaron and before his sonnes, and offer them as a shake offering to the Lord.

14 Thus thou shalt separate the Leuites from among the children of Israel, and the Leuites shall be * mine.

15 And afterward shall the Leuites goe in, to serue in the Tabernacle of the Congregation, and thou shalt purifie them, and offer them as a shake offering.

16 For they are freely giuen * vnto mee from among the children of Israel, for [f] such as open any wombe: for all the first borne of the children of Israel haue I taken them vnto me.

17 * For all the first borne of the children of Israel are mine, both of man and beast: since the day that I smote euery first borne in the land of Egypt, I sanctified them for my selfe.

18 And

[f] The offering of Abiezer.

[g] The offering of Pagiel, or Phegiel.

[h] The offering of Ahira.

[f] This was the offering of the princes, when Aaron did dedicate the Altar.

‖ By Aaron.

[g] That is, the Sanctuary.

[i] According as he had promised, Exod. 25, 22.

[a] To that part which is ouer against the Candlesticke, Exod. 25, 37.

* Exod. 25, 31.

[b] And not set together of diuers pieces.

[c] In Ebrew it is called the waters of sinne, because it is made to purge sinne, as Chap. 19, 9.

[d] That then mayest doe this in presence of them all.

[e] Meaning, certaine of them in the name of the whole.

* Chap. 3, 45.

* Chap. 3, 9.

[f] That is, they that are the first borne.

* Exod. 13, 2, Luke. 2, 23.

18 And I haue taken the Leuites for all the first borne of the children of Israel,

19 And haue giuen the Leuites as a gift vnto Aaron, and to his sonnes from among the children of Israel, to doe the seruice of the g children of Israel in the Tabernacle of the Congregation, and to make an atonement for the children of Israel, that there be no plague among the children of Israel, when the children of Israel come neere vnto the h Sanctuary.

g Which seruice the Israelites should els doe.

h Because the Leuites goe into the Sanctuary in their name.

20 ¶ Then Moses and Aaron and all the Congregation of the children of Israel did with the Leuites, according vnto all that the Lord had commanded Moses concerning the Leuites: so did the children of Israel vnto them.

21 So the Leuites were purified, and washed their cloathes, and Aaron offered them as a shake offering before the Lord, and Aaron made an atonement for them, to purifie them.

22 And after that, went the Leuites in to doe their seruice in the Tabernacle of the Congregation, i before Aaron and before his sonnes: as the Lord had commanded Moses concerning the Leuites, so they did vnto them.

i In their presence, to serue them.

23 ¶ And the Lord spake vnto Moses, saying,

24 This also *belongeth* to the Leuites: from fiue and twentie yeere old and vpward, they shall goe in, to execute *their* office in this seruice of the Tabernacle of the Congregation.

25 And after the age of fiftie yeeres, they shall cease from executing the k office, and shall serue no more.

26 But they shall minister l with their brethren in the Tabernacle of the Congregation, to keepe things committed to their charge, but they shall doe no seruice: thus shalt thou doe vnto the Leuites touching their charges.

k Such office as was painefull, as to beare burthens and such like.

l In singing Psalmes, instructing, counselling and keeping the things in order.

CHAP. IX.

2 The Passeouer is commanded againe. 13 The punishment of him that keepeth not the Passeouer. 15 The cloud conducteth the Israelites through the wildernesse.

AND the Lord spake vnto Moses in the wildernesse of Sinai, in the first moneth of the second yeere, after they were come out of the land of Egypt, saying,

2 The children of Israel shall also celebrate the * Passeouer at the time appointed therevnto.

3 In the foureteenth day of this moneth at * euen, ye shall keepe it in his due season: according to a all the ordinances of it, and according to all the ceremonies thereof shall ye keepe it.

* *Exod. 12. 1. Leuit. 23. 5. Chap. 28. 16. Deut. 16. 2.*

* *Exod. 12. 6. Deut. 16. 6.*

a Euen in all points as the Lord hath instituted it.

4 Then Moses spake vnto the children of Israel, to celebrate the Passeouer.

5 And they kept the Passeouer in the foureteenth day of the first moneth at euen in the wildernesse of Sinai: according to all that the Lord had commanded Moses, so did the children of Israel.

6 ¶ And certaine men were defiled b by a dead man, that they might not keepe the Passeouer the same day: and they came before Moses and before Aaron the same day.

b By touching a corps, or being at the buriall.

7 And those men sayd vnto him, We are defiled by a dead man: Wherefore are we kept backe that we may not c offer an offring vnto the Lord in the time therevnto appointed among the children of Israel?

c Or, celebrate the Passeouer the fourteenth day of the first moneth.

8 Then Moses sayd vnto them, Stand still, and I will heare what the Lord will command concerning you.

9 And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say, If any among you, or of your posteritie shall be vncleane by the reason of a corps, or be in a long iourney, d he shall keepe the Passeouer vnto the Lord.

d And cannot come where the Tabernacle is, when others keepe it.

11 In the fourteenth day of the e second moneth at euen they shall keepe it: with vnleauened bread, and sowre hearbes shall they eate it.

e So that the vncleane, and they that are not at home, haue a moneth longer granted vnto them.

12 They shall leaue none of it vnto the morning; * nor breake any bone of it according to all the ordinance of the Passeouer shall they keepe it.

* *Exod. 12. 46. Iohn. 19. 36.*

13 But the man that is cleane and is not in a f iourney, and is negligent to keepe the Passeouer, the same person shall be cut off from his people: because he brought not the offering of the Lord in his due season, that man shall beare his ‖ sinne.

f When the Passeouer is celebrated.

‖ *Or, punishment of his sinne.*

14 And if a stranger dwell among you, and will keepe the Passeouer vnto the Lord, as the ordinance of the Passeouer, and as the maner thereof *is*, so shall he do: * ye shall haue one law both for the stranger, and for him that was borne in the same land.

* *Exod. 12. 49.*

15 ¶ * And when the Tabernacle was reared vp, a cloud couered the Tabernacle, *namely*, the Tabernacle of the Testimony: and at euen there was vpon the Tabernacle, as the g appearance of fire vntill morning.

* *Exod. 40. 34.*

g Like a pillar, reade Exod. 3. 16.

16 So it was alway: the cloud couered it *by day*, and the appearance of fire by night.

17 And when the cloud was taken vp from the Tabernacle, then afterward the children of Israel iourneyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the † commandement of the h Lord the children of Israel iourneyed, and at the commandement of the Lord they pitched: as long as the cloud abode vpon the Tabernacle, * they † lay still.

† *Ebr. mouth.*

h Who taught them what to doe by the cloude.

* *1. Cor. 10. 1.*

† *Ebr. camped.*

19 And when the cloud taried still vpon the Tabernacle a long time, the children of Israel kept the i watch of the Lord, and iourneyed not.

i They waited when the Lord would signifie either their departure, or their abode by the cloude.

20 So when the cloud abode † a fewe dayes vpon the Tabernacle, they abode in their tents according to the commandement of the Lord: for they iourneyed at the commandement of the Lord.

† *Ebr. dayes of number.*

21 And though the cloud abode vpon the Tabernacle from euen vnto the morning, yet *if* the cloud was taken vp in the morning, then they iourneyed: whether by day or by night the cloud was taken vp, then they iourneyed.

22 Or if the cloud taried two dayes, or a moneth, or a yeere vpon the Tabernacle abiding theron, the children of Israel * abode still, and iourneyed not: but when it was taken vp, they iourneyed.

* *Exod. 40. 36, 37. reade verse 18.*

23 At the commandement of the Lord they pitched, and at the commandement of the Lord they iourneyed, keeping the watch of the Lord at the commandement of the Lord by the k hand of Moses.

k Vnder the charge and gouernement of Moses.

CHAP. X.

2 The vse of the siluer trumpets. 11 The Israelites depart from Sinai. 14 The captaines of the hoaste are numbred. 30 Hobab refuseth to goe with Moses his fonne in law.

AND the Lord spake vnto Moses, saying,

2 Make thee two trumpets of siluer: of an a whole piece shalt thou make them, that thou mayest vse them for the assembling of the Congregation, and for the departure of the campe.

a Or, of worke beaten out with the hammer.

3 And when they ſhall blow with them, all the Congregatiō ſhall aſſemble to thee, before the doore of the Tabernacle of the Congregation.

4 But if they blow with one, then the Princes, *or* heads ouer the thouſands of Iſrael ſhall come vnto thee.

5 But if yee blow an alarme, then the campe of them that pitch on the [b] Eaſt part, ſhall goe forward.

b That is, the hoaſt of Iudah and they that are vnder his enſigne.

6 If ye blow an alarme the ſecond time, then the hoaſt of them that lie on the [c] South ſide, ſhall march: *for* they ſhall blow an alarme when they remooue.

c Meaning, the hoaſte of Reuben.

7 But in the aſſembling the Congregation, ye ſhall blow without an alarme.

8 And the ſonnes of Aaron the Prieſt ſhall [d] blow the trumpets, and ye ſhall haue them as a law for euer in your generations.

d So that onely the Prieſts muſt blow the trumpets, ſo long as the Prieſthood laſted.

9 And when ye goe to warre in your land againſt the enemie that vexeth you, yee ſhall blow an alarme with the trumpets, and ye ſhall be remembred before the Lord your God, and ſhall be ſaued from your enemies.

10 Alſo in the day of your [e] gladneſſe, and in your feaſt dayes, & in the beginning of your moneths, ye ſhall alſo blow the trumpets ‖ ouer your burnt ſacrifices, and ouer your peace offerings, that they may be a remembrance for you before your God: I am the Lord your God.

e When ye reioyce that God hath remooued any plague.
‖ Or, *when ye offer burnt offeringe.*

11 ¶ And in the ſecond yeere, in the ſecond moneth, *and* in the twentieth *day* of the moneth, the cloud was taken vp from the Tabernacle of the Teſtimonie.

12 And the children of Iſrael departed on their ‖ iourneys out of the deſert of Sinai, and the cloud reſted in the wilderneſſe of Paran.

‖ Or, *in keeping this order in their iourneys.*
f From Sinai to Paran, Chap. 33, 1.

13 So they [f] firſt tooke their iourney at the commandement of the Lord by the hand of Moſes.

14 ¶ * In the firſt place went the ſtandard of the hoaſte of the children of Iudah according to their armies: and * Nahſhon the ſonne of Amminadab *was* ouer his band.

* Chap. 2, 3.
* Chap. 1, 7.

15 And ouer the band of the tribe of the children of Iſſachar *was* Nethaneel the ſonne of Zuar.

16 And ouer the band of the tribe of the children of Zebulun *was* Eliab the ſonne of Helon.

17 When the Tabernacle was taken downe, then the ſonnes of Gerſon and the ſonnes of Merari went forward bearing [g] the Tabernacle.

g With all the appertinances thereof.

18 ¶ After, departed the ſtandard of the hoaſte of Reuben, according to their armies, and ouer his band *was* Elizur the ſonne of Shedeur.

19 And ouer the band of the tribe of the children of Simeon *was* Shelumiel the ſonne of Zuriſhaddai.

20 And ouer the band of the tribe of the children of Gad *was* Eliaſaph the ſonne of Deuel.

21 The Kohathites alſo went forward and [h] bare the * Sanctuarie, and the [i] *former* did ſet vp the Tabernacle againſt they came.

h Vpon their ſhoulders.
* Chap. 4, 4.
i The Merarites and Gerſhonites.

22 ¶ Then the ſtandard of the hoaſte of the children of Ephraim went forward according to their armies, and ouer his band *was* Eliſhama the ſonne of Ammiud.

23 And ouer the band of the tribe of the ſons of Manaſſeh *was* Gamliel the ſonne of Pedazur.

24 And ouer the band of the tribe of the ſons of Beniamin *was* Abidan the ſonne of Gideoni.

25 ¶ Laſt, the ſtandard of the hoaſte of the children of Dan marched, [k] gathering all the hoaſtes according to their armies: and ouer his band *was* Ahiezer the ſonne of Ammiſhaddai.

k Leauing none behinde, nor any of the former that fainted in the way.

26 And ouer the band of the tribe of the children of Aſher *was* Pagiel the ſonne of Ocran.

27 And ouer the band of the tribe of the children of Naphtali *was* Ahira the ſonne of Enan.

28 [l] Theſe were the remoouings of the children of Iſrael according to their armies, when they marched.

l This was the order of their hoaſte when they remooued.

29 ¶ After, Moſes ſaid vnto [m] Hobab the ſonne of Reuel the Midianite, the father in law of Moſes, Wee goe into the place, of which the Lord ſaid, I will giue it you. Come thou with vs, and we will doe thee good: for the Lord hath promiſed good vnto Iſrael.

m Some thinke that Reuel, Iethro, Hobab, and Keni were all one: Kimhi ſaith, that Reuel was Iethros father: ſo Hobab was Moſes father in law, looke Exo. 2, 18. and 3, 1. and 4, 18. and 18, 1. and iudg. 4. 11.

30 And he anſwered him, I will not goe: but I will depart to mine owne countrey, and to my kinred.

31 Then he ſaid, I pray thee, leaue vs not: for thou knoweſt our camping places in the wilderneſſe: therefore thou mayeſt be † our guide.

† Ebr. *eyes vnto vs.*

32 And if thou goe with vs, what goodneſſe the Lord ſhall ſhewe vnto vs, the ſame will wee ſhew vnto thee.

33 ¶ So they departed from the [n] mount of the Lord, three dayes iourney: and the Arke of the couenant of the Lord went before them in the three dayes iourney, to ſearch out a reſting place for them.

n Mount Sinai, or Horeb.

34 And the cloud of the Lord *was* vpon them by day, when they went out of the campe.

35 And when the Arke went forward, Moſes ſaid, * [o] Riſe vp Lord, & let thine enemies be ſcattered, and let them that hate thee, flee before thee.

* Pſal. 68, 1, 2.
o Declare thy might and power.

36 And when it reſted, hee ſaid, Returne, O Lord, to the † many thouſands of Iſrael.

† Ebr. *to the tenne thouſand thouſands.*

CHAP. XI.

1 The people murmureth, and is puniſhed with fire. 4 The people luſteth after fleſh. 6 They loath Manna. 11 The weake faith of Moſes. 16 The Lord diuided the burden of Moſes to ſeuentie of the Ancients. 31 The Lord ſendeth quailes. 33 Their luſt is puniſhed.

When the people became † murmurers, † it diſpleaſed the Lord, and the Lord heard it, therefore his wrath was kindled, and the fire of the Lord burnt among them, and * conſumed the vtmoſt part of the hoaſte.

† Ebr. *as vniuſt complainers.*
† Ebr. *it was euill in the eares of the Lord.*
* Pſal. 78, 21.

2 Then the people cryed vnto Moſes: and when Moſes prayed vnto the Lord, the fire was quenched.

3 And he called the name of ẏ place ‖ Taberah, becauſe the fire of the Lord burnt among them.

‖ Or, *burning.*

4 ¶ And a number of [a] people that was among them, fell a luſting, and [b] turned away, and the children of Iſrael alſo wept, and ſayd, Who ſhall giue vs fleſh to eate?

a Which were of thoſe ſtrangers that came out of Egypt with them, Exod. 12, 38.
b From God.

5 We remember the fiſh which we did eat in Egypt for [c] nought, the cucumbers, & the pepons, and the leekes, and the onions, and the garlicke.

c For a ſmall price, or good cheape.

6 But now our ſoule is [d] dryed away, we can ſee nothing but this MAN.

d For the greedie luſt of fleſh.

7 (The MAN alſo was as * coriander ſeede, and his colour like the colour of [e] bdelium.

* Exod. 16, 31. wiſd. 16, 20. Pſal. 78, 24. ioh. 6, 31.
e Which is a white pearle, or precious ſtone.

8 The people went about and gathered, and ground it in milles, or beat it in morters, and baked it in a cauldron, and made cakes of it, and the taſte of it was like vnto the taſte of freſh oyle.

9 And when the dewe fell downe vpon the hoaſte in the neight, the MAN fell with it)

10 ¶ Then Moſes heard the people weepe throughout their families, euery man in the doore of his tent, and the wrath of the Lord was grieuouſly

grieuously kindled: also Moses was grieued.

11 And Moses sayd vnto the Lord, Wherefore hast thou ‖ vexed thy seruant? and why haue I not found f fauour in thy sight, seeing thou hast put the charge of all this people vpon me?

12 Haue I g conceiued all this people? or haue I begotten them, that thou shouldest say vnto me, Cary them in thy bosome (as a nurse beareth the sucking childe) vnto the h land, for the which thou swarest vnto their fathers?

13 Where should I haue flesh to giue vnto all this people? for they weepe vnto me, saying, Giue vs flesh that we may eate.

14 I am not able to beare all this people alone, for it is too heauie for me.

15 Therefore if thou deale thus with mee, I pray thee, if I haue found fauour in thy i sight, kill me, that I behold not my misery.

16 ¶ Then the Lord sayd vnto Moses, Gather vnto mee seuentie men of the Elders of Israel, whom thou knowest, that they are the Elders of the people, and gouernours ouer them, and bring them vnto the Tabernacle of the Congregation, and let them stand there with thee,

17 And I will come downe, and talke with thee there, k and take of the Spirit, which is vpon thee, and put vpon them, and they shall beare the burthen of the people with thee: so thou shalt not beare it alone.

18 Furthermore thou shalt say vnto the people, l Be sanctified against to morrow, and ye shall eate flesh: for you haue wept in the eares of the Lord, saying, Who shall giue vs flesh to eate? for we were better in Egypt: therefore the Lord will giue you flesh, and ye shall eat.

19 Ye shall not eat one day nor two dayes, nor fiue dayes, neither ten dayes, nor twenty dayes,

20 But a whole moneth, vntill it come out at your nostrels, and be lothsome vnto you, because ye haue m contemned the Lord, which is n among you, and haue wept before him, saying, Why came we hither out of Egypt?

21 And Moses sayd, Sixe hundreth thousand footmen *are there* of the people, o among whom I am: and thou sayest, I will giue them flesh, that they may eat a moneth long.

22 Shall the sheepe and the beeues be slaine for them to finde them? either shall all the fish of the Sea be gathered together for them to suffice them?

23 And the Lord sayd vnto Moses, Is * the Lords hand shortened? thou shalt see now whether my worde shall come to passe vnto thee, or no.

24 ¶ So Moses went out, and told the people the words of the Lord, and gathered seuenty men of the Elders of the people, and set them round about the Tabernacle.

25 Then the Lord came downe in a cloud, and spake vnto him, and ‖ tooke of the Spirit that was vpon him, and put it vpon the seuentie Ancient men: and when the Spirit rested vpon them, then they prophecied, and did not p cease.

26 But there remained two of the men in the hoaste: the name of the one *was* Eldad, and the name of the other Medad, and the Spirit rested vpon them, (for they were of them that were written, and went not out vnto the Tabernacle) and they prophecied in the hoaste.

27 Then there ranne a young man, and tolde Moses, and sayd, Eldad and Medad doe prophecie in the hoaste.

28 And Iosh ua the sonne of Nun the seruant of Moses one of his q young men answered and sayd, My lord Moses, r forbid them.

29 But Moses sayd vnto him, Enuiest thou for my sake: yea, would God that all the Lords people *were* Prophets, *and* that the Lord would put his Spirit vpon them.

30 And Moses returned into the hoaste, he and the Elders of Israel.

31 Then there went foorth a winde from the Lord, and * brought quailes from the sea, and let them fall vpon the campe, a dayes iourney on this side, and a dayes iourney on the other side, round about the hoaste, and *they were* about two cubites aboue the earth.

32 Then the people arose, all that day, and all the night, and all the next day, and gathered the quailes: he that gathered the least, gathered ten s Homers full, and they spread them abroad for their vse round about the hoaste.

33 While the flesh was yet betweene their teeth, before it was chewed, euen the wrath of the Lord was kindled against the people, and the Lord * smote the people with an exceeding great plague.

34 So the name of the place was called, ‖ Kibroth-hattaauah: for there they buried the people that fell a lusting.

35 From Kibroth-hattaauah the people tooke their iourney to Hazeroth, and abode at Hazeroth.

CHAP. XII.

1 Aaron and Miriam grudge against Moses. 10 Miriam is stricken with leprosie, and healed at the prayer of Moses.

A Fterward Miriam and Aaron ‖ spake against Moses, because of the woman of Ethiopia whom he had married (for he had married a a woman of Ethiopia.)

2 And they sayd, What? hath the Lord spoken but onely by Moses? hath he not spoken also by vs? and the Lord heard *this*.

3 (But Moses *was* a very * b meeke man aboue all the men that were vpon the earth.)

4 And by and by the Lord sayd vnto Moses, and vnto Aaron, and vnto Miriam, Come out ye three vnto the Tabernacle of the Congregation: and they three came foorth.

5 Then the Lord came downe in the pillar of the cloud, and stood in the doore of the Tabernacle, and called Aaron and Miriam, and they both came foorth.

6 And he sayd, Heare now my words, If there be a Prophet of the Lord among you, I will be knowen to him by a c vision, *and* will speake vnto him by dreame.

7 My seruant Moses *is* not so, who is faithfull d in all mine house,

8 Vnto him will I speake * mouth to mouth, and by vision, and not in darke wordes, but hee shall e see the similitude of the Lord. Wherefore then were ye not afraid to speake against my seruant, *euen* against Moses?

9 Thus the Lord was very angry with them, and departed.

10 Also the cloud departed from the f Tabernacle: and behold, Miriam *was* leprous like snow: and Aaron looked vpon Miriam, and behold, *she was* leprous.

11 Then Aaron sayd vnto Moses, Alas, my lord, I beseech thee, lay not the sinne vpon vs, which

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‖ Or, euill intreated.

f Or, where in haue I displeased thee?

g Am I their father, that none may haue the charge of them but I?

h Of Canaan promised by an oathe to our fathers.

i I had rather die then to see my griefe and misery thus daily increase by their rebellion.

k I will distribute my spirit among them, as I haue done to thee.

l Prepare your selues, charge be not vncleane.

m Or, cast him off, because ye refused Manna, which he appointed as most meet for you.

n Who leadeth and gouerneth you.

o Of whom I haue the charge,

* Isa. 50. 2, and 59. 1.

‖ Or, separated, verse 17.

p From that day the spirit of prophecie did not faile them.

q Or, a young man whom he had chosen from his youth.

r Such kind zeale was in the Apostles, Mark. 9. 38, Luke 9. 49.

* Exod. 16. 13. Psal. 78. 26. 27.

s Of Homer, reade Leuit. 27. 16. also it signifieth an heape, as Exod. 8. 14. Iudg 15. 16.

* Psal. 78. 31.

Or, graues of lust.

‖ Or, marmosets.

a Zipporah Moses wife was a Madianite, and because Midian bordered on Ethiopia, it is some time in the Scripture com-prehended vnder this name.

* Ecclus. 45. 4.

b And so hee with their grudging, although he knew them.

c These were the two ordinarie meanes.

d In all Israel which was his Church.

* Exod. 33. 11.

e So farre as any man was able to comprehend, which he calleth his backe parts, Exod. 33. 23.

f From the doore of the Tabernacle.

which we haue foolishly committed, and wherein we haue sinned.

12 Let her not, I pray thee, be as one ᵍ dead, of whom the flesh is halfe consumed, when he commeth out of his mothers wombe.

13 Then Moses cryed vnto the Lord, saying, O God, I beseech thee, heale her now.

14 ¶ And the Lord said vnto Moses, If her father had ʰ spit in her face, should shee not haue beene ashamed seuen dayes? let her be * shut out of the hoaste seuen dayes, and after she shall be receiued.

15 So Miriam was shut out of the hoaste seuen dayes, and the people remooued not, till Miriam was brought in againe.

CHAP. XIII.

4 Certaine men are sent to search the land of Canaan. 24 They bring of the fruit of the land. 31 Caleb comforteth the people against the discouraging of the other spies.

THen afterward the people remooued from Hazeroth, and pitched in the wilderneſſe of ᵃ Paran.

2 ¶ And the Lord spake vnto Moses, saying,

3 ᵇ Send thou men out to search the land of Canaan which I giue vnto the children of Israel: of euery tribe of their fathers shall ye send a man, *such as are* all rulers among them.

4 Then Moses sent them out of the wilderneſſes of Paran at the commandement of the Lord: all those men were ‖ heads of the children of Israel.

5 Also their names are these: of the tribe of Reuben, Shammua the sonne of Zaccur:

6 Of the tribe of Simeon, Shaphat the sonne of Hori:

7 Of the tribe of Iudah, Caleb the sonne of Iephunneh:

8 Of the tribe of Issachar, Igal the sonne of Ioseph:

9 Of the tribe of Ephraim, ‖ Oshea the sonne of Nun:

10 Of the tribe of Beniamin, Palti the sonne of Raphu:

11 Of the tribe of Zebulun, Gaddiel the sonne of Sodi:

12 Of the tribe of Ioseph, *to wit*, of the tribe of Manasseh, Gaddi the sonne of Susi:

13 Of the tribe of Dan, Ammiel the sonne of Gemalli:

14 Of the tribe of Asher, Sethur the sonne of Michael:

15 Of the tribe of Naphtali, Nahbi the sonne of Vophsi:

16 Of the tribe of Gad, Geuel the sonne of Machi.

17 These are the names of the men, which Moses sent to spie out the lande: and Moses called the name of Oshea the sonne of Nun, Iehoshua.

18 So Moses sent them to spie out the land of Canaan, and said to them, Go vp this way toward the South, and goe vp into the ‖ mountaines.

19 And consider the land what it is, and the people that dwell therein, whether they be strong, or weake, either few or many.

20 Also what the land *is* that they dwell in, whether it be ᵈ good or bad: and what cities *they be*, that they dwell in, whether they dwell in tents, or in walled townes:

21 And what the land *is*: whether it be fat or leane, whether there be trees therein, or not. And be of good courage, and bring of the fruit of the land (for then *was* the time of the first ripe grapes.)

22 ¶ So they went vp, and searched out the land, from the wilderneſſe of ᵉ Zin vnto Rehob, to goe to Hamath.

23 And they ascended toward the South, and came vnto Hebron, where were Ahiman, Sheshai, and Talmai, the sonnes of ᶠ Anak. And ᵍ Hebron was built seuen yeere before Zoan in Egypt.

24 * Then they came to the riuer of Eshcol, and cut downe thence a branch with one cluster of grapes, and they bare it vpon a barre betweene two, and *brought* of the pomegranates and of the figges.

25 That place was called the ‖ riuer Eshcol, because of the cluster of grapes, which the children of Israel cup downe thence.

26 Then after fortie dayes they turned againe from searching of the land.

27 And they went and came to Moses and to Aaron, and vnto all the Congregation of the children of Israel, in the wilderneſſe of ʰ Paran, to Kadesh, and brought to them, and to all the Congregation tidings, and shewed them the fruit of the land.

28 And they told ⁱ him, and said, We came vnto the land whither thou hast sent vs, and surely it floweth with * milke and hony, and here is of the fruit of it.

29 Neuertheleſſe the people be strong that dwell in the land, and the cities *are* walled and exceeding great: and moreouer, wee saw the ᵏ sonnes of Anak there.

30 The Amalekites dwell in the South countrey, and the Hittites, and the Iebusites, and the Amorites dwell in the mountaines, and the Canaanites dwell by the sea, and by the coasts of Iorden.

31 Then Caleb stilled the people ‖ before Moses, and said, Let vs goe vp at once, and possesse it: for vndoubtedly we shall ouercome it.

32 But the men that went vp with him, sayd, We be not able to goe vp against the people: for they are stronger then we.

33 So they brought vp an euill report of the land which they had searched for the children of Israel, saying, The land which we haue gone thorow to search it out, is a land that ˡ eateth vp the inhabitants thereof: for all the people that wee saw in it, are men of great stature.

34 For there we saw gyants, the sonnes of Anak, *which come* of the gyants, so that wee seemed in our sight like grashoppers: and so we were in their sight.

CHAP. XIIII.

2 The people murmure against Moses. 10 They would haue stoned Caleb and Iehoshua. 13 Moses prayeth God by his prayer. 25 The people that would enter into the land contrary to Gods will, are slaine.

THen all the Congregation lifted vp their voyce, and cried: and the ᵃ people wept that night.

2 And all the children of Israel murmured against Moses and Aaron: and the whole assembly said vnto them, Would God we had died in the land of Egypt, or in this wildernesse: would God we were dead.

3 Wherefore now hath the Lord brought vs into this land to fall vpon the sword? our wiues and our children shalbe ᵇ a pray: were it not better for vs to returne into Egypt?

4 And

ᵍ As a childe that commeth out of his mothers belly dead, hauing as it were but the skin.

ʰ In his displeasure. * Exod. 15,26.

ᵃ That is, in Rithma, which was in Paran, Chap. 33. 18. ᵇ After the people had required it of Moses, as it is in Deut. 1,22. then the Lord spake to Moses so to doe,

‖ Or, rulers.

‖ Or, Hoshea

ᶜ Which in number were twelue, according to the twelue tribes.

‖ Or, the countrey.

ᵈ Plentifull or barren.

ᵉ Which was in the wildernesse of Paran.

ᶠ Which were a kinde of gyants. ᵍ Declaring the antiquity thereof: also Abraham, Sara, Isahak, and Isakob were buried there. * Exod. 1,24. ‖ Or, the valley of Eshcol, that is, of Grape.

ʰ Called also Kadesh-barnea.

ⁱ That is, Moses.

* Exod. 33, 3.

ᵏ Ahiman, Sheshai, and Talmai, whom Caleb drew afterward, Iosh. 15, 13, 22.

‖ Or, murmuring against Moses.

ˡ The gyants were so cruell, that they spoyled and killed one another, and those that came to them.

ᵃ Such as were afraid at the report of the ten spies.

ᵇ To our enemies the Canaanites.

c Lamenting the people, and praying for them.

* Eccluſ. 46, 9. 1, Mac. 2, 36.

d For ſorow, hearing their blaſphemie.

e We ſhall eaſily ouercome them.

f This is the condition of them that would perſwade in Gods cauſe, to be perſecuted of the multitude.

* Exod. 32, 12.

† Hebr. eye to eye.
* Exod. 33, 21.

g So that none ſhall eſcape.

* Deut. 9. 28.

* Exod. 34. 6. Pſal 103, 8.
* Pſal 10. 3.
* Exod. 20. 5. and 34, 7.

h In that he deſtroyed not them vtterly, but left their poſteritie and ſeede to enter.

i That is, ſundry times and often.

* Pſal. 14, 6.

4 And they ſayd one to another, Let vs make a-captaine and returne into Egypt.

5 Then Moſes and Aaron c fell on their faces before all the aſſembly of the Congregation of the children of Iſrael.

6 * And Ioſhua the ſonne of Nun, and Caleb the ſonne of Iephunneh *two* of them that ſearched the land, d rent their cloathes.

7 And ſpake vnto all the aſſembly of the children of Iſrael, ſaying, The land which we walked thorow to ſearch it, is a very good land.

8 If the Lord loue vs, hee will bring vs into this land, and giue it vs, which is a land that floweth with milke and hony.

9 But rebell not yee againſt the Lord, neither feare yee the people of the lande: for they are *but* e bread for vs: their ſhield is departed from them, and the Lord is with vs, feare them not.

10 And all the multitude ſayd, f Stone them with ſtones: but the glory of the Lord appeared in the Tabernacle of the Congregation before all the children of Iſrael.

11 And the Lord ſayd vnto Moſes, How long will this people prouoke me, and how long will it be yer they beleeue me, for all the ſignes which I haue ſhewed among them?

12 I will ſmite them with the peſtilence and deſtroy them, and will make thee a greater nation and mightier then they.

13 But Moſes ſayd vnto the Lord, * When the Egyptians ſhall heare it, (for thou broughteſt this people by thy power from among them)

14 Then they ſhall ſay to the inhabitants of the land, (*for* they haue heard, that thou Lord, art among this people, *and* that thou, Lord, art ſeene † face to face, and that thy cloude ſtandeth ouer them, and that thou * goeſt before them, by day time in a pillar of a cloude, and in a pillar of fire by night.)

15 That thou wilt kill this people as g one man: ſo the heathen which haue heard the fame of thee, ſhall thus ſay,

16 Becauſe the Lord was not * able to bring this people into the land which hee ſware vnto them, therefore hath hee ſlaine them in the wilderneſſe.

17 And now, I beſeech thee, let the power of my Lord be great, according as thou haſt ſpoken, ſaying,

18 The Lord is * ſlowe to anger, and of great mercy, and * forgiuing iniquity and ſinne, but not making *the wicked* innocent, and * viſiting the wickedneſſe of the fathers vpon the children, in the third and fourth *generation:*

19 Be mercifull, I beſeech thee, vnto the iniquity of this people, according to thy great mercie, and as thou haſt forgiuen this people from Egypt, euen vntill now.

20 And the Lord ſayd, I haue forgiuen h it, according to thy requeſt.

21 Notwithſtanding, as I liue, all the earth ſhall be filled with the glory of the Lord.

22 For all thoſe men which haue ſeene my glory, and my miracles which I did in Egypt, and in the wilderneſſe, and haue tempted mee this i ten times, and haue not obeyed my voyce,

23 Certainely they ſhall not ſee the lande, whereof I ſware vnto their fathers: neither ſhall any that pronoke me, ſee it.

24 But my ſeruant * Caleb, becauſe hee had another k ſpirit, and hath followed mee ſtill, euen him will I bring into the land, whether he went, and his ſeede ſhall inherite it.

25 Now the Amalekites and the Canaanites l remaine in the valley: *vvherefore* turne backe to morow, and get you into the m wildernes, by the way of the red ſea.

26 ¶ After, the Lord ſpake vnto Moſes and to Aaron, ſaying,

27 * How long *ſhall I ſuffer* this wicked multitude to murmure againſt me? I haue heard the murmurings of the children of Iſrael, which they murmure againſt me.

28 Tell them, As I* liue (ſaith the Lord) I will ſurely doe vnto you, euen as yee haue ſpoken in mine eares.

29 Your carkeiſes ſhall fall in this wildernes, and all you that were * counted through all your numbers, from twenty yeere old and aboue, which haue murmured againſt me.

30 Ye ſhall not doubtleſſe come into the land, for the which I * lifted vp mine hand, to make you dwell therein, ſaue Caleb the ſonne of Iephunneh, and Ioſhua the ſonne of Nun.

31 But your children, (which ye ſayd ſhould be a praye) them will I bring in, and they ſhall know the land which ye haue refuſed:

32 But euen your carkeiſes ſhall fall in this wildernes.

33 And your children ſhall n wander in the wilderneſſe fourtie yeeres, and ſhall beare your o whoredomes, vntill your carkeiſes be waſted in the wilderneſſe.

34 After the number of the dayes in the which ye ſearched out the land, *euen* fourty dayes, * euery day for a yeere, ſhall you beare your iniquity, for * fourty yeeres, and ye p ſhall feele my breach of promiſe.

35 I the Lord haue ſayd, Certainely I will doe ſo to all this wicked company that are gathered together againſt mee: *for* in this wildernes they ſhalbe conſumed, and there they ſhall die.

36 And the men which Moſes had ſent to ſearch the land (which when they came againe, made all the people to murmure againſt him, and brought vp a ſlander vpon the land,)

37 Euen thoſe men that did bring vp that vile ſlander vpon the land, * ſhall die by a plague before the Lord.

38 But Ioſhua the ſonne of Nun, and Caleb the ſonne of Iephunneh, of thoſe men that went to ſearch the land, ſhall liue.

39 ¶ Then Moſes tolde theſe ſayings vnto all the children of Iſrael, and the people ſorrowed greatly.

40 * And they roſe vp early in the morning, and gate them vp into the top of the mountaine, ſaying, Loe, wee be ready to goe vp to the place which the Lord hath promiſed: for we haue q ſinned.

41 But Moſes ſayd, Wherefore tranſgreſſe yee thus the commandement of the Lord? it will not ſo come well to paſſe.

42 Goe not vp, (for the Lord is not among you) leaſt yee be ouerthrowen before your enemies.

43 For the Amalekites and the Canaanites *are* there before you, and yee ſhall fall by the ſworde: for in as much as yee are turned away from the Lord, the Lord alſo will not be with you.

44 Yet they preſumed r obſtinately to goe vp

to

k A meeke and obedient ſpirit, and not rebellious.

l And lie in wait for you.
m For I will not defend you.

* Pſal. 106. 26.

* Chap. 26, 65. and 32, 10.

* Deut. 1, 35.

* Gene. 14. 22.

n The word ſignifieth to be ſhepherds, or to wander like ſhepherds.
o Your infidelity and diſobedience againſt God.
* Ezek. 4. 6.
* Pſal. 95, 10.
p Whether my promiſe be true or no.

* 1. Cor. 10, 10. Hebr. 3. 10, 17. Iude. 5.

* Deut. 1, 42.

q They confeſſe they ſinned by rebelling againſt God, but conſider not they offended in going vp without Gods commandement.

r They could not be ſtayed by any meanes.

to

to the top of the mountaine : but the Arke of the
couenant of the Lord, and Moſes departed not
out of the campe.
45 Then the Amalekites and the Canaanites,
which dwelt in that mountaine, came downe and
ſmote them, * and conſumed them vnto Hormah.

CHAP. XV.

2 The offerings which the Iſraelites ſhould offer when they came into the land of Canaan. 32 The puniſhment of him that brake the Sabbath.

AND the Lord ſpake vnto Moſes, ſaying,
2 Speake vnto the children of Iſrael, and
ſay vnto them, * When ye be come into the [a] land
of your habitations which I giue vnto you,
3 And will make an offering by fire vnto the
Lord, a burnt offering or a ſacrifice * ‖ to fulfill a
vow, or a free offering, or in your feaſts to make
a * ſweet ſauour vnto the Lord, of the herd or of
the flocke.
4 Then * let him that offereth his offering
vnto the Lord, bring a meate offering of a tenth
deale of fine floure, mingled with the fourth part
of an [b] Hin of oyle.
5 Alſo thou ſhalt prepare the fourth part of
an Hin of wine to be powred on a lambe *appoin-
ted* for the burnt offering, or *any* offering.
6 And for a ramme thou ſhalt for a meate of-
fering, prepare two tenth deales of fine flowre,
mingled with the third part of an Hin of oyle.
7 And for a [c] drinke offering thou ſhalt offer
the third part of an Hin of wine, for a ſweet ſa-
uour vnto the Lord.
8 And when thou prepareſt a bullocke for a
burnt offering, or for a ſacrifice to fulfill a vowe
or a peace offering to the Lord,
9 Then let him offer with the bullocke a meat
offering of ‖ three tenth deales of fine flowre,
mingled with halfe an Hin of oyle.
10 And thou ſhalt bring for a drinke offering
halfe an Hin of wine, for an offering made by
fire of a ſweet ſauour vnto the Lord.
11 Thus ſhall it be done for a bullocke, or for
a ramme, or for a lambe, or for a kid.
12 According to the number [d] that yee pre-
pare *to offer*, ſo ſhall ye doe to euery one accor-
ding to their number.
13 All that are borne of the countrey, ſhall
do theſe things thus, to offer an offering made by
fire of ſweet ſauour vnto the Lord.
14 And if a ſtranger ſoiourne with you, or
whoſoeuer be among you in your generations, &
will make an offering by fire of a ſweete ſauour
vnto the Lord, as ye doe, ſo he ſhall doe.
15 * One ordinance *ſhalbe* both for you of the
Congregation, and alſo for the ſtranger that dwel-
leth *vvith you*, *euen* an ordinance for euer in your
generations : as you are, ſo ſhall the ſtranger be
before the Lord.
16 One law and one maner ſhall ſerue both
for you and for the ſtranger that ſoiourneth with
you.
17 ¶ And the Lord ſpake vnto Moſes, ſaying,
18 Speake vnto the children of Iſrael, and ſay
vnto them, When yee be come into the land, to
the which I bring you.
19 And when yee ſhall eate of the bread of
the land, ye ſhall offer an heaue offering vnto the
Lord.
20 Ye ſhall offer vp a cake of the firſt of your
[e] dough for an heaue offring : * as the heaue of-
fring of the barne, ſo ye ſhall lift it vp.

* Deut. 1.44.
* Leuit. 23.10.
a Into the land of Canaan.
* Leuit. 22.21.
‖ Or, ſeparate.
* Exod. 29.18.
* Leuit. 2.1.
b Reade Exod. 29.40.
c The liquor was ſo called, becauſe it was powred on the thing that was offered.
‖ Or, three Omers.
d Euery ſacrifice of beaſts muſt haue their meat offring and drinke offring according to this proportion.
* Exod. 12.49. chap. 9.14.
e Which is made of the firſt corne ye gather.
* Leuit. 23.14.

21 Of the firſt of your dough ye ſhal giue vnto
the Lord an heaue offring in your generations.
22 And if yee [f] haue erred, and not obſerued
all theſe commandements, which the Lord hath
ſpoken vnto Moſes,
23 *Euen* all that the Lord hath commanded
you by the hand of Moſes, from the firſt day that
the Lord commanded Moſes, and hence forward
among your generations:
24 And if ſo be that ought be committed
ignorantly of the [g] Congregation, then all the
Congregation ſhall giue a bullocke for a burnt
offering, for a ſweete ſauour vnto the Lord, with
the meate offring and drinke offring thereto, ac-
cording to the * maner, and an hee goate for a
ſinne offring.
25 And the Prieſt ſhall make an atonement
for all the Congregation of the children of Iſra-
el, and it ſhall be forgiuen them : for it is igno-
rance : and they ſhall bring their offering for an
offering made by fire vnto the Lord, and their ſin
offering before the Lord for their ignorance.
26 Then it ſhall be forgiuen all the Congrega-
tion of the children of Iſrael, and the ſtranger
that dwelleth among them : for all the people
vvere in ignorance.
27 ¶ * But if any one perſon ſinne through ig-
norance, then he ſhall bring a ſhee goate of a yeere
old for a ſinne offering.
28 And the Prieſt ſhall make an atonement for
the ignorant perſon, when hee ſinneth by igno-
rance before the Lord, to make reconciliation
for him : and it ſhall be forgiuen him.
29 Hee that is borne among the children of
Iſrael, and the ſtranger that dwelleth among
them, ſhall haue both one law, who ſo doeth
ſinne by ignorance.
30 ¶ But the perſon that doeth ought † pre-
ſumptuouſly, whether he be borne in the land, or
a ſtranger, the ſame blaſphemeth the Lord : there-
fore that perſon ſhall be cut off from among his
people.
31 Becauſe hee hath deſpiſed the word of the
Lord, and hath broken his commandement : that
perſon ſhalbe vtterly cut off : his [h] iniquitie ſhall
be vpon him.
32 ¶ And while the children of Iſrael were in
the wilderneſſe, they found a man that gathered
ſtickes vpon the Sabbath day.
33 And they that found him gathering ſticks,
brought him vnto Moſes and to Aaron, and vnto
all the Congregation,
34 And they put him in * ward : for it was not
declared what ſhould be done vnto him.
35 Then the Lord ſaid vnto Moſes, This man
ſhall die the death : and let all the multitude ſtone
him with ſtones without the hoaſte.
36 And all the Congregation brought him
without the hoaſte, and ſtoned him with ſtones,
and he died, as the Lord hath commanded Moſes.
37 ¶ And the Lord ſpake vnto Moſes, ſaying,
38 Speake vnto the children of Iſrael, and bid
them that they * make them fringes vpon the
borders of their garments throughout their ge-
nerations, and put vpon the fringes of the bor-
ders a ribband of blue ſilke.
39 And ye ſhall haue the fringes that when ye
looke vpon them, ye may remember all the com-
mandements of the Lord, and doe them : and that
yee ſeeke not after your owne heart, nor after your
owne eyes, after the which yee goe a [i] whoring:

f As by ouerſight or ignorance, read Leuit. 4.2, 13.
g Some reade, from the eyes of the Congregation, that is, which is hid from the Congregation.
* Leuit. 4.13.
* Leuit. 4.27.
† Ebr. with an hie hand, that is, in contempt of God.
h He ſhall ſuſtaine the puniſhment of his ſinne.
* Leuit. 24.12.
* Deut. 22.12. Matth. 23.5.
i By leaning Gods commandements and following your owne fantaſies.

40 That yee may remember and doe all my
commandements, and be holy vnto your God.
41 I am the Lord your God, which brought
you out of the land of Egypt to be your God: I
am the Lord your God.

CHAP. XVI.

1 The rebellion of Korah, Dathan and Abiram. 31 Korah and his companie perisheth. 41 The people the next day murmure, 49. 14700 are slaine for murmuring.

NOw * Korah the sonne of Izhar, the sonne of
Kohath, the sonne of Leui ‖ went apart with
Dathan, and Abiram the sonnes of Eliab, and On
the sonne of Peleth, the sonnes of Reuben:

* Chap. 27.3. Ecclus. 45, 18. Iude 11.
‖ Or, tooke other with him.
‖ Or, before Moses

2 And they rose vp ‖ against Moses, with cer-
taine of the children of Israel, two hundreth and
fiftie captaines of the assembly, * famous in the
Congregation, and men of renoume,

* Chap. 26.9.

3 Who gathered themselues together against
Moses, and against Aaron, and sayd vnto them,
a Ye take too much vpon you, seeing all the Con-
gregation is holy, b euery one of them, and the
Lord is among them: wherefore then lift ye your
selues aboue the Congregation of the Lord?

a Or let it suffice you: meaning, to haue abused them thus long.
b All are alike holy: therefore none ought to be preferred aboue other: thus the wicked reason against Gods ordinance.

4 But when Moses heard it, he fell vpon his
face,
5 And spake to Korah and vnto all his com-
pany, saying, To morow the Lord will shew who
is his, and who is holy, and who ought to approch
neere vnto him: and whom he hath c chosen, he
will cause to come neere to him.

c To be the Priest and to offer.

6 This doe therefore, Take you censers, both
Korah and all his company,
7 And put fire therein, and put incense in
them before the Lord to morowe: and the man
whom the Lord doeth chuse, the same shall be
holy: d ye take too much vpon you, ye sonnes of
Leui.

d He layeth the same to their charge iustly, where with they wrongfully charged him.

8 Againe Moses sayd vnto Korah, Heare, I
pray you, ye sonnes of Leui.
9 Seemeth it a small thing vnto you, that the
God of Israel hath separated you from the multi-
tude of Israel, to take you neere to himselfe, to do
the seruice of the Tabernacle of the Lord, and to
stand before the Congregation, and to minister
vnto them?
10 He hath also taken thee to e him, and all
thy brethren, the sonnes of Leui with thee, and
seeke yee the office of the Priest also?

e To serue in the Congregation, as in the verse before.

11 For which cause, thou, and all thy compa-
nie are gathered together against the Lord: and
what is Aaron, that ye murmure against him?
12 ¶ And Moses sent to call Dathan, and Abi-
ram the sonnes of Eliab: who answered, We will
not come vp.
13 Is it a small thing that thou hast brought
vs out f of a land that floweth with milke and
hony, to kill vs in the wildernesse, except thou
make thy selfe lord and ruler ouer vs also?

f Thus they spake contemptuously, preferring Egypt to Canaan.

14 Also thou hast not brought vs vnto a land
that floweth with milke and hony, neither giuen
vs inheritance of fields and vineyards: wilt thou
g put out the eyes of these men? wee will not
come vp.

g Wilt thou make them that searched the land, beleeue that they saw not that which they saw?

15 Then Moses waxed very angrie, and sayd
vnto the Lord, * Looke not vnto their offering:
I haue not taken so much as an asse from them,
neither haue I hurt any of them.

* Gen. 44, 3.

16 And Moses sayd vnto Korah, Be thou and
all thy company h before the Lord: both thou,
they, and Aaron to morrow.

h At the doore of the Tabernacle.

17 And take euery man his censer, and put in-
cense in them, and bring yee euery man his censer
before the Lord, two hundreth and fiftie censers:
thou also and Aaron, euery one his censer.
18 So they tooke euery man his censer, and
put fire in them, and laid incense thereon, and
stood in the doore of the Tabernacle of the Con-
gregation with Moses and Aaron.
19 And Korah gathered all the i multitude
against them vnto the doore of the Tabernacle of
the Congregation: then the glory of the Lord
appeared vnto all the Congregation.

i All that were of their faction.

20 And the Lord spake vnto Moses and to
Aaron, saying,
21 Separate your selues from among this Con-
gregation, that I may consume them at once.
22 And they fell vpon their faces and sayd, O
God, the God of the spirits ‖ of all flesh, hath not
one man onely sinned, and wilt thou be wroth
with all the Congregation?

‖ Or, of euery crea-ture.

23 And the Lord spake vnto Moses, saying,
24 Speake vnto the Congregation, and say,
Get you away from about the Tabernacle of Ko-
rah, Dathan, and Abiram.
25 Then Moses rose vp, and went vnto Da-
than and Abiram, and the Elders of Israel fol-
lowed him.
26 And he spake vnto the Congregation, say-
ing, Depart, I pray you, from the tents of these
wicked men, and touch nothing of theirs, least yee
perish k in all their sinnes.

k With them that haue committed so many sinnes.

27 So they gat them away from the Taberna-
cle of Korah, Dathan, and Abiram on euery side:
and Dathan and Abiram came out and stoode in
the doore of their tents, with their wiues, and
their sonnes, and their little children.
28 And Moses sayd, Hereby shall yee know
that the Lord hath sent me to do all these works:
for I haue not done them of mine owne l minde.

l I haue not forged them of mine owne braine.

29 If these men die the common death of all
men, or if they be visited after the visitation of all
men, the Lord hath not sent me.
30 But if the Lord make m a new thing, and
the earth open her mouth, and swallow them vp
with all that they haue, and they goe downe
quicke into ‖ n the pit: then yee shall vnderstand
that these men haue prouoked the Lord.

m Or, shew a strange sight.
‖ Or, hell.
n Or, deepe and darke places of the earth.

31 ¶ And assoone as he had made an end of
speaking all these words, euen the ground claue
asunder that was vnder them,
32 And the earth * opened her mouth, and
swallowed them vp with their families, and all
the men that were with Korah, and all their
goods.

* Chap. 27, 3. Deut. 11, 6. Psal. 106, 17.

33 So they and all that they had, went downe
aliue into the pit, and the earth couered them: so
they perished from among the Congregation.
34 And all Israel that were about them, fled at
the cry of them: for they sayd, Let vs flee, least the
earth swallow vs vp.
35 But there came out a fire from the Lord,
and consumed the two hundreth and fiftie men
that offered the incense.
36 ¶ And the Lord spake vnto Moses, saying,
37 Speake vnto Eleazar the sonne of Aaron
the Priest, that he take vp the censers out of the
burning, and scatter the fire beyond the altar: for
they are hallowed.
38 The censers, I say, of these sinners that de-
stroyed o themselues: and let them make of them
broad plates for a couering of the Altar: for they
offered them before the Lord, therefore they

o Which were the occasion of their owne death.

p Of Gods iudgements against rebels.

shallbe holy, and they shall be a p signe vnto the
children of Israel.
39 Then Eleazar the Priest tooke the brasen
censers, which they that were burnt had offered,
and made broad plates of them for a couering of
the Altar.
40 *It is* a remembrance vnto the children of
Israel, that no stranger which is not of the seed
of Aaron, come neere to offer incense before the
Lord, that hee be not like q Korah and his com-
pany, as the Lord sayd to him by the hand of
Moses.

q Who presumed aboue his vocation.

41 ¶ But on the morrow all the multitude of
the children of Israel murmured against Moses
and against Aaron, saying, Yee haue killed the
people of the Lord.
42 And when the Congregation was gathered
against Moses and against Aaron, then they ‖ tur-
ned their faces toward the tabernacle of the Con-
gregation: and behold, the cloud couered it, and
the glory of the Lord appeared.

‖ Or, fled, to wit, Moses and Aaron.

43 Then Moses and Aaron were come before
the Tabernacle of the Congregation.
44 ¶ And the Lord spake vnto Moses, saying,
45 Get you vp from among this Congrega-
tion: for I will consume them quickly: then they
fell vpon their faces.
46 And Moses said vnto Aaron, Take the cen-
ser, and put fire therein of the r Altar, and put
therein incense, and goe quicklie vnto the Con-
gregation, and make an atonement for them: for
there is wrath gone out from the Lord: the
plague is begun.

r For it was not lawfull to take any other fire, but of the altar of burnt offring, Leuit. 10.1

47 Then Aaron tooke as Moses commanded
him, and ranne into the middes of the Congrega-
tion, and behold, the s plague was begun among
the people, and he put incense, and made an ato-
nement for the people.

s God had begun to punish the people.

48 And when he stoode betweene the dead,
and them that were aliue, the t plague was staied.

t God drew back his hand and ceased to punish them.

49 So they died of this plague fourteen thou-
sand and seuen hundreth, beside them that died in
the conspiracie of Korah.
50 And Aaron went againe vnto Moses before
the doore of the Tabernacle of the Congregation,
and the plague was staied.

CHAP. XVII.

2 The twelue roddes of the twelue princes of the tribes of Israel. 8 Aarons rod buddeth, and beareth blossoms. 10 For a testimony against the rebellious people.

AND the Lord spake vnto a Moses, saying,

a While he was in the doore of the Tabernacle.

2 Speake vnto the children of Israel, and
take of euery one of them a rod, after the house
of their fathers, of all their princes according to
the family of their fathers, *euen* twelue roddes:
and thou shalt write euery mans name vpon his
rodde.
3 And write Aarons name vpon the rod of
Leui: for euery rodde *shallbe* for the head of the
house of their fathers.
4 And thou shalt put them in the Tabernacle
of the Congregation, before *the Arke* of the re-
stimony,* where I will declare my selfe to you.

* Exod. 25.22.
b To be the chiefe Priest.

5 And the mans rod, whom I b chuse, shall
blossome: and I will make cease from mee the
grudgings of the children of Israel, which grudge
against you.
6 ¶ Then Moses spake vnto the children of
Israel, and all their Princes gaue him a rodde, one
rodde for euery prince, according to the houses
of their fathers, *euen* twelue roddes, and the rod
c of Aaron was among their rods.

c Though Iosephs tribe was diuided into two in the distribution of the land, yet here is but one, and Leui maketh a tribe.

7 And Moses layd the rods before the Lord
in the Tabernacle of the Testimony.
8 And when Moses on the morow went into
the Tabernacle of the Testimony, behold, the
rod of Aaron d for the house of Leui was budded,
and brought foorth buds, and brought fort blos-
somes, and bare ripe almonds.

d To declare that God did chuse the house of Leui to serue him in the Tabernacle.

9 Then Moses brought out all the rods from
before the Lord vnto all the children of Israel:
and they looked vpon them, and tooke euery
man his rod.
10 After the Lord said vnto Moses, * Bring
Aarons rod againe before the Testimony to be
kept for a token to the rebellious children, and
thou shalt cause their e murmurings to cease from
me, that they die not.

* Hebr. 9.4.
e Grudging that Aaron should be hie Priest.

11 So Moses did as the Lord had commanded
him: so did he.
12 ¶ And the children of Israel spake vnto
Moses, saying, Behold, f we are dead, we perish,
we are all lost:
13 Whosoeuer commeth neere or approacheth
to the Tabernacle of the Lord, shall die: shall we
be consumed and die?

f The Calde text describeth thus their murmuring. Wee die by the sword, the earth swalloweth vs vp, the pestilence doth consume vs.

CHAP. XVIII.

1.7. The office of Aaron and his sonnes, 2 With the Leuites. 8 The Priests part of the offrings. 20 God is their portion. 26 The Leuites haue their tithes, and offer the tenthes thereof to the Lord.

AND the Lord said vnto Aaron, Thou, and thy
sonnes, and thy fathers house with thee, shall
beare a the iniquity of the Sanctuary: both thou
and thy sonnes with thee shall beare the iniquity
of your Priests office.

a If you trespasse in any thing concerning the ceremonies of the Sanctuary, or your office, you shallbe punished.

2 And bring also with thee thy brethren of
the tribe of Leui of the family of thy father, which
shallbe ioyned with thee, and minister vnto thee:
but thou, and thy sonnes with thee *shall minister*
before the Tabernacle of the Testimony:
3 And they shall b keepe thy charge, euen the
charge of all the Tabernacle: but they shall not
come neere the instruments of the Sanctuary, nor
to the altar, least they die, both they and you.

b That is, the things which are committed to thee, or, which thou doest enioyne them.

4 And they shallbe ioyned with thee, and keepe
the charge of the Tabernacle of the Congrega-
tion for all the seruice of the Tabernacle: and no
c stranger shall come neere vnto you:

c Which was not of the tribe of Leui.

5 Therefore shall ye keepe the charge of the
Sanctuary, and the charge of the Altar: so there
shall fall no more wrath vpon the children of
Israel.
6 For loe, I haue * taken your brethren the
Leuites from among the children of Israel, *which*
as a gift of yours, are giuen vnto the Lord, to do
the seruice of ẏ Tabernacle of the Congregation.

* Chap. 3.45.

7 But thou, and thy sonnes with thee shall
keepe your Priests office for all things of the Al-
tar, and within the vaile: therefore shall ye serue:
for I haue made your Priests office ‖ an office of
seruice: therefore the stranger that commeth neere
shallbe slaine.

‖ Or, gift.

8 ¶ Againe the Lord spake vnto Aaron, Be-
hold, I haue giuen thee the keeping of mine d of-
frings, of all the hallowed things of the children
of Israel: vnto thee haue I giuen them for the
anoyntings sake, and to thy sonnes, for a perpe-
tuall ordinance.

d As the first fruits, first borne, and the tenthes.

9 This shallbe thine of the most holy things,
reserued from the e fire: all their offring of all
their

e That which was not burned should be the Priests.

their meat offering, and of all their sinne offring, and of all their trespas offring, which they bring vnto me, that shallbe most holy vnto thee, and to thy sonnes.

10 In the most holy place shalt thou eat it: euery male shall eat of it: it is holy vnto thee.

11 This also shall be thine: the heaue offering of their gift, with all the shake offerings of the children of Israel, I haue giuen them vnto thee and to thy sonnes and to thy [g] daughters with thee, to be a duety for euer: all the cleane in thine house shall eat of it.

12 All the [h] fat of the oyle, and all the fat of the wine, and of the wheat, which they shall offer vnto the Lord for their first fruits, I haue giuen them vnto thee.

13 And the first ripe of all that is in their land, which they shall bring vnto the Lord shall be thine: all the cleane in thine house shall eate of it.

14 * Euery thing separate from the common vse in Israel, shallbe thine.

15 All that *first* openeth the * matrice of any flesh, which they shall offer vnto the Lord of man or beast, shallbe thine: but the first borne of man shalt thou redeeme, and the first borne of the vncleane beast shalt thou redeeme.

16 And those that are to be redeemed, shalt thou redeeme from the age of a moneth, according to thy estimation, for the money of fiue shekels, after the shekel of the Sanctuary, * which is twenty gerahs.

17 But the first borne of a kow, or the first borne of a sheepe, or the first borne of a goate shalt thou not [i] redeeme: *for* they are holy: thou shalt sprinkle their blood at the altar, and thou shalt burne their fat: *it is* a sacrifice made by fire for a sweet sauour vnto the Lord.

18 And the flesh of them shall be thine, * as the shake breast, and as the right shoulder shallbe thine.

19 All the heaue offrings of the holy things which the children of Israel shall offer vnto the Lord, haue I giuen thee, and thy sonnes, and thy daughters with thee, to be a duety for euer: *it is* a perpetuall couenant [k] of salt before the Lord, to thee, and to thy seed with thee.

20 ¶ And the Lord said vnto Aaron, Thou shalt haue none inheritance in their [l] land: neither shalt thou haue any part among them: * I am thy part and thine inheritance among the children of Israel.

21 For behold, I haue giuen the children of Leui all the tenth in Israel for an inheritance, for their seruice which they serue in the Tabernacle of the Congregation.

22 Neither shall the children of Israel any more [m] come neere the Tabernacle of the Congregation, least they sustaine sinne, and die.

23 But the Leuites shall doe the seruice in the Tabernacle of the Congregation, and they shall beare [n] their sinne: *it is* a law for euer in your generations, that among the children of Israel they possesse none inheritance.

24 For the tithes of the children of Israel, which they shal offer as an offring vnto the Lord, I haue giuen the Leuites for an inheritance, therefore I haue said vnto them, Among the children of Israel ye shall possesse none inheritance.

25 ¶ And the Lord spake vnto Moses, saying,

26 Speake also vnto the Leuites, and say vnto them, When ye shall take of the children of Israel the tithes, which I haue giuen you of them for your inheritance, then shall ye take an heaue offering of that same for the Lord, *euen* the tenth part of the tithe.

27 And your heaue offering shallbe reckened vnto you, as the [o] corne of the barne, or as the abundance of the winepresse.

28 So ye shall also offer an heaue offering vnto the Lord of all your tithes, which ye shall receiue of the children of Israel, and yee shall giue thereof the Lords heaue offring to Aaron the Priest.

29 Yee shall offer of all your [p] gifts all the Lords heaue offrings: of all the [q] fat of the same *shall ye offer* the holy things thereof.

30 Therefore thou shalt say vnto them, When ye haue offred [r] fat thereof, then it shallbe counted vnto the Leuites, as the increase of the corne floore, or as the increase of the winepresse.

31 And ye shall eat it in all [s] places, yee, and your housholds: for it is your wages for your seruice in the Tabernacle of the Congregation.

32 And ye shall [t] beare no sinne by the reason of it, when yee haue offered the fat of it: neither shall ye pollute the holy [u] things of the children of Israel, least ye die.

CHAP. XIX.

2 The sacrifice of the red kow. 9 The sprinkling water. 11 He that toucheth the dead. 14 The man that dieth in a tent.

A Nd the Lord spake to Moses, and to Aaron, saying,

2 [a] This is the ordinance of the Law, which the Lord hath commanded, saying, Speake vnto the children of Israel that they bring thee a red kow without blemish, wherein is no spot, vpon the which neuer came yoke.

3 And yee shall giue her vnto Eleazar the Priest, that he may bring her *without the hoaste, and cause her to be slaine before his face.

4 Then shall Eleazar the Priest take of her blood with his * finger, and sprinkle it before the Tabernacle of the Congregation seuen times,

5 And cause the kow to be burnt in his sight, with her * skinne, and her flesh, and her blood, and her doung shall he burne *her*.

6 Then shall the Priest take cedar wood, and hyssope, and scarlet-*lace*, and cast them in the mids of the fire where the kow burneth.

7 Then shall the [c] Priest wash his cloathes, and hee shall wash his flesh in water, and then come into the hoaste, and the Priest shallbe vncleane vnto the euen.

8 Also hee that [d] burneth her, shall wash his cloathes in water, and wash his flesh in water, and be vncleane vntill euen.

9 And a man, *that is* cleane, shall take vp the ashes of the kow, and put them without the hoaste in a cleane place: and it shallbe kept for the Congregation of the children of Israel for [e] a sprinkling water: it is a sinne offring.

10 Therefore hee that gathereth the ashes of the kow, shall wash his cloathes, and remaine vncleane vntill euen: and it shallbe vnto the children of Israel, and vnto the stranger that dwelleth among them, a statute for euer.

11 Hee that toucheth the dead body of any man, shallbe vncleane euen seuen dayes.

12 Hee shall purifie himselfe [f] therewith the third

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f That is, in the Sanctuary, betweene the corne and the Holiest of all.

g Read Leuit. 10. 14.

h That is, the chiefest, or the best.

* *Leuit.* 27. 28.

* *Exod.* 13. 2. *and* 22. 29. *Leuit.* 27. 26. *chap.* 3 13.

i Because they are appointed for sacrifice.

* *Exod* 30. 13. *Leuit.* 27. 25. *chap.* 3. 47. *Ezek.* 45. 12.

* *Exod* 29. 26. *Leuit.* 7. 30.

k That is, sure, stable, and vncorruptible.

l Of Canaan. * *Deut.* 10. 9. *and* 18 2. *Iosh.* 13. 14. 33. *Ezek.* 44. 28.

m To serue therein: for the Leuites are put in their place.

n If they faile in their office, they shallbe punished.

o As acceptable as the fruit of your owne ground or vineyard.

p Which ye haue receiued of the children of Israel.

q Reade verse 12.

r As in the 11. verse.

s Ye shall not be punished elsewhere.

t The offerings which the Israelites haue offered to God.

a According to this law and ceremony, ye shall sacrifice the red kow.

* *Heb.* 13, 11.

b By another Priest.

* *Heb.* 9. 13.

* *Exod.* 29. 14. *Leuit.* 4. 11. 12.

c Meaning, Eleazar.

d The inferiour Priest who killed her, and burned her.

e Or, the water of separation, because that they that were depriate for their vncleannesse, were sprinkled, therewith and made cleane, Chap. 8. 7. It is also called holy water, because it was ordained to an holy vse, Chap. 5. 17.

f With the sprinkling water,

third day, and the seuenth day he shallbe cleane: but if hee purifie not himselfe the third day, then the seuenth day he shall not be cleane.

13 Whosoeuer toucheth the corps of any man that is dead, and purgeth not himselfe, defileth the Tabernacle of the Lord, and that person shallbe g cut off from Israel, because the sprinkling water was not sprinkled vpon him: he shallbe vncleane, and his vncleannesse *shall remaine* still vpon him.

14 This is the law, When a man dyeth in a tent, all that come into the tent, and all that is in the tent, shallbe vncleane seuen dayes.

15 And all the vessels that be open, which haue no † couering fastened vpon them, shallbe vncleane.

16 Also whosoeuer toucheth one that is slaine with a sword in the field, or a dead person, or a bone of a dead man, or a graue, shall be vncleane seuen dayes.

17 Therefore for an vncleane person, they shall take of the burnt ashes of the h sinne offering, and i pure water shallbe put thereto in a vessell.

18 And a k cleane person shall take hyssope, and dippe it in the water, and sprinkle it vpon the tent, and vpon all the vessels, and on the persons that were therein, and vpon him that touched the bone, or the slaine, or the dead, or the graue.

19 And the cleane person shall sprinkle vpon the vncleane the third day, and the seuenth day, and he shall purifie himselfe the seuenth day, and l wash his cloathes, and wash himselfe in water, and shallbe cleane at euen.

20 But the man that is vncleane, and purifieth not himselfe, that person shall be cut off from among the Congregation, because he hath defiled the Sanctuary of the Lord: and the sprinkling water hath not beene sprinkled vpon him: *therefore* shall he be vncleane.

21 And it shallbe a perpetuall law vnto them, that he that sprinkleth the sprinkling water, shall wash his cloathes: also he that toucheth the sprinkling water, shallbe vncleane vntill the euen.

22 And whatsoeuer the vncleane person toucheth shallbe vncleane: and the person that toucheth m *him*, shallbe vncleane vntill the euen.

g So that he should not be esteemed to be of the holy people, but as a polluted and excommunicate person.

† *Ebr. a couering of cloath.*

h Of the red kow burned for sinne.

i Water of the fountaine or riuer.

k One of the priests which is cleane.

l Because he had beene among them that were vncleane: or els had touched dead water, as verse. 8

m That is vncleane.

CHAP. XX.

1 Miriam dieth. 2 The people murmure. 8 They haue water out of the rocke. 14 Edom denieth the Israelites passage. 25. 28 The death of Aaron in whose roome Eleazar succeedeth.

THen the children of Israel came with the whole Congregation to the desert of Zin in the first a moneth, and the people abode at Cadesh: where b Miriam died, and was buried there.

a This was fourtie yeeres after their departure from Egypt.

b Moses and Aarons sister.

2 But there was no water for the Congregation, and they c assembled themselues against Moses and against Aaron.

c Another rebellion was in Raphidim, Exo. 17. and this was in Kadesh

3 And the people chode with Moses, and spake, saying, Would God we had perished * when our brethren died before the Lord.

* *Chap. 11. 33.*

4 * Why haue yee thus brought the Congregation of the Lord vnto this wildernesse, that *both* we and our cattell should die there?

* *Exod. 17. 3.*

5 Wherefore now haue ye made vs to come vp from Egypt, to bring vs into this miserable place, *which is* no place of seede, nor figges, nor vines, nor pomegranats? neither is there any water to drinke.

6 Then Moses and Aaron went from the assembly vnto the doore of the Tabernacle of the Congregation, and fell vpon their faces: and the glorie of the Lord appeared vnto them.

7 And the Lord spake vnto Moses, saying,

8 Take the d rodde, and gather thou and thy brother Aaron the Congregation together, and speake ye vnto the rocke before their eyes, and it shall giue forth his water, and thou shalt bring them water out of the rocke: so thou shalt giue the Congregation and the beastes drinke.

d Wherewith thou diddest miracles in Egypt, and didst diuide the sea.

9 Then Moses tooke the rod from before the Lord, as he had commanded him.

10 And Moses and Aaron gathered the Congregation together before the rocke: and *Moses* said vnto them, Heare now ye rebels: e shall wee bring you water out of this rocke?

e The punishment which followed hereof, declared that Moses and Aaron beleeued not the Lords promise, as appeareth, verse 24.

11 Then Moses lift vp his hand, and with his rod hee smote the rocke twise, and the water came out abundantly: so the Congregation, and their beastes dranke.

12 ¶ Againe, the Lord spake vnto Moses, and to Aaron, Because yee beleeued mee not, to f sanctifie mee in the presence of the children of Israel, therefore yee shall not bring this Congregation into the land which I haue giuen them.

f That the children of Israel should beleeue, and acknowledge my power, and so honour mee.

13 This is the water of g Meribah, because the children of Israel stroue with the Lord, and hee h was sanctified in them.

g Or, Strife and contention, Chap. 27. 14.

h By shewing himselfe mightie, and maintaining his glory.

14 ¶ Then Moses sent messengers from Kadesh vnto the king of i Edom, *saying*, Thus saith thy brother Israel, Thou knowest all the trauell that we haue had,

i Because Iakob or Israel was Esaus brother, who was called Edom.

15 How our fathers went downe into Egypt, and we dwelt in Egypt a long time, where the Egyptians handled vs euill and our fathers,

16 But when we cryed vnto the Lord, he heard our voyce, and sent an Angel, and hath brought vs out of Egypt, and beholde, wee are in the citie Kadesh, in thine vtmost border.

17 I pray thee that wee may passe thorow thy countrey: we will not go thorow the fieldes nor the vineyards, neither will we drinke of the water of the welles: we will goe by the Kings way, and neither turne vnto the right hand nor to the left, vntill we be past thy borders.

|| *Or, high way.*

18 And Edom answered him, || Thou shalt not passe by me, least I come out against thee with the sword.

|| *Or, come not.*

19 Then the children of Israel said vnto him, We will goe vp by the hie way: and if I and my cattell drinke of thy water, I will then pay for it: I will onely (without any harme) go thorow on my feete.

20 Hee answered againe, Thou shalt not goe thorow. Then || Edom came out against him with much people, and with a mightie power.

|| *Or, the Edomites.*

21 Thus Edom denied to giue Israel passage thorow his countrey: wherefore Israel k turned away from him.

k To passe by an other way.

22 ¶ And when the children of Israel with all the Congregation departed from * Kadesh, they came vnto mount Hor.

* *Chap. 33. 37.*

23 And the Lord spake vnto Moses and to Aaron in the mount Hor neere the coast of the land of Edom, saying,

24 Aaron shallbe l gathered vnto his people: for he shall not enter into the land, which I haue giuen vnto the children of Israel, because ye || disobeyed my commandement at the water of || Meribah.

l Reade Gen. 25. 8.

|| *Or, rebelled.*

|| *Or, strife.*

25 ¶ Take * Aaron and Eleazar his sonne, and

* *Chap. 33. 38. deut. 32. 50.*

bring them vp into the mount Hor.
26 And cause Aaron to put off his garments,
and put them vpon Eleazar his sonne: for Aaron
shalbe gathered *to his fathers*, and shall die there.
27 And Moses did as the Lord had comman-
ded: and they went vp into the Mount Hor, in the
sight of all the Congregation.
28 And Moses put off Aarons cloathes, and put
them vpon Eleazar his sonne: * so Aaron died
there in the top of the mount: and Moses and E-
leazar came downe from off the mount.
29 When all the Congregation saw that Aa-
ron was dead, all the house of Israel ‖ wept for Aa-
ron thirtie dayes.

* Deut. 10, 6. and 32. 50.
‖ Or, mourned.

CHAP. XXI.

3 Israel vanquisheth king Arad, 6 The fierie serpents are sent for the rebellion of the people. 24, 33 Sihon and Og are ouercome in battell.

When * King Arad the Canaanite, which
dwelt toward the South, heard tell that
Israel came by the [a] way of the spies, then fought
he against Israel, and tooke of them prisoners.
2 So Israel vowed a vow vnto the Lord, and
sayd, If thou wilt deliuer *and* giue this people in-
to mine hand, then will I vtterly destroy their ci-
ties.
3 And the Lord heard the voyce of Israel, and
deliuered *them* the Canaanites: and they vtterly
destroyed them and their cities, and called the
name of the place ‖ * Hormah.
4 ¶ After they departed from the mount Hor
by the way of the Red sea, to [b] compasse the land
of Edom: and the people were sore grieued be-
cause of the way.
5 And the people spake against God, and
against Moses, *saying*, Wherefore haue ye brought
vs out of Egypt, to die in the wildernesse? for *here*
is neither bread nor water, and our soule * loatheth
this light [c] bread.
6 * Wherefore the Lord sent [d] fierie serpents
among the people, which stung the people, so
that many of the people of Israel died.
7 Therefore the people came to Moses, and
said, We haue sinned: for wee haue spoken against
the Lord, and against thee: pray to the Lord, that
hee take away the serpents from vs: and Moses
prayed for the people.
8 And the Lord said vnto Moses, Make thee
a fierie serpent, and set it vp ‖ for a signe, that as
many as are bitten, may looke vpon it, and liue.
9 * So Moses made a serpent of brasse, and set
it vp for a signe: and when a serpent had bitten a
man, then he looked to the serpent of brasse, and
‖ liued.
10 * And the children of Israel departed
thence, and pitched in Oboth.
11 ¶ And they departed from Oboth, and pit-
ched ‖ in Iie-abarim, in the wildernesse, which is
before Moab on the East side.
12 ¶ They remooued thence, and pitched vpon
the riuer of Zared.
13 ¶ Thence they departed, and pitched on
the other side of Arnon, which is in the wilder-
nesse, and commeth out of the coasts of the Amo-
rites: (for Arnon *is* the border of Moab, betweene
the Moabites and the Amorites.)
14 Wherefore it shall be spoken in the [e] booke
of the battels of the Lord, ‖ what thing he did in
the red sea, and in the riuers of Arnon,
15 And *at* the streame of the riuers that goeth

* Chap. 33, 40.
a By that way which their spies, that searched the dangers, found to be most safe.
‖ Or, destruction.
* Iudg. 1, 17.
b For they were forbidden to destroy it, Deut. 2, 5.
* Chap. 11, 6.
c Meaning, Manna, which they thought did not nourish.
* Wisd. 16, 1, 5. 1. Cor. 10, 9.
d For they that were stung therewith, were so inflamed with the heate thereof, that they died.
‖ Or, vpon a pole.
* 2. King. 18, 4. Ioh. 3, 14.
‖ Or, recouered.
* Chap. 33, 43.
‖ Or, in the heapes of Abarim, or Iim.
e Which seemeth to be the booke of the iudges, or as some thinke, a booke which is lost.
‖ Or (Heb. God destroyed) Vaheb (the citie) with a whirlewinde and the valley of Arnon.

downe to the dwelling of Ar, and lieth vpon the
border of Moab.
16 ¶ And from thence *they turned* to Beer: the
same is the well where the Lord said vnto Moses,
Assemble the people, and I will giue them water.
17 ¶ Then Israel sang this song, Rise vp ‖ well,
[f] sing ye vnto it.
18 The princes digged this well, the captaines
of the people digged it, euen the [g] lawgiuer, with
their staues. And from the wildernesse *they came*
to Mattanah,
19 ¶ And from Mattanah to Nahaliel, and
from Nahaliel to Bamoth,
20 ¶ And from Bamoth in the valley, that is
in the plaine of Moab, to the top of Pisgah, that
looketh toward Ieshimon.
21 ¶ Then Israel sent messengers vnto Sihon,
king of the Amorites, saying,
22 * Let me go thorow thy land: we will not
turne aside into the fieldes, nor into the vine-
yards, neither drinke of the waters of the welles:
we will goe by the kings way, vntill wee be past
thy countrey.
23 * But Sihon gaue Israel no licence to passe
thorow his countrey, but Sihon assembled all his
people, and went out against Israel into the wil-
dernes, and he came to Iahoz, and fought against
Israel.
24 * But Israel smote him with the edge of the
sword, and conquered his land, from Arnon vnto
[h] Iabok, *euen* vnto the children of Ammon, for ye
border of the children of Ammon *was* [i] strong.
25 And Israel tooke all these cities, and dwelt
in all the cities of the Amorites in Heshbon, and
in all the † villages thereof.
26 For [k] Heshbon was the citie of Sihon the
king of the Amorites, which had fought before-
time against the king of the Moabites, and had
taken all his land out of his hand, *euen* vnto Ar-
non.
27 Wherefore they that spake in prouerbs, say,
Come to Heshbon, let the citie of Sihon be built
and repaired:
28 For [l] a fire is gone out of Heshbon, *and* a
flame from the citie of Sihon, and hath consumed
Ar of the Moabites, *and* the lords of Bamoth in
Arnon.
29 Wo be to thee, Moab: O people of [m] Che-
mosh, thou art vndone: he hath suffered his sonnes
to be pursued, and his daughters *to be* in captiuity
to Sihon the king of the Amorites.
30 Their † empire also is lost from Heshbon
vnto Dibon, and we haue destroyed them vnto
Nophah, which *reacheth* vnto Medeba.
31 ¶ Thus Israel dwelt in the land of the A-
morites.
32 And Moses sent to search out Iaazer, and
they tooke the townes belonging thereto, and
rooted out the Amorites that were there.
33 ¶ * And they turned, and went vp toward
Bashan: and Og the king of Bashan came out
against them, hee, and all his people, to fight
at Edrei.
34 Then the Lord said vnto Moses, Feare him
not: for I haue deliuered him into thine hand,
and all his people, and his land: * and thou shalt
doe to him as thou diddest vnto Sihon the king
of the Amorites, which dwelt at Heshbon.
35 They smote him therefore, and his sonnes,
and all his people, vntill there was none left him:
so they conquered his land.

‖ Or, spring.
f Ye that receiue the commoditie thereof, giue praise for it.
g Moses and Aaron heads of the people onely smote the rocke with the rod or staffe, which gaue water as a well that were deepe digged.
* Deut. 2, 26. Iudg. 11, 19.
* Deut. 29, 7.
* Iosh. 12, 2. Psal. 135. 11. Amos 2, 9.
h The riuer.
i For the people were tall and strong like giants, Deut. 2. 20.
† Ebr. daughters.
k For if it had beene the Moabites, the Israelites might not haue possessed it, Deut. 2, 9.
l Meaning, warre.
m Chemosh was the idole of the Moabites, 1 King. 11, 33. who was not able to defend his worshippers, which tooke the idole for their father.
† Ebr. light.
* Deut. 3, 1. and 29, 7.
* Psal. 35, 11.

CHAP.

CHAP. XXII.

1 King Balak sendeth for Balaam to curse the Israelites. 12 The Lord forbiddeth him to goe. 22 The Angel of the Lord meeteth him, and his asse speaketh. 33 Balaam protesteth that hee will speake nothing, but that which the Lord putteth in his mouth.

AFter, the children of Israel departed and pitched in the plaine of Moab on the [a] other side of Iorden from Iericho.

[a] Being at Iericho, it was beyond Iorden: but where the Israelites were, it was on this side.

2 ¶ Now Balak the sonne of Zippor saw all that Israel had done to the Amorites.

3 And the Moabites were sore afraid of the people, because they were many, and Moab [‖] fretted against the children of Israel.

[‖] Or, was vexed

4 Therefore Moab said vnto the [b] Elders of Midian, Now shall this multitude licke vp all that are round about vs, as an oxe licketh vp the grasse of the field: and Balak the sonne of Zippor *was* King of the Moabites at that time.

[b] Which were the heads and gouernours.

5 * He sent messengers therefore vnto Balaam the sonne of Beor to Pethor (which is by the [c] riuer of the land of the children of his folke) to call him, saying, Behold, there is a people come out of Egypt, which couer the face of the earth, and lie ouer against me.

* Iosh. 24. 9.

[c] To wit, Euphrates, vpon the which stood this citie Pethor.

6 Come now therefore, I pray thee, *and* curse me this people (for they are stronger then I) so it may be that I shallbe able to smite them, and to driue them out of the land: for I know that hee, whom thou blessest, is blessed, and he whom thou curseſt, shallbe cursed.

7 And the Elders of Moab, and the Elders of Midian departed, hauing [d] *the reward* of the soothsaying in their hand, and they came vnto Balaam, and told him the words of Balak.

[d] Thinking to bribe him with gifts to curse he Israelites.

8 Who answered them, Tary here this night, and I will giue you an answere, as the Lord shall say vnto me. So [e] the princes of Moab abode with Balaam.

[e] Whom before he called Elders: meaning the gouernours, and after calleth them seruants: that is, subiects to their king.

9 Then God came vnto Balaam, and said, What men are these with thee?

10 And Balaam said vnto God, Balak the sonne of Zippor king of Moab hath sent vnto me, *saying*,

11 Behold, *there is* a people come out of Egypt, and couereth the face of the earth: come now, curse them for my sake: so it may be that I shallbe able to ouercome them in battel, and to driue them out.

12 And God [f] said vnto Balaam, Goe not thou with them, neither curse the people, for they are blessed.

[f] He warned him by a dreame, that he should not consent to the kings wicked request.

13 And Balaam rose vp in the morning, and said vnto the princes of Balak, Returne vnto your land: for the Lord hath refused to giue [g] me leaue to goe with you.

[g] Like he shewed himselfe willing, ouer couetousnesse had so blinded his heart.

14 So the princes of Moab rose vp, and went vnto Balak, and said, Balaam hath refused to come with vs.

15 ¶ Balak yet sent againe more princes, and more honourable then they.

16 Who came to Balaam, and said to him, Thus sayth Balak the sonne of Zippor, [h] Be not thou stayed, I pray thee, from comming vnto me.

[h] The wicked seeke by all meanes to further their naughtie enterprises, though they know that God is against them.

17 For I will promote thee vnto great honour, and will do whatsoeuer thou sayest vnto me: come therefore, I pray thee, curse me this people.

18 And Balaam answered, and said vnto the seruants of Balak, * If Balak would giue me his house full of siluer and gold, I cannot go beyond the word of the Lord my God, to doe lesse or more.

* Chap. 24. 13.

19 But now, I pray you, tary here this night, that I may wit, what the Lord will say vnto me more.

20 And God came vnto Balaam by night, and said vnto him, If the men come to call thee, rise vp, *and* goe with them: but onely what thing I say vnto thee, that shalt thou doe.

21 So Balaam rose vp early, and sadled his asse, and went with the princes of Moab.

22 And the wrath of God was kindled, because he [k] went: and the Angel of the Lord stood in the way to be against him, as hee rode vpon his asse, and his two seruants *were* with him.

[k] Because he temped God to it: quite him contrary to his commandement, his petition was granted, but it turned to his owne condemnation.

23 And * when the asse sawe the Angel of the Lord stand in the way, and his sword drawen in his hand, the asse turned out of the way, and went into the field, but Balaam smote the asse, to turne her into the way.

* 2. Pet. 2. 16. Iude 11.

24 ¶ Againe the Angel of the Lord stood in a path of the vineyards, *hauing* a wall on the one side, and a wall on the other.

25 And when the asse sawe the Angel of the Lord, she thrust her selfe vnto the wall, and dasht Balaams foote against the wall: wherefore hee smote her againe.

26 Then the Angel of the Lord went further, and stood in a narrow place, where was no way to turne, *either* to the right hand, or to the left.

27 And when the asse sawe the Angel of the Lord, shee [‖] lay downe vader Balaam: therefore Balaam was very wroth, and smote the asse with a staffe.

[‖] Or, fell.

28 Then the Lord [m] opened the mouth of the asse, and she said vnto Balaam, What haue I done vnto thee, that thou hast smitten me now three times?

[m] Gaue her power to speake.

29 And Balaam said vnto the asse, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

30 And the asse said vnto Balaam, Am not I thine asse, which thou hast ridden vpon [n] since thy first time vnto this day? haue I vsed at any time to doe thus vnto thee? Who said, Nay.

[n] Since thou hast beene my master.

31 And the Lord [o] opened the eyes of Balaam, and he saw the Angel of the Lord standing in the way with his sword drawen in his hand: then he bowed himselfe, and fell flat on his face.

[o] For whose eyes the Lord doeth not open, they can neither see his anger, nor his loue.

32 And the Angel of the Lord said vnto him, Wherefore hast thou now smitten thine asse three times? behold, I came out to withstand thee, because *thy* [p] way is not straight before me.

[p] Both thy heart is corrupt, and thine enterprise wicked.

33 But the asse saw me, and turned from me now three times: for else, if she had not turned from me, surely I had euen now slaine thee, and saued her aliue.

34 Then Balaam said vnto the Angel of the Lord, I haue sinned: for I wist not that thou stoodest in the way ‖ against me: now therefore if it displease thee, I will turne † home againe.

[q] Or, before me, or to meete me.

† Ebr. I will returne to me.

35 But the Angel said vnto Balaam, Goe with the men: but ¶ what I say vnto thee, that shalt thou speake. So Balaam went with the princes of Balak.

[r] Because his heart was euill, his charge was renewed, that he should not pretend ignorance.

36 And when Balak heard that Balaam came, hee went out to meete him vnto a city of Moab, which is in the [s] border of Arnon, euen in the vtmost coast.

[s] Neere the place where the Israelites [t] camped.

37 Then Balak said vnto Balaam, Did not I send for thee to call thee? Wherefore camest thou not vnto me? am I not able in deed to promote thee vnto honour?

38 And Balaam made answere vnto Balak,
Lo, I am come vnto thee, and can I now say [f] any
thing at all? the worde that God putteth in my
mouth that shall I speake.

f Of my selfe I can speake nothing: onely what God reueileth, that will I vtter, seeme it good or bad.

39 So Balaam went with Balak, and they came
vnto the city of ‖ Huzoth.

‖ Or, of streets: or, a populous citie.

40 Then Balak offered bullockes, and sheepe,
and sent *thereof* to Balaam, and to the princes that
were with him.
41 And on the morow Balack tooke Balaam,
and brought him vp into the hie places of [e] Baal,
that thence hee might see the vtmost part of the
people.

e Where the idole Baal was worshipped.

CHAP. XXIII.

1 Balaam causeth seuen altars to be built. 5 God teacheth him what to answere. 8 In stead of cursing hee blesseth Israel. 19 God is not like man.

AND Balaam said vnto Balak, Build mee here
seuen altars, and prepare me here seuen bul-
lockes, and seuen rammes.
2 And Balak did as Balaam said, and [a] Balak
and Balaam offered on *euery* altar a bullocke and
a ramme.

a For among the Gentiles the kings oft times vsed to sacrifice, as did the Priests.

3 Then Balaam said vnto Balak, Stand by
thy burnt offering, and I will goe, if so be that the
Lord will come *and* meete mee: and whatsoeuer
he sheweth me, I will tell thee: so he ‖ went forth
alone.

‖ Or, went vp higher.

4 And God [b] met Balaam, and *Balaam* said
vnto him, I haue prepared seuen altars, and haue
offered vpon *euery* altar a bullocke and a ramme.

b Appeared vnto him.

5 And the Lord [c] put an answere in Balaams
mouth, and said, Goe againe to Balak, and say on
this wise.

c Taught him what to say.

6 So when hee turned vnto him, loe, hee
stood by his burnt offering, hee, and all the prin-
ces of Moab.
7 Then he vttered his ‖ parable, and said, Ba-
lak the king of Moab hath brought mee from
‖ Aram out of the mountaines of the East, *saying*,
Come, curse Iaakob for my sake: come, and [d] de-
test Israel.

‖ Or, prophecie.
‖ Or, Syria.
d Cause that all may hate and detest them.

8 How shall I curse, where God hath not cur-
sed? or how shall I detest, *where* the Lord hath
not detested?
9 For from the toppe of the rockes I did see
him, and from the hilles I did behold him: loe,
the people shall dwell by themselues, and shall not
be reckoned among the [e] nations.

e But shall haue religion and lawes apart.

10 Who can tell the [f] dust of Iaakob, and the
number of the fourth part of Israel? Let me [g] die
the death of the righteous, and let my last ende be
like his.

f The infinite multitude, as the dust of the earth.
g The feare of Gods iudgement caused him to wish to be ioyned to the houshold of Abraham: thus the wicked haue their consciences wounded when they consider Gods iudgements.

11 Then Balak said vnto Balaam, What hast
thou done vnto mee? I tooke thee to curse mine
enemies, and behold, thou hast blessed them alto-
gether.
12 And he answered, and said, Must I not take
heede to speake that, which the Lord hath put in
my mouth?
13 And Balak said vnto him, Come, I pray
thee, with me vnto another place, whence thou
mayest see them, and thou shalt see but the vtmost
part of them, and shalt not see them all: therefore
curse them out of that place for my sake.
14 ¶ And he brought him into ‖ Sede-sophim
to the top of Pisgah, and built seuen altars, and
offered a bullocke and a ramme on *euery* altar.

‖ Or, into the field of them that spied: to wit, lest the enemie should approch.

15 After, hee sayd vnto Balak, Stand here by
thy burnt offering, and I will meete *the Lord*
yonder.
16 And the Lord met Balaam, and * put an an-
swere in his mouth, and said, Go againe vnto Ba-
lak, and say thus.

* Chap. 22.35.

17 And when hee came to him, beholde, hee
stood by his burnt offering, and the princes of
Moab with him: so Balak said vnto him, What
hath the Lord said?
18 And he vttered his parable, and said, Rise
vp Balak, and heare: hearken vnto me, thou sonne
of Zippor.
19 [h] God *is* not *as* man, that he should lie, nei-
ther *as* the sonne of man, that hee should repent:
hath he said, and shall he not doe it? and hath he
spoken, and shall he not accomplish it?

h Gods enemies are compelled to confesse that his gouernement is iust, constant, and without change or repentance.

20 Behold, I haue receiued *commandement*
to blesse: for he hath blessed, and I cannot alter it.
21 Hee seeth none iniquitie in Iaakob, nor
seeth no transgression in Israel: the Lord his God
is with him, and the [i] ioyfull shout of a King *is*
among them.

i They triumph as victorious kings ouer their enemies.

22 God brought them out of Egypt: their
strength *is* as an vnicorne.
23 For *there is* no sorcerie in Iaakob, nor
soothsaying in Israel: [k] according to this time it
shallbe said of Iaakob and of Israel, What hath
God wrought?

k Considering what God shall worke this time for the deliuerance of his people, all the world shall wonder.

24 Behold, the people shall rise vp as a lyon,
and lift vp himselfe as a yong lyon: hee shall not
lye downe, till hee eate of the pray, and till hee
drinke the blood of the slaine.
25 ¶ Then Balak said vnto Balaam, Neither
curse, nor blesse them at all.
26 But Balaam answered, and said vnto Balak,
Tolde not I thee, saying, All that the Lord spea-
keth, that must I doe?
27 ¶ Againe Balak said vnto Balaam, Come,
I pray thee, I will bring thee vnto another [l] place,
if so be it will please God, that thou mayest thence
curse them for my sake.

l Thus the wicked imagine of God, that that which he will not grant in one place, he will doe it in another.

28 So Balak brought Balaam vnto the top of
Peor, that looketh toward Ieshimon.
29 Then Balaam said vnto Balak, Make me
here seuen altars, and prepare me here seuen bul-
locks, and seuen rammes.
30 And Balak did as Balaam had said, and of-
fered a bullocke and a ramme on *euery* altar.

CHAP. XXIV.

5 Balaam prophecieth of the great prosperitie that should come vnto Israel. 17 Also of the comming of Christ. 20 The destruction of the Amalekites, and of the Kenites.

WHen Balaam saw that it pleased the Lord to
blesse Israel, then he went not, * as cer-
taine times before, to set diuinations, but set his
face toward the [a] wildernesse.

* Chap. 23.3.15.
a Where the Israelites camped.

2 And Balaam lift vp his eyes, and looked vp-
on Israel, which dwelt according to their tribes,
and the Spirit of God came vpon him.
3 * And he vttered his parable, and said, Ba-
laam the sonne of Beor hath said, and the man
whose eyes [b] were shut vp, hath said,

* Chap. 23.7.18.
b His eyes were shut vp before in respect of the cleare visions which he saw after: some reade, were open.

4 Hee hath said which heard the wordes of
God, and sawe the vision of the Almightie, and
[c] falling *in a traunce* had his eyes opened:

c Though he lay as in a sleepe, yet the eyes of his mind were open.

5 ¶ How goodly are thy tents, O Iaakob, *and*
thine habitations, O Israel!
6 As the valleys are they stretched foorth, as
gardens by the riuers side, as the ‖ aloe trees,
which the Lord hath planted, as the cedars be-
side the waters.

‖ Or, tents.

7 The [d] water droppeth out of his bucket, and
his

d His prosperitie and posteritie shall be very great.

e Which name was common to ỹ kings of Amalek.

his seed *shallbe* in many waters, and his King shall
be higher then e Agag, and his kingdome shallbe
exalted.
8 God brought him out of Egypt: his
strength *shallbe* as an vnicorne: he shall eate the
nations his enemies, and bruise their bones, and
shoote them thorow with his arrowes.

* Gen.49.9.

9 * He coucheth, *and* lieth downe as a yong
Lion, and as a Lion: Who shall stirre him vp?
blessed is hee that blesseth thee, and cursed is hee
that curseth thee.

f In token of anger.

10 Then Balak was very angry with Balaam,
and f smote his hands together: so Balak sayd
vnto Balaam, I sent for thee to curse mine ene-
mies, and behold, thou hast blessed them now
three times.
11 Therefore now flee vnto thy place: I thought
surely to promote thee vnto honour, but loe, the
g Lord hath kept thee backe from honour.

g Thus the wicked burden God when they cannot compasse their wicked enterprises.

12 Then Balaam answered Balak, Told I not
also thy messengers, which thou sentest vnto me,
saying,
13 If Balak would giue me his house full of
siluer and gold, I cannot passe the commandement
of the Lord, to doe *either* good or bad of mine
owne mind? what the Lord shall command, that
same will I speake.

† Ebr. counsell.
h He gaue also wicked counsell to cause the Israelites to sinne, that thereby God might forsake them, Chap. 31,16.

14 And now behold, I goe vnto my people:
come, I will † h aduertise thee what this people
shall doe to thy folke in the latter dayes.
15 And he vttered his perable, and sayd, Bala-
am the sonne of Beor hath sayd, and the man
whose eyes were shut vp hath sayd,
16 He hath said that heard the words of God,
and hath the knowledge of the most High, and
saw the vision of the Almighty, and falling *in a
trance* had his eyes opened:
17 I shall see him, but not now: I shall behold
him, but not neere: there shall come a i Starre of
Iaakob, and a Scepter shall rise of Israel, and shall
smite the k coastes of Moab, and destroy all the
sonnes of l Sheth.

i Meaning, Christ.
k That is, the princes.
l He shall subdue all that resist: for of Sheth came Noah, and of Noah all the world.

18 And Edom shallbe possessed, and Seir shall
be a possession to their enemies: but Israel shall
doe valiantly.
19 Hee also that shall haue dominion *shallbe*
of Iaakob, and shall destroy the remnant of the
m citie.

m Of the Edomites.

20 ¶ And when he looked on Amalek, he vt-
tered his parable, and sayd, Amalek *was* the n first
of the nations: but his latter end *shall come* to de-
struction.

n The Amalekites first made warre against Israel, as Chap.14.45.

21 And hee looked on the ‖ Kenites, and vtte-
red his perable, and sayd, Strong is thy dwelling
place, and o put thy nest in the rocke:
22 Neuerthelesse, ‖ the Kenite shallbe spoyled,
vntill Asshur cary thee away captiue.
23 Againe he vttered his parable, and said, A-
las, p who shall liue when God doth this?
24 The ships also shall *come* from the coastes
of q Chittim, and subdue Asshur, and shall
subdue Eber, and r hee also *shall come* to destru-
ction.
25 Then Balaam rose vp, and went and re-
turned to his place: and Balak also went his
way.

‖ Or, Midianites.
o Make thy selfe as strong as thou canst.
‖ Or, thou Kain shalt.
p Some reade, Oh who shall not perish when the enemie, *that is, Antichrist*, shall set himselfe vp as God?
q The Grecians and Romanes.
r Meaning, Eber, or the Iewes for rebelling against God.

CHAP. XXV.

1 The people committeth fornication with the daughters of Moab. 9 Phinehas killeth Zimri and Cozbi. 11 God maketh his couenant with Phinehas, 17 God commandeth to kill the Midianites.

NOw whiles Israel abode in * Shittim, the
people began to commit whoredome with
the a daughters of Moab:

* Chap.33.49.
a With the women.

2 Which called the people vnto the sacrifice
of their gods, and the people ate, and bowed
downe to their gods.
3 And Israel b coupled himselfe vnto Baal
Peor: wherefore the wrath of the Lord was kin-
dled against Israel:

b Worshipped the idole of the Moabites, which was in ỹ hill Peor.

4 And the Lord sayd vnto Moses, * Take all
the heads of the people and hang them vp ‖ before
the Lord c against the Sunne, that the indignation
of the Lords wrath may be turned from Israel.
5 Then Moses said vnto the Iudges of Israel,
Euery one slay his d men that were ioyned vnto
Baal Peor.

* Deu.4.3. Iosh.22.17.
‖ Or, to the Lord.
c Openly in the sight of all.
d Let him see execution done of them that are vnder his charge.

6 ¶ And behold, one of the children of Israel
came and brought vnto his brethren a Midiani-
tish woman in the sight of Moses, and in the sight
of all the Congregation of the children of Israel,
e who wept before the doore of the Tabernacle
of the Congregation.

e Repenting that they had offended God.

7 * And when Pinehas the sonne of Eleazar
the sonne of Aaron the Priest saw it, hee rose vp
from the middes of the Congregation, and tooke
a ‖ speare in his hand,

* Psal.106.30. 1.mac.2.54.
‖ Or, iaueling.

8 And followed the man of Israel into the
tent, and thrust them both thorow: *to wit*, the
man of Israel, and the woman, ‖ thorow her bel-
ly: so the plague ceased from the children of Is-
rael.

‖ Or, in her tent, Chalde and Greek, in her secrets.

9 * And there died in that plague foure and
twenty thousand.

* 1.Cor.10,8.

10 Then the Lord spake vnto Moses, saying,
11 * Phinehas the sonne of Eleazar, the sonne
of Aaron the Priest, hath turned mine anger
away from the children of Israel, while hee f was
zealous for my sake among them: therefore I
haue not consumed the children of Israel in my
ielousie.

* Psal.106,30.
f He was zealous to maintaine my glory.

12 Wherefore say *to him*, Behold, * I giue vnto
him my couenant of peace,
13 And he shall haue it, and his seed after him,
euen the couenant of the Priests office for euer,
because he was zealous for his God, & hath made
an g atonement for the children of Israel.

* Ecclus.45.28. 1.mac.2.54.
g He hath pacified Gods wrath.

14 And the name of the Israelite *thus* slaine,
which was killed with the Midianitish woman,
was Zimri the sonne of Salu, prince † of the fami-
lie of the Simeonites.

† Ebr. of the house of the father.

15 And the name of the Midianitish woman
that was slaine, *was* Cozbi the daughter of Zur,
who *was* head ouer the people of his fathers
house in Midian.
16 ¶ Againe the Lord spake vnto Moses, say-
ing,
17 * Vexe the Midianites, and smite them:
18 For they trouble you with their h wiles,
wherewith they haue beguiled you as concerning
Peor, and as concerning their sister Cozbi daugh-
ter of a prince of Midian, which was slaine in the
day of the plague because of Peor.

* Chap.31.2.
h Causing you to commit both corporall and spirituall fornication by Balaams counsell, Chap.31,16. reuel.2,14.

CHAP. XXVI.

2 The Lord commandeth to number the children of Israel in the plaine of Moab, from twenty yeere olde and aboue. 57 The Leuites and their families. 64 None of them that were numbred in Sinai got into Canaan, saue Caleb and Ioshua.

ANd so after the a plague, the Lord spake vnto
Moses, and to Eleazar the sonne of Aaron
the Priest, saying,
2 Take the number of all the Congregation

a Which came for their whoredome and idolatrie.

of the children of Israel, * from twenty yeere olde and aboue, thorowout their fathers houses, all that goe foorth to warre in Israel.

3 So Moses and Eleazar the Priest spake vnto them in the plaine of Moab, by Iorden *b toward* Iericho, saying,

4 From twenty yeere old and aboue *yee shall number the people*, as the Lord * had commanded Moses, and the children of Israel, when they came out of the land of Egypt.

5 ¶ * Reuben the first borne of Israel: the children of ‖ Reuben *were*: Hanoch, *of whom came* the family of the Hanochites, *and* of Pallu the familie of the Palluites:

6 Of Hesron, the family of the Hesronites: of Carmi, the family of the Carmites.

7 These are the families of the Reubenites: and they were in number three and fourty thousand, seuen hundreth and thirty.

8 And the sonnes of Pallu, Eliab:

9 And the sonnes of Eliab, Nemuel, and Dathan and Abiram: this Dathan and Abiram were famous in the Congregation, and * stroue against Moses and against Aaron in the *c* assemblie of Korah, when they stroue against the Lord.

10 And the earth opened her mouth, and swallowed them vp with Korah, when the Congregation died, what time the fire consumed two hundreth and fifty men, who were *d* for a signe:

11 Notwithstanding, *all* the sonnes of Korah died not.

12 ¶ And the children of ‖ Simeon after their families *were*: Nemuel, *of whom came* the familie of the Nemuelites: of Iamin, the family of the Iaminites: of Iachin, the family of the Iachinites:

13 Of Zerah, the familie of the Zarhites: of Shaul, the family of the Shaulites.

14 These are the families of the Simeonites: two and twenty thousand and two hundreth.

15 ¶ The sonnes of ‖ Gad after their families *were*: Zephon, *of whom came* the family of the Zephonites: of Haggi, the familie of the Haggites: of Shuni, the familie of the Shunites:

16 Of Ozni the family of the Oznites: of Eri, the family of the Erites.

17 Of Arod, the familie of the Arodites: of Areli, the familie of the Arelites.

18 These are the families of the sonnes of Gad, according to their numbers, fourty thousand and fiue hundreth.

19 ¶ The sonnes of ‖ Iudah, Er and Onan, but Er and Onan died in the land of *e* Canaan.

20 So were the sonnes of Iudah after their families: of Shelah *came* the familie of the Shelanites: of Pharez, the familie of the Pharzites, of Zerah, the familie of the Zarhites.

21 And the sonnes of * Pharez *were*: of Hesron, the familie of the Hesronites: of Hamul, the familie of the Hamulites.

22 These are the families of Iudah, after their numbers, seuenty and sixe thousand and fiue hundreth.

23 ¶ The sonnes of ‖ Issachar after their families *were*: Tola, *of whom came* the familie of the Tolaites: of Pua, the familie of the Punites:

24 Of Iashub the familie of the Iashubites: of Shimron the familie of the Shimronites.

25 These are the families of Issachar, after their numbers, threescore and foure thousand and three hundreth.

26 ¶ The sonnes of ‖ Zebulun, after their families *were*: of Sered, the familie of the Sardites: of Elon, the family of the Elonites: of Iahleel, the familie of the Iahleelites.

27 These are the families of the Zebulunites, after their numbers, threescore thousand and fiue hundreth.

28 ¶ The sonnes of Ioseph after their families *were*: ‖ Manasseh and Ephraim.

29 The sonnes of Manasseh *were*: of * Machir, the familie of the Machirites: and Machir begate Gilead: of Gilead *came* the familie of the Gileadites.

30 These are the sonnes of Gilead: *of* Iezer, the familie of the Iezerites: of Helek, the familie of the Helekites:

31 Of Asriel, the familie of the Asrielites: of Shechem, the familie of the Shichmites.

32 Of Shemida, the familie of the Shemidaites: of Hepher, the familie of the Hepherites.

33 ¶ And * Zelophehad the sonne of Hepher had no sonnes, but daughters: and the names of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah and Tirzah.

34 These are the families of Manasseh, and the number of them, two and fifty thousand and seuen hundreth.

35 ¶ These are the sonnes of ‖ Ephraim after their families: of Shuthelah *came* the familie of the Shuthalhites: of Becher, the familie of the Bachrites: of Tahan, the familie of the Tahanites.

36 And these are the sonnes of Shuthelah: of Eran, the familie of the Eranites.

37 These are the families of the sonnes of Ephraim after their numbers, two and thirty thousand and fiue hundreth: these are the sonnes of Ioseph after their families.

38 ¶ *These are* the sonnes of ‖ Beniamin after their families: of Bela *came* the families of the Belaites: of Ashbell, the familie of the Ashbelites: of Ahiram, the familie of the Ahiramites:

39 Of Shupham, the familie of the Shuphamites: of Hupham, the familie of the Huphamites.

40 And the sonnes of Bela, were Ard and Naaman; *of Ard came* the familie of the Ardites, of Naaman the familie of the Naamites.

41 These are the sonnes of Beniamin after their families, and their numbers, fiue and fourty thousand and sixe hundreth.

42 ¶ These are the sonnes of ‖ Dan after their families: of Shuham *came* the familie of the Shuhamites: these are the families of Dan after their housholds.

43 All the families of the Shuhamites *were* after their numbers, threescore and foure thousand, and foure hundreth.

44 ¶ The sonnes of ‖ Asher after their families *were*: of Iimnah, the familie of the Iimnites: of Iiui, the familie of the Isuites: of Beriah, the familie of the Beriites.

45 The sonnes of Beriah *were*: of Heber, the familie of the Heberites: of Malchiel, the familie of the Malchielites,

46 And the name of the daughter of Asher *was* Sarah.

47 These are the families of the sonnes of Asher after their numbers, three and fifty thousand and foure hundreth.

48 ¶ The sonnes of ‖ Naphtali, after their families.

* *Chap.* 1, 3.

b Where the riuer is neere to Iericho.

* *Chap.* 1, 1.

* *Gen.* 46. 8 *exod.* 6. 14, 1 *chron.* 5. 1. ‖ *Reuben.*

* *Chap.* 16. 2. *c* In that rebellion where of Korah was head.

d That is, for an example that other should not murmure and rebel against Gods ministers.

‖ *Simeon.*

‖ *Gad.*

‖ *Iudah.* *e* Before Iazkob went into Egypt, Gen. 38. 3, 7, 10. and 46. 12.

* *Genes.* 46, 12.

‖ *Issachar.*

‖ *Zebulun.*

‖ *Manasseh.* * *Iosh.* 17, 1.

‖ *Ephraim.*

‖ *Beniamin.*

‖ *Dan.*

‖ *Asher.*

‖ *Naphtali.*

milies *were*: of Iahzeel, the families of the Iah-
zeelites: of Guni, the familie of the Gunites.
49 Of Iezer, the family of the Izrites: of Shil-
lem, the family of the Shillemites.
50 These are the families of Naphtali accor-
ding to their housholds, and their number, fiue
and fourty thousand and foure hundreth.
51 These are the f numbers of the children of
Israel: sixe hundreth and one thousand: seuen
hundreth and thirty.

f This is the third time that they are numbred.

52 ¶ And the Lord spake vnto Moses, saying,
53 Vnto these the land shall be diuided for an
inheritance, according to the number of ‖ names.
54 * To many thou shalt giue the more inhe-
ritance, and to few thou shalt giue lesse inheri-
tance to euery one according to his number shall
be giuen his inheritance.

‖ Or, *persons*.
* *Chap*. 33.54.

55 Notwithstanding, the land shall be * diui-
ded by lot: according to the names of the tribes
of their fathers they shall inherite:
56 According to the lot shall the possession
thereof be diuided betweene many and few.

* *Iosh*. 11,23. *and* 14.2.

57 ¶ * These also *are* the numbers of the Le-
uites, after their families: of Gershon *came* the
family of the Gershonites: of Kohath, the fami-
lie of the Kohathites: of Merari, the family of
the Merarites.

* *Exod*. 6,16,17, 18,19,*verses*.

58 These are the families of Leui, the familie
of the Libnites: the familie of the Hebronites:
the family of the Mahlites: the familie of the
Mushites: the family of the Korhites: and Ko-
hath begate Amram.
59 And Amrams wife was called * Iochebed
the daughter of Leui, which was borne vnto Leui
in Egypt: and she bare vnto Amram Aaron, and
Moses, and Miriam their sister.

* *Exod* 2,1,*and* 6,20.

60 And vnto Aaron were borne Nadab, and
Abihu, Eleazar, and Ithamar.
61 * And Nadab and Abihu died, because they
offered strange fire before the Lord.

* *Leuit*. 10,2. *chap*. 3,4. 1.*chron*. 24,2.

62 And their numbers were three and twenty
thousand, all males from a moneth old and aboue,
for they were not numbred among the children
of Israel, because there was none inheritance gi-
uen them among the children of Israel.
63 ¶ These are the numbers of Moses and Ele-
azar the Priest which numbred the children of
Israel in the plaine of Moab, neere Iorden, *to-
ward* Iericho.
64 And among these there was not a man of
them, g whom Moses and Aaron the Priest num-
bred, when they told the children of Israel in the
wildernesse of Sinai.
65 For the Lord said vnto them, * They shall
die in the wildernesse: so there was not left a man
of them, saue Caleb the sonne of Iephunneh, and
Ioshua the sonne of Nun.

g Wherein appeareth the great power of God, that so wonderfully increased this people.
* *Chap*. 14,28,29. 1.*cor*. 10,5,6.

CHAP. XXVII.

1 The lawe of the heritage of the daughters of Zelophehad. 12 The land of promise is shewed vnto Moses. 16 Moses prayeth for a gouernour vnto the people. 18 Ioshua is appointed in his stead.

THen came the daughters of *Zelophehad, the
sonne of Hepher, the son of Gilead, the sonne
of Machir, the sonne of Manasseh, of the family
of Manasseh, the sonne of Ioseph (and the names
of his daughters were these, Mahlah, Noah, and
Hoglah, and Milcah, and Tirzah)
2 And stood before Moses, and before E-
leazar the Priest, and before the Princes, and all
the assembly at the doore of the Tabernacle of
the Congregation, saying,

* *Chap*. 26,33. *and* 36,11. *Iosh*. 17.3.

3 Our father * died in the wildernesse, and he
was not among the assembly of them that were
assembled against the Lord in the company of
Korah, but died in his a sinne, and had no sonnes.
4 Wherefore should the name of our father
be taken away from among his familie, because
he hath no sonne? giue vs a possession among the
brethren of our father.

* *Chap*. 14,35. *and* 26,64,65.
a According as all men die for as much as they are sinners.

5 Then Moses brought their b cause before
the Lord.
6 And the Lord spake vnto Moses, saying,
7 The daughters of Zelophehad speake right:
thou shalt giue them a possession to inherite a-
mong their fathers brethren, and shalt turne the
inheritance of their father vnto them.

b That is, their matter to bee iudged, to know what she should determine, as he did all hard matters.

8 Also thou shalt speake vnto the children
of Israel, saying, If a man die and haue no sonne,
then yee shall turne his inheritance vnto his
daughter.
9 And if he haue no daughter, yee shall giue
his inheritance vnto his brethren.
10 And if hee haue no brethren, ye shall giue
his inheritance vnto his fathers brethren.
11 And if his father haue no brethren, ye shal
giue his inheritance vnto his next kinsman of his
family, and he shall possesse it: and *this* shalbe vn-
to the children of Israel a law of c iudgement, as
the Lord had commanded Moses.
12 ¶ Againe the Lord sayd vnto Moses, * Go
vp into this mount of Abarim, & behold the land
which I haue giue vnto the children of Israel.

c Meaning an ordinance to iudge by.
* *Deut*. 32,49.

13 And when thou hast seene it, thou shalt be
gathered vnto thy people also, * as Aaron thy
brother was gathered.
14 For ye were * disobedient vnto my worde
in the desert of Zin, in the strife of the assembly
to sanctifie mee in the waters before their eyes:
* That is the water of ‖ Meribah in Kadesh in the
wildernesse of Zin.

* *Chap* 20 24.
* *Chap*. 20,12.
* *Exod*. 17.7.
‖ *Or*, *strife*.

15 ¶ Then Moses spake vnto the Lord, saying,
16 Let the Lord God of the d spirits of all
flesh appoynt a man ouer the Congregation,
17 Who may e goe out and in before them
and leade them out and in, that the Congrega-
tion of the Lord bee not as sheepe, which haue
not a shepheard.
18 And the Lord sayd vnto Moses, Take thee
Ioshua the sonne of Nun, in whom is the Spirit,
and f put thine hands vpon him,

d Who as hee hath created, so he gouerneth the hearts of all men.
e That is, gouerne them and doe his duetie, as 2.Chron. 1,10.

19 And set him before Eleazar the Priest, and
before all the Congregation, and giue him a
charge in their sight,
20 And g giue him of thy glory, that all the
Congregation of the children of Israel may obey.

f And so appoint him gouernour.

21 And hee shall stand before Eleazar the
Priest, who shall aske counsell for him * by the
h iudgement of Vrim before the Lord: at his
worde they shall go out, and at his worde they
shall come in, *both* he, and all the children of Is-
rael with him, and all the Congregation.
22 So Moses did as the Lord had commanded
him, and he tooke Ioshua, and set him before E-
leazar the Priest, and before all the Congrega-
tion.
23 Then he put his hands vpon him, and gaue
him a i charge, as the Lord had spoken by the
hand of Moses.

g Commend him to the people as meete for the office and appointed by God
* *Exod*. 28,30.
h According to his office: signifying that the ciuill magistrate could execute nothing but that which he knew to be the will of God.
i How he should gouerne himselfe in his office.

CHAP. XXVIII.

4 The daily sacrifice. 9 The sacrifice of the Sabbath 11 Of the Moneth 16 Of the Passeouer. 26 Of the first fruite.

A Nd the Lord sp[ake] vnto Moses, saying,

2 Command the children of Israel, and say vnto them, Ye shall obserue to offer vnto mee in their due season mine offering, and [a] my bread for my sacrifices made by fire for a sweete sauour vnto mee.

a By bread, hee meaneth all manner of sacrifice.

3 Also thou shalt say vnto them,* This is the offring made by fire which ye shall offer vnto the Lord, two lambes of a yeere olde, without spot dayly, for a continuall burnt offring.

* Exod. 29,38.

4 One lambe shalt thou prepare in the morning, and the other lambe shalt thou prepare at euen.

5 * And the tenth part of an Ephah of fine floure for a * meate offering mingled with the fourth part of an * Hin of beaten oyle.

* Exod 16,36. * Leuit. 2,1. * Exod. 29,40.

6 *This shall be* a dayly burnt offering, as was made in the mount Sinai for a sweete sauour: *it is* a sacrifice made by fire vnto the Lord.

7 And the drinke offering thereof the fourth part of an Hin for one lambe: in the holy place cause to powre the drinke offring vnto the Lord.

8 And the other lambe thou shalt prepare at euen: as the meate offering of the morning, and as the drinke offering thereof shalt thou prepare *this* [b] *for* an offring made by fire of sweete sauour vnto the Lord.

b The meat offring and drinke offring of the euening sacrifice.

9 ¶ But on the Sabbath day *ye shall offer* two lambes of a yeere olde, without spot, and two [c] tenth deales of fine floure for a meate offering mingled with oyle, and ỹ drinke offring thereof.

c Of the measure Ephah.

10 *This is* the burnt offering of euery Sabbath, beside the [d] continuall burnt offering, and drinke offering thereof.

d Which was offred euery day at morning and at euening.

11 ¶ And in the beginning of your moneths, ye shall offer a burnt offering vnto the Lord, two yong bullockes, and a ramme, and seuen lambes of a yeere old, without spot,

12 And three tenth deales of fine floure for a meat offring mingled with oyle for one bullocke, and two tenth deales of fine floure for a meate offering, mingled with oyle for one ramme,

13 And a tenth deale of fine floure mingled with oyle for a meate offering vnto one lambe, for a burnt offring of sweete sauour: *it is* an offering made by fire vnto the Lord.

14 And their [e] drinke offerings shalbe halfe an Hin of wine vnto one bullocke, and the thirde part of an Hin vnto a ramme, and the fourth part of an Hin vnto a lambe: this is the burnt offring of euery moneth, throughout the moneths of the yeere.

e That is, the wine that shalbe powred vpon the sacrifice.

15 And one hee goate for a sinne offring vnto the Lord shallbe prepared, besides the continuall burnt offring, and his drinke offering.

16 * Also the fourteenth day of the first moneth *is* the Passeouer of the Lord.

* Exod. 12,18. and 23,15. Leuit. 23,5.

17 And in the fifteenth day of the same moneth is the feast: seuen dayes shall vnleauened bread be eaten.

18 In the * first day *shall be* an holy [f] conuocation, ye shall doe no seruile worke *therein*.

* Leuit. 23,7. f Or, solemne assembly.

19 But yee shall offer a sacrifice made by fire for a burnt offering vnto the Lord, two yong bullocks, one ramme, and seuen lambes of a yeere olde: see that they be without blemish.

20 And their meate offering *shall be* of fine floure mingled with oyle: three tenth deales shall yee prepare for a bullocke, and two tenth deales for a ramme:

21 One tenth deale shalt thou prepare for euery lambe, *euen* for the seuen lambes.

22 And an hee goat for a sinne offering, to make an atonement for you.

23 Ye shall prepare these, beside the burnt offring in the morning, which is a continuall burnt sacrifice.

24 After this maner ye shall prepare throughout all the seuen dayes, for the † maintaining of the offring made by fire for a sweete sauour vnto the Lord: it shall be done beside the continuall burnt offring and drinke offring thereof.

† Ebr. bread.

25 And in the seuenth day yee shall haue an holy conuocation, *wherein* ye shall doe no seruile worke.

26 ¶ Also in the day of your first fruits, when ye bring a new meate offring vnto the Lord, according to your [g] weeks ye shall haue an holy cōuocation: and ye shall do no seruile worke *in it*:

g In counting seuen weekes from the Passeouer to Withsuntide, as Leuit. 23,15.

27 But yee shall offer a burnt offering for a sweete sauour vnto the Lord, two yong bullocks, a ramme, and seuen lambes of a yeere olde,

28 And their meat offring of fine floure mingled with oyle, three tenth deales vnto a bullocke, two tenth deales to a ramme,

29 And one tenth deale vnto euery lambe throughout the seuen lambes.

30 And an hee goate to make an atonement for you:

31 (Yee shall doe *this* besides the continuall burnt offring, and his meat offring:) † see they be without blemish, with their drinke offrings.

† Ebr. they shalbe to you.

CHAP. XXIX.

1 Of the three principall feasts of the seuenth moneth, to wit, the feast of trumpets, 7 The feast of reconciliation, 12 And the feast of Tabernacles.

MOreouer in the first *day* of the [a] seuenth moneth ye shall haue an holy conuocation: ye shall doe no seruile worke *therein*: * it shall be a day of blowing the trumpets vnto you.

a Which conteineth part of September, and part of October. * Leuit. 23,24.

2 And yee shall make a burnt offering for a sweete sauour vnto the Lord: one yong bullock, one ramme, *and* seuen lambes of a yeere old, without blemish.

3 And their meate offring *shalbe* of fine floure mingled with oyle, three tenth deales vnto the bullocke, and two tenth deales vnto the ramme,

4 And one tenth deale vnto the lambe, for the seuen lambes,

5 And an hee goate for a sinne offering to make an atonement for you,

6 Beside the burnt offring of the [b] moneth, and his meat offring, and the continuall [c] burnt offring, and his meate offring and the drinke offerings of the same, according to their manner, for a sweete sauour: *it is* a sacrifice made by fire vnto the Lord.

b Which must be offered in the beginning of euery moneth. c Which is foe morning and euening.

7 ¶ * And ye shall haue in the tenth *day* of the seuenth moneth, an holy [d] conuocation: and yee shall * humble your soules, *and* shall not doe any worke *therein*.

* Leuit. 16.30.31. and 23.27. d Which is the feast of reconciliation. * Leuit 16, 29.

8 But ye shall offer a burnt offering vnto the Lord for a sweete sauour: one yong bullocke, a ramme, and seuen lambes of a yeere old: see they be without blemish.

9 And their meate offering shall be of fine floure mingled with oyle, three tenth deales to a bullocke, *and* two tenth deales to a ramme,

10 One tenth deale vnto euery lamb, throughout the seuen lambes,

11 An hee goat for a sinne offring, (beside the sinne offring to make the atonement, and the continual [e] burnt offring and the meat offring thereof) and

e That is, offered euery morning and euening.

and their drinke offerings,

12 ¶ And in the fifteenth day of the seuenth moneth, ye shall haue an holy [e] conuocation: ye shall doe no seruile worke *therein*, but yee shall keepe a feast vnto the Lord seuen dayes.

13 And yee shall offer a burnt offering for a sacrifice made by fire of sweete sauour vnto the Lord, thirteene young bullocks, two rammes, *and* fourteene lambes of a yeere olde: they shall be without blemish.

14 And their meate offering shall be of fine floure mingled with oyle, three tenth deales vnto euery bullocke of the thirteene bullockes, two tenth deales to either of the two rammes,

15 And one tenth deale vnto each of the fourteene lambes,

16 And one hee goat for a sinne offering, beside the continuall burnt offering, his meat offering, and his drinke offering.

17 ¶ And the ‖ second day *ye shall offer* twelue young bullockes, two rammes, fourteene lambes of a yeere old without blemish,

18 With their meat offering and their drinke offerings for the bullockes, for the rammes and for the lambes according to their number, after the maner,

19 And an hee goate for a sinne offering, (beside the continuall burnt offering and his meate offering) and their drinke offerings.

20 ¶ Also the third day *ye shall offer* eleuen bullocks, two rammes and fourteene lambes of a yeere olde without blemish,

21 With their meat offering and their drinke offrings, for the bullocks, for the rammes, and for the lambes, after their number, according to the [g] maner,

22 And an hee goate for a sinne offering, beside the continuall burnt offering, and his meate offering, and his drinke offering.

23 ¶ And the ‖ fourth day *ye shall offer* ten bullockes two rammes, *and* fourteene lambes of a yeere old without blemish,

24 Their meat offering and their drinke offerings, for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

25 And an hee goate for a sinne offering, beside the continuall burnt offering, his meat offering and his drinke offering.

26 ¶ In the ‖ fifth day also *ye shall offer* nine bullockes, two rammes, *and* fourteene lambes of a yeere olde without blemish,

27 And their meat offering, and their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

28 And an hee goat for a sinne offering, beside the continuall burnt offering, and his meat offering and his drinke offering.

29 ¶ And in the ‖ sixth day *ye shall offer* eight bullockes, two rammes, *and* fourteene lambes of a yeere olde without blemish,

30 And their meate offering, and their drinke offrings for the bullocks, for the rammes, and for the lambes according to their number, after the maner,

31 And an hee goat for a sinne offering, beside the continuall burnt offring, his meate offering and his drinke offerings.

32 ¶ In the ‖ seuenth day also *yee shall offer* seuen bullockes, two rammes *and* fourteene lambes of a yeere olde without blemish,

33 And their meate offering, and their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after their maner,

34 And an hee goat for a sinne offering, beside the continuall burnt offering, his meat offering and his drinke offering.

35 ¶ In the ‖ eight day, yee shall haue * a solemne assembly: yee shall doe no seruile worke *therein*,

36 But yee shall offer a burnt offering, a sacrifice made by fire for a sweete sauour vnto the Lord, one bullocke, one ramme, *and* seuen lambes of a yeere old without blemish,

37 Their meat offering and their drinke offerings for the bullocke, for the ramme, and for the lambes according to their number, after the maner,

38 And an hee goat for a sinne offering, beside the continuall burnt offering, and his meat offering, and his drinke offering.

39 These things ye shall doe vnto the Lord in your feastes, beside your [h] vowes, and your free offerings, for your burnt offerings, and for your meate offerings, and for your drinke offrings, and for your peace offerings.

CHAP. XXX.

3 Concerning vowes. 4 The vow of the maide, 7 Of the wife, 10 Of the widow or diuorced.

THen Moses spake vnto the children of Israel according to all that the Lord had commanded [†] him.

2 Moses also spake vnto the heads of the tribes [a] concerning the children of Israel, saying, This is the thing which the Lord hath commanded,

3 Whosoeuer voweth a vow vnto the Lord, or sweareth an oath to bind [†] himselfe by a bond, hee shall not [†] breake his promise, *but* shall doe according to all that proceedeth out of his mouth.

4 If a woman also vow a vow vnto the Lord, and bind her selfe by a bond, *being* in her fathers house, in the time of her youth,

5 And her father heare her vowe and bond, wherewith shee hath bound her selfe, and her father hold his [b] peace concerning her, then all her vowes shall stand, and euery bond, wherewith she hath bound her selfe, shall stand.

6 But if her [c] father disalow her the same day that hee heareth all her vowes and bonds, wherewith shee hath bound her selfe, they shall not be of value, and the Lord will forgiue her, because her father disalowed her.

7 And if she haue an husband when she voweth or [d] pronounceth *ought* with her lips, wherewith she bindeth her selfe,

8 If her husband heard it, and holdeth his peace concerning her, the same day he heareth it, then her vow shall stand, and her bonds wherewith she bindeth her selfe shall stand in effect.

9 But if her husband disalow her the same day that hee heareth it, then shall hee make her vow which thee hath made, and that that shee hath pronounced with her lips, wherewith shee bound her [e] selfe, of none effect: and the Lord will forgiue her.

10 But euery vow of a widow, and of her that is diuorced (wherewith she hath bound her selfe) shall stand in [f] effect with her.

11 And

[e] Meaning, the feast of the Tabernacles.

‖ The second day of the feast of Tabernacles.

‖ The third day.

[g] According to the ceremonies appointed thereunto.

‖ The fourth day.

‖ The fifth day.

‖ The sixth day.

‖ The seuenth day.

‖ The eight day.

* *Leuit.* 23. 36.

[h] Beside the sacrifices that you shall vow or offer of your owne mindes.

† *Heb. Moses.*

[a] Because they might declare them to the Israelites.

† *Heb. his soule.*

† *Heb. violate his word.*

[b] For in so doing he doth approue her.

[c] By not approuing or consenting to her vow.

[d] Either by oath, or solemne promise.

[e] For she is in subiection to her husband, and can performe nothing without his consent.

[f] For they are not vnder the authoritie of the man,

g Her husband being alive,

11 And if the vowed in her husbands g house, or bound her selfe straitly with an oathe,

12 And her husband hath heard it, and helde his peace concerning her, not disallowing her, then all her vowes shall stand, and euery bond, wherewith shee bound herselfe, shall stand in effect.

13 But if her husband disanulled them the same day that hee heard them, nothing that proceeded out of her lips concerning her vowes or concerning † her bones, shall stand in effect: *for* her husband hath disanulled them: and the Lord will forgiue her.

† Ebr. *the bonds of her soule.*

14 *So* euery vowe, and euery oathe *or* bond, *made* to h humble the soule, her husband may stablish it, or her husband may breake it.

h To mortifie her selfe by abstinence, or other bodily exercise.

15 But if her husband hold his peace concerning her from † day to day, then he stablisheth all her vowes and all her bondes which shee hath made: he hath confirmed them because he held his peace concerning her the same day that hee heard *them.*

† Not the same day hee heard them, but some day after, the sinne shalbe imputed to him and not to her,

16 But if hee k breake them after that he hath heard them, then shall he beare her iniquitie.

17 These are the ordinances which the Lord commanded Moses, betweene a man and his wife, *and* betweene the father and his daughter, *being* young in her fathers house.

CHAP. XXXI.

a *Five Kings of Midian and Balaam are slaine.* 18 *Onely the maydes are reserued aliue.* 27 *The pray is equally diuided.* 50 *A present giuen of Israel.*

AND the Lord spake vnto Moses, saying,

2 * Reuenge the children of Israel of the Midianites, *and* afterward thou shalt be * gathered vnto thy people.

* *Chap.* 25, 17.
* *Chap* 27, 13.

3 And Moses spake to the people, saying, Harneisse some of you vnto warre, and let them goe against Midian, to execute the vengeance of the Lord a against Midian.

a As he had commanded, Chap. 25, 17. declaring also that the iniurie done against his people is done against him.

4 A thousand of euery tribe throughout all the tribes of Israel shall ye send to the warre.

5 So there were taken out of the thousands of Israel, twelue thousand prepared vnto warre, of euery tribe a thousand.

6 And Moses sent them to the warre, *euen* a thousand of euery tribe, and *sent* them with b Phinehas the sonne of Eleazar the Priest to the warre: and the holy instruments, that is, the trumpets to blow *vvere* in his hand.

b For his great zeale that he bare to the Lord, Chap 25, 13.

7 And they warred against Midian, as the Lord had commanded Moses, and slewe all the males.

8 They slew also the kings of Midian among them that were slaine: * Eui, and Rekem, and Zur, and Hur, and Reba, fiue kings of Midian, and they slewe c Balaam the sonne of Beor with the sword.

* *Iosh.* 13, 21.

c The false prophet who gaue counsell how to cause the Israelites to offend their God.

9 But the children of Israel tooke the women of Midian prisoners, and their children, and spoyled all their cattell, and all their flockes, and all their goods,

10 And they burnt all their cities, wherein they dwelt, and all their ‖ villages with fire.

‖ *Or places and gorgious buildinge.*

11 And they tooke all the spoyle, and all the pray *both* of men and beasts.

12 And they brought the d captiues and that which they had taken, and the spoyle vnto Moses and to Eleazar the Priest, and vnto the Congregation of the children of Israel, into the campe in the plaine of Moab, which was by Iorden *ouvard* Iericho.

d As the women and little children

13 ¶ Then Moses and Eleazar the Priest, and all the princes of the Congregation went out of the campe to meete them.

14 And Moses was angry with the captaines of the hoaste, with the captaines ouer thousands, and captaines ouer hundreds, which came from the warre and battell.

15 And Moses sayd vnto them, What? haue ye saued all the e women?

e As though he sayd, ye ought to haue spared none,

16 Behold, * these caused the children of Israel through the * counsell of Balaam to commit a trespasse against the Lord, f as concerning Peor, and there came a plague among the Congregation of the Lord.

* *Chap.* 25, 2.
* 2. *Pet* 2. 15
f For worshipping of Peor.

17 Now therefore, * slay all the males among the g children, and kill all the women that haue knowen man by carnall copulation.

* *Iudg.* 21, 11.
g That is, all the men children.

18 But all the women children that haue not knowen carnall copulation, keepe aliue for your selues.

19 And ye shall remaine without the hoaste seuen dayes, all that haue killed any person, * and all that haue touched any dead, *and* purifie both your selues and your prisoners the third day and the seuenth.

* *Chap.* 19, 12.

20 Also ye shall purifie euery garment and all that is made of skinnes, and all worke of goates haire, and all things made of wood.

21 ¶ And Eleazar the Priest sayd vnto the men of warre, which went to the battell, This is the ordinance ‖ of the law which the Lord * commanded Moses.

‖ *Or, contained in the law.*
* *Chap.* 19, 12.

22 As for golde, and siluer, brasse, yron, tinne, and lead:

23 *Euen* all that may abide the fire, yee shall make it go through the fire, and it shalbe cleane: yet, it shalbe h purified with * the water of purification: and all that suffereth not the fire, ye shall cause to passe by the i water.

h The third day and before it be medled.
* *Chap.* 19, 9.
i It shalbe washed.

24 Ye shall wash also your cloathes the seuenth day, and ye shalbe cleane: and afterward ye shall come into the hoaste.

25 ¶ And the Lord spake vnto Moses, saying,

26 Take the summe of the praye that was taken, *both* of persons and of cattell, thou and Eleazar the Priest, and the chiefe fathers of the Congregation,

27 And diuide the pray ‖ betweene the souldiers that went to the warre, and all the Congregation.

‖ The pray is first diuided equally among all.

28 And thou shalt take a tribute vnto the Lord of the k men of warre, which went out to battell: one person of fiue hundreth, *both* of the persons, and of the beeues, and of the asses, and of the sheepe.

k Of the pray that falleth to the souldiers,

29 Ye shall take it of their halfe, and giue it vnto Eleazar the Priest, *as* an heaue offering of the Lord.

30 But of the halfe of the children of Israel thou shalt take l one, taken out of fiftie, *both* of the persons, of the beeues, of the asses, and of the sheepe, *euen* of all the cattell, and thou shalt giue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord.

l The Israelites which had not beene at warre, of euery fiftieth paid one to the Lord: and the souldiers one of euery fiue hundreth.

31 And Moses and Eleazar the Priest did as the Lord had commanded Moses.

32 And the bootie, *to wit*, the rest of the pray which the men of warre had spoyled, was sixe hundreth seuentie and fiue thousand sheepe,

33 And seuentie and two thousand beeues,

34 And

34 And threeſcore and one thouſand aſſes,
35 And two and thirty thouſand perſons in all,
of women that had † lien by no man.

† Ebr. not knowen the bed of man.

36 And the halfe, *to wit*, the part of them that
went out to warre, touching the number of ſheepe,
was three hundreth ſeuen and thirtie thouſand,
and fiue hundreth.
37 And the m Lords tribute of the ſheepe was
ſixe hundreth ſeuenty and fiue:

m This is the portion that the ſouldiers gaue to the Lord.

38 And the beeues *were* ſixe and thirty thou-
ſand, whereof the Lords tribute *was* ſeuentie and
two.
39 And the aſſes *were* thirty thouſand and fiue
hundreth, whereof the Lords tribute *was* three-
ſcore and one:
40 And n of perſons ſixteene thouſand, where-
of the Lords tribute *was* two and thirty perſons.

n Meaning, of the maides, or virgins which had not companied with man.

41 And Moſes gaue the tribute of the Lords
offering vnto Eleazar the Prieſt, as the Lord had
commanded Moſes.
42 And of the o halfe of the children of Iſra-
el, which Moſes diuided from the men of warre,

o Of that part which was giuen vnto them in diuiding the ſpoyle.

43 (For the halfe that perteined vnto the con-
gregation, was three hundreth thirty and ſeuen
thouſand ſheepe and fiue hundreth,
44 And ſixe and thirty beeues,
45 And thirty thouſand aſſes, and fiue hundreth
46 And ſixteene thouſand perſons.)
47 Moſes, I ſay, tooke of the halfe that per-
teined vnto the p children of Iſrael, one taken out
of fiftie, *both* of the perſons, and of the cattell,
and gaue them vnto the Leuites, which haue the
charge of the Tabernacle of the Lord, as the Lord
had commanded Moſes.

p Which ha[illegible] beene a[illegible]

48 ¶ Then the captaines which were ouer
thouſands of the hoaſte, the captaines ouer the
thouſands, and the captaines ouer the hundreths
came vnto Moſes:
49 And ſayd to Moſes, Thy ſeruants haue ta-
ken the ſumme of the men of warre which are
vnder † our authority, and there lacketh not one
man of vs.

† Ebr. vnder our hands.

50 q We haue therefore brought a preſent vn-
to the Lord, what euery man found of Iewels of
gold, bracelets, and chaines, rings, earerings, and
ornaments of the legs, to make an atonement for
our ſoules before the Lord.

q The captaines by this free offering acknowledge the great benefit of God in preſeruing his people.

51 And Moſes and Eleazar the Prieſt tooke
the gold of them, *and* all wrought iewels,
52 And all the gold of the offering that they
offered vp to the Lord (of the captaines ouer
thouſands and hundreds) *was* ſixteene thouſand
ſeuen hundreth and fiftie ſhekels.
53 (*For* the men of warre had ſpoyled, euery
man for him r ſelfe.)

r And gaue no portion to their captaines.

54 And Moſes and Eleazar the Prieſt tooke
the gold of the captaines ouer the thouſands, and
ouer the hundreths, and brought it into the Ta-
bernacle of the Congregation, for a ſ memoriall
of the children of Iſrael before the Lord.

ſ That the Lord might remember the children of Iſrael.

CHAP. XXXII.

2 The requeſt of the Reubenites and Gadites, 16 and their promiſe vnto Moſes. 20 Moſes granteth their requeſt. 33 The Gadites, Reubenites, and halfe the tribe of Manaſſeh, conquere and build cities on this ſide Iorden.

NOw the children of a Reuben, and the chil-
dren of Gad had an exceeding great multi-
tude of cattell: and they ſaw the land of Iazer,
and the land of b Gilead, that it was an apt place
for cattell.

a Reuben came of Leah, and Gad of Zilpah her handmayde.
b Which mountaine was ſo named of the heape of ſtones that Iaakob made as a ſigne of the couenant betweene him and Laban, Gen. 31, 47.

2 Then the children of Gad, and the children
of Reuben came, and ſpake vnto Moſes and to
Eleazar the Prieſt, and vnto the Princes of the
Congregation, ſaying,
3 *The land of* Ataroth, and Dibon, and Iazer,
and Nimrah, and Heſhbon, and Elealeh, and She-
bam, and Nebo, and Beon,
4 Which countrey the Lord ſmote before the
Congregation of Iſrael, is a land *meete* for cattell,
and thy ſeruants haue cattell:
5 Wherefore, ſayd they, If wee haue found
grace in thy ſight, let this land be giuen vnto thy
ſeruants for a poſſeſſion, *and* bring vs not ouer
Iorden.
6 And Moſes ſayd vnto the children of Gad,
and to the children of Reuben, Shall your bre-
thren goe to warre, and ye tary here?
7 Wherefore now † diſcourage you the heart
of the children of Iſrael to go ouer into the land,
which the Lord hath giuen them?

† Ebr. breake.

8 Thus did your fathers, when I ſent them
from Kadeſh-barnea to ſee the land.
9 For * when they went vp euen vnto the
‖ riuer of Eſhcol, and ſaw the land, they diſcou-
raged the heart of the children of Iſrael, that they
would not goe into the land, which the Lord had
giuen them.

* Chap. 13, 24.
‖ Or, valley.

10 And the Lords wrath was kindled the ſame
day, and he did ſweare, ſaying,
11 † None of the men that came out of Egypt,
* from twenty yeere olde and aboue, ſhall ſee the
land for the which I ſweare vnto Abraham, to Iz-
hak, and to Iaakob, becauſe they haue not ‖ whol-
ly followed me:

† Ebr. if any of the men.
* Chap. 14. 28, 29.
‖ Or, perſeuered and continued.

12 Except Caleb the ſonne of Iephunneh the
Kenezite, and Ioſhua the ſonne of Nun: for they
haue conſtantly followed the Lord.
13 And the Lord was very angry with Iſrael,
and made him wander in the wilderneſſe fourtie
yeeres, vntil al the generation that had done c euil
in the ſight of the Lord, were conſumed.

c Becauſe they murmured, neither would beleeue their report, which tolde the truth as concerning the land.

14 And behold, ye are riſen vp in your fathers
ſtead *as* an increaſe of ſinfull men, ſtill to augment
the fierce wrath of the Lord toward Iſrael.
15 For if ye turne away from following him,
hee will yet againe leaue *the people* in the wilder-
neſſe, and d ye ſhall deſtroy all this folke.

d By your occaſion.

16 And they went neere to him, and ſayd, We
will build ſheepefolds heere for our ſheepe, *and*
for our cattell, and cities for our children.
17 But wee our ſelues will be ready armed *to
goe* before the children of Iſrael, vntill we haue
brought them vnto their e place: but our children
ſhall dwell in the defenced cities, becauſe of the
inhabitants of the land.

e In the land of Canaan.

18 We will not returne vnto our houſes, vn-
till the children of Iſrael haue inherited, euery
man his inheritance.
19 Neither will we inherite with them beyond
Iorden and on that ſide, becauſe our inheritance
is fallen to vs on this ſide Iorden Eaſtward.
20 ¶ * And Moſes ſayd vnto them, If ye will
doe this thing, and goe f armed before the Lord
to warre:

* Ioſh. 1, 13.
f Before the Arke of the Lord.

21 And will goe euery one of you in harneſſe
ouer Iorden before the Lord, vntill he haue caſt
out his g enemies from his ſight:

g That is, the inhabitants of the land.

22 And vntill the land be ſubdued before the
Lord, then ye ſhall returne and be innocent to-
ward the Lord, and toward Iſrael: and this land
ſhall be your poſſeſſion h before the Lord.

h The Lord will graunt you this land which ye require, Ioſh. 1, 15.

23 But if yee will not doe ſo, behold, yee haue
ſinned

g Her husb beinge?

h Ye shall assured-ly be punished for your sinne.

* Iosh. 4, 12.

k Moses gaue charge that his promise made to the Reubenites, and others should be performed after his death, so that they brake not theirs.

l That is attributed to the Lord, which his messenger speaketh.

* Deut. 3, 12. Iosh. 13. 8. and 22. 4.

m The Amorites dwelled on both sides of Iorden: but here he maketh mention of them that dwele on this side: and Ioh. 10, 12. hee speaketh of them that inhabited beyond Iorden.

* Gen. 50 23.

* Deut. 3, 14?

n That is the villages of Iair.

sinned against the Lord, and be sure, that your sinne h will finde you out.

24 Build you *then* cities for your children, and foldes for your sheepe, and doe that yee haue spoken.

25 Then the children of Gad and the children of Reuben spake vnto Moses, saying, Thy seruants will doe as my lord commanded:

26 Our children, our wiues, our sheep, and all our cattell shall remaine there in the cities of Gilead,

27 But * thy seruants will go euery one armed to warre before the Lord for to fight, as my lord sayth.

28 So concerning them, Moses k commanded Eleazar the Priest, and Iosh ua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel:

29 And Moses sayd vnto them, If the children of Gad & the children of Reuben wil go with you ouer Iorden, all armed to fight before the Lord, then when the land is subdued before you, ye shall giue them the land of Gilead for a possession:

30 But if they will not goe ouer with you armed, then they shall haue their possessions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben answered, saying, As the l Lord hath sayd vnto thy seruants, so will we doe.

32 We will go armed before the Lord into the land of Canaan: that the possession of our inheritance *may be* to vs on this side Iorden.

33 * So Moses gaue vnto them, *euen* to the children of Gad, and to the children of Reuben, and to halfe the tribe of Manasseh the sonne of Ioseph, the kingdome of Sihon king of the m Amorites, and the kingdome of Og king of Bashan, the land, with the cities thereof and coasts, euen the cities of the countrey round about.

34 ¶ Then the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Iazer, and Iogbehah,

36 And Beth-nimrah, and Beth-haran, defenced cities: also sheepefolds.

37 And the children of Reuben built Heshbon, and Elealeh, and Kiriathaim,

38 And Nebo, and Baalmeon, (and turned their names) and Sibmah: and gaue other names vnto the cities which they built.

39 And the children * of Machir the sonne of Manasseh went to Gilead, and tooke it, and put out the Amorites that dwelt therein.

40 Then Moses gaue Gilead vnto Machir the sonne of Manasseh, and he dwelt therein.

41 * And Iair the sonne of Manasseh went and tooke the small townes thereof, and called them n Hauoth Iair.

42 Also Nobah went and tooke Kenath, with the villages thereof, and called it Nobah after his owne name.

CHAP. XXXIII.

1 Two and fourty iourneys of Israel are numbered. 52 They are commanded to kill the Canaanites.

THese are the a iourneyes of the children of Israel, which went out of the land of Egypt, according to their bands vnder the hand of Moses and Aaron.

2 And Moses wrote their going out by their iourneys, according to the commandement of the Lord: so these are the iourneys of their going out,

a From whence they departed, and whither they came.

3 Now they * departed from Rameses the first moneth, *euen* the fifteenth day of the first moneth, on the morrow after the Passeouer: *and* the children of Israel went out with an high hand in the sight of all the Egyptians.

4 (For the Egyptians buried all their first borne, which the Lord had smitten among them: vpon their o gods also the Lord did execution.)

5 And the children of Israel remooued from Rameses, and pitched in Succoth.

6 And they departed from * Succoth, and pitched in Etham, which is in the edge of the wildernesse.

7 And they remooued from Etham, and turned againe vnto c Pi-hahiroth, which is before Baal-zephon, and pitched before Migdol.

8 And they departed from before Hahiroth, and * went thorow the middes of the Sea into the wildernesse, and went three dayes iourney in the wildernesse of Etham, and pitched in Marah.

9 And they remooued from Marah, and came vnto * Elim, and in Elim were twelue fountaines of water, and seuentie palme trees, and they pitched there.

10 And they remooued from Elim, and camped by the red sea.

11 And they remooued from the red Sea, and lay in the * wilderneſſe of Sin.

12 And they tooke their iourney out of the wildernesse of Sin, and set vp their tents in Dophkah.

13 And they departed from Dophkah, and in Alush.

14 And they remooued from Alush, and lay * Rephidim, where was no water for the people to drinke.

15 And they departed from Rephidim, and pitched in the * wilderneſſe of Sinai.

16 And they remooued from the desert of Sinai, and pitched in * Kibroth Hattaauah.

17 And they departed from Kibroth Hattaauah, and lay at * Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from * Rithmah, and pitched at Rimmon Parez.

20 And they departed from Rimmom Parez, and pitched in Libnah.

21 And they remooued from Libnah, and pitched in Rissah.

22 And they iourneyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they remooued from mount Shapher, and lay in Haradah.

25 And they remooued from Haradah, and pitched in Makheloth.

26 And they remooued from Makheloth, and lay in Tahath.

27 And they departed from Tahath, and pitched in Tarah.

28 And they remooued from Tarah, and pitched in Mithkah.

29 And they went from Mithkah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and lay in Moseroth.

31 And they departed from Moseroth, and pitched in Bene-iaakan.

32 And

* Exod. 12, 37?

o Either meaning their idoles, or their men of authoritie.

* Exod. 13, 20?

c At the commandement of the Lord, Exod. 14, 2. 2

* Exod. 15, 22.

* Exod. 15, 27?

* Exod. 16, 1?

* Exod. 19, 2.

* Chap. 11, 34?

* Chap. 11. 35.

* Chap. 13, 27

This Mappe declareth the way which the Israelites went for the space of fortie yeeres from Egypt thorow the wildernesse of Arabia, vntil they entred into the land of Canaan, as it is mentioned in Exodus, Numbers, and Deuteronomie. It containeth also the two and fourtie places, where they pitched their tents, which are named, Numb. 33. with the observation of the degrees, concerning the length and the breadth, and the places of their abode, set out by numbers.

32 And they remooued from Bene-iaakan, and lay in Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Iotbathah.

34 And they remooued from Iotbathah, and lay in Ebronah.

35 And they departed from Ebronah, and lay in Ezion-gaber.

36 And they remooued from Ezion-gaber, and pitched in the * wilderneſſe of Zin, which is Kadeſh. * Chap. 20. 22.

37 And they remooued from Kadeſh, and pitched in mount Hor, in the edge of the land of Edom.

38 (* And Aaron the Prieſt went vp into mount Hor, at the commandement of the Lord, and died there, in the fortieth yeere after the children of Iſrael were come out of the land of Egypt, in the firſt day of the b fift moneth. * Chap. 20. 25. Deut. 32. 50.

39 And Aaron was an hundreth and three and twenty yeere old, when hee died in mount Hor. b Which the Ebrewes call Ab, and answereth to part of July and part of August.

40 And * King Arad the Canaanite, which dwelt in the South of the land of Canaan, heard of the comming of the children of Iſrael.) * Chap. 21. 1.

41 And they departed from mount * Hor, and pitched in Zalmonah. * Chap. 33. 10.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 * And they departed from Oboth, and pitched in Ie-abarim, in the borders of Moab. * Chap. 21. 11.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they remooued from Dibon-gad, and lay in Almon-diblathaim.

47 And they remooued from Almon-diblathaim, and pitched in the mountaines of Abarim, before Nebo.

48 And they departed from the mountaines of Abarim, and pitched in the ‖ plaine of Moab, by Iorden *toward* Iericho. ‖ Or, field.

49 And they pitched by Iorden, from Beth-ieſhimoth vnto * Abel-ſhittim, in the plaine of Moab. * Chap. 25. 1.

50 ¶ And the Lord ſpake vnto Moſes in the plaine of Moab, by Iorden *toward* Iericho, ſaying,

51 ¶ Speake vnto the children of Iſrael, and ſay vnto them, * When ye are come ouer Iorden to enter into the land of Canaan, * Deut. 7. 2. Ioſh. 23. 13. 23. 5.

52 Ye

c Which were set vp in their hie places to worship.

52 Yee shall then driue out all the inhabitants of the land before you, and destroy all their c pictures, and breake asunder all their images of metall, and plucke downe all their hie places,

53 And yee shall possesse the land and dwell therein: for I haue giuen you the land to possesse it.

* Chap. 26. 53. 54.

54 And yee shall inherite the land by lot, according to your families: * to the more yee shall giue more inheritance, and to the fewer the lesse inheritance. Where the lot shall fall to any man, that shall be his: according to the tribes of your fathers shall ye inherite.

* Iosh. 23. 13. Iud. 2. 3. ‖ Or, kriues.

55 But if ye will not driue out the inhabitants of the land before you, then those which yee let remaine of them, shalbe * ‖ prickes in your eyes, and thornes in your sides, and shall vexe you in the land wherein ye dwell.

56 Moreouer, it shall come to passe, that I shall doe vnto you, as I thought to doe vnto them.

CHAP. XXXIIII.

1 *The coasts and borders of the land of Canaan.* 17 *Certain men are assigned to diuide the land.*

AND the Lord spake vnto Moses, saying,

2 Command the children of Israel, and say vnto them, When yee come into the land of Canaan, this is the a land that shall fall vnto your inheritance *(that is*, the land of Canaan with the coasts thereof.

a Meaning, the description of the land.

3 * And your South quarter shall be from the wildernesse of Zin to the borders of Edom: so that your South quarter shalbe from the salt Sea coast Eastward.

* Iosh. 15. 1.

4 And the border shall compasse you from the South to ‖ Maaleh-akrabbim, and reach to Zin, and goe out from the South to Kadesh-barnea: thence it shall stretch to Hazar-addar, and goe along to Azmon.

‖ Or, ascending vp of scorpions.

5 And the border shall compasse from Azmon vnto the b riuer of Egypt, and shall goe out to the sea.

b Which was Nilus, or as some thinke, Rhinocorura.

6 And your West quarters shall be the great sea: euen that border shalbe your West coast.

7 And this shall be your North quarter, yee shall marke out your border from the great Sea *vnto* mount d Hor.

c Which is called Mediterraneum.

8 From mount Hor yee shall point out till it come vnto Hamath, and the end of the coast shall be at Zedad.

d Which is a mountaine neere Tyre and Sydon, and not that Hor in the wildernesse where Aaron died.

9 And the coast shall reach out to Ziphron, and go out at Hazar-enan, this shall be your North quarter.

10 And yee shall marke out your East quarter from Hazar-enan to Shepham.

11 And the coast shall goe downe from Shepham to Riblah, and from the East side of Ain: and the same border shall descend and goe out at the side of the sea of e Chinnereth Eastward.

e Which in the Gospel is called the lake of Gennazareth.

12 Also that border shall goe downe to Iorden, and leaue at the salt sea: this shalbe your land with the coasts thereof round about.

13 ¶ Then Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the Lord commanded to giue vnto nine tribes, and halfe the tribe.

* Chap. 32. 33. Iosh. 14. 2. 3.

14 * For the tribe of the children of Reuben, according to the houses of their fathers, and the tribe of the children of Gad, according to their fathers houses, and halfe the tribe of Manasseh haue receiued their inheritance.

15 Two tribes and an halfe tribe haue receiued their inheritance on this side of Iorden *toward* Iericho full East.

16 ¶ Againe the Lord spake to Moses, saying,

17 These are the names of the men which shall diuide the land vnto you: * Eleazar the Priest, and Iosh. 19. 51. Ioshua the sonne of Nun.

18 And yee shall take also a f prince of euery tribe to diuide the land.

f One of the heads or chiefe men of euery tribe.

19 The names also of the men are these: Of the tribe of Iudah, Caleb the sonne of Iephunneh.

20 And of the tribe of the sonnes of Simeon, Shemuel the sonne of Ammihud.

21 Of the tribe of Beniamin, Elidad the sonne of Chislon.

22 Also of the tribe of the sonnes of Dan, the prince Bukki, the sonne of Iogli.

23 Of the sonnes of Ioseph, of the tribe of the sonnes of Manasseh, the prince Hanniel the sonne of Ephod.

24 And of the tribe of the sonnes of Ephraim, the prince Kemuel, the sonne of Shiphtan.

25 Of the tribe also of the sonnes of Zebulun, the prince Elizaphan, the sonne of Parnach.

26 So of the tribe of the sonnes of Issachar, the prince Paltiel, the sonne of Azzan.

27 Of the tribe also of the sonnes of Asher, the prince Ahihud, the sonne of Shelomi.

28 And of the tribe of the sonnes of Naphtali, the prince Pedahel, the sonne of Ammihud.

29 These are they, whom the Lord commanded to g diuide the inheritance vnto the children of Israel, in the land of Canaan.

g Aadbe iudge ouer euery piece of ground that should fall to any by lot, to the intent that all things might be done orderly and without contention.

CHAP. XXXV.

1 *Vnto the Leuites are giuen cities and suburbs.* 9 *The cities of refuge.* 16 *The law of murther.* 30 *For one man witnesse shall no man be condemned.*

AND the Lord spake vnto Moses in the plaine of Moab by Iorden, *toward* Iericho, saying,

2 * Command the children of Israel, that they giue vnto the a Leuites of the inheritance of their possession, b cities to dwell in: yee shall giue also vnto the Leuites the suburbs of the cities round about them.

* Iosh. 21. 2. 3.

a Because they had no inheritance assigned them in the land of Canaan.

b God would haue them scattered thorow all the land, because the people might be preserued by them in the obedience of God and his Law.

3 So they shall haue the cities to dwell in, and their suburbs shalbe for their cattel, and for their substance, and for all their beasts.

4 And the suburbs of the cities, which ye shall giue vnto the Leuites, from the wall of the citie outward *shall be* a thousand cubites round about.

c So that in all were three thousand, and in the compasse of these two thousand, they might plant and sowe.

5 And yee shall measure without the citie of the East side, c two thousand cubites: and of the South side, two thousand cubites: and of the West side, two thousand cubites: and of the North side, two thousand cubites: and the citie *shalbe* in the mids: this shall be *the measure* of the suburbs of their cities.

6 And of the cities which yee shall giue vnto the Leuites, * *there shall be* sixe cities for refuge, which ye shall appoint, that he which killeth, may flee thither: and to them ye shall adde two and fourtie cities moe.

* Deut. 4. 41. Iosh. 20. 2. and 21. 32.

7 All the cities which ye shall giue to the Leuites, *shall be* eight and fourtie cities: them *shall ye giue* with their suburbs.

8 And concerning the cities which yee shall giue, of the possession of the children of Israel: of many ye shall take moe, and of few ye shall take lesse: euery one shall giue of his cities vnto the Leuites, according to his inheritance, which hee inheriteth.

9 ¶ And

9 ¶ And the Lord spake vnto Moses, saying,
10 Speake vnto the children of Israel, and say vnto them, * When ye be come ouer Iorden into the land of Canaan,
11 Ye shall appoynt you ciries, to be cities of refuge for you, that the slayer, which slayeth any person vnwares, may flee thither.
12 And these cities shalbe for you a refuge from thy d auenger, that he which killeth, die not, vntill he stand before the Congregation in iudgement.
13 And of the cities which ye shall giue, sixe cities shall ye haue for refuge.
14 Ye shall appoynt three e on this side Iorden, and yee shall appoynt three cities in the land of * Canaan which shalbe cities of refuge.
15 These sixe cities shalbe a refuge for the children of Israel, and for the stranger, and for him that dwelleth † among you, that euery one which killeth any person vnwares, may flee thither.
16 * And if one f smite another with an instrument of iron that he die, he *is* a murtherer, *and* the murtherer shall die the death.
17 Also if hee smite him by casting a g stone, wherewith he may be slaine, and hee die, hee is a murtherer, *and* the murtherer shall die the death.
18 Or if he smite him with an hand-weapon of wood, wherewith he may be slaine, if he die, he is a murtherer, *and* the murtherer shall die the death.
19 The reuenger of ℣ blood himself shal slay the murtherer: whē he meeteth him, he shall slay him.
20 But if he thrust him * of hate, or hurle at him by laying of waite, that he die,
21 Or smite him through enimitie with his hand, that he die, he ℣ smote him shall die ℣ death: *for* he is a murtherer: the reuenger of the blood shall slay the murtherer when he meeteth him.
22 But if hee pusshed him ‖ vnadui sedly, and * not of hatred, or cast vpon him any † thing without laying of waite,
23 Or any stone (whereby he might be slaine) and sawe him not, or caused it to fall vpon him, and he dy, and was not his enemie, neither sought him any harme,
24 Then the Congregation shall iudge betweene the slayer and the h auenger of blood according to these lawes.
25 And the Congregation shall deliuer the slayer out of the hand of the auenger of blood, and the Congregation shall restore him vnto the citie of his refuge, whither hee was fled: and he shall abide there vnto the death of the i hie Priest, which is anointed with the holy oyle.
26 But if the slayer come without the borders of the citie of his refuge, whither he was fled,
27 And the reuenger of blood finde him without the borders of the citie of his refuge, & the reuenger of blood slay the k murtherer, he shalbe guiltles,
28 Because he should haue remained in the citie of his refuge, vntill the death of the hie Priest: and after the death of the hie Priest, the slayer shall returne vnto the land of his possession.
29 So these things shall be a l lawe of iudgement vnto you, throughout your generations in all your dwellings.
30 Whosoeuer killeth any person, *the Iudge* shall slay the murtherer, through *witnesses: but *one witnesse shall not testifie against a person to cause him to die.
31 Moreouer ye shall take no recompense for the life of the murtherer, which is m worthy to die: but he shall be put to death.
32 Also ye shall take no recompense for him that is fledde to the citie of his refuge, that hee should come againe, and dwell in the land, before the death of the hie Priest.
33 So ye shall not pollute the land wherein ye shall dwell: for § blood defileth the land: and the land cannot be n clensed of the blood that is shed therein, but by the blood of him that shed it.
34 Defile not therefore the land which yee shall inhabite, for I dwell in the middes thereof: For I the Lord dwell among the childrē of Israel.

CHAP. XXXVI.

6 An order for the mariage of the daughters of Zelophehad.

THen a the chiefe fathers of the familie of the sonnes of Gilead, the sonne of Machir, the sonne of Manasseh, of the families of the sonnes of Ioseph, came, and spake before Moses, & before ℣ princes, the chiefe fathers of ℣ children of Israel,
2 And sayde, * The Lord commanded b my lord to giue the land to inherit by lot to the children of Israel: and my lord was commanded by the Lord, to giue the inheritance of Zelophehad our brother vnto his daughters.
3 If they be married to any of the sonnes of the *other* tribes of the children of Israel, then shall their inheritance be taken away from the inheritance of our fathers, and shalbe put vnto the inheritance of the tribe whereof they shalbe: so shall it be taken away from the lot of our inheritance.
4 Also when the c Iubile of the children of Israel commeth, then shall their inheritance be put vnto the inheritance of the tribe whereof they shall be: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.
5 Then Moses commanded the children of Israel, according to the word of the Lord, saying, The tribe of the sonnes of Ioseph haue said d wel.
6 This is the thing that the Lord hath commanded, concerning the daughters of Zelophehad, saying, They shall be wiues to whom they thinke best, onely to the familie of the tribe of their father shall they marry:
7 So shall not the inheritance of the children of Israel remoue from tribe to tribe, for euery one of the children of Israel shall ioyne himselfe to the inheritance of the tribe of his fathers.
8 And euery daughter that possesseth any e inheritance of the tribes of the children of Israel, shalbe wife vnto one of the familie of the tribe of her father: that the children of Israel may enioy euery man the inheritance of their fathers.
9 Neither shall the inheritance go about from tribe to tribe: but euery one of the tribes of the childrē of Israel shall stick to his own inheritance.
10 As the Lord commanded Moses, so did the daughters of Zelophehad.
11 For * Mahlah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad were maried vnto their fathers brothers sonnes:
12 They were wiues *to certaine* of the families of the sonnes of Manasseh the sonne of Ioseph: so their inheritance remained in the tribe of the familie of their father.
13 These are the f commandements and lawes, which the Lord commanded by the hand of Moses, vnto the children of Israel in the plaine of Moab, by Iorden *toward* Iericho.

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* Exod. 21. 13. Deut. 19. 4. Ios. 20. 2.

d Meaning, from the next of the kinred, who ought to pursue the cause.

e Among the Reubenites, Gadites, and halfe the tribe of Manasseh. Deut. 4. 41. * Ios. 20, 7. † Ebr. among them.

* Exod. 21. 14. § Wittingly, and Willingly.

g That is, with a bigge and dangerous stone: in Ebr with a stone of his hand.

* Deut. 19. 11.

‖ Or, suddenly. * Exod. 21. 13. † Ebr. instrument.

h That is, his next kinsman.

i Vnder this figure is declared, that our sinnes could not be remitted, but by the death of the hie Priest Iesus Christ.

k By the sentence of the Iudge.

l A lawe to iudge murthers done, either of purpose, or vnadui sedly. * Deut. 17. 6. and 19 15. * Matth. 18. 16. 2 Corinth. 13. 1.

m Which purposely hath committed murther.

§ Or, murther.

n So God is mindfull of the blood wrongfully shed, that he maketh his dumbe creatures to demaund vengeance thereof.

a It seemeth that the tribes contended who might marry their daughters to haue their inheritance: and the elore the sonnes of Ioseph proposed the matter to Moses. * Chap 27. 1. Ios. 17. 3.

b Meaning, Moses.

c Signifying that at no time it could returne, for in the Iubile all things returned to their owne tribes.

d For the tribe could not haue continued, if the inheritance which was the maintenance thereof, should haue beene alienated to others.

e When there is no male to inherite.

* Chap. 27. 1.

f Touching the ceremoniall and iudiciall lawes.

THE FIFTH BOOKE OF MOSES,

CALLED * DEVTERONOMIE.

THE ARGVMENT.

THe wonderfull loue of God toward his Church is liuely set foorth in this booke. For albeit through their ingratitude and sundry rebellions against God, for the space of fortie yeeres, Deut. 9.7. they had deserued to haue beene cut off from the number of his people, and for euer to haue beene depriued of the vse of his holy word & sacraments: yet he did euer preserue his Church euen for his owne mercies sake, and would still haue his name called vpon among them. Wherefore he bringeth them into the land of Canaan, destroyeth their enemies, giueth them their country, townes and goods, and exhorteth them by the example of their fathers (whose infidelitie, idolatry, adulteries, murmurings and rebellions, hee had most sharpely punished) to feare and obey the Lord, to embrace, and keepe his lawe without adding thereunto or diminishing therefrom. For by his word he would be knowen to be their God, and they his people by his word he would gouerne his Church, and by the same they should learne to obey him: by his word he would discerne the false prophet from the true, light from darknesse, ignorance from knowledge, and his owne people from all the other nations and infidels: teaching them thereby to refuse and detest, destroy and abolish what soeuer is not agreeable to his holy will, seeme it otherwise neuer so good or precious in the eyes of man. And for this cause God promised to raise vp Kings and gouernours for the setting forth of his word and preseruation of his Church: giuing vnto them an especiall charge for the executing thereof: whom therefore he willeth to exercise themselues diligently in the continuall study and meditation of the same, that they might learne to feare the Lord, loue their subiects, abhorre coueteousnesse and vice, and what soeuer offendeth the maiestie of God. And as he had before instructed their fathers in all things appertaining both to his spirituall seruice, and also for the maintenance of that societie which is betweene men: so hee prescribeth heere anew all such lawes and ordinances, which either concerne his Diuine seruice, or els are necessarie for a common weale: appointing vnto euery estate and degree their charge and duety: as well, how to rule and liue in the feare of God, as to nourish friendship touward their neighbours, and to preserue that order which God hath established among men: threatning withall most horrible plagues to them that transgresse his commandements, and promising all blessings and felicity to such as obserue and obey them.

* That is, a second law: so called, because the Law which God gaue in mount Sinai, is here repeated, as though it were a new Law: and this booke is a commentarie or expesition of the ten commandements.

CHAP. I.

a *A briefe rehearsal of things done before, from Horeb vnto Kadesh-barnea.* 31 *Moses reproueth the people for their incredulitie.* 44 *The Israelites are ouercome by the Amorites, because they fought against the commandement of the Lord.*

THese be the wordes, which Moses spake vnto all Israel, on a this side Iorden in the wildernesse, in the plaine, b ouer against the red sea, betweene Paran and Tophell, and Laban, and Hazeroth and Di-zahab.

a In the countrey of Moab.

b So that the whole desert is wa. betweene the Sea and this plaine of Moab.

2 *There are* eleuen dayes iourney from c Horeb vnto Kadesh-barnea, by the way of mount Seir.

c In Horeb, or Sinai, fourtie yeeres before this the Law was giuen: but because all that were then of age and iudgement, were now dead, Moses repeateth the same to the youth which either then were not borne, or had not iudgement.

3 And it came to passe in the first day of the eleuenth moneth; in the fourtieth yeere that Moses spake vnto the children of Israel according vnto all that the Lord hath giuen him in commandement vnto them,

d By these examples of Gods fauour, their mindes are prepared to receiue the Law.

4 After that he had slaine d * Sihon the King of the Amorites which dwelt in Heshbon, and Og king of Bashan, which dwelt at Ashtaroth in Edrei,

* Num. 21. 4. e The second time. f In the second yeere and second moneth, Num. 10. 11.

5 On this side Iorden at the land of Moab e began Moses to declare this lawe, saying,

6 The Lord our God spake vnto vs in f Horeb, saying, Ye haue dwelt long enough in this mount,

7 Turne you and depart, and goe vnto the mountaine of the Amorites, and vnto all places neare thereunto: in the plaine, in the mountaine, or in the valley: both Southward, & to the Sea side to the land of the Canaanites, and vnto Lebanon: *euen* vnto the great riuer, the riuer g Perath.

g Or, Euphrates.

8 Beholde, I haue set the land before you: go in and * possesse that land which the Lord sware, vnto your fathers, Abraham, Izhak, and Iaakob, to giue vnto them and vnto their seed after them.

* Gene. 15. 18. and 17. 7 & 26. 3.

9 ¶ And I spake g vnto you the same time, saying, I am not able to beare you my selfe alone:

g By the counsell of Iethro my father in law, Exo. 18 16 h Not so much by the course of nature, as miraculously.

10 The Lord your God hath h multiplied you: and beholde, ye are this day as the starres of heauen in number:

11 (The Lord God of your fathers make you a thousand times so many moe as ye are, and blesse you, as he hath promised you,)

12 How can I alone i beare your cumbrance and your charge, and your strife?

i Signifying how great a burden it is, to gouerne the people.

13 Bring you men of wisedome and of vnderstanding, and k knowen among your tribes, and I will make them rulers ouer you:

k Whose godlinesse and vprightnesse is knowen.

14 Then ye answered me, and said, The thing is good that thou hast commanded vs to doe.

15 So I tooke the chiefe of your tribes, l wise and knowen men, and made them rulers ouer you, captaines ouer thousands, and captaines ouer hundreds, and captaines ouer fiftie, and captaines ouer tenne, and officers among your tribes.

l Declaring what sort of men ought to haue a publike charge, reade Exod. 18. 21.

16 And I charged your Iudges that same time, saying, Heare the *controuersies* betweene your brethren, and * iudge righteously betweene euery man and his brother, & the stranger that is with him.

* Iohn. 7. 24.

17 Ye shall haue no respect of person in iudgement, * but shall heare the small as well as the great: ye shall not feare the face of man: for the iudgement is m Gods: and the cause that is too hard for you, bring vnto mee, and I will heare it.

* Leuit. 19. 15. Chap. 16. 19. 1. Sam. 16. 7. Prou. 24. 23. Eccles. 42. 1. Iames 2. 1.

m And you are his Lieutenants.

18 Also I commanded you the same time all the things which ye should doe.

19 ¶ Then we departed from Horeb, and went through all that great and terrible wildernesse (as ye haue seene) by the way of the mountaine of the Amorites, as the Lord our God commanded vs: and we came to Kadesh-barnea.

20 And n I said vnto you, Ye are come vnto the mountaine of the Amorites, which the Lord our God doeth giue vnto vs.

n So that the fault was in themselues, that they did not soonest possesse the inheritance promised.

21 Behold, the Lord thy God hath layde the land before thee: goe vp and possesse it, as ỹ Lord the God of thy fathers hath saide vnto thee: feare not, neither be discouraged.

o Reade Num. 13. 1. 3.

22 ¶ o Then ye came vnto me euery one, and saide, We will send men before vs, to search vs out the

the land, and to bring vs word again, what way we
must go vp by, & vnto what cities we shall come.
23 So the saying pleased me well, and I tooke
twelue men of you, of euery tribe one.
24 * Who departed, and went vp into the
mountaine, and came vnto the ‖ riuer Eshcol, and
searched out the *land*,
25 And tooke of the fruite of the land in their
hands, and brought it vnto vs, and brought vs
worde againe, and p said, It is a good land, which
the Lord our God doeth giue vs.
26 Notwithstanding, ye would not go vp, but
were disobedient vnto the commandement of the
Lord your God,
27 And murmured in your tents, and sayd, Be-
cause the Lord q hated vs, therefore hath hee
brought vs out of the land of Egypt, to deliuer vs
into the hand of the Amorites, and to destroy vs.
28 Whither shall we goe vp? our r brethren haue
discouraged our hearts, saying, The people *is*
greater, and taller then wee: the cities *are* great,
and walled vp to heauen: and moreouer, wee haue
seene the sonnes of the * Anakims there.
29 But I sayd vnto you, Dread not, nor bee
afrayd of them.
30 The Lord your God, f who goeth before
you, hee shall fight for you, according to all that
he did vnto you in Egypt before your eyes,
31 And in the wildernesse, where thou hast
seene how the Lord thy God bare thee, as a man
doeth beare his sonne, in all the way which yee
haue gone, vntill ye came vnto this place.
32 Yet for all this ye did not beleeue the Lord
your God,
33 * Who went in the way before you, to
search you out a place to pitch your tents in, in
fire by night, that ye might see what way to goe,
and in a cloude by day.
34 Then the Lord heard the voyce of your
wordes, and was wroth, and sware, saying,
35 * Surely there shall not one of these men
of this froward generation, see that good land,
which I sware to giue vnto your fathers,
36 Saue Caleb the sonne of Iephunneh: hee
shall see it, * and to him will I giue the land that
hee hath troden vpon, and to his children, because
hee hath constantly followed the Lord.
37 * Also the Lord was angry with me for your
sakes, saying, * Thou also shalt not goe in thither,
38 But Ioshua the sonne of Nun which standeth
t before thee, hee shall go in thither: encourage
him: for he shall cause Israel to inherit it.
39 Moreouer, your u children, which yee sayd
should be a praye, and your sonnes, which in that
day had no kowledge betweene good and euill,
they shall go in thither, and vnto them will I giue
it, and they shall possesse it.
40 But as for you, turne backe, and take your
iourney into the wildernesse by the way of the
red Sea.
41 Then ye answered and said vnto me, We haue
sinned against the Lord, x we will go vp, and fight,
according to all that the Lord our God hath com-
manded vs: and yee armed you euery man to the
warre, & were ready to go vp into the mountaine.
42 But the Lord said vnto me, Say vnto them,
Goe not vp, neither fight, (for I am y not among
you) least ye fall before your enemies.
43 And when I told you, yee would not heare,

* Num. 13, 24.
‖ Or, valley of the cluster of grapes.
p To wit, Caleb, and Ioshua: Moses preferreth the better part to the greater, that is, two to ten.
q Such was the Iewes vnthankfullnes, that they counted Gods especiall loue, hatred.
r The other ten, not Caleb and Ioshua.
* Num. 13, 29.
f Declaring that to renounce our owne force, and constantly to follow our vocation, and depende on the Lord is the true boldnes, and agreeable to God.
* Exod. 13, 21.
* Num. 14, 23.
* Iosh. 14. 6.
* Num. 20, 12. and 27, 14.
* Chap 3, 26. and 4, 21. and 34. 4.
t Which ministreth vnto thee.
u Which were vnder twenty yeere old, as Num. 14, 31.
x This declareth mans nature, who wil doe that which God forbiddeth, and will not doe that which hee commandeth.
y Signifying that man hath no strength, but when God is at hand to helpe him.

but rebelled against the commandement of the
Lord, and were presumptuous, and went vp into
the mountaine.
44 Then the Amorites which dwelt in that
mountaine came out against you, and chased you
(as bees vse to doe) and destroyed you in Seir,
euen vnto Hormah.
45 And when ye came againe, ye wept before
the Lord, but the Lord would not z heare your
voyce, nor incline his eares vnto you.
46 So ye aboade in Kadesh a long time, accor-
ding to the time that ye had remained *before*.

CHAP. II.

4 Israel is forbidden to fight with the Edomites, 9 Moabites, 19 and Ammonites. 33 Sihon King of Heshbon.

THen a we turned, and tooke our iourney into
the wildernesse, by the way of the red Sea, as
the Lord spake vnto mee: and wee compassed
mount Seir b long time.
2 And the Lord spake vnto me, saying,
3 Yee haue compassed this mountaine long
enough: turne you Northward.
4 And warne thou the people, saying, Yee shall
go through the c coast of your brethren the chil-
dren of Esau, which dwell in Seir, and they shall
be afrayd of you: take ye good heede therefore.
5 Yee shall not prouoke them: for I will not
giue you of their land so much as a foote breadth,
* because I haue giuen mount Seir vnto Esau for
a possession.
6 Yee shall buy meate of them for money to
eate, and yee shall also procure water of them for
money to drinke.
7 For the Lord thy God hath d blessed thee
in all the workes of thine hand: hee knoweth thy
walking through this great wildernesse, and the
Lord thy God hath beene with thee this fourtie
yeere, *and* thou hast lacked nothing:
8 And when we were departed from our bre
thren the children of Esau which dwelt in Seir:
through the way of the ‖ plaine, from Elath, and
from Ezion-gaber, wee turned and went by the
way of the wildernesse of Moab.
9 Then the Lord sayd vnto mee, Thou shalt
not ‖ vexe Moab, neither prouoke them to battell:
for I will not giue thee of their land for a posses-
sion, because I haue giuen Ar vnto the children
e of Lot for a possession.
10 The f Emims dwelt therein in times past, a
people great and many, and tall as the Anakims.
11 They also were taken for giants as the A-
nakims: whom the Moabites call Emims.
12 The * Horims also dwelt in Seir before
time, whom the children of Esau chased out and
destroyed them before them, and dwelt in their
steade: as Israel shall doe vnto the land of his
possession, which the Lord hath giuen them.
13 Now rise vp, *sayd I*, and get you ouer the
riuer * Zered: and we went ouer the riuer Zered.
14 The g space also wherein wee came from
Kadesh-barnea, vntill wee were come ouer the ri-
uer Zered, *was* eight and thirtie yeeres, vntill all
the generation of the men of warre were wasted
out from among the hoaste, as the Lord sware vnto
them.
15 For indeede the h hand of the Lord was
against them, to destroy them from among the
hoaste, till they were consumed.

z Because ye rather shewed your hypocrisie, then true repentance rather lamenting the losse of your brethren, then repenting for your sinnes.
a They obeyed, after that God had chastised them.
b Eight and thirtie yeere, as vers. 14.
c This was the second time: for before they had caused the Israelites to returne, Num. 20, 21.
* Gen. 36. 8.
d And giuen thee meanes, wherewith thou mayest make recompence: also God will direct thee by his prouidence, as he hath done.
‖ Or, wildernesse.
‖ Or, besiege.
e Which were the Moabites and Ammonites.
f Signifying that as these giants were destroyed for their sinnes so the wicked when their sinnes are ripe cannot auoyde Gods plagues.
* Gen. 36, 20.
* Numb. 21, 12.
g Here he teacheth hereby, that as God is true in his promise, so his threatnings are not in vaine.
h His plague and punishment to destroy all that were twenty yeere olde and aboue.

 16 ¶ So

16 ¶ So when all the men of warre were con-
sumed and dead from among the people:
17 Then the Lord spake vnto mee,saying,
18 Thou shalt goe thorow Ar the coast of
Moab this day:
19 And thou shalt come neere ouer against
the children of Ammon : *but* shalt not lay siege
vnto them, nor mooue warre against them : for I
will not giue thee of the land of the children of
Ammon *any* possession : for I haue giuen it vnto
the children of Lot for a possession.

i Who called themselues Rephaims: that is,preseruers, or physicians to heale and reforme vices: but were indeed Zamzummims, that is, wicked and abominable.

20 That also was taken for a land [i] of giants:
for giants dwelt therein aforetime , whom the
Ammonites called Zamzummims:
21 A people *that vvas* great, and many , and
tall,as the Anakims : but the Lord destroyed them
before them , and they succeeded them in their
inheritance,and dwelt in their stead:
22 As he did to the children of Esau which
dwell in Seir, when hee destroyed the Horims be-
fore them , and they possessed them , and dwelt in
their steade vnto this day.

‖ Or, Gaza.

23 And the Auims which dwelt in Hazarim *euen*
vnto ‖ Azzah , the Caphtorims which came out of
Caphtor destroyed them, and dwelt in their stead.
24 ¶ Rise vp *therefore* , *sayd the Lord* : take
your iourney, and passe ouer the riuer Arnon: be-
hold , I haue giuen into thy hand Sihon , the [k] A-
morite, King of Heshbon, and his land : begin to
possesse it,and prouoke him to battell.
25 This day will I [l] begin to send thy feare
and thy dread vpon all people vnder the whole
heauen, which shall heare thy fame,and shall trem-
ble and quake before thee.

k According to his promise made to Abraham, Gen. 15. 21

l This declareth that the hearts of men are in Gods hands either to be made faint, or bold.

26 Then I sent messengers out of the wilder-
nesse of Kedemoth vnto Sihon King of Heshbon,
with wordes of peace,saying,

* Num. 21. 22.

27 ¶ * Let mee passe thorow thy land : I will
go by the hie way : I will neither turne vnto the
right hand nor to the left.
28 Thou shalt sell me meate for money , for to
eate , and shalt giue mee water for money for to
drinke : onely I will goe thorow on my foote,
29 (As the [m] children of Esau which dwell in
Seir, and the Moabites which dwell in Ar,did vn-
to mee) vntill I be come ouer Iorden , into the
land which the Lord our God giueth vs.

m Because neither intreatie nor examples or others could mooue him, he could not complaine of his iust destruction.

30 But Sihon the King of Heshbon would
not let vs passe by him : for the Lord thy God
had [n] hardened his spirite , and made his heart ob-
stinate, because hee would deliuer him into thine
hand,as *appeareth* this day.

n God in his election and reprobation doeth not onely appoynt the ende, but the meanes tending to the same.

31 And the Lord sayd vnto mee , Beholde , I
haue begun to giue Sihon and his land before
thee: begin to possesse and inherite his land.
32 * Then came out Sihon to meete vs , him-
selfe with all his people to fight at Iahaz.

* Numb 21. 23.
† Ebr. before vs.

33 But the Lord our God deliuered him † in-
to our power , and we smote him , and his sonnes,
and all his people.
34 And wee tooke all his cities the same time,
and destroyed euery citie,men, and [o] women, and
children: wee let nothing remaine.

o God had cursed Canaan , and therefore he would not that any of the wicked race should be preserued.

35 Onely the cattel we tooke to our selues,and
the spoyle of the cities which we tooke,
36 From Aroer , which is by the banke of the
riuer of Arnon , and *from* the citie that is vpon
the riuer , euen vnto Gilead : there was not one
citie that escaped vs : *for* the Lord our God deli-
uered vp all ‖ before vs.

‖ Or, into our hand.

37 Onely vnto the land of the children of Am-
mon thou camest not , *nor* vnto any place of the
‖ riuer Iabbok , nor vnto the cities in the moun-
taines , nor vnto whatsoeuer the Lord our God
forbade vs.

‖ Or, foord.

CHAP. III.

3 Og King of Bashan is slaine. 11 The bignes of his bed. 18 The Reubenites and Gadites are commanded to goe ouer Iorden armed before their brethren. 21 Iosua is made captaine. 27 Moses is permitted to see the land, but not to enter, albeit hee desired it.

THen wee turned , and went vp by the way of
Bashan : * and Og King of Bashan [a] came out
against vs,he,and all his people to fight at Edrei.
2 And the Lord sayd vnto me , Feare him
not, for I will deliuer him, and all his people, and
his land into thine hand , and thou shalt doe vnto
him,as thou diddest vnto * Sihon King of the A-
morites,which dwelt at Heshbon.
3 So the Lord our God deliuered also vnto our
hand, * Og the King of Bashan,and all his people
and wee smote him,vntill none was left him *aliue*.

* Num. 21. 33. chap. 29. 7.

a Therefore beside the commandement of the Lord, they had iust occasion of his part to fight against him.

* Numb. 21. 24.
* Num. 21. 33.

4 And wee tooke all his cities the same time,
neither was there a citie which wee tooke not
from them, *euen* threescore cities, *and* all the coun-
trey of Argob,the kingdome of Og in Bashan.
5 All these cities *vvere* fenced with hie walles,
gates and barres , beside [b] vnwalled townes a
great many.

b As villages and small townes.

6 And wee ouerthrew them , as wee did vnto
Sihon King of Heshbon , destroying euery citie,
vvith men, [c] women,and children.
7 But all the cattell and the spoyle of the cities
wee tooke for our selues.

c Because this was Gods appoyntment, therefore it may not be iudged cruell.

8 Thus wee tooke at that time out of the hand
of two Kings of the Amorites , the land that was
on this side Iorden , from the riuer of Arnon vnto
mount Hermon:
9 (Which Hermon the Sidonians call Shirion,
but the Amorites call it Shenir.)
10 All the cities of the plaine,and all Gilead,
and all Bashan vnto Salchah , and Edrei , cities of
the kingdome of Og in Bashan.
11 For onely Og King of Bashan remained of
the remnant of the Giants, [d] whose bed *vvas* a bed
of yron : is it not at Rabbath among the children
of Ammon ? the length thereof *is* nine cubites, and
foure cubites the breadth of it , after the cubite
of a man.

d The more terrible that this giant was, the greater occasion had they to glorifie God for the victory.

12 And this land *vvhich* wee possessed at that
time , from Aroer , which is by the riuer Arnon,
and halfe mount Gilead , * and the cities thereof,
gaue I vnto the Reubenites and Gadites.

* Num. 32. 33.

13 And the rest of Gilead, and all Bashan, the
kingdome of Og , gaue I vnto the halfe tribe of
Manasseh : *euen* all the countrey of Argob with
all Bashan,which is called, The land of giants.
14 Iair the sonne of Manasseh tooke all the
countrey of Argob , vnto the coastes of Geshuri,
and of Maachathi: and called them after his owne
name,Bashan, * Hauoth Iair vnto [e] this day.

* Num. 32. 41.
e Meaning, when he wrote this history.

15 And I gaue *part* of Gilead vnto Machir.
16 And vnto the Reubenites and Gadites I
gaue *the rest* of Gilead , and vnto the riuer of Ar-
non , halfe the riuer and the borders , euen vnto
the riuer [f] Iabbok, *vvhich is* the border of the chil-
dren of Ammon:

f Which separateth the Ammonites from the Amorites.

‖ Or, at Asdoth-Pisgah.

17 The plaine also and Iorden , and the bor-
ders from Chinnereth euen vnto the sea of the
plaine , *to vvit*, the salt Sea ‖ vnder the springs of
Pisgah

Pisgah Eastward.

18 ¶ And I commanded g you the same time, saying, The Lord your God hath giuen you this land to possesse it: yee shall goe ouer armed before your brethren the children of Israel, all men of warre.

19 Your wiues onely, and your children, and your cattell (for I know that ye haue much cattell) shall abide in your cities, which I haue giuen you,

20 Vntill the Lord haue giuen rest vnto your brethren as vnto you, and that they also possesse the land, which the Lord your God hath giuen them beyond Iordē: then shall ye * returne euery man vnto his possession, which I haue giuen you.

21 ¶ * And I charged Ioshua the same time, saying, Thine eyes haue seene all that the h Lord your God hath done vnto these two Kings: * so shall the Lord doe vnto all the kingdomes whither thou goest.

22 Ye shall not feare them: for the Lord your God, he shall fight for you.

23 And I besought the Lord the same time, saying,

24 O Lord God, thou hast begunne to shewe thy seruant thy greatnesse and thy mighty hand: for where is there a God in heauen or in earth, that can i do like thy works, and like thy ‖ power?

25 I pray thee let me go ouer and see the good land that is beyond Iorden, that goodly k mountaine, and Lebanon.

26 But the Lord was angrie with me for your sakes, and would not heare me: and the Lord sayd vnto me, Let it suffice thee, speake no more vnto me of this matter.

27 Get thee vp into the top of Pisgah, and l lift vp thine eyes Westward, and Northward, and Southward, and Eastward, and behold it with thine eyes, for thou shalt not goe ouer this Iorden:

28 But charge Ioshua, and encourage him, and bolden him: for hee shall goe before this people, and he shall diuide for inheritance vnto them, the land which thou shalt see.

29 So wee abode in the valley ouer against Beth-Peor.

CHAP. IV.

1 An exhortation to obserue the law without adding thereto or diminishing. 6 Therein standeth our wisedome. 9 We must teach it to our children. 15 No image ought to be made to worship. 26 Threatnings against them that forsake the Law of God. 37 God chose the seede because he loued their fathers.

NOw therefore hearken, O Israel, vnto the ordinances and to the lawes which I teach you to a do, ẏ yee may liue & go in, and possesse the land, which the Lord God of your fathers giueth you.

2 * Ye shall b put nothing vnto the word which I cōmand you, neither shall ye c take ought therefrom, that ye may keepe the commandements of the Lord your God which I command you.

3 Your d eyes haue seene what the Lord did because of Baal-Peor, for all the men that followed Baal-Peor, the Lord thy God hath destroyed euerie one from among you.

4 But yee that did e cleaue vnto the Lord your God, are aliue euerie one of you this daye.

5 Beholde, I haue taught you ordinances, and lawes, as the Lord my God commanded me, that ye should do euen so within the land whither ye goe to possesse it.

6 Keepe them therefore, and doe them: for

g That is, the Reubenites, Gadites, and halfe Manasseh, as Num. 32. 22.

* Iosh. 22. 4.

* Num 27. 18. 19. 23.

h So that the victories came not by your owne wisedome, strength or multitude.

* Iosh. 1. 5. and 10. 8. 25.

i Hee speaketh according to the common and corrupt speach of them which attribute that power vnto idoles that onely appertaineth vnto God.

‖ Or, wonders.

k He meaneth Zion, where the Temple should be built, and God honoured.

l As before hee saw by the spirites of prophecie the good mountaine which was Zion: so here his eyes were lifted vp aboue the order of nature to behold all the plentifull land of Canaan.

a For this doctrine standeth not in bare knowledge, but in practise of life.

* Chap. 12. 32.

b Thinke not to be more wise then I am.

c God will not be serued by halues, but will haue full obedience.

d Gods iudgements executed vpon other idolaters ought to serue for our instruction, read Num. 25. 3. 4.

e And were not idolaters.

that is your f wisedome, and your vnderstanding in the sight of the people, which shall heare all these ordinances, and shall say, ‖ Onely this people is wise, and of vnderstanding and a great nation.

7 For what nation is so great, vnto whom the gods come so neare vnto them, as the Lord our God is g neare vnto vs, in all that wee call vnto him for?

8 And what nation is so great, that hath ordinances and lawes so righteous, as all this Law, which I set before you this day?

9 But take heed to thy selfe, and h keepe thy soule diligently, that thou forget not the things which thine eyes haue seene, and that they depart not out of thine heart, all the dayes of thy life: but teach them thy sonnes, and thy sonnes sonnes:

10 Forget not the day that thou stoodest before the Lord thy God in Horeb, when the Lord said vnto me, Gather me the people together, & I will cause them heare my words, that they may learne to feare me all the dayes that they shall liue vpon the earth, and that they may teach their children:

11 Then came you neare and * stoode vnder the mountaine, and the mountaine i burnt with fire vnto the mids of heauen, and there was darkenesse, cloudes and mist.

12 And the Lord spake vnto you out of the middes of the fire, and ye heard the voyce of the words, but sawe no similitude, saue a voyce.

13 Then hee declared vnto you his couenant which he commanded you to k doe, euen the ten ‖ commandements, and wrote them vpon two Tables of stone.

14 ¶ And the Lord commanded me that same time, that I should teach you ordinances and lawes, which ye should obserue in the land, whither ye goe, to possesse it.

15 Take therefore good heede vnto your † selues: for yee sawe no l image in the day that the Lord spake vnto you in Horeb out of the middes of the fire:

16 That ye corrupt not your selues, and make you a grauen image, or representation of any figure: whether it be the likenes of male or female,

17 The likenesse of any beast that is on earth, or the likenesse of any fethered foule that flieth in the aire:

18 Or the likenesse of any thing that creepeth on the earth, or the likenesse of any fish that is in the waters beneath the earth,

19 And least thou lift vp thine eyes vnto heauen, and when thou seest the sunne and the moone and the starres with all the host of heauen, shouldest be driuen to worship them and serue them, which the Lord thy God hath m distributed to all people vnder the whole heauen.

20 But the Lord hath taken you and brought you out of the n yron fornace, out of Egypt to be vnto him a people and inheritance, as appeareth this day.

21 And the Lord was angrie with me for your words, and sware that I should not goe ouer Iorden, and that I should not goe in vnto that good land, which the Lord thy God giueth thee for an inheritance.

22 For I must die in this land, and shall not go ouer Iorden: but o ye shall goe ouer, and possesse that good land.

23 Take heede vnto your selues, least ye forget the

f Because all men naturally desire wisedome, he sheweth how to attaine vnto it.

‖ Or, surely.

g Helping vs, and deliuering vs out of all dangers, as 2. Sam. 7. 23.

h He addeth all these words, to shew that wee can neuer be carefull enough to keepe the law of God and to teach it to our posteritie.

* Exod. 19. 18.

i The law was giuen with fearefull miracles, to declare both that God was the author thereof, and also that no flesh was able to abide the rigour of the same.

k God ioyneth this condition to his couenant.

‖ Or, words.

† Ebr. soules.

l Signifying, that destruction is prepared for all them that make any image to represent God.

m He hath appointed them for to serue man.

n He hath deliuered you out of most miserable slauerie, and freely chosen you for his.

o Moses good affection appeareth in that that he being depriued of such an excellent treasure, doth not enuie them that must enioy it.

the couenant of the Lord your God which hee
made with you,and *least* yee make you any grauen
image ; *or* likenesse of any thing , as the Lord thy
God hath charged thee.
24 For the Lord thy God is a p consuming
fire,*and* a ielous God.
25 ¶ When thou shalt beget children and chil-
drens children , and shalt haue remained long in
the land , if ye q corrupt your selues,and make any
grauen image , *or* likenes of any thing, and worke
euill in the sight of the Lord thy God, to prouoke
him to anger,
26 I r call heauen and earth to record against
you this day , that ye shall shortly perish from the
land,whereunto ye goe ouer Iorden to possesse it:
ye shall not prolong your dayes therein , but shall
vtterly be destroyed.
27 And the Lord shall s scatter you among the
people , and ye shalbe left few in number among
the nations, whither the Lord shall bring you:
28 And there yee shall serue gods : *euen* the
worke of mens hand , wood , and stoone , which
neither see,nor heare,nor eate,nor smell.
29 But if from thence thou shalt seeke the
Lord thy God , thou shalt find him , if thou seeke
him with all thine t heart,and with all thy soule.
30 When thou art in tribulation, and all these
things are come vpon thee,† at the length,if thou
returne to the Lord thy God , and bee obedient
vnto his voyce,
31 (For the Lord thy God is a mercifull God)
he will not forsake thee, neither destroy thee, nor
forget the couenant of thy fathers , which hee
u sware vnto them.
32 For enquire now of the dayes that are past,
which were before thee , since the day that God
created man vpon the earth , and x *aske* from the
one ende of heauen vnto the other , if there came
to passe such a great thing as this, or whether any
such like thing hath beene heard.
33 Did euer people heare the voyce of God
speaking out of the middes of a fire , as thou hast
heard,and liued?
34 Or hath God assayed to go and take him a
nation from among nations , by y tentations , by
signes , and by wonders , and by warre , and by a
mightie hand,and by a stretched out arme, and by
great feare,according vnto all that the Lord your
God did vnto you in Egypt before your eyes?
35 Vnto thee it was shewed , that thou migh-
test z know that the Lord hee is God , *and* that
there is none but he alone.
36 Out of heauen hee made thee heare his
voyce to instruct thee , and vpon earth he shewed
thee his great fire , and thou heardest his voyce
out of the middes of the fire.
37 And because a he loued thy fathers, there-
fore hee chose their seede after them , and hath
brought thee out of Egypt in his sight by his
mightie power,
38 To thrust out nations greater and mightier
then thou , before thee , to bring thee in , *and* to
giue thee their land for inheritance : as *appeareth*
this day.
39 Vnderstand therefore this day, and consi-
der in thine heart , that the Lord hee is God in
heauen aboue , and vpon the earth beneath : there
is none other.
40 Thou shalt keepe therefore his ordinances,

p To those that come not vnto him with loue and reuerence,but rebell against him, Hebr. 12,29.
q Meaning, hereby all superstition and corruption of the true seruice of God.
r Though men would absolue you, yet the insensible creatures shall be witnesses of your disobedience.
s So that his curse shall make his former blessings of none effect.
t Not with outward shew or ceremony, but with a true confession of thy faultes.
† Ebr. in the latter dayes.
u To certifie them the more of the assurance of their saluation.
x Mans negligence is partly cause , that he knoweth not God.
y By so manifest proofes that none could doubt thereof.
z He sheweth the cause why God wrought these miracles.
a Freely,and not of their deserts.

and his commandements which I commaund
thee this day,that it may b go well with thee, and
with thy children after thee, and that thou mayest
prolong thy dayes vpon the earth,which the Lord
thy God giueth thee for euer.
41 ¶ Then Moses separated three cities on this
side of Iorden toward the sunne rising:
42 That the slayer should flee thither , which
had killed his neighbour at vnwares , and hated
him not in time past, might flee,I say,vnto one of
those cities,and liue:
43 *That is* , * Bezer in the wildernesse , in the
plaine countrey of the Reubenites : and Ramoth
in Gilead among the Gadites ; and Golan in Ba-
shan among them of Manasseh.
44 ¶ So this is the law which Moses set before
the children of Israel.
45 These are the c witnesses,and the ordinan-
ces , and the lawes which Moses declared to the
children of Israel after they came out of Egypt.
46 On this side Iorden , in the valley ouer
against Beth-Peor , in the land of Sihon King of
the Amorites , which dwelt at Heshbon , whom
Moses and the children of Israel * smote , after
they were come out of Egypt:
47 And they possessed his land , and the land
of * Og King of Bashan , two Kings of the Amo-
rites , which were on this side Iorden toward the
sunne rising,
48 From Aroer, which is by the banke of the
riuer Arnon , euen vnto mount Sion , which is
Hermon,
49 And all the plaine from Iorden Eastward,
euen vnto d the Sea of the plaine , vnder the
* springs of Pisgah.

CHAP. V.

5 Moses is the meane betweene God and the people. 6 The Law is repeated. 23 The people are afraide at Gods voyce. 29 The Lord wisheth that the people would feare him. 32 They must neither decline to the right hand nor left.

THen Moses called all Israel , and saide vnto
them , Heare, O Israel, the ordinances and the
lawes which † I propose to you this day, that ye
may learne them,and take heede to obserue them.
2 * The Lord our God made a couenant with
vs in Horeb.
3 The Lord a made not this couenant with our
fathers *onely*, but with vs,*euen* with vs all here aliue
this day.
4 The Lord talked with you b face to face in
the Mount,out of the middes of the fire.
5 (At that time I stood betweene the Lord and
you , to declare vnto you the worde of the Lord:
for ye were afraid at the sight of the fire , and went
not vp into the mount) and he said,
6 ¶ * I am the Lord thy God , which haue
brought thee out of the land of Egypt , from the
house of || bondage.
7 Thou shalt haue none c other gods before
my face.
8 Thou shalt make thee no grauen image *or*
any likenes *of that* that is in heauen aboue , *or*
which is in the earth beneath,or that is in the wa-
ters vnder the earth.
9 Thou shalt neither bowe thy selfe vnto
them, nor serue them : for * I the Lord thy God
am a d ielous God, visiting the iniquitie of the fa-
thers vpon the children , euen vnto the third and
fourth *generation* of them that hate me:

b God promiseth reward not for our merits,but to encourage vs,and to assure vs that our labour shall not be lost.
* *Iosh.* 20.8.
c The articles and poynts of the couenant.
* *Num.* 21.24. *chap.* 1.4.
* *Num.* 21.33. *chap.* 3.3.
d That is, the salt sea.
* *Chap.* 3.17.
† *Ebr. I speake in your eares.*
* *Exod.* 19.5.6.
a Some read, God made not this couenant, that is, in such ample sort and with such signes and wonders.
b So plainely that ye neede not to doubt thereof,
* *Exod* 20.2. *Leuit.* 26.1. *Psal.* 97.7.9.
|| *Or, seruants.*
c God bindeth vs to serue him onely, without superstition and idolatry,
* *Exod.* 34.7. *Iere.* 32.18.
d That is, of his honour, not permitting it to be , giuen to others,

10 And shewing mercy vnto thousands of them that [c] loue me, and keep my commandements.

11 Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

12 Keepe the Sabbath day to sanctifie it, as the Lord thy God hath commanded thee.

13 Sixe dayes thou shalt labour, and shalt doe all thy worke:

14 But the seuenth day *is* the Sabbath of the Lord thy God: thou shalt not doe any worke *therein*, thou, nor thy sonne, nor thy daughter, nor thy man seruant, nor thy mayd, nor thine oxe, nor thine asse, neither any of thy cattell, nor the stranger that is within thy gates: that thy man seruant and thy mayd may rest aswell as thou.

15 For, remember that thou wast a seruant in the land of Egypt, and *that* the Lord thy God brought thee out thence by a mighty hand, and a stretched out arme: therefore the Lord thy God commanded thee to obserue the Sabbath day.

16 ¶ [g] Honour thy father and thy mother, as the Lord thy God hath commanded thee, that thy dayes may be prolonged, and that it may go well with thee vpon the land, which the Lord thy God giueth thee.

17 * Thou shalt not kill.

18 * Neither shall thou commit adulterie.

19 * Neither shalt thou steale.

20 Neither shalt thou beare false witnesse against thy neighbour.

21 * Neither shalt [h] thou couet thy neighbours wife, neither shalt thou desire thy neighbours house, his fielde, nor his man seruant, nor his mayd, his oxe, nor his asse, nor ought that thy neighbour hath.

22 ¶ These words the Lord spake vnto all your multitude in the mount out of the mids of ſ fire, the cloud and the darknes, with a great voyce, and [i] added no more *thereto*: and wrote them vpon two tables of stone, and deliuered them vnto me.

23 And when yee heard the voyce out of the middes of the darkenesse, (for the mountaine did burne with fire) then ye came to me, all the chiefe of your tribes, and your Elders:

24 And ye said, Beholde, the Lord our God hath shewed vs his glory and his greatnesse, and * wee haue heard his voyce out of the middes of the fire: we haue seene this day that God doeth talke with man, and he * liueth.

25 Now therefore, why should we dye? for this great fire will consume vs: if we heare the voyce of ſ Lord our God any more, we shall dye.

26 For what [l] fleſh *vvas* there euer that heard the voyce of the liuing God speaking out of the middes of the fire as *vve haue*, and liued?

27 Go thou neere and heare all that the Lord our God sayth: and declare thou vnto vs all that the Lord our God saith vnto thee: * and we will heare it, and doe it.

28 Then the Lord heard the voyce of your wordes, when ye spake vnto me: and the Lord said vnto me, I haue heard the voyce of the wordes of this people, which they haue spoken vnto thee: they haue well sayd, all that they haue spoken.

29 Oh [k] that there were such an heart in them to feare me, and to keepe all my commandements alway: that it might go well with them, and with their children for euer.

30 Goe, say vnto them, Returne you into your tents.

31 But stand thou here with me, and I will tell thee all the Commandements, and the ordinances, and the lawes, which thou shalt teach them: that they may doe them in the land which I giue them to possesse it.

32 Take heede therefore, that yee doe as the Lord your God hath commanded you: [l] turne not aside to the right hand nor to the left.

33 *But* walke in all the wayes which the Lord your God hath commanded you, that yee may [m] liue, and that it may goe well with you: and that ye may prolong *your* dayes in the land which ye shall possesse.

CHAP. VI.

1 *An exhortation to feare God, and keepe his commandements.* 5 *Which is, to loue him with all thine heart.* 7 *The same must be taught to the posterity.* 16 *Not to tempt God.* 25 *Righteousnes is contained in the Law.*

THese now are the commandements, ordinances, and [a] lawes, which the Lord your God commanded *me* to teach *you*, that yee might doe them in the land whither ye goe to possesse it:

2 That thou mighteſt [a] feare the Lord thy God, and keepe all his ordinances, and his commandements which I command thee, thou, and thy sonne, and thy sonnes sonne all the dayes of thy life, euen that thy dayes may be prolonged.

3 Heare therefore, O Israel, and take heede to doe it, that it may goe well with thee, and that ye may encreaſe mightily [b] in the land that floweth with milke and hony, as the Lord God of thy fathers hath promiſed thee.

4 Heare, O Israel, The Lord our God is Lord onely.

5 And * thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with all thy might.

6 * And these wordes which I command thee this day, shalbe in thine heart.

7 And thou shalt [c] rehearse them continually vnto thy children, and shalt talke of them when thou tariest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou riseſt vp:

8 And thou shalt binde them for a ſigne vpon thine hand, and they shalbe ‖ as frontlets betweene thine eyes.

9 Also thou shalt write them vpon the ¶ posts of thine house, and vpon thy gates.

10 And when the Lord thy God hath brought thee into the land, which he sware vnto thy fathers Abraham, Izhak, and Iaakob, to giue to thee, with great and goodly cities which thou buildedſt not,

11 And houses full of all maner of goods which thou filledſt not, and welles digged which thou diggedſt not, vineyards & oliue trees which thou plantedſt not, and *vvhen* thou hast eaten and art full,

12 [e] Beware leaſt thou forget the Lord, which brought thee out of the land of Egypt, from the house of bondage:

13 Thou shalt feare the Lord thy God, and serue him, and shalt ſ sweare by his Name.

14 Ye shall not walke after other gods, *after any* of the gods of the people which are round about you,

15 (For the Lord thy God is a iealous God among

I 4

[c] The firſt degree to keepe the commandements, is to loue God.

[f] Meaning, ſince God permitteth ſixe dayes to our labours, ſthat we ought willingly to dedicate the ſeuenth to ſerue him wholly.

[g] Not for a ſhew, but with true obedience, and due reuerence.

* Matt. 5. 21.
* Luke 18. 20.
* Rom. 13. 9.

* Rom. 7. 7.
[h] Here ſpeaketh not onely of that reſolute will, but that there be no motion of rebellion.

[i] Teaching vs by his example to be content with his word, and adde nothing thereto.

* Exod. 19. 19.

* Chap. 4. 33.

[l] Or, *man*.

* Exod. 20. 19.

[k] Hee requireth of vs nothing but obedience, ſhewing alſo that of our ſelues we are vnwilling thereunto.

[a] Or, *iudgements*.

[a] A reuerent feare and loue of God is the firſt beginning to keepe Gods commandements.

[b] Which hath abundance of all things appertaining to mans life.

* Mat. 22. 37. mark. 12. 29. 34. luke 13. 27.

* Chap. 11. 18.

[c] Some reade, thou ſhalt whet them vpon thy child en: to wit, that they may print them more deepely in memorie.

‖ Or, ſignes of remembrance.

[d] That when thou entereſt in, thou mayeſt remember them.

[e] Let not wealth and eaſe cauſe thee forget Gods mercies, whereby thou waſt deliuered out of miſery.

[f] We muſt feare God, ſerue him onely, and confeſſe his Name, which is done by ſweating lawfully.

among you:) least the wrath of the Lord thy God bee kindled against thee , and destroy thee from the face of the earth.

16 ¶ Ye shall not g tempt the Lord your God, as ye did tempt him in Massah.

17 *But* ye shall keepe diligently the commandements of the Lord your God, & his testimonies & his ordinances, which he hath commanded thee.

18 And thou shalt do that which is right and good in the h sight of the Lord : that thou mayest prosper, & that thou maiest go in, & possesse that good land which the Lord sware vnto thy fathers,

19 To cast out all thine enemies before thee, as the Lord hath sayd.

20 When i thy sonne shall aske thee in time to come , saying , What meane these testimonies, and ordinances , and Lawes , which the Lord our God hath commanded you ?

21 Then shalt thou say vnto thy sonne , Wee were Pharaohs bond-men in Egypt: but the Lord brought vs out of Egypt with a mightie hand.

22 And the Lord shewed signes and wonders great and euill vpon Egypt, vpon Pharaoh, and vpon all his houshold before our eyes,

23 And k brought vs out from thence, to bring vs in, and to giue vs the land which he sware vnto our fathers.

24 Therefore the Lord hath commanded vs, to doe all these ordinances , *and* to feare the Lord our God , that it may goe euer well with vs , *and* that he may preserue vs aliue at this present.

25 Moreouer, this shalbe our l righteousnes before the Lord our God, if we take heed to keepe all these commandements, as he hath commanded vs.

CHAP. VII.

1 *The Israelites may make no covenant with the Gentiles.* 5 *They must destroy the idoles.* 8 *The election dependeth on the free loue of God.* 19 *The experience of the power of God ought to confirme vs.* 25 *To auoyde all occasion of idolatry.*

WHen the Lord thy God shall bring thee into the land whither thou goest to possesse it, * and shall roote out many nations before thee: the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hiuites , and the Iebusites, seuen nations greater and mightier then thou,

2 And the Lord thy God shall giue them a before thee , then thou shalt smite them : thou shalt vtterly destroy them : thou shalt make no * couenant with them, nor haue compassion on them,

3 Neither shalt thou make marriages with them , neither giue thy daughter vnto his sonne, nor take his daughter vnto thy sonne.

4 For ‖ they will cause thy sonne to turne away from mee, and to serue other gods : then will the wrath of the Lord waxe hot against you , and destroy thee suddenly.

5 But thus ye shall deale with them, b Ye shall ouerthrowe their altars , and breake downe their pillars , and ye shall cut downe their groues , and burne their grauen images with fire.

6 * For thou art an holy people vnto the Lord thy God , * the Lord thy God hath chosen thee, to be a peculiar people vnto him selfe, aboue all people that are vpon the earth.

7 The Lord did not set his loue vpon you, nor chuse you , because ye were moe in number then any people : for ye were the fewest of all people:

8 But because the Lord c loued you , and because hee would keepe the oathe which hee had sworne vnto your fathers , the Lord hath brought you out by a mightie hand, and deliuered you out of the house of bondage from the hand of Pharaoh King of Egypt.

9 That thou mayest know , d that the Lord thy God, he is God, the faithfull God, which keepeth couenant and mercy vnto them that loue him and keepe his commandements , *euen* to a thousand generations,

10 And rewardeth e them to their face that hate him, to bring them to destruction: he will not deferre to reward him that hateth him, to his face.

11 Keepe thou therefore the commandements, and the ordinances , and the lawes, which I commaund thee this day to doe them.

12 ¶ For if ye hearken vnto these lawes , and obserue and doe them , then the Lord thy God shall keepe with thee the couenant, and the f mercie which he sware vnto thy fathers.

13 And he will loue thee, and bl esse thee , and multiplie thee: he will also blesse the fruite of thy wombe , and the fruite of thy land , thy corne and thy wine , and thine oyle , *and* the increase of thy kine , and the flockes of thy sheepe in the land, which he sware vnto thy fathers to giue thee.

14 Thou shalt bee blessed aboue all people: * there shall bee neither male nor female barren among you, nor among your cattell.

15 Moreouer , the Lord will take away from thee all infirmities , and will put none of the euill diseases of * Egypt (which thou knowest) vpon thee, but will send them vpon all that hate thee.

16 Thou shalt therefore consume all people which the Lord thy God shall giue thee : g thine eye shall not spare them , neither shalt thou serue their gods, for that shalbe thy * destruction.

17 If thou say in thine heart , These nations are moe then I, how can I cast them out?

18 Thou shalt not feare them , *but* remember what the Lord thy God did vnto Pharaoh , and vnto all Egypt:

19 The great ‖ tentations which thine eyes sawe, and the signes and wonders, and the mightie hand, & stretched out arme, whereby the Lord thy God brought thee out: so shall the Lord thy God do vnto all the people, whose face thou fearest.

20 * Moreouer , the Lord thy God will send h hornets among them, vntill they that are left, and hide themselues from thee, be destroyed.

21 Thou shalt not feare them : for the Lord thy God *is* among you, a God mighty & dreadfull.

22 And the Lord thy God will roote out these nations before thee by i little & little: thou mayest not consume them at once , least the i beastes of the fielde increase vpon thee.

23 But the Lord thy God shall giue them before thee , and shall destroy them with a mightie destruction, vntill they be brought to nought.

24 And he shall deliuer their Kings into thine hand, and thou shalt destroy their name from vnder heauen : there shall no man be able to stande before thee, vntill thou hast destroyed them.

25 The grauen images of their gods shall yee * burne with fire , *and* * couet not the siluer and golde , *that is* on them, nor take it vnto thee , least thou k be snared therewith : for it is an abomination *before* the Lord thy God.

26 Bring not therefore abomination into thine

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g By doubting of his power, & turning lawfull meanes, and abusing his graces.

h Here hee condemneth all meanes good intensions.

i God requireth not onely that wee serue him all our life, but also that wee take paines that our posterity may set forth his glory.

k Nothing ought to moone vs more to our obedience then the great benefits which wee haue receiued of God.

l But because none could fully obey the law, we must haue our recourse to Christ to bee iustified by faith.

* Chap. 31. 2.

a Vnto thy power.

* Exod. 23. 32. and 34. 12.

‖ Or, way of them.

b God woulde haue his seruice done without all idolatrous ceremonies and superstitions, Chap. 12. 3.

* Chap. 14. 2. and 26. 18 19.

* Exod. 19. 5. 1. Pet. 2. 9.

c Freely finding no cause in you more then in others to do so.

d And to put difference betweene him and idoles.

e Meaning, manifestly , or in this life.

f This couenant is grounded vpon his free grace: therefore in recompensing their obedience , he hath respect to his mercie and not to their merits.

* Exod. 23. 26.

* Exod. 5. 14 and 15. 26.

g Wee ought not to be mercifull, where God commandeth seueritie.

* Exod. 23. 33.

‖ Or, plague, or trials, chap. 29. 3. exod. 15. 25. and 16. 4.

* Exod. 23. 28. Iosh. 24. 12.

h There is not so small a creature, which I will not arme to fight on thy side against them

i So that it is your commoditie that, God accomplish not his promise so soone as you would wish.

* Chap. 12. 3. and 13. 24.

* Iosh. 7. 1. 21. 1. Mac. 3. 40.

k And be entised to idolatry.

thine house, least thou be accursed like it, *but* vtterly abhorre it, and count it most abominable: for it is * accursed.

* Chap. 13, 17.

CHAP. VIII.

1 God humbleth the Israelites to trie what they haue in their heart. 5 God chastiseth them as his children. 14 The heart ought not to be proude of Gods benefites. 19 The forgetfullnesse of Gods benefites causeth destruction.

Ye shall keepe all the commandements which I command thee this day, for [a] to doe them: that ye may liue, and be multiplied, and goe in, & possesse the land which the Lord sware vnto your fathers.

a Shewing that it is not enough to heare the worde, except we expresse it by example of life.

2 And thou shalt remember all the way which the Lord thy God led thee this fourtie yeere in ẏ wildernesse, for to humble thee, & to proue thee, to know what was in thine heart, whether thou wouldest keepe his commandements or no.

b Which is declared in afflictions, either by patience, or by grudging against Gods visitation.

3 Therefore he humbled thee, and made thee hungry, and fed thee with MAN, which thou knewest not, neither did thy fathers know it, that he might teach thee that man liueth not by [c] bread onely, but by euery *word* that proceedeth out of the mouth of the Lord, doth a man liue.

c Man liueth not by meat onely, but by the power of God, which giueth it strength to nourish vs.

4 Thy rayment waxed not olde vpon thee, neither did thy foote [d] swell those fourtie yeeres.

d As they that goe barefooted.

5 Know therefore in thine heart, that as a man nourtereth his sonne, so the Lord thy God [e] nourtereth thee.

e So that his afflictions are signes of his fatherly loue toward vs.

6 Therefore shalt thou keepe the commandements of the Lord thy God, that thou mayest walke in his wayes, and feare him.

7 For the Lord thy God bringeth thee into a good land, a land in the which riuers of water and fountains, and ‖ depths that spring out of valleys and mountaines:

‖ Or, meres.

8 A land of wheate and barley, and of vineyardes, and figtrees, and pomegranates: a land of oyle, oliue and hony:

9 A land wherein thou shalt eate bread without scarcitie, neither shalt thou lacke any thing therein: a land [f] whose stones *are* yron, and out of whose mountaines thou shalt digge brasse.

f Where there are mines of metall.

10 And when thou hast eaten & filled thy selfe, thou shalt [g] blesse the Lord thy God for the good land, which hee hath giuen thee.

g For to receiue Gods benefites, and not to bee thankefull, is to contemne God in them.

11 Beware that thou forget not the Lord thy God, not keeping his commandements and his lawes, & his ordinances, which I commande thee this day:

12 Least *when* thou hast eaten & filled thy selfe, and hast built goodly houses and dwelt *therein*,

13 And thy beastes, and the sheepe are increased, and thy siluer and golde is multiplied, and all that thou hast is increased,

14 Then thine heart [h] be lifted vp, and thou forget ẏ Lord thy God, which brought thee out of the land of Egypt, from the house of bondage,

h By attributing Gods benefites to thine owne wisdome and labour, or to good fortune.

15 Who was thy guide in that greate and terrible wildernesse (*wherein were* fiery serpents, and scorpions & drought, where *was* no water, * who brought forth water for thee out of ẏ rock of flint:

* Num. 20, 11.

16 Who fedde thee in the wildernesse with * MAN, which thy fathers knew not) to humble thee, and to prooue thee, that he might doe thee good at the latter end.

* Exod. 16, 15.

17 *Beware* least thou say in thine heart, My power, and the strength of mine owne hand hath prepared me this abundance.

18 But remember the Lord thy God: for it is hee which [i] giueth thee power to get substance to establish his couenant which hee sware vnto thy fathers, as *appeareth* his day.

i If things concerning this life, proceede onely of Gods mercy: much more spirituall giftes and life euerlasting.

19 And if thou forget the Lord thy God, and walke after other gods, and serue them, and worship them, I [k] testifie vnto you this day, that yee shall surely perish.

k Or take to witnesse the heauen and the earth, as Chap. 4. 26.

20 As the nations which the Lord destroyeth before you, so ye shall perish, because ye would not be obedient vnto ẏ voyce of the Lord your God.

CHAP. IX.

1 God doth not them good for their owne righteousnesse, but for his owne sake. 7 Moses putteth them in remembrance of their sinnes. 17 The two tables are broken. 26 Moses prayeth for the people.

Heare, O Israel, Thou shalt passe ouer Iorden [a] this day, to goe in *and* to possesse nations greater and mightier then thy selfe, *and* cities great and walled vp to heauen,

a Meaning, shortly.

2 A people great and tall, *euen* the children of the Anakims, whom thou knowest, and *of whom* thou hast [b] heard *say*, Who can stand before the children of Anak?

b By the report of the spies. Num. 13. 26.

3 Vnderstand therefore that this day the Lord thy God is hee which [c] goeth ouer before thee *as* a consuming fire: he shall destroy them, and hee shall bring them downe before thy face: so thou shalt cast them out and destroy them suddenly, as the Lord hath saide vnto thee.

c To guide thee and gouerne thee.

4 Speake not thou in thine heart (after that the Lord thy God hath cast them out before thee) saying, For my [d] righteousnesse the Lord hath brought mee in, to possesse this land: but for the wickednesse of these nations, the Lord hath cast them out before thee.

d Man of himselfe can deserue nothing but Gods anger, and if God spare any, it commeth of his great mercy.

5 For thou entrest not to inherite their land for thy righteousnesse, or for thy vpright heart: but for ẏ wickednes of those nations, ẏ Lord thy God doth cast them out before thee, and that he might performe the word which ẏ Lord thy God sware vnto thy fathers, Abraham, Izhak, and Iaakob.

6 Vnderstand therefore, that the Lord thy God giueth thee not this good land to possesse it for thy righteousnes: for thou art a [e] stiffenecked people.

e Like stubborne oxen which will not endure their masters yoke.

7 ¶ Remember *and* forget not, how thou prouokedst the Lord thy God to anger in the wildernes: [f] since the day that thou diddest depart out of the land of Egypt, vntill yee came into this place, yee haue rebelled against the Lord.

f Hee prooueth by the lenght of time, that their rebellion was most great and intolerable.

8 Also in Horeb ye prouoked the Lord to anger, so that the Lord was wroth with you, *euen* to destroy you.

9 When I was gone vp into the mount, to receiue the Tables of stone, the Tables, *I say*, of the Couenant, which the Lord made with you: and * I abode in ẏ mount fourtie dayes & fourtie nights, *and* I neither ate breade nor yet dranke water:

* Exod. 24. 18. and 34. 28.

10 * Then the Lord deliuered me two tables of stone, written with the [g] finger of God, and in them *was contained* according to all the wordes which the Lord had saide vnto you in the mount out of the middes of the fire, in the day of the assembly.

* Exod. 31. 18.

g That is, miraculously, and not by the hand of men.

11 And when the fourtie dayes and fourtie nightes were ended, the Lord gaue mee the two tables of stone, the tables, *I say*, of the couenant.

12 And the Lord said vnto me, * Arise, get thee downe quickly from hence: for thy people which

* Exod. 32. 7.

h So soone as man declineth from the obedience of God, his wayes are corrupt.

thou hast brought out of Egypt, haue h corrupt *their wayes*: they are soone turned out of the way which I commanded them, they haue made them a molten image.

13 Furthermore the Lord spake vnto me, saying, I haue seene this people, and behold, it is a stiffenecked people.

14 i Let mee alone, that I may destroy them, and put out their name from vnder heauen, and I will make of thee a mightie nation and greater then they be.

15 So I returned, and came downe from the mount (and the mount burnt with fire, and the two Tables of the Couenant *were* in my two hands.)

16 Then I looked, and behold, yee had sinned against the Lord your God: *for* ye had made you a molten calfe, *and* had turned quickly out of the k way which the Lord had commanded you.

i Signifying that the prayers of the faithfull are a barre to stay Gods anger that he consume not all.

k That is, from the Lawe wherein he declareth what is the cause of our perdition.

17 Therefore I tooke the two Tables, and cast them out of my two handes, and brake them before your eyes.

18 And I fell downe before the Lord, fourtie dayes, and fourty nights, as before: I neither ate bread nor dranke water, because of all your sinnes which yee had committed, in doing wickedly in the sight of the Lord, in that yee prouoked him vnto wrath.

19 (For I was afraid of the wrath and indignation, wherewith the Lord was mooued against you, *euen* to destroy you) yet the Lord heard mee at that time also.

l Whereby hee sheweth what danger they are in, that haue authoritie and resist not wickednesse.

20 Likewise the Lord was very angry with Aaron, *euen* to l destroy him: but at that time I prayed also for Aaron.

21 And I tooke your sinne, *I meane* the calfe which ye had made, and burnt him with fire, and stamped him and ground him small, euen vnto very dust: and I cast the dust thereof into the riuer, that descended out of the m mount.

m In Horeb, or Sinai.

22 Also* in Taberah, and in *Massah,* and in Kibroth-hattaauah ye prouoked the Lord to anger.

* *Num. 11. 1. 3.*
* *Exod. 17. 7.*
* *Numb. 11. 34.*

n At the returne of the spies.

23 Likewise when the Lord sent you from Kadesh-barnea, saying, Go vp, and possesse the land which I haue giuen you, then yee rebelled against the commandement of the Lord your God, and beleeued him not, nor hearkened vnto his voyce.

24 Ye haue bene rebellious vnto the Lord, since the day that I knew you.

o Whereby is signified that God requireth earnest continuance in prayer.

25 Then I fell downe before the Lord o fourty dayes, and fourty nights, as I fell downe *before* because § Lord hath said that he would destroy you.

26 And I prayed vnto the Lord, and said, O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatnes, whom thou hast brought out of Egypt by a mighty hand.

p The godly in their prayers ground on Gods promise, and confesse their sinnes.

27 p Remember thy seruants Abraham, Izhak, and Iaakob: looke not to the stubbernesse of this people, nor to their wickednes, nor to their sinne,

28 Least the countrey, whence thou broughtest them, say, *Because the Lord was not able to bring them into the land which hee promised them, or because he hated them, he caried them out to slay them in the wildernes.

29 Yet they are thy people and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched out arme.

CHAP. X.

5 The second Tables put in the Arke. 8 The tribe of Leui is dedicate to the seruice of the Tabernacle. 12 What the Lord requireth of his. 16 The circumcision of the heart. 17 God regardeth not the person. 21 The Lord is the praise of Israel.

IN the same time the Lord said vnto me, * Hew thee two tables of stone like vnto the first, and come vp vnto me into the mount, and make thee an Arke of wood,

* *Exod. 34. 1.*

2 And I will write vpon the tables, the words that were vpon the first Tables, which thou brakest, and thou shalt put them in the Arke.

a which wood is of long continuance.

3 And I made an Arke of a Shittim wood, and hewed two tables of stone like vnto the first, and went vp into the mountaine, and the two Tables in mine hand.

4 Then he wrote vpon the Tables according to the first writing, (the tenne commandements, which the Lord spake vnto you in the mount out of the middes of the fire, in the day of the b assembly) and the Lord gaue them vnto me.

b when you were assembled to receiue the Law.

5 And I departed and came downe from the Mount, and put the Tables in the Arke which I had made: and there they bee, as the Lord commanded me.

6 § And the children of Israel tooke their iourney from Beeroth of the children of Iaakan, to c Mosera, where Aaron died, and was buried, and Eleazar his sonne became Priest in his steed.

c This mountaine was also called Hor, Num. 20. 28.

7 ¶ From thence they departed vnto Gudgodah, and from Gudgodah to Iotbath, a land of running waters.

8 § The same time the Lord separated the tribe of Leui to beare the Arke of the Couenant of the Lord, *and* to stand before the Lord, to d minister vnto him, and to blesse in his Name vnto this day.

d That is, to offer sacrifice, and to declare the Law to the people.

9 Wherefore Leui hath no part nor inheritance with his brethren: *for* the Lord is his e inheritance as the Lord thy God hath promised him.

e So God turned the curse of Iaakob, Gen. 49. 7. vnto blessing.

10 And I taried in the mount, as at the first time, fourty dayes and fourty nights, and the Lord heard mee at that time also, *and* the Lord would not destroy thee.

11 But the Lord said vnto me, Arise, goe foreth in the iourney before the people, that they may goe in and possesse the land, which I sware vnto their fathers to giue vnto them.

12 ¶ And now Israel, what doth the Lord thy God f require of thee, but to feare the Lord thy God, to walke in all his wayes, and to loue him, and to serue the Lord thy God with all thine heart, and with all thy soule?

f For all our sinnes and transgressions God requireth nothing but to turne to him and obey him.

13 That thou keepe the commandements of the Lord and his ordinances, which I command thee this day, for thy wealth?

14 Behold, heauen, and the heauen of heauens *is* the Lords thy God, and the * earth, with all that therein is.

* *Psal 24. 1.*

15 g Notwithstanding, the Lord set his delight in thy fathers to loue them, and did chuse their seede after them, *euen* you aboue all people, as *appeareth* this day.

g Although he was Lord of heauen and earth, yet would he chuse none but you.

16 h Circumcise therefore the foreskin of your heart, and harden your neckes no more.

h Cut off all your euill affections, Iere. 4. 4.

17 For the Lord your God is God of gods, and Lord of lords, a great God, mightie and terrible, which accepteth no * persons, nor t keth reward:

* *2. Chron. 19. 7. Iob 34. 19. Rom. 2. 11.*

18 Who doeth right vnto the fatherlesse and widow, and loueth the stranger, giuing him food and raiment.

19 Loue ye therefore the stranger: for ye were strangers in the land of Egypt.

20 * Thou shalt feare the Lord thy God: thou shalt serue him, and thou shalt cleaue vnto him, and i shalt sweare by his Name.

* *Chap. 6. 13. Mat. 4. 10.*
i Reade Chap. 6. 13.

21 He

21 Hee is thy praise, and he is thy God, that
had done for thee these great and terrible things,
which thine eyes haue seene.
22 Thy fathers went downe into Egypt* with
seuenty persons, and now the Lord thy God hath
made thee, as ÿ *starres of ÿ heauen in multitude.

* Gen.46.27. Exod.1.5.
* Gen.15.5.

CHAP. XI.

1 An exhortation to loue God, and keepe his law. 10 The praises of Canaan. 18 To meditate continually the word of God. 19 To teach it vnto the children. 26 Blessing and cursing.

THerefore thou shalt loue the Lord thy God,
and shalt keepe that, which he commandeth
to be kept: that is, his ordinances, and his lawes
and his commandements alway.
2 And [a] consider this day (*for I speake not* to
your children, which haue neither knowen nor
seene) the chastisements of the Lord your God, his
greatnesse, his mighty hand, and his stretched out
arme,
3 And his signes, and his actes, which he did
in the middes of Egypt, vnto Pharaoh the King
of Egypt, and vnto all his land:
4 And what hee did vnto the hoste of the E-
gyptians, vnto their horses, and to their charets,
when he caused the waters of the red Sea to ouer-
flowe them, as they pursued after you, and the
Lord destroyed them vnto this day:
5 And [b] what he did vnto you in the wilder-
nesse, vntill ye came vnto this place:
6 And what he did vnto Dathan and Abiram
the sonnes of Eliab the sonne of Reuben, when the
earth opened her mouth, and swallowed them with
their houshold and their tents, and all their sub-
stance that † they had in the middes of all Israel.
7 For your eyes haue seene all the great actes
of the Lord which he did.
8 Therefore shall ye keepe [c] all the comman-
dements, which I command you this day, that ye
may be strong, and goe in and possesse the land
whither ye goe to possesse it:
9 Also that ye may prolong *your* dayes in the
land, which the Lord sware vnto your fathers, to
giue vnto them and to their seede, *euen* a land that
floweth with milke and honie.
10 ¶ For the land whither thou goest to pos-
sesse it, is not as the land of Egypt, from whence
ye came, where thou sowedst thy seede, and wate-
redst it with thy ‖ [d] feete as a garden of herbes:
11 But the land whither ye goe to possesse it,
is a land of mountaines and valleys, *and* drinketh
water of the raine of heauen.
12 This land doth the Lord thy God care for:
the eyes of the Lord thy God *are* alwayes vpon
it, from the beginning of the yeere, euen vnto the
end of the yeere.
13 ¶ If yee shall hearken therefore vnto my
commandements, which I commaund you this
day, that ye loue the Lord your God and serue him
with all your heart, and with all your soule,
14 I also will giue raine vnto your land in due
time, [e] the first raine and the latter, that thou mayest
gather in thy wheate, and thy wine, and thine oyle.
15 Also I will send grasse in thy fields for thy
cattell, that thou mayest eate, and haue ynough.
16 *But* beware least your heart [f] deceiue you,
and least ye turne aside, and serue other gods, and
worship them.
17 And *so* the anger of the Lord be kindled
against you, and he shut vp the heauen, that there
be noe raine, and that your land yeelde not her
fruite, and ye perish quickely from the good land,
which the Lord giueth you.
18 ¶ Therefore shall ye lay vp these my words
in your heart and in your soule, and * binde them
for a signe vpon your hand, that they may be as a
frontlet betweene your eyes.
19 And ye shall * teach them your children,
speaking of them when thou sittest in thine house,
and when thou walkest by the way, and when thou
liest downe, and when thou risest vp.
20 And thou shalt write them vpon the postes
of thine house, and vpon thy gates,
21 That your dayes may be multiplyed, and the
dayes of your children, in ÿ land which the Lord
sware vnto your fathers to giue them, as long as
[g] the heauens are aboue the earth.
22 ¶ For if ye keepe diligently all these Com-
mandements, which I command you to doe: *that
is*, to loue the Lord your God, to walke in all his
wayes, and cleaue vnto him,
23 Then will the Lord cast out all these nati-
ons before you, and ye shall possesse great nations
and mightier then you.
24 * All the places whereon the soles of [h] your
feete shall tread, shalbe yours: your coast shalbe
frō the wildernesse and from Lebanon, & frō ÿ Ri-
uer *euen* the riuer Perath, vnto the vttermost [i] Sea.
25 No man shall stand against you: *for* the
Lord your God shall cast the feare and dreade of
you vpon all the land that yee shall treade vpon, as
he hath saide vnto you.
26 ¶ Behold, I set before you this day a blessing
and a curse:
27 * The blessing, if you obey the commande-
ments of the Lord your God, which I commande
you this day:
28 And the *curse, if ye will not obey the Com-
mandements of the Lord your God, but turne out
of the way, which I command you this day, to go
after other gods which ye haue not [k] knowne.
29 ¶ When the Lord thy God therefore hath
brought thee into the land, whither thou goest to
possesse it, then thou shalt put the * blessing vpon
mount Gerizim, and the curse vpon mount Eball.
30 Are they not beyond Iorden on that part,
[l] where the Sunne goeth downe in the land of the
Canaanites, which dwell in the plaine ouer against
Gilgall, beside ‖ the groue of Moreh?
31 For yee shall passe ouer Iorden, to goe in to
possesse that land which ÿ Lord your God giueth
you, and ye shall possesse it, and dwell therein.
32 Take heede therefore that ye * doe all the
commandements and the lawes, which I set be-
fore you this day.

a Ye, Which haue seene Gods graces with your eyes, ought rather to be mooued, then your children, which haue onely heard of them.

b As well concerning his benefites, as his corrections.

† Ebr. was at their feete.

c Because ye haue felt both his chastisements and his benefites.

‖ Or, labour.

d As by making gutters for the waters to come out of the riuer Nilus to water the land.

e In the seede time, and toward haruest.

f By deuising to your selues foolish deuotions according to your owne fantasies.

* Chap.6.6.8.

* Chap.4.10 and 6.7.

g As long as the heauens endure. 2.Pet.3.10.12.

* Iosh.1.3.

h This was accomplished in Dauids and Salomons time.

i Called Mediterraneum.

* Chap.28.2. and 30.1.

* Chap.28.15.

k He reprooueth the malice of men which leaue that which is certaine to follow that which is vncertaine.

* Chap.7.13. Iosh.8.33.

l Meaning, in Samaria.

‖ Or, plaine.

* Chap.5.32.

CHAP. XII.

3 To destroy the idolatrious places. 5, 8 To serue God where he commandeth, and as he commandeth, and not as mens fantasie. 19 The Leuites must be nourished. 31 Idolaters burnt their children to their gods, to adde nothing to Gods word.

THese are the ordinances and the lawes, which
ye shall obserue and doe in the land, (which
the Lord God [a] of thy fathers giueth thee to pos-
sesse it) as long as ye liue vpon the earth.
2 * Yee shall vtterly destroy all the places
wherein the nations which ye shall possesse, serued
their gods vpon the high mountains, and vpon the
hilles, and vnder euery greene tree.
3 * Also yee shall ouerthrow their altars, and
breake down their pillars, and burne their [b] groues
with fire: and ye shal hew down ÿ grauē images of
their

a Whereby they are admonished to seeke none other God.

* Chap.7.5.

* Iudg.2.2.

b Wherein they sacrificed to their idoles.

their gods, and abolish their names out of ỹ place.

4 Ye shall c not do so vnto the Lord your God,

5 But ye shall seeke the place which the Lord your God shall * choose out of your tribes, to put his Name there, *and* there to dwell, and thither thou shalt come,

6 And ye shall bring thither your burnt offerings, and your sacrifices, and your tithes, and the d offring of your hands, and your vowes, and your free offrings, and the first borne of your kine and of your sheepe.

7 And there yee shall eate e before the Lord your God, and ye shall reioyce in all that ye put your hand vnto, *both* ye, and your housholds, because the Lord thy God hath blessed thee.

8 Yee shall not doe after all these things that we doe f here this day: *that is*, euery man whatsoeuer seemeth him good in his owne eyes.

9 For ye are not yet come to rest, and to the inheritance which the Lord thy God giueth thee,

10 But when ye go ouer Iorden, and dwell in the land, which the Lord your God hath giuen you to inherit, and *when* he hath giuen you rest from all your enemies round about, and ye dwell in safetie,

11 When there shalbe a place which the Lord your God shall chuse, to cause his name to dwell there, thither shall ye bring all that I commaund you: your burnt offrings, and your sacrifices, your tithes, and the offring of yours hands, and all your ‖ speciall vowes which ye vowe vnto the Lord:

12 And yee shall reioyce before the Lord your God, ye, and your sonnes and your daughters, and your seruants, and your maidens, and the Leuite that is within your gates: * for hee hath no part nor inheritance with you.

13 Take heede that thou offer not thy burnt offrings in euery place that thou seest:

14 But in the place which the Lord shall h chuse in one of thy tribes, there thou shalt offer thy burnt offrings, and there thou shalt doe all that I command thee.

15 Notwithstanding thou mayest kill and eate flesh in all thy gates, whatsoeuer thine heart desireth, according to the i blessing of the Lord thy God which he hath giuen thee: *both* the vncleane and the cleane may eate thereof, k as of the roe bucke, and of the hart.

16 Onely ye shall not eat the blood, *but* powre it vpon the earth as water.

17 ¶ Thou maiest not eat within thy gates the l tithe of thy corne, nor of thy wine, nor of thine oyle, nor the first borne of thy kine, nor of thy sheepe, neither any of thy vowes which thou vowest, nor thy free offerings, nor the offering of thine hands,

18 But thou shalt eat it before the Lord thy God, in the place which the Lord thy God shall chuse, thou and thy sonne, & thy daughter, and thy seruant, and thy maid, and the Leuite that is within thy gates: and thou shalt reioyce before the Lord thy God, in all that thou puttest thine hand to.

19 * Beware, that thou forsake not the Leuite, as long as thou liuest vpon the earth.

20 ¶ When the Lord thy God shall enlarge thy border, as * he hath promised thee, and thou shalt say, I will eat flesh, (because thine heart longeth to eate flesh) thou mayest eate flesh, whatsoeuer thine heart desireth.

21 If the place which the Lord thy God hath chosen to put his Name there, be farre from thee, then thou shalt kill of thy bullockes, and of thy sheep which the Lord hath giuen thee, as I haue commanded thee, and thou shalt eate in thy gates, whatsoeuer thine heart desireth.

22 But as the roe bucke, and the hart is eaten, so shalt thou eat them: *both* the vncleane and the cleane shall eate of them alike.

23 Onely bee † sure that thou eate not the blood: for the blood m is the life, and thou mayest not eate the life with the flesh.

24 *Therefore* thou shalt not eate it, *but* powre it vpon the earth as water.

25 Thou shalt not eate it, that it may goe well with thee, and ẅ thy childrē after thee, when thou shalt do ỹ which is right in the sight of the Lord.

26 But thine n holy things which thou hast, and thy vowes thou shalt take vp, and come vnto the place which the Lord shall chuse.

27 And thou shalt make thy burnt offerings of the flesh, and of the blood vpon the altar of the Lord thy God, and the blood of thine offerings shall be powred vpon the altar of the Lord thy God, and thou shalt eate the flesh.

28 Take heede, and heare all these wordes which I commaunde thee, that it may goe o well with thee, and with thy children after thee for euer, when thou doest that which is good and right in the sight of the Lord thy God.

29 ¶ When the Lord thy God shall destroy the nations before thee, whither thou goest to possesse them, and thou shalt possesse them and dwell in their land,

30 Beware, lest thou be taken in p snare after them, after ỹ they be destroyed before thee, & lest thou aske after their gods, saying, How did these nations serue their gods, that I may do so likewise?

31 Thou shalt not doe so vnto the Lord thy God: for all abomination, which the Lord hateth, haue they done vnto their gods: for they haue q burned both their sonnes and their daughters with fire to their gods.

32 *Therefore* whatsoeuer I commaund you, take heede you doe it: * thou shalt put nothing thereto, nor take ought therefrom.

CHAP. XIII.

5 The enticers to idolatrie must be slaine, seeme they neuer so holie. 6 So neare of kindred or of friendship. 12 Or great in multitude or power.

IF there arise among you a Prophet or a dreamer of a dreames, (and giue thee a signe or wonder,

2 And the signe and the wonder, which hee hath told thee, come to passe) saying, b Let vs go after others gods, which thou hast not knowen, and let vs serue them,

3 Thou shalt not hearken vnto the wordes of the prophet, or vnto that dreamer of dreames: for the Lord your God r prooueth you, to knowe whether you loue the Lord your God with all your heart, and with all your soule.

4 Yee shall walke after the Lord your God and feare him, and shall keepe his commandements, and hearken vnto his voyce, and ye shall serue him, and cleaue vnto him.

5 But that Prophet, or that dreamer of dreames, he shall d be slaine, because he hath spoken to turne you away from ỹ Lord your God (which brought you out of the land of Egypt, and deliuered you out of the house of bondage) to thrust thee

c Ye shall not serue the Lord with superstitions.
* 1. King. 8. 29. & chr. 6. 5. and 7. 22. 16.

d Meaning, the first fruites.

e Were his Arke shalbe.

f Not that they sacrificed after their fantasies, but that God would be serued more purely in the land of Canaan.
g It had not been enough to conquer, except God had maintained them in rest vnder his protection.

‖ *Or, that which ye chuse out for your vowes.*

* *Chap. 10. 9*

h As was declared euer by the placing of the Arke, as in Shiloh 243. yeeres, or as some write more then 300. yeeres, and in other places till the temple was built.
i As God hath giuen thee power and abilitie.
k Euery one might eate at home as well the beast appointed for sacrifice, as the other.
l Meaning, whatsoeuer was offered to the Lord, might not be eaten, but where he had appointed.

* *Eccles. 7. 32.*

* *Gene. 28. 14. chap. 19. 8.*

† *Ebr. be strong or constant.*
m Because the life of beastes is in their blood.

n That which thou wilt offer in sacrifice.

o God by promise bindeth himselfe to doe good to them that obey his word.

p By following their superstitions and idolatries, and thinking to serue him thereby.

q They thought nothing too deare to offer to their idoles.
* *Chap. 4. 2. iosh. 1. 7 pro. 30. 6. reuel. 22. 18.*

a Which fayeth that he hath things reuealed vnto him in dreames.
b He sheweth whereunto the false prophets tend.

c God ordaineth all these things that his may be knowen.

d Being conuict by testimonies, and condemned by the iudge.

thee out of the way, wherein the Lord thy God
commanded thee to walke: ſo ſhalt thou take the
euill away foorth of the middes of thee.
6 ¶ If [e] thy brother, the ſonne of thy mother,
or thine owne ſonne, or thy daughter, or the wife,
that lieth in thy boſome, or thy friend, which is
as thine owne [f] ſoule, entiſe thee ſecretly, ſaying,
Let vs go and ſerue other gods, (which thou haſt
not knowne, thou, *I ſay*, nor thy fathers.)
7 *Any* of the gods of the people which are
round about you, neere vnto thee or far off from
thee, from the one end of the earth vnto the other:
8 Thou ſhalt not conſent vnto him, nor heare
him, neither ſhall thine eye pittie him, nor ſhew
mercy, nor keepe him ſecret:
9 But thou ſhalt euen kill him: [g] thine hand
ſhall bee firſt vpon him to put him to death, and
then the hands of all the people.
10 And thou ſhalt ſtone him with ſtones, that
he die (becauſe he hath gone about to thruſt thee
away from the Lord thy God, which brought thee
out of the land of Egypt: from ÿ houſe of bōdage)
11 That * all Iſrael may heare and feare, and do
no more any ſuch wickednes as this among you.
12 ¶ If thou ſhalt heare ſay (concerning anie
of thy cities, which the Lord thy God hath giuen
thee to dwell in)
13 † Wicked men are gone out from among
you, and haue drawē away the inhabitants of their
city, ſaying, Let vs go and ſerue other gods, which
ye haue not knowen,
14 Thē [h] thou ſhalt ſeeke, and make ſearch & en-
quire diligently: and if *it be* true, & the thing cer-
taine, ÿ ſuch abomination is wrought among you,
15 Thou ſhalt euen ſlay the inhabitants of that
citie with the edge of the ſword: deſtroy it vt-
terly, and all that is therein, and the cattell thereof
with the edge of the ſword.
16 And [i] thou ſhalt gather all the ſpoile of it
into the middes of the ſtreete thereof, and burne
with fire the citie and all the ſpoile thereof euery
whit, vnto the Lord thy God: and it ſhall be an
heape for euer, it ſhall not be built againe.
17 And there ſhall cleaue nothing of the [k] dam-
ned thing to thine hand, that the Lord may turne
from the fierceneſſe of his wrath, and ſhewe thee
mercy, and haue compaſſion on thee, and multi-
plie thee, as he hath ſworne vnto thy fathers:
18 When thou ſhalt obey the voyce of the
Lord thy God, and keepe all his commandements
which I command thee this day, that thou do that
which is right in the eyes of the Lord thy God.

e All natural affections muſt giue place to Gods honour.
f Whom thou loueſt as thy life.
g As the witnes is charged. Chap. 17.7
* Chap. 17.13.
† Ebr. children of Belial.
h Which are appointed to ſee faults puniſhed.
i Signifying that no idolatry is ſo execrable, nor more grieuouſly to be puniſhed, then of them which once profeſſed God.
k Of the ſpoyle of that idolatrous and curſed citie, Reade Chap 7.26. and Ioſh. 7.11.

CHAP. XIV.

1 *The maners of the Gentiles in marking themſelues for the dead, may not be followed.* 4 *What meates are cleane to be eaten, and what not.* 29 *The tithes for the Leuites, ſtranger, fatherleſſe, and widowe.*

YE are the children of the Lord your God. *Ye
ſhall not cut your ſelues, nor make you *any*
baldneſſe betweene your eyes for the dead.
2 * For thou art an holy people vnto the Lord
thy God, and the Lord hath choſen thee to be a
precious people vnto himſelfe, aboue all the
people that are vpon the earth.
3 ¶ Thou ſhalt eate no maner of abomination.
4 [b] Theſe are the beaſts, which ye ſhall eate, the
beefe, the ſheepe, and the goate,
5 The hart, and the roe bucke, and the bugle
and the wilde goate, and the vnicorne, and the
wilde oxe, and the chamois.
6 And euery beaſt that parteth the hoofe, and
cleaueth the clift into two clawes, and is of the
beaſts that cheweth the cudde, that ſhall ye eate.
7 But theſe ye ſhall not eate, of them that
chew the cud, and of them that diuide and cleaue
the hoofe *onely*: the camell, nor the hare, nor the
cony: for they chew the cud, but diuide not the
hoofe: *therefore* they ſhallbe vncleane vnto you:
8 Alſo the ſwine, becauſe hee diuideth the
hoofe, and cheweth not the cud, ſhall be vncleane
vnto you: yee ſhall not eate of their fleſh, nor
touch their dead carkeiſes.
9 ¶ * Theſe ſhall ye eate, of all that are in the
waters: all that haue finnes and ſcales ſhall ye eate.
10 And whatſoeuer hath no finnes nor ſcales,
ye ſhall not eate: it ſhall be vncleane vnto you.
11 ¶ Of all cleane birdes ye ſhall eate.
12 But theſe are they whereof yee ſhall not
eate: the egle, nor the goſhawke, nor the oſprey,
13 Nor the glead, nor the kite, nor the vulture,
after their kinde,
14 Nor all kinde of rauens,
15 Nor the oſtrich, nor the nightcowe, nor
the ‖ ſeameaw, nor the hawke after her kinde,
16 Neither the little owle, nor the great owle,
nor the redſhanke,
17 Nor the pelicane, nor the ſwanne, nor the
cormorant:
18 The ſtorke alſo, and the heron in his kinde,
nor the lapwing, nor * the backe.
19 And euery creeping thing that flieth, ſhall
bee vncleane vnto you: it ſhall not be eaten.
20 *But* of all cleane foules ye may eate.
21 Ye ſhall eate of nothing that [c] dieth alone,
but thou ſhalt giue it vnto the [d] ſtranger that is
within thy gates, that hee may eate it: or thou
mayeſt ſell it vnto a ſtranger: for thou art an ho-
ly people vnto the Lord thy God. Thou ſhalt not
* ſeeth a kid in his mothers milke.
22 Thou ſhalt [e] giue the tithe of all the in-
creaſe of thy ſeede, that commeth foorth of the
field yeere by yeere.
23 And thou ſhalt eate before the Lord thy
God (in the place where he ſhall chuſe to cauſe
his Name to dwel there) the tithe of thy corne, of
thy wine, and of thine oyle, and the firſt borne of
thy kine, and of thy ſheepe, that thou mayeſt
learne to feare the Lord thy God alway.
24 And if the way be too longe for thee, ſo that
thou art not able to cary it, becauſe the place is
farre from thee, where the Lord thy God ſhall
chuſe to ſet his Name, [f] when the Lord thy God
ſhall bleſſe thee,
25 Then ſhalt thou make it in money, and
‖ take the money in thine hand, and goe vnto the
place which the Lord thy God ſhall chuſe.
26 And thou ſhalt beſtowe the money for what-
ſoeuer thine heart deſireth: whether it bee oxe, or
ſheepe, or wine, or ſtrong drinke, or whatſoeuer
thine heart deſireth: [g] and ſhalt eate it there before
the Lord thy God, and reioyce *both* thou, and
thine houſhold.
27 And the Leuite that is within thy gates,
ſhalt thou not forſake: for hee hath neither part
nor inheritance with thee.
28 At the end of three yeere thou ſhalt [h] bring
foorth all the tithes of thine increaſe of the ſame
yeere, and lay it vp within thy gates,

* Leuit. 19.28.
* Chap. 7.6. and 26.18.19.
a Therefore thou oughteſt not to followe the ſuperſtitions of ÿ Gentiles.
b This ceremoniall Lawe inſtructed the Iewes to ſeeke a ſpirituall pureneſſe, euen in their meate and drinke.
* Leuit. 11.9.
‖ Or, cuckowe.
* Leuit. 11.19.
c Becauſe their blood was not ſhed, but re maineth in them.
d Which is not of thy religion.
* Exod. 23.19. and 34.26.
e The tithes were ordained for the maintenance of the Leuites, which had none inheritance.
f When hee ſhall giue thee abilitie.
‖ Or, binde vp.
g After the Prieſt hath recei ued the Lords part.
h Beſides the yeerely tithes that were giuen to the Leuites, theſe were layde vp in ſtore for the poore.

29 Then the Leuite shall come, because he hath no part nor inheritance with thee, & the stranger, and the fatherlesse, and the widow, which are within thy gates, and shall eate, and be filled, that the Lord thy God may blesse thee in all the worke of thine hand which thou doest.

CHAP. XV.

1 The yeere of releasing of debts. 5 God blesseth them that keepe his commandements. 7 To help the poore. 12 The freedome of seruants. 19 The first borne of the cattell must be offered to the Lord.

AT the terme of seuen yeeres thou shalt make a freedome:

2 And this is the manner of the freedome: euery a creditor shall quite the lone of his hand which he hath lent to his neighbour: he shall not aske it againe of his neighbour, nor of his brother: for *the yeere* of the Lords freedome is proclaimed.

a He shall onely release his debtors which are not able to pay for that yeere.

3 Of a stranger thou mayest require it: but that which thou hast with thy brother, thine hand shall remit:

4 b Saue when there shall be no poore with thee: for the Lord shall blesse thee in the land, which the Lord thy God giueth thee, for an inheritance to possesse it.

b For if thy debtor be rich, hee may be constreined to pay.

5 So that thou hearken vnto the voyce of the Lord thy God, to obserue and doe all these commandements, which I command thee this day.

6 For the Lord thy God hath blessed thee, as he hath promised thee: and * thou shalt lend vnto many nations, but thou thy selfe shalt not borow, and thou shalt reigne ouer many nations, and they shall not reigne ouer thee.

* Chap. 28. 12.

7 ¶ If one of thy brethren with thee be poore ‖ within any of thy gates in thy land, which the Lord thy God giueth thee, thou shalt not harden thine heart, nor shut thine hand from thy poore brother:

‖ Or, any of thy cities.

8 *But thou shalt open thine hand vnto him, and shalt lend him sufficient for his need which he hath.

* Mat. 5. 42. luke 6. 34.

9 Beware that there bee not a wicked thought in thine heart, to say, The seuenth yeere, the yeere of freedome is at hand: therefore † it grieueth thee to looke on thy poore brother, and thou giuest him nought, and hee crie vnto the Lord against thee, so that sinne be in thee:

† Ebr. thine eye is euill.

10 Thou shalt giue him, and † let it not grieue thine heart to giue vnto him: for because of this the Lord thy God shall blesse thee in all thy works, and in all that thou puttest thine hand to.

† Ebr. let not thine heart be euill.

11 c Because there shall be euer *some* poore in the land, therefore I command thee, saying, Thou shalt d open thine hand vnto thy brother, to thy needie, and to thy poore in thy land.

c To try your charity, Matth. 26. 11.
d Thou shalt be liberall.

12 ¶ * If thy brother an Ebrew sell himselfe to thee, or an Ebrewesse, & serue thee six yeere, euen in the seuenth yeere thou shalt let him goe free from thee:

* Exod. 21. 2, iere. 34. 14.

13 And when thou sendest him out free from thee, thou shalt not let him goe away emptie,

14 *But* shalt e giue him a liberall rewarde of thy sheep, and of thy corne, and of thy wine: thou shalt giue him of that wherewith ẏ Lord thy God hath blessed thee.

e In tooken that thou doest acknowledge the benefite which God hath giuen thee by his labours.

15 And remember that thou wast a seruant in the land of Egypt, & the Lord thy God deliuered thee: therefore I command thee this thing to day.

16 And if he say vnto thee, I will not goe away from thee, because he loueth thee and thine house, and because he is well with thee,

17 * Then shalt thou take an awle, and pierce his eare through against the doore, and he shall be thy seruant f for euer: and vnto thy maid seruant thou shalt doe likewise.

* Exod 21. 6.
f To the yeere of Iubile, Leu. 25, 40.

18 Let it not grieue thee, when thou lettest him goe out free from thee: for hee hath serued thee six yeeres, *which is* the double worth of g an hired seruant: and the Lord thy God shall blesse thee in all that thou doest.

g For the hired seruant serued but three yeeres, and he sixe.

19 ¶ * All the first borne males that come of thy cattell, and of thy sheepe, thou shalt sanctifie vnto the Lord thy God. h Thou shalt doe no worke with thy first borne bullocke, nor sheare thy first borne sheepe.

* Exod. 34. 19.
h For they are the Lords.

20 Thou shalt eate it before the Lord thy God yeere by yeere, in the place which the Lord shall chuse, *both* thou, and thine houshold.

21 * But if there be any blemish therein, *as if it be* lame, or blind, or haue any euill fault, thou shalt not offer it vnto the Lord thy God,

* Leuit. 22. 20. 21. chap. 17. 1. ecclus. 35. 12.

22 *But* shalt eate it within thy gates: the vncleane, and the cleane *shall eate it* alike, i as the roe bucke, and as the hart.

i Thou shalt as well eate them, as the roe bucke, and other wilde beasts.

23 Onely thou shalt not eate the blood thereof, *but* powre it vpon the ground as water.

CHAP. XVI.

1 Of Easter. 10 Whitsontide. 13 And the feast of tabernacles. 18 What officers ought to be ordained. 21 Idolatrie forbidden.

THou shalt keepe the moneth of a Abib, and thou shalt celebrate the Passeouer vnto the Lord thy God: for in the moneth Abib the Lord thy God brought thee out of Egypt by night.

a Reade Exod. 13. 4.

2 Thou shalt therefore b offer the Passeouer vnto the Lord thy God, of sheepe and bullocks * in the place where the Lord shall chuse to cause his Name to dwell.

b Thou shalt eate the Easter lambe.
* Chap. 12. 5.

3 Thou * shalt eate no leauened bread with it: *but* seuen dayes shalt thou eate vnleauened bread therewith, *euen* the bread of c tribulation: for thou camest out of the land of Egypt in haste: ẏ thou maiest remember the day when thou camest out of the land of Egypt, all the dayes of thy life.

* Exod. 12. 14. 15.
c Which signified the afflictions which thou hadst in Egypt.

4 And there shal be no leauen seene with thee in all thy coastes seuen dayes long: neither shall there remaine the night any of the flesh vntill the morning which thou offeredst the first day at euen.

5 Thou maiest d not offer ẏ Passeouer within any of the gates, which the Lord thy God giueth thee:

d This was chiefly accomplished, when the Temple was built.

6 But in the place which the Lord thy God shal chuse to place his Name, there thou shalt offer the e Passeouer at euen, about the going down of the sunne, in the season that thou camest out of Egypt.

e Which was instituted to put them in remembrance of their deliuerance out of Egypt: and to continue them in the hope of Iesus Christ, of whom this lambe was a figure.

7 And thou shalt roste and eat it in the place which the Lord thy God shall chuse, and shalt returne on the morrow, and goe vnto thy tents.

8 Six dayes shalt thou eat vnleauened bread, and the seuenth day *shall be* a solemne assembly to the Lord thy God: thou shalt do no worke *therein.*

9 ¶ Seuen weekes shalt thou f number vnto thee, and shalt begin to number the seuen weekes, when thou beginnest to put the sickle to the corn:

f Beginning at the next morning after the Passeouer, Leuit. 23. 15. exod. 13. 4.

10 And thou shalt keepe the feast of weekes vnto the Lord thy God, ‖ euen a free gift of thine hand, which thou shalt giue vnto the Lord thy God, as the Lord thy God hath blessed thee.

‖ Or, as thou art able willingly.

11 And thou shalt reioyce before the Lord thy God, thou and thy sonne, and thy daughter, and thy seruant, and thy maide, and the Leuite that is within thy gates, and ẏ stranger, and the fatherles

and

and the widow, that are among you, in the place
which the Lord thy God shall chuse to place his
Name there,
12 And thou shalt remember that thou wast
a seruant in Egypt: therefore thou shalt obserue
and doe these ordinances.
13 ¶ Thou shalt [g] obserue the feast of the Ta-
bernacles seuen dayes, when thou hast gathered in
thy corne, and thy wine.
14 And thou shalt reioyce in thy feast, thou
and thy sonne, and thy daughter, and thy seruant,
and thy maid, and the Leuite, & the stranger, & the
fatherlesse, & the widow, that are within thy gates.
15 Seuen dayes shalt thou keepe a feast vnto
the Lord thy God in the place which the Lord
shall chuse: when the Lord thy God shall blesse
thee in all thine increase, and in all the workes of
thine hands, thou shalt in any case be glad.
16 ¶ * Three times in the yeere shall all the
males appeare before the Lord thy God in the
place which he shall chuse: in the feast of the vn-
leauened bread, and in the feast of the weekes, and
in the feast of the Tabernacle: and they shall not
appeare before the Lord * emptie.
17 Euery man *shall giue* according to the gift
of his [h] hand, and according to the blessing of the
Lord thy God, which he hath giuen thee.
18 ¶ [i] Iudges and officers shalt thou make
thee in all the cities, which the Lord thy God gi-
ueth thee, throughout the tribes: and they shall
iudge the people with righteous iudgement.
19 Wrest not thou the Law, nor respect any per-
son, neither take reward: for ẏ reward blindeth the
eies of the wise, and peruerteth ẏ words of ẏ iust.
20 That which [k] is iust and right shalt thou
follow, that thou mayest liue, and possesse the land
which the Lord thy God giueth thee.
21 ¶ Thou shalt plant thee no groue of any
trees neare vnto the Altar of the Lord thy God,
which thou shalt make thee.
22 Thou shalt set thee vp no ‖ pillar, which
thing the Lord thy God hateth.

g That is, the 15 day of the seuenth moneth, Leuit. 23. 34.

* Exod. 23. 15. and 34. 23.

* Ecclus. 35. 4.

h According to the abilitie that God hath giuen him.

i He gaue auctoritie to that people for a time to chuse themselues magistrates.

k The magistrate must constantly followe the tenour of the Lawe, and in nothing decline from iustice.

‖ Or, image.

CHAP. XVII.

1 The punishment of the idolater. 9 Hard controuersies are brought to the Priest and the Iudge. 12 The contemner must die. 15 The election of the King. 16 and 17 What things he ought to auoid &c.

THou shalt offer vnto the Lord thy God noe
bullocke nor sheepe wherein is * a blemish *or*
any euill fauoured thing: for that is an abomina-
tion vnto the Lord thy God.
2 ¶ If there be found among you in any of thy
cities, which ẏ Lord thy God giueth thee, man or
[b] woman that hath wrought wickednes in ẏ sight
of the Lord thy God, in transgressing his couenãt,
3 And hath gone and serued other gods, and wor-
shipped them: as ẏ sunne, or ẏ moone, or any of ẏ
host of heauen, which I haue not [c] commanded,
4 And it be tolde vnto thee, and thou hast
heard it, then shalt thou enquire diligently: and if
it be true, *and* the thing certaine, that such abo-
mination is wrought in Israel,
5 Then shalt thou bring forth that man, or
that woman (which hath committed that wicked
thing) vnto thy gates, *whether it be* man or wo-
man, and shalt stone them with stones, till they die.
6 * At the mouth † of two or three witnesses
shall he that is worthy of death, die: *but* at the
mouth of one witnesse, he shall not die.
7 The hands of the [d] witnesses shall be first
vpon him, to kill him: and afterward the hands of
all the [e] people: so thou shalt take the wicked away
from among you.
8 ¶ If there rise a matter too hard for thee in
iudgement betweene blood and blood, betweene
plea and plea, betweene plague and plague, in the
matter of controuersie within thy gates, then shalt
thou arise, and goe vp vnto the place which the
Lord thy God shall chuse,
9 And thou shalt come vnto the Priests of the
Leuites, and vnto the [f] Iudge that shall be in those
dayes, and aske, and they shall shewe thee the sen-
tence of iudgement,
10 And thou shalt do according to that thing
which they of that place (which the Lord hath
chosen) shew thee, and thou shalt obserue to doe
according to all that they informe thee.
11 According to the Lawe, which they shall
teach thee, and according to the iudgement which
they shall tell thee, shalt [g] thou doe: thou shalt
not decline from the thing which they shalt shew
thee, *neither* to the right hand, nor the left.
12 And that man that will doe presumptuous-
ly, not hearkening vnto the Priest (that standeth
before the Lord thy God to [h] minister there) or
vnto the Iudge, that man shall die, and thou shalt
take away euill from Israel.
13 So all the people shall heare and feare, and
do no more presumptuously.
14 ¶ When thou shalt come vnto the land
which ẏ Lord thy God giueth thee, and shalt pos-
sesse it, & dwell therein, if thou say, I will set a king
ouer me, like as all the nations that are about me,
15 *Then* thou shalt make him King ouer thee,
whom the Lord thy God shall chuse: from among
thy brethren shalt thou make a King ouer thee:
thou ‖ shalt not set a [i] stranger ouer thee which is
not thy brother.
16 In any wise he shall not prepare him manie
horses, nor bring the people againe to [k] Egypt,
for to encrease the number of horses, seeing the
Lord hath said vnto you, Ye shall henceforth goe
no more againe that way.
17 Neither shall he take him many wiues, least
his heart [l] turne away, neither shall he gather him
much siluer and golde.
18 And when he shall sit vpon the throne of his
Kingdome, then shall he write him this [m] law re-
peated in a booke, by the [n] Priests of the Leuites.
19 And it shall be with him, and hee shall reade
therein all dayes of his life, that he may learne to
feare the Lord his God, *and* to keepe all ẏ wordes
of this Law, and these ordinances to do them:
20 That his heart bee not lifted vp aboue his [o]
brethren, and that he turne not from the comman-
dement to the right hand or to the left, *but* that
he may prolong his dayes in his kingdome, he and
his sonnes in the mids of Israel.

* Chap. 15. 21.

a Thou shalt not serue God for facions sake, as hypocrites doe.

b Shewing that the crime cannot be excused by the frailtie of the person.

c Whereby he condemneth all religion and seruing of God which God hath not commanded.

* Num. 35. 30. chap. 19. 15. mat. 18. 16. 2 cor. 13. 1.

† Ebr. of two witnesses or three witnesses.

d Whereby they declared that they testified the trueth.

e To signifie a common consent to maintaine Gods honour and true religion.

f Who shall giue sentence as the Priests counsell him by the Law of God.

g Thou shalt obey their sentence that the controuersie may haue an end.

h So long as he is the true minister of God, and pronounceth according to his word.

‖ Or, mayest not.

i Who is not of thy nation, least hee change true religion into idolatry, and bring thee to slauery.

k To reuenge their iniuries, and to take them of their best horses. 1. King. 10. 28.

l From the Law of God.

m Meaning, the Deuteronomie.

n He shall cause it to be written by them, or he shall write it by their example.

o Whereby is meant, that Kings ought so to loue their subiects, as nature bindeth one brother to loue another.

CHAP. XVIII.

3 The portion of the Leuites. 6 Of the Leuites comming from another place. 9 To auoide the abominations of the Gentiles. 15 God will not leaue them without a true Prophet.

THe Priests of the Leuites, *and* all the tribe of
Leui * shall haue no part nor inheritance with
Israel, * *but* shall eate the offrings of the Lord
made by fire, and his [a] inheritance:
2 Therefore shall they haue no inheritance
among their brethren: *for* the Lord is their inhe-
ritance, as he hath said vnto them.

* Num. 18, 20. * Chap. 10, 9. 1. Cor. 9. 13.

a That is the Lords part of his inheritance.

3 ¶ And

3 ¶ And this shalbe the Priests duetie of the people, that they which offer sacrifice, whether *it be* bullocke or sheepe, shall giue vnto the Priest the [b] shoulder, and the two cheekes, and the maw.

4 The first fruites *also* of thy corne, of thy wine, and of thine oyle, and the first of the fleece of thy sheepe shalt thou giue him.

5 For the Lord thy God hath chosen him out of all thy tribes, to stand and minister in the Name of the Lord, him, and his sonnes for euer.

6 ¶ Also when a Leuite shall come out of any of thy cities of all Israel, where he remained, and come with [c] all the desire of his heart vnto the place, which the Lord shall chuse,

7 Hee shall then minister in the Name of the Lord his God, as all his brethren the Leuites, which remaine there before the Lord.

8 They shall haue like portions to eate[d] beside that which commeth of his sale of his patrimony.

9 When thou shalt come into the land which ẏ Lord thy God giueth thee, thou shalt not learne to doe after the abominations of those nations.

10 Let none be found among you that maketh his sonne or his daughter to [e] * goe through the fire, *or* that vseth witchcraft, *or* a regarder of times, or a marker of the flying of foules, or a sorcerer,

11 Or * a charmer, or that counselleth with spirits, or a soothsayer, or that * asketh counsell at ẏ dead.

12 For all that do such things *are* abomination vnto the Lord, and because of these abominations the Lord thy God doth cast them out before thee.

13 Thou shalt be [f] vpright therefore with the Lord thy God.

14 For these nations which thou shalt possesse, hearken vnto those that regard the times, and vnto sorcerers: † as for thee, the Lord thy God hath not † suffred thee so.

15 ¶ * The Lord thy God will raise vp vnto thee a [g] Prophet like vnto me, from among you, *euen* of thy brethren: vnto him ye shall hearken,

16 According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assemblie, when thou saydest, * Let me heare the voyce of my Lord God no more, nor see this great fire any more, that I die not.

17 And the Lord saide vnto me, They haue well spoken.

18 * I will raise them vp a Prophet from among their brethren like vnto thee, and will put my wordes in his [h] mouth, and he shall speake vnto them all that I shall commaund him.

19 And whosoeuer will not hearken vnto my wordes, which he shall speake in my Name, I will [i] require it of him.

20 But the Prophet that shall presume to speake a word in my Name, which I haue not commanded him to speake, or that speaketh in my name of other gods, euen the same Prophet shall die.

21 And if thou thinke in thine heart, How shall we know the word which the Lord hath not spoken?

22 When a Prophet speaketh in the Name of the Lord, if the thing [k] followe not nor come to passe, that is ẏ thing which the Lord hath not spoken, *but* the Prophet hath spoken it presumptuously: thou shalt not *therefore* be afraid of him.

b The right shoulder, Num. 18. 18.

c Meaning, to serue God vnfainedly, and not to seeke ease.

d Not constrained to liue of himselfe.

e Signifying they were purged by this ceremony of passing betweene two fires.
* Leuit. 18. 21.
* Leuit. 20. 27.
* 1 Sam. 28. 7.

f Without hypocrisie, or mixture of false religion.

† Ebr. but thou not so.
† Ebr. giuen or appoynted.
* Act. 7. 37.
g Meaning, a continuall succession of Prophets, till Christ the end of all Prophets come.
* Exod. 20. 19.

* Iosh. 1. 45.
Actes. 3. 22.
h Which promise is not onely made to Christ, but to all that teach in his name, Isa. 59. 21.

i By executing punishment vpon him.

k Vnder this sure note he compriseth all the other tokens.

CHAP. XIX.

1 The franchised townes. 14 Not to remooue thy neighbours boundes. 16 The punishment of him that beareth false witnes.

When the Lord thy God * shall roote out the nations, whose land the Lord thy God giueth thee, and thou shalt possesse them, and dwell in their cities, and in their houses,

2 * Thou shalt seperate three cities for thee in the middes of thy land which the Lord thy God giueth thee to possesse it.

3 Thou shalt[a] prepare thee the way, and diuide the coastes of the land, which the Lord thy God giueth thee to inherite, into three partes, that euery [b] manslayer may flee thither.

4 ¶ This also is the cause wherefore the manslayer shall flee thither, & liue: who so killeth his neighbour ignorantly, & hated him not in time passed:

5 As he that goeth vnto the wood with his neighbour to hew wood, & his hand striketh with the axe to cut downe ẏ tree, if the head slip from the helue, and hit his neighbour that he dieth, the same [c] shall flee vnto one of the cities, and liue,

6 Least the * auenger of the bloode followe after the manslayer while his heart is chafed, and ouertake him, because the way is long, and slay him, although he be not ‖ worthy of death, because he hated him not in time passed.

7 Wherefore I command thee, saying, Thou shalt appoint out three cities for thee.

8 And when the Lord thy God [d] enlargeth thy coasts (as he hath sworne vnto thy fathers) and giueth thee all the land, which hee promised to giue vnto thy fathers,

9 (If thou keepe all these Commandements to do them, which I command thee this day: *to wit*, that thou loue the Lord thy God, and walke in his wayes for euer) * then shalt thou adde three cities moe for thee besides those three,

10 That innocent blood be not shed within the land, which the Lord thy God giueth thee to inherite, [e] lest blood be vpon thee.

11 ¶ But if a man hate his neighbour, and lay waite for him, and rise against him, and smite any man that hee die, and flee vnto any of these cities,

12 Then the [f] Elders of his citie shall send and fet him thence, and deliuer him into the hands of the auenger of the blood, that hee may die.

13 Thine [g] eye shall not spare him, but thou shalt put away the *cry* of innocent blood from Israel, that it may goe well with thee.

14 ¶ Thou shalt not remooue thy neighbours marke, which they of olde time haue set in thine inheritance, that thou shalt inherite in the land, which ẏ Lord thy God giueth thee to possesse it.

15 ¶ * One witnes shall not rise against a man for any trespasse, or for any sinne, or for any fault that he offendeth in, * *but* at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be stablished.

16 ¶ If a false witnesse rise vp against a man to accuse him of trespasse,

17 Then both the men which striue together, shalt stand before the [h] Lord, *euen* before the Priests & the Iudges, which shalbe in those daies.

18 And the iudges shall make diligent inquisition: and if the witnesse be found false, *and* hath giuen false witnesse against his brother,

19 * Then shall ye doe vnto him as hee had thought to doe vnto his brother: so thou shalt take euill away foorth of the middes of thee.

20 And the rest shall heare *this*, and feare, and shall heerefoorth commit no more any such wic-

kednesse

* Chap. 12. 29.

* Exod. 21. 13.
num. 35. 9. 11.
Iosh. 20. 2.

a Make an open and ready way.

b Which killeth against his will, and bare no hatred in his heart.

c That murther be not committed vpon murther.
* Num. 35. 12.

‖ Or, cannot be iudged to death.

d When thou goest ouer Iorden to possesse the whole land of Canaan.

* Iosh. 20. 7.

e Lest thou be punished for innocent blood.

f The Magistrates.

g Then whosoeuer pardoneth murther, offendeth against the word of God.

* Chap. 17. 6.
mat. 18. 16.
Iohn 8. 17.
2. Cor. 13. 1.
Hebr. 10. 28.

h Gods presence is, where his true ministers are assembled.

* Pro. 19. 5.
Dan. 13. 62.

kednesse among you.

21 Therefore thine eye shall haue no compassion, *but* * life for life, eye for eye, tooth for tooth, hand for hand, foote for foote.

CHAP. XX.

3 *The exhortation of the Priest when the Israelites goe to battell.* 5 *The exhortation of the officers shewing who should goe to battell.* 10 *Peace must bee first proclaimed.* 19 *The trees that beare fruit must not be destroyed.*

WHen a thou shalt goe foorth to warre against thine enemies, and shalt see horses and charets, *and* people moe then thou, be not afraid of them: for the Lord thy God *is* with thee, which brought thee out of the land of Egypt.

2 And when ye are come neere vnto the battell, then the Prieft shall come foorth to speake vnto the people,

3 And shall say vnto them, Heare, O Israel: yee are come this day vnto battell against your enemies: * let not your hearts faint, neither feare, nor be amased, nor adread of them.

4 For the Lord your God b goeth with you, to fight for you against your enemies, *and* to saue you.

5 ¶ And let the officers speake vnto the people, saying, What man *is there* that hath built a new house, and hath not c dedicate it? let him go and returne to his house, least he die in the battell, and another man dedicate it.

6 ¶ And what man *is there* that hath planted a vineyard, and hath not d eaten of the fruit? let him go and returne againe vnto his house, least he die in the battell, and another eate the fruit.

7 And what man *is there* that hath betrothed a wife, and hath not taken her? let him goe and returne againe vnto his house, least hee die in battell, and another man take her.

8 And let the officers speake further vnto the people, and say, * Whosoeuer is afraid and faint hearted, let him goe and returne vnto his house, least his brethrens heart faint like his heart.

9 And after that the officers haue made an end of speaking vnto the people, they shall make captaines of the armie to gouerne the people.

10 ¶ When thou commest neere vnto a citie to fight against it, * thou shalt offer it peace.

11 And if it answere thee peaceably, and open vnto thee, then let all the people that is found therein, be tributaries vnto thee, and serue thee.

12 But if it will make no peace with thee, but make warre against thee, then shalt thou besiege it.

13 And the Lord thy God shall deliuer it into thine hands, and thou shalt smite all the males thereof with the edge of the sword.

14 Onely the women, and the children, * and the cattell, and all that is in the city, *euen* all the spoile thereof shalt thou take vnto thy selfe, and shalt eate the spoile of thine enemies, which the Lord thy God hath giuen thee.

15 Thus shalt thou doe vnto all the cities, which are a great way off from thee, which are not of the cities of these f nations here.

16 But of the cities of this people, which the Lord thy God shall giue thee to inherite, thou shalt saue no person aliue,

17 But shalt vtterly destroy them, *to wit*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hiuites, and the Iebusites: as the Lord thy God hath commanded thee,

18 That they teach you not to doe after all their abominations, which they haue done vnto their gods, and *so* yee should sinne against the Lord your God.

19 ¶ When thou hast besieged a citie long time, and made warre against it to take it, destroy not the trees thereof, by smiting an axe into them: for thou mayest eat of them: therefore thou shalt not cut them downe to further thee in the siege, (for the g tree of the field is mans *life*.)

20 Onely those trees which thou knowest are not for meate, those shalt thou destroy and cut downe, and make fortes against the city that maketh warre with thee vntill thou subdue it.

CHAP. XXI.

1 *Inquisition for murther.* 11 *Of the woman taken in warre.* 15 *The birthright cannot be changed for affection.* 18 *The disobedient child.* 23 *The body may not hang all night.*

IF one bee found a slaine in the land, which the Lord thy God giueth thee to possesse it, lying in the field, *and* it is not knowen who hath slain him,

2 Then thine Elders and thy Iudges shall come forth, and measure vnto the cities that are round about him that is slaine.

3 And let the Elders of that city, which is next vnto the slaine man, take out of the droue an heifer that hath not beene put to labour, nor hath drawen in the yoke.

4 And let the Elders of that citie bring the heifer vnto a ‖ stonie b valley, which is neither eared nor sowen, and strike off the heifers necke there in the valley.

5 Also the Priests the sonnes of Leui (whom the Lord thy God hath chosen to minister, and to bleste in the Name of the Lord) shall come forth, & by their word shall all strife & plague be tried.

6 And all the Elders of that citie that came neere to the slaine men, shall wash their hands ouer the heifer that is beheaded in the valley:

7 And shall testifie, and say, Our hands haue not shed this blood, neither haue our eyes seen it.

8 c O Lord, bee mercifull vnto thy people Israel, whom thou hast redeemed, and lay no innocent blood to the charge of thy people Israel, and the blood shall be forgiuen them.

9 So shalt thou take away *the cry* of innocent blood from thee, when thou shalt doe that which is right in the sight of the Lord.

10 ¶ When thou shalt goe to warre against thine enemies, and the Lord thy God shall deliuer them into thine hands, and thou shalt take them captiues,

11 And shalt see among the captiues a beautifull woman, and hast a desire vnto her, and wouldest take her to thy wife,

12 Then thou shalt bring her home to thine house, d and she shall shaue her head, and pare her nailes,

13 And she shall put off the garment that she was taken in, and she shall remaine in thine house, e and bewaile her father and her mother a moneth long: and after that shalt thou goe in vnto her, and marry her, and she shalbe thy f wife.

14 And if thou haue no fauour vnto her, then thou mayest let her go whither she will, but thou shalt not sell her for money, nor make merchandise of her, because thou hast humbled her.

15 ¶ If a man haue two wiues, one loued and another g hated, and they haue borne him children, both the loued and also the hated: if the first borne be the sonne of the hated,

16 Then when the time commeth, that hee

* Exod. 21. 23. Leuit. 24. 20. Mat. 5. 38.

a Meaning, vpon iust occasion: for God permitteth not his people to fight when it seemeth good to them.

* Chap. 28. 7.

b In present to defend you with his grace and power.

c For when they entred first to dwell in an house, they gaue thankes to God, acknowledging, that they had that benefite by his grace.

d The Ebrew word signifieth to make common of prophane, Leuit. 19. 23.

* Iudg. 7. 3.

* Num. 21. 22. Chap. 2. 26.

e If it accept peace.

* Iosh. 8. 2.

f For God had appointed that the Canaanites should be destroyed, and made the Israelites executers of his will, chap. 7. 1.

a This law declareth how horrible a thing murther is, seeing that for one man a whole country shalbe punished, except remedie be found.

b Or, vaugh.

b That the blood shed of the innocent beasts in a solitarie place, might make them abhorre the fact.

c This was the prayer, which the Priests made in the audience of the people.

d Signifying that her former life must be changed before she could be ioined to the people of God.

e As hauing renounced parents and country.

f This onely was permitted in the warres: otherwise the Israelites could not marry strangers.

g This declareth that the pluralitie of wiues came of a corrupt affection.

‖ *Or, while the sonne of the hated liueth.*

appointeth his sonnes to be heires of that which
he hath, hee may not make the sonne of the belo-
ued first borne ‖ before the sonne of the hated,
which is the first borne:
17 But he shall acknowledge the sonne of the
hated for the first borne, and giue him [h] double
portion for all that hee hath: for he is the first of
his strength, and to [i] him belongeth the right of
first borne.

h As much as to two of the others.
i Except he bee vnworthy, as was Reuben Iaakobs sonne.

18 ¶ If any man haue a son that is stubburne
and disobedient, which will not hearken vnto the
voyce of his father, nor the voyce of his [k] mother,
and they haue chastened him, and he would not
obey them,

k For it is the mothers duety also to instruct her children.

19 Then shall his father and his mother take
him, & bring him out vnto the Elders of his city,
and vnto the gate of the place where he dwelleth,
20 And shall say vnto the Elders of his citie,
This our sonne is stubburne and disobedient, *and*
he will not obey our admonition: he is a riotour,
and a drunkard.
21 Then all the men of his citie shall [l] stone
him with stones vnto death: so thou shalt take
away euill from among you, that all Israel may
heare it, and feare.

l Which death was also appointed for blasphemers and idolaters: so that to disobey the parents is most horrible.

22 ¶ If a man also haue committed a trespasse
worthy of death, and is put to death, and thou
hangest him on a tree,
23 His body shall not remaine [m] all night vp-
on the tree, but thou shalt bury him the same day:
for the * curse of God *is* on him that is hanged.
Defile not therefore thy land which the Lord thy
God giueth thee to inherite.

m For Gods Law by his death is satisfied, and nature abhorreth cruelty.
* Galat. 3, 13.

CHAP. XXII.

1 *Hee commandeth to haue care of our neighbours goods.* 5 *The woman may not weare mans apparel, nor man the womans.* 6 *Of the damme and her yong birds.* 8 *Why they should haue battlements.* 9 *Not to mixe diuers kinds together.* 13 *Of the wife not being found a virgin.* 23 *The punishment of adultery.*

* Exod. 23. 4.
a As though thou sawest it not.

Thou * shalt not see thy brothers oxe nor his
sheepe goe astray, and [a] withdraw thy selfe
from them, *but* shalt bring them againe vnto thy
brother.
2 And if thy brother be not [b] neere vnto thee,
or if thou know him not, then thou shalt bring it
into thine house, and it shall remaine with thee,
vntill thy brother seeke after it, then shalt thou
deliuer it to him againe:

b Shewing that brotherly affection must be shewed, not onely to them that dwell neere vnto vs, but also to them which are farre off.

3 In like maner shalt thou do with his [c] asse,
and so shalt thou doe with his raiment, and shalt
so doe with all lost things of thy brother, which
he hath lost: if thou hast found them, thou shalt not
withdraw thy selfe *from them.*

c Much more art thou bound to doe for thy neighbours person.

4 ¶ Thou shalt not see thy brothers asse nor
his oxe fall downe by the way, and withdraw thy
selfe from them, *but* shalt lift them vp with him.
5 ¶ The [d] woman shall not weare that which
perteineth vnto the man, neither shall a man put
on womans raiment: for all that doe so, *are* abo-
mination vnto the Lord thy God.

d For that were to alter the order of nature, and to despite God.

6 ¶ If thou finde a birdes nest in the way, in
any tree, or on the ground, *whether they be* yong
or egges, and the damme sitting vpon the yong,
or vpon the egges, [e] thou shalt not take the dam
with the yong,
7 *But* shalt in any wise let the dam goe, and
take the young to thee, that thou mayest prosper
and prolong thy dayes
8 ¶ When thou buildest a new house, thou shalt
make a battlement on thy roofe, that thou lay not
blood vpon thine house, if any man fall thence.

e If God detest cruelty done to little birds, how much more to man, made according to his image?

9 ¶ Thou shalt not [f] sowe thy vineyard with
diuers kinds of seedes, lest thou defile the increase
of the seede which thou hast sowen, and the fruite
of the vineyard.

f The tenor of this Law, is to walke in simplicity, and not to be curious of new inuentions.

10 ¶ Thou shalt not plow with an oxe and an
asse together.
11 ¶ Thou shalt not weare *a garment* of diuers
sorts, as of woollen and linnen together.
12 ¶ * Thou shalt make thee fringes vpon
the foure quarters of thy vesture, wherewith thou
couerest thy selfe.

* Numb. 15. 38.

13 ¶ If a man take a wife, and when he hath
lien with her, hate her,
14 And lay [g] slanderous things vnto her charge,
and bring vp an euill name vpon her, and say, I
tooke this wife, and when I came to her, I found
her not a mayd,

g That is, be an occasion that she is slandered.

15 Then shall the father of the maide and her
mother take and bring the signes of the maydes
virginitie vnto the Elders of the city to the gate:
16 And the maydes father shall say vnto the
Elders, I gaue my daughter vnto this man to wife,
and he hateth her:
17 And loe, he layeth slanderous things vnto
her charge, saying, I found not thy daughter a
maide: loe, these *are the tokens* of my daughters
virginitie: and they shall spread the [h] vesture be-
fore the Elders of the city.

h Meaning, the sheete, wherein the signes of her virginitie were.

18 Then the Elders of the city shall take that
man and chastise him,
19 And shall condemne him in an hundreth
shekels of siluer, and giue them vnto the father [i] of
the mayde, because hee hath brought vp an euill
name vpon a mayd of Israel: and she shall be his
wife, and he may not put her away all his life.

i For the fault of the child redoundeth to the shame of the parents: therefore he was recompensed when she was faultlesse.

20 ¶ But if this thing bee true, that the mayd
be not found a virgine,
21 Then they shall bring foorth the mayde to
the doore of her fathers house, and the men of her
city shall stone her with stones to death: for shee
hath wrought folly in Israel, by playing the whore
in her fathers house: so thou shalt put euill away
from among you.
22 ¶ * If a man be found lying with a woman
married to a man, then they shall die euen both
twaine, *to wit*, the man that lay with the wife, and
the wife: so thou shalt put away euill from Israel.

* Leuit. 20. 10.

23 ¶ If a mayd be betrothed vnto a husband,
and a man finde her in the towne and lie with her,
24 Then shall yee bring them both out vnto
the gates of the same city, and shall stone them
with stones to death: the mayd because she cryed
not, *being* in the city, & the man, because hee hath
‖ humbled his neighbours wife: so thou shalt put
away euill from among you.

‖ *Or, defiled.*

25 ¶ But if a man finde a betrothed mayde in
the field and force her, and lye with her, then the
man that lay with her, shall die alone:
26 And vnto the maid thou shalt do nothing,
because there is in the maid no ‖ cause of death:
for as when a man riseth against his neighbour and
woundeth him to death, so [k] is this matter.

‖ *Or, no sinne worthy of death.*

27 For he found her in the fields: the betro-
thed mayde cryed, and there was no man to suc-
cour her.

k Meaning, that the innocent cannot be punished.

28 ¶ * If a man find a maid that is not betro-
thed, and take her, and lie with her, and they bee
found,

* Exod. 22. 16.

29 Then the man that lay with her, shall giue
vnto the maydes father fiftie *shekels* of siluer: and
she

l Hee ſhall not lie with his ſtepmother, meaning hereby all other degrees forbidden, Leuit. 18.

ſhe ſhalbe his wife, becauſe he hath humbled her, he cannot put her away all his life.

30 ¶ No man ſhall l take his fathers wife, nor ſhall vncouer his fathers skirt.

CHAP. XXIII.

1 What men ought not to bee admitted to office. 9 What they ought to auoide when they goe to warre. 15 Of the fugitiue ſeruant. 17 To flee all kinde of whoredome. 19 Of Vſurie. 21 Of vowes. 24 Of the neighbours vine and corne.

NOne that is hurt by burſting, or that hath his priuie member cut off, a ſhall enter into the Congregation of the Lord.

a Eſther to beare office, or to marrie a wife.
b This was to cauſe them to line chaſtly, that their poſteritie might not be reiected.
* Nehe. 13. 1.

2 b A baſtard ſhall not enter into the Congregation of the Lord: euen to his tenth generation ſhall he not enter into the Congregation of the Lord.

3 * The Ammonites and the Moabites ſhall not enter into the Congregation of the Lord: euen to their tenth generation ſhall they not enter into the Congregation of the Lord for euer,

4 Becauſe they c met you not with bread and water in the way, when yee came out of Egypt, and * becauſe they hired againſt thee Balaam the ſonne of Beor, of Pethor in Aram-naharaim, to curſe thee.

c Hereby hee condemneth all that further not the children of God in their vocation.
* Nom. 22. 5. 6.

5 Nevertheleſſe, the Lord thy God would not hearken vnto Balaam, but the Lord thy God turned the curſe to a bleſſing vnto thee, becauſe the Lord thy God loued thee.

6 Thou d ſhalt not ſeeke their peace, nor their proſperity all thy dayes for euer.

d Thou ſhalt haue nothing to doe with them.

7 ¶ Thou ſhalt not abhorre an Edomite: for he is thy brother, neither ſhalt thou abhorre an Egyptian, becauſe thou waſt a ſtranger in his land.

8 The children that are begotten e of them in their third generation, ſhall enter into the Congregation of the Lord.

e If the fathers haue renounced their idolatrie, and receiued circumciſion.

9 ¶ When thou goeſt out with the hoaſte againſt thine enemies, keepe thee then from all wickedneſſe.

10 ¶ If there bee among you any that is vncleane by that which commeth to him by night, he ſhall goe out of the hoaſte, and ſhall not enter into the hoaſte.

11 But at euen he ſhall waſh *himſelfe* with water, and when the ſunne is downe, he ſhall enter into the hoaſte.

12 ¶ Thou ſhalt haue a place alſo without the hoaſte, whither thou ſhalt f reſort,

f For the neceſſities of nature.

13 And thou ſhalt haue a paddle among thy weapons, and when thou wouldeſt ſit downe without, thou ſhalt dig therewith, and returning, thou ſhalt g couer thine excrements.

g Meaning hereby that his people ſhould be pure both in body and ſoule.

14 For the Lorde thy God walketh in the mids of thy campe to deliuer thee, and to giue *thee* thine enemies before thee: therefore thine hoaſte ſhall be holy, that he ſee no filthy thing in thee, and turne away from thee.

h This is meant of the heathen, who fled for their maſters cruelde, and imbraced the true religion.
† Bar gates.

15 ¶ Thou ſhalt not h deliuer the ſeruant vnto his maſter, which is eſcaped from his maſter vnto thee.

16 He ſhall dwell with thee, *euen* among you, in what place he ſhall chuſe, in one of thy † cities where it liketh him beſt: thou ſhalt not vexe him.

17 ¶ There ſhalbe no whore of the daughters of Iſrael, neither ſhall there be a whore keeper of the ſonnes of Iſrael.

18 ¶ Thou ſhalt neither bring the i hire of a whore, nor the price of a dogge into the houſe of the Lord thy God for any vow: for euen both theſe *are* abomination vnto the Lord thy God.

i Forbidding hereby that any gaine gotten of euill things ſhould be applyed to the ſeruice of God, Micha. 1. 7.

19 ¶ * Thou ſhalt not giue to vſurie to thy brother: *as* vſurie of money, vſurie of meate, vſurie of any thing that is put to vſurie.

20 Vnto a k ſtranger thou maieſt lend vpon vſurie, but thou ſhalt not lend vpon vſurie vnto thy brother, that the Lord thy God may l bleſſe thee in all that thou ſetteſt thine hand to, in the land whither thou goeſt to poſſeſſe it.

21 ¶ When thou ſhalt vowe a vowe vnto the Lord thy God, thou ſhalt not be ſlacke to pay it: for the Lord thy God will ſurely require it of thee, and ſo it ſhould be ſinne vnto thee.

22 But when thou abſtaineſt from vowing, it ſhalbe no ſinne vnto thee.

23 That which is gone out of thy lippes, thou ſhalt m keepe and performe, as thou haſt vowed it willingly vnto the Lord thy God: *for* thou haſt ſpoken it with thy mouth.

24 ¶ When thou commeſt vnto n thy neighbours vineyard, then thou maieſt eate grapes at thy pleaſure, as much as thou wilt: but thou ſhalt put none in thy o veſſel.

25 When thou commeſt vnto thy neighbours corne, * thou maieſt plucke the eares with thine hand, but thou ſhalt not moowe a ſickle to thy neighbours corne.

a As Gods miniſter. * And charged with ſetting ſame. Ioſh. 4. 2.

k That inuited for the h. of their heart.
l If thou ſhew thy charitie to thy brother, God will declare his loue toward thee.

m If the vow be lawfull and godly.

n Being hired for to labour.

o To bring home to thine houſe.
* Matt. 12. 1.

CHAP. XXIIII.

1 Diuorcement is permitted. 5 Hee that is newly married is exempted from warre. 6 Of the pledge. 14 Wages muſt not be retained. 16 The good muſt not be puniſhed for the bad. 17 The care of the ſtranger, fatherleſſe, and widow.

WHen a man taketh a wife, and marrieth her, if ſo bee ſhee finde no fauour in his eyes, becauſe he hath eſpied ſome filthineſſe in her, a then let him write her a bil of diuorcement, and put it in her hand, and ſend her out of his houſe.

a Hereby God ſpeaketh not that light diuorcement, but permitteth it to auoide further inconuenience. Matt. 19. 7.

2 And when ſhe is departed out of his houſe, and gone her way, and marry with another man,

3 And if the latter husband hate her, and write her a letter of diuorcement, and put it in her hand, and ſend her out of his houſe, or if the latter man die which tooke her to wife:

4 *Then* her firſt husband, which ſent her away, may not take her againe to be his wife, after that ſhee is b defiled: for that *is* abomination in the ſight of the Lord, and thou ſhalt not cauſe the land to ſinne, which the Lord thy God doth giue thee to inherit.

b Seeing that by diuorcing her, he iudged her to be vncleane and defiled

5 ¶ When a man taketh a new wife, he ſhall not goe a warfare, c neither ſhall bee charged with any buſineſſe, but ſhall bee free at home one yeere, and reioyce with his wife, which hee hath taken.

c That they might learne to know one anothers conditions, and to afterward line in godly peace.

6 ¶ No man ſhall take the nether nor the vpper d milſtone to pledge: for this gage is *his* liuing.

d Not any thing whereby a man getteth his liuing.

7 ¶ If any man bee found ſtealing any of his brethren of the children of Iſrael, and maketh marchandize of him, or ſelleth him, that thiefe ſhall die: ſo ſhalt thou put euill away from among you.

8 ¶ Take heed of the * plague of leproſie, that thou obſerue diligently, and doe according to all that the Prieſts of the Leuites ſhall teach you: take heed ye doe as I commanded them.

* Leuit. 13. 2.

9 Remember what the Lord thy God did vnto * Miriam by the way after that yee were come out of Egypt.

* Num. 12. 10.

10 ¶ When thou ſhalt aske againe of thy neigh-

‖ Or, while the sonne of the hated liueth.

e As much as t of the others.
i Except he be vnworthy [illegible]

ir any thing lent, thou shalt not goe [e] into his
house to fetch his pledge.
11 But thou shalt stand without, and the man
that borrowed it of thee, shall bring the pledge
out of the doores vnto thee.
12 Furthermore, if it be a poore body, thou
shalt not sleepe with his pledge,
13 *But* shalt restore him the pledge when the
sunne goeth downe, that he may sleepe in his rai-
ment, and blesse thee: and it shalbe righteousnes
vnto thee [f] before the Lord thy God.
14 ¶ Thou shalt not oppresse an hyred seruant
that is needy & poore, *neither* of thy brethren, nor
of ẏ stranger that is in thy land within thy gates.
15 * Thou shalt giue him his hire for his day,
neither shall the sunne goe downe vpon it: for he
is poore, and therewith sustaineth his life: least he
crie against thee vnto the Lord, and it be sinne
vnto thee.
16 ¶ * The fathers shall not be put to death
for the children, nor the children put to death for
the fathers, but euery man shall be put to death
for his owne sinne.
17 ¶ Thou shalt not peruert the right of the
[g] stranger, *nor* of the fatherlesse, nor take a wid-
dowes raiment to pledge.
18 But remember that thou wast a seruant in
Egypt, and how the Lord thy God deliuered thee
thence. Therefore I command thee to doe this
thing.
19 ¶ * When thou cuttest downe thine har-
uest in thy fielde, and hast forgotten a sheafe in the
fielde, thou shalt not goe againe to fetch it, *but* it
shalbe for the stranger, for the fatherlesse, and for
the widowe: that the Lord thy God may blesse
thee in all the workes of thine hands.
20 When thou ‖ beatest thine oliue tree, thou
shalt not goe ouer the boughes againe, *but* it
shalbe for the stranger, for the fatherlesse, and for
the widowe.
21 When thou gatherest thy ‖ vineyard, thou
shalt not gather the grapes cleane after thee, *but*
they shall be for the stranger, for the fatherlesse,
and for the widow.
22 And remember that thou wast [h] a seruant
in the land of Egypt: therefore I command thee to
doe this thing.

f Though hee would bee vnthankefull, yet God will not forget it.
* Leuit. 19. 13. Iob 4 14.
* 2. King. 14. 6. 2. Chron. 25. 4. Iere. 31. 29. 30. Ezek 18. 20.
g Because the world did least esteeme these sorts of people, therefore God hath most care ouer them.
* Leuit. 19. 9. and 23. 22.
‖ Or, gatherest thine oliues.
‖ Or, the grapes of thy vineyard.
h God iudged them not mindfull of his benefit, except they were beneficiall vnto others.

CHAP. XXV.

3 The beating of the offenders. 5 To raise vp seed to the kinsmen. 11 In what case a womans hand must be cut off. 13 Of iust weights and measures. 19 To destroy the Amalekites.

WHen there shall bee strife betweene men,
and they shall come vnto iudgement, [a] and
sentence shall bee giuen vpon them, and the
righteous shall be iustified, and the wicked con-
demned,
2 Then if so be the wicked be worthy to bee
beaten, the iudge shall cause him to lie downe,
[b] and to bee beaten before his face, according to
his trespasse, vnto a certaine number.
3 [c] Fourtie *stripes* shall hee cause him to haue,
and not past, least if he should exceed and beat
him aboue that with many stripes, thy brother
should appeare despised in thy sight.
4 ¶ * Thou shalt not mousell the oxe that
treadeth out the corne.
5 ¶ * If brethren dwell together, and one of
them die and haue no sonne, the wife of the dead
shall not marrie without, *that is*, vnto a stranger,

a Whether there be a plaintife or none, the magistrates ought to trie out faults, and punish according to the crime.
b When the crime deserueth not death.
c The Iewes of superstition afterward tooke one away, 2. Cor. 11. 24.
* 1. Cor. 9. 9. 1. Tim. 5. 18.
* Ruth 4. 3. Matth. 22. 24. Marke. 12. 19. Luke 20. 28.

but his [d] kinsman shall goe in vnto her, and take
her to wife, and doe the kinsemans office to her.
6 And the first borne which she beareth, shall
succeed in the name of his brother which is dead,
that his name be not put out of Israel.
7 And if the man will not take his kinsewoman,
then let his kinsewoman goe vp to the gate vnto
the Elders, and say, My kinseman refuseth to raise
vp vnto his brother a name in Israel: he will not
doe the office of a kinseman vnto me.
8 Then the Elders of his citie shall call him,
and commune with him: if hee stand and say, I
will not take her,
9 Then shall his kinswoman come vnto him in
the presence of the Elders, and loose his shooe
from his foot, and spit in his face, and answere, and
say, So shall it bee done vnto that man that will
not build vp his brothers house.
10 And his name shall be called in Israel, The
house of him whose shooe is put off.
11 ¶ [e] When men striue together, one with a-
nother, if the wife of the one come neere, for to
rid her husband out of the handes of thim that
smiteth him, and put forth her hand, and take him
by his priuities,
12 Then thou shalt cut off her hand: thine eye
shall not spare her.
13 ¶ Thou shalt not haue in thy bag two ma-
ner of † weights, a great and a small:
14 Neither shalt thou haue in thine house di-
uers † measures, a great and a small:
15 *But* thou shalt haue a right and iust weight:
a perfit and a iust measure shalt thou haue, that thy
dayes may be lengthened in the land, which the
Lord thy God giueth thee.
16 For all that do such things, *and* all that doe vn-
righteously, *are* abominatiõ vnto ẏ Lord thy God.
17 * Remember what Amalek did vnto thee
by the way, when ye were come out of Egypt:
18 How hee met thee by the way, and smote
the hindmost of you, all that were feeble behind
thee, when thou wast fainted and wearie, and he
feared not God.
19 Therefore, when the Lord thy God hath
giuen thee rest from all thine enemies round about
in the land which the Lord thy God giueth
thee for an inheritance to possesse it, *then* thou
shalt put out the [f] remembrance of Amalek from
vnder heauen: forget not.

d Because the Ebrew word signifieth not the naturall brother, and the word that signifieth a brother, is taken also for a kinseman: it seemeth that it is not meant that the naturall brother should marrie his brothers wife, but some other of the kinred that was in that degree which might marrie.
e This law importeth that godly shamefastnesse be preserued: for it is an horrible thing to see a woman past shame.
† Ebr. stone and stone.
† Ebr. Ephah and Ephah, read Exod. 16. 36
* Exod. 17. 8.
f This was partly accomplished by Saul, about 450. yeeres afterward.

CHAP. XXVI.

3 The offering of the first fruits. 5 What they must protest when they offer them. 12 The tithes of the first yeere. 13 Their protestation in offering it. 19 To what honour God preferreth them which acknowledge him to be their Lord.

ALso when thou shalt come into the land
which the Lord thy God giueth thee for in-
heritance, and shalt possesse it, and dwell therein,
2 [a] Then shalt thou take of the first of all the
fruit of the earth, and bring it out of the land that
the Lord thy God giueth thee, and put it in a bas-
ket, and goe vnto the place which the Lord thy
God shall chuse, to [b] place his name there.
3 And thou shalt come vnto the Priest, that
shalbe in those dayes, and say vnto him, I acknow-
ledge this day vnto the Lord thy God, that I am
come vnto the countrey which the Lord sware vn-
to our fathers for to giue vs.
4 Then the Priest shall take the basket out of
thine hand, and set it downe before the altar of the
Lord

a By this ceremonie they acknowledged that they receiued the land of Canaan as a free gift of God.
b To be called vpon, serued, and worshipped spiritually, Chap. 12. 5.

Lord thy God.

5 And thou shalt answere and say before the Lord thy God, A c Syrian *was* my father, who being ready to perish *for hunger*, went downe into Egypt, and soiourned there with a small company and grew there vnto a nation great, mighty d and full of people.

6 And the Egyptians vexed vs, and troubled vs, and laded vs with cruell bondage.

7 But when we e cried vnto the Lord God of our fathers, the Lord heare our voyce, and looked on our aduersitie, and on our labour, and on our oppression:

8 And the Lord brought vs out of Egypt in a mighty hand, and stretched out arme, with great terribleneſſe, both in signes and wonders.

9 And he hath brought vs into this place, and hath giuen vs this land, *euen* a land that floweth with milke and hony.

10 And now, loe, I haue f brought the first fruites of the land, which thou, O Lord, hast giuen me, and thou shalt set it before the Lord thy God, and worship before the Lord thy God:

11 And thou shalt reioyce in all the good things which the Lord thy God hath giuen vnto thee, and to thine g household, thou and the Leuite, and the stranger that is among you.

12 ¶ When thou hast made an end of tithing all the tythes of thine increase, the third yeere, *which is* the yeere of tything, and hast giuen it vnto the Leuite, to the stranger, to the fatherleſſe, and to the widowe, that they may eate within thy gates, and be satisfied.

13 Then thou shalt h say before the Lord thy God, I haue brought the halowed thing out of mine house, and also haue giuen it to the Leuites and to the strangers, to the fatherleſſe and to the widow, according to all thy *cōmandements which thou hast commanded mee: I haue i transgressed none of the commandements, nor forgotten *them*.

14 I haue not eaten thereof in my k mourning, nor suffered ought to perish k through vncleannes, nor giuen ought thereof for the dead, *but* haue harkened vnto the voyce of the Lord my God: I haue done m after all that thou hast cōmanded me.

15 Looke downe from thine holy habitation, *euen* from heauen, and bleſſe thy people Israel, and the land which thou hast giuen vs (as thou swarest vnto our fathers) the land that floweth with milke and hony.

16 ¶ This day the Lord thy God doeth command thee to do these ordinances & lawes: keepe them therefore, and do them with n all thine heart, and with all thy soule.

17 Thou hast set vp the Lord this day to be thy God, and to walke in his wayes, and to keepe his ordinances, and his commandements, and his lawes, and to hearken vnto his voyce.

18 ¶ And the Lord hath set thee vp this day, to be a * precious people vnto him (as he hath promised thee) and that thou shouldest keepe all his commandements.

19 And to make thee * high aboue all nations (which hee hath made) in praise, and in name, and in glory, * and that thou shouldest be an holy people vnto the Lord thy God, as hee hath said.

CHAP. XXVII.

a They are commanded to write the law vpon stones for a remembrance. 5 Also to build an altar. 13 The cursing are giuen on mount Eball.

THen Moses with the Elders of Israel a commanded the people, saying, Keepe all the commandements, which I commanded you this day.

2 And when ye shall passe * ouer Iorden vnto the land which the Lord thy God giueth thee, thou shalt set thee vp great stones, and plaister them with plaister,

3 b And shalt write vpon them all the words of this Law, when thou shalt come ouer, that thou mayest go into the land which the Lord thy God giueth thee: a land that floweth with milke and hony, as § Lord God of thy fathers hath promised thee.

4 Therefore when ye shall passe ouer Iorden, ye shall set vp these stones, which I command you this day in mount Ebal, and thou shalt plaister them with plaister.

5 * And there shalt thou build vnto the Lord thy God an altar, *euen* an altar of stones: thou shalt lift none c yron *instrument* vpon them.

6 Thou shalt make the altar of the Lord thy God of whole stones, and offer burnt offerings thereon vnto the Lord thy God.

7 And thou shalt offer peace offerings, and shalt eate there and reioyce before the Lord thy God:

8 And thou shalt write vpon the stones all the wordes of this Law, d well and plainely.

9 ¶ And Moses and the Priestes of the Leuites, spake vnto all Israel, saying, Take heede and heare, O Israel: this day art thou become the people of the Lord thy God.

10 Thou e shalt hearken therefore vnto the voyce of the Lord thy God, and doe his commandements and his ordinances, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand vpon mount Gerizzim, to bleſſe the people when ye shall passe ouer Iorden: Simeon, and Leui, and Iudah, and Issachar, and f Ioseph, and Beniamin.

13 And these shall stand vpon mount Eball, to g curse: Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14 And the Leuites shall answere and say vnto all the men of Israel with a loud voyce,

15 ¶ Cursed be the man that shall make any carued or molten h image, *which is* an abomination vnto the Lord, the worke of the hands of the craftesman, and putteth it in a secret place: And all the people shall answere and say: So be it.

16 Cursed be he that i curseth his father and his mother: And all the people shall say, So be it.

17 Cursed be he that remoueth his neighbours k marke: And all the people shall say: So be it.

18 Cursed be he that maketh the l blind go out of the way: and all the people shall say: So be it.

19 Cursed be he that hindreth the right of the stranger, the fatherleſſe, and the widow: And all the people shall say: So bee it.

20 Cursed be he that lieth with his fathers wife: for he hath vncouered his fathers m skirt: And all the people shall say: So be it.

21 Cursed be he that lieth with any beast: And all the people shall say: So be it.

22 Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother: And all the people shall say: So be it.

23 Cursed be he that lieth with his n mother in law: and all the people shall say: So be it.

c Meaning, Iaakob, who serued 20 yeeres in Syria.

d Onely by Gods mercy, and not by their fathers deſernings.

e Alledging the promises made vnto our fathers, Abraham, Isahak, and Iaakob.

f In token of a thankfull heart, and mindfull of this benefit,

g Signifying that God giueth vs not goods for our selues onely, but for their vses also which are committed to our charge.

h Without hypocrisie.

* Chap 14 27.

i Of malice and contempt: for, for any neceſſity.

k By putting them to any prophane vse.

m As farre as my sinne full nature would inflict: for else, as Dauid and Paul say, there is not one iust, Psal. 14, 3. Rom. 3. 10.

n With a good and simple conſcience.

o Signifying that there is a mutuall bond betweene God and his people.

* Chap. 7. 6. and. 14. 2.

* Chap. 4. 7. and. 28. 1.

* Chap 7. 6. and 14. 2.

a As Gods minister, and charged with the same.

* Iosh. 4. 1.

b God wanted that his Law should be set vp in the borders of the land of Canaan, that all that looked thereon might know that the land was dedicate to his seruice.

* Exod. 20. 25. Ioſh. 8. 31.

c The altar should not be curiously wrought, because it should continue but for a time: for God would haue but one altar in Iudah.

d That euery one may well reade it, and vnderstand it.

e This condition hath bound thee vnto it, that if thou wilt be his people, thou must keepe his lawes.

f Meaning, Ephraim and Manasseh.

g Signifying, that if they would not obey God for loue, they should be made to obey for feare.

h Vnder this he containeth all the corruptions of Gods seruice, and the transgression of the first Table.

i Or, contemneth: & this appertaineth to the second Table.

k He condemneth all iniuries and extortions.

l Meaning, that helpeth not and counſelleth not his neighbour.

m In committing vile sinnes against him, Leuit. 20. 11. and chap. 22. 30. Ezek. 22. 10.

n Meaning, his wiues mother.

o For God that ſeeth in ſecret, will reuenge it.
* Ezek. 22. 12.

24 Curſed bee he that ſmiteth his neighbour
o ſecretly: And all the people ſhall ſay: So be it.
25 * Curſed be he that taketh a reward to put
to death innocent blood: And all the people ſhall
ſay: So be it.

* Galat. 3. 10.

26 * Curſed be he that confirmeth not all the
words of this Law, to doe them : And all the peo-
ple ſhall ſay : So be it.

CHAP. XXVIII.

1 *The promiſes to them that obey the Commandements.* 15 *The threatnings to the contrary.*

* Leuit. 26. 3.
a He will make thee the moſt excellent of all people.

IF * thou ſhalt obey diligently the voyce of the
Lord thy God, and obſerue and doe all his com-
maundements, which I commaund thee this day,
then the Lord thy God will a ſet thee on high a-
boue all the nations of the earth.

b When thou thinkeſt thy ſelfe forſaken.
c Thou ſhalt liue wealthily.

2 And all theſe bleſsings ſhall come on thee,
and b ouertake thee, if thou ſhalt obey the voice of
the Lord thy God.
3 Bleſſed ſhalt thou be in the c citie, and bleſ-
ſed alſo in the field.

d Thy children and ſucceſsion.

4 Bleſſed ſhall be the fruit d of thy body, and
the fruit of thy ground, and the fruit of thy cat-
tell, the increaſe of thy kine, and the flocks of thy
ſheepe.

e All thine enterpriſes ſhall haue good ſucceſſe.

5 Bleſſed ſhalbe thy baſket and thy dough.
6 Bleſſed ſhalt thou be when thou e commeſt
in, and bleſſed alſo when thou goeſt out.

f Meaning, many wayes.

7 The Lord ſhall cauſe thine enemies that riſe
againſt thee, to fall before thy face : they ſhall
come out againſt thee one way, and ſhall flee be-
fore thee f ſeuen wayes.

g God will bleſſe vs, if we doe our duety, and not be idle.

8 The Lord ſhall command the bleſſing *to be*
with thee in thy ſtore houſes, and in all that thou
ſetteſt thine g hand to, and will bleſſe thee in the
land which the Lord thy God giueth thee.
9 The Lord ſhall make thee an holy people
vnto himſelfe, as hee hath ſworne vnto thee, if
thou ſhalt keep the commandements of the Lord
thy God, and walke in his wayes.

h In that he is thy God, and thou art his people.

10 Then all people of the earth ſhall ſee that
the Name of the Lord is h called vpon ouer thee,
and they ſhall be afraid of thee.
11 And the Lord ſhall make thee plenteous in
goods, in the fruit of thy body, and in the fruit of
thy cattell, & in the fruit of thy ground, in ẏ land
which ẏ Lord ſware vnto thy fathers, to giue thee.

i For nothing in the earth is profitable, but when God ſendeth his bleſsings from heauen.
* Chap. 15. 6.
‖ Or, the loweſt.

12 The Lord ſhall open vnto thee his good
treaſure, *euen* the i heauen to giue raine vnto thy
land in due ſeaſon, and to bleſſe all the worke of
thine hands : and * thou ſhalt lend vnto many na-
tions, but ſhalt not borow thy ſelfe.
13 And the Lord ſhall make thee the head, and
not the ‖ taile, and thou ſhalt be aboue onely, and
ſhalt not bee beneath, if thou obey the commande-
ments of the Lord thy God which I command
thee this day, to keepe and to doe *them*.

* Ioſh. 23. 6.

14 But thou ſhalt not decline from any of the
words, which I commaund you this day, *either* to
the * right hand or to the left, to goe after other
gods to ſerue them.

* Leuit. 26. 14. Lament. 2. 17. Mal. 2. 2. Baruch 1. 20.

15 ¶ * But if thou wilt not obey the voyce
of the Lord thy God, to keepe and to doe all his
commaundements, and his ordinances, which I
command thee this day, then all theſe curſes ſhall
come vpon thee, and ouertake thee.

‖ Or, ſtore.

16 Curſed ſhalt thou be in the towne, and cur-
ſed alſo in the field.
17 Curſed ſhall thy baſket be, and thy ‖ dough.
18 Curſed ſhall be the fruit of thy body, and
the fruit of thy land, the increaſe of thy kine, and
the flocks of thy ſheepe.
19 Curſed ſhalt thou bee when thou commeſt
in, and curſed alſo when thou goeſt out.

‖ Or, rebuke.

20 The Lord ſhall ſend vpon thee curſing,
trouble, and ‖ ſhame, in all that which thou ſetteſt
thine hand to doe, vntill thou be deſtroyed, and
periſh quickly, becauſe of the wickedneſſe of thy
works, whereby thou haſt forſaken me.
21 The Lord ſhall make the peſtilence cleaue
vnto thee, vntill he hath conſumed thee from the
land, whither thou goeſt to poſſeſſe it.

* Leuit. 26. 16.
‖ Or, drought.

22 * The Lord ſhall ſmite thee with a con-
ſumption, and with the feuer, and with a burning
ague, and with feruent heate, and with the ſword,
and with ‖ blaſting, and with the mildew, and they
ſhall purſue thee vntill thou periſh.

k It ſhall giue thee no more moyſture then if it were of braſſe.
‖ Or, out of the ayre as duſt raiſed with winde.

23 And thine heauen that is ouer thine head,
ſhalbe k braſſe, and the earth ẏ is vnder thee, yron.
24 The Lord ſhall giue thee for the raine of thy
land, duſt and aſhes : *euen* from ‖ heauen ſhall it
come downe vpon thee, vntill thou be deſtroyed.
25 *And* the Lord ſhall cauſe thee to fall before
thine enemies : thou ſhalt come out one way a-
gainſt them, and ſhalt flee ſeuen wayes before
them, and ſhalt be l ſcattered through all the king-
domes of the earth.

l Some reade, thou ſhalt be a terrour and feare, when they ſhall heare how God hath plagued thee.
m Thou ſhalt be curſed both in thy life and in thy death: for the buriall is a teſtimony of the reſurrection: which ſigne for thy wickedneſſe thou ſhalt lacke.

26 And thy m carkeis ſhall bee meat vnto all
foules of the aire, and vnto the beaſts of the earth,
and none ſhall fray them away.
27 The Lord wil ſmite thee with the botch of
Egypt, and with the emeroids, and with the ſkab,
and with the itch, that thou canſt not be healed.
28 And the Lord ſhall ſmite thee with mad-
neſſe, and with blindneſſe, and with aſtonying of
heart.

n In things moſt euident and cleare thou ſhalt lacke diſcretion and iudgement.

29 Thou ſhalt alſo grope at noone dayes, as
the n blinde gropeth in darkeneſſe, and ſhalt not
proſper in thy wayes: thou ſhalt neuer but be op-
preſſed with wrong, and be powled euermore, and
no man ſhall ſuccour *thee*.

† Ebr. make it common.

30 Thou ſhalt betroth a wife, and another man
ſhall lie with her : thou ſhalt build an houſe, and
ſhalt not dwell therein: thou ſhalt plant a vineyard,
and ſhalt not † eat the fruit.
31 Thine oxe ſhall be ſlaine before thine eyes,
and thou ſhalt not eat thereof : thine aſſe ſhall be
violently taken away before thy face, and ſhall not
be reſtored to thee: thy ſheepe ſhall be giuen vnto
thine enemies, & no mã ſhal reſcue *them* for thee.

o When they ſhall returne from their captiuitie.

32 Thy ſonnes and thy daughters ſhalbe giuen
vnto another people, and thine eyes o ſhall ſtill
looke for them, euen till they fall out, and there
ſhall be no power in thine hand.
33 The fruite of thy land and all thy labours
ſhall a people which thou knoweſt not, eate, and
thou ſhalt neuer but ſuffer wrong, and violence
alway:
34 So that thou ſhalt bee madde for the ſight
which thine eyes ſhall ſee.
35 The Lord ſhall ſmite thee in the knees, and
in the thighes, with a ſore botch, that thou canſt
not be healed: euen from the ſole of the foot, vnto
the top of thine head.

p As he did Manaſſeh, Ioachim, Zedekias and others.

36 The Lord ſhall bring thee and thy p King
(which thou ſhalt ſet ouer thee) vnto a nation,
which neither thou nor thy fathers haue knowen,
and there thou ſhalt ſerue other gods, *euen* wood
and ſtone.

37. And

37 And thou shalt * be a wonder, a prouerbe
and a common talke among all people, whither the
Lord shall cary thee.
38 * Thou shalt carie out much seede into the
field, and shalt gather but little in: for the grashop-
pers shall destroy it.
39 Thou shalt plant a vineyard, and dresse it,
but shalt neither drinke of the wine, nor gather
the grapes: for the wormes shall eat it.
40 Thou shalt haue Oliue trees in all thy
coasts, but shalt not anoynt thy selfe with the
oyle: for thine oliues shall ‖ fall.
41 Thou shalt beget sonnes and daughters,
but shalt not haue them: for they shall goe into
captiuitie.
42 All thy trees and fruite of thy land [q] shall
the grashopper consume.
43 The stranger that is among you, shall climbe
aboue thee vp on hie, and thou shalt come downe
beneath alow.
44 He shall lend thee, & thou shalt not lend him:
he shall bee the head, and thou shalt bee the taile.
45 Moreouer, all these curses shall come vpon
thee, and shall pursue thee and ouertake thee, till
thou be destroyed, because thou obeyedst not the
voyce of the Lord thy God, to keepe his com-
mandements, and his ordinances, which he com-
manded thee:
46 And they shall bee vpon [r] thee for signes
and wonders, and vpon thy seed for euer,
47 Because thou seruedst not the Lord thy God
with ioyfulnesse, and with a good heart, for the
abundance of all thinges.
48 Therefore thou shalt serue thine enemies
which the Lord shall send vpon thee, in hunger
and in thirst, and in nakednesse, and in need of all
things: and he shall put a yoke of yron vpon thy
necke vntill he haue destroyed thee.
49 The Lord shall bring a nation vpon thee
from farre, *euen* from the end of the world, flying
swift as an egle: a nation whose tongue thou shalt
not vnderstand:
50 A nation of a ‖ fierce countenance, which
will not regard the person of the olde, nor haue
compassion of the yong.
51 The same shall eate the fruit of thy cattell,
and the fruit of thy land, vntill thou be destroyed,
and he shall leaue thee neither wheate, wine, nor
oyle, *neither* the ‖ increase of thy kine, nor the
flocks of thy sheepe, vntill he haue brought thee
to nought.
52 And he shall besiege thee in all thy cities,
vntill thine high and strong walles fall downe,
wherein thou trustedst in all the land: and hee
shall besiege thee in all thy ‖ cities thorowout all
thy lande, which the Lord thy God hath giuen
thee.
53 * And thou shalt eate the fruit of thy body,
euen the flesh of thy sonnes and thy daughters,
which the Lord thy God hath giuen thee, during
the siege and straitnesse wherein thine enemies
shall inclose thee:
54 *So that* the man (that is tender and excee-
ding dainte among you,) * shall be grieued at his
brother, and at his wife *that lieth* in his bosome,
and at the remnant of his children, which hee
hath yet left,
55 For feare of giuing vnto any of them of
the flesh of his children, whom he shall eate, be-
cause he hath nothing left him in that siege, and
straitnesse, wherewith thine enemie shall besiege
thee in all thy cities.
56 The tender and daintie [s] woman among
you, which neuer would venture to set the sole of
her foot vpon the ground (for her softenesse and
tendernesse) shall be greiued at her husband *that
lieth* in her bosome, and at her sonne, and at her
daughter,
57 And at [t] her afterbirth (that shall come out
from betweene her feete) and at her children,
which she shall beare: for when all things lacke,
she shall eate them secretly, during the siege and
straitnesse wherewith thine enemie shall besiege
thee in thy cities.
58 ¶ If thou wilt not keepe and doe [u] all the
words of this Law (that are written in this book)
and feare this glorious and fearefull Name, THE
LORD THY GOD,
59 Then the Lord will make thy plagues won-
derfull, and the plagues of thy seede, *euen* great
plagues, and of long continuance, and sore disea-
ses, and of long durance.
60 Moreouer, he will bringe vpon thee all the
diseases of Egypt, whereof thou wast afrayd, and
they shall cleaue vnto thee.
61 And euery sickenesse, and euery plague,
which is not [x] written in the booke of this Law,
will the Lord heape vpon thee, vntill thou be de-
stroyed.
62 And yee shalbe left few in number, where
ye were as the * starres of heauen in multitude,
because thou wouldest not obey the voyce of the
Lord thy God.
63 And as the Lord hath reioyced ouer you,
to doe you good, and to multiply you, so he will
reioyce ouer you, to destroy you, and bring you to
nought, and ye shall be rooted out of the land,
whither thou goest to possesse it.
64 And the Lord shall [y] scatter thee among
all people from the one end of the world vnto the
other, and there thou shalt serue other gods, which
thou hast not knowen, nor thy fathers, *euen*
wood and stone.
65 Also among these nations thou shalt finde
no rest, neither shall the sole of thy foot haue rest:
for the Lord shall giue thee there a trembling
heart, and *looking to returne* till thine eyes fall out,
and a sorrowfull mind.
66 And thy life shall ‖ hang before thee, and
thou shalt feare both night and day, and shalt haue
none assurance of thy life.
67 In the morning thou salt say, Would God
it were euening, and at euening thou shalt say,
Would God it were morning, for the feare of thine
heart, which thou shalt feare, and for the sight of
thine eyes, which thou shalt see.
68 And the Lord shall bring thee into Egypt
againe with [z] ships by the way, whereof I sayde
vnto thee, Thou shalt see it no more againe: and
there yee shall sell your selues vnto your enemies
for bondmen and bondwomen, and there *shalbe*
no buyer.

* Iere. 24, 9. and 25, 9. 1. king. 9, 7.
* Mich. 6, 15. Hag. 1, 6.
‖ Or, be shaken before they be ripe.
q Vnder one kind hee conteineth all the vermine, which destroy the fruits of the land: and this is an euident token of Gods curse.
r Gods plagues shall be euident signes that hee is offended with thee.
‖ Or, barbarous, cruell or impudent.
‖ Or, first borne of thy bullocks.
‖ Or, gates.
* Leuit. 26, 29. 2. King. 6, 29. lam. 4, 10. Baruch 2, 3.
* Chap. 15, 9.
s As came to passe in the dayes of Ieram king of Israel, 2. king 6, 20. and when the Romanes besieged Ierusalem.
t Hunger shall so bite her, that she shalbe ready to eate her childe before it be deliuered.
u For he that offendeth in one, is guiltie of all, Iam. 2. 10
x Declaring, that God hath infinite meanes to plague the wicked, besides them that are ordinarie or written.
* Chap. 10, 22.
y Signifying that it is a singular gift of God to be in a place whereas we may worship God purely, and declare our faith and religion.
‖ Or, thou shalt be in doubt of thy life.
z Because they were vnmindfull of that miracle, when the Sea gaue place for them to passe thorow.

CHAP. XXIX.

1 The people are exhorted to obserue the commandements. 10 The whole people from the highest to the lowest are comprehended vnder Gods couenant. 19 The punishments of him that flattereth himselfe in his wickednesse. 24 The cause of Gods wrath against his people.

THese are the [a] words of the couenant which
the Lord commaunded Moses to make with

a That is, the articles, or conditions.

the children of Israel, in the land of Moab, beside the couenant which hee had made with them in [b] Horeb.

2 ¶ And Moses called all Israel, and said vnto them, Ye haue seene all that the Lord did before your eyes in the land of Egypt vnto Pharaoh and vnto all his seruants, and vnto all his land,

3 The [c] great tentations which thine eyes haue seene, those great miracles and wonders:

4 Yet the Lord hath not [d] giuen you an heart to perceiue, and eyes to see, and eares to heare, vnto this day.

5 And I haue led you fourty yeeres in the wilderneſſe: your cloathes are not waxed olde vpon you, neither is thy ſhoe waxed olde vpon thy foote,

6 Yee haue eaten no [e] bread, neither drunke wine, nor ſtrong drinke, that ye might know how that I am the Lord your God.

7 After, yee came vnto this place, and Sihon King of Heſhbon, and Og King of Baſhan came out againſt vs vnto battell, and we ſlew them,

8 And tooke their land, and gaue it for an inheritance vnto the Reubenites, and to the Gadites, and to the halfe tribe of Manaſſeh.

9 * Keepe therefore the wordes of this couenant and doe them, that yee may proſper in all that ye ſhall doe.

10 Ye ſtand this day euery one of you before the Lord your [f] God: your heads of your tribes, your Elders and your officers, *euen* all the men of Israel:

11 Your children, your wiues, and thy ſtranger that is in thy campe, from the hewer of thy wood, vnto the drawer of thy water,

12 That thou ſhouldeſt [g] paſſe into the couenant of the Lord thy God, and into his othe which the Lord thy God maketh with thee this day,

13 For to eſtabliſh thee this day a people vnto himſelfe, and that he may be vnto thee a God, as he hath ſaid vnto thee, and as he hath ſworne vnto thy fathers, Abraham, Izhak, and Iaakob.

14 Neither make I this couenant and this oathe with you onely,

15 But *alſo well* with him that ſtandeth here with vs this day before the Lord our God, as with him [h] that is not here with vs this day.

16 For ye knowe, how we haue dwelt in the land of Egypt, and how wee paſſed thorowe the middes of the nations, which ye paſſed by

17 And ye haue ſeene their abominations and their idoles (wood and ſtone, ſiluer and golde) which were among them,

18 That there ſhould not be among you man nor woman, nor family, nor tribe, which ſhould turne his heart away this day from the Lord our God, to goe and ſerue the gods of theſe nations, *and* that there ſhould not be among you [i] *any* roote that bringeth foorth * gall and wormewood,

19 So that when he heareth the wordes of this curſe, he ‖ bleſſe himſelfe in his heart, ſaying, I ſhall haue peace, although I walke according to § ſtubburnneſſe of mine owne heart, thus adding [k] drunkennes to thirſt.

20 The Lord will not be mercifull vnto him, but then the wrath of the Lord and his ielouſie ſhall ſmoake againſt that man, and euery curſe that is written in this booke, ſhall light vpon him, and the Lord ſhall put out his name from vnder heauen.

21 And the Lord ſhall ſeparate him vnto euill out of all the tribes of Israel, according vnto all the curſes of the couenant, that is written in the booke of this Law.

22 So that the [l] generation to come, *euen* your children, that ſhall riſe vp after you, and the ſtranger that ſhall come from a farre land, ſhall ſay, when they ſhal ſee the plagues of this land, and the diſeaſes thereof, wherewith the Lord ſhal ſmite it:

23 (*For* all that land *ſhall* burne with brimſtone and ſalt: it ſhall not be ſowen, nor bring foorth, nor any graſſe ſhall growe therein, like as in the ouerthrowing of * Sodom and Gomorah, Admah, and Zeboim, which the Lord ouerthrew in his wrath and in his anger.)

24 Then ſhall all nations ſay, * Wherefore hath the Lord done thus vnto this land? how fierce is this great wrath?

25 And they ſhall anſwere, Becauſe they haue forſaken the couenant of the Lord God of their fathers, which hee had made with them, when he brought them out of the land of Egypt,

26 And went and ſerued other gods, and worſhipped them: *euen* gods which they knew not, and ‖ which had giuen them nothing.

27 Therefore the wrath of the Lord waxed hot againſt this land, to bring vpon it euery curſe that is written in this booke.

28 And the Lord hath rooted them out of their land in anger, and in wrath, and in great indignation, and hath caſt them into another land, as *appeareth* this day.

29 The [m] ſecret things *belong* to the Lord our God, but the things reueiled *belong* vnto vs, and to our children for euer, that wee may doe all the words of this Law.

CHAP. XXX.

1 Mercie ſhewed when they repent. 6 The Lord doth circumciſe the heart. 11 All excuſe of ignorance is taken away. 15, 19 Life and death is ſet before them. 20 The Lord is their life which obey him.

NOw when all theſe things ſhall come vpon thee, *either* the bleſſing or the curſe which I haue ſet before thee, and thou ſhalt [a] turne into thine heart, among all the nations whither the Lord thy God hath driuen thee,

2 And ſhalt returne vnto the Lord thy God, and obey his voyce in all that I command thee this day: thou, and thy children with all thine [b] heart and with all thy ſoule,

3 Then the Lord thy God will cauſe thy captiues to returne, and haue compaſſion vpon thee, and will returne, to gather thee out of all the people where the Lord thy God hath ſcattered thee.

4 Though thou were caſt vnto the vtmoſt part of [c] heauē, from thence wil the Lord thy God gather thee, and from thence will he [d] take thee,

5 And the Lord thy God will bring thee into the land which thy fathers poſſeſſed, and thou ſhalt poſſeſſe it, and hee will ſhew thee fauour, and will multiply thee aboue thy fathers.

6 And the Lord thy God will [e] circumciſe thine heart, and the heart of thy ſeede, that thou mayeſt loue the Lord thy God with all thine heart, and with all thy ſoule, that thou mayeſt liue.

7 And the Lord thy God will lay all theſe curſes vpon thine enemies, and on them that hate thee, and that perſecute thee.

8 [f] Returne

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b At the firſt giuing of the law, which was fourty yeeres before.

c The prooфes of my power.

d Hee ſheweth that it is not in mans power to vnderſtand the myſteries of God, if it be not giuen him from aboue.

e Made by mans arte, but Manna, which is called the bread of Angels.

* Chap. 4, 6. 2 King. 22. 13.

f Who knoweth your hearts, and therefore ye may not think to diſſemble with him.

g Alluding to them, that when they made a fine couenant, diuided a beaſt in twaine, and paſt betweene the parts diuided. Gen. 15, 10.

h Meaning, their poſteritie.

i Such ſinne, as the bitter fruite thereof might choke and deſtroy you. * Actes 8, 23.

‖ Or, *flatter.*

k For as he that is thirſtie deſireth to drinke much, ſo he that followeth his appetite, feeleth by all meanes, and yet cannot be ſatisfied.

l Gods plagues vpon them that rebell againſt him, ſhallbe ſo ſtrange, that all ages ſhallbe aſtoniſhed.

* Gen. 19, 24, 25.

* 1. King. 9, 8. Iere. 22. 8.

§ Or, *which had not giuen them a land to poſſeſſe.* Moſes hereby reproueth their curioſity, which ſeeke thoſe things that are onely knowen to God: and their negligence that regard not that, which God hath reuealed vnto them, as the Law.

a By calling to remembrance, both his mercies and plagues.

b In true repentance is none hypocriſie.

c Euen to the worldes ende. d And bring thee into thy countrey.

e God will purge all thy wicked affections, which thing is not in thine owne power to doe.

f If wee will haue God to worke in vs with his holy Spirit, wee must turne againe to him by repentance.

g He meaneth not that God is subiect to these passions , to reioyce , or to be sad : but he vseth this maner of speach to declare the loue that hee beareth vnto vs.

h The Law is so euident that none can pretend ignorance.

* Rom.10.6.

i By heauen and the sea he meaneth places most farre distant.

k Euen the law and the Gospell.

l By faith in Christ.

m So that to loue and obey God , is onely life and felicitie.

n He addeth these promises to signifie that it is for our profite that we loue him,and not for his.

* Chap.4.26.

o That is,loue and obey God : which thing is not in mans power , but Gods Spirite onely worketh it in his elect.

8 f Returne thou therefore,and obey the voyce
of the Lord , and doe all his commaundements,
which I command thee this day.
9 And the Lord thy God will make thee plen-
teous in euery worke of thine hand , in the fruite
of thy body , and in the fruit of thy cattell , and in
the fruite of the land for thy wealth : for the Lord
will turne againe , and g reioyce ouer thee to do
thee good,as he reioyced ouer thy fathers,
10 Because thou shalt obey the voyce of the
Lord thy God,in keeping his commandements and
his ordinances , which are written in the booke of
this Law , when thou shalt returne vnto the Lord
thy God with all thine heart & with all thy soule.
11 ¶ For this commandement which I com-
mand thee this day, is h not hid from thee, neither
is it farre off.
12 It is not in heauen , that thou shouldest
say, * Who shall go vp for vs to heauen,and bring
it vs,and cause vs to heare it,that we may doe it?
13 Neither is it beyonde the i sea,that thou
shouldest say,Who shall goe ouer the sea for vs,and
bring it vs,& cause vs to heare it,ý we may do it?
14 But the k word is very neare vnto thee:*euen*
in thy mouth,and in thine heart,for to l do it.
15 Beholde , I haue set before thee this day
life and good,death and euill,
16 In that I commande thee this day , m to
loue the Lord thy God, to walke in his wayes, and
to keepe his commandements , and his ordinan-
ces, and his lawes, that thou mayest n liue, and be
multiplied , and that the Lord thy God may blesse
thee in the land,whither thou goest to possesse it.
17 But if thine heart turne away , so that thou
wilt not obey , but shalt be seduced and worship
other gods, and serue them,
18 I pronounce vnto you this day,ý ye shal surely
perish , ye shall not prolong your dayes in ý land,
whither thou passest ouer Iorden to possesse it.
19 * I call heauen and earth to recorde this
day against you,*that* I haue set before you life and
death,blessing and cursing : therefore o chuse life,
that *both* thou and thy seede may liue,
20 By louing the Lord thy God , by obeying
his voyce , and by cleauing vnto him : for hee is
thy life , and the length of thy dayes : that thou
mayest dwell in the land which the Lord sware vn-
to thy fathers , Abraham , Izhak , and Iaakob , to
giue them.

CHAP. XXXI.

2,7 Moses preparing himselfe to dy, appointeth Ioshua to rule the people. 9 He giueth the law to the Leuites, that they should read it to the people. 19 God giueth them a song as a witnesse betweene him and them. 23 God confirmeth Ioshua. 29 Moses sheweth them that they will rebell after his death.

a I can no longer execute mine office.

* Num.20,12. chap.3.26.

* Num 27,18.

* Num.21.24.

b Into your hands.

THen Moses went and spake these wordes vnto
all Israel,
2 And saide vnto them , I am an hundreth and
twenty yeere olde this day : I a can no more goe
out and in : also the Lord hath saide vnto mee,
* Thou shalt not goe ouer this Iorden.
3 The Lord thy God he will goe ouer before
thee : hee will destroy these nations before thee,
and thou shalt possesse them. * Ioshua,he shall goe
before thee,as the Lord hath saide.
4 And the Lord shall doe vnto them , as hee
did to * Sihon and to Og kings of the Amorites,
and vnto their land whom he destroyed.
5 And the Lord shall giue them b before you,
that ye may do vnto them according vnto euerie
* commandement which I haue commanded you.
6 Plucke ‖ vp your hearts therefore , and be
strong : dreade not,nor be afraide of them : for the
Lord thy God himselfe doeth goe with thee : hee
will not faile thee,nor forsake thee.
7 ¶ And Moses called Ioshua , and saide vnto
him in the sight of all Israel , Be c of a good cou-
rage and strong : for thou shalt goe with this peo-
ple vnto the l nd which the Lord hath sworne vn-
to their fathers,to giue them,and thou shalt giue it
them to inherite.
8 And the Lord himselfe doeth d goe before
thee:hee will be with thee: hee will not faile thee,
neither forsake thee: feare not *therefore* , nor be
discomforted.
9 ¶ And Moses wrote this law , and deliuered
it vnto the Priests the sonnes of Leui (which bare
the Arke of the couenant of the Lord) and vnto
all the Elders of Israel.
10 And Moses commanded them , saying, * E-
uery seuenth yeere * when the yeere of freedome
shalbe in the feast of the Tabernacles:
11 When all Israel shall come to appeare e be-
fore the Lord thy God , in the place which hee
shall chuse , thou shalt reade this Law before all
Israel that they may heare it.
12 Gather the people together : men, and wo-
men, and children, and thy stranger that is within
thy gates , that they may heare , and that they may
learne , and feare the Lord your God , and keepe
and obserue all the wordes of this Law ,
13 And that their children which f haue not
knowen it , may heare it , and learne to feare the
Lord your God,as long as ye liue in the land,whi-
ther ye goe ouer Iorden to possesse it.
14 ¶ Then the Lord saide vnto Moses,Behold,
thy dayes are come , that thou must dy : Call Io-
shua , and stand ye in the Tabernacle of the Con-
gregation that I may giue him a ‖ charge. So Mo-
ses and Ioshua went , and stood in the Tabernacle
of the Congregation.
15 And the Lord appeared in the Tabernacle,
in the pillar of a g cloude . and the pillar of the
cloude stood ouer the doore of the Taber-
nacle.
16 ¶ And the Lord said vnto Moses ,Behold,
thou shalt sleep with thy fathers , and this people
will rise vp , and go a whoring after the gods of a
strange land (whither they goe *to dvvell* therein)
and will forsake me,& breake my couenant which
I haue made with them.
17 Wherefore my wrath will waxe hote against
them at that day , and I will forsake them , and
will h hide my face from them : then they shall be
consumed , and many aduersities and tribulations
shall come vpon them : so then they will say , Are
not these troubles come vpon mee,because God is
not with me?
18 But I will surely hide my face in that day,
because of all the euill which they shall commit,in
that they are turned vnto other gods.
19 Now therefore write yee this i song for you,
and teach it the children of Israel : put it in their
mouthes , that this song may bee my witnesse
against the children of Israel.
20 For I will bring them into the land (which
I sware vnto their fathers) that floweth with milke
and hony : and they shall eate and fill themselues,
and waxe fat : k then shall they turne vnto other
gods , and serue them , and contemne mee , and
breake

* Chap.7.21.

‖ Or , *be of good courage.*

c For he that must gouerne the people, hath neede to be valiant to represse vice,and constant to maintaine vertue.

d Signifying that man can neuer be of good courage, except he be perswaded of Gods fauour and assistance.

* Nehem 8.2.

* Chap.15.1.

e Before the Arke of the couenant, which was the signe of Gods presence,and the figure of Christ.

f Which were not borne when the law was giuen.

‖ *Or, commandement.*

g In a cloude that was facioned like a pillar.

h That is, I will take my fauour from them: as to turne his face toward vs, is to shew vs his fauour.

i To preserue you and your children from idolatrie, by remembring Gods benefites.

k For this is the nature of flesh , no longer to obey God, then it is vnder the rod.

m In thy prosperous voyage vpon the Sea, Gen. 49 13.

‖ Or, mount Sion.

n The tribe of Zebulun.

o So the portion of ỹ Gadites, and others on this side Iorden was Gods, though it was not so knowen.

p Meaning, neere the sea.

q Thou shalt be strong, or thy countrey full of metall. It seemeth that Simeon is left out, because he was vnder Iudah, and his portion of his inheritance, Iosh. 19. 9

r Who was plentifull in issue as a fountaine.

s Thine enemies for feare shall lye and faine to be in subiection.

18 ¶ And of Zebulun he said, Reioyce, Zebulun, in thy m going out, and *thou* Issachar in thy tents.

19 They shall call the people vnto the ‖ mountaine: there they shall offer the sacrifices of righteousnesse: for n they shall sucke of the abundance of the sea, and of the treasures hid in the sand.

20 ¶ Also of Gad he saide, Blessed be he that enlargeth Gad: he dwelleth as a lion, that catcheth for his praye the arme with the head.

21 And hee looked to himselfe at the beginning, because there was a portion of the o Lawgiuer hid: yet hee shall come with the heads of the people, to execute the iustice of the Lord, and his iudgements with Israel.

22 ¶ And of Dan he said, Dan *is* a lions whelp: he shall leape from Bashan.

23 ¶ Also of Naphtali he said, O Naphtali, satisfied with fauour, and filled with the blessing of the Lord, possesse p the West and the South.

24 ¶ And of Asher he said, Asher *shalbe* blessed with children: he shalbe acceptable vnto his brethren, and shall dippe his foote in oyle.

25 Thy shoos *shalbe* q yron and brasse, and thy strength *shall continue* as long as thou liuest.

26 ¶ There is none like God, O righteous *people*, which rideth vpon the heauens for thine helpe, and on the cloudes in his glorie.

27 The eternall God *is thy* refuge, and vnder *his* armes thou art for euer: he shall cast out the enemie before thee, and will say, Destroy *them*.

28 Then Israel r the fountaine of Iaakob shall dwel alone in safetie in a land of wheate and wine: also his heauens shall drop the dewe.

29 Blessed art thou, O Israel: who is like vnto thee, O people saued by the Lord, the shielde of thine helpe, and which is the sword of thy glorie: therefore s thine enemies shall be in subiection to thee, and thou shalt tread vpon their high places.

CHAP. XXXIV.

1 Moses seeth all the Land of Canaan. 5 Hee dieth. 8 Israel weepeth. 9 Iosshua succeedeth in Moses rowme. 10 The praise of Moses.

THen Moses went from the plaine of Moab vp into mount a Nebo vnto the top of Pisgah that is ouer against Iericho: and the Lord shewed him * all the land of Gilead, vnto Dan,

2 And all Naphtali, and the land of Ephraim and Manasseh, and all the land of Iudah, vnto the vtmost b sea:

3 And the South, and the plaine of the valley of Iericho, the citie of palme trees, vnto Zoar.

4 And the Lord said vnto him, * This is the land which I sware vnto Abraham, to Izhak and to Iaakob, saying, I wil giue it vnto thy seede: I haue caused thee to see it with thine eyes, but thou shalt not goe ouer thither.

5 So Moses the seruant of the Lord died there in the land of Moab, according to the worde of the Lord.

6 And c he buried him in a valley in the land of Moab ouer against Beth-peor, but no man knoweth of his sepulchre vnto d this day.

7 Moses was now an hundreth and twentie yeere olde when he died, his eye was not dimme, nor his naturall force abated:

8 And the children of Israel wept for Moses in the plaine of Moab thirtie dayes: so the dayes of weeping and mourning for Moses were ended.

9 And e Iosshua the sonne of Nun was full of the spirit of wisedome: for Moses had put his hands vpon him. And the children of Israel were obedient vnto him, and did as the Lord had commanded Moses.

10 But there arose not a Prophet since in Israel like vnto Moses (whom the Lord knewe f face to face.)

11 In all the miracles & wonders which ỹ Lord sent him to do in ỹ land of Egypt before Pharaoh and before all his seruants, and before all his land,

12 And in all that mightie g hand and all that great feare, which Moses wrought in the sight of all Israel.

a Which was a part of mount Abarim, Num. 27. 12. * Chap 3. 27. 2. mac. 2. 4.

b Called, Mediterraneum.

* Gen. 12. 7. and 13. 15.

c To wit, the Angel of the Lord, Iude 9.

d That the Iewes might not haue occasion thereby to commit Idolatry.

e Hereby appeareth the fauour of God, that leaueth not his Church destitute of a gouernour.

f Vnto whom the Lord did reueale himselfe so plainely, as Exod. 33. 11

g Meaning, the power of God working by Moses in the wildernes.

THE BOOKE OF IOSHVA.

THE ARGVMENT.

IN this booke the holy Ghost setteth most liuely before our eyes the accomplishment of Gods promise, vvho as hee promised by the mouth of Moses, that a Prophet should be raised vp vnto the people like vnto him, vvhom hee vvilleth to obey, Deut. 18. 15: so hee shevveth himselfe here true in his promise, as at all other times, and after the death of Moses his faithfull seruant, he raiseth vp Iosshua to be ruler and gouernour ouer his people, that neither they should bee discouraged for lacke of a captaine, nor haue occasion to distrust Gods promises hereafter. And because that Iosshua might be confirmed in his vocation, and the people also might haue none occasion to grudge, as though he vvere not approoued of God: hee is adorned vvith most excellent gifts and graces of God, both to gouerne the people vvith counsell, and to defend them vvith strength, that he lacketh nothing vvhich either belongeth to a valiant captaine, or a faithfull minister. So he ouercommeth all difficulties, and bringeth them into the land of Canaan: the vvhich according to Gods ordinance he diuideth among the people and appointeth their borders: hee establisheth lawes and ordinances, and putteth them in remembrance of Gods manifold benefites, assuring them of his grace and fauour, if they obey God, and contrarievvise of his plagues and vengeance, if they disobey him. This historie doth represent Iesus Christ the true Iosshua, vvho leadeth vs into eternall felicitie, vvhich is signified vnto vs by this land of Canaan. From the beginning of the Genesis to the end of this booke are conteined 2567 yeeres. For from Adam vnto the flood are 1656. from thee flood vnto the departure of Abraham out of Caldea 423, and from thence to the death of Ioseph 290. So that the Genesis conteineth 2369, Exodus 140, the other three bookes of Moses 40. Iosshua 27. So the vvhole maketh 2576 yeeres.

CHAP.

CHAP. I.

1 The Lord encourageth Ioſhua to inuade the land. 4 The borders and limits of the land of the Iſraelites. 5 The Lord promiſeth to aſſiſt Ioſhua, if he obey his word. 11 Ioſhua commandeth the people to prepare themſelues to paſſe ouer Iorden, 12 and exhorteth the Reubenites to execute their charge.

NOw after the [a] death of Moſes the ſeruant of the Lord, the Lord ſpake vnto Ioſhua the ſonne of Nun, Moſes miniſter, ſaying,

a The beginning of this booke dependeth on the laſt chapter of Deut. which was written by Ioſhua as a preparation to his hiſtory.

2 Moſes my ſeruant is dead: now therefore ariſe, goe ouer this Iorden, thou, and all this people vnto the land which I giue them, *that is*, to the children of Iſrael.

3 * Euery place that the ſole of your foote ſhall tread vpon, haue I giuen you, as I ſaid vnto Moſes.

* *Chap.14.9.*

4 * From the [b] wilderneſſe and this Lebanon euen vnto the great riuer, the riuer ‖ Perath: all the lande of the [c] Hittites, euen vnto the great [d] Sea toward the going downe of ẏ ſunne, ſhall be your coaſt.

* *Deut.11.24.* b Of Zin, called Kadeſh and Paran. ‖ *Or, Euphrates.* c Meaning the whole land of Canaan. d Called Mediterraneum.

5 There ſhall not a man be able to withſtand thee all the dayes of thy life: as I was with Moſes, *ſo* will I be with thee: * I will not leaue thee, nor forſake thee.

* *Hebr.13.5.*

6 * Be ſtrong and of a good courage: for vnto this people ſhalt thou diuide the lande for an inheritance, which I ſware vnto their fathers to giue them.

* *Deut.31.23.*

7 Onely be thou ſtrong, and ‖ of a moſt valiant courage, that thou mayeſt obſerue and doe according to all the Law which Moſes my ſeruant hath commaunded thee: * thou ſhalt not turne away from it to the right hand, nor to the left, that thou mayeſt [e] proſper whitherſoeuer thou goeſt.

‖ *Or, grow ſtronger and ſtronger.* * *Deut.5.32. and 28.14.* e Hee ſheweth wherein conſiſteth true proſperity, euen to obey the word of God.

8 Let not this booke of the Law depart out of thy mouth, but meditate therein day and [f] night, that thou mayeſt obſerue and doe according to all that is written therein: for then ſhalt thou make thy way proſperous, and then ſhalt thou ‖ haue good ſucceſſe.

f Shewing, that it was not poſſible to gouerne well, without continuall ſtudie of Gods word. ‖ *Or, gouerne wiſely.*

9 Haue not I commanded thee, ſaying, Bee ſtrong and of a good courage, feare not, nor bee diſcouraged? for I the Lord thy God *will be* with thee whitherſoeuer thou goeſt.

10 ¶ Then Ioſhua commanded the officers of the people, ſaying,

11 Paſſe through the hoſte, and command the people, ſaying, Prepare you victuals: for [g] after three dayes ye ſhall paſſe ouer this Iorden, to goe in, to poſſeſſe the land, which the Lord your God giueth you to poſſeſſe it.

g Meaning from the day that this was proclaimed. Chap.3.2.

12 And vnto the Reubenites, and to the Gadites, and to halfe the tribe of Manaſſeh ſpake Ioſhua, ſaying,

13 * Remember the worde, which Moſes the ſeruant of the Lord commanded you, ſaying, The Lord your God hath giuen you reſt, and hath giuen you this [h] land.

* *Num.32.20.* h Which belonged to Sihon the King of the Amorites, and Og king of Baſhan.

14 ¶ Your wiues, your children, and your cattell ſhall remaine in the land which Moſes gaue you ‖ on this ſide Iorden: but ye ſhall goe ouer before your brethren armed, all that be men of warre, and ſhall helpe them,

‖ *Or, beyond Iorden from Iericho.*

15 Vntill the Lord haue giuen your brethren reſt as well as to you, and vntill they alſo ſhall poſſeſſe the land, which the Lord your God giueth them: then ſhall yee returne vnto the land, of your poſſeſſion, and ſhall poſſeſſe it, which *land* Moſes the Lords ſeruant [i] gaue you on this ſide Iorden toward the ſunne riſing.

i By your requeſt, but yet by Gods ſecret appointment, Deut.33.21.

16 Then they anſwered Ioſhua, ſaying, All that thou haſt commanded vs, we will doe, and whitherſoeuer thou ſendeſt vs, we will goe.

17 As we obeyed Moſes in all things, [k] ſo will we obey thee: onely the Lord thy God bee with thee, as he was with Moſes.

k They doe not onely promiſe to obey him ſo long as God is with him: but to helpe to puniſh all that rebell againſt him.

18 Whoeſoeuer ſhall rebell againſt thy commandement, and will not obey thy wordes in all that thou commaundeſt him, let him bee put to death: onely be ſtrong and of good courage.

CHAP. II.

1 Ioſhua ſendeth men to ſpie Iericho, whom Rahab hideth. 11 She confeſſeth the God of Iſrael. 12 She requireth a ſigne for her deliuerance. 21 The ſpies returne to Ioſhua with comfortable tidings.

THen Ioſhua the ſonne of Nun ſent out of [a] Shittim two men to ſpie ſecretly, ſaying, Goe view the lande, and *alſo* Iericho, and they went, and * came into an ‖ harlots houſe, named Rahab, and lodged there.

a Which place was in the plaine of Moab neere vnto Iorden. * *Hebr.11.31. Iames 2.25.* ‖ *Or, tauerners houſe, or hoſteſſe.*

2 Then report was made to the king of Iericho, ſaying, Behold, there came men hither to night, of the children of Iſrael, to ſpie out the countrey.

3 And the king of Iericho ſent vnto Rahab, ſaying, [b] Bring foorth the men that are come to thee, *and* which are entred into thine houſe: for they be come to ſearch out all the land.

b Though the wicked ſee the hand of God vpon them, yet they repent not, but ſeeke how they may by their power and policie reſiſt his working.

4 (But the woman had taken the two men, and hid them.) Therefore ſaid ſhe thus, There came men vnto me, but I wiſt not whence they were.

5 And when they ſhut the gate in the darke, the men went out, whither the men went, I wote not: follow yee after them quickly, for yee ſhall ouertake them.

6 (But ſhe had brought them vp to the [c] roofe of the houſe, and hid them with the ſtalks of flax, which ſhe had ſpread abroad vpon the roofe.)

c Meaning, vpon the houſe: for then their houſes were flat aboue, ſo that they might doe their buſineſſe therevpon.

7 And certaine men purſued after them, the way to Iorden, vnto the foordes, and aſſoone as they which purſued after them, were gone out, they ſhut the gate.

8 ¶ And before they were aſleepe, ſhee came vp vnto them vpon the roofe,

9 And ſayd vnto the men, I know that the Lord hath giuen you the land, and that the [d] feare of you is fallen vpon vs, and that all the inhabitants of the land faint becauſe of you.

d For ſo God promiſed, Deut.28.7. chap.5.1.

10 For wee haue heard how the Lord * dried vp the water of the red Sea * before you, when yee came out of Egypt, and what you did vnto the two kings of the Amorites, that were on the other ſide Iorden, vnto * Sihon and to Og, whom ye vtterly deſtroyed:

* *Exod.14.21.22.* * *Chap.4.23.* * *Numb.21.24.*

11 And when wee heard it, our hearts ‖ did faint, and there remained no more ‖ courage in any becauſe of you: for [e] the Lord your God, he is the God in heauen aboue, and in earth beneath.

‖ *Or, melted.* ‖ *Or, ſpirit.* e Herein appeareth the great mercy of God, that in this common deſtruction he would draw a moſt miſerable ſinner to repent, and confeſſe his Name.

12 Now therefore, I pray you, ſweare vnto me by the Lord, that as I haue ſhewed you mercy, ye will alſo ſhew mercy vnto my fathers houſe, and giue me a true token,

13 And that yee will ſaue aliue my father and my mother, and my brethren, and my ſiſters, and all that they haue: and that yee will deliuer our ‖ ſoules from death.

‖ *Or, liues.*

14 And the men anſwered her, [f] Our life for you

f We warrant you on paine of our liues.

you to die, if yee vtter not this our businesse : and when the Lord hath giuen vs the lande, wee will deale mercifully and truely with thee.

15 Then she let them downe by a coard throw the window : for her house *was* vpon the towne wall, and she dwelt vpon the wall.

16 And she said vnto them, Goe yon into the g mountaine, lest the pursuers meete with you, and hide your selues there three dayes, vntill the pursuers be returned: then afterward may ye goe your way.

17 And the men said vnto her, h Wee will be blameles of this thine oath which thou hast made vs sweare.

18 Behold, when we come into the land, thou shalt binde this coard of red threed in ỹ window, whereby thou lettest vs downe, and thou shalt bring thy father and thy mother, and thy brethren, and all thy fathers household home to thee.

19 And whosoeuer shall goe out at the doores of thine house into the streete, i his blood shall be vpon his head, and wee will be guiltlesse: but whosoeuer shall bee with thee in the house, his blood shall be on our head, if any hand touch him:

20. And if thou vtter this our k matter, we will be quite of thine oath, which thou hast made vs sweare.

21 And shee answered, According vnto your words, so be it: then she sent them away, and they departed, and she bound the ‖ red cord in the window.

22 ¶ And they departed, and came into the mountaine, and there abode three dayes, vntil the pursuers were returned: and the pursuers sought them thorowout all the way, but found them not.

23 So the two men returned, and descended from the mountaine, and passed l ouer, and came to Iosh ua the sonne of Nun, and tolde him all things that came vnto them.

24 Also they said vnto Iosh ua, Surely the Lord hath deliuered into our hands all the land: for euen all the inhabitants of the country faint because of vs.

CHAP. III.

a Iosh ua commandeth them to depart when the Arke remoueth. 7 The Lord promiseth to exalt Iosh ua before the people. 9 Iosh uas exhortation to the people, 16 The waters part asunder while the people passe.

THen Iosh ua rose very earely, and they remooued from Shittim, and came to a Iorden, hee and all the children of Israel, and lodged there before they went ouer.

2 And after b three dayes, the officers went throughout the hoaste,

3 And commanded the people, saying, When ye see the Arke of the couenant of the Lord your God, and the Priests of the Leuites bearing it, yee shall depart from your place, and goe after it.

4 Yet shall there be a space betweene you and it, about ‖ two thousand cubites by measure: yee shall not come neere vnto it, that yee may know the way, by the which ye shall goe: for yee haue not gone this way in times past.

5 (Now Iosh ua had sayd vnto the people, * Sanctifie your selues: for to morrow the Lord will doe wonders among you.)

6 Also Iosh ua spake vnto the Priests, saying, Take vp the Arke of the couenant, and goe ouer before the people: so they tooke vp the Arke of the couenant, and went before the people.

7 ¶ Then the Lord said vnto Iosh ua, This day will I begin to magnifie thee in the sight of all Israel, which shall know, that * as I was with Moses, so will I be with thee.

8 Thou shalt therefore command the Priests that beare the Arke of the couenant, saying, When yee are come to the brinke of the waters of Iorden, ye shall stand still c in Iorden.

9 ¶ Then Iosh ua said vnto the children of Israel, Come hither, and heare the wordes of the Lord your God.

10 And Iosh ua said, d Hereby ye shall know that the liuing God is among you, and that he will certainly cast out before you the Canaanites, and the Hittites, and the Hiuites, and the Perizzites, & the Girgashites, and the Amorites, and the Iebusites.

11 Beholde, the Arke of the couenant of the Lord of all the world passeth before you into Iorden.

12 Now therefore take from among you e twelue men out of the tribes of Israel, out of euery tribe a man.

13 And assoone as the soles of the feete of the Priests (that beare the Arke of the Lord God the Lord of all the world) shall stay in the waters of Iorden, the waters of Iorden shall be cut off: for the waters that come from aboue, * shall stand still vpon an heape.

14 ¶ Then when the people were departed from their tents to goe ouer Iorden, the Priests bearing the * Arke of the couenant, *vvent* before the people.

15 And as they that bare the Arke, came vnto Iorden, and the feete of the Priests that bare the Arke were dipped in the brinke of the water, (* for Iorden vseth to fill all his f bankes all the time of harueſt)

16 Then the waters that came downe from aboue, stayed *and* rose vpon an heape, and departed farre from the citie of Adam that was beside Zaretan: but the *vvaters* that came downe toward the Sea of the wildernesse, *euen* the salt Sea, failed *and* were cut off: so the people went right ouer against Iericho.

17 But the Priestes that bare the Arke of the couenant of the Lord, stood drie within Iordes ready prepared, and all the Israelites went ouer drie, vntill all the people were cleane gone ouer through Iorden.

CHAP. IIII.

a God commandeth Iosh ua to set vp twelue stones in Iorden. 18 The waters returne to their old course. 20 Other twelue stones are set vp in Gilgal. 22 This miracle must bee declared to the posteritie.

ANd when all the people were wholly gone * ouer Iorden (after the Lord had spoken vnto Iosh ua, saying,

2 Take you twelue men out of the people, out of euery tribe a man,

3 And command you them, saying, Take you hence out of the middes of Iorden, out of the place where the Priestes stood in a a readinesse, twelue stones, which ye shall take away with you, and leaue them in the b lodging, where you shall lodge this night)

4 Then Iosh ua called the twelue men, whom he had prepared of the children of Israel, out of euery tribe a man,

4 And

g Which was neere vnto the citie.

h Wee shalbe discharged of our othe, if thou doest performe this condition that followeth: for so shalt thou and thine be deliuered.

i He shalbe guiltie of his owne death.

k So that others should thinke to escape by the same meanes.

‖ Or, *scarlet coloured.*

l To wit, the vtter border.

a Which according to the Ebrewes was in March, and about 40 dayes after Moses death.

b Which time was giuen for to prepare them victuales, Chap 1. 11.

‖ Or, *a mile.*

* *Leuit. 20. 7. Numb. 11. 18. Chap 7. 13. 1. Sam. 16. 5.*

* *Chap. 1. 5.*

c Euen in the channell where the streame had runne, as verse 17.

d By this miracle in diuiding the water.

e Which should set vp twelue stones in remembrance of the benefite.

* *Psal. 114. 3.*

* *Actes 7. 45.*

* *Ecclus. 24. 32. 1. Chron. 12. 15.* Because the riuer was accustomed at thistime to be full, the miracle is so much the greater.

f Either tarrying till the people were past, or as I one read, sure, as though they had beene vpon the drie land.

* *Deut. 27. 8.*

a Ar Chap. 3. 17

b Meaning, the place were they should campe.

5 And Ioshua said vnto them, Go ouer before the Arke of the Lord your God, euen through the middes of Iorden, and take vp euery man of you a stone vpon his shoulder according vnto the number of the tribes of the children of Israel.

6 That this may be a signe among you, that when your [c] children shall aske their fathers in time to come, saying, What *meane* you by these stones?

7 Then yee may answere them, That the waters of Iorden were cut off before the Arke of the Couenant of the Lord: *for* when it passed through Iorden, the waters of Iorden were cut off: therefore these stones are a memoriall vnto the children of Israel for euer.

8 Then the children of Israel did euen so as Ioshua had commanded, and tooke vp twelue stones out of the mids of Iorden as the Lord had said vnto Ioshua, according vnto the number of the tribes of the children of Israel, & caried them away with them vnto the lodging, and laid them downe there.

9 And Ioshua set vp [d] twelue stones in the mids of Iorden, in the place where the feet of the Priestes, which bare the Arke of the Couenant stood, & there haue they continued vnto this day.

10 ¶ So the Priests, which bare the Arke, stood in the mids of Iorden, vntill euery thing was finished that the Lord had commanded Ioshua to say vnto the people, according to all that Moses charged Ioshua: then the people hasted and went ouer.

11 When all the people were cleane passed ouer, the Arke of the Lord went ouer also, & the Priests [e] before the people.

12 * And the sonnes of Reuben, and the sonnes of Gad, and halfe the tribe of Manasseh went ouer before the children of Israel armed, as Moses had charged them.

13 Euen fourtie thousand prepared for warre, went before the [f] Lord vnto battell, into the plain of Iericho.

14 That day the Lord magnified Ioshua in the sight of all Israel, and they ‖ feared him, as they feared Moses all the dayes of his life.

15 And the Lord spake vnto Ioshua, saying,

16 Command the Priests that beare the [g] Arke of the testimonie, to come vp out of Iorden.

17 Ioshua therefore commanded the Priests, saying, Come ye vp out of Iorden.

18 And when the Priests that bare the Arke of the Couenant of the Lord, were come vp out of the mids of Iorden, and assoone as the soles of the Priests feete were set on the drie land, the waters of Iorden returned vnto their place, and flowed ouer all the bankes thereof, as they did before.

19 ¶ So the people came vp out of Iorden the tenth *day* of the [h] first moneth, and pitched in Gilgal, in the Eastside of Iericho.

20 Also the twelue stones, which they tooke out of Iorden, did Ioshua pitch in Gilgal.

21 And hee spake vnto the children of Israel, saying, When your children shall aske their fathers in time to come, and say, What *meane* these stones?

22 Then ye shall shew your children, and say, Israel came ouer this Iorden on drie land:

23 For the Lord your God dried vp the waters of Iorden before you, vntill ye were gone ouer as the Lord your God did the red Sea, * which hee dried vp before vs, till we were gone ouer,

24 That all the people of the [i] world may know that the hand of ¶ Lord is mightie, that yee might feare the Lord your God continually.

c God commandeth that not onely we our selues profitably his wonderfull workes, but that our posteritie may know the cause thereof and glorifie his Name.

d Besides the twelue stones which were caried by the tribes and set vp in Gilgal.

e Meaning, in the presence or sight of the people.
* Num. 32. 27. 29.

f That is, before the Arke.

‖ Or, reuerenced him.

g Because the Arke testified Gods presence, and the Tables of the Law contained the thing signified Gods will toward his people.

h Called Abib or Nisan, containing part of March and part of Aprill.

* Exod. 14. 21. 22. Gods benefits serue for a further condemnation to the wicked, and stirre vp his to reuerence him, and obey him.

CHAP. V.

1 *The Canaanites are afraide of the Israelites.* 2 *Circumcision is commanded the second time.* 10 *The Passeouer is kept.* 12 *Manna ceaseth.* 13 *The Angel appeareth vnto Ioshua.*

NOw when all the Kings of the [a] Amorites, which were beyond Iorden Westward, and all the Kings of the Canaanites which were by the Sea, heard that the Lord had dried vp the waters of Iorden before the children of Israel vntill they were gone ouer, their heart fainted: and there was no courage in them any more because of the children of Israel.

2 ¶ That same time the Lord said vnto Ioshua, * Make thee sharpe knines, [b] *and* returne, and circumcise the sonnes of Israel the second time.

3 Then Ioshua made him sharpe knines, and circumcised the sonnes of Israel in [c] the hill of the foreskinnes.

4 And this is the cause why Ioshua circumcised all the people, *euen* the males that came out of Egypt, because all the men of warre were dead in the wildernesse by the way after they came out of Egypt.

5 For all the people that came out, were circumcised: but all the people that were borne in the wildernesse by the way after they came out of Egypt, were [d] not circumcised.

6 For the children of Israel walked fourtie yeeres in the wildernesse, till all the people of the men of warre that came out of Egypt, were consumed, because they obeyed not the voyce of the Lord: vnto whom the Lord sware that he would not shew them the *land*, * which the Lord had sworne vnto their fathers, that he would giue vs, *euen* a land that floweth with milke and hony.

7 So their sonnes whom he raised vp in their stead, Ioshua circumcised: for they were vncircumcised, because they circumcised them not by the way.

8 And when they had made an end of circumcising all the people, they aboade in the places in the campe till they [e] were whole.

9 After, the Lord said vnto Ioshua, This day I haue taken away the [f] shame of Egypt from you: wherefore he called the name of that place, Gilgal, vnto this day.

10 ¶ So the children of Israel aboade in Gilgal, and kept the feast of the Passeouer the fourteenth day of the moneth at euen, in [g] plaine of Iericho.

11 And they did eate of the corne of the land, on the morrow after the Passeouer, vnleauened bread, and parched corne in the same day.

12 And the MANNA ceased on the morrow after they had eaten of the corne of the land, neither had the children of Israel MANNA any more, but did eate of the fruite of the land of Canaan that yeere.

13 ¶ And when Ioshua was by Iericho, he lift vp his eyes and looked: and behold, there stood a * man against him, hauing a sword drawen in his hand: and Ioshua went vnto him, and said vnto him, Art thou on our side, or on our aduersaries?

14 And he said, Nay, but *as* a Captaine of the hoste of the Lord am I now come: then Ioshua fell on his face to the earth, and [g] did worship, and said vnto him, What saith my Lord vnto his seruant?

15 And the Captaine of the Lords hoste said vnto Ioshua, * Loose thy shooe off thy foote: for the place whereon thou standest, is holy: and Ioshua did so.

a The Amorites were on both sides Iorden, whereof two kings were slaine already on the side toward Moab.

* Exod. 4. 25.

b For now they had left it off, about 40. yeeres.

c Gilgal was so called, because they were there circumcised.

d For they looked dayly to remoue at the Lords commandement, which thing they that were now circumcised, could not doe without great danger.
* Numb. 14. 23.

e For their sore was so grieuous, that they were not able to remoue.

f By bringing you into this promised land, contrary to the wicked opinions of the Egyptians: or the foreskin, wherby you were like to the Egyptians.

* Exod. 23. 23.

g In that that Ioshua worshipped him, he acknowledgeth him to be God: and in that that he calleth himselfe the Lords Captaine, he declareth himselfe to be Christ.
* Exod. 3. 5. Acts 7. 33.

CHAP. VI.

a *The Lord instructeth Ioshua what he should doe as touching Iericho:* 6 *Ioshua commandeth the Priests and warriers what to do.* 20 *The walls fall.* 22 *Rahab is saued.* 24 *All is burnt saue gold and mettall.* 26 *The curse of him that buildeth the citie.*

NOw Iericho was a shut vp, and b closed, c because of the children of Israel, none might goe out nor enter in.

2 And the Lord said vnto Ioshua, Beholde, I haue giuen into thine hand Iericho and the king thereof, *and* the strong men of warre.

3 All ye therefore *that be* men of warre, shall compasse the citie, in going round about the citie d once: thus shall you doe sixe dayes:

4 And seuen Priests shall beare seuen trumpets of rams hornes before the Arke: and the seuenth day ye shall compasse the citie seuen times, and the Priests shall blow with the trumpets.

5 And when they make a long *blast* with the rams horne, and yee heare the sound of the trumpet, all the people shall shout with a great shout: then shall the wall of the citie fall downe flat, and the people shall ascend vp, euery man streight before him.

6 ¶ Then Ioshua the sonne of Nun called the Priests and said vnto them, Take vp the Arke of ℣ Couenant, and let seuen Priests beare seuen trumpets of rams hornes before the Arke of the Lord.

7 But he said vnto the people, f Goe and compasse the city, and let him that is armed, go forth before the Arke of the Lord.

8 ¶ And when Ioshua had spoken vnto the people, the seuen priests bare the seuen trumpets of rams hornes, and went foorth before the Arke of the Lord, and blew with the trumpets, and the arke of the Couenant of the Lord followed them.

9 ¶ And the men of armes went before the priests and blew the trumpets: then the g gathering *hoste* came after the Arke, and they went and blew the trumpets.

10 (Now Ioshua had commanded the people, saying, Ye shall not shout, neither make any noise with your voyce, neither shall a word proceed out of your mouth, vntill the day that I say vnto you, Shout, then shall ye shout.)

11 So the Arke of the Lord compassed the citie, and went about it h once: then they returned into the hoast, and lodged in the campe.

12 And Ioshua arose early in the morning, and the Priests bare the Arke of the Lord:

13 Also seuen Priests bare seuen trumpets of rammes hornes, and went before the Arke of the Lord, and going blew with the trumpets: and the men of armes went before them, but the i gathering *hoste* came after the Arke of the Lord, as they went and blew the trumpets.

14 And the second day they compassed the citie once, and returned into the hoaste: thus they did sixe dayes.

15 And when the seuenth day came, they rose earely, euen with the dawning of the day, & compassed the citie after the same manner k seuen times: onely that day they compassed the citie seuen times.

16 And when the priests had blowen the trumpets the, seuenth time, Ioshua said vnto the people, Shoute: for the Lord hath giuen you the citie.

17 And the citie shall be l an execrable thing, *both* it, and all that are therein, vnto the Lord: onely Rahab the harlot shall liue, shee, and all that are with her in the house: for * shee hid the messengers that we sent.

18 Notwithstanding, bo ye ware of the execrable thing, lest ye make your selues execrable, and in taking of the execrable thing, make also the hoaste of Israel * execrable, and trouble it.

19 But all siluer, and gold, and vessels of brasse, and yron shalbe m consecreate vnto the Lord, *and* shall come into the Lords treasurie.

20 So the people shouted, when they had blowen trumpets: for when the people had heard the sound of the trumpet, they shouted with a great shout: and the * wall fall downe flat: so the people went vp into the citie, euery man straight before him: * and they tooke the citie.

21 And they vtterly destroyed all that was in the citie, both man and woman, yong, and olde, and oxe, and sheepe, and asse with the edge of the sword.

22 But Ioshua had said vnto ℣ two men that had spied out the countrey, Goe into ℣ harlots house, and bring out thence the woman, and all that she hath, * as ye sware to her.

23 So the young men that were spies, went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that shee had: also they brought out all her family, and put them n without the hoaste of Israel.

24 After, they burnt the city with fire, and all that was therein: onely the siluer and the golde, and the vessels of brasse and yron, they put vnto the treasure of the o house of the Lord.

25 So Ioshua saued Rahab the harlot, and her fathers houshold, and all that shee had, and she p dwelt in Israel, euen vnto this day, because she had hid the messengers, which Ioshua sent to spie out Iericho.

26 ¶ And Ioshua sware at that time, saying, Cursed be the man before the Lord, that riseth vp, and buildeth the city Iericho: q he shall lay the foundation thereof in his eldest sonne, and in his yongest sonne shall he set vp the gates of it.

27 So the Lord was with Ioshua, and he was famous through all the world.

CHAP. VII.

a *The Lord is angry with Achan.* 4 *They of Ai put the Israelites to flight.* 6 *Ioshua prayeth to the Lord.* 16 *Ioshua requireth out him that sinned, and stoneth him and all his.*

BVt the children of Israel committed a trespasse in the a excommunicate thing: for * Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah, tooke of the excommunicate thing: wherefore the wrath of the Lord was kindled against the children of Israel.

2 And Ioshua sent men from Iericho to b Ai, which is beside Bethauen, on the Eastside of Beth-el, and spake vnto them, saying, Goe vp, and view the countrey. And the men went vp and viewed Ai,

3 And returned to Ioshua, and said vnto him, Let not all the people goe vp, *but* let as it were two or three thousand men goe vp, and smite Ai, and make not all the people to labour thither, for they are few.

4 So there went vp thither of the people ℣ about three thousand men, and they fled before the men of Ai.

5 And the c men of Ai smote of them vpon a thirty and sixe men: for they chased them from before the gate vnto Shebarim, and smote them in the going downe: wherefore the hearts of the people melted away like water.

6 ¶ Then

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2 That none could goe out.
b That none could come in.
c For feare of the Israelites.

d Euery day once.

e That the conquest might not be assigned to mans power, but to the mercy of God, which with most weake things can ouercome that which seemeth most strong.

f This is chiefly meant by the Reubenites, Gadites, and halfe the tribe of Manasseh.

g Meaning, the rere ward, wherein was the standard of the tribe of Dan. Numb. 10. 25.

h For that day.

i The tribe of Dan was so called, because it marched last and gathered vp whatsoeuer was left of others.

k Besides euery day once for the space of sixe dayes.

l That is appointed wholy to be destroyed.

* Chap. 2. 4.

* *Leuit. 27. 21. num. 21. 2. deut. 13. 15. 17.*

m And therefore cannot be put to any priuate vse, but must be first molten, and then sette for the Tabernacle.

* *Hebr. 11. 30.*

* *1. Mac. 12. 25. 26.*

* *Chap. 2. 14. Hebr. 11. 31.*

n For it was not lawfull for strangers to dwell among the Israelites, till they were purged.

o Meaning, the Tabernacle.

p For she was married to Salmon prince of the tribe of Iudah, Matth. 1. 5.

q He shall build it to the destruction of all his flocke, which thing was fulfilled in Hiel of Beth-el. 1. King. 16. 34.

a In taking that which was commanded to be destroyed

* *Chap. 22. 20. 1. chro. 2. 7.*

b This was a citie of the Amorites: for there was another so called among the Ammonites, Iere. 49. 3.

The first Ai is called Aiah, Isa. 10. 28.

c God would by this ouerthrow make them more earnest to search out and punish the sinne committed.

6 ¶ Then Ioſhua rent his cloathes,and fell to the earth vpon his face before the Arke of the Lord, vntill the euentide,he,and the Elders of Iſrael,and put duſt vpon their heads.

7 And Ioſhua ſaid, Alas,O Lord God,wherefore haſt thou brought this people ouer Iorden, to deliuer vs into the hand of the Amorites, and to deſtroy vs? would God we had beene content to dwell on the d other ſide Iorden.

8 Oh Lord,what ſhall I ſay, when Iſrael turne their backes before their enemies?

9 For the Canaanites, and all the inhabitants of the land ſhall heare of it, and ſhall compaſſe vs, and deſtroy our name out of the earth: and what wilt thou doe vnto thy mightie e Name?

10 ¶ And the Lord ſaid vnto Ioſhua,Get thee vp: wherefore lieſt thou thus vpon thy face?

11 Iſrael hath ſinned,and they haue tranſgreſſed my couenant, which I commanded them: for they haue euen taken of ỹ excommunicate thing, and haue alſo ſtollen, and diſſembled alſo, and haue put it euen with their owne ſtuffe.

12 Therefore the children of Iſrael cannot ſtand before their enemies, *but* haue turned their backes before their enemies,becauſe they be execrable:neither wil I be with you any more,except ye f deſtroy ỹ excommunicate from among you.

13 Vp *therefore*, ſanctifie the people, and ſay, Sanctifie your ſelues againſt to morow: for thus ſaith the Lord God of Iſrael, *There is* an execrable thing among you, O Iſrael, *therefore* yee cannot ſtand againſt your enemies, vntill ye haue put the g execrable thing from among you.

14 In the morning therefore ye ſhall come according to your tribes, and the tribe which the Lord taketh, ſhall come according to the families:and the family which the Lord ſhall take,ſhall come by the houſholds: and the houſhold which the Lord ſhall take,ſhall come man by man.

15 And he that is h taken with the excommunicate thing, ſhallbe burnt with fire, hee, and all that he hath,becauſe he hath tranſgreſſed the couenant of the Lord, and becauſe he hath wrought folly in Iſrael.

16 ¶ So Ioſhua roſe vp early in the morning, and brought Iſrael by their tribes: and the tribe of Iudah was taken.

17 And he brought the families of Iudah, and tooke the familie of the Zarhites, and he brought the family of the Zarhites man by man, and Zabdi was taken.

18 And hee brought his houſhold, man by man, and Achan the ſonne of Carmi, the ſonne of Zabdi, the ſonne of Zerah of the tribe of Iudah was taken.

19 Then Ioſhua ſaid vnto Achan, My ſonne,I beſeech thee, giue glory to the Lord God of Iſrael, and i make confeſſion vnto him, and ſhew me now what thou haſt done: hide it not from me.

20 And Achan anſwered Ioſhua, and ſaid,Indeede I haue ſinned againſt the Lord God of Iſrael,and thus,and thus haue I done.

21 I ſawe among the ſpoile a goodly k Babyloniſh garment, and two hundreth ſhekels of ſiluer, and a wedge of gold of fiftie ſhekels weight, and I coueted them, and tooke them: and behold, they lie hid in the earth in the mids of my tent, and the ſiluer vnder it.

22 ¶ Then Ioſhua ſent meſſengers,which ran vnto the tent, and behold, it was hid in his tent, and the ſiluer vnder it.

d This infirmity of his faith ſheweth how we are inclined of nature to diſtruſt.

e When thine enemies ſhall blaſpheme thee, and ſay, that thou waſt not able to defend vs from them.

f Then to ſuffer wickedneſſe vnpuniſhed, is to refuſe God willingly.

g Meaning, the man that tooke of the thing forbidden.

h That is found guilty, either by lottes, or by the iudgement of Vrim, Num.27.21.

i By declaring the trueth: for God is glorified when the trueth is confeſſed.

k Such a rich garment as the ſtates of Babylon did weare.

23 Therefore they tooke them out of the tent, and brought them vnto Ioſhua, and vnto all the children of Iſrael,and laid them before the Lord.

24 Then Ioſhua tooke Achan the ‖ ſonne of Zerah, and the ſiluer, and the garment, and the l wedge of gold, and his m ſonnes, and his daughters, and his oxen, and his aſſes,and his ſheep,and his tent, and all that he had: and all Iſrael with him brought them vnto the valley of Achor.

25 And Ioſhua ſaid, n In as much as thou haſt troubled vs, the Lord ſhall trouble thee this day. and all Iſrael threw ſtones at him, and burned them with fire,and ſtoned them with ſtones.

26 And they caſt vpon him a great heape of ſtones vnto this day: and *ſo* the Lord turned from his fierce wrath: therefore he called the name of that place,The valley of Achor,vnto this day.

CHAP. VIII.

3 *The ſiege,* 19 *and winning of Ai.* 29 *The king thereof is hanged.* 30 *Ioſhua ſetteth vp an Altar.* 32 *Hee writeth the Law vpon ſtones,* 35 *and readeth it to all the people.*

AFter, the Lord ſaid vnto Ioſhua, * Feare not, neither be thou faint hearted: take all the men of warre with thee and ariſe, go vp to Ai: behold, I haue giuen into thine hand the king of Ai, and his people,and his city,and his land.

2 And thou ſhalt doe to Ai and to the king thereof, as thou diddeſt vnto * Iericho and to the king thereof: neuertheleſſe the ſpoile thereof and * the cattell thereof ſhall ye take vnto you for a pray: thou ſhalt lie in wait againſt the citie on the a backeſide thereof.

3 ¶ Then Ioſhua aroſe, and all the men of warre to go vp againſt Ai: and Ioſhua choſe out thirty thouſand ſtrong men, *and* valiant, and ſent them away by night.

4 And he commanded them, ſaying, Behold, ye b ſhall lie in wait againſt the citie on the backſide of the citie: goe not very farre from the city, but be ye all in a readineſſe.

5 And I and all the people that are with me, will approach vnto the citie: and when they ſhall come out againſt vs, as they did at the firſt time, then will we flee before them.

6 For they will come out after vs,till we haue brought them out of the citie: for they will ſay, They flee before vs as at the firſt time: ſo we will flee before them.

7 Then you ſhall riſe vp from lying in waite and ‖ deſtroy the city:for the Lord your God will deliuer it into your hand.

8 And when ye haue taken the citie, yee ſhall ſet it on fire: according to the commandement of the Lord ſhall ye doe: behold, I haue charged you.

9 ¶ Ioſhua then ſent them foorth, and they went to lie in waite,and aboade betweene Beth-el and Ai, on the Weſtſide of Ai: but Ioſhua lodged that night c among the people.

10 And Ioſhua roſe vp earely in the morning, and d numbred the people: and he and the Elders of Iſrael went vp before the people *againſt* Ai.

11 Alſo all the men of warre that were with him went vp and drew neere, and came againſt the citie,and pitched on the Northſide of Ai: and there was a valley betweene them and Ai.

12 And hee tooke about fiue thouſand men, e and ſet them to lie in waite betweene Beth-el and Ai,on the Weſtſide of the citie.

13 And the people ſet all the hoaſte that was on the Northſide againſt the city, and the liers in

‖ Or, nephew.

l Some reade, a plate: others, a rod, and ſome a tongue.

m This iudgement onely appertaineth to God, and to whom he will reueale it, to man he hath commanded not to puniſh the childe for the fathers fault, Deut. 24.16.

n He declareth that this is Gods iudgement, becauſe he had offended, and cauſed others to be ſlaine.

* Deut. 1.21. and 7.18.

* Chap. 6.21.

* Deut. 20.14.

a Meaning, on the Weſtſide, as verſ. 9.

b God would not deſtroy Ai by miracle as Iericho, to the intent that other nations might feare the power and policie of his people.

‖ Or, driue out (the inhabitants) of the citie.

c With the reſt of the armie.

d That is, viewed or muſtred them, & ſet them in aray.

e He ſent theſe few, that the other which lay in ambuſh might not be diſcouered.

waite on the West, against the citie: *and* Iosuua
went the same night into the [f] mids of the valley.

f To the intent that they in the citie might the better discouer his armie.

14 ¶ And when the king of Ai saw it, then the
men of the city hasted and rose vp early, and went
out against Israel to battell, he and all his people,
at the time appointed, before the plaine: for hee
knew not that *any* lay in waite against him on the
backeside of the city.
15 Then Iosuua and all Israel [g] *as* beaten be-
fore them, fled by the way of the wildernesse.

g As they which fained to flee for feare.

16 And all the people of the city were called
together to pursue after them: and they pursued
after Iosuua, and were drawen away out of the
citie,
17 So that there was not a man left in Ai, nor
in Beth-el, that went not out after Israel: and
they left the city open, and pursued after Israel.
18 Then the Lord said vnto Iosuua, [h] Stretch
out the speare that is in thine hand: toward Ai:
for I will giue it into thine hand: and Iosuua
stretched out the speare that he had in his hand,
toward the city.

h Or, lift vp the banner, to signifie when they shall inuade the city.

19 And they that lay in wait, arose quickly out
of their place, and ranne as soone as he had stret-
ched out his hand, and they entred into the citie,
and tooke it, and hasted, and set the city on fire.
20 And the men of Ai looked behind them,
and saw it; for loe, the smoke of the city ascended
vp ‖ to heauen, and they had no ‖ power to flee this
way or that way: for the people that fled to the
wildernesse, turned backe vpon the pursuers.

‖ Or, toward the heauens.
‖ Or, place.

21 When Iosuua and all Israel saw that they
that lay in waite, had taken the city, and that the
smoke of the city mounted vp, then they turned
againe and slew the men of Ai.
22 Also the [i] other issued out of the citie
against them: so were they in the middes of Israel,
these *being* on the one side, and the rest on the
other side: & they slew them, so that they let none
of them * remaine nor escape.

i Which came out of the ambush.

* Deut. 7. 2.

23 And the King of Ai they tooke aliue, and
brought him to Iosuua.
24 And when Israel had made an end of slay-
ing all the inhabitants of Ai in the field, *that is*,
in the wildernesse where they chased them, and
when they were all fallen on the edge of the
sword, vntill they were consumed, all the Israelites
returned vnto Ai, and [k] smote it with the edge of
the sword.

k For the fire, which they had before set in the citie, was not to consume it, but to signifie vnto Iosuua that they were entred.

25 And all that fell that day, both of men and
women, were twelue thousand, euen all the men
of Ai.
26 For Iosuua drewe not his hand backe
againe which hee had stretched out with the
speare, vntill he had vtterly destroyed all the in-
habitants of Ai.
27 * Onely the cattell and the spoyle of this
citie, Israel tooke for a prey vnto themselues, ac-
cording vnto the worde of the Lord, which hee
commanded Iosuua.

* Num. 31. 22. 26. as verse 2.

28 And Iosuua burnt Ai, and made it an heape
for [l] euer, *and* a wildernesse vnto this day.

l That it could neuer be built againe.

29 And the king of Ai hee hanged on a tree,
vnto the euening. And assoone as the sunne was
downe, Iosuua commanded [m] that they should
take his carkeis downe from the tree, and cast it
at the entring of the gate of the city, and * lay
thereon a great heape of stones, *that remaineth*
vnto this day.

m According as it was commanded, Deut. 21. 23.
* Chap. 7. 25. 26.

30 ¶ Then Iosuua built an altar vnto the Lord
God of Israel, in mount Ebal,
31 As Moses the seruant of the Lord had com-
manded the children of Israel, as it is written in
the * booke of the Law of Moses, an altar of
whole stone, ouer which no man had lift an
yron: and they offered thereon burnt offrings vn-
to the Lord, and sacrificed peace offerings.

* Exod. 20. 25. Deut. 27. 5.

32 Also he wrote there vpon the stones, a [n] re-
hearsall of the Law of Moses, which hee wrote in
the presence of the children of Israel.

n Meaning, the ten commandements, which are the summe of the whole Law.

33 And all Israel (and their Elders, and officers
and their Iudges stood on this side of the Arke,
and on that side, before the Priestes of the Le-
uites, which bare the Arke of the couenant of the
Lord) as well the stranger, as he that is borne in
the countrey: halfe of them *were* ouer against
mount Gerizim, and halfe of them ouer against
mount Ebal, * as Moses the seruant of the Lord
had commanded before, that they should blesse
the children of Israel.

* Deut. 11. 29. and 27. 12. 13.

34 Then afterward hee reade all the wordes of
the Law, the blessings and cursings, according to
all that is written in the booke of the Law.
35 There was not a worde of all that Moses
had commanded, which Iosuua reade not before
all the Congregation of Israel, * as well *before* the
[o] women and the children, as the stranger that
was conuersant among them.

* Deut. 31. 11. 12.
o So neither yong nor olde, man nor woman, were exempted from hearing the word of the Lord.

CHAP. IX.

1 *Diuers Kings assemble themselues against Iosuua. 3 The craft of the Gibeonites. 15 Iosuua maketh a league with them. 23 For their craft they are condemned to perpetuall slauery.*

AND when all the Kings that [a] were beyond
Iorden, in the mountaines and in the valleys,
and by all the coastes of the [b] great Sea ouer
against Lebanon, (*as* the Hittites, and the Amo-
rites, the Canaanites, the Perizzites, the Hiuites,
and the Iebusites) heard thereof,

a In respect of the plaine of Moab.
b The maine sea called Mediterraneum.

2 They gathered themselues together, to fight
against Iosuua, and against Israel with one † ac-
cord.

† Ebr. one mouth.

3 ¶ * But the inhabitants of Gibeon heard
what Iosuua had done vnto Iericho, and to Ai.

* 2. Sam. 21. 2.

4 And therefore they wrought craftily: for
they went, and fained themselues ambassadors,
and tooke olde sackes vpon their asses, and olde
bottels for wine, both rent and [c] bound vp,

c Because they were all worne.

5 And olde shooes and clouted vpon their
feete: also the raiment vpon them *was* old, and all
their prouision of bread was dried, and mouled.
6 So they came to Iosuua into the hoaste to
Gilgal, and said vnto him, and vnto the men of
Israel, Wee be come from a farre countrey: now
therefore make a league with vs.
7 Then the men of Israel said vnto the [d] Hi-
uites, It may be that thou dwellest among vs, how
then can I make a league with thee?

d For the Gibeonites and the Hiuites were all one people.

8 And they said vnto Iosuua, We are thy ser-
uants. Then Iosuua said vnto them, Who are ye?
and whence come ye?
9 And they answered him, From a very farre
countrey thy seruants are come for [e] the Name of
the Lord thy God: for wee haue heard his fame
and all that he hath done in Egypt,

e Euen the Idolaters for feare of death will pretend to honour the true God, and receiue his religion.

10 And all that he hath done to the two kings
of the Amorites that were beyond Iorden, to Si-
hon king of Heshbon, and to Og king of Bashan,
which were at Ashtaroth.
11 Wherefore our Elders, and all the inhabi-
tants of our countrey spake to vs, saying, Take vi-
tailes † with you for the iourney, and go to meete
them,

† Ebr. in your hand.

them, and ſay vnto them, Wee are your ſeruants:
now therefore make ye a league with vs.
12 This our f bread we tooke it hote with vs
for victuals out of our houſes, the day we depar-
ted to come vnto you: but now behold, it is dri-
ed, and it is mouled.
13 Alſo theſe bottels of wine which wee fil-
led, *were* new, and loe, they be rent, and theſe our
garments and our ſhoes are old, by reaſon of the
exceeding great iourney.
14 ¶ And the g men accepted *their tale* con-
cerning their victuals, and counſelled not with
the mouth of the Lord.
15 So Ioſhua made peace with them, and made
a league with them, that he would ſuffer them to
liue: alſo the Princes of the Congregation ſware
vnto them.
16 ¶ But at the end of three dayes, after they
had made a league with them, they heard that
they were their neighbours, and that they dwelt
among them.
17 And the children of Iſrael tooke their
h iourney, and came vnto their cities the thirde
day, and their cities *were* Gibeon, and Chephi-
rah, and Beeroth, and Kiriath-iearim.
18 And the children of Iſrael ſlew them not,
becauſe the Princes of the Congregation had
ſworne vnto them by the Lord God of Iſrael:
wherefore all the Congregation i murmured
againſt the Princes.
19 Then all the Princes ſaid vnto all the Con-
gregation, Wee haue ſworne vnto them by the
Lord God of Iſrael: now therefore we may not
touch them.
20 *But* this we will doe to them, and let them
liue, leaſt the wrath be vpon vs, becauſe of the
k oath which *we* ſware vnto them.
21 And the Princes ſaid vnto them againe,
Let them liue, but they ſhall hew wood, and draw
water vnto all the Congregation, as the Princes
appoint them.
22 Ioſhua then called them, and talked with
them, and ſaid, Wherefore haue yee beguiled vs,
ſaying, Wee are very farre from you, when yee
dwell among vs?
23 Now therefore yee are curſed, and there
ſhall none of you be freed from being bond men,
and hewers of wood, and drawers of water for
l the houſe of my God.
24 And they anſwered Ioſhua, and ſaid, Be-
cauſe it was tolde thy ſeruants, that the Lord thy
God had * commanded his ſeruant Moſes to giue
you all the land, and to deſtroy all the inhabitants
of the land out of your ſight, therefore wee were
exceeding ſore afraid for our liues at the preſence
of you, and haue done this thing:
25 And beholde now, wee are in thine hand:
doe as it ſeemeth good and right in thine eyes to
doe vnto vs.
26 Euen ſo did hee vnto them, and deliuered
them out of the m hand of the children of Iſrael,
that they ſlew them not.
27 And Ioſhua appointed them that ſame day
to be hewers of wood, and drawers of water for the
Congregation, and for the n altar of the Lord vn-
to this day, in the place which he ſhould chuſe.

f The wicked lacke no arte, nor ſpare no lies to ſet forth their policie, when they will deceiue the ſeruants of God.

g Some thinke that the Iſraelites ate of their victuals, and ſo made a league with them.

h From Gilgal.

i Fearing leaſt for their fault the plague of God ſhould haue light vpon them all.

k This doth not eſtabliſh raſh oaths, but ſheweth Gods mercy toward his, which would not puniſh them for their fault.

l For the vſes of the Tabernacle and of the temple when it ſhalbe built.

* Deut. 7, 1.

m Who were minded to put them to death for feare of Gods wrath.

n That is, for the ſeruice of the Temple, as verſ 23.

CHAP. X.

1 Fiue kings make warre againſt Gibeon whom Ioſhua diſcomfiteth. 11 The Lord rained haile ſtones and ſlew many. 12 The Sunne ſtandeth at Ioſhuas prayer. 26 The fiue kings are hanged. 29 Many more cities and kings are deſtroyed.

NOw when Adoni-zedek king of Ieruſalem
had heard how Ioſhua had taken Ai and had
deſtroyed it, (* *for* as he had done to Iericho and
to the king thereof, ſo he had done to * Ai and to
the king thereof) and how the inhabitants of Gi-
beon had made peace with Iſrael, and were among
them,
2 Then they feared exceedingly: for Gibeon
was a great citie, as one of the royall cities: for it
was greater then Ai, and all the men thereof *were*
mightie.
3 Wherefore a Adoni-zedek king of Ieru-
ſalem ſent vnto Hoham king of Hebron, and
vnto Piram king of Iarmuth, and vnto Iapia
king of Lachiſh, and vnto Debir king of Eglon,
ſaying,
4 Come vp vnto mee, and helpe mee, that wee
may ſmite Gibeon: for they haue made peace with
Ioſhua and with the children of Iſrael.
5 Therefore the fiue kings of the Amorites,
the king of Ieruſalem, the king of Hebron, the
king of Iarmuth, the king of Lachiſh, *and* the
king of Eglon, gathered themſelues together, and
went vp, they with all their hoaſtes, and beſieged
Gibeon, and made b warre againſt it.
6 And the men of Gibeon went vnto Ioſhua,
euen to the hoaſt to Gilgal, ſaying, Withdraw not
thine hand from thy ſeruants: come vp to vs
quickly, and ſaue vs, and helpe vs: for all the
kings of the Amorites, which dwell in the moun-
taines, are gathered together againſt vs.
7 So Ioſhua aſcended from Gilgal, he, and all
the people of warre with him, and all the men of
might.
8 ¶ And the Lord ſaid vnto Ioſhua, c Feare
them not: for I haue giuen them into thine hand:
none of them ſhall ſtand againſt thee.
9 Ioſhua therefore came vnto them ſudden-
ly: *for* he went vp from Gilgal all the night.
10 And the Lord diſcomfited them before Iſ-
rael, and ſlew them with a great ſlaughter at Gi-
beon, and chaſed them along the way that goeth
vp to Beth-horon, and ſmote them to Azekah,
and to Makkedah.
11 And as they fled from before Iſrael, *and*
were in the going downe to Beth-horon, the Lord
caſt downe great ſtones from heauen vpon them,
vntill Azekah, and they died: *they were* more that
died with the d haileſtones, then they whom the
children of Iſrael ſlew with the ſword.
12 ¶ Then ſpake Ioſhua to the Lord, in the
day when the Lord gaue the Amorites before the
children of Iſrael, and he ſaid in the ſight of Iſ-
rael, *Sunne, ſtay thou in Gibeon, and thou Moone,
in the valley of Aialon.
13 And the ſunne abode, and the moone ſtood
ſtill, vntill the people auenged themſelues vpon
their enemies: (is not this written in the booke
of e Iaſher?) ſo the Sunne abode in the middes of
the heauen, and haſted not to goe downe for a
whole day.
14 And there was no day like that before it,
nor after it, that the Lord heard the voyce of a
man: for the Lord f fought for Iſrael.
15 ¶ After, Ioſhua returned, and all Iſrael with
him vnto the campe to Gilgal:
16 But the fiue kings fled and were hid in a
caue at Makkedah.
17 And it was told Ioſhua, ſaying, The fiue
kings are found hid in a caue at Makkedah.
18 Then Ioſhua ſaid, Roule great ſtones vpon
the

* Chap. 6. 25. 24.
* Chap. 8. 3. 28. 29.

a That is, Lord of iuſtice: ſo tyrants take to themſelues glorious names, when indeed they be very enemies againſt God and all iuſtice.

b So enuious the wicked are when any depart from their hand.

c Leaſt Ioſhua ſhould haue thought that God had ſent this great power againſt him for his vnlawfull league with the Gibeonites, the Lord here ſtrengtheneth him.

d So we ſee that all things ſerue to execute Gods vengeance againſt the wicked.

* Iſa. 28. 21. eccluſ. 46. 4. 5.

e Some reade the booke of the righteous, meaning Moſes: the Chalde text readeth in the booke of the Law, but it is like that it was a booke thus named, which is now loſt.

f By taking away the enemies hearts and deſtroying them with haile ſtones.

the mouth of the caue, and set men by it for to keepe them.

19 But stand ye not still: follow after your enemies, and † smite all the hindmost, suffer them not to enter into their cities: for the Lord your God hath giuen them into your hand.

† Heb. cut off all their traine or, tayle.

20 And when Iosh. and the children of Israel had made an end of slaying them with an exceeding great slaughter till they were consumed, and the rest that remained of them were entred into walled cities,

21 Then all the people returned to the campe, to Iosh. at Makkedah in ‖ peace: no man mooued his tongue against the children of Israel.

‖ Or in safetie, so that none gaue them as much as an euill word.

22 After, Iosh. said, Open the mouth of the caue, and bring out these fiue kings vnto mee foorth of the caue.

23 And they did so, and brought out those fiue kings vnto him foorth of the caue, *euen* the king of Ierusalem, the king of Hebron, the king of Iarmuth, the king of Lachish, *and* the king of Eglon.

24 And when they had brought out those kings vnto Iosh. Iosh. called for all the men of Israel, & said vnto the chiefe of the men of warre, which went with him, Come neere, set your feete vpon the [h] neckes of these kings, and they came neere, and set their feete vpon their neckes.

h Signifying what should become of the rest of Gods enemies, seeing that kings themselues were not spared.

25 And Iosh. said vnto them, Feare not, nor be faint hearted, *but* be strong and of a good courage: for thus will the Lord doe to all your enemies, against whom ye fight.

26 So then Iosh. smote them, and slew them, and hanged them on fiue trees, and they hanged still vpon the trees vntill the euening.

27 And at the going downe of the sunne, Iosh. gaue commandement, that they should take * them downe off the trees, and cast them into the caue (wherein they had beene hid) and they laied great stones vpon the caues mouth, *which remaine* vntill this day.

* Deut. 21. 23. chap. 8. 29.

28 ¶ And that same day Iosh. tooke ‖ Makkedah and smote it with the edge of the sword, and the king thereof destroyed he with them, and ‖ all the soules that were therein, he let none remaine: for he did to the king of Makkedah, * as he had done vnto the king of Iericho.

‖ Iosh. taketh Makkedah.

29 Then Iosh. went from Makkedah, and all Israel with him vnto Libnah, and fought against Libnah.

‖ Or, *every person.* * Chap. 6. 21.

30 And the Lord gaue ‖ it also and the king thereof into the hand of Israel: and hee smote it with the edge of the sword, and all the ‖ soules that were therein: hee let none remaine in it: for he did vnto the king thereof, as he had done vnto the king of Iericho.

‖ Libnah is taken.

31 ¶ And Iosh. departed from Libnah, and all Israel with him vnto Lachish, and besieged it, and assaulted it.

‖ Or, *preserues.*

32 And the Lord gaue ‖ Lachish into the hand of Israel, which tooke it the second day, & smote it with the edge of the sword, and all the soules that were therein, according to all as he had done to Libnah.

‖ Lachish is taken.

33 ¶ Then Horam king of ‖ Gezer came vp to helpe Lachish: but Iosh. smote him and his people, vntill none of his remained.

‖ The king of Gezer is slaine.

34 ¶ And from Lachish Iosh. departed vnto ‖ Eglon, and all Israel with him, and they besieged it, and assaulted it.

‖ Eglon is taken.

35 And they tooke it the same day, and smote it with the edge of the sword, and all the soules that were therein hee vtterly destroyed the same day, according to all that he had done to Lachish.

36 Then Iosh. went vp from Eglon, and all Israel with him vnto Hebron, and they fought against it.

37 And when they had taken ‖ it, they smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the soules that were therein: hee left none remaining, according to all as he had done to Eglon: for he destroyed it vtterly, and all the soules that were therein.

‖ Hebron is taken.

38 ¶ So Iosh. returned, and all Israel with him to Debir, and fought against it.

39 And when he had taken ‖ it, and the king thereof, and all the cities thereof, they smote them with the edge of the sword, and vtterly destroyed all the soules that were therein, hee let none remaine: as he did to Hebron, so hee did to Debir, and to the king thereof, as hee had also done to Libnah, and to the king thereof.

‖ Debir is taken.

40 ¶ So Iosh. smote all the hill countreyes, and the South countreyes, and the valleys, and the [i] hill sides, and all their kings, and let none remaine, but vtterly destroyed euery soule, as the Lord God of Israel had commanded.

i Some reade Ashdoth, which signifieth the descents of the hils.

41 And Iosh. smote them from Kadesh-barnea euen vnto Azzah, and all the countrey of Goshen, euen vnto Gibeon.

42 And all these kings, and their land did Iosh. take at [k] one time, because the Lord God of Israel fought for Israel.

k In one battell.

43 Afterward, Iosh. and all Israel with him returned to the campe in [l] Gilgal.

l Where the arke was, there to giue thankes for their victories.

CHAP. XI.

a Diuers kings and cities, and countreys ouercome by Iosh. 15 Iosh. did all that Moses had commanded him. 20 God hardeneth the enemies hearts that they might be destroyed.

AND when Iabin king of Hazor had heard this, then he [a] sent to Iobab king of Madon, and to the king of Shimron, and to the king of Achshaph,

a The more that Gods power appeareth, the more the wicked rage against it.

2 And vnto the kings that were by the North in the mountaines and plaines toward the South side of [b] Cinneroth, and in the valleys, and in the borders of Dor Westward,

b Which the Euangelists call the lake of Genezareth, or Tiberias.

3 *And* vnto the Canaanites, *both* by East, and by West, and vnto the Amorites, and Hittites, and Perizzites, and Iebusites in the mountaines, and vnto the Hiuites, vnder [c] Hermon in the land of Mizpeh.

c Which was mount Sihon, 25 Deut. 4. 48.

4 And they came out, and all their hoasts with them, many people, as the sand that is on the sea shore, for multitude, with horses and charets exceeding many.

5 So all these kings met together, and came and pitched together at the waters of Merom, for to fight against Israel.

6 ¶ Then the Lord said vnto Iosh. Be not afraid for them: for to morow about this time will I deliuer them all slaine before Israel: thou shalt [d] hough their horses, and burne their charets with fire.

d That neither they should serue to the vse of warre, nor the Israelites should put their trust in them.

7 Then came Iosh. and all the men of warre with him, against them, by the waters of Merom suddenly, and fell vpon them.

8 And the Lord gaue them into the hand of Israel: and they smote them, and chased them vnto great Zidon, and vnto [e] Misrephothmaim, and vnto the valley of Mizpeh Eastward, and smote them vntill they had none remaining of them.

e Which signifieth hot waters, or according to some, brine pits.

9 And

9 And Iosh. did vnto them as the Lord bade him: hee houghed their horses, and burnt their charets with fire.

10 ¶ At that time also Iosh. turned backe, and tooke Hazor, and smote the King thereof with the sword: for Hazor before time was the head of all those kingdomes.

f Both men, women and children.

11 Moreouer they smote all the f persons that were therein with the edge of the sword, vtterly destroying *all*, leauing none aliue, and hee burnt Hazor with fire.

12 So all the cities of those kings, and all the kings of them did Iosh. take, and smote them with the edge of the sword, *and* vtterly destroyed them, * as Moses the seruant of the Lord had commanded.

* Num. 33. 52. Deut. 7. 2.

13 But Israel burnt none of the cities that stood still in their g strength, saue Hazor onely, that Iosh. burnt.

g Which were strong by situation and not hurt by warre.

14 And all the spoile of these cities and the cattell, the children of Israel tooke for their pray, but they smote euery h man with the edge of the sword vntill they had destroyed them, not leauing one aliue.

h All mankinde.

15 ¶ As the Lord * had commanded Moses his seruant, so did Moses * command Iosh. and so did Iosh: he left nothing vndone of all that the Lord had commanded Moses.

* Exod. 34. 11. * Deut. 7. 2.

16 So Iosh. tooke all this land of the mountaines, and all the South, and all the land of Goshen, and the low countrey, and the plaine, and the i mountaine of Israel, and the low countrey of the same,

i That is, Samaria

17 From the mount k Halak, that goeth vp to Seir, euen vnto ‖ Baal-gad in the valley of Lebanon, vnder mount Hermon: and all their kings he tooke, and smote them, and slew them.

k So called, because it was bare and without trees. ‖ Or, *the valley of Gad.*

18 Iosh. made warre long time with all those Kings,

19 Neither was there any city that made peace with the children of Israel, * saue those Hiuites that inhabited Gibeon: all *other* they tooke by battel.

* Chap. 9. 3.

20 For it came of the Lord, to l harden their hearts that they should come against Israel in battel, to the intent that they should destroy them vtterly, *and* shewe them no mercy, but that they should bring them to nought, as the Lord had commanded Moses.

l That is, to giue them ouer to themselues: and therefore they could not but rebell against God and seeke their owne destruction.

21 ¶ And that same season came Iosh. and destroyed the Anakims out of the mountaines: *as* out of Hebron, out of Debir, out of Anab, and out of all the mountaines of Iudah, and out of all the mountaines of Israel: Iosh. destroyed them vtterly with their cities.

22 There was no Anakim left in the land of the children of Israel, onely in Azzah, m in Gath, and in Ashdod were they left.

m Out of the which came Goliath, 1. Sam. 17. 4.

23 So Iosh. tooke the whole land, according to all that the Lord had said vnto Moses: and Iosh. gaue it for an inheritance vnto Israel, * according to their portions through their tribes: then the land was at rest without warre.

* Num. 26. 53. 55.

CHAP. XII.

1 7 *What kings Iosh. and the children of Israel killed on both sides Iorden.* 24 *Which were in number thirtie and one.*

AND these are the Kings of the land, which the children of Israel smote and possessed their land, on the a other side Iorden toward the rising of the sunne, from the riuer Arnon, vnto mount Hermon, and all the plaine Eastward.

a From Gilgal where Iosh. camped.

2 * Sihon king of the Amorites, that dwelt in Heshbon, hauing dominion from Aroer, which is beside the riuer of Arnon, and from the middle of the riuer, and from halfe Gilead vnto the riuer Iabbok, in the border of the children of Ammon.

* Num. 21. 24. Deut. 3. 6.

3 And from the plaine vnto the sea of Cineroth Eastward, and vnto the sea of the ‖ plaine, euen the salt sea Eastward, the way to Beth-ieshimoth, and from the South vnder the ‖ springs of * Pisgah.

‖ Or, *wildernesse.* ‖ Or, *hill sides.* * Deut. 3. 17. and 4. 49.

4 ¶ They *conquered* also the coast of Og king of Bashan of the * remnant of the gyants, which dwelt at Ashtaroth, and at Edrei,

* Deut. 3. 11. chap. 13. 12.

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, vnto the border of the Geshurites, and the Maachathites, and halfe Gilead, euen the border of Sihon king of Heshbon.

6 Moses the seruant of the Lord, and the children of Israel smote them: * Moses also the seruant of the Lord gaue *their land* for a possession vnto the Reubenites, and vnto the Gadites, and to halfe the tribe of Manasseh.

* Num. 32. 29. Deut. 3. 12. chap. 13. 8.

7 ¶ These also are the kings of the countrey, which Iosh. and the children of Israel smote on this side Iorden, West-ward from Baal-gad in the valley of Lebanon, euen vnto the mount b Halak that goeth vp to Seir, and Iosh. gaue it vnto the tribes of Israel for a possession, according to their portions:

b Reade chap. 11. verse 17.

8 In the mountaines, and in the valleyes, and in the plaines, and in the ‖ hill sides, and in the wildernesse, and in the South, *where were* the Hittites, the Amorites, and the Canaanites, the Perizzites, and Hiuites, and the Iebusites.

‖ Or, *in Ashdoth.*

9 ¶ * The King of Iericho *was* one: * the king of Ai, which is besides Beth-el, one:

* Chap. 6. 2. * Chap. 8. 26.

10 * The king of Ierusalem, one: the king of Hebron, one:

* Chap. 10. 23.

11 The king of Iarmuth, one: the king of Lachish, one:

12 The king of Eglon, one: the * king of Gezer, one:

* Chap. 10. 33.

13 The * king of Debir, one: the king of Geder, one:

* Chap. 10. 38.

14 The king of Hormah, one: the king of Arad, one:

15 The * king of Libnah, one: the king of Adullam, one:

* Chap. 10. 29, 30.

16 The * king of Makkedah, one: the king of Beth-el, one:

* Chap. 10. 28.

17 The king of Tappuah, one: the king of Hepher, one:

18 The king of Aphek, one: the king of Lasharon, one:

19 The king of Madon, one: the * king of Hazor, one:

* Chap. 11. 10.

20 The king of Shimron-meron, one: the king of Achshaph, one:

21 The king of Taanach, one: the king of Megiddo, one:

22 The king of Kedesh, one: the king of Iokneam ‖ of Carmel, one:

‖ Or, *neere vnto Carmel.*

23 The king of Dor, in the countrey of Dor, one: the king of the * nations of Gilgal, one:

* Gen. 14. 2.

24 The king of Tirzah, one. All the kings *were* thirtie and one.

CHAP. XIII.

2 *The borders and coasts of the land of Canaan.* 8 *The possession of the Reubenites, Gadites, and of halfe the tribe of Manasseh.* 14 *The Lord is the inheritance of Leui,* 22 *Balaam was slaine,*

a Being almoſt an hundreth and ten yeeres olde.
† Ebr. commen into yeeres.
b After that the enemies are ouercome.
‖ Or, borders.
† Ebr. Shihor.
† Ebr. vpon the face of Egypt.
‖ Or, Mearah.
‖ Or, the plaine of Gad.
c Read Chap. 11. 8
* Num. 32. 33. Deut. 3. 13. chap. 22. 4.
‖ Or, valley.
* Deut. 3. 11. chap. 12. 4.
d Becauſe they deſtroyed not all as God had commanded, they that remained were ſnares and prickes to hurt them, Num. 33. 55. chap. 23. 13. iudg. 2. 3.
e Leui ſhall liue by the ſacrifices, Num. 18. 21.
‖ Or, the places of Baal.
‖ Or, the valley.
* Deut. 3. 17.
* Num. 31. 8.

NOw when Ioſhua was olde, *and* [a] ſtriken in
yeeres, the Lord ſaid vnto him, Thou art olde
and † growen in age, and there remaineth excee-
ding much land to be [b] poſſeſſed:
2 This is the land that remaineth, all the ‖ re-
gions of the Philiſtims, and all Geſhuri.
3 From † Nilus which is † in Egypt, euen vn-
to the borders of Ekron Northwards: this is
counted of the Canaanites, euen fiue Lordſhips
of the Philiſtims, the Azzithites, and the Aſhdo-
dites, the Eſhkelonites, the Gittites, and the Ekro-
nites, and the Anites:
4 From the South, all the land of the Canaa-
nites, and the ‖ caue that is beſide the Sidonians,
vnto Aphek, *and* to the borders of the Amorites:
5 And the land of the Giblites, and all Leba-
non toward the Sun riſing from ‖ Bahal-gad vn-
der mount Hermon, vntill one come to Hamath.
6 All the inhabitants of the mountaines from
Lebanon vnto [c] Miſrephothmaim, *and* all the Si-
donians, I will caſt them out from before the chil-
dren of Iſrael: onely diuide thou it by lot vnto the
Iſraelites, to inherite, as I haue commanded thee.
7 Now therefore diuide this land to inherite,
vnto the nine tribes, and to the halfe tribe of Ma-
naſſeh.
8 *For* with *halfe* thereof the Reubenites and the
Gadites haue receiued their inheritance, * which
Moſes gaue them beyond Iorden Eaſtward, euen
as Moſes the ſeruant of the Lord had giuen them.
9 From Aroer that is on the brinke of the ri-
uer Arnon, and from the citie that is in the mids
of the ‖ riuer, and all the plaine of Medeba vnto
Dibon,
10 And all the cities of Sihon king of the A-
morites, which reigned in Heſhbon, vnto the
borders of the children of Ammon,
11 And Gilead, and the borders of the Geſhu-
rites and of the Maachathites, and all mount
Hermon, with all Baſhan vnto Salcah:
12 All the kingdome of Og in Baſhan, which
reigned in Aſhtaroth and in Edrei: (who remai-
ned of the * reſt of the gyants) for theſe did Mo-
ſes ſmite, and caſt them out.
13 But the children of Iſrael [d] expelled not
the Geſhurites nor the Maachathites: but the Ge-
ſhurites and the Maachathites dwell among the
Iſraelites euen vnto this day.
14 Onely vnto the tribe of Leui he gaue none
inheritance, *but* the ſacrifices of the Lord God of
Iſrael are [e] his inheritance, as he ſaid vnto him.
15 ¶ Moſes then gaue vnto the tribe of the
children of Reuben *inheritance*, according to their
families.
16 And their coaſt was from Aroer, that is
on the brinke of the riuer Arnon, and from the
city that is in the middes of the riuer, and all the
plaine which is by Medeba:
17 Heſhbon with all the cities thereof, that
are in the plaine: Dibon and ‖ Bamoth-baal, and
Beth-baal-meon:
18 And Iahazah, and Kedemoth, & Mephaath:
19 Kiriathaim alſo, and Sibmah, and Zereth-
ſhahar in the mount of ‖ Emek:
20 And Beth-peor, and * Aſhdoth-piſgah, and
Beth-ieſhimoth:
21 And all the cities of the plaine, and all the
kingdome of Sihon king of the Amorites, which
reigned in Heſhbon, whom Moſes * ſmote with
the Princes of Midian, Eui, and Rekem, and Zur,
and Hur, and Reba, the dukes of Sihon, dwelling
in the countrey.
22 And [f] Balaam the ſonne of Beor the ſooth-
ſayer did the children of Iſrael ſlay with the
ſword, among them that were ſlaine.
23 And the border of the children of Reuben
was Iorden with the coaſts. This was the inhe-
ritance of the children of Reuben according to
their families, with the cities and their villages.
24 ¶ Alſo Moſes gaue *inheritance* vnto the
tribe of Gad, *euen* vnto the children of Gad accor-
ding to their families.
25 And their coaſts were Iazer, and all the ci-
ties of Gilead, and halfe the land of the children
of Ammon vnto Aroer, which is before Rabbah:
26 And from Heſhbon vnto Ramoth, Mizpeh,
and Betonim: and from Mahanaim vnto the bor-
ders of Debir:
27 And in the valley of Beth-aram, and Beth-
nimrah, and Succoth, and Zaphon, the reſt of the
kingdome of Sihon king of Heſhbon, vnto Ior-
den and the borders euen vnto the ſea coaſt of
Cinnereth, [g] beyond Iorden Eaſtward.
28 This is the inheritance of the children of
Gad, after their families, with the cities, and their
villages.
29 ¶ Alſo Moſes gaue *inheritance* vnto the
halfe tribe of Manaſſeh: and this belonged to the
halfe tribe of the children of Manaſſeh according
to their families.
30 And their border was from Mahanaim, *euen*
all Baſhan, *to wit*, all the kingdome of Og king of
Baſhan, and all the townes of Iair which are in
Baſhan, threeſcore cities,
31 And halfe Gilead, and Aſhtaroth, and Edrei,
cities of the kingdome of Og in Baſhan, * *were*
giuen vnto the [h] children of Machir the ſonne of
Manaſſeh to halfe of the children of Machir after
their families.
32 Theſe are the heritages, which Moſes did
diſtribute in the plaine of Moab beyond Iorden
toward Iericho Eaſtward.
33 * But vnto the tribe of Leui Moſes gaue
none inheritance: *for* the Lord God of Iſrael is
their inheritance, * as he ſaid vnto them.

CHAP. XIV.

1 The land of Canaan was diuided among the nine tribes and the halfe. 6 Caleb requireth the heritage that was promiſed him. 13 Hebron was giuen him.

THeſe alſo are the *places* which the children of
Iſrael inherited in the land of Canaan, * which
Eleazar the Prieſt, and Ioſhua the ſonne of Nun
and the chiefe fathers of the tribes of the chil-
dren of Iſrael, diſtributed to them,
2 * By the lot of their inheritance, as the Lord
had commanded by the hand of Moſes, to giue
to the nine tribes, and the halfe tribe.
3 For Moſes had giuen inheritance vnto
[a] two tribes and an halfe tribe, beyond Iorden:
but vnto the Leuites he gaue none inheritance
among them.
4 For the children of Ioſeph were [b] two
tribes, Manaſſeh and Ephraim, therefore they gaue
no part vnto the Leuites in the land, ſaue cities to
dwell in, with the ſuburbs of the ſame for their
beaſts and their ſubſtance.
5 * As the Lord had commanded Moſes, ſo the
children of Iſrael did when they diuided the land.
6 ¶ Then the children of Iudah came vnto
Ioſhua in Gilgal: and Caleb the ſonne of Iephun-
neh the Kenezite ſaid vnto him, Thou knoweſt
what the Lord ſaid vnto Moſes the man of God,
concerning

f So that both they which obeyed wicked counſell and the wicked counſeller periſhed by the iuſt iudgement of God.
g That is, in the land of Moab.
* Num. 32. 39.
h Meaning, his nephewes and poſteritie.
* Chap. 18. 7.
* Num. 18. 20.
* Num. 34. 17.
* Num. 26. 55 and 33. 54.
a As Reuben and Gad and halfe the tribe of Manaſſeh, Num. 32. 33
b So though Leui lacked, yet were there ſtill twelue tribes by this meanes.
* Num. 35. 2. Chap 21, 2. 3.

concerning thee and me in Kadesh-barnea.

7 Fourty yeere olde was I, when Moses the seruant of the Lord sent me from Kadesh-barnea to espie the land, and I brought him word againe, as *I thought* in mine heart

8 But my [d] brethren that went vp with mee, discouraged the heart of the people: yet I followed still the Lord my God.

9 Wherefore Moses sware the same day, saying, Certainely the land whereon thy feete haue troden, shall be thine inheritance, and thy children for euer, because thou hast followed constantly the Lord my God.

10 Therefore behold now, the Lord hath kept me aliue, as he promised: this is the forty and fift yeere since the Lord spake this thing vnto Moses, while the children of Israel wandered in the wilderneſſe: and now loe, I am this day foureſcore and fiue yeere olde:

11 And yet am as * strong at this time, as I was when Moses sent me: as strong as I was then, so strong am I now, *either* for warre, or † for gouernement.

12 Now therefore giue mee this mountaine whereof the Lord spake in that day (for thou heardest in that day, how the ‖ Anakims *were* there, and the cities great and walled) [e] if so be the Lord will be with mee that I may driue them out, as the Lord said.

13 Then Ioshua blessed him, and gaue vnto Caleb the sonne of Iephunneh, Hebron for an inheritance.

14 * Hebron therefore became the inheritance of Caleb the sonne of Iephunneh the Kenezite, vnto this day: because hee followed constantly the Lord God of Israel.

15 And the name of * Hebron *was* beforetime, Kiriath-arba: which *Arba* was a [f] great man among the Anakims: thus the land ceased from warre.

[c] Which war, that they two onely should enter into the land, Numb. 14. 24.

[d] Which were the ten other spies.

* Ecclus. 46. 9.

† Heb. to goe out and come in.

‖ Or, giants.

[e] This he spake of modesty, and not of doubting.

* Chap. 21. 12. 1 Chron. 6. 56.

* Chap. 15. 13.

[f] Either for his power or person.

CHAP. XV.

a *The lot of the children of Iudah, and the names of the cities and villages of the same.* 13 *Calebs portion.* 18 *The request of Achsah.*

THis then was the lot of the tribe of the children of Iudah by their families *euen* * to the border of Edom and the wildernesse of * Zin, Southward on the South coast.

2 And their South border was the salt Sea coast, from the [a] point that looketh Southward.

3 And it went out on the Southside toward Maaleh-akrabbim, and went along to Zin, and ascended vp on the Southside vnto Kadesh-barnea, and went along to Hezron, and went vp to Adar, and fet a compasse to Karkaa.

4 From thence went it along to Azmon, and reached vnto the riuer of Egypt, and the ende of that coast was on the Westside: this shalbe your South coast.

5 Also the East border shallbe the Salt Sea, vnto the [b] ende of Iorden: and the border on the North quarter from the point of the Sea, *and* from the end of Iorden.

6 And this border goeth vp to Beth-hogla, and goeth along by the Northside of Beth-arabah: so the border from thence goeth vp to the [c] stone of Bohan the sonne of Reuben.

7 Againe this border goeth vp to Debir from the valley of Achor, and Northward, turning toward Gilgal, that lieth before the going vnto Adummim, which is on the Southside of the ri-

[a] Numb. 34. 3.

* Numb. 33. 36.

[a] The Ebrewe word signifieth tongue, whereby is meant either the arme of the Sea that commeth into the land, or a rock, or cape that goeth into the Sea.

[b] Meaning the mouth of the riuer where it runneth into the salt Sea.

[c] Which was a marke to part their countreys.

uer : also this border goeth vp to the waters of ‖ En-shemesh, and endeth at * En-rogel.

8 Then this border goeth vp to the valley of the sonne of Hinnom, on the Southside of the Iebusites : the same is Ierusalem. Also this border goeth vp to the top of ȝ mountaine that lieth before the valley of Hinnom Westward, which is by the end of the valley of † giants Northward.

9 So this border compasseth from the top of the mountaine vnto the fountaine of the water of Nephtoah, and goeth out to the cities of mount Ephron : and this border draweth to Baalah, which is ‖ Kiriathiearim.

10 Then this border compasseth from Baalah Westward vnto mount Seir, and goeth along vnto the side of mount Iearim , which is Chesalon on the Northside: so it commeth downe to Beth-shemesh, and goeth to Timnah.

11 Also this border goeth out vnto the side of Ekron Northward : and this border draweth to Shicron, and goeth along to mount Baalah , and streccheth vnto Iabneel : and the endes of this coast are vnto the [d] Sea.

12 And the West border *is* to the great sea: so this border shall be the bounds of the children of Iudah round about, according to their families.

13 ¶ And vnto Caleb the sonne of Iephunneh did Iohua giue a part among the children of Iudah, as the Lord commanded him, *euen* * Kiriatharba of the father of Anak which is in Hebron.

14 And Caleb [e] droue thence three sonnes of Anak, Shethai, and Ahimam, and Talmai, the sonnes of Anak.

15 And he went vp thence to the inhabitants of Debir : and the name of Debir beforetime *was* Kiriath-sepher.

16 Then Caleb said, He that smiteth Kiriath-sepher, and taketh it, euen to him will I giue Achsah my daughter to wife.

17 And Othniel, the sonne of Kenaz, the ‖ brother of Caleb tooke it : and he gaue him Achsah his daughter to wife.

18 And as she went in *to him*, she mooued him, to aske of her father a field : [f] and she lighted off her asse, and Caleb said vnto her, What wilt thou?

19 Then she answered, ‖ Giue mee a blessing: for thou hast giuen me the South countrey: [g] giue me also springs of water. And hee gaue her the springs aboue, and the springs beneath.

20 This *is* the inheritance of the tribe of the children of Iudah according to their families.

21 And the vtmost cities of the tribe of the children of Iudah , toward the coastes of Edom Southward *were* Kabzeel, and Eder, and Iagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, Hesron (which is Hazor.)

26 Amam, and Shema, and Moladah,

27 And Hazar Gaddah , and Heshmon , and Beth-palet,

28 And Hazar-shual, and Beersheba, and Biziothiah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Chesil, and [h] Hormah,

31 And Ziklag, and Madmanna, and Sansannah,

32 And Lebaoth , and Shilhim , and Ain, and Rimmon: all *these* cities *are* twenty nine with their villages.

33 ¶ In the lowe countrey *were* Eshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and Engannim, and Tappuah, and Enam,

35 Iarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, and Gederah, & Gederothaim: fourteen cities with their villages,

37 Zenam, and Hadashah, and Migdal-gad,

38 And Dilean, and Mizpeh, and Iokteel,

39 Lachish, and Bozkath, and Eglon,

40 And Kabbon, and Lahmam, and Kithlish,

41 And Gederoth , Beth-dagon, and Naamah, and Makkedah : sixteen cities with their villages,

42 Libnah, and Ether, and Ashan,

43 And Iiphtah, and Ashnah, and Nezib,

44 And Keilah, and Aczib, and Mareshah: nine cities with their villages.

45 Ekron with her † townes and her villages,

46 From Ekron , euen vnto the Sea, all that lieth about Ashdod with their villages,

47 Ashdod with her townes and her villages: Azzah with her townes and her villages , vnto the [i] riuer of Egypt, and the great Sea *was their* coast.

48 ¶ And in the mountaines *were* Shamir, and Iattir, and Socoh,

49 And Dannah, and [k] Kiriath-sannath (which is Debir.)

50 And Anab, and Eshtemoh, and Anim,

51 And Goshen, and Holon, and Giloh : eleuen cities with their villages.

52 Arab, and Dumah, and Eshean,

53 And Ianum, and Beth-tappuah, & Aphekah,

54 And Humtah, and * Kiriath-arba (which is Hebron) and Zior : nine cities with their villages,

55 Maon, Carmel, and Ziph, and Iuttah,

56 And Izreel, and Iokdeam, and Zanoah,

57 Kain, Gibeah, and Timnah : ten cities with their villages.

58 Halhul, Beth-zur, and Gedor,

59 And Maarah , and Beth-anoth , and Eltekon : sixe cities with their villages.

60 Kiriath-baal , which is Kiriath-iearim , and Rabbah, two cities with their villages.

61 ¶ In the wildernes *were* Beth-arabah, Middin, and Secacah,

62 And Nibshan , and the [l] city of salt, and Engedi: sixe cities with their villages.

63 Neuerthelesse , the Iebusites that were the inhabitants of Ierusalem , could not the children of Iudah cast [m] out , but the Iebusites dwell with the children of Iudah at Ierusalem vnto this day.

CHAP. XVI.

1 The lot or part of Ephraim. 10 The Canaanites dwelled among them

A Nd the lot fell to the [a] children of Ioseph from Iorden by Iericho vnto the water of Iericho Eastward , *and* to the wilderness that goeth vp from Iericho by the mount Beth-el:

2 And goeth out from Beth-el to * Luz , and runneth along by the borders of Archiataroth,

3 And goeth downe Westward to the coast of Iaphleti, vnto the coast of Beth-horon the nether, and to Gezer, & the ends [b] thereof are at the Sea.

4 So the children of Ioseph, Manasseh and Ephraim [c] tooke their inheritance.

5 ¶ Also the borders of the children of Ephraim according to their families, euen the borders of their inheritance on the Eastside were Ataroth-addar, vnto Beth-horon the vpper.

6 And this border goeth out to the Sea vnto Michmethah on the Northside , and this border returneth

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Or, the fountaine of the sonne. 1. king. 1. 9.

Ebr. Bephoim.

Or, the citie of woods.

‖ Meaning, toward Syria.

* Chap. 14. 15.

e This was done after the death of Ioshua, Iudg. 1. 10. 20.

‖ Or, cousin.

f Because her husband caried too long.

‖ Or, grant me this petition

g Because her countrey was barren, she desired of her father a field that had springs. Iudg. 1. 14. 15.

h Which before was calld Zephath, Iudg. 1. 17.

† Ebr. daughters.

i Meaning, Nilus. as Chap. 13. 3.

k Which is also called Kiriath-sepher, verse 15.

* Chap. 14. 15.

l Of this citie the salt sea hath his name.

m That is, vttetly, though they slew the most part, and burnt their cities, Iudg. 1. 8.

a That is, to Ephraim and his children: for Manasseh's portion followeth. * Iudg. 2. 2.

b Of their inheritance.

c Generally, first Ephraim, and then Manasseh.

returneth Eaſtward vnto Taanath-ſhiloh , and paſſeth it on the Eaſtſide vnto Ianohah.

7 And goeth downe from Ianchah vnto Ataroth , and Naarath , and commeth to Iericho, and goeth out at Iorden.

8 And this border goeth from Tappuah Weſtward vnto the riuer Kanah , and the endes thereof are at the Sea : this is the inheritance of the tribe of the children of Ephraim by their families.

9 And the e ſeparate cities for the children of Ephraim *were* among the inheritance of the children of Manaſſeh: all the cities with their villages.

10 And they caſt not out the Canaanite that dwelt in Gezer , but the Canaanite dwelt among the Ephraimites vnto this day , and ſerued vnder tribute.

CHAP. XVII.

1 *The portion of the halfe tribe of Manaſſeh.* 3 *The daughters of Zelophehad.* 13 *The Canaanites are become tributaries.* 14 *Manaſſeh and Ephraim require a greater portion of heritage.*

THis was alſo the lot of the tribe of Manaſſeh : for he was the * firſt borne of Ioſeph, *to wit*, of Machir the firſt borne of Manaſſeh , *and* the father of Gilead : now becauſe he was a man of warre, he had Gilead and Bathan.

2 And alſo * of the a reſt of the ſonnes of Manaſſeh by their families , *euen* of the ſonnes of Abiezer , and of the ſonnes of Helek , and of the ſons of Azriel , and of the ſons of Shechem, and of the ſonnes of Hepher, and of the ſonnes of Shemida : theſe were the males of Manaſſeh, the ſonne of Ioſeph according to their families.

3 ¶ * But Zelophehad the ſonne of Hephir, the ſonne of Gilead, the ſonne of Machir, the ſonne of Manaſſeh , had no ſonnes , but daughters : and theſe are the names of his daughters , Mahlah , and Noah, Hoglah, Milcah, and Tirzah:

4 Which came before Eleazar the Prieſt , and before Ioſhua the ſonne of Nun , and before the princes, ſaying, The Lord commaunded Moſes to giue vs an inheritance among our b brethren : therefore according to the commandement of the Lord , hee giue them an inheritance among the brethren of their father.

5 And there fell ten portions to c Manaſſeh, beſide the land of Gilead and Bathan, which is on the other ſide of Iorden,

6 Becauſe the daughters of Manaſſeh did inherite among his ſonnes : and Manaſſehs other ſonnes had the land of Gilead.

7 ¶ So the borders of Manaſſeh were from Aſher to Michmethah that lieth before Shechem, and this border goeth on the right hande , euen to the inhabitants of Entappuah.

8 The land of Tappuah belonged to Manaſſeh , but d Tappuah beſide the border of Manaſſeh *belongeth* to the ſonnes of Ephraim.

9 Alſo this border goeth downe vnto the ‖ riuer Kanah Southward to the riuer : theſe cities of Ephraim *are* among the cities of Manaſſeh : and the border of Manaſſeh *is* on the Northſide of the riuer , and the ends of it are at the e Sea.

10 The South partaineth to Ephraim , and the North to Manaſſeh, and the ſea is his border : and they met together in f Aſher Northward , and in Iſſachar Eaſtward.

11 And Manaſſeh had in Iſſachar and in Aſher, Beth-ſhean , and her townes , and Ibleam , and her towns, and the inhabitants of Dor with the towns thereof , and the inhabitants of En-dor , with the townes thereof, and the inhabitants of Taanach with her townes , and the inhabitants of Megiddo with the towns of the ſame, *euen* three countreys.

12 Yet the children of Manaſſeh g could not deſtroy theſe cities , but the Canaanites dwelled ſtill in that land.

13 Neuertheleſſe , when the children of Iſrael were ſtrong , they put the Canaanites vnder tribute, but caſt them not out wholy.

14 Then the children of Ioſeph ſpake vnto Ioſhua, ſaying, Why haſt thou giuen me but one lot, and one portion to inherite , ſeeing I am a great people , for aſmuch as the Lord hath h bleſſed me hitherto ?

15 Ioſhua then anſwered them , If thou be much people , get thee vp to the wood , and cut *trees* for thy ſelfe there in the land of the Perizzites , and of the gyants , i if mount Ephraim be too narrow for thee.

16 Then the children of Ioſeph ſayd , The mountaine will not be enough for vs : and all the Canaanites that dwell in the low countrey haue charets of yron , aſwell they in Bethſhean , and in the townes of the ſame , as they in the valley of Izreel.

17 And Ioſhua ſpake vnto the houſe of Ioſeph, to Ephraim and to Manaſſeh , ſaying , Thou art a great people , and haſt great power, *and* ſhalt not haue one lot only:

18 Therefore the mountaine ſhall be thine : for it is a wood , and thou ſhalt cut it downe : and the ends of it ſhall be thine , k and thou ſhalt caſt out the Canaanites , though they haue yron charets , *and* though they be ſtrong.

CHAP. XVIII.

1 *The Tabernacle ſet in Shiloh.* 4 *Certaine are ſent to deuide the land to the other ſeuen tribes,* 11 *The lot of the children of Beniamin.*

AND the whole Congregation of the children of Iſrael came together at Shiloh: for they ſet vp the a Tabernacle of their Congregation there, after the land was ſubiect vnto them.

2 Now there remained among the children of Iſrael ſeuen tribes , to whom b they had not diuided their inheritance.

3 Therefore Ioſhua ſayd vnto the children of Iſrael , How long are you ſo ſlacke to enter and poſſeſſe the land which the Lord God of your fathers hath giuen you ?

4 Giue from among you for *euery* tribe three men, that I may ſend them, and that they may riſe and walke through the land , and diſtribute it according to c their inheritance , and returne to me.

5 And that they may diuide it vnto them into ſeuen parts , (Iudah ſhall abide in his coaſt at the South , and the houſe of Ioſeph ſhall d ſtande in their coaſts at the North.)

6 Ye ſhall deſcribe the land therefore into ſeuen parts, and ſhall bring them hither to me , and I will caſt lots for you here before the e Lord our God.

7 But the Leuites ſhall haue no part among you : for the f Prieſthood of the Lord is their inheritance: alſo Gad and Reuben, and halfe the tribe of Manaſſeh haue receiued their inheritance beyond Iorden Eaſtward , which Moſes the ſeruant of the Lord gaue them.

8 ¶ Then the men aroſe , and went their way : and Ioſhua charged them that went to deſcribe the

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* For ſo farre the coaſtes reach.

e Becauſe Ephraims tribe was far greater then Manaſſeh, therefore he had moe cities.

* *Gen.* 41. 51. *and* 46. 20. *and* 50. 23. *Num.* 32. 39.

* *Num.* 26. 29

a For the other halfe tribe had their portion beyond Iorden.

* *Num.* 26 33. *and* 27. 1. *and* 36. 2. 11.

b Among them ſelues one tribe.

c In the land of Canaan: fiue to the males : and other fiue to the daughters of Zelophehad.

d Meaning , the citie it ſelfe.

‖ Or, *the brooke of reedes.*

e That is, toward the maine ſea.

f In the tribe of Aſher, and tribe of Iſſachar.

g For at the firſt they lacked courage , and after greed with them on condition, contrary to Gods commandement.

h According to my father Iaakobs prophecie, Gen. 48. 19.

i If this mount be not large enough, why doeſt not thou get more by deſtroying Gods enemies, as he hath commanded?

k So that thou ſhalt enlarge thy portion thereby.

a For they had now remooued it from Gilgal , and ſet it vp in Shiloh.

b As Eleazar, Ioſhua , and the heads of the tribes had done to Iudah, Ephraim, and halfe of Manaſſeh.

c That is, into ſeuen portions, to euery tribe one.

d For theſe had their inheritance already appointed.

e Before the Arke of the Lord.

f That is, the ſacrifices and offerings, Chap. 13. 14.

the land, saying, Depart, and goe thorow the land, and g describe it, and returne to me, that I may here cast lots for you before the Lord in Shiloh.

9 So the men departed, and passed through the land, and described it by cities into seuen parts in a booke, and returned to Ioshua into the camp at Shiloh.

10 ¶ Then Ioshua h cast lots for them in Shiloh before the Lord, and there Ioshua diuided the land vnto the children of Israel, according to their portions.

11 ¶ And the lot of the tribe of the children of Beniamin came forth according to their families, and the coast of their lot lay i betweene the children of Iudah, and the children of Ioseph.

12 And their coast on the Northside was from Iorden, and the border went vp to the side of Iericho on the North part, and went vp through the mountaines Westward, and the ends thereof are in the wildernesse of Beth-auen:

13 And this border goeth along from thence to Luz, *euen* to the Southside of Luz (the same is k Beth-el) and this border descendeth to Atrothaddar, neere the mount, that lieth on the Southside of Beth-horon the nether.

14 So the border turneth, and compasseth the corner of the Sea Southward, from the mount that lieth before Beth-horon Southward: and the ends thereof are at Kiriath-baal, (which is Kiriath-iearim) a citie of the childs of Iudah: this is the West quarter.

15 And the South quarter *is* from the end of Kiriath-iearim, and this border goeth out ‖ Westward, and commeth to the fountaine of waters of Nephtoah,

16 And this border descendeth at the end of the mountaine, that lieth before the valley of Benhinnom, which is in the valley of the ‖ giants Northward, and descendeth into the valley of Hinnom by the side of ‖ Iebusi Southward, and goeth downe to En-rogel,

17 And compasseth from the North, and goeth forth to Enshemesh, and stretcheth to Geliloth, which is toward the going vp vnto Adummim, and goeth downe to the * stone of Bohan the sonne of Reuben.

18 So it goeth along to the side ouer against the plaine Northward, and goeth downe into the plaine.

19 After, this border goeth along to the side of Beth-hoglah Northward: and the ends thereof, *that is*, of the border, reach to the point of the salt Sea Northward, *and* to the m end of Iorden Southward: this is the South coast.

20 Also Iorden is the border of it on the East side: this is the inheritance of the children of Beniamin by the coastes thereof round about, according to their families.

21 Now the cities of the tribe of the children of Beniamin, according to their families, are Iericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Auim, and Parah, and Ophrah,

24 And Chephar, Ammonai, and Ophni, and Gaba: twelue cities with their villages:

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zela, and Eleph, and Iebusi (which is n Ierusalem,) Gibeah, *and* Kiriath: foureteene cities with their villages: this is the inheritance of the children of Beniamin, according to their families.

CHAP. XIX.

1 *The portion of Simeon, 10 Of Zebulun, 17 Of Issachar, 24 Of Asher, 32 Of Naphtali, 40 Of Dan. 49 The possession of Ioshua.*

AND the second lot came out to Simeon, *euen* for the tribe of the children of Simeon, according to their families: and their inheritance was in the a mids of the inheritance of the children of Iudah.

2 Now they had in their inheritance Beer-sheba, and Sheba, and Moladah,

3 And Hazar-shual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazur-susah,

6 And Beth-lebaoth, and Sharuhen: thirteene cities with their villages.

7 Ain, Remmon, and Ether, and Ashan: foure cities with their villages.

8 And all the villages that were round about these cities, vnto Baalath-beer, *and* ‖ Ramath, Southward: this is the inheritance of the tribe of the children of Simeon, according to their families.

9 Out of the portion of the children of Iudah *came* the inheritance of the children of Simeon: for the part of the children of Iudah was too b much for them: therefore the children of Simeon had their inheritance within their inheritance.

10 ¶ Also the third lot arose for the children of Zebulun, according to their families: and the coasts of their inheritance came to Sarid,

11 And their border goeth vp c Westward, euen to Maralah, and reacheth to Dabbasheth, and meeteth with the riuer that lieth before Iokneam,

12 And turneth from Sarid Eastward toward the Sunne rising vnto the border of Chisloth-tabor, and goeth out to Daberah, and ascendeth to Iaphia,

13 And from thence goeth along Eastward toward the Sunne rising to Gittah-hepher, to Ittah-kazin, and goeth forth to Rimmon, and turneth to Neah.

14 And this border compasseth it on the North side to Hannathon, and the ends thereof are in the valley of Iiphtah-el,

15 And Kattath, and Nahallal, and Shimron, and Idolah, and d Beth-lehem: twelue cities with their villages.

16 This is the inheritance of the children of Zebulun, according to their families, *that is*, these cities and their villages.

17 ¶ The fourth lot came out to Issachar, *euen* for the children of Issachar, according to their families.

18 And their coast was Izreelah, and Chesulloth, and Shunem,

19 And Hapharaim, and Sihon, and Anaharath,

20 And Harabbith, and Kishion, and Abez,

21 And Remeth, and e Engannim, and Enhaddah, and Beth-pazzez.

22 And this coast reacheth to Tabor, and Shahazimah, and Beth-shemesh, and the ends of their coast reach to Iorden: sixteene cities with their villages,

23 This

g By writing the names of euery countrey and city.

h That euery one should be content with Gods appointment.

i Their inheritance bordered vpon Iudah and Ioseph.

k Which was in the tribe of Ephraim: another Beth-el was in the tribe of Beniamin.

‖ Or, to the sea.

‖ Or, Rephaim.

‖ Or, Ierusalem.

‖ Which is in the tribe of Ephraim. * Chap. 15. 6.

m To the very strait, where the riuer runneth into the salt sea.

n Which was not wholy in the tribe of Beniamin, but part of it was also in y tribe of Iudah.

a According to Iaakobs prophecie, that he should be scattered among the other tribes, Gen. 49. 7.

‖ Or, Remath-negeb.

b But this large portion was giuen them by Gods prouidence to declare their increase in time to come.

c Meaning, toward the great Sea.

d There was another Beth-lehem in the tribe of Iudah,

e There was another citie of this name in the tribe of Iudah: for vnder diuers tribes certaine cities had all one name, and were distinguished by the tribe onely,

23 This is the inheritance of the tribe of the children of Issachar according to their families: *that is*, the cities and their villages.

24 ¶ Also the fift lot came out for the tribe of the children of Asher according to their families.

25 And their coast was Helcath, and Hali, and Beten, and Achshaph,

26 And Alammelech, and Amad, and Misheal, and came to Carmel Westward, and to Shihor Libnath,

27 And turneth toward the Sunne rising to Beth-dagon, and commeth to [f] Zebulun, and to the valley of Iiphtah-el, toward the North side of Beth-emek, and Neiel, and goeth out on the left side of Cabul,

28 And to Ebron, and Rehob, and Hammon, and Kanah, vnto great Zidon.

29 Then the coast turneth to Ramah and to the strong city of [g] Zor, and this border turneth to Hosah, and the endes thereof are at the Sea from Hebel to Achzib,

30 Vmmah also and Aphek, and Rehob: two and twentie cities with their villages.

31 This is the inheritance of the tribe of the children of Asher, according to their families: *that is*, these cities and their villages.

32 ¶ The sixt lot came out to the children of Naphtali, *euen* to the children of Naphtali according to their families.

33 And their coast was from [h] Heleph, *and* from Allon in Zaanannim, and Adaminekeb, and Iabneel, euen to Lakum, and the ends thereof are at Iorden.

34 So this coast turneth Westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the South side, and to Asher on the Westside, and to Iudah [‖] by Iorden toward the sunne rising.

35 And the strong cities *are* Ziddim, Zer, and Hammath, Rakkath, and [i] Cinnereth,

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anah, and Beth-shemesh: nineteene cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali according to their families: *that is*, the cities and their villages.

40 ¶ The seuenth lot came out for the tribe of the children of Dan, according to their families.

41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,

42 And Shaalabbin, and Aijalon, and Ithlah,

43 And Elon, and Temnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalah,

45 And Iehud, and Bene-berak, and Gath-rimmon,

46 And Me-iarkon, and Rakkon, with the border that lieth before [k] Iapho.

47 But the coast of the children of Dan fell out *too little* for them: therefore the children of Dan went vp to [l] fight against Leshem, and tooke it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, [*] Dan, after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their families, *that is*, these cities and their villages.

49 ¶ When they had made an end of diuiding the land by the coasts thereof, then the children of Israel gaue an inheritance vnto Ioshua the sonne of Nun among them.

50 According to the word of the Lord they gaue him the citie which hee asked, *euen* * Timnath-serah in mount Ephraim: and hee built the citie and dwelt therein.

51 * These are the heritages which Eleazar the Priest, and Ioshua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel diuided by lot in Shiloh before the Lord at the doore of the Tabernacle of the Congregation: so they made an end of diuiding the country.

CHAP. XX.

2 The Lord commandeth Ioshua to appoint cities of refuge. 3 The vse thereof. 7 and their names.

THe Lord also spake vnto Ioshua, saying,

2 Speake to the children of Israel, and say, * Appoint you cities of refuge, whereof I spake vnto you by the hand of Moses,

3 That the slayer that killeth any person [a] by ignorance, *and* vnwittingly, may flee thither, and they shall be your refuge from the auenger of blood.

4 And hee that doeth flee vnto one of those cities, shall stand at the entring of the gate of the citie, and shall shewe his cause † to the Elders of the citie: and they shall receiue him into the city vnto them, and giue him a place, that hee may dwell with them.

5 And if the [b] auenger of blood pursue after him, they shall not deliuer the slayer into his hand, because he smote his neighbour ignorantly, neither hated he him beforetime.

6 But he shall dwell in that city vntill he stand before the Congregation in [c] iudgement, * *or* vntill the death of the hie Priest that shalbe in those dayes: then shall the slayer returne, and come vnto his owne citie, and vnto his owne house, *euen* vnto the citie from whence he fled.

7 ¶ Then they appointed Kedesh in [‖] Galil in mount Naphtali, and Shechem in mount Ephraim, and Kiriath-arba, (which is Hebron) in the mountaine of Iudah.

8 And on the other side Iorden *toward* Iericho Eastward, they appointed * Bezer in the wildernesse vpon the plaine, out of the tribe of Reuben, and Ramoth in Gilead, out of the tribe of Gad, and Golan in Bashan, out of the [d] tribe of Manasseh.

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourned among them, that whosoeuer killed any person ignorantly, might flee thither, and not die by the hand of the auenger of blood, vntill hee stood before the [e] Congregation.

CHAP. XXI.

The cities giuen to the Leuites, 42 In number eight and fourtie 44 The Lord according to his promise gaue the children of Israel rest.

THen came the [‖] principall fathers of the Leuites vnto Eleazar the Priest, and vnto Ioshua the sonne of Nun, and vnto the chiefe fathers of the tribe of the children of Israel,

2 And spake vnto them at Shiloh in the land of Canaan, saying, * The Lord commanded [a] by the hand of Moses, to giue vs cities to dwell in, with the suburbs thereof for our cattell.

3 So the children of Israel gaue vnto the Leuites, out of their inheritance at the commande-

[f] Ioynech to the tribe of Zebulun, which lay more Eastward.

[g] Which was Tyrus a strong citie in the sea.

[h] These cities were in the country of Zaanannim.

[i] Or, *euen vnto Iordan.*

[i] Of the which the lake of Genezareth hath his name.

[k] Called Ioppe.

[l] According as Iaakob had prophecied, Genes. 49. 17.

* Iud. 18. 29.

* Chap. 24. 30.

* Num. 34. 17.

* Exod. 21. 13. Num. 35. 6. 11. 14. Deut. 19. 2.

[a] At vnawares, and bearing him no grudge.

† Ebr. *in the eares of the Elders.*

[b] That is the neerest kinsman of him that is slaine.

[c] Till his cause were prooued.

* Num. 35. 15.

[‖] Or, *Galile.*

* Deut. 4. 43. 1. Chron. 6. 78.

[d] Out of the halfe tribe of Manasseh beyond Iorden.

[e] Before the Iudges.

[‖] Or, *the chiefe of the fathers.*

* Num. 35. 2.

[a] By Moses, by whose ministerie God shewed his power.

ment of the Lord these cities with their suburbs.
4 And the lot came out for the families of the b Kohathites: and the children of Aaron the Priest, *which were* of the Leuites, had by lot, out of the tribe of Iudah, and out of the tribe of Simeon, and out of the tribe of Beniamin c thirteene cities.

b He meaneth them that were Priests: for some were but Leuites.
c Euery tribe gaue more or fewer cities according as their inheritance was great or litle, Num. 35. 8.

5 And the rest of the children of Kohath *had* by lot out the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the halfe tribe of Manasseh, ten cities.
6 Also the children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the halfe tribe of Manasseh in Bashan, thirteene cities.
7 The children of Merari according to their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelue cities.
8 So the children of Israel gaue by lot vnto the Leuites these cities with their suburbs, as the Lord had commanded by the hand of Moses.
9 ¶ And they gaue out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, these cities which are here named.
10 And they were the childrens of d Aaron *being* of the families of the Kohathites, *and* of the sonnes of Leui, (for theirs was the first lot.)

d For Aaron came of Kohath, and therefore the Priests office remained in that family.

11 So they gaue them Kiriath-arba of the father of Anok (which is Hebron) in the mountaine of Iudah, with the suburbs of the same round about it.
12 (But the land of the city, and the villages thereof, gaue they to* Caleb the sonne of Iephunneh to be his possession.)

* Chap. 14. 14. 1. Chron. 6. 56.

13 ¶ Thus they gaue to the e children of Aaron the Priest, a citie of refuge for the slayer, *euen* Hebron with her suburbs, and Libnah with her suburbs,

e That is, the Priest of the family of the Kohathites, of whom Aaron was chiefe.

14 And Iattir with her suburbs, and Eshtemoa with her suburbs,
15 And Holon with her suburbs, and Debir with her suburbs,
16 And Ain with her suburbs, and Iuttah with her suburbs, Beth-shemesh with her suburbs: nine cities out of those two tribes.
17 And out of the tribe of Beniamin *they gaue* Gibeon with her f suburbs, Geba with her suburbs,

f The suburbes were a thousand cubites from the wall of the cities round about, Num. 35. 4.

18 Anathoth with her suburbs, and Almon with her suburbs: foure cities.
19 All the cities of the children of Aaron Priests, *were* thirteene cities with their suburbs.
20 ¶ But to the families of the children of Kohath of the Leuites, g which were the rest of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim.)

g That were not Priests.

21 They gaue them the citie of refuge for the slayer, h Shechem with her suburbs in mount Ephraim, and Gezer with her suburbs,

h Hebron and Shechem were the two cities of refuge vnder the Kohathites.

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs: foure cities.
23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,
24 Aijalon with her suburbs, Gath-rimmon with her suburbs: foure cities.
25 And out of the i halfe tribe of Manasseh, Tanach with her suburbes, and Gath-rimmon with her suburbs: two cities.

i Which dwelt in Canaan.

26 All the cities for the other families of the children of Kohath *were* ten with their suburbs.
27 ¶ Also vnto the children of Gershon of the families of the Leuites, *they gaue* out of the halfe tribe of Manasseh, the city of refuge for ye slayer, k Golan in Bashan with her suburbs, and Beeshterah with her suburbs: two cities.

k Golan and Kedesh were the cities of refuge vnder the Gershonites.

28 And out of the tribe of Issachar, Kihon with her suburbs, Dabereh with her suburbs,
29 Iarmuth with her suburbs, En-gannim with her suburbs: foure cities.
30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,
31 Helkah with her suburbs, and Rehob with her suburbs: foure cities.
32 And out of the tribe of Naphtali, the city of refuge for the slayer, Kedesh in ‖ Gelil, with her suburbs, and Hammoth-dor with her suburbes, and Kartan with her suburbs: three cities.

‖ Or, Galile.

33 All the cities of the Gershonites according to their families, *were* thirteene cities with their suburbs.
34 ¶ Also vnto the families of the children of Merari the l rest of the Leuites, *they gaue* out of the tribe of Zebulun, Iokneam with her suburbs, *and* Kartah with her suburbs,

l They are here called the rest, because they are last numbred, and Merari was the yonger brother, Gen. 46. 11.

35 Dimnah with her suburbs, Nahalal with her suburbs: foure cities.
36 And out of the tribe of Reuben, m Bezer with her suburbs, and Iahazah with her suburbs,

m Bezer and Ramoth were the cities of refuge vnder the Merarites and beyond Iorden, Chap. 20. 8.

37 Kedemoth with her suburbs, and Mephaath with her suburbs: foure cities.
38 And out of the tribe of Gad *they gaue* for a citie of refuge for the slayer, Ramoth in Gilead with her suburbs, and Mahanaim with her suburbes,
39 Heshbon with her suburbs, *and* Iazer with her suburbs: foure cities in all.
40 So all the cities of the children of Merari according to their families (which were the rest of the families of the Leuites) were by their lot, twelue cities.
41 *And* all the cities of the Leuites n within the possession of the children of Israel, *were* eight and fourtie with their suburbs.

n Thus according to Iaakobs prophecie they were scattered throughout the countrey, which God vsed to this end, that his people might be instructed in the true religion by them.

42 These cities lay euery one *seuerally* with their suburbs round about them: so were all these cities.
43 ¶ So the Lord gaue vnto Israel all the land, which he had sworne to giue vnto their fathers: and they possessed it, and dwelt therein.
44 Also the Lord gaue them rest round about according to all that hee had sworne vnto their fathers: and there stood not a man of all their enemies before them: *for* the Lord deliuered all their enemies into their hand.
45 * There failed nothing of all the good things, which the Lord had said vnto the house of Israel, *but* all came to passe.

* Chap. 23. 14. 15.

CHAP. XXII.

1 Reuben, Gad, and the halfe tribe of Manasseh are sent againe to their possessions. 10 They builde an altar for a memoriall. 15 The Israelites reproue them. 21 Their answere for defence of the same.

THen a Ioshua called the Reubenites, and the Gadites, and the halfe tribe of Manasseh,
2 And said vnto them, Yee haue kept all that Moses the seruant of the Lord b commanded you, and haue obeyed my voyce in all that I commanded you:

a After that the Israelites enioyed the land of Canaan.
b Which was to goe armed before their brethren, Num. 32. 29.

3 You haue not forsaken your brethren this long season vnto this day, but haue diligently kept

kept the commandement of the Lord your God.

4 And now the Lord hath giuen rest vnto your brethren, as hee promised them: therefore now returne ye, and goe to your tents, to the land of your possession, which Moses the seruant of the Lord hath * giuen you beyond Iorden.

5 But take diligent heede, to doe the commandement and Law, which Moses the seruant of the Lord commanded you: *that is,* *to loue the Lord your God, and walke in all his wayes, and keepe his commandements, and cleaue vnto him, and serue him with all your heart, and with all your soule.

6 So Ioshua [d] blessed them, and sent them away, and they went vnto their tents.

7 ¶ Now vnto *one* halfe of the tribe of Manasseh Moses had giuen a *possession* in Bathan: and vnto the *other* halfe thereof gaue Ioshua among their brethren on this side Iorden Westward: therefore when Ioshua sent them away vnto their tents, and blessed them,

8 Thus he spake vnto them, saying, Returne with much riches vnto your tents, & with a great multitude of cattell, with siluer and with gold, with brasse and with yron, and with great abundance of rayment: diuide the spoyle of your enemies with your [e] brethren.

9 ¶ So the children of Reuben, and the children of Gad, and halfe the tribe of Manasseh returned, and departed from the children of Israel from Shiloh (which is in the land of Canaan) to goe vnto the countrey of Gilead to the lande of their possession, which they had obteined according to the word of the Lord by the hand of Moses.

10 ¶ And when they came vnto the † borders of Iorden (which are in the land of Canaan) then the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh, built ‡ there an altar by Iorden, a great altar to see too.

11 ¶ When the children of Israel heard say, Behold, the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh haue built an altar in the forefront of the land of Canaan, vpon the borders of Iorden at the passage of the children of Israel:

12 When the children of Israel heard it, then the whole Congregation of the children of Israel gathered them together at Shiloh, to goe vp [g] to warre against them.

13 Then the children of Israel sent vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh into the lande of Gilead, Phinehas the sonne of Eleazar § Priest,

14 And with him ten princes, of euery chiefe house a prince, according to all the tribes of Israel: for euery one *was* chiefe of their fathers household among the ‖ thousands of Israel.

15 ¶ So they went vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, vnto the land of Gilead, and spake with them, saying,

16 Thus saith [h] the whole Congregation of the Lord, What transgression is this that ye haue transgressed against the God of Israel, to turne away this day from the Lord, in that ye haue built you an altar for to rebell this day against § Lord?

17 Haue we too little for the wickednesse * of Peor, whereof we are not [i] cleansed vnto this day, though a plague came vpon the Congregation of the Lord?

18 Yee also are turned away this day from the Lord: and seeing ye rebel to day against the Lord, euen to morrow he will be wroth with all the Congregation of Israel.

19 Notwithstanding, if the land of your possession be [k] vncleane, come ye ouer vnto the land of the possession of the Lord, wherein the Lords Tabernacle dwelleth, and take possession among vs: but [l] rebell not against the Lord, nor rebell not against vs in building you an altar, beside the altar of the Lord our God.

20 Did not Achan the sonne of Zerah trespasse grieuously in the execrable thing, and wrath fell on * all the Congregation of Israel? and this man alone [m] perished not in his wickednes.

21 ¶ Then the children of Reuben, and the children of Gad, and halfe the tribe of Manasseh answered, and sayd vnto the heads ouer the thousands of Israel,

22 The Lord God of gods, the Lord God of gods, he knoweth, and Israel himselfe shall know: if by rebellion, or by transgression against the Lord *we haue done it*, saue thou vs not this day.

23 If wee haue built vs an altar to returne away from the Lord, either to offer thereon burnt offering, or meate offering, or to offer peace offerings thereon, let the Lord [n] himselfe require it:

24 And if we haue not *rather* done it for feare of *this* thing, saying, In time to come your children might say vnto our children, What haue ye to doe with the Lord God of Israel?

25 For the Lord hath made Iorden a border betweene vs and you, yee children of Reuben and of Gad: therefore ye haue no part in the Lord: so shall your children make our children [o] cease from fearing the Lord.

26 Therefore we sayd, We will now goe about to make vs an altar, not for burnt offring, nor for sacrifice,

27 But it shall be a * witnesse betweene vs and you, and betweene our generations after vs, to execute the seruice of the Lord before him, in our burnt offerings, and in our sacrifices, and in our peace offrings, and that your children should not say to our children in time to come, Yee haue no part in the Lord.

28 Therefore sayd we, If so be that they should *so* say to vs, or to our [p] generations in time to come, then will wee answere, Behold the fashion of the altar of the Lord, which our fathers made, not for burnt offering, nor for sacrifice, but it is a witnesse betweene vs and you.

29 God forbid, that we should rebell against the Lord, and turne this day away from the Lord, to build an altar for burnt offering, *or* for meate offering, or for sacrifice, saue the altar of the Lord our God that is before his Tabernacle.

30 ¶ And when Phinehas the Priest, and the princes of the Congregation and heads ouer the thousands of Israel, which were with him, heard the words that the children of Reuben, and children of Gad, and the children of Manasseh spake, † they were well content.

31 And Phinehas the sonne of Eleazar the Priest said vnto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceiue, that the Lord is [q] among vs, because ye haue not done this trespasse against the Lord: now yee haue [r] deliuered the children of Israel out of the hand of the Lord.

32 ¶ Then

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* *Num.* 32. 33. *Chap.* 13. 8.

* *Deut.* 10. 12. c He sheweth wherein consisteth the fulfilling of the Law.

d He commended them to God, and prayed for them.

e Which remayned at home and went not to the warre, Num. 31. 27. 1. Sam. 30. 24.

† *Ebr. Gelileth, which countrey also was called Canaan, because ſithe Amorites dwelling there were called Canaanites.*

‡ That is, beyond Iorden: for sometime the whole countrey on both sides of Iorden is meant by Canaan.

g Such now was their zeale, that they would rather loose their liues, then suffer the true religion to be changed or corrupted.

‖ *Or, multitudes.*

h Not onely of the princes, but also of the common people.

* *Num.* 25. 4. i Meaning, God is not fully pacified for as much as no punishment can be sufficient for such wickednesse and idolatry.

k In your Iudgement.

l To vse any other seruice then God hath appointed, is to rebell against God, 1. Sam. 15. 23.

* *Chap.* 7. 1. 5.

m Signifying, that if many suffered for one mans fault, for the fault of many, all should suffer.

n Let him punish vs.

o Or, to turne backe from the true God.

* *Gen.* 31. 48. *Chap.* 24. 27. *verſ.* 34.

p They signifie a wonderfull care that they bare toward their posterity, that they might liue in the true seruice of God.

† *Ebr. it was good in their eyes.*

q By preseruing and gouerning vs.

r Whom if he had offended, he would haue punished with you.

32 ¶ Then Phinehas the ſonne of Eleazar the
Prieſt with the Princes, returned from the chil-
dren of Reuben, and from the children of Gad, out
of the land of Gilead, vnto the land of Canaan, to
the children of Iſrael, and brought them anſwere.
33 And the ſaying pleaſed the children of Iſ-
rael: and the children of Iſrael ‖ bleſſed God, and
† minded not to goe againſt them in battell for to
deſtroy the land, wherein the children of Reuben
and Gad dwelt.
34 Then the children of Reuben, and the chil-
dren of Gad called the altar ‖ Ed: for it ſhall be
a witneſſe betweene vs, that the Lord *is* God.

‖ Or, prayſed.
† Ebr. ſayd.
‖ Or, witneſſe, as verſe 27.

CHAP. XXIII.

2 Ioſhua exhorteth the people, that they ioyne not them-ſelues to the Gentiles. 7 that they name not their idoles. 14 The promiſe if they feare God, 15 and threat-nings, if they forſake him.

AND a long ſeaſon after that the Lord had gi-
uen reſt vnto Iſrael from all their enemies
round about, and Ioſhua was olde, and † ſtricken
in age,
2 Then Ioſhua called all Iſrael, *and* their El-
ders, and their Heads, and their Iudges, and their
officers, and ſayd vnto them, I am old, *and* ſtricken
in age.
3 Alſo yee haue ſeene all that the Lord your
God hath done vnto all theſe nations [a] before
you, how the Lord your God himſelfe hath
fought for you.
4 Beholde, I haue ‖ diuided vnto you by lot
theſe nations that remaine, to be an inheritance
according to your tribes, from Iorden, with all
the nations that I haue deſtroyed, euen vnto the
great Sea † Weſtward.
5 And the Lord your God ſhall expell [b] them
before you, and caſt them out of your ſight, and
ye ſhall poſſeſſe their land, as the Lord your God
hath ſayd vnto you.
6 Be ye therefore of a valiant courage to ob-
ſerue and doe all that is written in the booke of
the Law of Moſes, * that yee turne not therefrom
to the right hand nor to the left,
7 Neither company with theſe nations: *that*
is, with them that are [c] left with you, neither
* make mention of the name of their gods, [d] nor
cauſe to ſweare *by them*, neither ſerue them, nor
bow vnto them:
8 But ſticke faſt vnto the Lord your God, as
ye haue done vnto this day.
9 For the Lord hath caſt out before you great
nations and mighty, and no man hath ſtood be-
fore your face hitherto.
10 * One man of you ſhall chaſe a thouſand:
for the Lord your God he fighteth for you, as hee
hath promiſed you.
11 Take good heede therefore vnto your
† ſelues, that ye loue the Lord your God.
12 Elſe, if ye goe backe, and cleaue vnto the
reſt of theſe nations: *that is*, of them that remaine
with you, and ſhall ‖ make marriages with them,
and ‖ goe vnto them, and they to you,
13 Know yee for certaine, that the Lord your
God will caſt out no more of theſe nations from
before you: *but they ſhalbe a ſnare & deſtruction
vnto you, and a whip on your ſides, and thornes
in your [e] eyes, vntill yee periſh out of this good
land, which the Lord your God hath giuen you.
14 And behold, this day doe I [f] enter into the
way of all the world, and yee know in all your
[g] hearts and in all your ſoules, that * nothing hath

† Ebr. commen into yeeres.
a Your eyes bea-ring witneſſe.
‖ Or, ouerthrowen theſe nations,
† Ebr. at the ſunne ſet.
b Which yet re-maine and are not ouercome, as chap. 13.2.
* Deut.5.32, and 28.14,
c And not yet ſub-dued.
* Pſal.16,4.
d Let not the Iud-ges admit an oathe which any ſhall ſweare by their idoles,
* Leuit.26.8. Deut.32.30.
† Ebr ſoules.
‖ Or, be of their affinitie.
‖ Or, haue conuer-ſation with them.
* Exod.23.33. Numb.33.55. Deut.7.16.
e Meaning, they ſhalbe a continuall griefe vnto you, and ſo the cauſe of your deſtruction.
f I die according to the courſe of nature.
g Moſt certainely.
* Chap.21.45,

failed of all the good things which the Lord your
God promiſed you, *but* all are come to paſſe vnto
you: nothing hath failed thereof.
15 Therefore as all ‖ good things are come vp-
on you, which the Lord your God promiſed you,
ſo ſhall the Lord bring vpon you euery ‖ euill thing,
vntill hee haue deſtroyed you out of this good
land, which the Lord your God hath giuen you.
16 When yee ſhall [h] tranſgreſſe the Couenant
of the Lord your God, which hee commaunded
you, and ſhall goe and ſerue others gods, and bow
your ſelues to them, then ſhall the wrath of the
Lord waxe hote againſt you, and yee ſhall periſh
quickly out of the good land which hee hath gi-
uen you.

‖ Or, promiſes.
‖ Or, threatnings, as Chap.24.20.
h He ſheweth that no euill can come vnto man, except he offended God by diſobedience,

CHAP. XXIIII.

2 Ioſhua rehearſeth Gods benefits, 14 and exhorteth the people to feare God. 25 The league renewed betweene God and the people. 29 Ioſhua dieth. 32 The bones of Ioſeph are buried. 33 Eleazar dieth.

AND Ioſhua aſſembled *againe* all the [a] tribes
of Iſrael to Shechem, and called the Elders of
Iſrael, and their heads, and their Iudges, and their
officers, & they preſented thẽſelues before [b] God.
2 Then Ioſhua ſayd vnto all the people, Thus
ſaith the Lord God of Iſrael, * Your fathers dwelt
beyond the [c] flood in olde time, *euen* Terah the
father of Abraham, and the father of Nachor, and
ſerued other gods.
3 And I tooke your father Abraham from be-
yond the flood, and brought him thorow all the
land of Canaan, and multiplied his ſeede, and
* gaue him Izhak.
4 And I gaue vnto Izhak, * Iaakob and Eſau:
and I gaue vnto * Eſau mount Seir, to poſſeſſe it:
but * Iaakob and his children went downe into
Egypt.
5 And * I ſent Moſes alſo and Aaron, and I pla-
gued Egypt: and when I had *ſo* done among them,
I brought you out.
6 So I * brought your fathers out of Egypt,
and ye came vnto the Sea, and the Egyptians pur-
ſued after your fathers with charets and horſe-
men vnto * the red Sea.
7 Then they cryed vnto the Lord, and hee
put ‖ a darkeneſſe betweene you and the Egypti-
ans, and brought the Sea vpon them, and couered
them: ſo your eyes haue ſeene what I haue done
in Egypt: alſo ye dwelt in the wildernes a [d] long
ſeaſon.
8 After, I brought you into the land of the
Amorites, which dwelt beyond Iorden, * and they
fought with you: but I gaue them into your
hand, and yee poſſeſſed their countrey, and I de-
ſtroyed them out of your ſight.
9 * Alſo Balak the ſonne of Zippor king of
Moab, aroſe and warred againſt Iſrael, and ſent
to Balaam the ſonne of Beor for to curſe you.
10 But I would not heare Balaam: therefore
he bleſſed you, and I deliuered you out of his
hand.
11 And yee went ouer Iorden, and came vnto
Iericho, and the [e] men of Iericho fought againſt
you, the Amorites, and the Perizzites, and the Ca-
naanites, and the Hittites, and the Girgaſhites, the
Hiuites, and the Iebuſites, and I deliuered them
into your hand.
12 And I ſent * hornets before you, which caſt
them out before you, *euen* the two kings of the A-
morites, *&* not with thy ſword, nor with thy bow.
13 And I haue giuen you a land, wherein yee
did

a That is, the nine tribes an the halfe.
b Before the Arke which was brought to Shechem, when they went to bury Ioſephs bones.
* Gen.11.31. Iudith.5 6.7.
c Euphrates in Meſopotamia, Gen.11.26.
* Gen.21,2.
* Gen.25.26.
* Gen.36.8.
* Gen.46.6.
* Exod.3.10.
* Exod 12.37.
* Exod.14.9,
‖ Or, a cloude,
d Euen fourty yeeres.
* Num.21.24.
* Num 22.5. Deut.23.4,
e Becauſe it was the chiefe citie, vnder it he conteineth all the countrey: els they of the citty fought not.
* Exod.23.28, Deut.7.20. Chap.11 19.

did not labour, and cities which ye built not, and ye dwell in them, and eate of the vineyards and oliue trees, which ye planted not.

14 Now therefore ffeare the Lord, and serue him in vprightneſſe and in trueth, and put away the gods, which your fathers serued beyond the flood, and in Egypt, and serue ye the Lord.

15 And † if it ſeeme euill vnto you to serue the Lord, chuſe you this day whom ye will serue, whether the gods which your fathers serued (that were beyond the flood) or the gods of the Amorites, in whoſe land ye dwell: ‖ but I and mine houſe will serue the Lord.

16 Then the people anſwered and ſaid, God forbid, that we ſhould forſake the Lord, to ſerue other gods.

17 For the Lord our God, he brought vs and our fathers out of the land of Egypt, from the houſe of bondage, and he did thoſe great miracles in our ſight, and preſerued vs in all the way that wee went, and among all the people through whom we came.

18 And the Lord did caſt out before vs all the people, euen the Amorites which dwelt in the land: *therefore* will we alſo ſerue the Lord, h for he is our God.

19 And Iosh̄ua ſaid vnto the people, Ye cannot serue the Lord: for he is an holy God: he is a ielous God: he will not pardon your iniquity nor your ſinnes.

20 If ye forſake the Lord and serue ſtrange gods, * then he will returne and bring euill vpon you, and conſume you, after that he hath done you good.

21 And the people ſayd vnto Iosh̄ua, Nay, but we will serue the Lord.

22 And Iosh̄ua ſayd vnto the people, Yee are witneſſes i againſt your ſelues, that yee haue choſen you the Lord, to ſerue him: and they ſayd,

We are witneſſes.

23 Then put away now, *ſaid he*, the ſtrange k gods which are among you, and bow your hearts vnto the Lord God of Israel.

24 And the people ſaid vnto Iosh̄ua, The Lord our God will we serue, & his voyce will we obey.

25 So Iosh̄ua l made a couenant with the people the ſame day, and gaue them an ordinance and law in Shechem.

26 And Iosh̄ua wrote theſe words in the booke of the Law of God, and tooke a great ſtone, and pitched it there vnder an ‖ oke that was in the Sanctuary of the Lord.

27 And Iosh̄ua ſayd vnto all the people, Behold, this ſtone ſhall be a witneſſe vnto vs: for it m hath heard all the words of the Lord which he ſpake with vs: it ſhalbe therefore a witnes againſt you, leaſt you denie your God.

28 Then Iosh̄ua let the people depart, euery man vnto his inheritance.

29 And after theſe things, Iosh̄ua the ſonne of Nun, the ſeruant of the Lord died, being an hundreth and ten yeeres olde.

30 And they buried him in the border of his inheritance in * Timnath-ſerah, which is in mount Ephraim, on the North ſide of mount Gaaſh.

31 And Israel n ſerued the Lord all the dayes of Iosh̄ua, and all the dayes of the Elders that ouerliued Iosh̄ua, and which had knowen all the workes of the Lord that he had done for Israel.

32 And the * bones of Ioſeph, which the children of Israel brought out of Egypt, buried they in Shechem in a parcell of ground, which Iaakob bought of * the ſons of Hamor the father of Shechem, for an hundreth pieces of ſiluer, and § children of Ioſeph had them in their inheritance.

33 Alſo Eleazar the ſonne of Aaron died, whom they buried in † the hill of Phinehas his ſonne, which was giuen him in mount Ephraim.

e This is the true vſe of Gods benefites, to learne thereby to feare and serue him with an vpright conſcience.

† *Els if it be euill in your ſight.*

g This teacheth vs that if all the world would goe from God, yet euery one of vs particularly is bound to cleaue vnto him.

h How much more are we bound to serue God in Christ, by whom we haue receiued the redemption of our ſoules?

* *Chap.* 23. 15.

i If you doe the contrary, your owne mouthes ſhall condemne you.

k Out of your hearts and other wiſe.

l By ioyning God and the people together: alſo he repeated the promiſes and threatnings out of the Law.

‖ Or, *elme.*

m Rather then mans diſſimulation ſhould not be punished, the diuine creatures ſhall ſery for vengeance.

* *Gen.* 19. 50. *Iudges* 2. 9.

n Such are the people commonly as their rulers are.

* *Gen* 50. 25. *Exod.* 13. 19.

* *Gen.* 33. 19.

† *Els. Gibeath Phinehes.*

THE BOOKE OF IVDGES.

THE ARGVMENT.

Albeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet is there nothing ſo diſpleaſant and hainous that can turne backe Gods loue from his Church. For now when the Iſraelites were entred into the land of Canaan, and ſaw the trueth of Gods promiſe performed in ſtead of acknowledging his great benefites and giuing thankes for the ſame, they fell to moſt horrible obliuion of Gods graces, contrary to their ſolemne promiſe made vnto Iosh̄ua, and ſo prouoked his vengeance (as much as in them ſtood) to their vtter deſtruction. Whereof as they had moſt euident ſignes by the mutability of their ſtate: (for he ſuffered them to be moſt cruelly vexed and tormented by tyrants: he ſuffered them from libertie, and caſt them into ſeruitude, to the intent they might feele their owne miſeries, and ſo call vnto him and be deliuered.) So to ſhew that his mercies endure for euer, he raiſed vp from time to time ſuch as ſhould deliuer them, and aſſure them of his fauour and grace, if they would turne to him by true repentance. And theſe deliuerers the Scripture calleth Iudges, becauſe they were executers of Gods iudgements, not choſen of the people nor by ſucceſſion, but raiſed vp as it ſeemed beſt to God, for the gouernance of his people. They were ſometime in number beſide Iosh̄ua, and gouerned from Iosh̄ua vnto Saul the firſt King of Israel. Iosh̄ua and theſe vnto the time of Saul, ruled 377 yeeres. In this booke are many notable poynts declared, but two eſpecially: firſt, the battell that the Church of God hath for the maintenance of true Religion againſt idolatry and ſuperſtition: next, what great danger that common-wealth is in, when as God giueth not a Magiſtrate to reteine his people in the pureneſſe of Religion and his true ſeruice.

CHAP. I.

1 *After Iosh̄ua was dead, Iudah was conſtituted captaine.* 6 *Adoni-bezek is taken.* 14 *The requeſt of Achſah.* 16 *The children of Keni.* 22 *The Canaanites are made tributaries, but not diſpoyled.*

AFter that Iosh̄ua was dead, the children of Israel 1 asked the Lord, ſaying, a Who ſhall goe vp for vs againſt the Canaanites to fight firſt againſt them?

2 And the Lord ſayd, Iudah ſhall goe vp: behold, I haue giuen the land into his hand.

3 And Iudah ſayd vnto Simeon his b brother, Come vp with me into my lot, that we may fight againſt the Canaanites: and I likewiſe will goe with thee into thy lot: ſo Simeon went with him.

4 Then Iudah went vp, and the Lord deliuered the Canaanites and the Perizzites into their hands, and they ſlew of them in Bezek ten thouſand men.

5 And

1 By the iudgement of Vrim, reade Exod. 28. 30. Num. 27. 21. 1 Sam 28. 6

a Who ſhall be our captaine?

b For the tribe of Simeon had their inheritance within the tribe of Iudah, Ioſh. 19. 1.

Or, the lord of Bezek.

d This was Gods iust iudgement, that the tyrant himselfe confesseth, that as he had done, so did he receiue, Leuit. 24. 19, 20.

e Which was afterward built againe, and possessed by the Iebusites, 2. Sam. 5. 6.

* Chap. 15. 14.
f These three were gyants, and the children of Anak.

g Reade Ioſh. 15. 18

h This was one of the names of Moſes father in law, reade Num. 10. 29

* Numb. 21. 3
i These cities and others were afterward possessed of the Philistims, 2. Sam. 6. 17.

* Num. 14. 24. Ioſh. 14. 13. and 15. 14.
k For after that the tribe of Iudah had burnt it, they built it againe.

* Gen. 28. 19.

5 And they found ‖ Adoni-bezek in Bezek: and they fought against him, and slew the Canaanites, and the Perizzites.

6 But Adoni-bezek fled, and they pursued after him, and caught him, and d cut off the thumbes of his hands and of his feete.

7 And Adoni-bezek said, Seuentie Kings hauing the thumbes of their hands & of their feete cut off, gathered *bread* vnder my table: as I haue done, so God hath rewarded me, so they brought him to Ierusalem, and there he died.

8 (Now the children of Iudah had fought against Ierusalem, and had taken it and smiten it with the edge of the sword, and had set the e city on fire.)

9 ¶ Afterward also the children of Iudah went downe to fight against the Canaanites, that dwelt in the mountaine, and toward the South, and in the low countrey.

10 And Iudah went against the Canaanites that dwelt in Hebron, which Hebron before time was called * Kiriath-arba: and they slew f Sheshai, and Ahiman, and Talmai.

11 And from thence hee went to the inhabitants of Debir, and the name of Debir in old time *was* Kiriath-sepher.

12 And Caleb said, Hee that smiteth Kiriath-sepher, and taketh it, euen to him will I giue Achsah my daughter to wife.

13 And Othniel the sonne of Kenaz Calebs yonger brother tooke it, to whom he gaue Achsah his daughter to wife.

14 And when shee came *to him*, shee moued him to aske of her father a field, g and she lighted off her asse, and Caleb said vnto her, What wilt thou?

15 And she answered him, Giue me a blessing: for thou hast giuen me a South countrey, giue me also springs of water: and Caleb gaue her the springs aboue, and the springs beneath.

16 ¶ And the children of h Keni Moses father in law went vp out of the citie of the palme trees with the children of Iudah, into the wildernesse of Iudah, that lieth in the South of Arad, and went and dwelt among the people.

17 But Iudah went with Simeon his brother, and they slewe the Canaanites that inhabited Zephath, and vtterly destroyed it, and called the name of the citie * Hormah.

18 Also Iudah tooke i Azzah with the coasts thereof, and Askelon with the coasts thereof, and Ekron with the coasts thereof.

19 And the Lord was with Iudah, and he possessed the mountaines: for hee could not driue out the inhabitants of the valleyes, because they had charets of yron.

20 And they gaue Hebron vnto Caleb, as * Moses had sayd, and he expelled thence the three sonnes of Anak.

21 But the children of Beniamin did not cast out the Iebusites, that k inhabited Ierusalem: therefore the Iebusites dwell with the children of Beniamin in Ierusalem vnto this day.

22 ¶ They also that were of the house of Ioseph, went vp to Beth-el, and the Lord *was* with them,

23 And the house of Ioseph caused to viewe Beth-el (and the name of the city before time *was* * Luz.)

24 And the spies saw a man come out of the citie, and they sayd vnto him, Shew vs, wee pray thee, the way into the citie, * and wee will shew thee mercie.

25 And when hee had shewed them the way into the citie, they smote the citie with the edge of the sword, but they let the man and all his houshold depart.

26 Then the man went into the land of the Hittites, and built a citie, and called the name thereof Luz, which is the name thereof vnto this day.

27 ¶ * Neither did Manasseh destroy Beth-shean with her townes, nor Taanach with her townes, nor the inhabitants of Dor with her townes, nor the inhabitants of Ibleam with her townes, neither the inhabitants of Migiddo with her townes: l but the Canaanites dwelled still in that land.

28 Neuertheless when Israel was strong they put the Canaanites to tribute, and expelled them not wholly.

29 ¶ * Likewise Ephraim expelled not the Canaanites that dwelt in Gezer, but the Canaanites dwelt in Gezer among them.

30 ¶ Neither did m Zebulun expell the inhabitants of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither did Asher cast out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob,

32 But the Asherites dwelt among the Canaanites the inhabitants of the land: for they did not driue them n out.

33 ¶ Neither did Naphtali driue out the inhabitants of Beth-shemesh, nor their inhabitants of Beth-anath, but dwelt among the Canaanites the inhabitants of the land: Neuertheless the inhabitants of Beth-shemesh, and of Beth-anath became tributaries vnto them.

34 And the Amorites ‖ droue the children of Dan into the mountaine: so that they suffered them not to come downe to the valley.

35 And the Amorites ‖ dwelt still in mount Heres in Ajalon, and in Shaalbim, and when the o hand of Iosephs familie preuailed, they became tributaries:

36 And the coast of the Amorites was from Maaleh-akrabbim, *euen* from p Selah and vpward.

CHAP. II.

1 *The Angel rebuketh the people, because they had made peace with the Canaanites.* 11 *The Israelites fell to idolatry after Iosuas death.* 14 *They are deliuered into the enemies hands:* 16 *God deliuereth them by Iudges.* 21 *Why God suffered idolaters to remaine among them.*

AND an 2 Angel of the Lord came vp from Gilgal to Bochim, and sayd, I made you to goe vp out of Egypt, and haue brought you vnto the land which I had sworne vnto your fathers, and sayd, I will neuer breake my couenant with you.

2 * Yee also shall make no couenant with the inhabitants of this land, * *but* shall breake downe their altars: but yee haue not obeyed my voyce. Why haue ye done this?

3 Wherefore, I sayd also, I will not cast them out before you, but they shall be * *as thornes* vnto your sides, & their gods shalbe your‖ destruction.

4 And when the Angel of the Lord spake these words vnto all the children of Israel, the people lift vp their voyce, and wept.

5 Therefore they called the name of that place

* Ioſh. 2. 14.

* Ioſh. 17. 11.

l Wherefore God permitted the Canaanites to dwell still in the land, reade Chap. 3. 4.

* Ioſh. 16. 10.

m That is, the tribe of Zebulun as is also to be vnderstood of the rest.

n But made them pay tribute as the others did.

‖ Or, *afflicted them.*

‖ Or, *would dwell.*

o Meaning, when he was stronger then they.

p Which was a citie in Arabia, or as some reade, from the rocke.

2 That is, messenger, or prophet, as some thinke Phinehas.

* Deut. 7. 2.
* Deut. 12. 3.

* Ioſh 23. 13.
‖ Or, *snare.*

‖ Or, weeping

b After that he had diuided to euery man his portion by lot, Ioth. 24. 28.

c Meaning, the wonders and miracles.

d Hoset, by turning the letters backward in Seteh, as Ioth. 24. 30.

e That is, all manner of idoles,

* Chap. 10. 6. † These were Idoles, which had the forme of an ewe or sheepe among the Sidonians. * Psal. 44. 12. & 50. 1. g In all their enterprises h The vengeance.

‖ Or, magistrates. † Her. Iued.

i Meaning, from the true religion.

† Her. repented. k Seeing their cruelties. * Chap. 3 12. † Eb. corrupt themselues,

l As the Hiuites, Iebusites, Amorites, &c. m So that both outward enemies, and false prophets are but a triall to proue our faith, Deut. 13. 3. and chap. 3. 1

place. ‖ Bochim, and offered sacrifices there vnto the Lord.

6 ¶ Now when Ioshua had b sent the people away, the children of Israel went euery man into his inheritance, to possesse the land.

7 And the people had serued the Lord all the dayes of Ioshua, and all the dayes of the Elders that outliued Ioshua, which had seen all the great c works of the Lord that he did for Israel.

8 But Ioshua the sonne of Nun the seruant of the Lord died, when he was an hundreth and ten yeeres old:

9 And they buried him in the coastes of his inheritance, in d Timnath-heres in mount Ephraim, on the Northside of mount Gaash.

10 And so all that generation, was gathered vnto their fathers, and another generation arose after them, which neither knew the Lord, nor yet the workes which he had done for Israel.

11 ¶ Then the children of Israel did wickedly in the sight of the Lord, and serued e Baalim,

12 And forsooke the Lord God of their fathers, which brought them out of the land of Egypt, & followed other gods, *euen* the gods of the people that were round about them, and bowed vnto them, and prouoked the Lord to anger.

13 So they forsooke the Lord, and serued * Baal, and f Ashtaroth.

14 And the wrath of the Lord was hoate against Israel, and he deliuered them g into the hands of spoylers, that spoyled them, and he * sold them into ŷ handes of their enemies round about them, so that they could no longer stand before their enemies.

15 § Whithersoeuer they went out, the h hand of the Lord was fore against them, as the Lord had said, and as the Lord had sworne vnto them: so he punished them sore.

16 ¶ Notwithstanding, the Lord raised vp ‖ Iudges, which † deliuered them out of ŷ hands of their oppressours.

17 But yet they would not obey their Iudges: for they went a whoring after other gods, and worshipped them, *and* turned quickly out of the i way, wherein their fathers walked, obeying the commandements of the Lord: they did not so.

18 And when the Lord had raised them vp Iudges, the Lord was with the Iudge, and deliuered them out of the hand of their enemies all the dayes of the Iudge (for the Lord † had compassion of their groninges; k because of them that oppressed them and tormented them.)

19 Yet * when the Iudge was dead, they returned, and † did worse then their fathers, in following other gods to serue them and worship them: they ceased not from their owne inuentions, nor from their rebellious way.

20 Wherefore the wrath of the Lord was kindled against Israel, and he said, Because this people hath transgressed my couenant which I commanded their fathers, and hath not obeyed my voyce,

21 Therefore will I no more cast out before them any of the l nations, which Ioshua left when he died,

22 That through them I may m proue Israel, whether they will keepe the way of the Lord, to walke therein, as their fathers kept it, or not.

23 So the Lord left those nations, and drone them not out immediatly, neither deliuered them into the hand of Ioshua.

CHAP. III.

1 *The Canaanites were left to trie Israel.* 7 *Othniel deliuereth Israel.* 12 *Ehud killeth King Eglon.* 31 *Shamgar killeth the Philistims.*

THese now are the nations which the Lord left, that he might proue Israel by them (*euen* as many *of Israel* as had not knowen all the a warres of Canaan,

2 Onely to make the generations of the children of Israel to know, and to teach them warre, which doubtlesse their predecessors knew b not.)

3 Fiue princes of the Philistims, and all the Canaanites, and the Sidonians, and the Hiuites that dwelt in mount Lebanon, from mount Baalhermon vntill one come to Hamath.

4 And these remained to proue Israel by them, to wit, whether they would obey the commandements of the Lord, which he commanded their fathers by the hand of Moses.

5 And the children of Israel dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites,

6 And they tooke c their daughters to bee their wiues, and gaue their daughters to their sonnes, and serued their gods.

7 ¶ So the children of Israel did wickedly in the sight of the Lord, and forgate the Lord their God, and serued Baalim, and d Asheroth.

8 Therefore the wrath of the Lord was kindled against Israel, and he sold them into the hand of Chushan-rishathaim King of ‖ Aram-nahraim, and the children of Israel serued Chushan-rishathaim eight yeeres.

9 ¶ And when the children of Israel cried vnto the Lord, the Lord stirred vp a Sauiour to the children of Israel, and hee saued them, *euen* Othniel the sonne of Kenaz, Calebs yonger brother.

10 And the e Spirit of the Lord came vpon him, and he iudged Israel, and went out to warre: and the Lord deliuered Chushan-rishathaim king of ‖ Aram into his hand, and his hand preuailed against Chushan-rishathaim.

11 So the land had rest f fourty yeeres, and Othniel the sonne of Kenaz died.

12 ¶ Then the children of Israel against committed wickednes in the sight of the Lord: and the Lord g strengthened Eglon king of Moab against Israel, because they had committed wickednesse before the Lord.

13 And he gathered vnto him the children of Ammon, and Amalek, and went and smote Israel, and they possessed the citie of palme trees.

14 So the children of Israel serued Eglon king of Moab eighteene yeeres.

15 But when the children of Israel cried vnto the Lord, the Lord stirred them vp a sauiour, Ehud the sonne of Gera the sonne of ‖ Iemini, a man ‖ lame of his right hand: and the children of Israel sent a present by him vnto Eglon king of Moab.

16 And Ehud ‖ made him a dagger with two edges of a cubite length, and he did gird it vnder his raiment vpon his right thigh,

17 And he presented the gift vnto Eglon king of Moab (and Eglon *was* a very fat man.)

18 And when he had now presented the present, he sent away the people that bare the present,

19 But he turned againe from the h quarries, that were by Gilgal, & said, I haue a secret errand vnto thee, O King. Who said, Keepe i silence: and

a Which were archieued by the hand of God, and not by the power of man.
b For they resisted in God, and he fought for them.

c Contrary to Gods commandement. Deut. 7. 3.

d Trees or woods erected for idolatrie.

‖ Or, Mesopotamia.

e He was stirred vp by the Spirit of the Lord.

‖ Or, Syria.

f That is, 32 vnder Iosh ua, and eight vnder Othniel.

g So that the enemies of Gods people haue no power once them, but by Gods appointment.

‖ Or, Benhamin. Or, left handed.

‖ Or, caused a dagger to be made.

h Or, as some read, from the places of idoles. i Till all be departed

all that stood about him went out from him.
20 Then Ehud came vnto him, (and he sate
alone in a summer parler, which he had) and Ehud
sayd, I haue a message vnto thee from God. Then
he arose out of his throne.
21 And Ehud put foorth his left hand, and
tooke the dagger from his right thigh, and thrust
it into his belly.
22 So that the haft went in after the blade,
and the fatte closed about the blade, so that he
could not draw the dagger out of his belly, but the
dirt came out.
23 Then Ehud gate him out into the ‖ porch,
and shut the doores of the parler vpon him, and
locked them.
24 And when hee was gone out, his seruants
came: who seeing that the doores of the parler
were locked, they said, Surely † he doeth his ease-
ment in his summer chamber.
25 And they taried till they were ashamed:
and seeing hee opened not the doores of the par-
ler, they tooke the key and opened them, and be-
hold, their lord was fallen dead on the earth.
26 So Ehud escaped (while they taried) and
was passed the quarries, and escaped vnto Seirath.
27 And when he came *home*, he ‖ blew a trum-
pet in mount Ephraim, and the children of Israel
went downe with him from the mountaine, and
he went before them.
28 Then said he vnto them, Follow mee: for
the Lord hath deliuered your enemies, *euen* Moab
into your hand. So they went downe after him,
and tooke the passages of Iorden toward Moab,
and suffered not a man to passe ouer.
29 And they slew of the Moabites the same
time about tenne thousand men, all ‖ fedde men,
and all *were* warriours, and there escaped not a
man.
30 So Moab was † subdued that day, vnder
the hand of Israel: and the [k] land had rest foure-
score yeeres.
31 ¶ And after him was Shamgar the sonne
of Anath, which slew of the Philistims sixe hun-
dreth men with an oxe [l] goade, and hee also deli-
uered Israel.

‖ Or, hall.
† Ebr. he couereth his feete.
‖ Or, caused the trumpet to be blowen, Num. 10. 2, 3.
‖ Or, strong and bigge bodied.
† Ebr. humbled.
k Meaning, the Israelites
l So that it is not the number, nor the meanes that God regardeth, when he will get the victory.

CHAP. IIII.

1 *Israel sinne and are giuen into the hands of Iabin. 4 Deborah iudgeth Israel, and exhorteth Barak to deliuer the people. 15 Sisera fleeth, 17 and is killed by Iael.*

AND the children of Israel † began againe to
doe wickedly in the sight of the Lord when
Ehud was dead.
2 ¶ And the Lord sold them into the hande of
[a] Iabin King of Canaan, that reigned in Hazor,
whose chiefe captaine *was called* Sisera, which
dwelt in [b] Harosheth of the Gentiles.
3 Then the children of Israel cried vnto the
Lord: (for he had nine hundreth charets of yron,
and twentie yeeres hee had vexed the children of
Israel very sore.)
4 ¶ And at that time Deborah a Prophetesse
the wife of Lapidoth [c] iudged Israel.
5 And this Deborah dwelt vnder a palme
tree, betweene Ramah and Beth-el in mount E-
phraim, and the children of Israel came vp to her
for iudgement.
6 Then shee sent and called Barak the sonne of
Abinoam out of Kedesh of Naphtali, and said vn-
to him, Hath not the Lord God of Israel [d] com-
manded, *saying*, Goe, and draw toward mount
Tabor, and take with thee ten thousand men of
the children of Naphtali, and of the children of
Zebulun?
7 And I will draw vnto thee to the * ‖ riuer
Kishon, Sisera, the captaine of Iabins armie with
his charets and his multitude, and will deliuer him
into thine hand.
8 And Barak said vnto her, [e] If thou wilt go
with me, I will goe: but if thou wilt not go with
me, I will not goe.
9 Then shee answered, I will surely goe with
thee, but this iourney that thou takest, shall not be
for thine honour: for the Lord shall sell Sisera
into the hand of a woman. And Deborah arose and
went with Barak to Kedesh.
10 ¶ And Barak called Zebulun and Naphtali
to Kedesh, and ‖ he went vp on his feete with ten
thousand men, and Deborah went vp with him.
11 (Now Heber the Kenite, which was of the
‖ children of * Hobab the father in law of Moses,
was departed from the † Kenites, and pitched his
tent [f] vntill the plaine of Zaanaim, which is by
Kedesh.)
12 Then they shewed Sisera, that Barak the
sonne of Abinoam was gone vp to mount Tabor.
13 And Sisera called for all his charets, *euen*
nine hundreth charets of yron, and all the people
that were with him from Harosheth of the Gen-
tiles, vnto the riuer Kishon.
14 Then Deborah said vnto Barak, [g] Vp: for
this is the day that the Lord hath deliuered Sisera
into thine hand. Is not the Lord gone out before
thee? So Barak went downe from mount Tabor,
and ten thousand men after him.
15 And the Lord destroyed Sisera and all his
charets, and all his hoaste with the edge of the
sword before Barak, so that Sisera lighted downe
off his charet, and fled away on his feete.
16 But * Barak pursued after the charets, and
after the hoaste vnto Harosheth of the Gentiles:
and all the hoaste of Sisera fell vpon the edge of
the sword: there was not a man left.
17 Howbeit Sisera fledde away on his feete to
the tent of Iael the wife of [h] Heber the Kenite:
(for peace *was* betweene Iabin the king of Ha-
zor, and betweene the house of Heber the Ke-
nite.)
18 And Iael went out to meete Sisera, and said
vnto him, Turne in, my lord, turne in to me: feare
not. And when he had turned in vnto her into
her tent, shee couered him with a ‖ mantell.
19 And he said vnto her, Giue me, I pray thee,
a little water to drinke: for I am thirsty. And shee
opened * a bottle of milke, and gaue him drinke,
and couered him.
20 Againe hee sayd vnto her, Stand in the
doore of the tent, and when any man doeth come
and enquire of thee, saying, Is [i] any man there?
thou shalt say, Nay.
21 Then Iael Hebers wife tooke a [k] naile of
the tent, and tooke a hammer in her hand, and
went softly vnto him, and smote the naile into his
temples, and fastened it into the ground, (for he
was fast asleepe, and wearie) and *so* he died.
22 And behold, as Barak pursued after Sisera,
Iael came out to meete him, and sayd vnto him,
Come, and I will shew thee the man, whom thou
seekest: and when he came into her *tent*, behold,
Sisera lay [l] dead, and the naile in his temples.
23 So God brought downe Iabin the king of
Canaan that day before the children of Israel.
24 And the hande of the children of Israel
† prospered,

† Ebr. added, or continued to doe euill.
a There was another Iabin, whom Ioshua killed and burnt his city Hazor, Iosh. 11. 13.
b That is, in a wood, or strong place.
c By the spirit of prophesie, reforming of controuersies and declaring the will of God.
d And reuealed vnto me by the spirit of prophecy.
* Psal. 83. 9. 10.
‖ Or, valley.
e Fearing his owne weakenes and his enemies power, hee desireth the prophetesse to goe with him to assure him of Gods will from time to time.
‖ Or, he led after him 10000 men.
‖ Or, posteritie.
* Num. 10. 29.
† Ebr. from Kain.
f Meaning, that he possessed a great part of that countrey.
g She still encourageth him to this enterprise by assuring him of Gods fauour and ayde.
* Psal. 83. 10.
h Whose ancitors were strangers, but worshipped the true God, and therefore were ioyned with Israel.
‖ Or, blanket.
* Chap. 5. 25.
i To wit, Sisera.
k That is, the pin or stake, whereby it was fastened to the ground.
l So he saw that a woman had the honour, as Deborah prophesied.

† prospered, and preuailed against Iabin the king
of Canaan, vntill they had destroyed Iabin king of
Canaan.

CHAP. V.

1 *The song and thankesgiuing of Deborah and Barak, after the victorie.*

THen sang Deborah, and Barak the sonne of
Abinoam the same day, saying,
2 Praise yee the Lord for the auenging of Is-
rael, *and* for the a people that offered themselues
willingly.
3 Heare, ye kings, hearken ye princes: I, *euen*
I will sing vnto the Lord: I will sing praise vnto
the Lord God of Israel.
4 Lord, * when thou wentest out of Seir, when
thou departedst out of the field of * Edom, the
earth trembled, and the heauens rained, the clou-
des also dropped water.
5 * The mountaines melted before the Lord,
* *as did* that Sinai before the Lord God of Israel.
6 In the dayes of * Shamgar the sonne of A-
nath, in the dayes of * Iael, the hie wayes were
b vnoccupied, and the trauellers walked through
bywayes.
7 The townes were not inhabited: they deca-
yed, *I say*, in Israel, vntill I Deborah came vp,
which rose vp a c mother in Israel.
8 They chose new gods: then *was* warre in
the gates. Was there a d shield or speare seene
among fourtie thousand of Israel?
9 Mine heart *is set* on the gouernours of Israel,
and on them that are willing among the people:
praise ye the Lord.
10 Speake ye that ride on e white asses, ye
that dwell f by Middin, & that walke by the way.
11 For the noise of the archers *appaised* among
the g drawers of water: there shall they rehearse ẏ
righteousnesse of the Lord, his righteousnesse of
his townes in Israel: then did the people of the
Lord goe downe to the gates.
12 Vp Deborah, vp, arise, *and* sing a song: arise
Barak, and leade h thy captiuitie captiue, thou
sonne of Abinoam.
13 For they that remaine, haue dominion ouer
the mightie of the people: the Lord hath giuen
me dominion ouer the strong.
14 Of Ephraim i their roote *arose* against Ama-
lek: *and* after thee Beniamin *shall fight* against thy
people, *O Amalek*, of Machir came rulers, and of
Zebulun, they that handle the penne of the k wri-
ter.
15 And the princes of Issachar were with De-
borah, and l Issachar, and also Barak: hee was set
on his feet in the valley: for the diuisions of Reu-
ben *were* great m thoughts of heart.
16 Why aboadest thou among the sheepefolds,
to heare the bleatings of the flocks? for the diui-
sions of Reuben *were* great thoughts of heart.
17 n Gilead aboade beyond Iorden: and why
doeth Dan remaine in shippes? Asher sate on the
sea shoare, and taried in his o decayed places.
18 *But* the people of Zebulun and Naphtali
haue ieoparded their liues vnto the death in the
hie places of the field.
19 The Kings came *and* fought: then fought
the Kings of Canaan in Tanaach by the waters of
Megiddo: they receiued no gaine of p money.
20 They fought from heauen, *euen* the starres
in their courses fought against Sisera.
21 The Riuer Kishon q swept them away; that
ancient riuer the riuer Kishon, O my soule, thou
hast marched valiantly.
22 Then were the horse hooues broken with
the oft beating together of their mightie *men*.
23 Curse yee r Meroz: (said the Angel of the
Lord) curse the inhabitants thereof, because they
came not to helpe the Lord, to helpe the Lord
against the mightie.
24 Iael the wife of Heber the Kenite shall bee
blessed aboue *other* women: blessed shall shee be
aboue women *dwelling* in tents.
25 He asked water, *and* shee gaue him milke:
shee brought foorth s butter in a lordly dish.
26 She put her hand to the naile, and her right
hand to the workemans hammer: with the hammer
smote she Sisera: she smote off his head, after she
had wounded and pearsed his temples.
27 Hee bowed him downe at her feete, hee
feel downe, and lay still: at her feete hee bowed
him downe, and fell: and when hee had sunke
downe, he lay there † dead.
28 The mother of Sisera looked out at a win-
dow, & cried thorow the lattesse, Why is his cha-
ret so long a comming? why tary the ‖ wheeles of
his charets?
29 Her wise ladies answered her, Yea, t Shee
answered her selfe with her owne words,
30 Haue they not gotten, *and* they diuide the
spoile? euery man hath a maide or two. Sisera hath
a pray of diuers coloured *garments*, a pray of sun-
dry colours made of needle worke: of diuers co-
lours of needle worke on both sides, u for the
chiefe of the spoile.
31 So let all thine enemies perish, O Lord, but
they that loue him, shall bee as the x Sunne when
hee riseth in his might, & the land had rest fourtie
yeeres.

CHAP. VI.

1 *Israel is oppressed of the Midianites for their wickednesse.*
14 *Gideon is sent to bee their deliuerer.* 37 *Hee asketh a signe.*

AFterward the children of Israel committed
wickednesse in the sight of the Lord, and the
Lord gaue them into the hands of Midian seuen
yeeres.
2 And the hand of Midian preuailed against Is-
rael, a *and* because of the Midianites the children of
Israel made them dennes in the mountaines, and
caues, and strong holds.
3 When Israel had sowen, then came vp the
Midianites, the Amalekites, and they of the ‖ East,
and came vpon them,
4 And camped by them, and destroyed the
fruite of the earth, euen till thou come vnto b Az-
zah, and left no foode for Israel, neither sheepe, nor
oxe, nor asse.
5 For they went vp, and their cattell, & came
with their tents as grashoppers in multitude: so
that they and their camels were without number:
and they came into the land to destroy it.
6 So was Israel exceedingly impouerished by
the Midianites: therefore the c children of Israel
cryed vnto the Lord.
7 ¶ And when the children of Israel cryed
vnto the Lord because of the Midianites,
8 The Lord sent vnto the children of Israel a
Prophet, who sayd vnto them, Thus saith the Lord
God of Israel, I haue brought you vp frõ Egypt,
& haue brought you out of the house of bondage,
9 And I haue deliuered you out of the hand

† *Ebr. went and was strong.*
a To wit, the two tribes of Zebulun and Naphtali.
* Deut. 4.11.
* Deut. 2.1.
* Psal. 97.5.
* Exod. 19.18.
* Chap. 3.31.
* Chap. 4.18.
b For feare of the enemies.
c Miraculously stirred vp of God to pitie them and deliuer them.
d They had no heart to resist their enemies.
e Ye gouernours.
f As in danger of your enemies.
g For now you may draw water without feare of your enemies.
h To wit, them that kept thy people in captiuitie.
i Ioshua first fought against Amalek, and Saul destroyed him.
k Euen the learned did helpe to fight.
l Euen the whole tribe.
m They marueiled, that they came not ouer Iorden to helpe them.
n She reprooueth all them that came not to helpe their brethren in their necessitie.
o Either by beating of the sea, or by mining.
p They wanne nothing, but lost all.
q As a besome doeth the filth of the house.
r It was a citie neere to Tabor, where they fought.
s Some reade churned milke in a great cup.
† *Ebr. destroyed.*
‖ *Or, feete.*
t That is, she comforted her selfe.
u Because he was chiefe of the armie.
x Shall grow daily more and more in Gods fauour.
a For feare of the Midianites, they fled into the dennes of the mountaines.
‖ *Or, of Kedem.*
b Euen almost the whole countrey.
c This is the ende of Gods punishments, to call his to repentance, that they may seeke for helpe of him.

of the Egyptians, and out of the hand of all that oppressed you, and haue cast them out before you, and giuen you their land.

10 And I said vnto you, I am the Lord your God: * feare not the gods of ỹ Amorites in whose land you dwell: but yee haue not obeyed my voice.

11 ¶ And the Angel of the Lord came, and sate vnder the oke which was in Ophrah, that pertained vnto Ioash the father of the Ezrites, and his son Gideon threshed wheate by the winepresse, ‖ to hide it from the Midianites.

12 Then the Angel of the Lord appeared vnto him, and said vnto him, The Lord *is* with thee, thou valiant man.

13 To whom Gideon answered, [d] Ah my Lord, if the Lord be with vs, why then is all this come vpon vs? & where be all his miracles which our fathers told vs of, and said, Did not the Lord bring vs out of Egypt? but now the Lord hath forsaken vs, and deliuered vs into the hand of the Midianites.

14 And the [e] Lord looked vpon him, and said, Go in this thy [f] might, and thou shalt saue Israel out of the handes of the Midianites: haue not I sent thee?

15 And he answered him, Ah my Lord, whereby shall I saue Israel? behold, my ‖ father is poore in Manasseh, and I am the least in my fathers house.

16 Then the Lord said vnto him, I will therefore be with thee, and thou shalt smite the Midianites, as one man.

17 And hee answered him, I pray thee, If I haue found fauour in thy sight, then shew mee [g] a signe, that thou talkest with me.

18 Depart not hence, I pray thee, vntil I come vnto thee, and bring mine offering, and lay it before thee. And he said, I will tary vntill thou come againe.

19 ¶ Then Gideon went in, and made readie a kidde, and vnleauened bread of an [h] Ephah of floure, and put the flesh in a basket, and put the broth in a pot, and brought it out vnto him vnder the oke, and presented it.

20 And the Angel of God sayd vnto him, Take the flesh and the vnleauened bread, and lay them vpon this stone, and powre out the broth: and he did so.

21 ¶ Then the Angel of the Lord put foorth the end of the staffe that he held in his hand, and touched the flesh and the vnleauened bread: and there arose vp fire [i] out of the stone, and consumed the flesh and the vnleauened bread, so the Angel of the Lord departed out of his sight.

22 And when Gideon perceiued that it was an Angel of the Lord, Gideon then said, Alas, my Lord God: * for because I haue seene an Angel of the Lord face to face, *I shall die.*

23 And the Lord said vnto him, Peace be vnto thee: feare not, thou shalt not die.

24 Then Gideon made an altar there vnto the Lord, and called it, ‖ Iehouah-shalom: vnto this day it is in Ophrah, of the father of the Ezrites.

25 ¶ And the same night the Lord said vnto him, Take thy fathers young bullocke, and another bullocke [k] of seuen yeeres olde, and destroy the altar of Baall that thy father hath, and cut downe the groue that is by it,

26 And build an altar vnto the Lord thy God vpon the top of this rocke, in a plaine place: and take the second bullocke, & offer a burnt offering with the wood of the [l] groue, which thou shalt cut downe.

27 Then Gideon tooke ten men of his seruants, and did as the Lord bade him: but because hee feared to doe it by day for his fathers houshold, and the men of the citie, he did it by night.

28 ¶ And when the men of the citie arose early in the morning, beholde, the altar of Baall was broken, and the groue cut downe that was by it, and the [m] second bullocke offered vpon the altar that was made.

29 Therefore they said one to another, Who hath done this thing? and when they had inquired and asked, they said, Gideon the sonne of Ioash hath done this thing.

30 Then the men of the citie said vnto Ioash, Bring out thy sonne, that he may die for he hath destroyed the altar of Baall, & hath also cut downe the groue that was by it.

31 And Ioash said vnto all that stood by him, Will yee plead Baals cause? or will yee saue him? n he that will contend for him, let him die or the morning. If hee be God, let him pleade for himselfe against him that hath cast downe his altar.

32 And in that day was Gideon called Ierubbaall, that is, Let Baal plead for himselfe because he hath broken downe his altar.

33 Then all the Midianites and the Amalkites, and they of the East, were gathered together, and went and pitched in the valley of Izreel.

34 But the Spirit of the Lord † came vpon Gideon, * and he blew a trumpet, and [o] Abiezer was ioyned with him.

35 And he sent messengers thorowout all Manasseh, which was also ioyned with him, and hee sent messengers vnto Asher, and to Zebulun and to Nephtali, and they came vp to meet them.

36 Then Gideon said vnto God, ‖ If thou wilt saue Israel by mine hand, as thou hast said,

37 Behold, I will put a fleece of wooll in the threshing place: if the dewe come on the fleece onely, and it be drie vpon all the earth, then shall I be sure, that thou wilt saue Israel by mine hand, as thou hast said.

38 And so it was: for he rose vp earely on the morow, and thrust ỹ fleece together, and wringed the dew out of ỹ fleece, & filled a bowle of water.

39 Againe, Gideon said vnto God, Be not angrie with me, that * I may speake once more: let me proue once againe, I pray thee, with ỹ fleece: let it now bee drie onely vpon the fleece, and let dewe be vpon all the ground.

40 And God did so that same night: for it was ¶ drie vpon the fleece onely, and there was dewe on all the ground.

CHAP. VII.

2 The Lord commandeth Gideon to send away a great part of his company. 22 The Midianites are discomfited by a wonderous sort. 25 Oreb and Zeeb are slaine.

THen * Ierubbaall (who is Gideon) rose vp earely, and all the people that were with him, and pitched beside † the well of Harod, so that the hoaste of the Midianites was on the Northside of them, in the valley by the hill of † Moreh.

2 And the Lord said vnto Gideon, The people that are with thee, are too many for mee to giue the Midianites into their hands, lest Israel make their

* King 17.35,38. Deut. 10,20.

‖ Or, to prepare his flight.

d This came not of distrust, but of weakenesse of faith, which is in the most perfect: for no man in this life can haue a perfect faith: yet the children of God haue a true faith, whereby they be iustified.

e That is, Christ appearing in visible forme

f Which I haue giuen thee

‖ Or, family.

g So that we see how the flesh is enemie vnto Gods vocation, which cannot be perswaded without signes.

h Of Ephah, read Exod. 16. 36.

i By the power of God onely, as in the sacrifice of Eliah, 3. King. 18. 38.

* Exod 33,20. chap. 13,22.

‖ Or, the Lord of peace.

k That is, as the Chalde text writeth, fed seuen yeeres.

l Which growed about Baals altar.

m Meaning, the fat bull, which was kept to be offred vnto Baal.

n Thus, we ought to iustifie them that are zealous of God. euse, though all the multitude be against vs.

† Ebr. clad Gideon.

o Num. 10, 3. chap. 3, 27.

o The familie of Abiezer, whereof he was

p This request proceeded not of infidelitie, but that he might be confirmed in his vocation.

* Gen. 18, 32.

q Whereby he was assured that it was a miracle of God.

* Chap. 8, 35.

† Ebr. En-harod.

† Ebr. Hammoreh.

a God will not that any creature depriue him of his glory.
* Deut 20.8.
1.Mac.3.56.

their a vaunt against me, and say, Mine hand hath
saued me.
3 Now therefore proclaime in the audience
of the people, and say, * Who so is timorous or
fearefull, let him returne, and depart early from
mount Gilead. And there returned of the people
which were at mount Gilead, two and twentie
thousand: so ten thousand remained.
4 And the Lord said vnto Gideon, The peo-
ple are yet too many: bring them downe vnto the
water, and I will b trie them for thee there: and
of whom I say vnto thee, This man shall goe with
thee, the same shall goe with thee: and of whom-
soeuer I say vnto thee, This man shall not goe
with thee, the same shall not goe.
5 So he brought downe the people vnto the
water. And the Lord said vnto Gideon, As many as
lap the water with their tongues, as a dog lappeth,
them put by themselues, and euery one that shall
bow downe his knees to drinke, c *put apart.*
6 And the number of them that lapped *by putting*
their hands to their mouthes, *were* three hundreth
men: but all the remnant of the people kneeled
downe vpon their knees to drinke water.
7 ¶ Then the Lord sayd vnto Gideon, By these
three hundreth men that lapped, will I saue you,
and deliuer the Midianites into thine hand: and
let all the *other* d people goe euery man vnto his
place.
8 ¶ So the people tooke vitailes † with them,
and their trumpets: and he sent all the rest of Is-
rael, euery man vnto his tent, and ‖ reteined the
three hundreth men: and the hoast of Midian was
beneath him in a valley.
9 ¶ And the same night the Lord said vnto
him, Arise, e get thee downe vnto the hoaste: for
I haue deliuered it into thine hand.
10 But if thou feare to goe downe, *then* goe
thou, and Phurah thy seruant downe to the hoaste,
11 And thou shalt hearken what they say, and
so shall thine hands be strong to go downe vnto
the hoaste. Then went hee downe and Phurah his
seruant vnto the outside of the souldiers that were
in the hoaste.
12 ¶ And the Midianites, and the Amalekites
and all * they of the East, lay in the valley like
grashoppers in multitude, and their camels *were*
without number, as the sand which is by the sea
side for multitude.
13 And when Gideon was come, beholde, a
man told a dreame vnto his neighbour, and said,
Behold, I dreamed a dreame, and loe, a f cake
of barley bread tumbled from aboue into ý hoaste
of Midian, and came into a tent, and smote it
that it fell, and ouerturned it, that the tent fell
downe.
14 And his fellow answered, and said, This is
nothing else saue the sword of Gideon the sonne
of Ioash a man of Israel: *for* into his hand hath
God deliuered Midian and all the hoaste.
15 ¶ When Gideon heard the dreame tolde,
and the interpretation of the same, he g worship-
ped, and returned vnto the hoaste of Israel, and
said, Vp: for the Lord hath deliuered into your
hand the hoaste of Midian.
16 And hee diuided the three hundreth men
into three bandes, and gaue euery man a trumpet
in his hand with emptie pitchers, and ‖ lampes
h within the pitchers.
17 And he said vnto them, Looke on me, and
do likewise, when I come to the side of the hoaste:

b I will giue thee a proofe to know them that shall goe with thee.
c Let them depart as vnmeete for this enterprise.
d That is, the one and thirtie thousand, and 700. Looke verse 3. and 6.
† Ebr. in their hande.
‖ Or, encouraged.
e Thus the Lord by diuers meanes doeth strengthen him, that he faint not in so great an enterprise.
* Chap. 6.33.
f Some reade, a trembling noise of barley bread: meaning, that one of no reputation should make their great armie to tremble.
g Or, gaue God thankes, as it is in the Chalde text.
‖ Or, firebrands.
h These weake meanes God vsed to signifie that the whole victorie came of him.

euen as I doe, so doe you.
18 When I blow with a trumpet and all that
are with me, blow ye with trumpets also on eue-
ry side of the hoaste, and say, i For the Lord, and
for Gideon.
19 ¶ So Gideon and the hundreth men that
were with him, came vnto the outside of the
hoaste, in the beginning of the middle watch, and
they raised vp the watchmen, and they blew with
their trumpets, and brake the pitchers that were
in their hands.
20 And the three companies blew with trumpets
and brake the pitchers, and held the lampes in
their left hands, and the trumpets in their right
handes to blowe withall: and they cryed, The
k sword of the Lord and of Gideon.
21 And they stood, euery man in his place
round about the hoaste: and all the hoaste ‖ ranne,
and cryed, and fled.
22 And the three hundreth blew with trum-
pets, and * the Lord set euery mans sword vpon
his l neighbour, and vpon all the hoaste: so the
hoaste fled to Beth-hashittah in Zererah, *and* to
the border of Abel-meholah, vnto Tabbath.
23 Then the men of Israel being gathered to-
gether out of Naphtali, and out of Asher, and out
of all Manasseh, pursued after the Midianites.
24 And Gideon sent messengers vnto all mount
Ephraim, saying, Come downe against the Midia-
nites, and take before them the m waters vnto
Beth-barah and Iorden. Then all the men of E-
phraim gathered together and tooke the waters
vnto Beth-barah, and Iorden.
25 And they tooke two * princes of the Mi-
dianites, Oreb and Zeeb, and slew Oreb vpon the
rocke Oreb, and slew Zeeb at n the winepresse of
Zeeb, and pursued the Midianites, & brought the
heads of Oreb & Zeeb to Gideon beyond Iorden.

i That is, the victory shalbe the Lords and Gideons his seruant.
k Shall destroy the enemies.
‖ Or, brake their aray.
* Isa 9.4.
l The Lord caused the Midianites to kill one another.
m Meaning, the passages or the foords, that they should not escape.
* Psal 83.11. Isa.10.26.
n These places had their names of the actes that were done there.

CHAP. VIII.

1 *Ephraim murmureth against Gideon, 2 who appeaseth them. 4 He passeth the Iorden. 16 He reuengeth himselfe on them of Succoth and Penuel. 27 He maketh an Ephod which was the cause of idolatrie. 30 Of Gideons sonnes and of his death.*

Then the men of Ephraim sayde vnto him,
a Why hast thou serued vs thus that thou cal-
ledst vs not, when thou wentest to fight with the
Midianites? and they chode with him sharpely.
2 To whom he said, What haue I now done,
in comparison of b you? is not the c gleaning of
grapes of Ephraim better, then the vintage of
Abiezer?
3 God hath deliuered into your handes the
princes of Midian, Oreb and Zeeb: and what was
I able to doe in comparison of you? and when hee
had thus spoken, then their spirits abated toward
him.
4 ¶ And Gideon came to Iorden to passe ouer,
hee, and the three hundreth men that were with
him, wearie, yet pursuing *them.*
5 And he said vnto the men of Succoth, Giue,
I pray you, d morsels of bread vnto the people
† that follow me (*for they be wearie*) that I may fol-
low after Zebah and Zalmunna Kings of Midian.
6 And the princes of Succoth said, Are the
e handes of Zebah and Zalmunna now in thine
handes, that wee should giue bread vnto thine
armie?
7 Gideon then said, Therefore when the Lord
hath deliuered Zebah and Zalmunna into mine
hand, I will † teare your flesh with thornes of the
wildernesse and with briers.

a They began to cauill, because he had the glory of the victory.
b Which haue slaine two princes, Oreb and Zeeb.
c This last acte of the whole tribe is more famous, then the whole enterprise of one man of one family.
d Or, some small portion.
† Ebr. that are at my feete.
e Because thou hast ouercome an handfull, thinkest thou to haue ouercome the whole?
† Ebr. teare in pieces.

 8 ¶ And

8 ¶ And he went vp thence to Penuel, and
spake vnto them likewise, and the men of Penuel
answered him, as the men of Succoth answered.
9 And hee said also vnto the men of Penuel,
When I come againe [f] in peace, I will breake
downe this towre.
10 ¶ Now Zebah and Zalmunna *were* [g] in
Karkor, and their hoastes with them, about fif-
teene thousand, all that were left of all the hostes of
them of the East: for there was slaine an hun-
dreth and twenty thousand men, that drew swords.
11 ¶ And Gideon went through them that
dwelt in [h] Tabernacles on the Eastside of Nobah
and Iogbehah, and smote the hoste: for the hoste
was carelesse.
12 And when Zebah and Zalmunna fled, hee
followed after them, and tooke the two kings of
Midian, Zebah and Zalmunna, and discomfited
all the hoste.
13 ¶ So Gideon the sonne of Ioash returned
from battell, [i] the sunne being *yet* hie,
14 And tooke a seruant of the men of Succoth,
and enquired of him: and hee ‖ wrote to him the
princes of Succoth and the Elders thereof, *euen*
seuenty and seuen men.
15 And he came vnto the men of Succoth, and
said, Behold Zebah, and Zalmunna, by whom yee
vpbraided me, saying, Are the hands of Zebah, and
Zalmunna already in thine hands, that wee should
giue bread vnto thy weary men?
16 Then he tooke the Elders of the citie, and
thornes of the wildernesse, and briers, and † did
teare the men of Succoth with them.
17 Also hee brake downe the towre of * Pe-
nuel, and slew the men of the citie.
18 ¶ Then said he vnto Zebah and Zalmunna,
What maner of men were they, whom ye slew at
Tabor? And they answered, ‖ As thou art, so were
they, *euery* one was like the children of a king.
19 And he said, They were my brethren, euen
my [k] mothers children: as the Lord liueth, if yee
had saued their liues, I would not slay you.
20 Then hee said vnto Iether his first borne
sonne, Vp, and slay them: but the boy drew not
his sword: for he feared, because he was yet yong.
21 Then Zebah and Zalmunna said, Rise thou,
and fall vpon vs: for [l] as the man is, *so is* his
strength. And Gideon arose and slew Zebah and
Zalmunna, and tooke away the ‖ ornaments, that
were on their camels necks.
22 ¶ Then the men of Israel said vnto Gideon,
Reigne thou ouer vs, both thou, and thy sonne,
and thy [m] sonnes sonne: for thou hast deliuered vs
out of the hand of Midean.
23 And Gideon said vnto them, I will not
reigne ouer you. neither shall my childe reigne
ouer you, *but* the Lord shall reigne ouer you.
24 Againe Gideon said vnto them, [n] I would
desire a request of you, that you would giue mee
euery man the earerings of his pray (for they had
golden earerings because they were Ismaelites.)
25 And they answered, Wee will giue them.
And they spread a garment, and did cast therein
euery man the earerings of his praye,
26 And the weight of the golden earerings
that he required, was a thousand and seuen hun-
dreth *shekels* of gold, beside collars ‖ and iewels,
and purple raiment that was on the kings of Mi-
dian, and beside the chaines that were about their
camels neckes.
27 And Gideon made an [o] Ephod thereof, and

f Hauing gotten the victory.
g A city Eastward beyond Iorden.
h He went by the wildernesse where the Arabians dwelt in tents.
i Some reade, before the Sunne rose vp.
‖ Or, described.
† Ebr. brake in pieces, as one thresheth corne.
* 1.King.12.25.
‖ Or, they were like vnto thee.
k We came all out of one belly: therefore I will be reuenged.
l Meaning, that they would be rid out of their paine at once, or else to haue a valiant man to put them to death.
‖ Or, collars.
m That is, thy posteritie.
n His intent was to shew himselfe thankfull for this victorie by restoring of religion, which because it was not according as God had commanded, turned to their destruction.
‖ Or, sweete balles.
o That is, such things as pertained to the vse of the Tabernacle. Looke more of Ephod, Exod.28.4.6. 1.Sam 2.18. and 2.Sam.6.14. and chap.17.5.

put it in Ophrah his citie: and all Israel went a
whoring there after it, which was the destruction
of Gideon and his house.
28 Thus was Midian brought low before the
children of Israel, so that they lift vp their heads
no more: and the countrey was in quietnesse
fourty yeeres in the dayes of Gideon.
29 ¶ Then Ierubbaal the sonne of Ioash went,
and dwelt in his owne house.
30 And Gideon had seuenty sonnes † begot-
ten of his body: for he had many wiues.
31 And his concubine that was in Shechem,
bare him a sonne also, whose name he called Abi-
melech.
32 So Gideon the sonne of Ioash died in a
good age, and was buried in the sepulchre of Io-
ash his father in Ophrah, of the [p] father of the
Ezrites.
33 But when Gideon was dead, the children
of Israel turned away, and went a whoring after
Baalim, and made [q] Baal-berith their god.
34 And the children of Israel remembred not
the Lord their God, which had deliuered them out
of the hands of all their enemies on euery side.
35 Neither [r] shewed they mercy on the house
of Ierubbaal, *or* Gideon, according to all the good-
nesse which he had shewed vnto Israel.

CHAP. IX.

1 Abimelech vsurpeth the kingdome, and putteth his brethren to death. 7 Iotham proposeth a parable. 23 Hatred betweene Abimelech and the Shechemites. 26 Gaal conspireth against him, and is ouercome. 53 Abimelech is wounded to death by a woman.

Then Abimelech the sonne of Ierubbaal went
to Shechem vnto his [a] mothers brethren, and
communed with them, and with all the family, *and*
house of his mothers father, saying,
2 Say, I pray you, in the audience of all the
men of Shechem, Whether is better for you, that
all the sonnes of Ierubbaal, which are seuentie
persons, reigne ouer you, either that one reigne
ouer you? Remember also, that I am your [b] bone,
and your flesh.
3 Then his mothers brethren spake of him in
the audience of all the men of Shechem, all these
words: and their hearts were mooued to follow
Abimelech: for said they, He is our brother.
4 And they gaue him seuentie pieces of siluer
out of the house of Baal-berith, wherewith Abi-
melech hired ‖ vaine and light fellowes which
followed him.
5 And he went vnto his fathers house at O-
phrah, and [c] slew his brethren, the sonnes of Ie-
rubbaal, *about* seuenty persons vpon one stone: yet
Iotham the yongest sonne of Ierubbaal was left:
for he did himselfe.
6 ¶ And all the men of Shechem gathered to-
gether with all the house of [d] Millo, and came and
made Abimelech King in the plaine, where the
stone was erected in Shechem.
7 And when they told it to Iotham, he went
and stood in the top of mount Gerizim, and lift vp
his voyce, and cried, and said vnto them, Hearken
vnto me, you men of Shechem, that God may
hearken vnto you.
8 [e] The trees went foorth to anoint a King
ouer them, and said vnto the Oliue tree, Reigne
thou ouer vs.
9 But the Oliue tree said vnto them, Should
I leaue my fatnesse, wherewith by mee they ho-
nour God and man, and goe to aduance mee aboue
the trees?

† Ebr. which came out of his thigh.
p Which city belonged to the family of the Ezrites.
q That is, Baal, to whom they had bound themselues by couenant.
r They were vnmindfull of God and vnkind toward him, by whom they had receiued so great a benefit.
a To practise with his kinsfolkes for the atteining of the kingdome.
b Of your kinred by my mothers side.
‖ Or, idle fellowes and vagabonds.
c Thus tyrants to establish their vsurped power, spare not the innocent blood, 2.king.10.7. 2.chro.21.4.
d Which was as the towne house, or common hall, which he calleth the towre of Shechem, verse 49.
e By this parable he declareth that those that are not ambitious, are most worthy of honour, and that the ambitious abuse their honours both to their owne destruction and others.

10 Then the trees said to the figtree, Come thou, *and* be king ouer vs.

11 But the figtree answered them, Should I forsake my sweetnesse, and my good fruit, and go to aduance me aboue the trees?

12 Then said the trees vnto the vine, Come thou *and* be king ouer vs.

13 But the vine said vnto them, Should I leaue my wine, whereby I cheere God and man, and goe to aduance me aboue the trees?

14 Then said all the trees vnto the ‖ bramble, Come thou, *and* reigne ouer vs.

15 And the bramble said vnto the trees, If ye will in deed anoint mee king ouer you, come, and put your trust vnder my shadow: & if not, the f fire shall come out of the bramble, and consume the Cedars of Lebanon.

16 Now therefore, if ye do truely and vncorruptly to make Abimelech King, and if yee haue dealt well with Ierubbaall and with his house, and haue done vnto him according to the deseruing of his hands,

17 (For my father fought for you, and † aduentured his life, and deliuered you out of the hands of Midian.

18 And yee are risen vp against my fathers house this day, and haue slaine his children, *about* seuenty persons vpon one stone, and haue made Abimelech, the sonne of his maide seruant, king ouer the men of Shechem, because hee is your brother.)

19 If ye then haue dealt truely & purely with Ierubbaal, and with his house this day, then g reioyce yee with Abimelech, and let him reioyce with you.

20 But if not, let a fire come out from Abimelech, and consume the men of Shechem and the house of Millo: also let a fire come foorth from the men of Shechem, and from the house of Millo, and consume Abimelech.

21 And Iotham ran away, and fled, and went to Beer, and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned three yeere ouer Israel.

23 But God h sent an euill spirit betweene Abimelech, and the men of Shechem: and the men of Shechem brake their promise to Abimelech,

24 That the cruelty toward the seuenty sonnes of Ierubbaal and their blood might come and be layd vpon Abimelech their brother, which had slaine them, and vpon the men of Shechem, which had ayded him to kill his brethren.

25 So the men of Shechem set men in wait for him in the tops of the mountaines: who robbed all that passed that way by them: and it was told Abimelech.

26 Then Gaal the sonne of Ebed came with his brethren, and they went to Shechem: and the men of Shechem put their confidence in him.

27 Therefore they i went out into the field, and gathered in their grapes, and trode them, and made merie, and went into the house of their gods, and did eate and drinke, and cursed Abimelech.

28 Then Gaal the sonne of Ebed said, Who is Abimelech? and who is Shechem, that we should serue him? Is he not the sonne of Ierubbaal? and Zebul is his officer? Serue rather the men of Hamor the father of Shechem: for why should wee serue him?

29 Now would God this people were vnder mine hand: then would I put away Abimelech. And he said to k Abimelech, Increase thine army, and come out.

30 ¶ And when Zebull the ruler of the citie heard the words of Gaal the sonne of Ebed, his wrath was kindled.

31 Therefore hee sent messengers vnto Abimelech † priuily, saying, Beholde, Gaal the sonne of Ebed, and his brethren be come to Shechem, and behold, they fortifie the citie against thee.

32 Now therefore arise by night, thou and the people that is with thee, and lie in waite in the field.

33 And rise early in the morning assoone as the sunne is vp, and assault the citie: and when he, and the people that is with him, shall come out against thee, doe to him † what thou canst.

34 ¶ So Abimelech rose vp, and all the people that were with him by night: and they lay in wait against Shechem in foure bands.

35 Then Gaal the sonne of Ebed went out, & stood in the entring of the gate of the citie: and Abimelech rose vp, and the folke that were with him from lying in waite.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people downe from the tops of the mountaines: and Zebull said vnto him, The l shadow of the mountaines seeme men vnto thee.

37 And Gaal spake againe, and said, See, there come folke downe † by the middle of the land, & another band commeth by the way of the plaine of ‖ Meonenim.

38 Then said Zebul vnto him, Where is now thy mouth that said, Who is Abimelech, that we should serue him? Is not this the people that thou hast despised? Goe out now, I pray thee, and fight with them.

39 And Gaal m went out before the men of Shechem, and fought with Abimelech.

40 But Abimelech pursued him, and hee fled before him, and many were ouerthrowen and wounded euen vnto the entring of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren that they should not dwell in Shechem.

42 ¶ And on the morrow the people went out into the field: which was told Abimelech.

43 And hee tooke the n people, and diuided them into three bands, and laid wait in the fields, and looked, and behold, the people were come out of the citie, and he rose vp against them, and smote them.

44 And Abimelech, and the bands that were with him, rushed forward, and stood in the entring of the gate of the citie: and the two other bands ranne vpon all the people that were in the field, & slew them.

45 And when Abimelech had fought against the citie all that day, he tooke the citie, and slew the people that was therein, and destroyed the citie, and sowed o salt in it.

46 ¶ And when all the men of the tower of Shechem heard it, they entred into an holde of the house of the god p Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gate him vp to mount

‖ Or, rubbish, or briers.

f Abimelech shall destroy the nobles of Shechem,

† Heb. he cast his life farre from him.

g That he is your king, and you his subiects.

h Because the people consented with the king in shedding innocent blood, therefore God destroyeth both the one and the other.

i Before they were afraid of Abimelech, but now, and durst not go out of the citie,

k Braggingly, as though hee had beene present, or as his captaine Zebul.

† Heb. craftily.

† Heb. whatsoeuer hand can finde.

l Then art afraid of a shadow.

† Heb. by the middle.

‖ Or, the mowre,

m As their captaine

n Which were of his company,

o That it should be vnfruitfull, and neuer serue to any vse.

p That is, of Baalberith, as chap. 8. 33

Zalmon, hee and all the people that were with
him: and Abimelech tooke axes with him, and cut
downe boughes of trees, and tooke them, and bare
them on his shoulder, and sayd vnto the folke that
were with him, What ye haue seene me doe, make
haste, *and* do like me.
49 Then all the people also cut downe euery
man his bough, and followed Abimelech, and put
them to the holde, and set the holde on fire with
them: so all the men of the tower of Shechem
q died also, about a thousand men and women.

q Meaning, that all were destroyed as well they in the tower, as the other.

50 ¶ Then went Abimelech to Tebez, and be-
sieged Tebez, and tooke it.
51 But there was a strong tower within the
citie, and thither fled all the men and woman, and
all the chiefe of the citie, and shut it to them, and
went vp to the top of the tower.
52 And Abimelech came vnto the tower, and
fought against it, and went hard vnto the doore of
the tower to set it on fire.
53 But a certaine woman * cast a piece of a
milstone vpon Abimelechs head, and brake his
braine pan.

* 2.Sam.11.21.

54 Then Abimelech called hastily his page that
bare his harnesse, and sayd vnto him, Drawe thy
sword and slay mee, that men say not of mee, A
woman slew him. And his page r thrust him tho-
row, and he died.

r Thus God by such miserable death taketh vengeance on tyrants euen in this life.

55 And when the men of Israel saw that Abi-
melech was dead, they departed euery man vnto
his owne place.
56 Thus God rendred the wickednesse of Abi-
melech, which hee did vnto his father in slaying
his seuenty brethren.
57 Also all the wickednes of the men of She-
chem did God bring vpon their heads. So vpon
them came the s curse of Iotham the sonne of Ie-
rubbaal.

s For making a tyrant their king.

CHAP. X.

*1 Tola dieth. 5 Iair also dieth. 7 The Israelites are pu-
nished for their sinnes. 10 They crie vnto God, 16 and
he hath pity on them.*

AFter Abimelech, there arose to defend Israel,
Tola, the sonne of Puah, the sonne of ‖ Dodo, a
man of Issachar, which dwelt in Shamir in mount
Ephraim.

‖ Or, his vncle.

2 And hee ‖ iudged Israel three and twenty
yeere, and died, and was buried in Shamir.

‖ Or, gouerned.

3 ¶ And after him arose Iair a Gileadite, and
iudged Israel two and twenty yeeres.
4 And he had thirtie sonnes that a rode on thirty
asse-colts, & they had thirty cities, which are cal-
led ‖ Hauoth-Iair vnto this day, and are in the land
of Gilead.

a Signifying, they were men of authoritie.
‖ Or, the townes of Iair, as Deut. 3.14.

5 And Iair died, and was buried in Kamon.
6 ¶ * And the children of Israel wrought wic-
kednesse againe in the sight of the Lord, & serued
Baalim and * Ashtaroth, and the gods of ‖ Aram,
and the gods of Zidon, and the gods of Moab, and
the gods of the children of Ammon, and the gods
of the Philistims, and forsooke the Lord and ser-
ued not him.

* Chap.2.11 and 3.7. and 4.1. and 6.1. and 13.1.
* Chap.2.13.
‖ Or, Syria.

7 Therefore the wrath of the Lord was kindled
against Israel, and hee ‖ sold them into the hands
of the Philistims, and into the hands of the chil-
dren of Ammon:

‖ Or, deliuered.

8 Who from that yeere vexed and oppressed the
children of Israel eighteene yeeres, b *euen* all the
children of Israel that were beyond Iorden, in
the land of the Amorites, which is in Gilead.

b As the Reubenites, Gadites, and halfe the tribe of Manasseh.

9 Moreouer, the children of Ammon went ouer
Iorden to fight against Iudah, and against Benia-
min, and against the house of Ephraim: so that Is-
rael was sore tormented.
10 Then the children of Israel c cried vnto the
Lord, saying, Wee haue sinned against thee, euen
because wee haue forsaken our owne God, and
haue serued Baalim.

c They prayed to the Lord, and confessed their sinnes.

11 And the Lord d said vnto the children of Is-
rael, *Did not I deliuer you* from the Egyptians and
from the Amorites, from the children of Ammon,
and from the Philistims?

d By stirring them vp some Prophets, as Chap. 6.8.

12 The Zidonians also, and the Amalekites,
and the Maonites did oppresse you, and yee cried
to me, and I saued you out of their hands.
13 Yet ye * haue forsaken mee, and serued other
gods: Wherefore I will deliuer you no more.

* Deut.32.15. Ierem.2.13.

14 Go, and crie vnto the gods which ye haue
chosen: let them saue you in the time of your tri-
bulation.
15 And the children of Israel said vnto the
Lord, We haue sinned: doe thou vnto vs what-
soeuer please thee: onely wee pray thee to deli-
uer vs e this day.

e That is, from this present danger.

16 Then they put away the strange gods from
among them, and f serued the Lord: and ‖ his soule
was grieued for the miserie of Israel.

f This is true repentance, to put away the euill, and to serue God aright.
‖ Or, be pitied.

17 Then the children of Ammon gathered
themselues together, and pitched in Gilead: and
the children of Israel assembled themselues, and
pitched in Mizpeh.
18 And the people *and* princes of Gilead said
one to another, Whosoeuer will begin the battell
against the children of Ammon, the same shall be
* head ouer all the inhabitants of Gilead.

* Chap.11.8.

CHAP. XI.

*2 Iphtah being chased away by his brethren, was after made
captaine ouer Israel. 30 Hee maketh a rash vow. 31 Hee
vanquisheth the Ammonites, 39 and sacrificeth his daugh-
ter according to his vow.*

THen Gilead begate Iphtah, and Iphtah the Gi-
leadite was † a valiant man, but the sonne of an
‖ harlot.

† Ebr. a man of mighty force.
‖ Or, victualler.

2 And Gileads wife bare him sonnes, and when
the womans children were come to age, they
thrust out Iphtah, and said vnto him, Thou shalt
not inherit in our fathers house: for thou art the
sonne of a a strange woman.

a That is, of an harlot, as verse 1.

3 Then Iphtah fled from his brethren, and
dwelt in the land of b Tob: and there gathered
idle fellowes to Iphtah, and c went out with him.

b Where the gouernour of the countrey was called Tob.
c Ioyned with him, as some thinke, against his brethren.

4 ¶ And in processe of time, the children of
Ammon made warre with Israel,
5 And when the children of Ammon fought
with Israel, the d Elders of Gilead went to fet Iph-
tah out of the land of Tob.

d Or, ambassadours, sent for that purpose.

6 And they said vnto Iphtah, e Come and be
our captaine, that we may fight with the children
of Ammon.

e Men oft times are constrained to desire helpe of them, whom before they haue refused.

7 Iphtah then answered the Elders of Gilead,
Did not ye hate me, and f expell me out of my fa-
thers house? how then come you vnto mee now in
time of your tribulation?

f Oft times those things which men reiect, God chuseth to doe great enterprises by.

8 Then the Elders of Gilead said vnto Iphtah,
Therefore we turne againe to thee now, that thou
mayest go with vs, and fight against the children
of Ammon, and bee our head ouer all the inhabi-
tants of Gilead.
9 And Iphtah said vnto the Elders of Gilead,
If ye bring mee home againe to fight against the
children

children of Ammon, if the Lord giue them before
me, shall I be your head?

† Ebr, be the hearer.

10 And the Elders of Gilead said vnto Iphtah,
The Lord † be witnesse betweene vs, if we do not
according to thy words.
11 Then Iphtah went with the Elders of Gi-
lead, and the people made him head and captaine
ouer them: and Iphtah rehearsed all his wordes
before the Lord in Mizpeh.
12 ¶ Then Iphtah sent messengers vnto the
king of the children of Ammon, saying, What
hast thou to doe with mee, that thou art come
against me, to fight in my land?
13 And the king of the children of Ammon

* Num. 21.13.

answered vnto the messengers of Iphtah, *Because
Israel tooke my land, when they came vp from
Egypt, from Arnon vnto Iabbok, and vnto Iorden:
now therefore restore those *lands* † quietly.

† Ebr. in peace.

14 Yet Iphtah sent messengers againe vnto
the king of the children of Ammon,
15 And said vnto him, Thus saith Iphtah, * Is-
rael tooke not the land of Moab, nor the land of
the children of Ammon.

* Deut. 2.9.

16 But when Israel came vp from Egypt, and
walked through the wildernesse vnto the red sea,
then they came to Kadesh.
17 * And Israel sent messengers vnto the king
of Edom, saying, Let me, I pray thee, goe thorow
thy land: but the king of Edom would not con-
sent: and also they sent vnto the king of Moab, but
he would not: therefore Israel aboade in Kadesh.

* Num. 20.14.20.

18 Then they went through the wildernesse,
and compassed the land of Edom, and the land of
Moab, and came by the Eastside of the land of
Moab, and pitched on the other side of Arnon, * &
came not within the coast of Moab: for Arnon
was the border of Moab.

* Num. 21.13. and 22.14.

19 Also Israel * sent messengers vnto Sihon,
king of the Amorites, the king of Heshbon, and
Israel said vnto him, Let vs passe, we pray thee, by
thy land vnto our ‖ place.

* Deut. 2.26.
‖ Or, countrey.
g He trusted them not to goe thorow his countrey.

20 But Sihon [g] consented not to Israel, that he
should goe through his coast: but Sihon gathered
all his people together, and pitched in Iahaz, and
fought with Israel.
21 And the Lord God of Israel gaue Sihon,
and all his folke into the hands of Israel, and they
smote them: so Israel possessed all the land of the
Amorites, the inhabitants of that countrey.
22 And they possessed * all the coast of the
Amorites, from Arnon vnto Iabbok, and from the
wildernesse euen vnto Iorden.

* Deut. 2.36.

23 Now therefore the Lord God of Israel
hath cast out ye Amorites before his people Israel,
and shouldest thou possesse it?
24 Wouldest not thou possesse that which
Chemosh thy god giueth thee to possesse? So
whomsoeuer the [h] Lord our God driueth out be-
fore vs, them will we possesse.

h For we ought more to beleeue and obey God, then thou thine idoles.

25 * And art thou now farre better then Balak
the sonne of Zippor king of Moab? did hee not
striue with Israel and fight against them,

* Num 22.2. deut. 23.4. iosh. 24.9.

26 When Israel dwelt in Heshbon and in her
townes, and in Aroer and in her townes, and in all
the cities that are by the coastes of Arnon, three
hundreth yeeres? why did yee not then recouer
[i] them in that space?

i Meaning, their townes.

27 Wherefore I haue not offended thee: but
thou doest me wrong to warre against mee. The
Lord the Iudge [k] be iudge this day betweene the
children of Israel, and the children of Ammon.

k To punish the offender.

28 Howbeit the king of the children of Am-
mon hearkened not vnto the words of Iphtah,
which he had sent him.
29 ¶ Then the [l] Spirit of the Lord came vpon
Iphtah, and he passed ouer to Gilead, and to Ma-
nasseh, and came to Mizpeh in Gilead, and from
Mizpeh in Gilead he went vnto the children of
Ammon.

l That is, the spirit of strength and zeale.

30 And Iphtah [m] vowed a vow vnto the Lord,
and said, If thou shalt deliuer the children of Am-
mon into mine hands,
31 Then that thing that commeth out of the
doores of mine house to meete me, when I come
home in peace from the children of Ammon, shall
bee ye Lords, & I will offer it for a burnt offering.
32 And so Iphtah went vnto the children of
Ammon to fight against them, and the Lord deli-
uered them into his hands.
33 And hee smote them from Aroer euen till
thou come to Minnith, twenty cities, and so forth
to ‖ Abel of the vineyards, with an exceeding
great slaughter. Thus the children of Ammon
were humbled before the children of Israel.

m As the Apostle commendeth Iphtah for his worthy enterprise in deliuering the people, Hebr. 11.32 so by his rash vow and wicked performance of the same, his victory was defaced: and here we see that the sinnes of the godly doe not vtterly extinguish their faith.
‖ Or, the plaines.

34 ¶ Now when Iphtah came to Mizpeh vnto
his house, beholde, his daughter came out to meet
him with [n] timbrels & dances, which was his one-
ly childe: he had none other sonne, nor daughter.
35 And when he saw her, he [o] rent his clothes,
and sayd, Alas my daughter, thou hast brought me
lowe, and art of them that trouble me: for I haue
opened my mouth vnto the Lord, and can not goe
backe.

n According to the maner after the victory.
o Being ouercome with blind zeale and not considering whether the vow was lawfull or no.

36 And shee said vnto him, My father, if thou
hast opened thy mouth vnto the Lord, doe with
mee as thou hast promised, seeing that the Lord
hath auenged thee of thine enemies the children
of Ammon.
37 Also shee sayd vnto her father, Doe thus
much for me: suffer me two moneths, that I may
go to the mountaines, and [p] bewaile my virgini-
tie, I and my fellowes.
38 And he said, Go: and he sent her away two
moneths: so she went with her companions, and
lamented her virginity vpon the mountaines.

p For it was counted as a shame in Israel, to die without children, and therefore they reioyced to be married.

39 And after the ende of two moneths, shee
turned againe vnto her father, who did with her
according to his vowe which he had vowed, and
she had knowen no man. And it was a custome in
Israel:
40 The daughters of Israel went yeere by yeere
to lament the daughter of Iphtah the Gileadite,
foure dayes in a yeere.

CHAP. XII.

5 Iphtah killeth two and forty thousand Ephraimites. 8 After Iphtah succeedeth Ibzan, 11 Elon, 13 and Abdon.

AND the men of Ephraim gathered themselues
together, and went [a] Northward, and sayd vnto
Iphtah, Wherefore wentest thou to fight against
the children of Ammon, and diddest not call [b] vs
to go with thee? we will therefore burne thine
house vpon thee with fire.

a After they had passed Iorden.
b Thus ambition enuieth Gods worke in others, as they did also against Gideon, Chap. 8.1.

2 And Iphtah said vnto them, I and my peo-
ple were at great strife with the children of Am-
mon, and when I called you, ye deliuered me not
out of their hands.
3 So when I saw that yee deliuered mee not,

I put

c I put my life in mine hands, and went vpon the children of Ammon: so the Lord deliuered them into mine hands. Wherefore then are yee come vpon me now to fight against me?

4 Then Iphtah gathered all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are runnagates of Ephraim [d] among the Ephraimites, *and* among the Manassites.

5 Also the Gileadites tooke the passages of Iorden before the Ephraimites, and when the Ephraimites that were escaped, said, Let me passe, then the men of Gilead said vnto him, Art thou an Ephraimite? If he said, Nay,

6 Then said they vnto him, Say now [e] Shibboleth: and he said Sibboleth: for he could not so pronounce: then they tooke him, and slew him at the passages of Iorden: and there fell at that time of the Ephraimites two and forty thousand.

7 And Iphtah iudged Israel sixe yeere: then died Iphtah the Gileadite, and was buried in *one* of the cities of Gilead.

8 ¶ After him [f] Ibzan of Beth-lehem iudged Israel,

9 Who had thirtie sonnes and thirty daughters, *which* he sent out, and tooke in thirty daughters from abroad for his sonnes: and hee iudged Israel seuen yeere.

10 Then Ibzan died, and was buried at Beth-lehem.

11 ¶ And after him iudged Israel Elon, a Zebulonite, and he iudged Israel ten yeeres.

12 Then Elon the Zebulonite died, and was buried in Aijalon in the countrey of Zebulun.

13 ¶ And after him Abdon the sonne of Hillel the Pirathonite iudged Israel.

14 And he had fortie sonnes and thirty † nephewes that rode on seuenty ‖ assecolts: and hee iudged Israel eight yeeres.

15 Then died Abdon the sonne of Hillel the Pirathonite, and was buried in Pirathon, in the land of Ephraim, in the mount of the Amalekites.

c That is, I ventured my life, and when mans helpe failed, I put my trust onely in God.

d Ye ranne from vs, and chose Gilead, and now in respect of vs, ye are nothing.

e Which signifieth the fall of waters, or an eare of corne.

f Some thinke that this was Boaz the husband of Ruth.

† Ebr. sonnes sonnes.

‖ Or, brasscolts.

CHAP. XIII.

1 Israel for their wickednesse is oppressed of the Philistims. 3 The Angel appeareth to Manoahs wife. 16 The Angel commandeth them to sacrifice vnto the Lord. 24 The birth of Samson.

But the children of Israel continued to commit * wickednes in the sight of the Lord, and the Lord deliuered them into the handes of the Philistims fortie yeere.

2 ¶ Then there was a man in Zorah of the familie of the Danites, named Manoah, whose wife was [a] barren, and bare not.

3 And the Angel of the Lord appeared vnto the woman, and said vnto her, Behold now, thou art barren, and bearest not: but thou shalt conceiue, and beare a sonne.

4 And now therefore beware * that thou drinke no wine, nor strong drinke, neither eate any vncleane thing.

5 For loe, thou shalt conceiue and beare a sonne, and no rasor shall * come on his head: for the child shalbe a [b] Nazarite vnto God from his birth: and he shall begin to saue Israel out of the hands of the Philistims.

6 ¶ Then the wife came and tolde her husband, saying, A man of God came vnto mee, and the fashion of him was like the fashion of the Angel of God exceeding [c] fearefull, but I asked him not whence he was, neither told he me his name,

7 But hee said vnto mee, Behold, thou shalt conceiue and beare a sonne, and now thou shalt drinke no wine, nor strong drinke, neither eate any vncleane thing, for the childe shall bee a Nazarite to God from his birth to the day of his death.

8 Then Manoah [d] prayed to the Lord, and sayd, I pray thee, my Lord, let the man of God, whom thou sentest, come againe now vnto vs, and teach vs what wee shall doe vnto the childe when he is borne.

9 And God heard the voyce of Manoah, and the Angel of God came againe vnto the wife, as she sate in the field, but Manoah her husband was not with her.

10 ¶ And the wife made haste and ranne, and shewed her husband, and said vnto him, Behold, the man hath appeared vnto mee, that came vnto me [e] to day.

11 And Manoah arose and went after his wife, and came to the [f] man, and sayd vnto him, Art thou the man that spakest vnto the woman? and he sayd, Yea.

12 Then Manoah sayd, Now let thy saying come to passe: *but* how shall we order the childe, and doe vnto him?

13 And the Angel of the Lord said vnto Manoah, The woman must beware of all that I sayd vnto her.

14 Shee may eate of nothing that commeth of the vine tree: she shal not drinke wine nor strong drinke, nor eate any [g] vncleane thing: let her obserue all that I haue commanded her.

15 Manoah then said vnto the Angel of the Lord, I pray thee, let vs retaine thee, vntill we haue made ready a kid for thee.

16 And the Angel of the Lord said vnto Manoah, Though thou make me abide, I will not eat of thy bread, and if thou wilt make a burnt offering, offer it vnto the [h] Lord: for Manoah knew not that it was an Angel of the Lord.

17 Againe Manoah said vnto the Angell of the Lord, What is thy name, that when thy saying is come to passe, we may honour thee?

18 And the Angel of the Lord said vnto him, Why askest thou thus after my name, which is ‖ secret?

19 Then Manoah tooke a kid with a meat offering, and offered it vpon a stone vnto the Lord: and the *Angel* did [i] wondrously, whiles Manoah and his wife looked on.

20 For when the flame came vp toward heauen from the altar, the Angel of the Lord ascended vp in the flame of the altar, and Manoah and his wife beheld it, and fell on their faces vnto the ground.

21 (So the Angel of the Lord did no more appeare vnto Manoah and his wife) Then Manoah knew that it was an Angell of the Lord.

22 And Manoah said vnto his wife, * We shall surely die, because we haue seene God.

23 But his wife sayd vnto him, If the Lord would kill vs, hee would not haue receiued a [k] burnt offring, and a meat offring of our hands, neither would he haue shewed vs all these things, nor would now haue told vs any such.

24 ¶ And the wife bare a sonne, and called his name Samson: and the childe grew, and the Lord blessed him.

25 And the Spirit of the Lord beganne to

‖ strengthen

* Chap. 2. 11. and 3. 7. and 4. 1. and 6. 1. and 10. 6.

a Signifying, that their deliuerance came onely of God, & not by manspower.

* Num. 6. 2. 3.

* 1 Sam. 1. 11.

b Meaning, hee should be separate from the world, & dedicate to God.

c If flesh be not able to abide the sight of an Angel, how muchlesse the presence of God?

d He sheweth himselfe ready to obey Gods will, and therefore desireth to know farther.

e It seemeth that the Angel appeared vnto her twise in one day.

f He calleth him man, because he so seemed, but he was Christ the eternall word, which at his time appointed became man.

g Any thing forbidden by the Law.

h Shewing, that he sought not his owne honour but Gods, whose messenger he was.

‖ Or, merueilous.

i God sent fire from heauen to consume their sacrifice, to confirme their faith in his promise.

* Exod. 33. 20. chap. 6. 22.

k These graces that we haue receiued of God, and his accepting of our obedience, are sure tokens of his loue toward vs, so that nothing can hurt vs.

‖ Or, to come upon him at diuers times.

strengthen him in the hoaste of Dan, betweene Zorah and Eshtaol.

CHAP. XIV.

Samson desireth to haue a wife of the Philistims. 6 He killeth a lion. 12 Hee propoundeth a riddle. 19 He killeth thirtie. 20 His wife forsaketh him, and taketh another.

NOw Samson went downe to Timnath, and saw a woman in Timnath of the daughters of the Philistims,

2 And he came vp and told his father and his mother, and said, I haue seene a woman in Timnath of the daughters of the Philistims: now therefore † giue me her to wife.

† Heb. take her for me to wife.

3 Then his father and his mother sayd vnto him, Is there [a] neuer a wife among the daughters of thy brethren, and among all my people, that thou must goe to take a wife of the vncircumcised Philistims? And Samson said vnto his father, Giue me her, for she pleaseth me well.

a Though his parents did iustly reprooue him, yet it appeareth that this was the secret worke of the Lord, verse 4.

4 But his father and his mother knewe not that it came of the Lord, that he should seeke an occasion against the [b] Philistims: for at that time the Philistims reigned ouer Israel.

b To fight against them for the deliuerance of Israel.

5 ¶ Then went Samson and his father and his mother downe to Timnath, and came to the vineyards of Timnath: and behold, a young lion roared vpon him.

6 And the Spirit of the Lord [c] came vpon him, and hee tare him, as one should haue rent a kid, and had nothing in his hand, neither told hee his father nor his mother what he had done.

c Whereby he had strength and boldnesse.

7 And hee went downe, and talked with the woman whichwas beautifull in the eyes of Samson.

8 ¶ And within a *fewe* dayes, when hee returned ‖ to receiue her, hee went aside to see the carkeis of the lion, and behold, there was a swarme of bees, and honie in the body of the lyon.

‖ Or, to take her to his wife.

9 And hee tooke thereof in his handes, and went eating, and came to his father and to his mother, and gaue vnto them, and they did eate: but he told not them, that he had taken the hony out of the body of the lyon.

10 So his father went downe vnto the woman, and Samson made there a [d] feast: for so vsed the yong men to doe.

d Meaning, when he was maried.

11 And when [e] they sawe him, they brought thirtie companions to be with him.

e That is, her parents or friends.

12 Then Samson said vnto them, I will now put foorth a riddle vnto you: and if you can declare it mee within seuen dayes of the feast, and finde it out, I will giue you thirtie sheets, and thirtie † change of garments.

† To weare at feasts, or solemne dayes.

13 But if you cannot declare it me, then shall yee giue me thirtie sheetes, and thirty change of garments. And they answered him, Put foorth thy riddle, that we may heare it.

14 And hee said vnto them, Out of the eater came meate, and out of the strong came sweetenesse: and they could not in three dayes expound the riddle.

15 And when the seuenth day was [g] come, they said vnto Samsons wife, Entise thine husband that he may declare vs the riddle, lest wee burne thee and thy fathers house with fire. Haue ye called vs ‖ to possesse vs? is it not *so*?

g Or, drew neere: for it was the fourth day.

‖ Or, to impouerish vs.

16 And Samsons wife wept before him, and said, Surely thou hatest me, and louest me not: for thou hast put foorth a riddle vnto the [h] children of my people, and hast not told it me. And he said vnto her, Behold, I haue not told it my father nor my mother, and shall I tell it thee?

h Vnto them which are of my nation.

17 Then Samsons wife wept before him [i] seuen dayes, while their feast lasted: and when the seuenth day came, he tolde her, because shee was importunate vpon him: so she tolde the riddle to the children of her people.

i Or, to the seuenth day, beginning at the fourth.

18 And the men of the citie said vnto him the seuenth day before the sunne went downe, What is sweeter than honie? and what is stronger then a Lion? Then he said vnto them, [k] If ye had not plowed with my heifer, ye had not found out my riddle.

k If ye had not vsed the helpe of my wife.

19 And the Spirit of the Lord came vpon him, and he went downe [l] to Ashkelon, and slew thirtie men of them and spoiled them, and gaue change of garments vnto them, which expounded the riddle: and his wrath was kindled, and he went vp to his fathers house.

l Which was one of the fiue chiefe cities of the Philistims.

20 Then Samsons wife was *giuen* to his companion, whom he had vsed as his friend.

CHAP. XV.

Samson tieth firebrands to the foxes tailes. 6 The Philistims burne his father in law and his wife. 15 With the iawbone of an asse hee killeth a thousand men. 19 Out of a great toothin the iaw God gaue him water.

BVt within a while after, in the time of wheate harueast, Samson visited his wife with a kidde, saying, I will [a] goe in to my wife into the chamber: but her father would not suffer him to go in.

a That is, I will vse her as my wife.

2 And her father said, I thought that thou hadst hated her: therefore gaue I her to thy companion. Is not her yonger sister fairer then shee? take her, I pray thee, in stead of the other.

3 Then Samson sayd vnto them, Now am I more [b] blameless then the Philistims: therefore will I doe them displeasure.

b For through his father in lawes occasion, he was mooued against to take vengeance of the Philistims.

4 ¶ And Samson went out, and tooke three hundreth foxes, and tooke firebrands, and turned them taile to taile, and put a firebrand in the mids betweene two tailes.

5 And when he had set the brands on fire, he sent them out into the standing corne of the Philistims, and burnt vp both the [c] ricks and the standing corne, with the vineyards *and* olives.

c Or, that which was reaped and gathered.

6 Then the Philistims said, Who hath done this? And they answered, Samson the sonne in law of the [d] Timnite, because hee had taken his wife, and giuen her to his companion. Then the Philistims came vp and [e] burnt her and her father with fire.

d Or, the citizen of Timnath.

e So the wicked punish not vice for loue of iustice, but for feare of danger, which else might come to them.

7 And Samson said vnto them, Though yee haue done this, yet will I be auenged of you, and then I will cease.

f Or, horsemen and footmen.

8 So hee smoote them ‖ hip and thigh with a mightie plague: then hee went and dwelt in the top of the rocke Etam.

‖ Or, sampred.

9 ¶ Then the Philistims came vp, and pitched in Iudah, and ‖ were spread abroad in Lehi.

10 And the men of Iudah said, Why are yee come vp vnto vs? And they answered, To [f] binde Samson are we come vp, *and* to doe to him as he hath done to vs.

f And so being our prisoner to punish him.

11 Then three thousand men of Iudah went to the top of the rocke Etam, and said to Samson, Knowest thou not that the Philistims are rulers ouer vs? [g] Wherefore then hast thou done thus vnto vs? And he answered them, As they did vnto me, so haue I done vnto them.

g Such was their grosse ignorance, that they iudged Gods great benefite to be a plague vnto them.

12 Againe they said vnto him, Wee are come to binde thee, and to deliuer thee into the hand of

of the Philistims. And Samson said vnto them, Sweare vnto me, that yee will not fall vpon mee your selues.

13 And they answered him, saying, No, but we will bind thee and h deliuer thee vnto their hand, but we will not kill thee. And they bound him with two new coards, and brought him from the rocke.

14 When hee came to Lehi, the Philistims shouted against him, and the spirit of the Lord came vpon him, and the coardes that were vpon his armes, became as flaxe that was burnt with fire: for the bands loosed from his hands.

15 And hee found a i new iawbone of an asse, and put foorth his hand, and caught it, and slew a thousand men therewith.

16 Then Samson said, With the iaw of an asse *are* heapes vpon heapes: with the iawe of an asse haue I slaine a thousand men.

17 And when hee had left speaking, he cast away the iawbone out of his hand, and called that place, ‖ Ramath-Lehi.

18 And he was sore athirst, and k called on the Lord, and said, Thou hast giuen this great deliuerance into the hand of thy seruant: and now shall I die for thirst, and fall into the hands of the vncircumcised?

19 Then God brake the cheeke tooth, that was in the iaw, and water came thereout: and when he had drunke, his spirit came againe, and hee was reuiued: wherefore the name thereof is called, ‖ En-hakkore, which is in Lehi vnto this day.

20 And hee iudged Israel in the dayes of the Philistims twentie yeeres.

CHAP. XVI.

3 Samson carieth away the gates of Azzah. 18 He was deceiueth by Delilah. 30 Hee pulleth downe the house vpon the Philistims, and dieth with them.

THen went Samson to a Azzah, and saw there ‖ an harlot, b and went in vnto her.

2 And it was told to the Azzahites, Samson is come hither. And they went about, and layed wait for him all night in the gate of the citie, and were quiet all the night, saying, *Abide* ‖ till the morning early, and we shall kill him.

3 And Samson slept till midnight, and arose at midnight, and tooke the doores of the gates of the citie, and the two postes, and lift them away with the bars, and put them vpon his shoulders, and caried them vp to the top of the mountaine that is before Hebron.

4 And after this hee loued a woman by the ‖ riuer of Sorek, whose name was Delilah:

5 Vnto whom came the princes of the Philistims, and said vnto her, Entise him, and see wherein his great strength *lieth*, and by what meane we may ouercome him, that we may binde him, and punish him, and euery one of vs shall giue thee eleuen hundreth c *shekels* of siluer.

6 ¶ And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound, to doe thee hurt.

7 Samson then answered vnto her, If they binde me with seuen ‖ greene coards, that were neuer dried, then shall I be weake, and be as another man.

8 And the princes of the Philistims brought her seuen greene coards that were not drie, and she bound him therewith.

9 (And she had d men lying in waite with her in the chamber) Then shee said vnto him, The Philistims *be* vpon thee, Samson. And hee brake the coards, as a threede of tow is broken, when e it feeleth fire: so his strength was not known.

10 ¶ After Delilah said vnto Samson, See, thou hast mocked me, and tolde me lies. I pray thee now, f tell me wherewith thou mightest be bound.

11 Then hee answered her, If they binde me with new ropes that neuer were occupied, then shall I be weake, and be as another man.

12 Delilah therefore tooke new ropes, and bound him therewith, and said vnto him, The Philistims *be* vpon thee, Samson: (and men lay in waite in the chamber) and he brake them from his armes, as a threed.

13 ¶ Afterward Dililah said to Samson, Hitherto thou hast beguiled me, and tolde me lies: tell me how thou mightest be bound. g And hee said vnto her, If thou platteidst seuen lockes of mine head with the threeds of the wouse.

14 And she fastened it with a pinne, and said vnto him, The Philistims *be* vpon thee, Samson. And hee awoke out of his sleepe, and went away with the ‖ pinne of the webbe, and the wouse.

15 Againe she said vnto him, How canst thou say, h I loue thee, when thine heart is not with me? thou hast mocked me these three times, and hast not tolde mee wherein thy great strength *lyeth*.

16 And because shee was importunate vpon him with her words continually, and vexed him, his soule was pained vnto the death.

17 Therefore he tolde her all his i heart, and said vnto her, There neuer came rasor vpon mine head: for I am a Nazarite vnto God from my mothers wombe: therefore if I be shauen, my strength will goe from me, and I shall be weake, and be like all *other* men.

18 And when Delilah saw that he had tolde her all his heart, she sent, and called for the Princes of the Philistims, saying, Come vp once *againe*: for he hath shewed me all his heart. Then the Princes of the Philistims came vp vnto her, and brought the money in their hands.

19 And shee made him sleepe vpon her knees, and she called a man, and made him to shaue off the seuen lockes of his head, and shee beganne to vexe him, and his strength was gone k from him.

20 Then she said, The Philistims *be* vpon thee, Samson. And hee awoke out of his sleepe, and thought, I will go out now as at other times, and shake my selfe, but hee knew not that the Lord was departed from him.

21 Therefore the Philistims tooke him, and put out his eyes, and brought him downe to Azzah, and bound him with fetters: and hee did grinde in the prison house.

22 And the haire of his head began to l grow againe after that it was shauen.

23 Then the Princes of the Philistims gathered them together for to offer a great sacrifice vnto Dagon their god, and to reioyce: for they said, Our god hath deliuered Samson our enemie into our hands.

24 Also when the people saw him, they praised their god: for they said, Our god hath deliuered into our handes our enemie and destroyer of our countrey, which hath slaine many of vs.

25 And

h Thus they had rather betray their brother, than vse the meanes that God had giuen for their deliuerance.

i That is, of an asse lately slaine.

‖ Or, *the lifting vp of the iaw.*

k Whereby appeareth that he did these things in faith, and so with a true zeale to glorifie God, and deliuer his countrey.

‖ Or, *the fountaine of him that prayed.*

a One of the fiue chiefe cities of the Philistims.

‖ Or, *vitailer.*

b That is, he lodged with her.

‖ Or, *to the light of the morning.*

‖ Or, *plaine.*

c Of the value of a shekell, reade Gen. 23. 15.

‖ Or, *new withes.*

d Certaine Philistims in a secret chamber.

e When fire commeth neere it.

f Though her falshood tended to? make him lose his life, yet his affection so blinded him, that he could not beware.

g It is impossible if we giue place to our wicked affections, but at length we shalbe destroyed.

‖ Or, *beame.*

h For this Samson vsed to say, I loue thee.

i Thus his inordinate affection toward a wicked woman caused him to lose Gods excellent gifts, and become slaue vnto them whom he should haue ruled.

k Not for the losse of his haire, but for the contempt of the ordinance of God, which was the cause that God departed from him.

l Yet had he not his strength againe, till he had called vpon God, and reconciled himselfe.

25 And when their hearts were merie, they sayd, Call Samson, that he may make vs passime: So they called Samson out of the prison house, and he was a laughing stocke vnto them, & they set him betweene the pillars.

26 Then Samson sayd vnto the seruant that led him by the hand, Leade me, that I may touch the pillars that the house standeth vpon, and that I may leane to them.

27 (Now the house was full of men and women, and there *were* all the princes of the Philistims: also vpon the roofe *were* about three thousand men and women, that beheld while Samson ‖ played)

28 Then Samson called vnto the Lord, and sayd, O Lord God, I pray thee, thinke vpon me: O God, I beseech thee, strengthen me at this time onely, that I may be † at once auenged of the Philistims for my two eyes.

29 And Samson layd hold on the two middle pillars wherevpon the house stood, and on which it was borne vp: on the one with his right hand, & on the other with his left.

30 Then said Samson, ° Let me lose my life with the Philistims: and hee bowed him with all his might, and the house fell vpon the princes, and vpon all the people that were therein: so the dead which he slew at his death, were moe then they which he had slaine in his life.

31 Then his brethren, and all the house of his father came downe and tooke him, and brought him vp and buried him betweene Zorah and Eshtaol, in the sepulchre of Manoah his father: now he had iudged Israel twenty yeeres.

CHAP. XVII.

3 Michahs mother accorded to her vow, made her sonne two idols. 5 He made his sonne a Priest for his idoles, 10 and after he hired a Leuite.

THere a was a man of mount Ephraim, whose name was Michah.

2 And he sayd vnto his mother, The eleuen hundreth *shekels* of siluer that were taken from thee, for the which thou cursedst, & spakest it, euen in mine hearing, behold, the siluer *is* with me, I tooke it. Then his mother sayd, Blessed be my sonne of the Lord.

3 And when he had restored the eleuen hundreth *shekels* of siluer to his mother, his mother sayd, I had dedicate the siluer to the Lord of mine hand for my sonne, to make b a grauen and molten image. Now therefore I will giue it thee againe.

4 And when he had restored the money vnto his mother, his mother tooke two hundreth *shekels* of siluer, and geaue them to the founder, which made thereof a grauen and molten image, and it was in the house of Michah.

5 And this man Michah had an house of gods, and made an * c Ephod, and * d Teraphim, and †consecrated one of his sonnes, who was his Priest.

6 *In those dayes there was no e King in Israel, *but* euery man did that which was good in his owne eyes.

7 ¶ There was also a yong man out of Bethlehem Iudah, f of the familie of Iudah: who was a Leuite, and soiourned there.

8 And the man departed out of the city, *euen* out of Bethlehem Iudah, to dwell where he could finde *a place*: and as hee iourneyed, hee came to mount Ephraim to the house of Michah.

9 And Michah sayd vnto him, Whence comest thou? And the Leuite answered him, g I *come* from Beth-lehem Iudah, and goe to dwell where I may finde *a place*.

10 Then Michah sayd vnto him, Dwell with me, and bee vnto me a father and a Priest, and I will giue thee ten *shekels* of siluer by yeere, and a sute of apparell, and thy meate and drinke. So the Leuite went in.

11 And the Leuite was h content to dwell with the man, and the yong man was vnto him as one of his owne sonnes.

12 And Michah consecrated the Leuite, and the yong man was his Priest, and was in the house of Michah.

13 Then said Michah, Now I know that the Lord will be good vnto me, seeing I haue a Leuite to my Priest.

CHAP. XVIII.

a The children of Dan send men to search the land. 11 Then come the sixe hundreth and take the gods, and the Priest of Michah away. 27 They destroy Laish. 28 They built it againe. 30 And set vp Idolatry.

IN those dayes there was no a king in Israel, and at the same time the tribe of Dan sought them an inheritance to dwell in: for vnto that time all their inheritance had not fallen vnto them among the tribes of Israel.

2 Therefore the children of Dan sent of their familie, fiue men out of their coastes, *euen* men expert in warre, out of Zorah and Eshtaol to view the land, and search it out, and sayd vnto them, b Goe, *and* search out the land. Then they came to mount Ephraim to the house of Michah, and lodged there.

3 When they were in the house of Michah, they knew the voyce of the yong man the Leuite: and being turned in thither, they sayd vnto him, Who brought thee hither? or what makest thou in this place? and what hast thou *to doe* here?

4 And he answered them, Thus and thus dealeth Michah with me, and hath hired me, and I am his Priest.

5 Againe they sayd vnto him, Aske counsell now of God, that wee may know whether the way which we goe, shall be prosperous.

6 And the Priest sayd vnto them, d Goe in peace: for the Lord guideth your way which yee goe.

7 Then the fiue men departed, and came to Laish, and saw the people that were therein, which dwelt careleſſe, after the maner of the Zidonians, quiet and sure, because no man † made any trouble in the land, or vsurped any dominion: also they were farre from the Zidonians, and had no businesse with *other* men.

8 ¶ So they came againe vnto their brethren to Zorah and Eshtaol: and their brethren sayd vnto them, What haue ye *done*?

9 And they answered, Arise, that we may goe vp against them: for we haue seene the land, and surely it is very good, and doe ye sit still? be not slouthfull to goe and enter to possesse the land:

10 (If ye will goe, ye shall come vnto a careleſſe people, and the countrey *is* large): for God hath giuen it into your hand. *It is* a place which doeth lacke nothing that is in the world.

11 ¶ Then there departed thence of the fami-

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m Thus by Gods iust iudgements they are made slaues to infidels which neglect their vocation in defending the faithfull.

‖ Or, *was mocked.*

† Heb. *take one vengeance.*

n According to my vocation which is to execute Gods iudgements vpon the wicked.

° He speaketh not this of despaire, but humbling himselfe for neglecting his office and the offence thereby giuen.

a Some thinke this historie was in the time of Othniel, or as Iosephus writeth, immediately after Ioshua.

b Contrary to the commandement of God and true religion practised vnder Ioshua, they forsooke the Lord, and fell to idolatrie.

* Chap. 8. 27.

c He would serue both God and Idoles.

* Gen. 31. 19. Hosea 3. 4.

d By Teraphim some vnderstande certaine Idols, hauing the likeneſſe of a man, but others vnderstand thereby all maner of things and instruments belonging vnto those, who sought for any answer at Gods hands, as Chap. 18. 5. 6.

† Heb. *fill the hand of one*

* Chap. 22. 25.

e For were there no magistrate fearing God, there can be no true religion, or order.

f Which Bethlehem was in the tribe of Iudah.

g For in those dayes the seruice of God was corrupt in all estates, and the Leuites were not looked vnto.

h Not considering that he forsooke the true worshipping of God for to maintaine his owne belly.

i Thus the idolaters perswade themselues of Gods fauour, when indeede he doth detest them.

a Meaning, no ordinary Magistrate to punish vice according to Gods word.

b For the portion which Iosuah gaue them, was not sufficient for all their tribe.

c They knew him by his speech that he was a stranger there.

d Thus God graunteth the idolaters sometime their request to their destruction that delight in errors.

† Heb. *made them to abound.*

e Lose ye this good occasion through your slouthfulneſſe?

milie of the Danites,fromZorah and from Eshtaol,
sixe hundreth men appointed with instruments of
warre.
12 And they went vp,& pitched in Kiriath-iea-
rim in Iudah : wherefore they called that place
‖ Mihaneh-Dan vnto this day : and it is behinde
Kireath-iearim.

‖ Or the tents of Dan.

13 And they went thence vnto mount Ephra-
im,and came to the house of Michah.
14 Then answered the fiue men that went to
spie out the countrey of Laish , and said vnto their
brethren , f Know yee not , that there is in these
houses an Ephod, and Teraphim,and a grauen and
a molten image ? Now therefore consider what ye
haue to doe.

f Because they before had had good successe, they would that their brethren should be encouraged by hearing the same tidings.

15 And they turned thitherward,and came to
the house of the yong man the Leuite , *euen* vnto
the house of Michah , and saluted him peaceably.
16 And the sixe hundreth men appointed with
their weapons of warre,which were of the children
of Dan,stood by the entring of the gate.
17 Then the fiue men that went to spie out the
lande,went in thither,*and* tooke the g grauen image
and the Ephod , and the Teraphim , and the molten
image : and the Priest stood in the entring of the
gate with ӱ sixe hundreth men that were appoin-
ted with weapons of warre.

g So superstition blinded them that they thought Gods power was in these idoles, and that they should haue good successe by them, though by violence and robbery they did take them away.

18 And the other went into Michahs house,
and fet the grauen image , the Ephod and the Te-
raphim,and the molten image.Then said the Priest
vnto them,What doe ye?
19 And they answered him,Holde they peace:
lay thine hand vpon thy mouth , and come with vs
to be our father and Priest. Whether is it better
that thou shouldest be a Priest vnto ӱ house of one
man, or that thou shouldest be a Priest vnto a tribe
and to a family in Israel?
20 And the Priests heart was glad , and hee
tooke the Ephod, and the Teraphim, and the gra-
uen image,and went among the h people.
21 And they turned and departed , and put the
children,and the cattell,and the substance i before
them.

h With the sixe hundreth men.
i Suspecting them that did pursue them.

22 ¶ When they were farre off from the house
of Michah,the men that were in the houses neere to
Michahs house,gathered together,& pursued after
the children of Dan,
23 And cried vnto the children of Dan : who
turned their faces , and said vnto Michah , What
ayleth thee that thou makest an outcry?
24 And he said,Ye haue taken away my k gods,
which I made, and the Priest, and go your wayes:
and what haue I more ? how then say yee vnto me,
What aileth thee?

k This declareth what opinion the idolaters haue of their idoles.

25 And the children of Dan sayd vnto him, Let
not thy voice be heard among vs, lest † angry fel-
lowes runne vpon thee, and thou lose thy life with
the liues of thine houshold,

† Ebr. who haue their heart bitter.

26 So the children of Dan went their wayes:
and when Michah saw that they were too strong
for him , hee turned and went backe vnto his
house.
27 And they tooke the l things which Michah
had made , and the Priest which he had , and came
vnto Laish , vnto a quiet people , and without mi-
strust, and smote them with the edge of the sword,
and burnt the citie with fire:

l Meaning, the idoles, as vers. 18.

28 And there was none to ‖ helpe , because
m Laish was farre from Zidon , and they had no
businesse with *other* men : also it was in the valley

‖ Or, deliuer them.
m Which after was called Cesarea Philippi.

that lieth by Beth-rehob. After, they built the
citie, and dwelt therein,
29 * And called the name of the city Dan,after
the name of Dan their father,which was borne vnto
Israel : howbeit the name of the citie was Laish at
the beginning.

* Iosh.19.47.

30 Then the children of Dan set them vp the
n grauen image : and Ionathan the sonne of Ger-
shon , the sonne of Manasseh, and his sonnes were
the Priests in the tribe of the Danites,vntill the day
of the o captiuity of the land.
31 So they set them vp the grauen image,which
Michah had made , all the while the house of God
was in Shiloh.

n Thus in stead of giuing glory to God they attributed the victory to their idoles, and honoured them therefore.
o That is, till the Arke was taken, 1.Sam.5.1.

CHAP. XIX.

1 A Leuites wife being an harlot forsooke her husband, and hee tooke her againe. 25 At Gibeah she was most villanously abused to the death. 29 The Leuite cutteth her in pieces, and sendeth her to the twelue tribes.

ALso in those dayes , when there was no king in
Israel , a certaine Leuite dwelt on the side of
mount Ephraim , and tooke to wife a * concubine
out of Beth-lehem Iudah,

* Chap.17.6. and.18.1. Gene.25.6.

2 And his concubine played the whore † there,
and went away from him vnto her fathers house to
Beth-lehem Iudah , and there continued the space
of foure moneths.

† Ebr. besides him: to wit, with others.

3 And her husband arose and went after her, to
speake † friendly vnto her,& to bring her againe: *he*
had also his seruant with him,and a couple of asses:
and she brought him vnto her fathers house , and
when the young womans father saw him,he reioy-
ced ‖ of his comming.

† Ebr. to her heart.
‖ Or, at his meeting.

4 And his father in law , the yong womans fa-
ther receiued him : and he aboade with him three
dayes: so they did eat and drinke,& lodged there.
5 ¶ And when the fourth day came, they arose
early in the morning,and † hee prepared to depart:
then the yong womans father said vnto his sonne
in law , ‖ Comfort thine heart with a morsell of
bread,and then goe your way.

† Ebr. rose vp.
‖ Or, strengthen.

6 So they sate downe and did eate and drinke,
both of them together. And the a yong womans
father said vnto the man , Be content , I pray thee,
and tary all night, and let thine heart be merry.

a That is, his concubines father.

7 And when the man rose vp to depart , his fa-
ther in law ‖ was earnest: therefore he returned, and
lodged there.
8 And hee arose vp early the fifth day to de-
part, and the young womans father said, b Comfort
thine heart,I pray thee: and they taried vntill after
midday, and they both did eate.

‖ Or, compelled him.
b Meaning, that he should refresh himselfe with meate, as verse 5.

9 Afterward when the man arose to depart with
his concubine and his seruant,his father in law,the
yong womans father said vnto him , Behold now,
the day † draweth toward euen:I pray you,tary all
night:behold, ‖ the sunne goeth to rest: lodge here,
that thine heart may bee merrie , and to morrow
get you early vpon your way , and goe to the
c tent.

† Ebr is weake.
‖ Or, the day lodgeth.
c To wit, to the towne or citie where he dwelt.

10 But the man would not tary , but arose , and
departed , and came ouer against Iebus, (which is
Ierusalem) and his two asses laden, and his concu-
bine *were* with him.
11 When they were neere Iebus,the day ‖ was
sore spent , and the seruant said vnto his master,
Come, I pray thee, and let vs turne vnto this citie
of the Iebusites,and lodge all night there.
12 And his master answeerd him , d Wee will
not turne into the city of strangers that are not
of

‖ Or, went downe.
d Though in these dayes there were most horrible corruptions , yet very necessity could not compell them , to haue to doe with them that professed not the true God,

of the children of Israel, but we will goe foorth to Gibeah.

13 And he said vnto his seruant, Come, and let vs drawe neere to one of these places, that we may lodge in Gibeah or in Ramah.

14 So they went forward vpon their way, and the Sunne went downe vpon them neere to Gibeah, which is in Beniamin.

15 ¶ Then they turned thither to goe in and lodge in Gibeah: and when he came, he sate him down in a street of the city: for there was no man that ‖ tooke them into his house to lodging.

16 And behold there came an olde man from his worke out of the field at euen, and the man was of mount Ephraim, but dwelt in Gibeah: and the men of the place were the children of Iemini.

17 And when he had lift vp his eyes, he saw a ‖ wayfaring man in the streets of the citie: then this olde man saide, Whither goest thou, and whence camest thou?

18 And hee answered him, Wee came from Beth-lehem Iudah, vnto the side of mount Ephraim: from thence am I: and I went to Beth-lehem Iudah, and goe *now* to the [f] house of the Lord: and no man receiueth me to house,

19 Although we haue strawe and prouender for our asses, and also bread and wine for me and thine handmaid, and for the boy that is with thy seruant: we lacke nothing.

20 And the old man said, ‖ Peace be with thee: as for all that thou lackest, *shalt thou finde* with me: onely abide not in the street all night.

21 ¶ So hee brought him into his house, and gaue fodder vnto the asses: and they washed their feete, and did eate and drinke.

22 And as they were making their hearts merrie, beholde, the men of the citie, [†] wicked men beset the house round about, and [g] smote at the doore, and spake to this olde man the master of the house, saying, Bring foorth the man that came into thine house that we may know him.

23 And * this man the master of the house went out vnto them, and said vnto them, Nay my brethren, doe not so wickedly, I pray you, seeing that this man is come into mine house, doe not this villenie.

24 Behold, *here is* my daughter, a virgine, and his concubine: them will I bring out now, [h] and humble them, and doe with them what seemeth you good: but to this man doe not this villanie.

25 But the men would not hearken to him: therefore the man tooke his concubine, and brought her out vnto them: and they knew her and abused her all the night vnto the morning: and when the day began to spring, they let her goe.

26 So the woman came in the dawning of the day, and [i] fell downe at the doore of the mans house where her lord was, till the light day.

27 And her ‖ lord arose in the morning, and opened the doores of the house, and went out to goe his way, and beholde, the woman his concubine *was* ‖ dead at the doore of the house, and her hands *lay* vpon the threshold.

28 And hee said vnto her, Vp, and let vs goe: but she answered not. Then he tooke her vp vpon the asse, and the man rose vp, and went vnto his [k] place.

29 And when hee was come to his house, hee tooke a knife and laid hand on his concubine, and diuided her in pieces with her bones into twelue parts, and sent her through all quarters of Israel.

30 And all that saw it, said, There was no [l] such thing done or seene since the time that the children of Israel came vp from the land of Egypt vnto this day: consider the matter, consult and giue sentence.

CHAP. XX.

1 The Israelites assembled at Mizpeh to whom the Leuite declareth his wrong. 13 They sent for them that did the villenie. 45 The Israelites are twise ouercome, 46 And at length get the victorie.

THen * all the children of Israel went out, and the Congregation was gathered together as [a] one man, from Dan to Beersheba, with the land of Gilead, vnto the [b] Lord in Mizpeh.

2 And the [†] chiefe of all the people, *and* all the tribes of Israel assembled in the Congregation of the people of God foure hundreth thousand footmen that [c] drew sword.

3 (Now the children of Beniamin heard that the children of Israel were gone vp to Mizpeh) Then the children of Israel a said, How is this wickednesse committed?

4 And the same Leuite, the womans husband that was slaine, answered and said, I came vnto Gibeah that is in Beniamin with my concubine to lodge,

5 And the ‖ men of Gibeah arose against me, and beset the house round about vpon mee by night, thinking to haue slaine mee, and haue forced my concubine that she is dead.

6 Then I tooke my concubine, and cut her in pieces, and sent [e] her thorowout all the countrey of the inheritance of Israel: for they haue committed abomination and villeny in Israel.

7 Behold, yee are all children of Israel, giue your aduise, and counsell herein.

8 Then all the people arose as one man, saying, There shall not a man of vs goe to his tent, neither any turne into his [f] house.

9 But now this is that thing which wee will doe to Gibeah: *we will goe vp* by lot against it.

10 And we will take ten men of the hundreth throughout all the tribes of Israel, and an hundreth of the thousand, and a thousand of ten thousand to bring [g] vitaile for the people, that they may doe (when they come to Gibeah of Beniamin) according to all the villenie, that it hath done in Israel.

11 ¶ So all the men of Israel were gathered against the city, knit together as one man.

12 And the tribes of Israel sent men thorow all the [h] tribe of Beniamin, saying, What wickednesse is this that is committed among you?

13 Now therefore deliuer vs those wicked men which are in Gibeah, that wee may put them to death, and put away euill from Israel: but the children of Beniamin [i] would not obey the voyce of their brethren the children of Israel.

14 But the children of Beniamin gathered them selues together out of the cities vnto Gibeah, to come out and fight against the children of Israel.

15 ¶ And the children of Beniamin were nombred at that time, out of the cities, sixe and twenty thousand men that drew sword, beside the inhabitants of Gibeah, which were nombred seuen hundreth chosen men.

16 Of all this people *were* seuen hundreth chosen men, being * left handed: all these could sling stones at an haire breadth, and not faile.

17 ¶ Also the men of Israel beside Beniamin, were nombred foure hundreth thousand men that

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[1] For this was like the sinne of Sodom, for the which God rained downe fire and brimstone from heauen.

* Hos. 10. 9.

[a] That is, all with one consent.

[b] To aske counsell. Heb. to enquire.

[c] Meaning, men able to handle their weapons.

[d] To the Leuite.

[e] That is, her pieces, to euery tribe a piece, Chap. 19. 29.

[f] Before we haue reuenged this wickednesse.

[g] These onely should bare the charge to prouide for vitaile for the rest.

[h] That is, euery familie of the tribe.

[i] Because they would not suffer the wicked to be punished, they declared themselues to maintaine them in their euill, and therefore were all iustly punished.

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[f] Or, gathered them

[e] That is, of the tribe of Beniamin ‖ Or, a man valiant.

[f] To Shiloh of Mizpeh, where the Arke was,

‖ Or, be of good comfort.

[†] Heb. men of Belial, that is giuen to all wickednesse. [g] To the intent they might breake it.

* Gen. 19. 6.

[h] That is, abuse them, as Gen. 19. 8

[i] She fell downe dead, as verse 27. ‖ Or, husband.

‖ Or, fallen.

[k] Meaning, home vnto mount Ephraim.

that drew sword euen all men of warre.
18 And the children of Israel arose, and went
vp k to the house of God, and asked of God, say-
ing, Which of vs shall goe vp first to fight against
the children of Beniamin? and the Lord said, Iu-
dah *shall be* first.

k That is, to the Arke which was in Shiloh: some thinke in Mizpeh, as verse 1.

19 Then the children of Israel rose vp early
and camped against Gibeah.
20 And the men of Israel went out to battell
against Beniamin, and the men of Israel put them-
selues in aray to fight against them besideGibeah.
21 And the children of Beniamin came out of
Gibeah, and slew downe to the ground of the Is-
raelites that day l two and twenty thousand men.

l This God permitted, because the Israelites partly trusted too much in their strength, and partly God would by this meanes punish their sinnes.

22 And the people, the men of Israel plucked
vp their hearts, and set their battell againe in aray
in the place were they put them in aray the first
day.
23 (For the children of Israel had gone vp and
wept before the Lord vnto the euening, and had
asked of the Lord, saying, Shall I goe againe to
battell against the children of Beniamin my bre-
thren? and the Lord said, Goe vp against them.)
24 ¶ Then the children of Israel came neere
against the children of Beniamin the second day.
25 Also the second day Beniamin came forth
to meete them out of Gibeah, and slew downe to
the ground of the children of Israel againe eigh-
teene thousand men: † all they could handle the
sword.

† *All they drawing the sword.*

26 Then all the children of Israel went vp, and
all the people came also vnto the house of God,
and wept, and sate there before the Lord, and fa-
sted that day vnto the euening, and offered burnt
offerings and peace offerings before the Lord.
27 And the children of Israel asked the Lord
(for m there *was* the Arke of the Couenant of God
in those dayes,

m To wit, in Shiloh.

28 And Phinehas the sonne of Eleazar, the
sonne of Aaron n stood before it at that time) say-
ing, Shall I yet goe any more to battell against the
children of Beniamin my brethren, or shall I cease?
And the Lord said, Goe vp: for to morow I will
deliuer them into your hand.

n Or serued in the Priests office at those dayes: for the Iewes write, that he liued three hundreth yeeres.

29 And Israel set men to lie in wait round a-
bout Gibeah.
30 And the children of Israel went vp against
the children of Beniamin the third day, and put
themselues in aray against Gibeah, as at other
times.
31 Then the children of Beniamin comming
out against the people, were o drawen from the ci-
tie: and they began to smite of the people and kill
as at other times, *euen* by the wayes in the field
(whereof one goeth vp to the house of God, and
the other to Gibeah) vpon a thirty men of Israel.

o By the policie of the children of Israel.

32 (For the children of Beniamin sayd, They
are fallen before vs, as at the first. But the chil-
dren of Israel said, Let vs flee and plucke them
away from the citie vnto the hie p wayes.)

p Meaning, crosse wayes or pathes to diuers places.

33 And all the men of Israel rose vp out of
their place, and put themselues in aray at Baal-
tamar: and the men that lay in wait of the Israe-
lites came foorth of their place, *euen* out of the
medowes of Gibeah,
34 And they came ouer against Gibeah, tenne
thousand chosen men of all Israel, and the battell
was sore: for they knew not that the q euill was
neere them.

q They knew not that Gods iudgement was at hand to destroy them.

35 ¶ And the Lord smote Beniamin before
Israel, and the children of Israel destroyed of the
Beniamites the same day fiue and twentie thou-
sand and an hundreth men: all they could handle
the sword.
36 So the children of Beniamin saw that they
were striken downe: for the men of Israel r gaue
place to the Beniamites, because they trusted to
the men that lay in wait, which they had laid be-
side Gibeah.

r Retired to draw them after.

37 And they that lay in wait hasted, and brake
foorth toward Gibeah, and the ambushment ‖ drew
themselues along, and smote all the citie with the
edge of the sword.

‖ *Or, made a long sound with a trumpet.*

28 Also the men of Israel had appointed a cer-
taine time with the ambushments, that they should
make a great flame *and* smoke arise vp out of the
citie.
39 And when the men of Israel retired in the
battell, Beniamin began to s smite and kill of the
men of Israel about thirtie persons: for they said,
Surely they are striken downe before vs, as in the
first battell.

s For they were waxen hardie by the two former victories.

40 But when the flame began to rise out of the
citie *as* a pillar of smoke, the Beniamites looked
backe, and beholde, the flame of the citie began
to ascend vp to heauen.
41 Then the men of Israel turned t againe, and
the men of Beniamin were astonied: for they saw
that euill was neere vnto them.

t And withstood their enemies.

42 Therefore they fled before the men of Is-
rael vnto the way of the wildernesse, but the battell
ouertooke them: also they which *came out* of the
cities, slew them u among them.

u For they were compassed in on euery side.

43 *Thus* they compassed the Beniamites about,
and ‖ chased them at ease, and ouerran them, euen
ouer against Gibeah on the Eastside.

‖ *Or, draue them from their rest.*

44 And there were slaine of Beniamin eigh-
teene thousand men, which were all men of warre.
45 And they turned and fled to the wildernes
vnto the rocke of Rimmon: and the *Israelites*
x glained of them by the way fiue thousand men,
and pursued after them vnto Gidom, and slew two
thousand men of them.

x They slew them by one and one, as they were scattered abroad.

46 So that all that were slaine that day of
Beniamin, were y fiue and twenty thousand men
that drew sword, which were all men of warre:

y Besides eleuen hundreth that had beene slaine in the former battels.

47 * But sixe hundreth men turned and fled to
the wildernes vnto the rocke of Rimmon, and
aboade in the rocke of Rimmon foure moneths.

* Chap. 21. 13.

48 Then the men of Israel turned vnto the
children of Beniamin, and smote them with the
edge of the sword, from the men of the city vnto
the beasts, and all that came to hand: also they
set on fire all the z cities that they could come
by.

z If they belonged to the Beniamites.

CHAP. XXI.

1 The Israelites sweare that they will not marry their daughters to the Beniamites. 10 They slay them of Iabesh Gilead, and giue their virgins to the Beniamites. 21 The Beniamites take the daughters of Shiloh.

Moreouer, the men of Israel a sware in Miz-
peh, saying, None of vs shall giue his daugh-
ter vnto the Beniamites to wife.

a This othe came of rashnesse, and not of iudgement: for after they brake it, in shewing secretly the meanes to marry with certaine of their daughters.

2 And the people came vnto the house of God,
and abode there till euen before God, and lift vp
their voyces, and wept with great lamentation,
3 And said, O Lord God of Israel, why is this
come to passe in Israel, that this day one tribe of
Israel should want?
4 ¶ And on the morow the people rose vp and
made there an b altar, and offered burnt offerings
and peace offerings.

b According to their custome, when they would consult with the Lord.

5 Then

5 Then the children of Israel said, Who is he among all the tribes of Israel, that came not vp with the Congregation vnto the Lord? for they had made a great oath concerning him that came not vp to the Lord to Mizpeh, saying, Let him die the death.

6 And the children of Israel [c] were sory for Beniamin their brother, and said, There is one tribe cut off from Israel this day.

7 How shall wee doe for wiues to them that remaine, seeing we haue sworne by the Lord, that we will not giue them of our daughters to wiues?

8 Also they said, Is there any of the tribes of Israel that [d] came not vp to Mizpeh to the Lord? and behold, there came none of Iabesh Gilead vnto the hoste, *and* to the Congregation.

9 For when the people were viewed, behold, none of the inhabitants of Iabesh Gilead were there.

10 Therefore the Congregation sent thither twelue thousand men of the [†] most valiant, and commanded them, saying, Goe and smite the inhabitants of Iabesh Gilead with the edge of the sword, both women and children.

11 * And this is it that ye shall doe: yee shall vtterly destroy all the males, and all the women that haue lien by men.

12 And they found among the inhabitants of Iabesh Gilead foure hundreth maides, virgins that had knowen no man by lying with any male: and they brought them vnto the hoste to Shiloh, which is in the land of Canaan.

13 ¶ Then the whole Congregation [e] sent and spake with the children of Beniamin that were in the rocke of Rimmon, and called [‖] peaceably vnto them:

14 And Beniamin came againe at that time, and they gaue them wiues which they had saued aliue of the women of Iabesh Gilead: but they had not [f] so ynough for them.

15 And the people were sory for Beniamin, because the Lord had made a breach in the tribes of Israel.

16 Therefore the Elders of the Congregation said, How shall we doe for wiues to the remnant? for the women of Beniamin are destroyed.

17 And they said, *There must be* [g] an inheritance for them that be escaped of Beniamin, that a tribe be not destroyed out of Israel.

18 Howbeit wee may not giue them wiues of our daughters: for the children of Israel had sworne, saying, Cursed be he that giueth a wife to Beniamin.

19 Therefore they said, Behold, there is a feast of the Lord euery yeere in Shiloh, *in a place*, which is on the [h] Northside of Beth-el, and on the Eastside of the way that goeth vp from Beth-el to Shechem, and on the South of Lebonah.

20 Therfore they commanded ¶ children of Beniamin, saying, Goe, and lie in wait in the vineyards.

21 And when ye see that the daughters of Shiloh come out to dance in dances, then come yee out of the vineyards, and catch you euery man a wife of the daughters of Shiloh, and goe into the land of Beniamin.

22 And when their fathers or their brethren come vnto vs to complaine, wee will say vnto them, Haue pitie on them for our sakes, because we reserued not to each man his wife in the war, and because ye haue not giuen vnto them hitherto, ye haue sinned.

23 And the children of Beniamin did so, and tooke wiues of them that danced according to their [k] number: which they tooke, and went away, and returned to their inheritance, and repaired the cities and dwelt in them.

24 So the children of Israel departed thence at that time, euery man to his tribe, and to his family, and went out from thence euery man to his inheritance.

25 * In those dayes there was no king in Israel, *but* euery man did [ℓ] which was good in his eyes.

[c] Or, repented that they had destroyed their brethren, as appeareth verse 15.

[d] Condemning them to be fautours of vice, which would not put their hand to punish it.

[†] Ebr. children of strength.

* Num. 31. 17.

[e] To wit, about foure moneths after the discomfiture, Chap. 20. 67.

[‖] Or, friendly.

[f] For there lacked two hundreth.

[g] Beniamin must be reserued to haue the twelfth portion in the inheritance of Iaakob.

[h] He describeth the place where the maides vsed yeerely to dannce, as the manner then was, and to sing Psalmes and songs of Gods workes among them.

[i] Though they thought hereby to perswade men that they kept their oathe, yet before God it was broken.

[k] Meaning, two hundreth.

* Chap. 17. 6. & 18. 1. & 19. 1.

THE BOOKE OF RVTH.

THE ARGVMENT.

THis Booke is intituled after the name of Ruth: which is the principall person spoken of in this treatise. Wherein also figuratiuely is set forth the state of the Church which is subiect to manifold afflictions, and yet at length God giueth good and ioyfull issue: teaching vs to abide with patience till God deliuer vs out of troubles. Herein also is described how Iesus Christ, who according to the flesh ought to come of Dauid, proceeded of Ruth, of whom the Lord Iesus did vouchsafe to come, notwithstanding shee was a Moabite of base condition, and a stranger from the people of God: declaring vnto vs thereby that the Gentiles should bee sanctified by him, and ioyned with his people, and that there should be but one sheepefold, and one sheepheard. And it seemeth that this historie appertaineth to the time of the Iudges.

CHAP. I.

1 Elimeleth goeth with his wife and children into the lande of Moab. 3 He and his sonnes die. 19 Naomi and Ruth come to Beth-lehem.

IN the time that the Iudges [†] ruled, there was a dearth in the [a] land, and a man of Beth-lehem [b] Iudah went for to soiourne in the countrey of Moab, hee, and his wife, and his two sonnes.

2 And the name of the man was Elimelech, and the name of his wife, Naomi: and the names of his two sonnes, Mahlon, and Chilion, Ephrathites of Beth-lehem Iudah: and when they came into the land of Moab, they continued there.

3 Then Elimelech the husband of Naomi died, and she remained with her two sonnes,

4 Which tooke them wiues of the [c] Moabites: the ones name was Orpah, and the name of the other Ruth: and they dwelled there about ten yeeres.

5 And Mahlon and Chilion died also both twaine: so the woman was left *destitute* of her two sonnes, and of her husband.

6 ¶ Then shee arose with her daughters in law, and returned from the countrey of Moab: for she had heard say in the countrey of Moab, that the Lord had [d] visited his people, and giuen them bread.

7 Wherefore shee departed out of the place where she was, and her two daughters in lawe with her, and they went on their way to returne vnto the land of Iudah.

8 Then Naomi said vnto her two daughters,

[†] Ebr. iudged.

[a] In the lande of Canaan.

[b] In the tribe of Iudah, which was also called Beth-lehem Ephrathah, because there was another city so called in the tribe of Zebulun.

[c] By this wonderfull prouidence of God Ruth became one of Gods houshold, of whom Christ came.

[d] By sending them plentie again.

in law, Goe, returne eche of you vnto her owne mothers houſe: the Lord ſhew fauour vnto you, as ye haue done with the dead, and with me.

9 The Lord grant you, that you may finde [c] reſt, either of you in the houſe of her husband. And when ſhee kiſſed them, they lift vp their voyce and wept.

10 And they ſaid vnto her, Surely we will returne with thee vnto thy people.

11 But Naomi ſaid, Turne againe my daughters: for what cauſe will ye goe with mee? are there any more ſonnes in my wombe, that they may be your husbands?

12 Turne againe my daughters: go your way: for I am too old to haue an husband. If I ſhould ſay, I haue hope, *and* if I had an husband this night: yea, and if I had borne ſonnes,

13 Would ye tary for them, till they were of age? would ye le deferred for them from taking of husbands? nay my daughters: for it grieueth mee ‖ much for your ſakes that the hande of the Lord is gone out againſt me.

14 Then they lift vp their voyce and wept againe, and Orpah [f] kiſſed her mother in law, but Ruth abode ſtill with her.

15 And *Naomi* ſaid, Behold, thy ſiſter in lawe is gone backe vnto her people, and vnto her gods: [g] returne thou after thy ſiſter in law.

16 And Ruth anſwered, Intreate mee not to leaue thee, nor to depart from thee: for whither thou goeſt, I will goe: and where thou dwelleſt, I will dwell, thy people *ſhall be* my people, and thy God my God.

17 ¶ Where thou dieſt, will I die, and there will I be buried. The Lord do ſo to me and more alſo, if *ought* but death depart thee and me.

18 ¶ When ſhe ſaw that ſhe was ſtedfaſtly minded to goe with her, ſhe left ſpeaking vnto her.

19 So they went both vntill they came to Beth-lehem: and when they were come to Beth-lehem, it was [h] noiſed of them through all the citie, and they ſaid, Is not this Naomi?

20 And ſhe anſwered them, Call me not ‖ Naomi, *but* call me ‖ Mara: for the Almighty hath giuen me much bitterneſſe.

21 I went out full, and the Lord hath cauſed me to returne empty: why call ye me Naomi, ſeeing the Lord hath humbled me, and the Almighty hath brought me vnto aduerſitie?

22 So Naomi returned and Ruth the Moabiteſſe her daughter in law with her, when ſhe came out of the countrey of Moab: and they came to Beth-lehem in the beginning of [i] barley harueſt.

CHAP. II.

1 Ruth gathered corne in the fields of Boaz. 8 The gentleneſſe of Boaz toward her.

THen Naomis husband had a kinſman, one of great [a] power of the family of Elimelech, and his name *was* Boaz.

2 And Ruth the Moabiteſſe ſaid vnto Naomi, I pray thee, let me goe to the field, and [b] gather eares of corne after him, in whoſe ſight I find fauour. And ſhe ſaid vnto her, Goe my daughter.

3 ¶ And ſhe went, and came and gleaned in the field after the reapers, and it came to paſſe, that ſhee met with the portion of the field of Boaz, who was of the familie of Elimelech.

4 And behold, Boaz came from Beth-lehem, and ſaid vnto the reapers, The Lord *be* with you: and they anſwered him, The Lord bleſſe thee.

5 Then ſaid Boaz vnto his ſeruant that was appointed ouer the reapers, Whoſe maide is this?

6 And the ſeruant that was appointed ouer the reapers, anſwered, and ſaid, It is the Moabitiſh maid, that came with Naomi out of the countrey of Moab:

7 And ſhee ſaid vnto vs, I pray you, let mee gleane and gather after the reapers ‖ among the ſheaues: ſo ſhee came, and hath continued from that time in the morning vnto now, ſaue that ſhe taried a little in the houſe.

8 ¶ Then ſaid Boaz vnto Ruth, Heareſt thou, my daughter? goe to none other field to gather, neither goe from hence: but abide heere by my maidens.

9 [c] Let thine eyes be on the field that they do reape, and go thou after the *maidens*. Haue I not charged the ſeruants, that they touch thee not? Moreouer when thou art athirſt, go vnto the veſſels, and drinke of that which the ſeruants hath drawen.

10 Then ſhee fell on her face, and bowed her ſelfe to the ground, and ſaid vnto him, How haue I found fauour in thine eyes, that thou ſhouldeſt know me, ſeeing I am [d] a ſtranger?

11 And Boaz anſwered and ſaid vnto her, All is tolde and ſhewed me that thou haſt done vnto thy mother in law, ſince the death of thine husband, and how thou haſt left thy father and thy mother, and the land where thou waſt borne, and art come vnto a people which thou kneweſt not in time paſt.

12 The Lord recompenſe thy worke, and a full reward be giuen thee of the Lord God of Iſrael, vnder whoſe [e] wings thou art come to truſt.

13 Then ſhe ſayd, Let me finde fauour in thy ſight, my lord: for thou haſt comforted mee, and ſpoken comfortably vnto thy maid, though I be not like to one of thy maides.

14 And Boaz ſaid vnto her, At the meale time come thou hither, and eate of the bread, and dippe thy morſell in [ſ] vineger. And ſhe ſate beſide the reapers, and hee reached her parched corne: and ſhe did eate, and was ſufficed, and ſ left thereof.

15 ¶ And when ſhee arоſe to gleane, Boaz commanded his ſeruants, ſaying, Let her gather among the ſheaues, and doe not rebuke her.

16 Alſo let fall *ſome* of the ſheaues for her, & let it lie, that ſhe may gather it vp, & rebuke her not.

17 So ſhe gleaned in the field vntill euening, and ſhee threſhed that ſhee had gathered, and it was about an * Ephah of barley.

18 ¶ And ſhe tooke it vp, and went into the city, and her mother in law ſaw what ſhe had gathered: alſo ſhe [g] tooke forth, and gaue to her that which ſhe had reſerued, when ſhe was ſufficed.

19 Then her mother in law ſayde vnto her, Where haſt thou gleaned to day? and where wrought eſt thou? bleſſed be he, that knew thee. And ſhee ſhewed her mother in law, with whom ſhe had wrought, and ſaid, The mans name with whom I wrought to day, is Boaz.

20 And Naomi ſaid vnto her daughter in law, Bleſſed be he of the Lord: for hee ceaſeth not to doe good to the liuing and to the [h] dead. Againe Naomi ſaid vnto her, The man is neere vnto vs, and of our affinitie.

21 And Ruth the Moabiteſſe ſaid, He ſaid alſo certainely vnto me, Thou ſhalt be with my ſeruants, vntill they haue ended all mine harueſt.

22 And Naomi anſwered vnto Ruth her daughter in law, It is beſt, my daughter, that thou goe

Qq2

c Hereby it appeareth that Naomi by dwelling among idolaters, was waxen cold in the true zeale of God, which rather hath reſpect to the eaſe of the body then to the comfort of the ſoule.

[*Or, more then you.*

f When ſhee tooke leaue and departed.

g No perſwaſions can preuaile to turne them backe from God, whom he hath choſen to be his.

h Whereby appeareth that ſhe was of a great familie of good reputation.

‖ *Or, beautifull.*

‖ *Or, bitter.*

i Which was in the moneth Niſan, that conteineth part of March and part of Aprill.

a Both for vertue, authoritie and riches.

b This her humilitie declareth her great affection toward her mother in law, for ſmuch as ſhe ſpareth no paineſfull diligence to get both their liuings.

‖ *Or, certaine bondſlaues.*

c That is, take heede in what field they doe reape.

d Euen of the Moabites, which are enemies to Gods people.

e Signifying, that ſhe ſhall neuer want any thing, if ſhe put her truſt in God, and liue vnder his protection.

f Which ſhee brought home to her mother in law.

* *Exod.* 16. 36.

g To wit, of her bagge, as is in the Chalde text.

h To my husband and children, when they were aliue, and now to vs.

out with his maides, that they ‖ meet thee not in another field.

23 Then she kept her by the maids of Boaz, to gather vnto the end of barley harueſt, and of wheat harueſt, and ‖ dwelt with her mother in law.

CHAP. III.

a Naomi giueth Ruth counſell. 8 Shee ſlorpeth at Boaz feete. 12 He acknowledgeth himſelfe to be her kinſman.

A Fterward Naomi her mother in law ſaid vnto her, My daughter, ſhall not I ſeeke a reſt for thee, that thou mayeſt proſper?

2 Now alſo is not Boaz our kinſeman, with whoſe maides thou waſt? Behold, he winoweth barley to night in the ‖ floore.

3 Waſh thy ſelfe therefore, and anoint thee, and put thy raiment vpon thee, and get thee downe to the floore: let not the *b* man know of thee, vntill he haue left eating and drinking,

4 And when hee ſhall ſleepe, marke the place where he layeth him downe, and go, and vncouer the place of his feete, and lay thee downe, and he ſhall tell thee what thou ſhalt doe.

5 And ſhe anſwered her, All that thou biddeſt me, I will doe.

6 ¶ So ſhe went downe vnto the floore, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drunken, and *c* cheared his heart, hee went to lie downe at the ende of the heape of corne, and ſhe came ſoftly, and vncouered the place of his feete, and lay downe.

8 And at midnight the man was afraid ‖ and caught hold: and loe, a woman lay at his feete.

9 Then he ſaid, Who art thou? And ſhee anſwered, I am Ruth thine handmaid: ſpread therefore the wing of thy garment ouer thine handmaid: for thou art the kinſman.

10 Then he ſaid, Bleſſed be thou of the Lord, my daughter: thou haſt *d* ſhewed more goodnes in the latter end, then at the beginning, in as much as thou followedſt not young men, were they poore or rich.

11 And now, my daughter, feare not: I will doe to thee all that thou requireſt: for all the citie of my people doeth know that thou art a vertuous woman.

12 And now, it is true that I am thy kinſman, howbeit there is a kinſman neerer then I.

13 Tarie to night, and when morning is come, if he *e* will doe the duetie of a kinſman vnto thee, well, let him doe the kinſmans duetie: but if hee will not doe the kinſmans part, then will I doe the duetie of a kinſeman, as the Lord liueth: ſleepe vntill the morning.

14 ¶ And ſhee lay at his feete vntill the morning: and ſhe aroſe before one could know another: for he ſaid, Let no man know, that a woman came into the floore.

15 Alſo he ſaid, Bring the ‖ ſheet that thou haſt vpon thee, and hold it. And when ſhe held it, hee meaſured ſixe *meaſures* of barley, and layed them on her, and ſhe went into the citie.

16 And when ſhee came to her mother in law, ſhe ſaid, *f* Who art thou, my daughter? And ſhe told her all that the man had done to her,

17 And ſaid, Theſe ſixe *meaſures* of barley gaue he mee: for hee ſaid to mee, Thou ſhalt not come emptie vnto thy mother in law.

18 Then ſaid ſhe, My daughter, ſit ſtill, vntill thou know how the thing will fall: for the man will not be in reſt, vntill he hath finiſhed the matter this ſame day.

CHAP. IIII.

1 Boaz ſpeaketh to Ruth a next kinſman touching her mariage. 7 The ancient cuſtome in Iſrael. 10 Boaz marrieth Ruth, of whom he begetteth Obed. 18 The generation of Pharez.

THen went Boaz vp to the *a* gate, and ſate there, and beholde, the kinſeman, of whom Boaz had ſpoken, came by: and he ſaid, *b* Ho ſuch one, come, ſit downe heere. And hee turned, and ſate downe.

2 Then he tooke ten men of the Elders of the citie, and ſaid, Sit yee downe here. And they ſate downe.

3 And he ſaid vnto the kinſeman, Naomi, that is come againe out of the countrey of Moab, will ſell a parceil of land, which was our brother Elimelechs.

4 And I thought to aduertiſe thee, ſaying, Buy it before the ‖ aſſiſtants, and before the Elders of my people. If thou wilt redeeme it, redeeme it: but if thou wilt not redeeme it, tell me: for I know that there is none *c* beſides thee to redeeme it, and I am after thee. The he anſwered, I will redeeme it.

5 Then ſaid Boaz, What day thou buyeſt the field of the hand of Naomi, thou muſt alſo buy it of Ruth the Moabiteſſe the wife of the dead, to ſtir vp the name of the dead, vpon his *d* inheritance.

6 And the kinſeman anſwered, I cannot redeeme it, leſt I deſtroy mine owne inheritance: redeeme my right to thee, for I cannot redeeme it.

7 Now this was the maner before time in Iſrael, concerning redeeming and changing for to ſtabliſh all things: a man did plucke off his ſhoe, and gaue it his neighbour: and this was a ſure *e* witneſſe in Iſrael.

8 Therefore the kinſeman ſaid to Boaz, Buy it for thee: and he drew of his ſhoe.

9 And Boaz ſaid vnto the Elders and vnto all the people, Yee are witneſſes this day, that I haue bought all that was Elimelechs, and all that was Chilions and Mahlons, of the hand of Naomi.

10 And moreouer, Ruth the Moabiteſſe the wife of Mahlon, haue I bought to be my wife, to ſtir vp the name of the dead vpon his inheritance, and that the name of the dead be not put out from among his brethren, and from the gate of his *f* place: ye are witneſſes this day.

11 And all the people that were in the gate, and the Elders ſaid, *We are* witneſſes: the Lord make the wife that commeth into thine houſe, like Rahel and like Leah, which twain did build the houſe of Iſrael: and that thou mayeſt doe worthily in *g* Ephrathah, and be famous in Beth-lehem.

12 And that thine houſe bee like the houſe of Pharez (*whom Thamar bare vnto Iudah) of the ſeed which §Lord ſhall gine thee of this yong woman.

13 ¶ So Boaz tooke Ruth, and ſhee was his wife: and when hee went in vnto her, the Lord gaue that ſhe conceiued, and bare a ſonne.

14 And the women ſaid vnto Naomi, Bleſſed *be* the Lord, which hath not left thee this day without a kinſeman, and *h* his name ſhalbe continued in Iſrael.

15 And this ſhall bring thy life againe, and cheriſh thine olde age: for thy daughter in law which loueth thee, hath borne vnto him, and ſhee is better to thee then *i* ſeuen ſonnes.

16 And Naomi tooke the childe, and laide it in her lap, and became nourſe vnto it,

‖ Or, fall vpon thee.

‖ Or, returned to her mother in law.

a Meaning, that ſhe would prouide her of an husband, with whome ſhe might liue quietly. ‖ Or, in the barne.

b Boaz, not yet any other.

c That is, had refreſhed himſelfe among his ſeruants. ‖ Or, turned himſelfe from one ſide to another.

d Thou ſhewedſt thy ſelfe from time to time more vertuous.

e If he will take thee to be his wife by the title of affinitie, according to Gods law, Deut. 25. 5.

‖ Or, mantle.

f Perceiuing by her comming home, that hee had not taken her to his wife, ſhe was aſhamed.

a Which was the place of iudgement. b The Hebrewes here vſe two words which haue no proper ſignification, but ſeeme to note a certaine perſon, as we ſay, Ho ſirray, or ho, ſuch a one.

‖ Or, inhabitants.

c For thou art the next of the kin.

d That his inheritance might beare his name that is dead.

e That he had reſigned his right. Deut. 25. 9.

f Or, of the citie where he remained.

g Ephrathah & Bethlehem are both one. * Gen. 38. 29.

h He ſhall leaue continuall poſteritie.

i Meaning, many ſonnes.

17 And *the woman* her neighbours gaue it a name, saying, There is a childe borne to Naomi, and called the name thereof Obed: the same was the father of Iishai, the father of Dauid.

18 ¶ These now are the generations of * k Pharez: Pharez begate Hezron,

19 And Hezron begate Ram, and Ram begate Amminadab,

20 And Amminadab begate Nahshon, and Nahshon begate Salmon,

21 And Salmon begate Boaz, and Boaz begate Obed,

22 And Obed begate Iishai, and Iishai begate Dauid.

* 1. Chron. 2. 4. Mat. 1. 3.

k This genealogy is brought in, to proone that Dauid by succession came of the house of Iudah.

THE FIRST BOOKE OF SAMVEL.

THE ARGVMENT.

According as God had ordained, Deut. 17. 14. that when the Israelites should bee in the land of Canaan, he would appoint them a king: so here in the first booke of Samuel is declared the state of this people vnder their first king Saul, who not content with that order which God had for a time appointed for the gouernment of his Church, demaunded a king, to the intent they might be as other nations, and in a greater assurance as they thought: not because they might the better thereby serue God, as being vnder the safegard of him which did represent Iesus Christ the true deliuerer, therefore he gaue them a tyrant & an hypocrite to rule ouer them, that they might learne that the person of a king is not sufficient to defend them, except God by his power preserue and keepe them. And therefore hee punisheth the ingratitude of his people, and sendeth them continuall warres both at home and abroad. And because Saul, who of nothing God had preferred to the honour of a king, did not acknowledge Gods mercie toward him, but rather disobeyed the word of God, and was not zealous of his glory, he was by the voyce of God put downe from his estate, and Dauid the true figure of Messiah placed in his stead, whose patience, modestie, constancie, persecution by open enemies, fained friends, and dissembling flatterers, are left to the Church and to euery member of the same, as a paterne and example to beholde their state and vocation.

CHAP. I.

1 The genealogie of Elkanah father of Samuel. 2 His two wiues, 5 Hanna was barren, and prayed to the Lord. 15 Her answere to Eli. 20 Samuel is borne. 24 She doth dedicate him to the Lord.

THere was a man of one of the two a Ramathai in Zophim, of mount Ephraim, whose name was Elkanah the sonne of Ieroham, the sonne of Elihu, the sonne of Tohu, the sonne of Zuph, an Ephrathite.

a There were two Ramaths, so that in this city in mount Ephraim were Zophim: that is, the learned men and Prophets.

2 And hee had two wiues: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 * And this man went vp out of his citie euery yeere, to worship and to sacrifice vnto the Lord of hoastes in b Shiloh, where were the two sonnes of Ely, Hophni, and Phinehas, Priests of the Lord.

* *Deut.* 16. 16.

b For the Arke was there at that time.

4 And on a day, when Elkanah sacrificed, he gaue to Peninnah his wife and to all her sonnes and daughters portions,

5 But vnto Hannah he gaue a worthy c portion: for hee loued Hannah, and the Lord had made her barren.

c Some reade, a portion with an heatie cheere.

6 ¶ And her aduersarie vexed her sore, forasmuch as she vpbraided her, because the Lord had made her barren.

7 (And so did he yeere by yeere) *and* as oft as shee went vp to the house of the Lord, thus shee vexed her that she wept and did not eat.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thine heart troubled? am not I better to thee then ten d sonnes?

d Let this suffice thee, that I loue thee no lesse, then if thou hadst many children.

9 So Hannah rose vp after that they had eaten and drunke in Shiloh (and Eli the Priest sate vpon a stoole by one of the postes of the e Temple of the Lord)

e That is, of the house where the Arke was.

10 And shee was troubled in her minde, and prayed vnto the Lord, and wept sore:

11 And she vowed a vow, and said, O Lord of hoastes, if thou wilt looke on the trouble of thine handmaid, and remember me, and not forget thine handmaid, but giue vnto thine handmaid a man-childe, then I will giue him vnto the Lord all the dayes of his life, * and there shall no rasor come vpon his head.

* *Numb.* 6. 5. *Iudg.* 13. 5.

12 And as shee continued praying before the Lord, Eli marked her mouth.

13 For Hannah spake in her heart: her lips did moone onely, but her voyce was not heard: therefore Eli thought she had beene drunken.

† *Ebr. thy wiues.*

14 And Eli said vnto her, How long wilt thou be drunke? Put away thy drunkennesse from thee.

† *Ebr. of an hard spirit.*

15 Then Hannah answered, and said, Nay my Lord, *but* I am a woman † troubled in spirit: I haue drunke neither wine nor strong drinke, but haue * powred out my soule before the Lord.

* *Psal.* 42. 5.

16 Count not thine handmaide † for a wicked woman: for of the abundance of my complaint and my griefe haue I spoken hitherto.

† *Ebr. for a daughter of Belial.*

17 Then Eli answered, and said, Goe in peace, and the God of Israel grant thy petition that thou hast asked of him.

18 She said againe, Let thine handmaid finde f grace in thy sight: so the woman went her way and did eate, and looked no more sad.

f That is, pray vnto the Lord for me.

19 ¶ Then they rose vp early, and worshipped before the Lord, and returned, and came to their house to Ramah. Now Elkanah knew Hannah his wife, and the Lord g remembred her.

g According to her petition.

20 For in processe of time Hannah conceiued and bare a son, and shee called his name Samuel, Because, *said she*, I haue asked him of the Lord.

21 ¶ So the man h Elkanah, and all his house, went vp to offer vnto the Lord the yeerely sacrifice and his vow:

h This Elkanah was a Leuite, 1. Chron. 6. 27. and as some write once a yeere they accustomed to appeare before the Lord with their families,

22 But Hannah went not vp: for she said vnto her husband, *I will tarie* vntill the childe be weined, then I will bring him that hee may appeare before the Lord, and there abide for euer.

23 And Elkansh her husband said vnto her, Doe

Doe what seemeth thee best: tary vntill thou hast
weined him: onely the Lord accomplish his
i word. So the woman abode, and gaue her sonne
sucke vntill she weined him.
24 ¶ And when she had weined him, she tooke
him with her with three bullockes and an * Ephah
of floure and a bottle of wine, and brought him
vnto the house of the Lord in Shiloh, and the
childe was † yong.
25 And they slew a bullocke, and brought the
childe to Eli.
26 And she sayd, Oh my lord, as thy k soule
liueth, my lord, I am the woman that stood with
thee here praying vnto the Lord.
27 I prayed for this childe, and the Lord hath
giuen me my desire which I asked of him.
28 Therefore also I haue † giuen him vnto the
Lord: as long as he liueth he shall be giuen vnto
the Lord: and he l worshipped the Lord there.

CHAP. II.

1 The song of Hannah. 12 The sonnes of Eli, wicked. 13 The new custome of the Priests. 18 Samuel ministreth before the Lord. 20 Eli blesseth Elkanah and his wife. 23 Eli reproueth his sonnes. 27 God sendeth a Prophet to Eli. 31 Eli is menaced for not chastising his children.

AND Hannah a prayed, and sayd, Mine heart re-
ioyceth in the Lord, mine b horne is exalted
in the Lord: my mouth is c enlarged ouer mine
enemies, because I reioyce in thy saluation.
2 There is none holy as the Lord: yea, there is
none besides thee, & there is no god like our God.
3 Speake d no more presumptuously: let not
arrogancy come out of your mouth: for the Lord
is a God of knowledge, and by him enterprises
are established.
4 The bow *and* the mighty men are broken, and
the weake haue girded themselues with strength.
5 They that were full, are hired foorth for
e bread, and the hungry are no more *hired*, so that
the barren hath borne ‖ seuen: and shee that had
many children is feeble.
6 * The Lord killeth and maketh aliue: brin-
geth downe to the graue and raiseth vp.
7 The Lord maketh poore and maketh rich:
bringeth low, and exalteth.
8 * He raiseth vp the poore out of the dust, and
lifteth vp the begger from the dunghill, to set *them*
among f princes, and to make them inherit the
seat of glory: for the pillars of the earth are the
g Lords: and he hath set the world vpon them.
9 He will keepe the feet of his Saints, and the
wicked shall keepe silence in darkenesse: for in
his owne might shall no man be strong.
10 The Lords aduersaries shall be destroyed,
and out of heauen shall he * thunder vpon them:
the Lord shall iudge the ends of the world, and
shall giue power vnto his h King, and exalt the
horne of his Anointed.
11 And Elkanah went to Ramah to his house,
and the childe did minister vnto the i Lord be-
fore Eli the Priest.
12 ¶ Now the sonnes of Eli *were* wicked men,
and k knew not the Lord.
13 For the Priests custome toward the people
was this: when any man offred sacrifice, ye Priests
‖ boy came, while the flesh was seething, and a
fleshhooke with three teeth in his hand,
14 And thrust it into the kettle, or into the
caldron, or into the panne, or into the pot: l all
that the fleshhooke brought vp, the Priest tooke
for himselfe: thus they did vnto all the Israelites,

i Because her prayer tooke effect, therefore it was called the Lords promise.
* Exod. 16.36.
† Ebr. a childe.
k That is, most certainely.
† Ebr. lent.
l Meaning, Eli gaue thanks to God for her.
a After that she had obtained a sonne by prayer, she gaue thanks.
b I haue recouered strength and glory by the benefite of the Lord.
c I can answere them that reprooue my barrennesse.
d In that yet condemne my barrennesse, ye shew your pride against God.
e They sell their labours for necessary foode.
‖ Or, many.
* Deut. 32.39. wisd. 16.13. tob. 13.2.
* Psal. 113.7.
f He preferreth to honour, and putteth downe according to his owne will, though mans iudgement be contrary.
g Therefore he may dispose all things according to his will.
* Chap. 7.10.
h She grounded her prayer on Iesus Christ which was to come.
i In all that Eli commanded him.
k That is, they neglected his ordinance.
‖ Or, sonne.
l Transgressing the order appointed in the Law, Leu. 7. 31. for their bellie sake.

that came thither to Shiloh.
15 Yea, before they burnt the m fat, the Priests
boy came and said vnto the man that offered, Giue
me flesh to rost for the Priest: for he will not haue
sodden flesh of thee, but raw.
16 And if any man sayd vnto him, Let them
burn the fat according to the ‖ custome, then take
as much as thine heart n desireth: then he would
answere, No, but thou shalt giue it now: and if
thou wilt not, I will take it by force.
17 Therefore the sinne of the yong men was
very great before the Lord: for men o abhorred
the offering of the Lord.
18 ¶ Now Samuel being a young childe mi-
nistred before the Lord, girded with a linnen
* Ephod.
19 And his mother made him a litle coat, and
brought it to him from yeere to yeere, when she
came vp with her husband, to offer the yeerely
sacrifice.
20 And Eli blessed Elkanah and his wife, and
sayd, The Lord giue thee seed of this woman, for
‖ the petition that she asked of the Lord: and they
departed vnto their place,
21 And the Lord visited Hannah, so that shee
conceiued, and bare three sonnes, and two daugh-
ters. And the child Samuel grew before the Lord.
22 ¶ So Eli was very olde, and heard all that
his sonnes did vnto all Israel, and how they lay
with the women that p assembled at the doore of
the Tabernacle of the Congregation.
23 And hee sayd vnto them, Why doe ye such
things? for of all this people I heare euill reports
of you.
24 *Doe* no *more*, my sonnes: for it is no good
report that I heare, *which is*, that yee make the
Lords people to q trespasse.
25 If one man sinne against another, the Iudge
shall iudge it: but if a man sinne against the Lord,
who will plead for him? Notwithstanding they
obeyed not the voyce of their father, because the
Lord r would slay them.
26 ¶ (Now the childe Samuel profited, and
grew, and was in fauour both with the Lord and
also with men.)
27 And there came a man of God vnto Eli,
and sayd vnto him, Thus saith the Lord, Did not
I plainly appeare vnto the house of thy f father,
when they were in Egypt in Pharaohs house?
28 And I chose him out of all the tribes of Is-
rael to be my Priests, to offer vpon my altar, & to
burne incense, and to weare an Ephod before me,
and * I gaue vnto the house of thy father all the
offerings made by fire of the children of Israel.
29 Wherefore haue you t kicked against my
sacrifice and mine offering, which I commanded
in my Tabernacle, and honourest thy children
aboue me, to make your selues fat of the first fruits
of all the offerings of Israel my people?
30 Wherefore the Lord God of Israel saith, I
said, that thine house, and the house of thy father
should walke before mee for euer: but now the
Lord saith, u It shall not be so: for them that ho-
nour me, I will honour, and they that despise me,
shall be despised.
31 Behold, the dayes come, that I will cut off
thine x arme, and the arme of thy fathers house,
that there shall not be an old man in thine house.
32 And thou y shalt see *thine* enemie in the
habitation *of the Lord* in all things wherewith
God shall blesse Israel, and there shall not be an
old

m Which was commanded first to haue bene offered to God.
‖ Or, Lawe.
n Not passing for their owne profit, so that God might be serued aright.
o Seeing the horrible abuse thereof.
* Exod. 28.4.
‖ Or, For the thing that she hath lent to the Lord: to wit, Samuel.
p Which was (as the Ebrews write) after their trauaile, when they came to be purified, reade Exod. 38.8. Leuit. 12.6.
q Because they contemne their duety to God, verse. 17.
r So that to obey good admonitione is Gods mercy, and to disobey them is his iust iudgement for sinne.
f To wit, Aaron.
* Leuit. 10.14.
t Why haue you contemned my sacrifices, and as it were trode them vnder foote?
u Gods promises are onely effectuall to such as he giueth constancie vnto, to feare and obey him.
x Thy power and authoritie.
y Thy posteritie shall see the glory of the chiefe Priest translated to another, whom they shall enuie, 1. King. 2.27.

old man in thine house for euer.

33 Neuerthelesse, I will not destroy euery one of thine from mine altar, to make thine eyes to faile, and to make thine heart sorowfull: and all the multitude of thine house shall ‖ die *when they be* men.

34 And this shalbe a signe vnto thee, that shall come vpon thy two sonnes Hophni and Phinehas: in one day they shall die both.

35 And I will stirre me vp a [a] faithfull Priest, that shall do according to mine heart, and according to my mind: & I will build him a sure house, and he shall walke before mine Anointed for euer.

36 And all that are left in thine house, shall come and [a] bow downe to him for a piece of siluer and a morsell of bread, and shall say, Appoint me, I pray thee, to one of the Priests offices, that I may eate a morsell of bread.

CHAP. III.

1 There was no manifest vision in the time of Eli. 4 The Lord calleth Samuel three times. 11 And foreweth what shall come vpon Eli and his house. 18 The same declareth Samuel to Eli.

NOw the childe Samuel ministred vnto the Lord a before Eli: and the word of the Lord was [b] precious in those dayes: for there was no manifest vision.

2 And at that time, as Eli lay in his [c] place, his eyes began to waxe dimme that he could not see.

3 And yer the [d] light of God went out, Samuel slept in the Temple of the Lord, where the Arke of God was.

4 Then the Lord [e] called Samuel: and he said, Here I am.

5 And he ranne vnto Eli, and said, Here am I, for thou calledst me. But hee said, I called thee not: goe againe *and* sleepe. And he went and slept.

6 And the Lord called once againe, Samuel. And Samuel arose, and went to Eli, and said, I am here: for thou diddest call me. And he answered, I called thee not my sonne: goe againe *and* sleepe.

7 Thus *did* Samuel, before hee knewe [f] the Lord, and before the word of the Lord was reuealed vnto him.

8 And the Lord called Samuel againe the third time: and he arose, and went to Eli, and said, I am here: for thou hast called me. Then Eli [g] perceiued that the Lord had called the child.

9 Therefore Eli said vnto Samuel, Goe *and* sleepe: and if he call thee, then say, Speake Lord, for thy seruant heareth. So Samuel went, and slept in his place.

10 ¶ And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speake, for thy seruant heareth.

11 ¶ Then the Lord said vnto Samuel, Behold, I will doe a thing in Israel, whereof whosoeuer shall heare, his two * eares shall [h] tingle.

12 In that day I will raise vp against Eli all things which I haue spoken concerning his house: when I begin, I will also make an end.

13 And I haue told him that I will iudge his house for euer, for the iniquitie which he knoweth, because his sonnes ran into a blasphemous and he [i] stayed them not.

14 Now therefore I haue sworne vnto the house of Eli, that the wickednes of Elis house shall not be purged with sacrifice nor offring for euer.

15 Afterward Samuel slept vntill the morning, and opened the doores of the house of the Lord. And Samuel feared to shew Eli the vision.

16 ¶ Then Eli called Samuel, and said, Samuel my sonne. And he answered, Here I am.

17 Then he said, What is it, that *the Lord* said vnto thee? I pray thee hide it not from me. God [k] doe so to thee, and more also, if thou hide any thing from me, of all that he said vnto thee.

18 So Samuel told him euery whit, and hid nothing from him. Then he said, It is the Lord: let him doe what seemeth him good.

19 ¶ And Samuel grew, and the Lord was with him, and let none of his words fall to the ground.

20 And all Israel from Dan to Beer-sheba knew ‖ that faithfull Samuel *was* the Lords Prophet.

21 And the Lord appeared againe in Shiloh: for the Lord reuealed himselfe to Samuel in Shiloh by † his word.

CHAP. IV.

1 Israel is ouercome by the Philistims. 4 They doe fet the Arke, wherefore the Philistims doe feare. 10 The Arke of the Lord is taken. 11 Eli and his children die. 19 The death of the wife of Phinehas the sonne of Eli.

AND Samuel spake vnto all Israel: † and Israel went out against the Philistims to battell, and pitched beside ‖ Eben-ezer: and the Philistims pitched in Aphek.

2 And the Philistims put themselues in aray against Israel: and when they ioyned the battell, Israel was smitten downe before the Philistims: who slewe of the armie in the fielde about foure thousand men.

3 So when the people were come into the campe, the Elders of Israel said, a Wherefore hath the Lord smitten vs this day before the Philistims? let vs bring the Arke of the couenant of the Lord out of Shiloh vnto vs, that when it commeth among vs, it may saue vs out of the hand of our enemies.

4 Then the people sent to Shiloh, and brought from thence the Arke of the couenant of the Lord of hostes, who [b] dwelleth betweene the Cherubims: & there *were* the two sonnes of Eli, Hophni and Phinehas, with the Arke of the couenant of God.

5 And when the Arke of the couenant of the Lord came into the hoaste, all Israel shouted a mighty shoute, so that the earth rang againe.

6 And when the Philistims heard the noise of the shoute, they said, What meaneth the sound of this mighty shout in the host of the Ebrewes? and they vnderstood, that the Arke of the Lord was come into the hoste.

7 And the Philistims were afraid, and said, God is come in the hoste: therefore said they, [c] Woe vnto vs: for it hath not beene so heretofore.

8 Wo vnto vs, who shall deliver vs out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the [d] wildernesse.

9 Be strong and play the men, O Philistims, that ye be not seruants vnto the Ebrewes, * as they haue serued you: be valiant therefore, and fight.

10 And the Philistims fought, and Israel was smitten downe, and fled euery man into his tent: and there was an exceeding great slaughter; for there fell of Israel [e] thirty thousand footmen.

11 And the Arke of God was taken, and the two sonnes of Eli, Hophni and Phinehas died.

12 And there ranne a man of Beniamin out of the army, and came to Shiloh the same day with his cloathes frent, and earth vpon his head.

13 And when he came, loe, Eli sate vpon a seat

‖ Or, *when they come to mans age.*

a Meaning, Zadok, who succeeded Abiathar, and was the figure of Christ.

a That is, shall be subiect vnto him.

a The Chalde text readeth, whiles Eli liued.
b Because there were very few Prophets to declare it.
c In the Court next to the Tabernacle.
d That is, the lampes which burnt in the night.
e Iosephus writeth that Samuel was twelue yeeres olde, when the Lord appeared to him.

f By vision.

g Such was the corruption of those times that the chiefe Priest was become dull and negligent to vnderstand the Lords appearing.

* 2. *King.* 21. 12.
h God declareth what sudden feare shall come vpon men, when they shall heare that the Arke is taken, and alsofee Elies house destroyed.

i Meaning, that his posteritie should neuer enioy the chiefe Priests office.

k God punish thee more and that sore, except thou tell me truth, Ruth. 1. 17.
l The Lord accomplished whatsoeuer hee had sayd.
‖ Or, *that Samuel was the faithfull Prophet: & the Lord,* † *Ebr. by the word of the Lord.*

† From the departure of the Israelites out of Egypt, vnto the time of Samuel, are about 307. yeere.
‖ Or, *stone of helpe,* 1. *Sam.* 7. 12.

a For it may seeme that this warre was vndertaken by Samuels commandement.

b For he vsed to appeare to the Israelites betweene the cherubims ouer the Arke of the couenant, Exod. 25. verse. 17.

c Before wee fought against men, and now God is come to fight against vs.
d For in the red sea in the wildernes the Egyptains were destroyed, which was the last of all his plagues. * *Iosu.* 13. 2.

e Dauid alleging to this place, Psal. 78. 63. saith they were consumed with fire: meaning they were suddenly destroyed.
f In token of sorowe and mourning.

seat by the way side, waiting: for his heart g feared for the Arke of God: and when the man came into the citie to tell it, all the citie cried out.

14 And when Eli heard the noise of the crying, he sayd, What meaneth this noise of the tumult? and the man came in hastily, and told Eli.

15 (Now Eli *was* foure scoore and eighteene yeere old, and* his eyes were dim that hee could not see.)

16 And the man said vnto Eli, I came from the armie, and I fled this day out of the hoste: and he said, What thing is done, my sonne?

17 Then the messenger answered, and said, Israel is fled before the Philistims, and there hath bene also a great slaughter among the people: and moreouer thy two sonnes, Hophni and Phinehas h are dead, and the Arke of God is taken.

18 ¶ And when he had made mention of the Arke of God, *Eli* fell from his seate backward by the side of the gate, and his necke was broken, and he died: for he was and old man and heauie: and he had ‖ iudged Israel fourtie yeeres.

19 And his daughter in law, Phinehas wife, was with child, *neere* ‖ her trauaile: and when she heard the report that the Arke of God was taken, and that her father in law and her husband were dead, she i bowed her selfe, and trauailed: for her paines came vpon her.

20 And about the time of her death, the women that stood about her, said vnto her, Feare not: for thou hast borne a sonne: but she answered not, nor regarded it.

21 And she named the childe ‖ Ichabod, saying, The glory is departed from Israel, because the Arke of God was taken, and because of her father in law and her husband.

22 Shee say d again, k The glory is departed from Israel: for the Arke of God is taken.

CHAP. V.

a The Philistims bring the Arke into the house of Dagon, which idole fell downe before it. e The men of Ashdod are plagued. 8 The Arke is caried into Gath, and after to Ekron.

THen the Philistims tooke the Arke of God, and caried it from Eben-ezer vnto a Ashdod.

2 Euen the Philistims tooke the Arke of God, and brought it into the house of b Dagon, and set it by Dagon.

3 And when they of Ashdod rose the next day in the morning, behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and they tooke vp Dagon, and set him in his place againe.

4 Also they rose vp early in the morning the next day, and behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and the head of Dagon and the two palmes of his hands *were* cut off vpon the threshold: onely the stumpe of Dagon was left to him.

5 Therefore the Priests of Dagon, and all that come into Dagons house, c tread not on the threshold of Dagon in Ashdod, vnto this day.

6 But the hand of the Lord was heauie vpon them of Ashdod, and destroyed them, and smote them with the * emerods, *both* Ashdod, and the coasts thereof.

7 And when the men of Ashdod saw this, they sayd, Let not the Arke of the God of Israel abide with vs: for his hand is fore vpon vs and vpon Dagon our god.

8 They sent therefore, and gathered all the princes of the Philistims vnto them, and sayd, d What shall wee doe with the Arke of the God of Israel? And they answered, Let the Arke of the God of Israel bee caried about vnto Gath: and they caried the Arke of the God of Israel about.

9 And when they had caried it about, the hand of the Lord was against the citie with a very great destruction, and hee smote the men of the citie both small and great, and they had emerods in their secret parts.

10 ¶ Therefore they sent the Arke of God to Ekron: and assoone as the Arke of God came to Ekron, the Ekronites cried out, saying, They haue brought the Arke of the God of Israel to vs to slay vs and our people.

11 Therefore they sent, and gathered together all the princes of the Philistims, and sayd, Send e away the Arke of the God of Israel, and let it returne to his owne place, that it slay vs not and our people: for there was a destruction *and* death thorowout all the citie, *and* the hand of God was very sore there.

12 And the men that dyed not, were smitten with the emerods: and the cry of the citie went vp to heauen.

CHAP. VI.

1 The time that the Arke was with the Philistims, which they sent againe with a gift. 12 It commeth to Beth-shemesh. 17 The Philistims offer golden emerods. 19 The men of Beth-shemesh are stricken for looking into the Arke.

SO the Arke of the Lord was in the countrey of the Philistims a seuen moneths.

2 And the Philistims called the Priests and the Southsayers, saying, What shall we doe with the Arke of the Lord? tell vs wherewith we shall send it home againe.

3 And they sayd, If you send away the Arke of the God of Israel, send it not away emptie, but giue vnto it b a sinne offering: then shall yee bee healed, and it shall bee knowen to you, why his hand departeth not from you.

4 Then sayd they, What shall be the sinne offering, which wee shall giue vnto it? And they answered, Fiue golden emerods, and fiue golden mise, according to the number of the princes of the Philistims: for one plague *was* on you all, and on your princes.

5 Wherefore ye shall make the similitudes of your emerods, and the similitudes of your mise that destroy the land: so yee shall giue glory vnto the God of Israel, that hee may take his hand from you, and from your c gods, and from your land.

6 Wherefore then should yee harden your hearts, as the Egyptians and Pharaoh hardened their hearts, when hee wrought wonderfully among them, *did they not let them goe, and they departed?

7 Now therefore make a new cart, and take two milch kine, on whom there hath come no yoke: and tie the kine to the cart, and bring the calues home from them.

8 Then take the Arke of the Lord, and set it vpon the cart, and put the d iewels of gold which ye giue it for a sinne offring in a coffer by the side thereof, and send it away, that it may goe.

9 And take heede, if it goe vp by the way of his owne coast to Beth-shemesh, it is* hee that did vs this great euill; but if not, we shall know then that it is not his hand that smote vs, *but* it was a f chance that happened vs.

g Least it should be taken of the enemies.

* *Chap.* 3, 2.

h According as God hath afore sayd.

‖ Or, gouerned.

i Or, to crie out.

k And setled her body toward her trauaile.

‖ Or, No glory, Or where is the glory?

k She vttered her great sorow by repeating her words.

a Which was one of the fiue principall cities of the Philistims.

b Which was their chiefe idole, and as some write, from the nauill downeward was like a fish, and vpward like a man,

c Thus in stead of acknowledging the true God by this miracle, they fall to a further superstition.

* *Psal.* 78. 66.

d Though they had felt Gods power, and were afraid thereof, yet they would further try him, which thing God turned to their destruction and his glory.

e The wicked when they feele the hand of God, grudge and reiect him, where the godly humble themselues, and crie for mercy.

a They thought by continuance of time the plague would haue ceased, and so would haue kept the Arke still.

b The idolaters confesse there is a true God, who punisheth sinne iustly.

c This is Gods iudgements vpon the idolaters, that knowing the true God, they worship him not aright.

* *Exod.* 10, 3 1.

d Meaning, the golden emerods and the golden mise.

e The God of Israel.

f The wicked attribute almost all things to fortune and chance, where as indeed there is nothing done without Gods prouidence and decree.

10 And the men did so: for they tooke two kine that gaue milke, and tied them to the cart, and shut the calues at home.

11 So they set the Arke of the Lord vpon the cart, and the coffer with the mise of golde, and with the similitudes of their emerods.

12 And the kine went the straight way to Beth-shemesh, and kept one path, and lowed as they went, and turned neither to [f] right hand nor to the left: also the princes of the Philistims went after [g] them vnto the borders of Beth-shemesh.

13 Now they of Beth-shemesh were reaping their wheat harueſt in the valley, and they lift vp their eyes, and spied the Arke, and reioyced when they saw it.

14 ¶ And the cart came into the field of Iohshua a Beth-shemite, and stood still there. There was also a great stone, and [h] they claue the wood of the cart, and offered the kine for a burnt offering vnto the Lord.

15 And the Leuites tooke downe the Arke of the Lord, and the coffer that was with it, wherein the iewels of golde were, and put them on the great stone, and the men of Beth-shemesh offered burnt offering, and sacrificed sacrifices that same day vnto the Lord.

16 And when the fiue princes of the Philistims had seene it, they returned to Ekron the same day.

17 ¶ So these are the golden emerods, which the Philistims gaue for a sinne offering to the Lord: for [i] Ashdod one, for Gaza one, for Askelon one, for Gath one, *and* for Ekron one,

18 And golden mise, according to the number of all the cities of the Philistims, *belonging* to the fiue princes, both of walled townes, and of townes vnwalled vnto the great *stone* of [k] Abel, whereon they set the Arke of the Lord: *which stone remaineth* vnto this day in the field of Iohshua the Beth-shemite.

19 And he smote of the men of Beth-shemesh, because they had looked in the Arke of the Lord: he slew euen among the people fiftie thousand men and threescore and ten men: and the people lamented, because the Lord had slaine the people with so great a slaughter.

20 Wherefore the men of Beth-shemesh sayd, Who is able to stand before this holy Lord God? and to whom shall he goe from vs?

21 And they sent messengers to the inhabitants of Kiriath-iearim, saying, The Philistims haue brought againe the Arke of the Lord: come ye downe, *and* take it vp to you.

CHAP. VII.

1 *The Arke is brought to Kiriath-iearim.* 3 *Samuel exhorteth the people to forsake their sinnes, and turne to the Lord.* 10 *The Philistims fight against Israel, and are ouercome.* 16 *Samuel iudgeth Israel.*

THen the men of [a] Kiriath-iearim came, and tooke vp the Arke of the Lord, and brought it into the house of Abinadab in the hill: and they sanctified Eleazar his sonne, to keepe the Arke of the Lord.

2 (For while the Arke abode in Kiriath-iearim, the time was long, for it was twentie yeeres) and all the house of Israel lamented [b] after the Lord.

3 ¶ Then Samuel spake vnto all the house of Israel, saying, If ye be come againe vnto the Lord with all your heart, * put away the strange gods from among you, and * Ashtaroth, and direct your hearts vnto the Lord, and serue him * onely, & he shall deliuer you out of the hand of the Philistims.

4 Then the children of Israel did put away *Baalim & Ashtaroth, and serued the Lord onely.

5 And Samuel said, Gather all Israel to [c] Mizpeh, and I will pray for you vnto the Lord.

6 And they gathered together to Mizpeh, and [d] drew water, and powred it out before the Lord, and fasted the same day, and said there, We haue sinned against the Lord. And Samuel iudged the children of Israel in Mizpeh.

7 When the Philistims heard that the children of Israel were gathered together to Mizpeh, the Princes of the Philistims went vp against Israel: and when the children of Israel heard that, they were afraid of the Philistims.

8 And the children of Israel said to Samuel, Cease not to [e] crie vnto the Lord our God for vs, that hee may saue vs out of the hand of the Philistims.

9 Then Samuel tooke a sucking lambe, and offered it all together for a burnt offering vnto the Lord, and Samuel cried vnto the Lord for Israel, and the Lord heard him.

10 And as Samuel offered the burnt offering, the Philistims came to fight against Israel: but the Lord [f] thundred with a great thunder that day vpon the Philistims, and scattered them, so they were slaine before Israel.

11 And the men of Israel went from Mizpeh, and pursued the Philistims, and smote them vntill *they came* vnder Beth-car.

12 Then Samuel tooke a stone, and pitched it betweene Mispeh and Shen, and called the name thereof Eben-ezer, and he said, Hitherto hath the Lord holpen vs.

13 ¶ So the Philistims were brought vnder, and they came no more againe into the coasts of Israel: and the hand of the Lord was against the Philistims all the dayes of Samuel.

14 Also the cities which the Philistims had taken from Israel, were restored to Israel, from Ekron euen to Gath: and Israel deliuered the coasts of the same out of the hands of the Philistims: and there was a peace betweene Israel and the [h] Amorites.

15 And Samuel iudged Israel all the dayes of his life,

16 And went about yeere by yeere to Beth-el, and Gilgall, and Mizpeh, and iudged Israel in all those places.

17 Afterward he returned to Ramah: for there was his house, and there he iudged Israel: also he built an [i] altar there vnto the Lord.

CHAP. VIII.

1 *Samuel maketh his sonnes iudges ouer Israel, who follow not his steppes.* 5 *The Israelites aske a King.* 11 *Samuel declareth in what state they should be vnder the King.* 19 *Notwithstanding, they aske one still, and the Lord willeth Samuel to graunt vnto them.*

WHen Samuel was now become olde, hee [a] made his sonnes Iudges ouer Israel,

2 (And the name of his eldest sonne was [b] Ioel, and the name of the second Abiah) *euen* Iudges in Beer-sheba.

3 And his sonnes walked not in his wayes, but turned aside after lucre, and * tooke rewards, and peruerted the iudgement.

4 ¶ Wherefore all the Elders of Israel gathered them together, and came to Samuel vnto [c] Ramah,

5 And said vnto him, Behold, thou art olde, and

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g For the triall of the matter.

h To wit, the men of Bethshemesh, which were Israelites.

i These were the fiue principall cities of the Philistims, which were not all conquered vnto the time of Dauid.

‖ Or, *the plaine*, or *lamentation*.

k For it was not lawfull to any either to touch or to see it, saue onely to Aaron and his sonnes, Numb. 4. 5, 20.

a A citie in the tribe of Iudah, called also Kiriath-baal, Iosh. 15. 60.

b Lamented for their sinne, and followed the Lord.

* *Iosh.* 24. 15, 23.
* *Iudg.* 10. 13
* *Deut.* 6. 4. *matt.* 4. 10.

* *Iudg.* 2. 12, 13.

e For Shiloh was now desolate, because the Philistims had taken thence the Arke.

d The Chalde text hath, that they drew water out of their heart: that is, wept abundantly for their sinnes.

e Signifying, that in the prayers of the godly, there ought to be a vehement zeale.

f According to the prophecie of Hannah Samuels mother, Chap. 2, 10.

g Which was a great locke ouer against Mispeh.

h Meaning, the Philistims.

i Which was not contrary to the Law: for as yet a certaine place was not appointed.

a Because he was not able to beare the charge.

b Who was also called Vashni, 1. Chron. 6. 28.

* *Deut.* 16. 19.

c For there his house was, Chap. 7. 17.

and thy sonnes walke not in thy wayes: * make vs
now a King to iudge vs like all nations.
6 But the thing [d] displeased Samuel, when they
sayd, Giue vs a king to iudge vs: and Samuel
prayed vnto the Lord.
7 And the Lord said vnto Samuel, Heare the
voyce of the people in all that they shall say vnto
thee: for they haue not cast thee away, but they
haue cast me away, that I should not reigne ouer
them,
8 As they haue euer done since I brought
them out of Egypt euen vnto this day, (and haue
forsaken me, and serued other gods) euen so doe
they vnto thee.
9 Now therefore hearken vnto their voyce:
howbeit, yet [e] testifie vnto them, and shew them
the maner of the king that shall reigne ouer them.
10 ¶ So Samuel told all the words of the Lord
vnto the people that asked a king of him.
11 And hee said, This shall be the [f] maner of
the king that shall reigne ouer you: he will take
your sonnes, and appoint them to his charets, and
to be his horsemen, and *some* shall runne before
his charet.
12 Also he will make them his captaines ouer
thousands, and captaines ouer fifties, and to eare
his ground, and to reape his haruest, and to make
instruments of warre, and the things that serue
for his charets.
13 He will also take your daughters and make
them Apothecaries, and Cookes, and Bakers,
14 And he will take your fields, and your vine-
yards, and your best Oliue trees, and giue them
to his seruants.
15 And hee will take the tenth of your seede,
and of your vineyards, and giue it to his ‖ Eunu-
ches, and to his seruants.
16 And he will take your men seruants, and
your maid seruants, and the chiefe of your yong
men, and your asses, and put them to his worke.
17 He will take the tenth of your sheepe, and
ye shall be his seruants.
18 And ye shall cry out at that day, because of
your king, whom ye haue chosen you, and the
Lord will not [g] heare you at that day.
19 But the people would not heare the voyce
of Samuel, but did say, Nay, but there shall be a
king ouer vs.
20 And we also will be like all *other* nations,
and our king shall iudge vs, and goe out before vs
and fight our battels.
21 Therefore when Samuel heard all the words
of the people, hee rehearsed them in the eares of
the Lord.
22 And the Lord said to Samuel, ‖ Hearken
vnto their voyce, and make them a king. And Sa-
muel said vnto the men of Israel, Goe euery man
vnto his citie.

* Hose. 13, 10. Acts 13, 21.
d Because they were not content with the order that God had appointed, but would be gouerned as were the Gentiles.
e To prooue if they will forsake their wicked purpose.
f Not that kings haue this authoritie by their office, but that such as reigne in Gods wrath should vsurpe this ouer their brethren, contrary to the law, Deut. 17, 20.
‖ Or, chiefe Officers.
g Because ye repent not for your sinnes, but because ye smart for your afflictions, whereinto ye cast your selues willingly.
‖ Or, graunt their request.

CHAP. IX.

3 Saul seeking his fathers asses, by the counsell of his seruant goeth to Samuel. 9 The Prophets called Seers. 15 The Lord reuealed to Samuel Sauls comming, commanding him to anoint him king. 22 Samuel bringeth Saul to the feast.

THere was now a man of Beniamin, a mighty
in power, named * Kish, the sonne of Abiel,
the sonne of Zeror, the sonne of Bechorath, the
sonne of Aphiah, the sonne of a man of Iemini.
2 And he had a sonne called Saul, a [b] goodly
yong man and a faire: so that among the children
of Israel there was none goodlier then hee: from
the shoulders vpward, he was higher then any of
the people.

a That is, both valiant and rich.
* Chap. 14. 15. 1. Chron. 8. 33.
b So that it might seeme that God approoued their request in appointing out such a person.

3 And the asses of Kish, Sauls father, were
lost: therefore Kish said to Saul his sonne, Take
now one of the seruants with thee, and arise, goe
and [c] seeke the asses.
4 So he passed through mount Ephraim, and
went thorow the lande of Shalishah, but they
found them not. Then they went thorow the land
of Shalim, and *there they were* not: hee went also
thorow ẏ land of Iemini, but they found them not.
5 When they came to the land of [d] Zuph, Saul
sayd vnto his seruant that was with him, Come
and let vs returne, lest my father leaue *the care* of
asses, and take thought for vs.
6 And he said vnto them, Behold now, in this
city is a man of God, and he is an honorable man:
all that he saith commeth to passe: let vs now goe
thither, if so be that he can shew vs what way we
may goe.
7 Then said Saul to his seruant, Well then,
let vs goe: but what shall we bring vnto the man?
For the ‖ bread is spent in our vessels, and there is
no present to bring to the man of God: what haue
wee?
8 And the seruant answered Saul againe, and
said, Behold, I haue found about mee the fourth
part of a [e] shekell of siluer; that will I giue the
man of God, to tell vs our way.
9 (Beforetime in Israel when a man went to
seeke an answer of God, thus he spake, Come, and
let vs goe to the [f] Seer: for *hee that is called* now
a Prophet, was in the old time called a Seer)
10 Then said Saul to his seruant, Well sayd,
come, let vs goe; so they went into the citie
where the man of God was.
11 ¶ And as they were going vp the hie way
to the citie, they found maids that came out to
draw water, and said vnto them, Is there here a
Seer?
12 And they answered them, and said, Yea,
loe, *hee is* before you: make haste now, for hee
came this day to the citie; for there is an [g] offe-
ring of the people this day in the high place.
13 When ye shall come into the citie, ye shall
find him straight way yer he come vp to the high
place to eate, for the people will not eate vntill he
come, because hee will [h] blesse the sacrifice; and
then eate they that bee bidden to the feast: now
therefore goe vp, for euen now shall ye find him.
14 Then they went vp into the citie, and when
they were come into the middes of the citie, Sa-
muel came out against them, to goe vp to the hie
place.
15 ¶ * But the Lord had reuealed to Samuel
† secretly (a day before Saul came) saying,
16 To morrow about this time I will send thee
a man out of the land of Beniamin, him shalt thou
anoint to bee gouernour ouer my people Israel,
that he may [i] saue my people out of the hands of
the Philistims: for I haue looked vpon my peo-
ple, and their cry is come vnto me.
17 When Samuel therefore saw Saul, the Lord
answered him, See, this is the man whom I spake
to thee of, hee shall rule my people.
18 Then went Saul to Samuel in the middes
of the gate, and said, Tell me, I pray thee, where
the Seers house is.
19 And Samuel answered Saul, and said, I am
the Seer: goe vp before me vnto the high place:
for ye shall eate with me to day, and to morow I
will let thee goe, and will tell thee all that is in
thine [k] heart.

c All these circumstances were meanes to serue vnto Gods prouidence, whereby Saul (though not approoued of God) was made king.
d Where was Ramath Zophim, the citie of Samuel.
‖ Or, vitailes.
e Which is about fiue pence, reade Gen. 23, 15.
f So called because he foresaw things to come.
g That is, a feast after the offering, which should be kept in an high place of the citie appointed for that vse.
h That is, giue thanks and distribute the meat according to their custome.
* Chap. 15. 1. Acts 13, 21.
† Ebr. in his eare.
i Notwithstanding their wickednes, yet God was euer mindfull of his inheritance.
k Meaning, all that thou desirest to know.

20 And as for thine asses that were lost three dayes ago, care not for them: for they are found: and [l] on whom *is set* all the desire of Israel? is it not vpon thee, and on all thy fathers house?

21 ¶ But Saul answered and said, Am not I the sonne of Iemini of the smallest tribe of Israel? and my familie *is* the least of all the families of the tribe of Beniamin. Wherefore then speakest thou so to me?

22 And Samuel tooke Saul and his seruant, and brought them into the [m] chamber, and made them sit in the chiefest place among them that were bidden: which were about thirtie persons.

23 And Samuel said vnto the cooke, Bring forth the portion which I gaue thee, *and* whereof I said vnto thee, Keepe it with thee.

24 And the cooke tooke vp the shoulder, and that which was [n] vpon it, and set it before Saul. And *Samuel* said, Behold, that which is left, set it before thee, *and* eate: for hitherto hath it beene kept for thee, saying, Also I [o] haue called the people. So Saul did eate with Samuel that day.

25 And when they were come downe from the high place into the citie, he communed with Saul vpon the top of the house.

26 And when they arose early about the spring of the day, Samuel called Saul to the [p] top of the house, saying, Vp, that I may send thee away. And Saul arose, and they went out, both he, & Samuel.

27 And when they were come downe to the end of the citie, Samuel said to Saul, Bid the seruant goe before vs, (and he went) but stand thou still now, that I may shewe thee [q] the worde of God.

CHAP. X.

a Saul is anoynted King by Samuel. 9 God changeth Saules heart, and he prophesieth. 17 Samuel assembleth the people, and sheweth them their sinne. 21 Saul is cosin King by lot. 25 Samuel writeth the Kings office.

THen Samuel tooke a viole of [a] oyle, and powred it vpon his head, and kissed him, and sayd, Hath not the Lord anointed thee to be gouernor ouer his inheritance?

2 When thou shalt depart from me this day, thou shalt find two men by * Rahels sepulchre in the border of Beniamin, euen at Zelzah, and they will say vnto thee, The [b] asses which thou wentest to seeke, are found; and loe, thy father hath left the care of the asses, and soroweth for you, saying, What shall I doe for my sonne?

3 Then shalt thou go forth from thence, and shalt come to the ‖ plaine of Tabor, and there shall meet thee three men going vp to God to Beth-el, one carying three kiddes, and another carying three loaues of bread, and another carying a bottell of wine:

4 And they will aske thee † if all be well, and will giue thee the two *loaues of* bread, which thou shalt receiue of their hands.

5 After that shalt thou come to the [c] hill of God, where is the garisons of the Philistims: and when thou art come thither to the citie, thou shalt meete a companie of Prophets comming downe from the hie place with a viole, and a tymbrell, and a pipe, and an harpe before them, and they shall prophesie.

6 Then the spirit of the Lord will come vpon thee, and thou shalt prophecie with them, and shalt be turned into another man.

7 Therefore when these signes shall come vnto thee, doe as occasion shall serue: for God *is* with thee.

8 And thou shalt goe downe before mee to Gilgal: and I also will come downe vnto thee to offer burnt offerings, and to sacrifice sacrifices of peace. * Tarie for me seuen dayes, till I come to thee and shew thee what thou shalt doe.

9 And when hee had turned his † backe to go from Samuel, God gaue him another [d] heart: and all those tokens came to passe that same day.

10 ¶ And when they came thither to the hill, behold, the company of Prophets met him, and the Spirit of God came vpon him, and hee ‖ prophecied among them.

11 Therefore all the people that knew him before, when they saw that hee prophecied among the Prophets, sayd eche to other, What is come vnto the sonne of Kish? * is Saul also among the Prophets?

12 And one of the same place answered, and sayd, But who is their [e] father? Therefore it was a prouerbe, Is Saul also among the [f] Prophets?

13 And when he had made an end of prophecying, hee came to the high place.

14 And Sauls vncle sayd vnto him, and to his seruant, Whither went yee? And he said, To seeke the asses: and when wee saw that they were no where, we came to Samuel.

15 And Sauls vncle said, Tell me, I pray thee, what Samuel said vnto you.

16 Then Saul said vnto his vncle, He tolde vs plainly that the asses were found: but concerning the kingdome whereof Samuel spake, tolde he him not.

17 ¶ And Samuel [g] assembled the people vnto the Lord in Mizpeh.

18 And hee sayd vnto the children of Israel, Thus saith the Lord God of Israel, I haue brought Israel out of Egypt, and deliuered you out of the hand of the Egyptians, and out of the hands of all kingdomes that troubled you.

19 But ye haue this day cast away your God, who onely deliuereth you out of all your aduersities and tribulations: and ye said vnto him, *No*, but appoint a king ouer vs. Now therefore stand ye before the Lord according to your tribes, and according to your thousands.

20 And when Samuel had [h] gathered together all the tribes of Israel, the tribe of Beniamin was taken.

21 Afterward hee assembled the tribe of Beniamin, according to their families, and the familie of Matry was taken. So Saul the sonne of Kish was taken, and when they sought him, he could not be found.

22 Therefore they asked the Lord againe, if that man should yet come thither. And the Lord answered, Beholde, he [i] hath hid himselfe among the stuffe.

23 And they ranne, and brought him thence: and when he stood among the people, hee was higher then any of the people from the shoulders vpward.

24 And Samuel sayd to all the people, See yee not him, whom the Lord hath chosen, that there is none like him among all the people? and all the people shouted and said, † God saue the King.

25 Then Samuel tolde the people [k] the duetie of the kingdome, and wrote it in a booke, and layed

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l whom doeth Israel desire to be their King, but thee?

m Where the feast was.

n That is, the shoulder with the breast, which the Priest had for his family in all peace offerings, Leuit. 10, 14.

o That both by the assembling of the people, and by the meate prepared for thee, thou mightest vnderstand that I knew of thy comming.

p To speake with him secretly: for the houses were flat aboue.

q Gods commandement as concerning thee.

a In the Law this anointing signified the gifts of the holy Ghost, which were necessary for them that should rule. * Gen. 35, 20.

b Samuel confirmeth him by these signes, that God hath appointed him King.

‖ Or, oke.

† Ebr. of peace.

c Which was an high place in the citie Kiriath-Iearim, where the Arke was, chap. 7. 1.

* Chap. 13. 8.

† Ebr. shoulder.

d He gaue him such vertues as were meete for a King.

‖ Or, sang prosies.

* Chap. 19. 24.

e Meaning, that prophecie commeth not by succession, but is giuen to whom it pleaseth God.

f Noting thereby him that from low degree commeth suddenly to honour.

g Both to declare vnto them their fault in asking a King, and also to shew Gods sentence therein.

h That is, by casting of lot.

i As though he were vnworthy and vnwilling.

† Ebr. let the king liue.

k As it is written in Deut. chap. 17. 15, &c.

layed it vp before the Lord, and Samuel sent all the people away euery man to his house.

26 Saul also went home to Gibeah, and there followed him a band of men, whose heart God had touched.

27 But the wicked men said, How shall he saue vs? So they despised him, and brought him no presents: but he [1] held his tongue.

1 Both to auoyde sedition, and also to winne them by patience.

CHAP. XI.

1 Nahash the Ammonite worreth against Iabesh Gilead, who asketh helpe of the Israelites. 6 Saul promiseth helpe. 11 The Ammonites are slaine. 14 The kingdome is renewed.

THen Nahash the Ammonite [a] came vp, and besieged Iabesh Gilead: and all the men of Iabesh said vnto Nahash, Make a couenant with vs, and we will be thy seruants.

a After that Saul was chosen king: for feare of whom they asked a king, as Chap. 10. 12.

2 And Nahash the Ammonite answered them, On this condition I will make a couenant with you, that I may thrust out all your [b] right eyes, and bring that shame vpon all Israel.

b This declareth that the more neere the tyrants are to their destruction, the more cruell they are.

3 To whom the Elders of Iabesh said, Giue vs seuen dayes respite, that wee may send messengers vnto all the coastes of Israel, and then if no man deliuer vs, we will come out to thee.

4 ¶ Then came the messengers to Gibeah of Saul, and tolde these tidings in the eares of the people: and all the people lift vp their voyces and wept.

5 And behold, Saul came following the cattell out of the field, and Saul said, What ayleth this people that they weepe? And they told him the tidings of the men of Iabesh.

6 Then the Spirit of God [c] came vpon Saul, when hee heard those tidings, and hee was exceeding angry,

c God giue him the spirit of strength and courage to goe against this tyrant.

7 And tooke a yoke of oxen, and hewed them in pieces, & sent them thorowout all the coasts of Israel by the hands of messengers, saying, Whosoeuer commeth not foorth after Saul, and after [d] Samuel, so shall his oxen be serued. And the feare of the Lord fell on the people, and they came out [†] with one consent.

d He addeth Samuel, because Saul was not yet approoued of all. † *Ein. as one man.*

8 And when he numbred them in Bezek, the children of Israel were three hundreth thousand men, and the men of Iudah thirty thousand.

9 Then [e] they said vnto the messengers that came, So say vnto the men of Iabesh Gilead, To morow by then the Sunne be hote, yee shall haue helpe. And the messengers came and shewed it to the men of Iabesh, which were glad.

e Meaning, Saul and Samuel.

10 Therefore the men of Iabesh said, To morow we will come out vnto you, and ye shall doe with vs all that pleaseth you.

11 ¶ And when thee morow was come, Saul put the people in three bands, and they came in vpon the hoste in the morning watch, and slewe the Ammonites vntill the heate of the day: and they that remained, were scattered, so that two of them were not left together.

f That is, to the Ammonites, dissembling that they had hope of ayde.

12 Then the people said vnto Samuel, [g] Who is he that said, Shall Saul reigne ouer vs? bring those men that we may slay them.

13 But Saul said, There shall no man [h] die this day: for to day the Lord hath saued Israel.

g By this victory the Lord wonne the hearts of the people to Saul. h By shewing mercy he thought to ouercome their malice.

14 ¶ Then said Samuel vnto the people, Come, that we may goe to Gilgal, and renew the kingdome there.

15 So all the people went to Gilgal, and made Saul King there before the Lord in Gilgal: and there they offred [i] peace offrings before the Lord: and there Saul and all the men of Israel reioyced exceedingly.

i In signe of thankesgiuing for the victory.

CHAP. XII.

1 Samuel declaring to the people his integritie, reproueth their ingratitude. 19 God by miracle causeth the people to confesse their sinne. 20 Samuel exhorteth the people to follow the Lord.

SAmuel then said vnto all Israel, Behold, I haue [a] hearkened vnto your voyce in all that yee sayd vnto mee, and haue appointed a King ouer you.

a I haue granted your petition.

2 Now therefore behold, *your* King walketh [b] before you, and I am olde and gray headed, and behold, my sonnes *are* with you: and I haue walked before you from my childehood vnto this day.

b To gouerne you in peace and warre.

3 Behold, here I am: * beare record of me before the Lord, and before his anoynted, [c] Whose oxe haue I taken? or whose asse haue I taken? or whom haue I done wrong to? or whom haue I hurt? or of whose hand haue I receiued any bribe, to blinde mine eyes there with, and I will restore it you?

* *Ecclus. 46. 19.*

c God would that this confession should bee a patterne for all them that haue any charge or office.

4 Then they sayd, Thou hast done vs no wrong, nor hast hurt vs, neither hast thou taken ought of any mans hand.

5 And he said vnto them, The Lord is witnesse against you, and his [d] Anoynted is witnesse this day, that ye haue found nought in mine handes. And they answered, *He is* witnesse.

d Your King, who is anoynted by the commandement of the Lord.

6 Then Samuel said vnto the people, It is the Lord that ‖ made Moses and Aaron, and that brought your fathers out of the land of Egypt.

‖ Or, *exalted.*

7 Now therefore stand still, that I may reason with you before the Lord according to all the ‖ righteousnesse of the Lord, which he shewed to you and to your fathers.

‖ Or, *benefits.*

8 * After that Iaakob was come into Egypt, and your fathers cryed vnto the Lord, then the Lord * sent Moses and Aaron which brought your fathers out of Egypt, and made them dwell in this place.

* *Gene. 46. 56.*

* *Exod. 4. 16.*

9 * And when they forgat the Lord their God, he sold them into the hand of Sisera [e] captaine of the hoste of Hazor, and into the hand of the Philistims, and into the hand of the king of Moab, and they fought against them.

* *Iudg. 4. 2.*

e Captaine of Iabins hoste King of Hazor.

10 And they cried vnto the Lord, and said, We haue sinned, because wee haue forsaken the Lord, and haue serued Baalim and Ashtaroth. Now therefore deliuer vs out of the hands of our enemies, and we will serue thee.

11 Therefore the Lord sent Ierubbaal [f] and Bedan and * Iphtah, and * Samuel, and deliuered you out of the hands of your enemies on euery side, and ye dwelled safe.

f That is, Samson, Iudg. 13. 25.

* *Iudg. 11. 1.*

* *Chap. 4. 1.*

12 Notwithstanding when you saw, that Nahash the king of the children of Ammon came against you, ye said vnto me, [g] No, but a King shall reigne ouer vs: when yet the Lord your God was your King.

g Leaning God to seeke the helpe of man, Chap. 8. 5.

13 Now therefore behold the King whom ye haue chosen, *and* whom ye haue desired: loe therefore, the Lord hath set a King ouer you.

14 If ye will feare the Lord and serue him, and heare his voyce, and not disobey the word of the Lord, both yee, and the king that reigneth ouer you, shall [h] follow the Lord your God.

h Yee shall be preserued as they that follow the Lords will.

15 But if ye will not obey the voice of the Lord, but disobey the Lords mouth, then shall the hand of the Lord be vpon you, and on your [i] fathers.

i Meaning, the gouernours.

16 Now

16 Now also stand and see this great thing which the Lord will doe before your eyes.

17 Is it not now wheat harueſt? I will call vnto the Lord, and he ſhall ſend thunder and raine, that ye may perceiue and ſee, how that your wickednes is [k] great, which ye haue done in the ſight of the Lord in asking you a king.

18 Then Samuel called vnto the Lord, and the Lord ſent thunder and raine the ſame day: and all the people feared the Lord and Samuel exceedingly.

19 And all the people ſayd vnto Samuel, Pray for thy ſeruants vnto the Lord thy God, that wee die not: for wee haue ſinned in asking vs a King, beſide [l] all our *other* ſinnes.

20 ¶ And Samuel ſaid vnto the people, Feare not, (ye haue indeede done all this wickednesſe, [m] yet depart not from following the Lord, but ſerue the Lord with all your heart,

21 Neither turne ye backe: for that *ſhould bee* after vaine things which cannot profit you, nor deliuer you, for they are but vanitie.)

22 For the Lord will not forſake his people for his great Names ſake: becauſe it hath pleaſed the Lord to make you [n] his people.

23 Moreouer God forbid, that I ſhould ſinne againſt the Lord, and ceaſe praying for you, but I will ſhew you the good and right way.

24 Therefore feare you the Lord, and ſerue him in the trueth with all your [o] hearts, and conſider how great things he hath done for you.

25 But if ye doe wickedly, ye ſhall periſh, both ye and your King.

CHAP. XIII.

3 The Philiſtims are ſmitten of Saul and Ionathan. 13 Saul being diſobedient to Gods commaundement, is ſhewed of Samuel that he ſhall not reigne. 19 The great ſlauery, wherein the Philiſtims kept the Iſraelites.

SAul now had beene King [a] one yeere, and hee reigned [b] two yeeres ouer Iſrael.

2 Then Saul choſe him three thouſand of Iſrael: and two thouſand were with Saul in Michmaſh, and in mount Beth-el, and a thouſand were with Ionathan in Gibeah of Beniamin: and the reſt of the people he ſent euery one to his tent.

3 And Ionathan ſmote the gariſon of the Philiſtims, that was in the [c] hill: and it came to the Philiſtimes eares: and Saul blew the [d] trumpet throughout all the land, ſaying, Heare, O yee Ebrewes.

4 And all Iſrael heard ſay, Saul hath deſtroyed a gariſon of the Philiſtims: wherefore Iſrael was had in abomination with the Philiſtims: and the people gathered together after Saul to Gilgal.

5 ¶ The Philiſtims alſo gathered themſelues together to fight with Iſrael, thirty thouſand charets, and ſixe thouſand horſemen: for the people *vvas* like the ſand which is by the ſeas ſide in multitude, and came vp, and pitched in Michmaſh Eaſtward from [e] Beth-auen.

6 And when the men of Iſrael ſaw that they were in a ſtreit (*for the people vvere in diſtreſſe*) the people hid themſelues in caues, and in holds, and in rocks, and in towers, and in pits.

7 And *ſome* of the Ebrewes went ouer Iorden vnto the land of Gad and Gilead: and Saul was yet in Gilgal, and all the people for feare followed him.

8 And he taried ſeuen dayes, according vnto the time that Samuel had appointed: but Samuel came not to Gilgal, therefore the people were [f] ſcattered from him.

9 And Saul ſayd, Bring a burnt offering to me and peace offrings: and he offered a burnt offering.

10 And aſſoone as he had made an end of offering the burnt offering, behold, Samuel came: and Saul went foorth to meete him, to [†] ſalute him.

11 And Samuel ſaid, What haſt thou done? Then Saul ſaid, Becauſe I ſaw that the people was [h] ſcattered from mee, and that thou cameſt not within the dayes appointed, and that the Philiſtims gathered themſelues together to Michmaſh,

12 Therefore ſaid I, the Philiſtims will come downe now vpon mee to Gilgal, and I haue not made ſupplication vnto the Lord. I was bolde therefore and offered a burnt offering.

13 And Samuel ſaid to Saul, Thou haſt done fooliſhly: thou haſt not kept the commandement of the Lord thy [i] God, which hee commaunded thee: for the Lord had now ſtabliſhed thy kingdome vpon Iſrael for euer.

14 But now thy kingdome ſhall not continue: the Lord hath ſought him a [k] man after his owne heart, and the Lord hath commaunded him to be gouernour ouer his people, becauſe thou haſt not kept that which the Lord had commaunded thee.

15 ¶ And Samuel aroſe, and gate him vp from Gilgal in [l] Gibeach of Beniamin: and Saul numbred the people that were found with him, about ſixe hundreth men.

16 And Saul and Ionathan his ſonne, and the people that were found with them, had their abiding in Gibeah of Beniamin: but the Philiſtims pitched in Michmaſh.

17 And there came out of the hoſte of the Philiſtims ‖ three bands to deſtroy, one band turned vnto the way of Ophrah vnto the land of Shuall,

18 And another band turned toward the way to Beth-horon, and the [m] third band turned toward the way of the coaſt that looketh tôward the valley of Zeboim, toward the wildernesſe.

19 Then there was no ſmith found thorowout all the land of Iſrael: for the Philiſtims ſaid, Leſt the Ebrewes make them ſwords or ſpeares.

20 Wherefore, all the Iſraelites went downe to the Philiſtims, to ſharpen euery man his ſhare, his mattocke, and his axe, and his weeding hooke.

21 Yet they had a file for the ſhares, and for the mattocks, and for the pike-forks, and for the axes, and for to ſharpen the goads.

22 So when the day of battell was come, there was neither [n] ſword nor ſpeare found in the hands of any of the people that were with Saul and with Ionathan: but *onely* with Saul and Ionathan his ſonne was there found.

23 And the gariſon of the Philiſtims came out to the paſſage of Michmaſh.

CHAP. XIV.

14 Ionathan and his armour bearer put the Philiſtims to flight. 24 Saul inioyneth the people by an oath, not to eate till euening. 32 The people eate with the blood. 38 Saul would put Ionathan to death. 45 The people deliuer him.

THen on a day Ionathan the ſonne of Saul ſaid vnto the young man that bare his armour, [a] Come and let vs goe ouer toward the Philiſtims gariſon, that is yonder on the other ſide, but hee told not his father.

2 And

---

[k] Thinking that the abſence of the Prepher was a ſigne, that they ſhould loſe the victory.

[†] *Ebr. bleſſe him.*

[l] Though theſe cauſes ſeeme ſufficient in mans iudgement: yet becauſe they had not the word of God, they turned to his deſtruction.

[m] He ſheweth that there is no ſinne ſo great, but it ſhalbe forgiuen, if the ſinner turne againe to God.

[n] Who willed thee to obey him, and reſt vpon the words ſpoken by his Prophet.

[o] Vnfainedly, and without hypocriſie.

[k] That is, Dauid.

[a] Whiles theſe things were done.

[b] And went to his city Ramah.

[b] Before he tooke vpon him the ſtate of a King.

[c] Or, *the deſtroyer*: *to wit, the captains came out with three bands.*

[d] Of Kiriath-Iearim, where the Arke was Chap. 20. 5.

[e] So that to haue iudgement theſe three armies would haue ouerrunne the whole countrey.

[d] That euery one ſhould prepare themſelues to warre.

[e] Which was alſo called Beth-el, in the tribe of Beniamin.

[f] Where the two tribes and the halfe remained.

[f] To declare that the victory onely came of God, and not by their force.

[g] By this example God would declare to Iſrael that the victory did not conſiſt in multitude or armour, but onely came of his grace.

2 And Saul tarried in the border of Gibeah vnder a pomegranate tree, which was in Migron, and the people that were with him, *were* about sixe hundred men.

3 And Ahiah the sonne of Ahitub, * Ichabods brother, the sonne of Phinehas, the sonne of Eli, *was* the Lords Priest in Shiloh, and ware an Ephod: and the people knew not that Ionathan was gone.

4 ¶ Now in the way whereby Ionathan sought to go ouer to the Philistims garison, there was a ‖ sharpe rocke on the one side, and a sharpe rocke on the other side: the name of the one *was* called Bozez, and the name of the other Seneh.

5 The one rocke stretched from the North toward Michmas, and the other *was* from the South toward Gibeah.

6 And Ionathan said to the young man that bare his armour, Come, and let vs goe ouer vnto the garison of these b vncircumcised: it may bee that the Lord will worke with vs: for it is ‖ not hard to the Lord * to saue with many, or with few.

7 And he that bare his armour, said vnto him, Doe all that is in thine heart: goe where it pleaseth thee: behold, c I am with thee as thine heart desireth.

8 Then said Ionathan, Behold, we goe ouer vnto those men, and will shew our selues vnto them.

9 d If they say on this wise to vs, Tarie vntill we come to you, then wee will stand still in our place, and not goe vp to them.

10 But if they say, Come vp vnto vs, then we will go vp: for * the Lord hath deliuered them into our hand: and this shalbe a signe vnto vs.

11 So they both shewed themselues vnto the garison of the Philistims: and the Philistims said, See, the Ebrewes come out of the e holes wherein they had hid themselues.

12 And the men of the garison answered Ionathan and his armour bearer, and said, Come vp to vs: for we will shew you a thing. Then Ionathan said vnto his armour bearer, Come vp after mee: for the Lord hath deliuered them into the hand of Israel.

13 So Ionathan went vp vpon f his hands and vpon his feete, and his armour bearer after him: and *some* fell before Ionathan, and his armour bearer slew *others* after him.

14 So the g first slaughter which Ionathan and his armour bearer made, was about twenty men, as it were within halfe an acre of land which two *oxen plow*.

15 And there was a feare in the hoaste, *and* in the field, and among all the people: the garison also, and they that went out to spoile, were afraid themselues: and the earth h trembled: for it was *stricken* with feare by God.

16 ¶ Then the watchmen of Saul in Gibeah of Beniamin saw: and behold, the multitude was discomfited, and smiten as they went.

17 Therefore sayd Saul vnto the people that were with him, Search now, and see, who is gone from vs. And when they had numbred, Behold, Ionathan and his armour bearer were not there.

18 And Saul said vnto Ahiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Israel.)

19 ¶ And while Saul talked vnto the Priest, the noyse that was in the hoaste of the Philistims, spread farther abroad, and increased: therefore Saul said vnto the Priest, i Withdraw thine hand.

20 And Saul was assembled with all the people that were with him, and they came to the battell: and behold, * euery mans sword was against his fellow, *and* there was a very great discomfiture.

21 Moreouer, the Ebrewes that were with the Philistims before time, and were come with them into all parts of the hoast, euen they also turned to bee with the k Israelites that were with Saul and Ionathan.

22 Also all the men of Israel which had hid themselues in mount Ephraim, when they heard that the Philistims were fled, they followed after them in the battell.

23 And so the Lord saued Israel that day: and the battell continued vnto Beth-auen.

24 And at that time the men of Israel were prested *with hunger*: for Saul charged the people with an oathe, saying, l Cursed be the man that eateth † foode till night, that I may bee auenged of mine enemies: so none of the people tasted *any* sustenance.

25 And all they of the land came to a wood, where hony lay vpon the ground.

26 And the people came into the wood, and behold, the hony dropped, and no man mooued his hand to his mouth: for the people feared the m oathe.

27 But Ionathan heard not when his father charged the people with the oathe: wherefore he put forth the end of the rod that was in his hand, and dipt it in an hony combe, and put his hand to his mouth, and his n eyes receiued light.

28 Then answered one of the people, and said, Thy father made the people to sweare, saying, Cursed bee the man that eateth sustenance this day: and the people were ‖ faint.

29 Then said Ionathan, My father hath o troubled the land: see now how mine eyes are made cleare, because I haue tasted a little of this hony:

30 How much more, if the people had eaten to day of the spoile of their enemies which they found? for had there not beene now a greater slaughter among the Philistims?

31 ¶ And they smote the Philistims that day, from Michmas to Aiialon: and the people were exceeding faint.

32 So the people turned to the spoyle, and tooke sheepe, and oxen, and calues and slew them on the ground, and the people did eat them: * with the blood.

33 Then men tolde Saul, saying, Behold, the people sinne against the Lord, in that they eate with the blood. And he said, Ye haue trespassed: p roule a great stone vnto me this day.

34 Againe Saul said, Goe abroad among the people, and bid them bring vnto me euery man his oxe, and euery man his sheepe, and slay them here, and eate, and sin not against the Lord in eating with the blood. And the people brought euery man his oxe in his hand that night, and slew them there.

35 Then Saul made an altar vnto the Lord, *and* that ‖ was the first altar that hee made vnto the Lord.

36 ¶ And Saul said, Let vs goe downe after the Philistims by night, and spoile them vntill the morning shine, and let vs not leaue a man of them. And they said, Doe whatsoeuer thou thinkest best. Then said the Priest, Let vs q draw neere

* *Chap. 4. 21.*

Or, like a tooth.

b To wit, the Philistims.
‖ *Or, none can let the Lord.*
* *2. Chron. 14. 11.*

c I will follow thee whithersoeuer thou goest.

d This hee spake by the spirit of prophecie, for assurance whereby God gaue him assurance of the victory.
* *1. Mac. 4. 30.*

e Thus they spake contemptuously and by derision.

f That is, he crept vp, or went vp with all haste.

g The second was when they slewe one another, and the third when the Israelites chased them.

h In that the insensible creatures tremble for feare of Gods iudgement, it declareth how terrible his vengeance shalbe against his enemies.

Let the Ephod alone: for I haue no leasure now to take counsell of God. Numb 27. 21.
† *Iudg. 7. 21. 22. 1. Chron. 20. 13.*

k Though before for feare of the Philistims they declared themselues as enemies to their brethren.

l Such was his hypocrisie and arrogancie, that hee thought to attribute to his policie that which God had giuen by the hand of Ionathan.
† *Ebr. bread.*

m That is, the punishment, if they breake their oathe.

n Which were ‖ dimme before for wearinesse and hunger.

‖ *Or, weary.*
o By making this cruell law.

* *Leuit. 7. 26. and 19. 26. Deut. 12. 16.*

p That the blood of the beast that shalbe slaine, may be prested out vpon it.

‖ *Or, of that stone began he to build an altar.*

q To take counsell of him.

neere hither vnto God.

37 So Saul asked of God, *saying*, Shall I goe downe after the Philistims? wilt thou deliuer them into the hands of Israel? But he answered him not at that time.

38 ¶ And Saul said, * All † yee chiefe of the people, come ye hither, and know, and see by whome this sinne is done this day.

* Iudg.20,2.
† Ebr. corners.

39 For as the Lord liueth, which saueth Israel, though it be *done* by Ionathan my sonne, he shall die the death. But none of all the people answered him.

40 Then he said vnto all Israel, Be ye on one side, and I and Ionathan my sonne will be on the other side. And the people said vnto Saul, Doe what thou thinkest best.

41 Then Saul said vnto the Lord God of Israel, Giue [r] a perfect *lot*. And Ionathan and Saul were taken, but the people escaped.

r Cause the lot to fall on him that hath broken the oathe: but he doeth not consider his presumption in commanding the same oathe.

42 And Saul sayd, Cast *lot* betweene mee and Ionathan my sonne. And Ionathan was taken.

43 Then Saul said to Ionathan, Tell me what thou hast done? And Ionathan told him, and said, I tasted a little hony with the end of the rod, that was in mine hand, and loe, I must die.

44 Againe Saul answered, God do so and more also, vnlesse thou die the death, Ionathan.

45 And the people said vnto Saul, [s] Shall Ionathan die, who hath so mightily deliuered Israel? God forbid. As the Lord liueth, there shall not one haire of his head fall to the ground: for hee hath wrought with God this day. So the people deliuered Ionathan that he died not.

s The people thought it their duety to rescue him who of ignorance had but broken a rash law, and by whom they had receiued so great a benefite.

46 Then Saul came vp from the Philistims, and the Philistims went to their owne place.

47 ¶ So Saul held the kingdome ouer Israel, and fought against all his enemies on euery side, against Moab, and against the children of Ammon, and against Edom, and against the Kings of Zobah, and against the Philistims: and whithersoeuer he went, he ‖ handled them as wicked men.

‖ Or, ouercame them.

48 Hee gathered also an hoste, and smote [t] Amalek, and deliuered Israel out of the hands of them that spoyled them.

t As the Lord had commanded. Deut.25,17.

49 Now the sonnes of Saul were Ionathan, [u] and Ishui, and Malchishua: and the names of his two daughters, the elder was called Merab, and the yonger was named [x] Michal.

u Called also Abinadab, chap.31.2.
x Which was the Wife of Dauid, Chap.18,27.

50 And the name of Sauls wife was Ahinoam the daughter of Ahimaaz: and the name of his chiefe captaine was [y] Abner the sonne of Ner, Sauls vncle.

y Whom Ioab the captaine of Dauid slew, 2.Sam,3,27.

51 And Kish *was* Sauls father: and Ner the father of Abner *was* the sonne of Abiel.

52 And there was sore warre against the Philistims all the dayes of Saul: and [z] whomsoeuer Saul saw to bee a strong man, and meete for the warre, he tooke him vnto him.

z As Samuel had forewarned, chap 8,11.

CHAP. XV.

3 Saul is commanded to slay Amalek. 9 Hee spareth Agag, and the best things 19 Samuel reprooueth him. 28 Saul is reiected of the Lord, and his kingdome giuen to another. 33 Samuel heweth Agag in pieces.

AFterward Samuel said vnto Saul, * The Lord sent me to anoynt thee King ouer his people, ouer Israel: now therefore [a] obey the voice of the words of the Lord.

* Chap.9.16.
a Because he hath preferred thee to this honour, thou art bound to obey him.

2 Thus saith the Lord of hoastes, I remember what Amalek did to Israel, * how they laid *waite* for them in the way, as they came vp from Egypt.

* Exod.17,14. Numb.24,20.

3 Now *therefore* goe, and smite Amalek, and destroy ye all that perteineth vnto them, and haue no compassion on them, but [b] slay both man and woman, both infant and suckling, both oxe, and sheepe, both camell, and asse.

b That this might be an example of Gods vengeance against them that deale cruelly with his people.

4 ¶ And Saul assembled the people, and ‖ numbred them in Telaim, two hundred thousand footemen, and ten thousand men of Iudah.

‖ Or, knew their number by the lambes, which they brought.

5 And Saul came to a citie of Amalek, and ‖ set watch at the riuer.

‖ Or, fought in the valley.

6 And Saul said vnto the [c] Kenites, Goe, depart, *and* get you downe from among the Amalekites, lest I destroy you with them: for ye shewed [d] mercy to all the children of Israel, when they came vp from Egypt: and the Kenites departed from among the Amalekites.

c Which were the posterity of Iethro Moses father in law.
d For Iethro came to visit them, and gaue them good counsell, Exod, 18,19.

7 So Saul smote the Amalekites from Hauilah, as thou commest to Shur, that is before Egypt.

8 And tooke Agag the King of the Amalekites aliue, and destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the better sheepe, and the oxen, and the fat beasts, and the lambes, and all that was good, and they would not destroy them: but euery thing that was vile and nought worth, that they destroyed.

10 ¶ Then came the word of the Lord vnto Samuel, saying,

11 It [e] repenteth mee that I haue made Saul King: for he is turned from me, and hath not performed my commandements. And Samuel was mooued, and cryed vnto the Lord all night.

e God in his eternall counsell neuer changeth nor repenteth, as verse 29. though he seemeth to vs to repent when any thing goeth contrary to his temporall election.

12 And when Samuel arose early to meete Saul in the morning, one told Samuel, saying, Saul is gone to Carmel; and behold, he hath made him there a place, from whence hee returned, and departed, and is gone downe to Gilgal.

13 ¶ Then Samuel came to Saul, and Saul said vnto him, Blessed be thou of the Lord, I haue fulfilled the [f] commandement of the Lord.

14 But Samuel sayd, What meaneth then the bleating of the sheepe in mine eares, and the lowing of the oxen which I heare?

f This is the nature of hypocrites to be impudent against the trueth, to condemne others, and iustifie themselues.

15 And Saul answered, They haue brought them from the Amalekites; for the people spared the best of the sheepe, and of the oxen, to sacrifice them vnto the Lord thy God, and the remnant haue we destroyed.

16 Againe Samuel said to Saul, Let mee tell thee what the Lord hath said to me this night. And he said vnto him, Say on.

17 Then Samuel said, When thou wast [g] litle in thine owne sight, wast thou not made the head of the tribes of Israel? for the Lord anointed thee King ouer Israel.

g Meaning, of base condition, as chap, 9,21.

18 And the Lord sent thee on a iourney, and said, Goe, and destroy those sinners the Amalekites, and fight against them, vntill thou destroy them.

19 Now, wherefore hast thou not obeyed the voice of the Lord, but hast turned to the pray, and hast done wickedly in the sight of the Lord?

20 And Saul said vnto Samuel, Yea, [h] I haue obeyed the voyce of the Lord, and haue gone the way which the Lord sent mee, and haue brought Agag the king of Amalek, and haue destroyed the Amalekites.

h Hee standeth most impudently in his owne defence both against God and his owne conscience.

21 But the people tooke of the spoile, sheepe, and oxen, and the chiefest of the things which should haue beene destroyed, to offer vnto the Lord

Lord thy God in Gilgal.
22 And Samuel said, Hath the Lord as great
pleasure in burnt offerings and sacrifices, as when
the voyce of the Lord is obeyed? behold, * to
obey is better then sacrifice, and to hearken *is bet-*
ter then the fat of rammes.
23 For [i] rebellion *is as* the sinne of witchcraft,
and transgression is wickednesse and idolatry. Be-
cause thou hast cast away the word of the Lord,
therefore hee hath cast away thee from being
king.
24 Then Saul said vnto Samuel, I haue sinned:
for I haue transgressed the Commaundement of
the Lord, & thy words, because I feared the peo-
ple, and obeyed their voyce.
25 Now therefore I pray thee, take away my
[k] sinne, and turne againe with mee, that I may
worship the Lord.
26 But Samuel said vnto Saul, I will not returne
with thee: for thou hast cast away the worde of
the Lord, and the Lord hath cast away thee, that
thou shalt not be King ouer Israel.
27 And as Samuel turned himselfe to go away,
he caught the lappe of his coate, and it rent.
28 Then Samuel said vnto him, The Lord hath
rent the kingdome of Israel from thee this day,
and hath giuen it to thy [l] neighbour, that is better
then thou.
29 For indeed the [m] strength of Israel will not
lye nor repent: for he is not a man that he should
repent.
30 Then hee said, I haue sinned: but honour
mee, I pray thee, before the Elders of my people,
and before Israel, and turne againe with me, that
I may worship the Lord thy God.
31 ¶ So Samuel turned againe, and followed
Saul: and Saul worshipped the Lord.
32 Then said Samuel, Bring yee hither to mee
Agag the king of the Amalekites: and Agag came
vnto him ‖ pleasantly, and Agag sayd, Truely the
[n] bitternesse of death is passed.
33 And Samuel said, * As thy sword hath made
women childlesse, so shall thy mother be child-
lesse among other women. And Samuel hewed
Agag in pieces before the Lord in Gilgal.
34 ¶ So Samuel departed to [o] Ramah, and
Saul went vp to his house to Gibeah of Saul.
35 And Samuel came no more to [p] see Saul vn-
till the day of his death: but Samuel mourned for
Saul, and the Lord [q] repented that hee made Saul
King ouer Israel.

* Eccles. 4,17. hose 6,6,7. matth. 9,13. and 12,7.

i God hateth nothing more then the disobedience of his Commandement, though the intent seeme neuer so good to man.

k This was not true repentance, but dissimulation, fearing the losse of his kingdome.

l That is, to Dauid.

m Meaning, God who maintaineth and preserueth his.

‖ Or, in bonds.

n He suspected nothing lesse then death, or as some write, he passed not for death.

* Exod. 17,14. num. 14,45.

o Where his house was.

p Though Saul came where Samuel was, Chap. 19,24.

q As verse 11.

CHAP. XVI.

1 Samuel is reprooued of God, and is sent to anoint Dauid. 7 God regardeth the heart. 13 The Spirit of the Lord commeth vpon Dauid. 14 The wicked spirit is sent vpon Saul. 19 Saul sendeth for Dauid.

THE Lord then said vnto Samuel, How long
wilt thou mourne for Saul, [a] seeing I haue
cast him away from reigning ouer Israel? fill thine
horne with oyle and come, I will send thee to
Ishai the Bethlehemite: for I haue prouided me a
King among his sonnes.
2 And Samuel said, How can I go? if Saul
shall heare it, he will kill me. Then the Lord an-
swered, Take an heifer † with thee, and say, I am
come [b] to doe sacrifice to the Lord.
3 And call Ishai to the sacrifice, and I will
shew thee what thou shalt doe, and thou shalt a-
noynt vnto me him whom I name vnto thee.
4 So Samuel did that the Lord bad him, and
came to Beth-lehem, and the elders of the towne
were [c] astonied at his comming, and said, Commest
thou peaceably?
5 And he answered, Yea: I am come to doe
sacrifice vnto the Lord: sanctifie your selues, and
come with me to the sacrifice. And hee sanctified
Ishai and his sonnes, and called them to the sacri-
fice.
6 And when they were come, hee looked on
Eliab, and said, Surely the Lords [d] Anointed is be-
fore him.
7 But the Lord said vnto Samuel, Looke not
on his countenance, nor on the height of his sta-
ture, because I haue refused him: for *God seeth*
not as man seeth: for man looketh on the out-
ward appearance, but the Lord beholdeth the
* heart.
8 Then Ishai called Abinadab, and made him
come before Samuel. And he said, Neither hath
the Lord chosen this.
9 Then Ishai made Shammah come. And hee
said, Neither yet hath the Lord chosen him.
10 Againe Ishai made his seuen sons to come
before Samuel, and Samuel said vnto Ishai, The
Lord hath chosen none of these.
11 Finally, Samuel said vnto Ishai, † Are there
no more children *but these*? And he said, There
remaineth yet a little one behinde, that keepeth
the sheepe. Then Samuel said vnto Ishai, * Send
and fet him: for we will not sit downe, till he be
come hither.
12 And hee sent, and brought him in: and he
was ruddy, and of a good countenance, and com-
ly visage. And the Lord said, Arise, *and* anoynt
him: for this is he.
13 Then Samuel tooke the horne of oyle, and
anoynted him in the middes of his brethren. And
the * Spirit of the Lord ‖ came vpon Dauid, from
that day forward: then Samuel rose vp, and went
to Ramah.
14 ¶ But the Spirit of the Lord departed from
Saul, and an [e] euill spirit *sent* of the Lord, vexed
him.
15 And Sauls seruants said vnto him, Behold
now, the euill spirit of God vexeth thee.
16 Let our Lord therefore command thy ser-
uants *that are* before thee, to seeke a man that is
a cunning player vpon the harpe: that when the
euill spirit of God commeth vpon thee, hee may
play with his hand, and thou mayest be eased.
17 Saul then said vnto his seruants, Prouide
me a man, I pray you, that can play well, and bring
him to me.
18 Then answered one of his seruants, and said,
Behold, I haue seene a [f] sonne of Ishai, a Bethle-
hemite, that can play, and is strong, valiant, and
a man of warre, and wise in matters, and a comely
person, and the Lord is with him.
19 ¶ Wherefore Saul sent messengers vnto
Ishai, and said, Send me Dauid thy sonne, which
is with the sheepe.
20 And Ishai tooke an asse *laden* with bread
and a flagon of wine and a kid, and sent them by
the hand of Dauid his sonne vnto Saul.
21 And Dauid came to Saul, and ‖ stood be-
fore him: and he loued him very well, and he was
his armour bearer.
22 And Saul sent to Ishai, saying, Let Dauid
now remaine with me: for he hath found fauour
in my sight.
23 And so when the *euill* spirit of God came
vpon Saul, Dauid tooke an harpe and played with
his

a Signifying, that we ought not to shew our selues more pitifull then God, nor to lament them whom hee casteth out.

† Ebr. in thine hand.

b That is, to make a peace offering, which might be done though the Arke was not there.

c Fearing, lest some grievous crime had beene committed, because the Prophet was not wont to come thither.

d Thinking that Eliab had beene appointed of God to be made King.

* 1. Chron. 28,9. iere. 11,20. and 17,10. and 20,12. psal. 7,9.

† Ebr. are the children ended?

* 2. Sam. 7,8. psal. 78,71. and 89,21.

* Acts 2.46. and 13.22.

‖ Or, prospered.

e The wicked spirits are at Gods commandement to execute his will against ȳ wicked.

f Though Dauid was now anointed King by the Prophet, yet God would exercise him in sundry sorts before hee had the vse of his kingdome.

‖ Or, serued him.

g God would that Saul should receiue this benefit as at Dauids hand: that his condemnation might be the more euident, for his cruell hate toward him.

his hand, and Saul was g refreshed and was eased: for the euill spirit departed from him.

CHAP. XVII.

1 *The Philistims make warre against Israel.* 10 *Goliath defieth Israel.* 19 *David is sent to his brethren.* 34 *The strength and boldnesse of Dauid.* 47 *The Lord saueth not by swords nor speare.* 50 *Dauid killeth Goliath, and the Philistims flee.*

NOw the Philistims gathered their armies to battell, & came together to Shochoh which is in Iudah, and pitched betweene Shochoh and Azekah, ‖ in the coast of Dammim.

‖ Or, *in Ephes-dammim.*

2 And Saul, and the men of Israel assembled and pitched in the valley ‖ of Elah, and put themselues in battell aray to meet the Philistims.

‖ Or, *of the oke.*

3 And the Philistims stood on a mountaine on the one side, and Israel stood on a mountaine on the other side: so a valley *vvas* betweene them.

a Betweene the two campes. ‖ Or, *coate of plate.* b That is, 156. lib. 4. ounces: set halfe an ounce the shekel: and 600. shekels weight amounteth to 18. lib. 3. quarters.

4 ¶ Then came a man betweene them a both out of the tents of the Philistims, named Goliath of Gath; his height *vvas* six cubites and an hand breadth.

5 And had an helmet of brasse vpon his head, & a ‖ brigandine vpon him: and the weight of his brigandine *vvas* fiue thousand b shekels of brasse.

6 And he had ‖ boots of brasse vpon his legs, and a shield of brasse vpon his shoulders.

‖ Or, *greaues.*

7 And the shaft of his speare *vvas* like a weauers beame: and his speare head *vveighed* six hundreth shekels of yron: and one bearing a shielde went before him.

8 And he stood, and cried against the hoaste of Israel, and said vnto them, Why are ye come to set your battell in aray? am not I a Philistim, and you seruants to Saul? chuse you a man for you, and let him come downe to me.

9 If he be able to fight with me, and † kill me, then will we be your seruants: but if I ouercome him, and kill him, then shall yee be our seruants, and serue vs.

† Or, *smite me.*

10 Also the Philistim said, I defie the hoast of Israel this day: giue me a man, that we may fight ‖ together.

‖ Or, *hand to hand.*

11 When Saul and all Israel heard those words of the Philistim, they were discouraged, and greatly afraid.

12 ¶ Now this Dauid *vvas* the * sonne of an Ephrathite of Beth-lehem Iudah, named Ishai, which had eight sonnes: and ‖ this man was taken for an old man in the dayes of Saul.

* *Chap.* 16. 1.

‖ Or, *he was counted among them that bare office.*

13 And the three eldest sonnes of Ishai went and followed Saul to the battell: and the names of his three sonnes that went to battell *vvere* Eliab the eldest, and the next Abinadab, and the third Shammah.

14 So Dauid was the least: and the three eldest went after Saul.

e To serue Saul, as chap. 16. vers. 19.

15 Dauid also e went, but hee returned from Saul to feede his fathers sheepe in Beth-lehem.

16 And the Philistim drew neere in the morning, and euening, and continued fourtie dayes.

d Though Ishai meant one thing, yet Gods prouidence directed Dauid to another end.

17 And Ishai sayd vnto Dauid his son, d Take now for thy brethren an Ephah of this parched corne, and these ten cakes, and run to the hoste to thy brethren.

e If they haue laid any thing to gage for their necessity, redeeme it out.

18 Also carie these ten fresh cheeses vnto the captaine, and looke how thy brethren fare, and receiue their e pledge.

19 (Then Saul and they, and all the men of Israel *vvere* in the valley of Elah, fighting with the Philistims.)

20 ¶ So Dauid rose vp early in the morning, and left the sheepe with a keeper, and tooke and went as Ishai had commaun ded him, and came within the compasse of the hoaste: and the hoaste went out in aray, and shouted in the battell.

21 For Israel and the Philistims had put themselues in aray, armie against armie.

22 And Dauid left the things which he bare, vnder the hands of the keeper of the † cariage and ranne into the hoast, and came, and asked his brethren † how they did.

† Ebr. *vessels.*

† Ebr. *of peace.*

23 And as he talked with them, beholde, the man *that vvas* betweene the two *armies*, came vp, (whose name *vvas* Goliath the Philistim of Gath) out of the ‖ army of ℣ Philistims, and spake f such words, and Dauid heard them.

‖ Or, *valley.* f As are aboue rehearsed, vers. 8, and 9.

24 And all the men of Israel when they sawe the man, ranne away from him, and were sore afraide.

25 For euery man of Israel said, Saw yee not this man that commeth vp? euen to reuile Israel is hee come vp: and to him that killeth him, will the King giue great riches, and will giue him his *daughter, yea, and make his fathers house h free in Israel.

* *Iosh.* 15. 19.

g From taxes and payments.

26 ¶ Then Dauid spake to the men that stood with him, and sayd, What shall be done to the man that killeth this Philistim, and taketh away the h shame from Israel? for who is this vncircumcised Philistim, that hee should reuile the hoaste of the liuing God?

h This dishonour that he doeth to Israel.

27 And the people answered him after this maner, saying, Thus shall it bee done to the man that killeth him.

28 And Eliab his eldest brother heard when he spake vnto the men, and Eliab was very angry with Dauid, and sayd, Why camest thou downe hither? and with whom hast thou left those few sheepe in the wildernes? I know thy pride and the malice of thine heart, that thou art come downe to see the battell.

29 Then Dauid said, What haue I now done? Is there not a i cause?

i For his fathers sending was a iust occasion, and also he felt himselfe inwardly moued by Gods Spirit.

30 And hee departed from him into the presence of another, and spake of the same maner, and the people answered him according to the former words.

31 ¶ And they that heard the wordes which Dauid spake, rehearsed them before Saul, which caused him to be brought.

32 So Dauid sayd to Saul, Let no mans heart faile him, because of him: thy seruant will goe, and fight with this Philistim.

33 And Saul said to Dauid, Thou art not k able to goe against this Philistim to fight with him: for thou art a boy, and he is a man of warre from his youth.

k Here Satan preuenteth Dauids faith, by the infidelity of Saul.

34 And Dauid answered vnto Saul, Thy seruant kept his fathers sheepe, and there came a lyon, and likewise a beare, and tooke a sheepe out of the flocke,

35 And I went out after him and smote him, and tooke it out of his mouth: and when he arose against me, I caught him by the beard, and smote him, and slew him.

l Dauid by the experience that hee hath had in time past of Gods help, nothing doubteth to vndertake this danger, seeing he was zealous for Gods honour.

36 So thy seruant slew both the lyon, and the beare: therefore this vncircumcised Philistim shall bee as one of them, seeing he hath railed on the hoaste of the liuing God.

37 ¶ More-

37 ¶ Moreouer Dauid said, The Lord that deliuered me out of the paw of the lyon, and out of the paw of the beare, he will deliuer me out of the hand of this Philistim. Then Saul said vnto Dauid, [m] Goe, and the Lord be with thee.

38 And Saul put his raiment vpon Dauid, and put an helmet of brasse vpon his head, and put a brigandine vpon him.

39 Then girded Dauid his sword vpon his raiment, and ‖ began to go: for he neuer prooued it: and Dauid saide vnto Saul, I cannot goe with these: for I am not accustomed. Wherefore Dauid put them off him.

40 Then tooke he his [n] staffe in his hand, and chose him fiue smoothe stones out of a brooke, & put them in his shepheards bagge or scrippe, and his sling *was* in his hand, and hee drew neere to the Philistim.

41 ¶ And the Philistim came and drew neere vnto Dauid, and the man that bare the shield *went* before him.

42 Now when the Philistim looked about and sawe Dauid, hee disdained him: for hee was but yong, ruddie, and of a comely face.

43 And the Philistim said vnto Dauid ‖ Am I a dog, that thou commest to me with staues? And the Philistim [o] cursed Dauid by his gods.

44 And the Philistim said to Dauid, Come to me, and I will giue thy flesh vnto the foules of the heauen, and to the beasts of the field.

45 ¶ Then said Dauid to the Philistim, Thou commest to me with a sword, and with a speare, and with a shield, but I come to thee in the Name of the Lord of hoastes, the God of the hoaste of Israel, whom thou hast rayled vpon.

46 This [p] day shall the Lord close thee in mine hand, and I shall smite thee, and take thine head from thee, and I will giue the carkeises of ‖ hoast of the Philistims this day vnto the foules of the heauen, and to the beasts of the earth, that all the world may know that Israel hath a God,

47 And that all this assembly may know, that the Lord saueth not with sword nor with speare, (for the battell is the Lords) and he will giue you into our hands.

48 And when the Philistim arose to come and draw neere vnto Dauid, Dauid [q] hasted and ran to fight against the Philistim.

49 And Dauid put his hand in his bagge, and tooke out a stone, and slang it, and smote the Philistim in his forehead, that the stone sticked in his forehead, and he fell groueling to the earth.

50 So Dauid * ouercame the Philistim with a sling and with a stone, and smote the Philistim, and slew him, when Dauid had no sword in his hand.

51 Then Dauid ran, and stood vpon the Philistim, and tooke his sword and drew it out of his sheath, and slewe him, and cut off his head therewith. So when the Philistims saw that their champion was dead, they fled.

52 And the men of Israel and Iudah arose, and shouted, and followed after the Philistims, vntill they came to the ‖ valley, and vnto the gates of Ekron: and the Philistims fell down wounded by the way of Shaaraim, euen to Gath and to Ekron.

53 And the children of Israel returned from pursuing the Philistims, and spoiled their tents.

54 And Dauid tooke the head of the Philistim, and brought it to Ierusalem, and put his armour in his ‖ tent.

55 ¶ When Saul saw Dauid goe forth against the Philistim, he said vnto Abner the captaine of his hoast, Abner, [r] whose sonne is this yong man? and Abner answered, As thy soule liueth, O king, I cannot tell.

56 Then the King said, Enquire thou whose sonne this yong man is.

57 And when Dauid was returned from the slaughter of the Philistim, then Abner tooke him, and brought him before Saul with the head of the Philistim in his hand.

58 And Saul saide to him, Whose sonne art thou, thou yong man? And Dauid answered, I am the sonne of thy seruant Ishai the Bethlehemite.

CHAP. XVIII.

1 The amitie of Ionathan and Dauid. 8 Saul enuieth Dauid for the praise that the women gaue him. 11 Saul would haue slaine Dauid. 17 He promiseth him Merab to his wife, but giueth him Michal. 27 Dauid deliuereth to Saul two hundreth foreskinnes of the Philistims. 29 Saul feareth Dauid, seeing that the Lord is with him.

AND when hee had made an end of speaking vnto Saul, the [a] soule of Ionathan was knit with the soule of Dauid, and Ionathan loued him, as his owne soule.

2 And Saul tooke him that day, and would not let him returne to his fathers house.

3 Then Ionathan and Dauid made a couenant: for he loued him as his owne soule.

4 And Ionathan put off the robe that was vpon him, and gaue it Dauid, and his garments, euen to his sword, and to his bow, and to his girdle.

5 And Dauid went out whithersoeuer Saul sent him, *and* behaued himselfe [b] wisely: so that Saul set him ouer the men of warre, and hee was accepted in the sight of all the people, and also in the sight of Sauls seruants.

6 ¶ When they came againe, and Dauid returned from the slaughter of the [c] Philistim, the women came out of all cities of Israel singing and dancing to meete king Saul, with timbrels, with *instruments of* ioy, and with rebeckes.

7 And the women † sang by course in their play, and said, * Saul hath slaine his thousand, and Dauid his ten thousand.

8 Therefore Saul was exceeding wroth, and the saying displeased him, and he said, They haue ascribed vnto Dauid ten thousand, and to me they haue ascribed *but* a thousand, and *what can hee haue* more saue the kingdome?

9 Wherefore Saul [d] had an eye on Dauid from that day forward.

10 ¶ And on the morowe, the euill spirit of God came vpon Saul, and hee [e] prophecied in the middes of the house: and Dauid played with his hand like as at other times, and there *was* a speare in Sauls hand.

11 And Saul tooke the speare, and said, I will smite Dauid *through* to the wall. But Dauid auoided twise out of his presence.

12 And Saul was afraid of Dauid, because the Lord was with him, and was departed from Saul.

13 Therefore Saul put him from him, and made him a captaine ouer a thousand, and he went [f] out and in before the people.

14 And Dauid behaued himselfe wisely in all his wayes: for the Lord *was* with him.

15 Wherefore when Saul saw that he was very wise, he was afraid of him.

16 For all Israel and Iudah loued Dauid, because he went out and in before them.

17 ¶ The[illegible]

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m For by these examples he sawe that the power of God was with him.

‖ Or, assayed.

n To the intent that by these weake meanes, God might onely be knowen to be the author of this victorie.

o He swate by his gods that hee would destroy him.

p Dauid being assured both of his cause and of his calling, prophecieth of the destruction of the Philistims.

q Being mooued with a feruent zeale to be reuenged vpon this blasphemer of Gods Name.

* Eccles. 47. 4. ‖ 1 Mac. 4. 30.

‖ Or, Cal the nty.

‖ Or, house of Bethlehem.

r That is, of what family and tribe is he? or els hee had forgotten Dauid, albeit he had receiued so great a benefit by him.

a His affection was fully bent towards him.

b That is, he prospered in all his doings.

c To wit, Goliath.

‖ Ebr. answered, playing.

* Chap. 21. 11. and 29. 5. Eccles. 47. 6, 7.

d Because he bare him enuie and hatred.

e That is, spake as a man beside himselfe: for so the people abused this word, when they could not vnderstand.

f Meaning, he was captaine ouer the people.

17 ¶ Then Saul said to Dauid, Beholde mine
eldest daughter Merab, her I will giue thee to
wife: onely be a valiant sonne vnto mee, & g fight
the Lords battels: for Saul thought, Mine hand
shall not be vpon him, but the hand of the Phili-
stims shall be vpon him.
18 And Dauid answered Saul, What am I? and
what is my life, *or* the family of my father in Is-
rael, that I should be sonne in law to the King?
19 Howbeit when Merab Sauls daughter
should haue beene giuen to Dauid, h she was gi-
uen vnto Adriel a Meholathite to wife.
20 ¶ Then Michal Sauls daughter loued Dauid:
and they shewed Saul, and the thing pleased him.
21 Therefore Saul said, I will giue him her, that
she may be a i snare to him, and that the hand of
the Philistims may bee against him. Wherefore
Saul said to Dauid, Thou shalt this day bee my
sonne in law in the *one* of the twaine.
22 And Saul commanded his seruants, Speake
with Dauid secretly, and say, Behold, the king hath
a fauour to thee, and all his seruants loue thee:
be now therefore the Kings sonne in law.
23 And Sauls seruants spake these wordes in
the eares of Dauid. And Dauid said, k Seemeth it
to you a light thing to be a kings sonne in law,
seeing ẏ I am a poore man and of small reputation?
24 And then Sauls seruants brought him word
againe, saying, Such words spake Dauid.
25 And Saul said, This wife shall ye say to Da-
uid, The King desireth no dowrie, but an hundred
foreskinnes of the Philistims, to bee auenged of
the Kings enemies: for Saul thought to make Da-
uid fall into the hands of the Philistims.
26 And when his seruants tolde Dauid these
wordes, it pleased Dauid well, to bee the l Kings
sonne in law: and the dayes were not expired.
27 Afterward Dauid arose with his men, and
went and slewe of the Philistims two hundreth
men: and Dauid brought their foreskinnes, and
m they gaue them wholly to the King that hee
might be the Kings sonne in law: therefore Saul
gaue him Michal his daughter to wife.
28 Then Saul sawe, and vnderstood that the
Lord *was* with Dauid, and that Michal the daugh-
ter of Saul loued him.
29 Then Saul was more and more afraid n of
Dauid, and Saul became alway Dauids enemie.
30 And when the Princes of the Philistims
went forth, at their going forth o Dauid behaued
himselfe more wisely then all the seruants of Saul,
so that his name was much set by.

CHAP. XIX.

2 Jonathan declareth to Dauid the wicked purpose of Saul. 11 Michal his wife saueth him. 18 Dauid commeth to Samuel. 23 The Spirit of prophecie commeth on Saul.

Then Saul spake to Ionathan his sonne, and to
all his seruants, that they should a kill Dauid:
but Ionathan Sauls sonne had a great fauour to
Dauid.
2 And Ionathan told Dauid, saying, Saul my
father goeth about to slay thee: now therefore, I
pray thee, take heed vnto thy selfe vnto the mor-
ning, and abide in a secret *place*, and hide thy selfe.
3 And I will goe out and stand by my father
in the field where thou b art, and will commune
with my father of thee, and I will see what *hee
saith*, and will tell thee.
4 ¶ And Ionathan spake good of Dauid vnto
Saul his father, and said vnto him, Let not the king

g Fight against them that warre against Gods people.

h By whom hee had fiue sonnes which Dauid put to death at the request of the Gibeonites, 2. Sam. 21. 8.

i So his hypocrisie appeareth: for vnder pretence of fauour he sought his destruction.

k Meaning, that hee was not able to endow his wife with riches.

l Because hee thought himselfe able to compasse the Kings request.

m Meaning, Dauid and his souldiers.

n To be depriued of his kingdome.

o That is, Dauid had better successe against the Philistims then Sauls men.

a Before Saul sought Dauids life secretly, but now his hypocrisie bursteth forth to open enmitie.

b That I may giue thee warning what trades.

sinne against his seruant, against Dauid: for hee
hath not sinned against thee, but his workes haue
beene to thee very good.
5 For he † did * put his life in danger, and
slew the Philistim, and the Lord wrought a great
saluation for all Israel: thou sawest it, and thou re-
ioycedst: wherefore then wilt thou sinne against
innocent blood, and slay Dauid without a cause?
6 Then Saul hearkened vnto the voyce of Io-
nathan, and Saul c sware, As the Lord liueth, he
shall not die.
7 So Ionathan called Dauid, and Ionathan
shewed him all those words, and Ionathan brought
Dauid to Saul, and hee was in his presence as in
times past.
8 ¶ Againe the warre began, and Dauid went
out and fought with the Philistims, and slew them
with a great slaughter, and they fled from him.
9 ¶ And the euill spirit of the Lord was vpon
Saul, as hee sate in his house hauing his speare in
his hand, and Dauid d played with his hand.
10 And Saul intended to smite Dauid to the
wall with the speare: but hee turned aside out of
Sauls presence, and he smote the speare against the
wall: but Dauid fled, and escaped the same night.
11 Saul also sent messengers vnto Dauids house,
to watch him, and to slay him in the morning:
and Michal Dauids wife told it him, saying, If
thou saue not thy selfe this night, to morow thou
shalt be slaine.
12 So Michal e let Dauid downe through a
window: and he went, and fled, and escaped.
13 Then Michal tooke an image, and laid it in
the bed, and put a pillow stuffed with goats *haire*
vnder the head of it, and couered it with a
cloath.
14 And when Saul sent messengers to take
Dauid, she said, He is sicke.
15 And Saul sent the messengers againe to see
Dauid, saying, Bring him to me in the f bed, that
I may slay him.
16 And when the messengers were come in,
behold, an image *was* in the bed with a pillowe
of goats *haire* vnder the head of it.
17 And Saul said vnto Michal, Why hast thou
mocked me so, and sent away mine enemie, that
hee is escaped? And Michal answered Saul, Hee
said vnto me, Let me goe, or els I will kill thee.
18 ¶ So Dauid fled, and escaped, and came to
Samuel to Ramah, and told him all that Saul had
done to him: and he and Samuel went and dwelt in
g Naioth.
19 But one told Saul, saying, Behold, Dauid *is*
at Naioth in Ramah.
20 And Saul sent messengers to take Dauid,
and when they saw a company of Prophets pro-
phecying, and Samuel standing h as appointed
ouer them, the Spirit of God fell vpon the messen-
gers of Saul, and they also i prophecied.
21 And when it was told Saul, he sent other
messengers, and they prophecied likewise: againe
Saul sent the third messengers, and they prophe-
cied also.
22 Then went hee himselfe to Ramah, and came
to a great well that is in Sechu, and hee asked, and
said, Where are Samuel and Dauid? And one said,
Behold, *they be* at Naioth in Ramah.
23 And hee k went thither, *euen* to Naioth in
Ramah, and the Spirit of God came vpon him al-
so, and hee went prophecying vntill hee came to
Naioth in Ramah.

† *Ebr. hee put his soule in his hand.*
* Iudg. 12. 3. 1. Sam. 28. 21. Psal. 119. 109.

c Whatsoeuer he pretended outwardly, yet his heart was full of malice.

d He played on his harpe to mitigate the rage of the euill spirit, as Chap. 16. 23.

e Thus God mooued both the sonne and daughter of this tyrant to fauour Dauid against their father.

f Behold how the tyrants to accomplish their rage, neither regard oath nor friendship, God nor man.

g Naioth was a schoole where the word of God was studied, neere to Ramah.

h Being their chiefe instructer.

i Changed their mindes and praised God.

k With a minde to persecute them.

l His kingly apparell.
m He humbled himselfe as other did.
* Chap.10.11.

24 And he stript off his [l] cloathes,and hee pro-
phecied also before Samuel , and fell [m] downe na-
ked all that day and all that night: therefore they
say, * Is Saul also among the Prophets?

CHAP. XX.

1 Ionathan comforteth Dauid. 3 They renue their league. 33 Saul would haue killed Ionathan. 38 Ionathan aduertiseth Dauid by three arrowes,of his fathers furie.

a For Saul was stayed, and prophecied a day and a night by Gods prouidence, that Dauid might haue time to escape.

AND Dauid [a] fled from Naioth in Ramah , and
came and said before Ionathan , What haue I
done? what *is* mine iniquitie? and what sinne haue
I committed before thy father, that he seeketh my
life?
2 And hee said vnto him , God forbid , thou
shalt not die : behold, my father will do nothing
great nor small,but hee will † shew it me:and why
should my father hide this thing from me ? he will
not doe it.
3 And Dauid sware againe,and said,Thy father
knoweth that I haue found grace in thine eyes:
therefore he thinketh, Ionathan shall not know it,
least he be sorie : but indeed , as the Lord liueth,
and as thy soule liueth , there is but a [b] step be-
tweene mee and death.
4 Then said Ionathan vnto Dauid , What-
soeuer thy soule † requireth , that will I doe vnto
thee.
5 And Dauid said vnto Ionathan , Behold , to
morow is the [c] first day of the moneth , and I
should sit with the king at meate : but let me goe,
that I may hide my selfe in the fieldes vnto the
third *day* at euen.
6 If thy father make mention of mee,then say,
Dauid asked leaue of me , that hee might goe to
Bethlehem to his owne citie:for there is a [d] yeere-
ly sacrifice for all that family.
7 And if hee say thus , It is well, thy seruant
shall haue peace : but if he be angry, be sure that
wickednesse is concluded of him.
8 So shalt thou shew mercie vnto thy seruant:
* for thou hast ioyned thy seruant into a couenant
of the Lord with thee , and if there be in mee ini-
quitie , slay thou mee : for why shouldest thou
bring me to thy father?
9 ¶ And Ionathan answered , God keepe that
from thee : for if I knew that wickednesse were
[e] concluded of my father to come vpon thee,
would not I tell it thee?
10 Then said Dauid to Ionathan, Who [f] shall
tell me ? how *shall I know* , if thy father answere
thee cruelly?
11 And Ionathan said to Dauid, Come and let
vs goe out into the field : and they twaine went
out into the field.
12 Then Ionathan said to Dauid, O Lord God
of Israel , when I haue groped my fathers mind to
morow at this time , *or* within this three dayes,
and if it be well with Dauid , and I then send not
vnto thee,and shew it thee,
13 The Lord [g] doe so and much more vnto Io-
nathan : but if my father haue minde to doe thee
euill , I will shew thee also , and send thee away,
that thou mayest goe in peace : and the Lord be
with thee as he hath beene with my father.
14 Likewise *I require* not whiles I liue ; *for I
doubt not* but thou wilt shew me the mercy of the
Lord, [h] *that I die not*.
15 But *I require* that thou cut not off thy mer-
cie from mine house for euer : no , not when the
Lord hath destroyed the enemies of Dauid , euery
one from the earth.

† Ebr. reuealeth it in mine eare.
b I am in great danger of death.
† Ebr. saith.
c At what time there should be a solemne sacrifice, Num.28.11. To the which they added peace offerings and feasts.
d Reade Chap.1,21.
* Chap.18.3.and 23.18.
e That he were fully determined.
f If they father doe fauour me.
g The Lord punish me most grieuously.
h I know that if thou werest now preferred to the Kingdome, thou wouldest not destroy mee, but shew thy selfe friendly to my posteritie.

16 So Ionathan made a bond with the house of
Dauid, *saying*, Let the Lord require it at the hands
of Dauids enemies.
17 And againe Ionathan sware vnto Dauid,be-
cause he loued him (for hee loued him as his
owne soule,)
18 Then said Ionathan to him , To morow is
the first day of the moneth : and thou shalt bee
‖ looked for,for thy place shall be emptie.
19 Therefore thou shalt hide thy selfe three
dayes , *then* thou shalt goe downe quickly and
come to the place where thou diddest hide thy
selfe , when this matter was in hand, and shalt re-
maine by the stone † Ezel.
20 And I will shoot three arrowes on the side
thereof,as though I shot at a marke.
21 And after I will send a boy , *saying* , Goe,
seeke the arrowes. If I say vnto the boy, See, the
arrowes are on this side thee , bring them , and
come thou : for it is † well with thee,and no hurt,
as the Lord liueth.
22 But if I say thus vnto the boy, Behold, the
arrowes are beyond thee , goe thy way : for the
[i] Lord hath sent thee away.
23 As touching the thing which thou and I
haue spoken of,behold,the Lord *be* betweene thee
and me for euer.
24 ¶ So Dauid hid himselfe in the field : and
when the first day of the moneth came , the king
sate to eate meate.
25 And the king sate , as at other times vpon
his seate, euen vpon his seat by the wall : and Io-
nathan arose,and Abner sate by Sauls side, but Da-
uids place was emptie.
26 And Saul said nothing that day : for hee
thought, Some thing hath befallen him , though
he were [k] cleane , *or else* because hee was not puri-
fied.
27 But on the morow , which was the second
day of the moneth , Dauids place was emptie a-
gaine : and Saul said vnto Ionathan his sonne,
Wherefore commeth not [l] the sonne of Ishai to
meate, neither yesterday nor to day?
28 And Ionathan answered vnto Saul , Dauid
required of me , *that hee might goe* to Beth-lehem.
29 For he said , Let me goe , I pray thee : for
our familie *offereth* [m] a sacrifice in the citie , and
my brother hath sent for me : therefore now , if I
haue found fauour in thine eyes, let me go, I pray
thee, and see my [n] brethren : this is the cause that
hee commeth not vnto the kings table.
30 Then was Saul angry with Ionathan , and
said vnto him , Thou [o] sonne of the wicked rebel-
lious woman,doe not I know, that thou hast cho-
sen the sonne of Ishai to thy confusion , and to the
confusion *and* shame of thy mother?
31 For as long as the sonne of Ishai liueth vpon
the earth , thou shalt not be established , nor thy
kingdome : wherefore now send and fet him vnto
me,for he † shall surely die.
32 And Ionathan answered vnto Saul his fa-
ther,and said vnto him, Wherefore shall he [p] die?
what hath he done?
33 And Saul cast a speare at him to hit him,
whereby Ionathan knew , that it was determined
of his father to slay Dauid.
34 ¶ So Ionathan arose from the table in a
great anger , and did eate no meat the second day
of the moneth ; for he was sory for Dauid, and be-
cause his father had reuiled him.
35 On the next morning therefore Iona-

‖ Or, mentioned.
† Ebr. of the way, because it serued as a signe to shew the way to them that passed by.
† Ebr. peace.
i The Lord is the authour of thy departure.
k Yet he might haue some businesse to let him.
l Thus he speaketh contemptuously of Dauid.
m That is, a peace offering.
n Meaning, all his kinsefolke.
o Thou art euer contrary vnto mee as thy mother is.
† Ebr. sonne of death.
p For it were too great tyrannie to put one to death and not to shew the cause why.

q For this was the third day, as it was agreed vpon, vers. 5.

than went out into the field, q at the time appoin-
ted with Dauid, and a little boy with him.
36 And he said vnto his boy, Runne now, seeke
the arrowes which I shoote: and as the boy ran,
he shot an arrow beyond him.
37 And when the boy was come to the place
where the arrow was that Ionathan had shot, Io-
nathan cryed after the boy, and said, Is not the
arrow beyond thee?

r By these words he admonished Dauid what hee ought to doe.

38 And Ionathan cryed after the boy, r Make
speede, haste *and* stand not still: and Ionathans
boy gathered vp the arrowes, and came to his
master,
39 But the boy knew nothing: onely Ionathan
and Dauid knew the matter.

† Eb. instruments.

40 Then Ionathan gaue his † bow and arrowes
vnto the boy that was with him, and said vnto
him, Goe, carie them into the citie.

ſ It seemeth that he had shot on the Northside of the stone, least the boy should haue espyed Dauid.

41 ¶ Assoone as the boy was gone, Dauid
arose out of a place that was toward the ſ South,
and fell on his face to the ground, and bowed
himselfe three times: and they kissed one another,
and wept both twaine, till Dauid exceeded.

t Which oathe he calleth in the eight verse, the couenant of the Lord.

42 Therefore Ionathan said to Dauid, Goe in
peace: that which we haue t sworne both of vs in
the name of the Lord, saying, The Lord bee be-
tweene me and thee, and betweene my seede and
betweene thy seed, *let it stand* for euer.
43 And hee arose and departed, and Ionathan
went into the citie.

CHAP. XXI.

1 *Dauid fleeth to Nob to Ahimelech the Priest* 6 *Hee getteth of him the shewbread to satisfie his hunger.* 7 *Doeg Sauls seruant was present.* 10 *Dauid fleeth to King Achish,* 13 *and there faineth himselfe mad.*

a Where the arke then was to aske counsel of the Lord.

THen came Dauid to a Nob to Ahimelech the
Priest, and Ahimelech was astonished at the
meeting of Dauid, and said vnto him, Why art
thou alone, and no man with thee?

b These infirmities that we see in the Saints of God, teach vs that none hath his iustice in himselfe, but receiueth it of Gods mercie.

2 And Dauid said to Ahimelech the Priest, The
b King hath commanded me a certaine thing, and
hath said vnto me, Let no man know whereabout
I send thee, and what I haue commaunded thee:
and I haue appointed my seruants to such *and*
such places.
3 Now therefore, if thou hast ought vnder
thine hand, giue mee fiue *cakes* of bread, or what
commeth to hand.

* Exod. 25.30. Leuit. 24.5. Mat. 12.3, 4.
c If they haue not accompanied with their wiues.

4 And the Priest answered Dauid, and said,
There is no common bread vnder mine hand, but
heere is * hallowed bread, if the young men haue
kept themselues, at least from c women.

d That is, their bodies.
e Shall be more carefull to keepe his vessel holy, when he shall haue eaten of this holy food?

5 Dauid then answered the Priest, and said vn-
to him, Certainely women haue beene separate
from vs these two or three dayes since I came
out: and the d vessels of the young men were holy,
though the way were prophane, and how much
more then shall *euery one* e bee sanctified this day
in the vessell?
6 So the Priest gaue him hallowed *bread*: for
there was no bread there, saue the shewbread that
was taken from before the Lord, to put hote bread
there, the day that it was taken away.

f Tarying to worship, before the Arke.
‖ Or, maister of them that kept Sauls mules.

7 (And there was the same day one of the ser-
uants of Saul f abiding before the Lord, named
Doeg the Edomite, the ‖ chiefest of Sauls heard-
men.)
8 And Dauid said vnto Ahimelech, Is there
not here vnder thine hand a speare, or a sword?
for I haue neither brought my sword nor mine
harnesse with me, because the kings businesse re-
quired haste.

* Chap. 19.2.
g Behinde that place, where the high Priests garment lay.

9 And the Priest said, The sword of Goliath
the Philistim, whom thou slewest in the * valley
of Elah, behold, it is wrapt in a cloath behind the
g Ephod: if thou wilt take that to thee, take it: for
there is none other saue that here: and Dauid said,
There is none to that, giue it me.

h That is, out of Sauls dominion.

10 And Dauid arose and fledde the same day
from the h presence of Saul, and went to Achish
the king of Gath.

* Chap. 17.9.
* Chap. 18.7. and 29.5. Ecclus. 47.6.
† Ebr. put these words in his heart.

11 And the seruants of Achish said vnto him,
Is not this Dauid the * King of the land? did they
not sing vnto him in dances, saying, * Saul hath
slaine his thousand, and Dauid his ten thousand?
12 And Dauid † considered these words, and
was sore afraid of Achish the king of Gath.

i By making marks and toyes.

13 And hee changed his behauiour before
them, and fained himselfe mad in their hands, and
i scrabled on the doores of the gate, and let his
spettle fall downe vpon his beard.
14 Then said Achish vnto his seruants, Lo, ye
see the man is beside himselfe, wherefore haue ye
brought him vnto me?

k Is he meete to be in a kings house?

15 Haue I neede of madde men, that yee haue
brought this fellow to play the madde man in my
presence? k shall he come into mine house?

CHAP. XXII.

1 *Dauid hideth himselfe in a caue.* 2 *Many that were in trouble came vnto him.* 9 *Doeg accuseth Ahimelech.* 18 *Saul causeth the Priests to be slaine.* 20 *Abiathar escapeth.*

a Which was in the tribe of Iudah, and neere to Bethlehem.

DAuid therefore departed thence, and saued
himselfe in the caue a of Adullam: and when
his brethren and all his fathers house heard it, they
went downe thither to him.

‖ Or, captaine.

2 And there gathered vnto him all men that
were in trouble, and all men that were in debt, and
all those that were vexed in minde, and hee was
their ‖ prince, and there were with him about
foure hundred men.

b For there was another so called in Iudah.

3 ¶ And Dauid went thence to Mizpeh in
b Moab, and said vnto the King of Moab, I pray
thee, let my father and my mother come *and abide*
with you, till I know what God will doe for me.

c For he feared the rage of Saul against his house.
d That is, in Mizpeh, which was a strong hold.

4 And he c brought them before the King of
Moab, and they dwelt with him all the while that
Dauid was in d the hold.
5 And the Prophet Gad said vnto Dauid, A-
bide not in the hold, *but* depart and goe into the
land of Iudah. Then Dauid departed and came
into the forrest of Hareth.

e That a great bruit went on him.

6 ¶ And Saul heard that Dauid was e discoue-
red, and the men ÿ were with him, and Saul remai-
ned in Gibeah vnder a tree in Ramah, hauing his
speare in his hand, and all his seruants stood about
him.

f Ye that are of my tribe and linage.

7 And Saul said vnto his seruants that stood
about him, Heare now, ye sonnes f of Iemini, will
the sonne of Ishai giue euery one of you fieldes
and vineyards? will hee make you all captaines
ouer thousands, and captaines ouer hundreds:

g Hereby hee would perswade them that this conspiracie was most horrible, where the sonne conspired against the father, and the seruant against his master.

8 That all ye haue conspired against me, and
there is none that telleth me that my sonne hath
made a couenant with the sonne of Ishai? and there
is none of you that is sorie for me, or sheweth mee,
that my g sonne hath stirred vp my seruant to lie
in waite against mee, as *appeareth* this day?
9 ¶ Then answered Doeg the Edomite, (who
was

was appointed ouer the seruants of Saul) and said, I saw the sonne of Ishai, when hee came to Nob, to Ahimelech the sonne of Ahitub,

10 Who asked counsell of the Lord for him, and gaue him victuals, and he gaue him also the sword of Goliath the Philistim.

11 Then the King sent to call Ahimelech the Priest the sonne of Ahitub, and all his fathers house, *to wit*, [h] the Priests that were in Nob: and they came all to the King.

12 And Saul said, Heare now thou sonne of Ahitub. And he answered, Here I am, my lord.

13 Then Saul said vnto him, Why haue yee conspired against me, thou and the sonne of Ishai, in that thou hast giuen him victuall, and a sword, and hast asked counsell of God for him, that hee should rise against me, and lie in waite as appeareth this day?

14 And Ahimelech answered the King, and said, Who is so faithfull among all thy seruants as Dauid, *being* also the kings sonne in law, and goeth at thy commandement, and is honourable in thine house?

15 [i] Haue I this day first begun to aske counsell of God for him? be it farre from me, let not the king impute any thing vnto his seruant, nor to all the house of my father: for thy seruant knew nothing of all this, lesse nor more.

16 Then the King said, Thou shalt surely die, Ahimelech, thou, and all thy fathers house.

17 And the King sayde vnto the ‖ sergeants that stood about him, Turne, and slay the Priests of the Lord, because their hand also is with Dauid, and because they knew when he fledde, and shewed it not to me. But the seruants of the King [k] would not moue their hands to fall vpon the Priests of the Lord.

18 Then the king said to Doeg, Turne thou and fall vpon the Priests. And Doeg the Edomite turned, and ranne vpon the Priests, and slew that same day fourescore and fiue persons, that did weare a linnen Ephod.

19 Also Nob the citie of the Priests smoote hee with the edge of the sword, both man and woman, both child and suckling, both oxe and asse, and sheepe with the edge of the sword.

20 But one of the sonnes of Ahimelech the sonne of Ahitub (whose name *was* Abiathar) [l] escaped and fled after Dauid.

21 And Abiathar shewed Dauid, that Saul had slaine the Lords Priests.

22 And Dauid said vnto Abiathar, I knew it the same day, when Doeg the Edomite *was* there, that he would tell Saul. I am the cause *of the death* of all the persons of thy fathers house.

23 Abide thou with mee, *and* feare not: for ‖ he that seeketh my life, shall seeke thy life also: for with me thou shalt be in safe-gard.

CHAP. XXIII.

5 Dauid chaseth the Philistims from Keilah. 13 Dauid departeth from Keilah, and remaineth in the wilderneſſe of Ziph. 16 Ionathan comforteth Dauid. 23 Sauls enterprise is broken in pursuing Dauid.

THen they tolde Dauid, saying, Behold, the Philistims fight against [a] Keilah, and spoile the barnes.

2 Therefore Dauid asked counsell of the Lord, saying, Shall I goe and smite these Philistims? And the Lord answered Dauid, Go and smite the Philistims, and saue Keilah.

3 And Dauids men said vnto him, See, we be afraid here in [b] Iudah, how much more if wee come to Keilah against the hoaste of the Philistims?

4 Then Dauid asked counsell of the Lord againe. And the Lord answered him, and said, Arise, goe downe to Keilah: for I will deliuer the Philistims into thine hand.

5 ¶ So Dauid and his men went to Keilah, and fought with the Philistims, and brought away their cattell, and smote them with a great slaughter: thus Dauid saued the inhabitants of Keilah.

6 (And when Abiathar the sonne of Ahimelech * fled to Dauid to Keilah, he brought an [c] Ephod † with him.)

7 ¶ And it was told Saul that Dauid was come to Keilah, and Saul said, God hath deliuered him into mine hand: for hee is shut in, seeing hee is come into a citie that hath gates and barres.

8 Then Saul called all the people together to warre for to goe downe to Keilah, and to beſiege Dauid and his men.

9 ¶ And Dauid hauing knowledge that Saul imagined mischiefe against him, said to Abiathar the Priest, [d] Bring the Ephod.

10 Then said Dauid, O Lord God of Israel, thy seruant hath heard, that Saul is about to come to Keilah to destroy the citie for my sake.

11 Will the lords of Keilah deliuer me vp into his hand? and will Saul come downe as thy seruant hath heard? O Lord God of Israel, I beseech thee, tell thy seruant. And the Lord said, He will come downe.

12 Then said Dauid, Will the ‖ lords of Keilah deliuer me vp, and the men that are with me, into the hand of Saul? And the Lord said, They will deliuer thee vp.

13 ¶ Then Dauid and his men, which were about six hundreth, arose and departed out of Keilah, and went ‖ whither they could. And it was told Saul, that Dauid was fled from Keilah, and he left off his iourney.

14 And Dauid aboade in the wildernesse in the ‖ holdes, and remained in a mountaine in the wildernesse of Ziph. And Saul sought him euery day, but God [e] deliuered him not into his hand.

15 And Dauid saw that Saul was come out for to seeke his life: and Dauid *was* in the wildernesse of Ziph in the wood.

16 ¶ And Ionathan Sauls sonne arose and went to Dauid into the wood, and comforted † him in God,

17 And said vnto him, Feare not: for the hand of Saul my father shall not finde thee, and thou shalt be [f] king ouer Israel, and I shall be next vnto thee: and also Saul my father knoweth it.

18 So they twaine made a couenant before the Lord: and Dauid did remaine in the wood: but Ionathan went to his house.

19 ¶ Then came vp the Ziphims to Saul to Gibeah, saying, Doeth not Dauid hide himselfe by vs in holdes, in the wood in the hill of Hachilah, which is on the right side ‖ of Iesh imon?

20 Now therefore, O king, come downe according to all that thine heart can desire; and our part *shall bee* to deliuer him into the Kings hands.

21 Then Saul said, [g] Be ye blessed of the Lord: for ye haue had compassion on me.

22 Goe, I pray you, and prepare ye yet better: know and see his place where he † haunteth, *and*

[h] Which were the remnant of y house of Eli, whose house God threatned to punish.

[i] Haue I not at other times also, when he had great affaires, consulted with the Lord for him?

‖ Or, footmen.

[k] For they knew that they ought not to obey the wicked commandement of the king in slaying the innocents.

[l] This was Gods prouidence, who according to his promise preserued some of the house of Eli, Chap. 2, 33.

‖ Or, he that taketh thy life, shall take mine also.

[a] Which was a citty in the tribe of Iudah Iosh. 15, 44.

[b] That is, in the midst of Iudah, much more when we come to the borders against our enemies.

* Chap. 22, 20.

[c] By Gods prouidence the Ephod was preserued and kept with Dauid the true king.

† Ebr. in his hand.

[d] To consult with the Lord by Vrim and Thummim.

‖ Or, gouernours.

‖ Or, to and fro not hauing no certaine place to go to.

‖ Or, strong places.

[e] No power nor policie can preuaile against Gods children, but when he appointeth the time.

† Ebr. his hand.

[f] Ionathan a friend to Dauid, that God will accomplish his promise, and that his father striueth against his owne conscience.

‖ Or, of the wilderneſſe.

[g] The Lord recompense this friendship.

† Ebr. where his foote hath borne.

who hath seene him there: for it is said to me, He
is subtill, and craftie.
23 See therefore and know all the secret pla-
ces where he hideth himselfe, and come ye againe
to me with the certainty, and I will go with you:
and if hee be in the [h] land, I will search him out
throughout all the thousands of Iudah.
24 Then they arose and went to Ziph before
Saul, but Dauid and his men *were* in the wilder-
nesse of Maon, in the plaine on the right hand of
Ieshimon.
25 Saul also and his men went to seeke him,
and they told Dauid: wherefore he came downe
vnto a rocke, and aboade in the wildernesse of
[i] Maon. And when Saul heard that, hee followed
after Dauid in the wildernesse of Maon.
26 And Saul and his men went on the one side
of the mountaine: and Dauid and his men on the
other side of the mountaine: and Dauid made
haste to get from the presence of Saul: for Saul
and his men compassed Dauid and his men round
about, to take them.
27 But there came a [k] messenger to Saul, say-
ing, Haste thee, and come: for the Philistims haue
inuaded the land.
28 Wherefore Saul returned from pursuing
Dauid, and went against the Philistims. Therefore
they called that place, [l] Sela-hammahlekoth.

CHAP. XXIV.

1 Dauid hid in a caue spareth Saul. 10 Hee sheweth to Saul his innocencie. 18 Saul acknowledgeth his fault. 22 Hee causeth Dauid to sweare vnto him to be fauourable to his.

AND Dauid went thence, and dwelt in [a] holds
at En-gedi.
2 When Saul was returned from the Phili-
stims, they tolde him, saying, Behold, Dauid *is* in
the wildernesse of [b] Engedi.
3 Then Saul tooke three thousand chosen
men out of all Israel, and went to seeke Dauid and
his men vpon the rocks *among* the wild goates.
4 And hee came to the sheepecoates by the
way where there was a caue, and Saul went in † to
doe his easement: and Dauid and his men sate in
the † inward parts of the caue.
5 And the men of Dauid said vnto him, See,
the day is [c] come, whereof the Lord sayd vnto
thee, Behold, I will deliuer thine enemie into thine
hand, and thou shalt doe to him as it shall seeme
good to thee. Then Dauid arose and cut off the
lap of Sauls garment priuily.
6 And afterward Dauid [d] was touched in his
heart, because hee had cut off the lap which was
on Sauls *garment*.
7 And he said vnto his men, The Lord keepe
mee from doing that thing vnto my master the
Lords anoynted, to lay mine hand vpon him: for
he is the Anoynted of the Lord.
8 So Dauid ouercame his seruants with these
words, and suffered them not to arise against Saul:
for Saul rose vp out of the caue and went away.
9 * Dauid also arose afterward, and went out
of the caue, and cryed after Saul, saying, O my
lord the King. And when Saul looked behinde
him, Dauid inclined his face to the earth, and
bowed himselfe.
10 And Dauid said to Saul, [e] Wherefore gi-
uest thou any eare to mens wordes, that say, Be-
hold, Dauid seeketh euill against thee?
11 Behold, this day thine eyes haue seene, that
the Lord had deliuered thee this day into mine
hand in the caue, and some bade me kill thee: but
I had compassion on thee, and said, I will not lay
mine hand on my master: for he is the Lords An-
oynted.
12 Moreouer my father, behold: behold, I say,
the lap of thy garment in mine hand: for when I
cut of the lap of thy garment, I killed thee not.
Vnderstand and see, that there is neither euill nor
wickednesse in mee, neither haue I sinned against
thee, yet thou huntest after my soule, to take it.
13 The Lord be iudge betweene thee and me,
and the Lord auenge me of thee, and let not mine
hand be vpon thee.
14 According as the ‖ olde prouerbe sayeth,
Wickednesse proceedeth from the wicked, but
mine hand be not vpon thee.
15 After whom is the king of Israel come
out? after whom doest thou pursue? after a dead
dogge, *and* after a flea?
16 The Lord therefore be iudge, and iudge be-
tweene thee and me, and see, & pleade my cause,
and † deliuer me out of thine hand.
17 When Dauid had made an end of speaking
these words to Saul, Saul said, [f] Is this thy voyce,
my sonne Dauid? & Saul lift vp his voyce, & wept,
18 And said to Dauid, Thou art more righte-
ous then I: for thou hast rendred me good, and I
haue rendred thee euill.
19 And thou hast shewed this day, that thou
hast dealt well with me: forasmuch as when the
Lord had closed me in thine hands, thou killedst
me not.
20 For who shall find his enemie, and let him
depart † free? wherefore the Lord render thee
good for that thou hast done vnto me this day.
21 For now behold, I [g] know that thou shalt
be King, and that the kingdome of Israel shall be
stablished in thine hand.
22 Sweare now therefore vnto me by the Lord,
that thou wilt not destroy my seede after me, and
that thou wilt not abolish my name out of my fa-
thers house.
23 So Dauid sware vnto Saul, and Saul went
home: but Dauid and his men went vp vnto the
holde.

CHAP. XXV.

1 Samuel dieth. 3 Nabal and Abigail. 38 The Lord killeth Nabal. 43 Abigail and Ahinoam Dauids wiues, 44 Michal is giuen to Phalti.

THen * Samuel died, and all Israel assembled,
and mourned for him, and buried him in his
[a] owne house at Ramah. And Dauid arose and
went downe to the wildernesse of Paran.
2 Now in [b] Maon *was* a man, who had his pos-
session in Carmel, & the man was exceeding migh-
tie, and had three thousand sheepe, and a thousand
goats: and he was shearing his sheepe in Carmel.
3 The name also of the man *was* Nabal, and
the name of his wife Abigail, and shee was a wo-
man of singular wisedome, and beautifull, but the
man *was* churlish, and euill conditioned, and was
of the family of Caleb.
4 And Dauid heard in the wildernesse, that
Nabal did sheare his sheepe.
5 Therefore Dauid sent ten young men, and
Dauid said vnto the young men, Goe vp to Car-
mel, and goe to Nabal, and aske him in my name
† how he doeth.
6 And thus shall ye say [c] † for salutation, Both
thou, and thine house, and all that thou hast, bee
in peace, wealth and prosperitie.

h In your countrey of Ziph, which is in Iudah.

i Which was also in the tribe of Iudah, Iosh. 15.55.

k Thus the Lord can pull backe the bridle of the tyrants and deliuer his out of the lyons mouth.

l That is, stone of diuision, because there they diuided themselues one from another.

a That is, in strong places, which were defenced by nature.

b A city of Iudah, Iosh. 15.62.

† Ebr. to couer his feet.

† Ebr. in the sides.

c Here we see how ready we are to hasten Gods promise, if the occasion serue neuer so little.

d For seeing it was his owne priuate cause, he repented that he had touched his enemie.

e Contrary to the false report of them that said, Dauid was Sauls enemy, he prooueth himselfe to be his [illegible]

‖ Or, the prouerbe of an ancient man.

† Ebr. iudge.

f Though he was most cruell enemie to Dauid, yet by his great gentlenesse his conscience compelled him to yeeld.

† Ebr. a good way.

g Though this tirant saw and confessed the fauour of God toward Dauid, yet he ceaseth not to persecute him against his owne conscience.

* Chap. 28.3. ecclus. 46.13.20.

a That is, among his owne kinred.

b Maon and Carmel were cities in the tribe of Iudah. Carmel the mountaine was in Galile.

† Ebr. of peace.

c Some reade, so mayest thou liue in prosperitie the next yeere, both thou, &c.

† Ebr. for life.

7 Behold, I haue heard, that thou hast shea-
rers: now thy shepheards were with vs, and wee
did them no hurt, neither did they misse any thing
all the while they were in Carmel.
8 Aske thy seruants, and they will shewe thee.
Wherefore let these young men finde fauour in
thine eyes: (for wee come in a good season)
giue, I pray thee, whatsoeuer [d] commeth to thine
hand vnto thy seruants, and to thy sonne
Dauid.
9 ¶ And when Dauids yong men came, they
told Nabal all those words in the name of Dauid,
and held their peace.
10 Then Nabal answered Dauids seruants,
and sayd, Who is Dauid? and who is the
[e] sonne of Ishai? there bee many seruants now
adayes, that breake away euery man from his
master.
11 Shall I then take my bread, and my water,
and my flesh that I haue killed for my shearers,
and giue it vnto them, whom I know not whence
they be?
12 ¶ So Dauids seruants turned their way, and
went againe, and came, and told him all those
things.
13 And Dauid said vnto his men, Gird euery
man his sword *about him*. And they girded euery
man his sword. Dauid also girded his sword. And
about foure hundreth men went vp after Dauid,
and two hundreth aboade by the † cariage.
14 Now one of the seruants told Abigail Na-
bals wife, saying, Behold, Dauid sent messengers
out of the wildernesse to salute our master, and he
† railed on them.
15 Notwithstanding, the men were very good
[f] vnto vs, and we had no displeasure, neither mis-
sed we any things as long as wee were conuersant
with them, when we were in the fields.
16 They were as a wall vnto vs both by night
and by day, all the while we were with them kee-
ping sheepe.
17 Now therefore take heed, and see what thou
shalt doe: for euill † will surely come vpon our
master, and vpon all his family: for he is so wic-
ked, that a man cannot speake to him.
18 ¶ Then Abigail made haste, and tooke two
hundred † cakes, and two bottels of wine, and fiue
sheepe ready dressed, and fiue measures of parched
corne, and an hundred ‖ frailes of raisins, and two
hundred of figs, and laded them on asses.
19 Then she said vnto her seruants, Go ye be-
fore me: behold, I will come after you: yet shee
told not her [g] husband Nabal.
20 And as she rode on her asse, she came down
by a secret place of the mountaine, and behold,
Dauid and his men came downe against her, and
she met them.
21 And Dauid said, In deed I haue kept all in
vaine that this fellow had in the wildernesse, so
that nothing was missed of all that pertained vnto
him: for he hath requited me euill for good.
22 So and more also doe God vnto the ene-
mies of Dauid, *for* surely I will not leaue of all
that he hath by the dawning of the day, *any* that
[h] pisseth against the wall.
23 And when Abigail saw Dauid, she hasted
and lighted off her asse, and fell before Dauid on
her face, and bowed her selfe to the ground,
24 And fell at his feete, and sayd, Oh, my
lord, I *haue committed* the iniquity, and I pray
thee, let thine handmaid speake † to thee, and

[d] Whatsoeuer thou hast ready for vs.
[e] Thus the couetous wretches in stead of relieuing the necessity of Gods children, vse to reuile their persons, and condemne their cause.
† Ebr. vessell.
† Ebr. droue them away.
[f] When we kept our sheepe in the wildernesse of Paran.
† Ebr. is accomplished.
† Ebr. bread.
‖ Or, clusters.
[g] Because shee knew his crooked nature, that he would rather haue perished, then consented to her enterprise.
[h] Meaning by this prouerbe, that he would destroy both small and great.
† Ebr. in thine eares.

heare thou the words of thine handmaid.
25 Let not my lord, I pray thee, regard this
wicked man Nabal: for as his name is, so is hee:
‖ Nabal *is* his name, and folly *is* with him: but I
thine handmaid sawe not the young men of my
lord whom thou sentest.
26 Now therefore, my Lord, as the Lord liueth,
and as thy soule liueth (the Lord, *I say*, that hath
withholden thee from comming to *shed* blood,
and that thine [i] hand should *not* saue thee) so now
thine enemies shall be as Nabal, and they that in-
tend to doe my lord euill.
27 And now this ‖ blessing which thine hand-
maid hath brought vnto my lord, let it be giuen
vnto the yong men that † follow my lord.
28 I pray thee, forgiue the trespasse of thine
handmaide: for the Lord will make my lord a
[k] sure house, because my lord fighteth the battels
of the Lord, and none euill hath beene found in
thee † in all thy life.
29 Yet [l] a man hath risen vp to persecute thee,
and to seeke thy soule, but the soule of my lord
shall bee bound in the [m] bundle of life with the
Lord thy God: and the soule of thine enemies
shall *God* cast out, as out of the middle of a sling.
30 And when the Lord shall haue done to my
lord all the good that he hath promised thee, and
shall haue made thee ruler ouer Israel,
31 Then shall it be no griefe vnto thee, nor
offence of minde vnto my lord, that he hath not
shed blood causelesse, nor that my lord hath [n] *not*
preserued himselfe: and when the Lord shall haue
dealt well with my lord, remember thine hand-
mayd.
32 Then Dauid said to Abigail, Blessed be the
Lord God of Israel, which sent thee this day to
meete me.
33 And blessed be thy counsell, and blessed be
thou, which hast kept me this day from comming
to *shed* blood, [o] and that mine hand hath *not* sa-
ued me.
34 For indeed, as the Lord God of Israel li-
ueth, [p] who hath kept mee backe from hurting
thee, except thou haddest hasted and met mee,
surely there had not beene left vnto Nabal by the
dawning of the day, *any* that pisseth against the
wall.
35 Then Dauid receiued of her hand that
which she had brought him, and said to her, Goe
vp in peace to thine house: behold, I haue heard
thy voyce, and haue † granted thy petition.
36 ¶ So Abigail came to Nabal, and behold,
hee made a feast in his house, like the feast of a
king, and Nabals heart was mery within him. for
hee was very drunken: Wherefore she told him
[q] nothing, neither lesse nor more, vntill the mor-
ning arose.
37 Then in the morning, when the wine was
gone out of Nabal, his wife tolde him those
words, and his heart dyed within him, and he was
like [r] a stone.
38 And about ten dayes after, the Lord smote
Nabal, that he dyed.
39 ¶ Now when Dauid heard that Nabal was
dead, he said, Blessed be the Lord, that hath ‖ iudg-
ed the cause of my rebuke of the hand of Nabal,
and hath kept his seruant from euill: for the Lord
hath recompensed the wickednes of Nabal vpon
his owne head. Also Dauid sent to commune with
Abigail, to [s] take her to his wife.
40 And when the seruants of Dauid were come

‖ Or, foole.
[i] That is, that thou shouldest not be reuenged of thine enemie.
‖ Or, present.
† Ebr. walke at the feete.
[k] Confirme his Kingdome to his posterity.
† Ebr. from thy dayes.
[l] To wit, Saul.
[m] God shall preserue thee long in his feruice, and destroy thine enemies.
[n] That he hath not auenged himselfe, which things would haue tormented his conscience.
[o] Reade verse 26.
[p] He attributeth it to the Lords mercie, and not to himselfe that he was stayed.
† Ebr. receiued thy face.
[q] For he had no reason [illegible] to consider, or to giue thanks for this great benefit of deliuerance.
[r] For feare of the great danger.
‖ Or, reuenged.
[s] For he had experience of her great godlinesse, wisedome and humility.

to Abigail to Carmel, they spake vnto her, saying,
Dauid sent vs to thee, to take thee to his wife.
41 And she arose, and bowed her selfe on her
face to the earth, and said, Beholde, let thine hand-
maid be a seruant to wash the feete of the seruants
of my Lord.
42 And Abigail hasted, and arose, and rode
vpon an asse, and her fiue maids † followed her,
and she went after the messengers of Dauid, and
was his wife.
43 Dauid also tooke Ahinoam of * Izreel, and
they were both his wiues.
44 Now Saul had giuen * Michal his daugh-
ter, Dauids wife, to Phalti the sonne of Laish,
which was of [c] Gallim.

† Ebr. went at her feete.
* Iosh. 15. 56.
* 2. Sam. 3. 14. 15.
c Which was a place bordering on the contrey of the Moabites.

CHAP. XXVI.

1 Dauid was discouered vnto Saul by the Ziphims. 12 Dauid taketh away Sauls speare, and a pot of water that stood at his head. 21 Saul confesseth his sinne.

AGaine the Ziphims came vnto Saul to Gibe-
ah, saying, * Doeth not Dauid hide himselfe
‖ in the hill of Hachilah before ‖ Ieshimon?
2 Then Saul arose, and went downe to the
wildernes of Ziph, hauing three thousand [a] chosen
men of Israel with him, for to seeke Dauid in the
wildernes of Ziph.
3 And Saul pitched in the hill of Hachilah,
which is before Ieshimon by the way side. Now
Dauid aboade in the wildernesse, and hee saw that
Saul came after him into the wildernesse.
4 (For Dauid had sent out spies, and vnder-
stood that Saul was come ‖ in very deed.)
5 Then Dauid arose, and came to the place
where Saul had pitched, and *when* Dauid beheld
the place where Saul lay, and * Abner the sonne
of Ner which was his chiefe captaine, (for Saul
lay in the fort, and the people pitched round
about him.)
6 Then spake Dauid, and said to Ahimelech
the [b] Hittite, and to Abishai the sonne of Zeruiah,
brother to [c] Ioab, saying, Who will goe downe
with me to Saul to the hoaste? Then Abishai said,
I will goe downe with thee.
7 So Dauid and Abishai came downe to the
people by night: and behold, Saul lay sleeping
within the fort, and his speare did sticke in the
ground at his ‖ head: and Abner and the people
lay round about him.
8 ¶ Then said Abishai to Dauid, God hath
closed thine enemie into thine hand this day: now
therefore I pray thee, let me smite him once with
a speare to the earth, and I will not smite him
[d] againe.
9 And Dauid said to Abishai, Destroy him
not: for who can lay his hand [e] on the Lords an-
ointed, and be guiltlesse?
10 Moreouer Dauid sayd, As the Lord liueth,
either the Lord shall smite him, or his day shall
come to die, or he shall descend into battell, and
perish.
11 The Lord keepe me from laying mine hand
vpon the Lords anointed: but, I pray thee, take
now the speare that is at his head, and the pot of
water, and let vs goe hence.
12 So Dauid tooke the speare and the pot of
water from Sauls head: and they gate them away,
and no man saw it, nor marked it, neither did any
awake, but they were all asleepe: for † the Lord
had sent a dead sleepe vpon them.
13 Then Dauid went into the other side, and

* Chap. 23. 19.
‖ Or, in Gibeah.
‖ Or, the wildernesse.
a That is, of the most skilfull and valiant souldiers.
‖ Or, to a certaine place.
* Chap. 14. 50. and 17. 55.
b Who was a stranger, and not an Israelite.
c Who afterward was Dauids chiefe captaine.
‖ Or, bolster.
d Meaning, hee would make him sure at one stroke.
e To wit, in his owne priuate cause: for Iehu slew two Kings at Gods appointment, 2. King. 9. 24.
† Ebr. the heauie sleepe of the Lord was fallen vpon them.

stood on the top of an hill afarre off, a great space
being betweene them.
14 And Dauid cried to the people, and to Ab-
ner the sonne of Ner, saying, † Hearest thou not,
Abner? Then Abner answered and sayd, Who art
thou that criest to the King?
15 ¶ And Dauid said to Abner, Art not thou
a [f] man? and who is like thee in Israel? wherefore
then hast thou not kept thy Lord the King? for
there came one of the folke in to destroy the king
thy lord.
16 This is not well done of thee: as the Lord
liueth, yee are † worthy to die, because yee haue
not kept your master the Lords anointed: and now
see where the Kings speare is, and the pot of water
that was at his head.
17 And Saul knew Dauids voyce, and sayd, Is
this thy voyce, [g] my sonne Dauid? and Dauid said,
It is my voyce, my lord, O King.
18 And he said, Wherefore doeth my lord thus
persecute his seruant? for what haue I done? or
what euill is in mine hand?
19 Now therefore, I beseech thee, let my lord
the King heare the words of his seruant. If the
Lord haue stirred thee vp against me, [h] let him
smell the sauour of a sacrifice: but if the children
of men *haue done it*, cursed bee they before the
Lord: for they haue cast mee out this day from
abiding in the inheritance of the Lord, saying, Go,
serue [i] other gods.
20 Now therefore, let not my blood fall to the
earth before the face of the Lord: for the King of
Israel is come out to seeke a flea, as one would
hunt a partridge in the mountaines.
21 Then said Saul, I haue sinned: Come againe,
my sonne Dauid: for I will doe thee no more
harme, because my soule was [k] precious in thine
eyes this day: behold, I haue done foolishly, and
haue erred exceedingly.
22 Then Dauid answered, and sayd, Behold
the Kings speare, let one of the yong men come
ouer and fet it.
23 And let the Lord reward euery man accor-
ding to his [l] righteousnesse and faithfulnesse: for
the Lord had deliuered thee into *mine* hands this
day, but I would not lay mine hand vpon the Lords
anointed.
24 And behold, like as thy life was much set
by this day in mine eyes: so let my life be set by
in the eyes of the Lord, that he may deliuer mee
out of all tribulation.
25 Then Saul sayd to Dauid, Blessed art thou,
my sonne Dauid: for thou shalt doe great things,
and also preuaile. So Dauid went his way, and
Saul returned to his [m] place.

† Ebr. Answerest.
f Esteemed most valiant and meete to saue the King.
† Ebr. sonnes of death.
g Hereby it appeareth, that the hypocrite persecuted Dauid against his owne conscience, and contrary to his promise.
h Let his anger toward vs be pacified by a sacrifice.
i As much as lay in them, they compelled him to idolatry, because they forced him to flee to the idolaters.
k Because thou sauedst my life this day.
l Thus he protesteth his innocencie toward Saul, not defending his iustice in the sight of God, in whose presence none is righteous, Psal. 14. 3. and 130. 3.
m To Gibeah of Beniamin.

CHAP. XXVII.

2 Dauid fleeth to Achish King of Gath, who giueth him Ziklag. 8 Dauid destroyeth certaine of the Philistims. 10 Achish is deceiued by Dauid.

ANd Dauid said in his heart, I shall now [a] perish
one day by the hand of Saul: is it not better
for mee that I saue my selfe in the land of the
Philistims, and that Saul may haue no hope of mee
to seeke mee any more in all the coasts of Israel,
and *so* escape out of his hand?
2 Dauid therefore arose, and he, and the sixe
hundred men that were with him, went vnto
Achish the sonne of Maoch king of Gath.
3 And Dauid [b] dwelt with Achish at Gath, hee,
and his men, euery man with his houshold,
Dauid

a Dauid distrusteth Gods protection, and therefore fleeth vnto the idolaters, who were enemies to Gods people.
b Thus God by his prouidence changeth the enemies hearts, and maketh them to fauour his in their necessity.

Dauid with his two wiues, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite.

4 And it was told Saul that Dauid was fled to Gath: so he sought no more for him.

5 And Dauid said vnto Achish, If I haue now found grace in thine eyes, [c] let them giue mee a place in some *other* citie of the countrey, that I may dwell there: for why should thy seruant dwell in the *head* citie of the kingdome with thee?

c Let thine officers appoint me a place.

6 Then Achish gaue him Ziklag that same day: therefore Ziklag pertaineth vnto the kings of Iudah vnto this day.

7 ¶ And † the time that Dauid dwelt in the countrey of the Philistims, was foure moneths and certaine dayes.

† Ebr. the number of the dayes.

8 Then Dauid and his men went vp, and inuaded the [d] Geshurites, and the Girzites, and the Amalekites: for they inhabited the land from the beginning, *from the vvay*, as thou goest to Shur, euen vnto the land of Egypt.

d These were the wicked Canaanites, whom God had appointed to be destroyed.

9 And Dauid smote the land, and left neither man nor woman aliue, and tooke sheepe, and oxen, and asses, and camels, and apparell, and returned and came to Achish.

10 And Achish sayd, ‖ Where haue yee beene a rouing this day? and Dauid answered, Against the South of Iudah, and against ye South of ye [e] Ierahmeelites, and against the South of the Kenites.

‖ Or, against whom.

e Which were a family of the tribe of Iudah, 1. Chron. 2. 9.

11 And Dauid saued neither man nor woman aliue, to bring them to Gath, saying, Least they should tell on vs, and say, So did Dauid, and so *vvill be* his maner all the while that hee dwelleth in the countrey of the Philistims.

12 And Achish beleeued Dauid, saying, ‖ Hee hath made his people of Israel vtterly to abhorre him: therefore he shalbe my seruant for euer.

‖ Or, he doth surely abhorre his people.

CHAP. XXVIII.

1 Dauid hath the chiefe charge promised about Achish. 8 Saul consulteth vvith a vvitch, and shee causeth him to speake vvith Samuel. 18 VVho declareth his ruine.

NOw at that time the Philistims assembled their bands and armie to fight with Israel: therefore Achish said to Dauid, [a] Be sure, thou shalt go out with me to the battell, thou, and thy men.

a Albeit it was a great griefe to Dauid to fight against the people of God, yet such was his infirmitie, he durst not deny him.

2 And Dauid said to Achish, Surely thou shalt know what thy seruant can doe. And Achish said to Dauid, Surely I will make thee keeper of mine head for euer.

3 (* Samuel was then dead, and all Israel had lamented him, and buried him in Ramah his owne citie: and Saul had [b] put away the sorcerers, and the Soothsayers out of the land.)

* Chap. 25. 1.

b According to the commandement of God, Exod. 22. 18. and Deut. 18. 10, 11.

4 Then the Philistims assembled themselues, and came and pitched in Shunem: and Saul assembled all Israel, and they pitched in Gilboa.

5 And when Saul saw the hoaste of the Philistims, he was afraid, and his heart was sore astonied.

6 Therefore Saul asked counsell of the Lord, and the Lord answered him not, neither by dreames, nor by [c] Vrim, nor yet by Prophets.

c Meaning, the hie Priest, Exod. 28. 30.

7 ¶ Then said Saul vnto his seruants, Seeke me a woman that hath a familiar spirit, that I may goe to her, and aske of her. And his seruants said to him, Behold, there is a woman at En-dor that hath a familiar spirit.

8 Then Saul [d] changed himselfe, and put on other raiment, and hee went, and two men with him, and they came to the woman by night: and he said, I pray thee, coniecture vnto mee by the familiar spirit, and bring mee him vp whom I shall name vnto thee.

d He seeketh not to God in his misery, but is led by Satan to vnlawfull meanes which in his conscience he condemneth.

9 And the woman said vnto him, Beholde, thou knowest what Saul hath done, how he hath destroyed the sorcerers, and the soothsayers out of the land: wherefore then seekest thou to take me in a snare to cause me to die?

10 And Saul sware to her by the Lord, saying, As the Lord liueth, no ‖ harme shall come to thee for this thing.

‖ Or, punishment.

11 Then said the woman, Whom shall I bring vp vnto thee? And hee answered, Bring mee vp [e] Samuel.

e He speaketh according to his grosse ignorance, not considering the state of the Saints after this life, and how Satan hath no power ouer them.

12 And when the woman saw Samuel, shee cryed with a loud voyce, and the woman spake to Saul, saying, Why hast thou deceiued me? for thou art Saul.

13 And the king said vnto her, Be not afraid: for what sawest thou? And the woman said vnto Saul, I saw ‖ gods ascending out of the earth.

‖ Or, an excellent person.

14 Then he said vnto her, What fashion is hee of? And she answered, An olde man commeth vp lapped in a mantle: and Saul knew that it was [f] Samuel, and he inclined his face to the ground, and bowed himselfe.

f To his imagination, albeit it was Satan, who to blind his eyes tooke vpon him the forme of Samuel, as he can do of an Angel of light.

15 ¶ And Samuel said to Saul, Why hast thou disquieted mee, to bring me vp? Then Saul answered, I am in great distresse: for the Philistims make warre against mee, and God is departed from mee, and answereth mee no more, neither † by Prophets, neither by dreames: therefore I haue called thee, that thou mayest tell mee, what I shall doe.

† Ebr. by the hand of Prophets.

16 Then said Samuel, Wherefore then doest thou aske of mee, seeing, the Lord is gone from thee, and is thine enemie?

17 Euen the Lord hath done to [g] him, as hee spake * by mine ‖ hand: for the Lord will rent the kingdome out of thine hand, and giue it thy neighbour Dauid.

g That is, to Dauid.

* Chap. 15. 28.

‖ Or, ministery.

18 Because thou obeyedst not the voyce of the Lord, nor executedst his fierce wrath vpon the Amalekites, therefore hath the Lord done this vnto thee this day.

19 Moreouer the Lord will deliuer Israel with thee into the hands of the Philistims: [h] and to morrow shalt thou and thy sonnes be with mee, and the Lord shall giue the hoaste of Israel into the hands of the Philistims.

h Yet shall bee dead, Chap. 31. 6.

20 Then Saul fell straightway all along on the earth, and was sore [i] afraide because of the words of Samuel, so that there was no strength in him: for he had eaten no bread all the day nor all the night.

i The wicked, when they heare Gods iudgements, tremble and despaire, but cannot seeke for mercie by repentance.

21 Then the woman came vnto Saul, and saw that he was sore troubled, and said vnto him, See, thine handmaid hath obeyed thy voyce, and I [k] haue put my soule in mine hand, and haue obeyed thy words which thou saidest vnto me.

k I haue ventured my life.

22 Now therefore, I pray thee, hearken thou also vnto the voyce of thine handmaid, and let mee set a morsell of bread before thee, that thou mayest eate and get thee strength, and goe on thy iourney.

23 But he refused and said, I will not eate: but his seruants, and the woman together compelled him, and he obeyed their voyce: so he arose from the earth, and sate on the bed.

24 Now the woman had a fat calfe in the house, and she hasted, and killed it, and tooke floure, and kneaded it, and baked of it [l] vnleauened bread.

l Because it required haste.

25 Then

CHAP. I.

4 It vvas tolde Dauid of Sauls death. 15 Hee causeth him to be slaine that brought the tidings. 19 He lamenteth the death of Saul and Ionathan.

AFter the death of Saul, when Dauid
was returned from the * slaughter of
the Amalekites, and had beene two
dayes in Ziklag,

* 1.Sam.30.17.

2 Beholde, a man came the third day out of
the hoaste from Saul with his [a] cloathes rent, and
earth vpon his head: and when he came to Da-
uid, hee fell to the earth, and did obeisance.

a Seeming to lament the ouerthrow of the people of Israel.

3 Then Dauid said vnto him, Whence com-
mest thou? And hee said vnto him, Out of the
hoaste of Israel I am escaped.
4 And Dauid said vnto him, What is done? I
pray thee, tell me. Then he said, that the people is
fled from the battell, and many of the people are
ouerthrowen, and dead, and also Saul and Ionathan
his sonne are dead.
5 And Dauid said vnto the young man that
tolde it him, How knowest thou that Saul and Iona-
than his sonne be dead?
6 Then the young man that tolde him, answe-
red, [b] As I came to mount Gilboa, behold, Saul
leaned vpon his speare, and loe, the charets and
‖ horsemen followed hard after him.

b As I fled in the chase.
‖ Or, captaines.

7 And when he looked backe, he saw me, and
called me. And I answered, Here am I.
8 And he said vnto me, Who art thou? And
I answered him, I am an [c] Amalekite.
9 Then said he vnto me, I pray thee, † come
vpon me, and slay mee: for anguish is come vpon
me, because my [d] life is yet whole in me.
10 So † I came vpon him, and slew him, and
because I was sure that hee could not liue, after
that he had fallen, I tooke the crowne that was
vpon his head, and the bracelet that was on
his arme, and brought them hither vnto my
lord.

c He was an Amalekite borne, but renounced his countrey, and ioyned with the Israelites.
† Ebr. stand vpon.
d I am sory, because I am yet aliue.
† Ebr. I stood vpon him.

11 Then Dauid tooke holde on his clothes,
* and rent them, and likewise all the men that
were with him.

* Chap.3.31. and 13.31.

12 And they mourned and wept, and fasted vn-
till euen, for Saul and for Ionathan his sonne, and
for the people of the Lord, and for the house of
Israel, because they were slaine with the sword.
13 ¶ [e] Afterward Dauid said vnto the young
man that tolde it him, Whence art thou? And he
answered, I am the sonne of a stranger an Ama-
lekite.

e After the lamentation, hee examined him againe.
* Psal.105.15.

14 And Dauid said vnto him, How wast
thou not afraid, to put foorth thine hand to de-
stroy the Anoynted of the Lord?
15 Then Dauid called one of his young men,
and said, Goe neere, and fall vpon him. And hee
smote him that he died.
16 Then said Dauid vnto him, [f] Thy blood
be vpon thine owne head: for thine owne mouth
hath testified against thee, saying, I haue slaine
the Lords Anoynted.

f Thou art iustly punished for thy fault.

17 ¶ Then Dauid mourned with this lamen-
tation ouer Saul, and ouer Ionathan his sonne,
18 (Also hee bade them teach the children of
Iudah to [g] shoote, as it is written in the booke of
* ‖ Iasher.)
19 O noble Israel, [h] he is slaine vpon thy hie
places: how are the mightie ouerthrowen!
20 * Tell it not in Gath, nor publish it in the
streetes of Ashkelon, least the daughters of the
Philistims reioyce, least the daughters of the vn-
circumcised triumph.

g That they might be able to match their enemies the Philistims in that arte.
* Iosh.10.13.
‖ Or, righteous.
h Meaning, Saul.
* Micah.1.10.

21 Ye mountaines of Gilboa, vpon you be nei-
ther dewe nor raine, nor [i] be there fieldes of offe-
rings: for there the shield of the mightie is cast
downe, the shield of Saul, as though he had not
beene anointed with oyle.

i Let their fertile fields be barren, and bring forth no fruit to offer to the Lord.

22 The bow of Ionathan neuer turned backe,
neither did the sword of Saul returne empty from
the blood of the slaine, and from the fatte of the
mightie.
23 Saul and Ionathan were louely and plea-
sant in their liues, and in their deaths they were
not [k] diuided: they were swifter then eagles, they
were stronger then lions.

k They died both together in Gilboa.

24 Yee daughters of Israel, weepe for Saul, which
cloathed you in skarlet, [l] with pleasures, and han-
ged ornaments of gold vpon your apparell.

l As rich garments and costly iewels.

25 How were the mighty slaine in the middes
of the battell! O Ionathan, thou wast slaine in
thine hie places.
26 Woe is me for thee, my brother Ionathan:
very kinde hast thou beene vnto me: thy loue to
me was wonderfull, passing the loue of [m] wo-
men: how are the mightie ouerthrowen, and the
weapons of warre destroyed!

m Either toward their husbands, or their children.

CHAP. II.

1 Dauid is anoynted King in Hebron. 9 Abner maketh Ish-bosheth King ouer Israel. 15 The battell of the seruants of Dauid and Ish-bosheth. 32 The buriall of Asahel.

AFter this, Dauid [a] asked counsell of the Lord,
saying, Shall I goe vp into any of the cities
of Iudah? And the Lord said vnto him, Goe vp.
And Dauid said, Whither shall I goe? Hee then
answered, Vnto [b] Hebron.

a By the meanes of the hie Priest, as 1.Sam.23.2. and 2.Sam.5.19.
b Which citie was also called Kiriath-arba, Iosh.14.15.

2 So Dauid went vp thither, and his two wiues
also, Ahinoam the Izreelite, and Abigail Nabals
wife the Carmelite.
3 And Dauid brought vp the men that were
with [c] him, euery man with his houshold, and they
dwelt in the cities of Hebron.

c In the time of his persecution.

4 ¶ Then the men of Iudah came, and there
they anoynted Dauid King ouer the house of Iu-
dah. And they told Dauid, saying, * that the men
of Iabesh Gilead buried Saul.

* 1.Sam.31.13.

5 And Dauid sent messengers vnto the men of
Iabesh Gilead, and said vnto them, Blessed are yee
of the Lord, that yee haue shewed such kindnesse
vnto your lord Saul, that you haue buried him.
6 Therefore now the Lord shewe mercy and
[d] trueth vnto you: and I will recompense you this
benefit, because ye haue done this thing.

d According to his promise, which is to recompense them that are mercifull.

7 Therefore now let your handes bee strong,
and be you valiant: albeit your master Saul bee
dead, yet neuerthelesse the house of Iudah hath
anoynted me [e] King ouer them.

e So that you shall not want a Captaine and defender.

8 ¶ But Abner the sonne of Ner that was cap-
taine of Sauls hoaste, tooke Ish-bosheth the sonne
of Saul, and brought him to Mahanaim,
9 And made him King ouer Gilead, and ouer
the Ashurites, and ouer Izreel, and ouer Ephraim,
and ouer Beniamin, and ouer [f] all Israel.

f Ouer the eleuen tribes.

10 Ish-bosheth Sauls sonne was fourtie yeere
old when he began to reigne ouer Israel, and reig-
ned two yeere: but the house of Iudah followed
Dauid.
11 (And the time which Dauid reigned in
Hebron ouer the house of Iudah, vvas seuen yeere
and sixe [g] moneths)

g After this time was expired, he reigned ouer all the countrey 33 yeeres, Chap.5.5.

12 ¶ And Abner the sonne of Ner, and the
seruants of Ish-bosheth the sonne of Saul went

out of Mahanaim to Gibeon.
13 And Ioab the sonne of Zeruiah, and the ser-
uants of Dauid went out and met one another by
the poole of Gibeon: and they sate downe, the
one on the one side of the poole, and the other on
the other side of the poole.
14 Then Abner said to Ioab, Let the young
men now arise, and h play before vs. And Ioab
said, Let them arise.
15 Then there arose and went ouer twelue of
Beniamin by number, which pertained to Ish-bo-
sheth the sonne of Saul, and twelue of the seruants
of Dauid.
16 And euery one caught his i fellow by the
head, and *thrust* his sword in his fellowes side, so
they fell downe together: wherefore the place
was called ‖ Helkath-hazzurim, which is in Gi-
beon.
17 And the battell was exceeding sore that
same day: for Abner and the men of Israel k fell
before the seruants of Dauid.
18 And there were three sonnes of Zeruiah
there, Ioab, and Abishai, and Asahel. And Asahel
was as light on foote as a wilde roe.
19 And Asahel followed after Abner, and in
going he turned neither to the right hand nor to
the left from Abner.
20 Then Abner looked behinde him, and said,
Art thou Asahel? And he answered, Yea.
21 Then Abner said, Turne thee either to the
right hand or to the left, and take one of the yong
men, and take thee his ‖ weapons: but Asahel
would not depart from him.
22 And Abner said to Asahel, Depart from
mee: l wherefore should I smite thee to the
ground? how then should I be able to hold vp my
face to Ioab thy brother?
23 And when hee would not depart, Abner
with the hinder end of the speare smote him vnder
the m fift *rib*, that the speare came out behinde
him: and hee fell downe there, and dyed in his
place. And as many as came to the place where
Asahel fell downe and dyed, stood still.
24 Ioab also and Abishai pursued after Abner:
and the sunne went downe when they were come
to the hill Ammah, that lieth before Giah, by the
way of the wildernesse of Gibeon.
25 And the children of Beniamin gathered
themselues together after Abner, and were on an
heape, and stood on the top of an hill.
26 Then Abner called to Ioab, and said, Shall
the n sword deuoure for euer? knowest thou not,
that it will be bitternesse in the latter end? how
long then shall it bee, or thou bid the people re-
turne from following their brethren?
27 And Ioab said, As God liueth, if thou had-
dest not o spoken, surely euen in the morning the
people had departed euery one backe from his
brother.
28 ¶ So Ioab blew a trumpet, and all the peo-
ple stood still, and pursued after Israel no more, nei-
ther fought they any more.
29 And Abner and his men walked all that
night through the ‖ plaine, and went ouer Iorden,
and passed through all Bithron till they came ‖ to
Mahanaim.
30 Ioab also returned backe from Abner: and
when hee had gathered all the people together,
there lacked of Dauids seruants nineteene men,
and Asahel.
31 But the seruants of Dauid had smitten of
Beniamin, and of Abners men, *so that* three hun-
dreth and threescore men dyed.
32 And they tooke vp Asahel, and buried him
in the sepulchre of his father, which was in Beth-
lehem: and Ioab and his men went all night, and
when they came to Hebron, the day arose.

h Let vs see how they can handle their weapons.

i Meaning, his aduersaries.

‖ Or, the field of strong men.

k After that these foure and twenty were slaine.

‖ Or, spoille.

l Why doest thou prouoke me to kill thee?

m Some reade, in those partes, whereas the liuely parts lie: as the heart, the lungs, the liuer, the milt, and the gall.

n Shall we not make an end of murthering?

o If thou hadst not prouoked them to battell, as verse 14.

‖ Or, wildernesse.
‖ Or, to the tents.

CHAP. III.

1 Long warre betweene the houses of Saul and Dauid. 2 The children of Dauid in Hebron. 12 Abner tur-neth to Dauid. 27 Ioab killeth him.

THere was then a long warre betweene the
house of Saul and the house of Dauid: but
Dauid waxed stronger, and the house of Saul wa-
xed weaker.
2 ¶ And vnto Dauid were children borne in
Hebron: and his eldest sonne was Amnon of A-
hinoam the Izreelite.
3 And his second, *was* b Chileab of Abigail the
wife of Nabal the Carmelite: and the third, Absa-
lom the sonne of Maachah the daughter of Tal-
mai the king of Geshur,
4 And the fourth, Adonijah the sonne of Hag-
gith: and the fifth, Shephatiah the sonne of
Abital:
5 And the sixt, Ithream by Eglah Dauids wife:
these were borne to Dauid in c Hebron.
6 ¶ Now while there was warre betweene the
house of Saul and the house of Dauid, Abner made
all his power for the house of Saul.
7 And Saul had a concubine named Rizpah, the
daughter of Aiah. And *Ish-bosheth* sayd to Ab-
ner, Wherefore hast thou gone in to my fathers
concubine?
8 Then was Abner very wroth for the words of
Ish-bosheth, and said, Am I a d dogs head, which
against Iudah do shew mercy this day vnto the
house of Saul thy father, to his brethren, and to his
neighbours, and haue not deliuered thee into the
hand of Dauid, that thou chargest mee this day
with a fault concerning this woman?
9 e So doe God to Abner, and more also, except,
as the Lord hath sworne to Dauid, euen so I doe
to him,
10 To remooue the kingdome from the house of
Saul, that the throne of Dauid may bee stablished
ouer Israel, and ouer Iudah, euen from Dan to
Beer-sheba.
11 And hee durst no more answere to Abner:
for he feared him.
12 ¶ Then Abner sent messengers to Dauid ‖ on
this behalfe, saying, Whose is ẏ land? who should
also say, Make couenant with me, and beholde,
mine hand *shall be* with thee, to bring all Israel
vnto thee.
13 Who said, Well, I will make a couenant
with thee: but one thing I require of thee, that
is, that thou see not my face, except thou bring
Michal Sauls daughter when thou commest to see
me.
14 ¶ Then Dauid sent messengers to Ish-bo-
sheth Sauls sonne, saying, Deliuer me my wife Mi-
chal, which I married for * an hundreth foreskins
of the Philistims.
15 And Ish-bosheth sent, and tooke her from
her husband * Phaltiel the sonne of Laish.
16 And her husband went with her, and came
weeping behind her vnto Bahurim: then said Ab-
ner vnto him, Goe, *and* returne. So he returned.
17 ¶ And Abner had f communication with
the Elders of Israel, saying, Ye sought for Dauid
in

p Thus God would confirme Dauid in his kingdome by the destruction of his aduersaries.

a That is, without intermission enduring two yeeres, which was the whole reigne of Ishbosheth.

b Who is called also Daniel, 1.Chron.3.1.

c Within seuen yeeres and sixe moneths.

d Doest thou esteeme me no more then a dog, for all my seruice done to thy fathers house?

e We see how the wicked can not abide to be admonished of their faults, but seeke their displeasure, which goe about to bring them from their wickednes.

‖ Or, secretly.

* 1.Sam.18.25.27.

* 1.Sam.25.44.

f Rather for malice that he bare toward Ishbosheth, then for loue he bare to Dauid.

in times past, that he might be your King.

18 Now then doe it: for the Lord hath spoken of Dauid, saying, By the hand of my seruant Dauid I will saue my people Israel out of the hands of the Philistims, and out of the hands of all their enemies.

19 Also Abner spake † to Beniamin, and afterward Abner went to speake with Dauid in Hebron, *concerning* all that Israel was content with, and the whole § house of Beniamin.

20 So Abner came to Dauid to Hebron, hauing twenty men with him, and Dauid made a feast vnto Abner, and to the men that were with him.

21 Then Abner said vnto Dauid, I will rise vp, and goe gather all Israel vnto my Lord the King, that they may make a couenant with thee, *and* that thou mayest reigne ouer all that thine heart desireth. Then Dauid let Abner depart, who went ‖ in peace.

22 ¶ And behold, the seruants of Dauid and Ioab came h from the campe, and brought a great pray with them (but Abner was not with Dauid in Hebron: for he had sent him away, and he departed in peace.)

23 When Ioab, and all the hoast that was with him were come, men told Ioab, saying, Abner the sonne of Ner came to the King, and hee hath sent him away, and he is gone in peace.

24 Then Ioab came to the King, and said, ‡ What hast thou done? behold, Abner came vnto thee, why hast thou sent him away, and hee is departed?

25 Thou knowest Abner the sonne of Ner: for he came to deceiue thee, and to know thy outgoing and ingoing, and to know all that thou doest.

26 ¶ And when Ioab was gone out from Dauid, hee sent messengers after Abner, which brought him againe from the well of Siriah vnknowing to Dauid.

27 And when Abner was come againe to Hebron, * Ioab tooke him aside in the gate to speake with him ‖ peaceably, and smote him vnder the fift *rib*, that hee dyed, for the blood of * Asahel his brother.

28 ¶ And when afterward it came to Dauids eare, he said, I and my Kingdome are k guiltlesse before the Lord for euer, concerning the blood of Abner the sonne of Ner.

29 Let the blood fall on the head of Ioab, and on all his fathers house, that the house of Ioab be neuer without some that haue running issues, or leper, or that leaneth on a staffe, or that doeth fall on the sword, or that lacketh bread.

30 (So Ioab and l Abishai his brother slew Abner, because hee had slaine their brother Asahel at Gibeon in battel.)

31 And Dauid sayd to Ioab, and to all the people that were with him, Rent your cloathes, and put on sackecloath, and mourne m before Abner: and King Dauid himselfe followed the beere.

32 And when they had buried Abner in Hebron, the King lift vp his voyce, and wept beside the sepulchre of Abner, and all the people wept.

33 And the King lamented ouer Abner, and sayd, Dyed Abner n as a foole dyeth?

34 Thine hands were not bound, nor thy feete tyed in fetters of brasse; *but* as a man falleth before wicked men, *so* diddest thou fall. And all the people wept againe for him.

35 Afterward all the people came to cause Dauid eate o meate while it was yet day, but Dauid sware, saying, So doe God to mee and more also, if I taste bread, or ought els till § sunne be downe.

36 And all the people knew it, and it p pleased them: as whatsoeuer the King did, pleased all the people.

37 For all the people and all Israel vnderstood that day, how that it was not the Kings deed that Abner the sonne of Ner was slaine.

38 And the King said vnto his seruants, Know ye not, that there is a prince and a great man fallen this day in Israel?

39 And I am this day weake and *newly* anoynted King: and these men the sonnes of Zeruiah be too ‖ hard for me: the Lord reward the doer of euill according to his wickednesse.

CHAP. IIII.

§ Baanah and Rechab slay Ish-bosheth the sonne of Saul. 12 Dauid commandeth them to be slaine.

AND when Sauls a sonne heard that Abner was dead in Hebron, then his hands were b feeble, and all Israel was afraid.

2 And Sauls sonne had two men that were captaines of bands: the one called Baanah, and the other called Rechab, the sonnes of Rimmon, a Beerothite of the children of Beniamin: (for c Beeroth was reckoned to Beniamin,

3 Because the Beerothites fled to d Gittaim, and soiourned there, vnto this day.)

4 And Ionathan Sauls sonne had a sonne that was lame on his feete: he was fiue yeere olde when the tidiugs came of Saul and Ionathan out of Israel: then his nourse tooke him, and fled away. And as she made haste to flee, the child fell, and began to halte, and his name was Mephibosheth.

5 And the sonnes of Rimmon the Beerothite, Rechab and Baanah went and came in the heate of the day to the house of Ish-bosheth (who slept on a bed at noone.)

6 And behold Rechab and Baanah his brother came into the middes of the house *as* they e would haue wheate, & they f smote him vnder the fift *rib*, and fled.

7 For when they came into the house, hee slept on his bed in his bed chamber, & they smote him, and slew him, and beheaded him, and tooke his head, and gate them away through the ‖ plaine all the night.

8 And they brought the head of Ish-bosheth vnto Dauid to Hebron, and said to the king, Behold the head of Ish-bosheth Sauls sonne thine enemie, who sought after thy life: and § Lord hath auenged my Lord the King this day of Saul, and of his seede.

9 Then Dauid answered Rechab and Baanah his brother, the sonnes of Rimmon the Beerothite, and said vnto them, As the Lord liueth, who had deliuered my soule out of all aduersitie,

10 When one * tolde mee, and sayd that Saul was dead, (thinking to haue brought good tidings) I tooke him and slew him in Ziklag, who thought that I would haue giuen him a reward for his tidings:

11 How § much more when wicked men haue slaine a righteous person in his owne house, *and*

vpon

---

† Ebr. *in the eares of Beniamin.*

g Who challenged the Kingdome, because of their father Saul,

‖ Or, without harme.

h From warre against the Philistims,

‡ Here appeareth the malicious mind of Ioab, who would haue had the King to slay Abner for his priuate grudge.

* 2. King. 2. 5.

‖ Or, *secretly.*

* Chap. 2. 23.

k The Lord knoweth that I did not consent to his death.

l Abishai is said to slay him with Ioab, because he consented to the murther.

m Meaning, before the corps.

n He declareth that Abner dyed not as a wretch or vile person, but as a valiant man might doe, being traiterously deceiued by the wicked.

o According to their custome, which was to banquet at burials.

p It is expedient sometime not onely to conceine in watchforow, but also that it may appeare to others, to the intent that they may be satisfied.

‖ Or, *cruell.*

a That is, Ish-bosheth.

b Meaning that he was discouraged.

c This city Beeroth was in the tribe of Beniamin, Ioh. 18. 25.

d After the death of Saul, for feare of the Philistims.

e They disguised themselues as marchants, which came to buy wheate.

f There is nothing so vile and dangerous, which the wicked will not enterprise in hope of lucre and fauour.

‖ Or, *wilderneſſe.*

* Chap. 1. 15.

g Forasmuch as neither the example of him that slew Saul, nor doctrine of their maister, nor the innocency of the person, nor reuerence of the place, nor time did moue them, they deserued most grieuous punishment.

vpon his bed? shall I not now therefore require his
blood at your hand, and take you from the earth?
12 Then Dauid commanded his yong men, and
they slew them, and cut off their hands and their
feete, and hanged them vp ouer the poole in He-
bron: but they tooke the head of Ish-bosheth, and
buried it in the sepulchre of * Abner in Hebron.

* Chap.3.32.

CHAP. V.

3 Dauid is made King ouer all Israel. 7 Hee taketh the fort of Zion. 19 He asketh counsell of the Lord. 20 And ouercommeth the Philistims twise.

THen * came all the tribes of Israel to Dauid
vnto Hebron, and said thus, Beholde, we are
thy a bones and thy flesh.

* 1.Chron.11.1

a Wee are of thy kinred, and most neere ioyned vnto thee.

2 And in time past when Saul was our King,
thou leddest Israel in and out: and the Lord hath
said to thee, * Thou shalt feede my people Israel,
and thou shalt be a captaine ouer Israel.

* Psal.78.71.

3 So all the Elders of Israel came to the king
to Hebron: and King Dauid made a couenant with
them in Hebron b before the Lord: and they
anoynted Dauid King ouer Israel.

b That is, taking the Lord to witnesse: for the Arke was as yet in Abinadabs house.

4 ¶ Dauid was thirtie yeere olde when he be-
gan to reigne: and he reigned fourtie yeere.
5 In Hebron hee reigned ouer Iudah * seuen
yeere, and sixe moneths: and in Ierusalem hee
reigned thirty and three yeeres ouer all Israel and
Iudah.

* Chap.2.11.

6 ¶ The King also and his men went to Ieru-
salem vnto the Iebusites, the inhabitants of the
land: who spake vnto Dauid, saying, Except thou
take away the c blinde and the lame, thou shalt
not come in hither: thinking that Dauid could
not come thither.

c The children of God called idoles blinde and lame guides: therefore the Iebusites meant that they should prooue that their gods were neither blinde nor lame.

7 But Dauid tooke the fort of Zion: this is
the citie of Dauid.
8 Now Dauid had said the same day, Whoso-
euer smiteth the Iebusites, and getteth vp to the
gutters and *smiteth* the lame and blinde, which
Dauids soule hateth, *I will preferre him:* * there-
fore they said, The blinde and the lame shall not
d come into that house.

* 1.Chron.11.6.

d The idoles should enter no more into that place.

9 So Dauid dwelt in that fort, and called it
the citie of Dauid, and Dauid built round about
it, from e Millo, and inward.

e He built from the towne house round about to his owne house, 1.Chron 11.8.

10 And Dauid prospered and grewe: for the
Lord God of hoastes was with him.
11 ¶ Hiram also king of † Tyrus sent messen-
gers to Dauid, and cedar trees, and carpenters, and
masons for walles: and they built Dauid an house.

† Ebr. Zor.

12 Then Dauid knew that the Lord had sta-
blished him King ouer Israel, and that he had ex-
alted his kingdome for his people Israels sake.
13 And Dauid tooke him moe * concubines
and wiues out of Ierusalem, after hee was come
from Hebron, and moe sonnes and daughters were
borne to Dauid.

* 1.Chron. 3.9.

14 * And these be the names of the sonnes, that
were borne vnto him in Ierusalem, Shammua, and
Shobab, and Nathan, and Salomon,

* 1.Chron.3.5.

15 And Ibhar, and Elishua, and Nepheg, and
Iaphia,
16 And Elishama, and Eliada, and Eliphalet.
17 ¶ * But when the Philistims heard that they
had anoynted Dauid king ouer Israel, all the
Philistims came vp to seeke Dauid: and when Da-
uid heard, he went downe to a fort.

* 1.Chron. 14.8. and 11.16.

18 But the Philistims came, and spread them-
selues in the valley of Rephaim.
19 Then Dauid f asked counsell of the Lord,
saying, Shall I goe vp to the Philistims? wilt thou
deliuer them into mine hands? And the Lord an-
swered Dauid, Goe vp: for I will doutlesse deli-
uer the Philistims into thine hands.

f By Abiathar the Priest.

20 ¶ * Then Dauid came to Baal-perazim, and
smote them there, and said, The Lord hath diui-
ded mine enemies asunder before me, as waters
be diuided asunder: therefore he called the name
of that place, ‖ Baal-perazim.

* Isa.28.21.

‖ Or, the plaine of diuisions.

21 And there they left their images, and Da-
uid and his men * burnt them.

* Chron.14.12.

22 Againe the Philistims came vp, and spread
themselues in the valley of g Rephaim.

g Meaning, the valley of giants, which Dauid called Baalperazim, because of his victorie.

23 And when Dauid asked counsell of the Lord,
hee answered, Thou shalt not goe vp, *but* turne
about behinde them, and come vpon them ouer
against the mulberie trees.
24 And when thou hearest the noise of one
going in the tops of the mulberie trees, then re-
mooue: for then shall the Lord go out before thee,
to smite the hoaste of the Philistims.
25 Then Dauid did so as the Lord had com-
manded him, and smote the Philistims from Ge-
ba, vntill thou come to h Gazer.

h Which was in the tribe of Beniamin, but the Philistims did possesse it.

CHAP. VI.

3 The Arke is brought forth of the house of Abinadab. 7 Vzzah is stricken, and dieth. 14 Dauid daunceth before it, 16 and is therefore despised of his wife Michal.

AGaine Dauid gathered together all the ‖ cho-
sen men of Israel, *euen* thirty thousand,

‖ Or, chiefe.

2 * And Dauid arose, and went with all the
people that were with him from a Baale of Iudah,
to bring vp from thence the Arke of God, whose
Name is called by the Name of the Lord of
hoastes, that dwelleth vpon it betweene the Che-
rubims.

* 1 Chron 13.5,6.

a This was a city in Iudah called also Kiriath-iearim, Iosh.15.9.

3 And they put the Arke of God vpon a new
cart, and brought it out of the house of Abina-
dab, that was in b Gibeah. And Vzzah and Ahio
the sonnes of Abinadab did driue the new cart.

b Which was an hie place of the city of Baale.

4 And when they brought the Arke of God
out of the house of * Abinadab, that was at Gi-
beah, Ahio went before the Arke,

* 1.Sam 7.1.

5 And Dauid and all the house of Israel c play-
ed before the Lord on all *instruments* made of
firre, and on harpes, and on Psalteries, and on tim-
brels, and on cornets, and on cymbals.

c Praysed God, and sang Psalmes.

6 ¶ * And when they came to Nachons thre-
shing floore, Vzzah put his hand to the Arke of
God, and held it: for the oxen did shake it.

* 1.Chron.13.9.

7 And the Lord was very wroth with Vzzah,
and God d smote him in the same place for his
fault, and there he dyed by the Arke of God.

d Here wee see what danger it is to follow good intentions, or to doe any thing in Gods seruice without his expresse word.

8 And Dauid was displeased because the Lord
had † smitten Vzzah: and he called the name of
the place, ‖ Perez-Vzzah vntill this day.

† Ebr. made a breach.

‖ Or, the diuision of Vzzah.

9 Therefore Dauid that day feared the Lord,
and said, How shall the Arke of the Lord come
to me?
10 So Dauid would not bring the Arke of the
Lord vnto him into the city of Dauid, but Dauid
caried it into the house of Obed-edom e a Gittite.

e Who was a Leuite and had dwelt in Gittaim, 1.Chron. 15.21.

11 And the Arke of the Lord continued in
the house of Obed-edom the Gittite, three mo-
neths, and the Lord blessed Obed-edom, and all
his houshold.
12 And one tolde King Dauid, saying, * The
Lord hath blessed the house of Obed-edom, and
all that hee hath, because of the Arke of God:
therefore

* 1.Chron.15.25.

therefore Dauid went and f brought the Arke of God from the house of Obed-edom, into the citie of Dauid with gladnesse.

13 And when they that bare the Arke of the Lord had gone sixe paces, he offered an oxe, and a fat beast.

14 And Dauid danced before the Lord with all his might, & was girded with a linnen Ephod.

15 So Dauid and all the house of Israel brought the Arke of the Lord with shouting, and sound of trumpet.

16 And as the Arke of the Lord came into the citie of Dauid, Michal Sauls daughter looked through a window, and sawe King Dauid leape, and dance before the Lord, and she h despised him in her heart.

17 And when they had brought in the Arke of the Lord, they set it in his place, in the midst of the Tabernacle that Dauid had pitched for it: then Dauid offered burnt offerings, and peace offerings before the Lord.

18 And assoone as Dauid had made an end of offering burnt offerings and peace offerings, he * blessed the people in the Name of the Lord of hoastes,

19 And gaue among all the people, *euen* among the whole multitude of Israel, aswell to the women as men, to euery one a cake of bread, and a piece of flesh, and a bottell *of wine*: so all the people departed euery one to his house.

20 ¶ Then Dauid returned to i blesse his house, and Michal the daughter of Saul came out to meete Dauid, and said, O how glorious was the King of Israel this day, which was vncouered to day in the eyes of the maidens of his seruants, as a ‖ foole vncouereth himselfe!

21 Then Dauid sayd vnto Michal, k *It was* before the Lord, which chose me rather then thy father, and all his house, and commanded me to bee ruler ouer the people of the Lord, *euen* ouer Israel: and therefore will I play before the Lord,

22 And will yet bee more vile then thus, and will be low in mine owne sight, and of the very same maid seruants, which thou hast spoken of, shall I be had in honour.

23 Therefore Michal the daughter of Saul had l no childe vnto the day of her death.

CHAP. VII.

a *Dauid would build God an house, but is forbidden by the Prophet Nathan.* 8 *God putteth Dauid in minde of his beginning.* 12 *He promiseth continuance of his kingdome and posteritie.*

AFterward * when the King sate in his house, and the Lord had giuen him rest round about from all his enemies,

2 The King said vnto Nathan the Prophet, Behold, now I dwell in an house of cedar trees, and the Arke of God remaineth within the a curtaines.

3 Then Nathan said vnto the king, Goe, and doe all that is in thine heart: for the Lord *is* with thee.

4 ¶ And the same night the word of the Lord came vnto Nathan, saying,

5 Goe and tell my seruant Dauid, Thus saith the Lord, b Shalt thou build mee an house for my dwelling?

6 For I haue dwelt in no house since the time that I brought the children of Israel out of Egypt vnto this day, but haue walked in a tent and Tabernacle.

7 In all the *places* wherein I haue walked with all the children of Israel, spake I one c word with any of the tribes of Israel when I commanded *the Iudges* to feed my people Israel? or said I, Why build ye not me an house of cedar trees?

8 Now therefore so say vnto my seruant Dauid, Thus saith the Lord of hoastes, * I tooke thee from the sheepe-coate following the sheepe, that thou mightest bee ruler ouer my people, ouer Israel.

9 And I was with thee wheresoeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue made thee a d great name, like vnto the name of the great men that are in the earth.

10 (Also I will appoint a place for my people Israel, and will plant it, that they may dwell in a place of their owne, and moone e no more, neither shall wicked people trouble them any more as beforetime,

11 And since the time that I set Iudges ouer my people of Israel) and I will giue thee rest from all thine enemies: also the Lord telleth thee, that he will make thee an house.

12 * And when thy dayes be fulfilled, thou shalt sleepe with thy fathers, and I will set vp thy seede after thee, which shall proceede out of thy body, and will stablish his kingdome.

13 * Hee shall build an house for my Name, and I will stablish the throne of his kingdome for euer.

14 * I will be his father, and he shall bee my sonne: and if he * sinne, I will chasten him with the f rod of men, and with the plagues of the children of men.

15 But my mercy shall not depart away from him, as I tooke it from Saul whom I haue put away before thee.

16 And thine house shalbe stablished and thy kingdome for euer before thee, *euen* thy throne shalbe g stablished for euer.

17 According to all these wordes, and according to all this vision, Nathan spake thus vnto Dauid.

18 ¶ Then King Dauid went in, and sate before the Lord, and said, Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord God, therefore thou hast spoken also of thy seruants house for a great while: but † doeth this appertaine to h man, O Lord God?

20 And what can Dauid say more vnto thee? for thou, Lord God, knowest thy seruant

21 For thy words sake, and according to thine owne heart hast thou done all these great things, to make them knowen vnto thy seruant.

22 Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God besides thee, according to all that we haue heard with our eares.

23 * And what one people in the earth is like thy people, like Israel? whose God went and redeemed them to himselfe, that they might hee his people, and that he might make him a name, and doe for i you great things, and terrible for k thy land, O Lord, *euen* for thy people, whom thou redeemedst to thee out of Egypt, *from* the l nations, and their gods?

24 For thou hast m ordeined to thy selfe thy people

f Meaning, he caused the Leuites to beare it, according to the Law.

g With a garment like to the Priests garment.

h The worldlings are not able to comprehend the motions that moone the children of God to praise God by all manner of meanes.

* 1. Chron. 16. 2.

i That is, to pray for his house, as he had done for the people.

‖ Or, *vaine man.*
k Ie was for no worldly affection, but onely for that zeale that I bare to Gods glory.

l Which was a punishment because she mocked the seruant of God.

* 2. Chron. 17. 2.

a Within the Tabernacle couered with skinnes, Exod. 26. 7.

b Meaning, hee should not: yet Nathan speaking according to mans iudgement and not by the spirit of prophecie, permitted him.

c As concerning the building of an house: meaning, that without Gods expresse word, nothing ought to be attempted.
* 1. Sam. 16. 12. & psal. 78. 70.

d I haue made thee famous through all the world.

e He promiseth them quietnesse, if they will walke in his feare and obedience.

* 1. King. 8. 20.

* 1. King. 5. 5. and 6. 12. 1. chron. 22. 10
* Hebr. 1. 5.
* Psal 89. 31. 32.
f That is, gently, as fathers vse to chastise their children.

g This was begun in Salomon, as a figure, but accomplished in Christ.

† Eie, is this the law of man?
h Commeth not this rather of thy free mercy, then of any worthinesse that was in man?

* Deut. 4. 7.
i O Israel.
k And inheritance: which is Israel.
l From the Egyptians and their idoles.
m He sheweth that Gods free election is the onely cause, why the Israelites were chosen to be his people,

people Israel to be thy people for euer: and thou Lord art become their God.

25 Now therefore, O Lord God, confirme for euer the word that thou hast spoken concerning thy seruant and his house, and doe as thou hast said.

26 And let thy Name bee magnified for euer by them that shall say, The Lord of hoastes *is* the God ouer Israel: and let the [a] house of thy seruant Dauid be stablished before thee.

27 For thou, O Lord of hoastes, God of Israel, hast reuealed vnto thy seruant, saying, I will build thee an house: therefore hath thy seruant † beene bold to pray this prayer vnto thee.

28 Therefore now, O Lord God, (*for* thou art God, and thy words be true, and thou hast tolde this goodnesse vnto thy seruant.)

29 Therefore now let it please thee to blesse the house of thy seruant, that it may continue for euer before thee: for thou, O Lord God, hast spoken it: and let [b] thy house of thy seruant be blessed for euer with thy blessing.

[a] This prayer is most effectuall, when we chiefly seeke Gods glory, and the accomplishment of his promise.
† *Ebr. found his heart disposed.*

[b] Therefore I stedfastly beleeue it shall come to passe.

CHAP. VIII.

1 *Dauid ouercommeth the Philistims, and other strange nations, and maketh them tributaries to Israel.*

AFter * this now, Dauid smote the Philistims and subdued them, and Dauid tooke ‖ the bridle of bondage out of the [a] hand of the Philistims.

2 And hee smote Moab, and measured them with a cord, and cast them downe to the ground: he measured them with [b] two cords to put them to death, and with one full cord to keepe them aliue: so became the Moabites Dauids seruants, and brought gifts.

3 ¶ Dauid smote also Hadadezer the sonne of Rehob king of Zobah, as hee went to ‖ recouer his border at the riuer † Euphrates.

4 And Dauid tooke of them a thousand and seuen hundreth horsemen, and twentie thousand footemen, and Dauid ‖ destroyed all the charets, but he reserued an hundreth charets of them.

5 ¶ Then came the ‖ Aramites of ‖ Dammesek to succour Hadadezer king of Zobah, but Dauid slewe of the Aramites two and twentie thousand men.

6 And Dauid put a garison in [c] Aram of Dammesek: and the Aramites became seruants to Dauid, [d] and brought gifts. And the Lord saued Dauid whersoeuer he went.

7 And Dauid tooke the shields of golde that belonged to the seruants of Hadadezer, & brought them to [e] Ierusalem.

8 And out of Betah, and Berothai (cities of Hadadezar) king Dauid brought exceeding much brasse.

9 ¶ Then Toi king of ‖ Hamath heard how Dauid had smitten all the hoaste of Hadadezer,

10 Therefore Toi sent Ioram his sonne vnto king Dauid, † to salute him, and to † [f] reioyce with him, because he had fought against Hadadezer, and beaten him (for Hadadezer had warre with Toi) who brought with him vessels of siluer, and vessels of gold, and vessels of brasse.

11 And king Dauid did dedicate them vnto the Lord with the siluer and gold that he had dedicate of all the nations, which he had subdued:

12 Of ‖ Atam, and of Moab, and of the children of Ammon, and of the Philistims, and of Amalek, and of the spoyle of Hadadezer the sonne of Rehob king of Zobah.

13 So Dauid gate a name after that hee returned, and had slaine of the Aramites in the ‖ valley of salt eighteene thousand men.

14 And he put a garison in Edom: throughout all Edom put he souldiers, and all they of Edom became Dauids seruants: and the Lord kept Dauid ‖ whithersoeuer he went.

15 Thus Dauid reigned ouer all Israel, and executed [g] iudgement and iustice vnto all his people.

16 And Ioab the sonne of Zerniah *was* ouer the hoaste, and Iosaphat the sonne of Ahilud was ‖ Recorder.

17 And Zadok the sonne of Ahitub, and Ahimelech the sonne of Abiathar *were* the Priests, and Seraiah the Scribe.

18 And Benaiah the sonne of Iehoiada ‖ and the [h] Cherethites and the Pelethites, and Dauids sonnes were chiefe rulers.

* 1 Chro. 18. 1. Psal. 60. 2.
‖ *Or, Methegammah.*
[a] So that they payde no more tribute.
[b] Hee slew two parts as it pleased him, and reserued the third.
‖ *Or, enlarge.*
† *Ebr. Perath.*
‖ *Or, bought the horses of the chariots.*
‖ *Or, the Syrians.*
‖ *Or, of Damascus, that is, where dwelt were Damascus.*
[c] In that part of Syria, where Damascus was.
[d] They payed yeerely tribute.
[e] For the vse of the Temple.
‖ *Or, Antiochia.*
† *Ebr. to aske peace.*
† *Ebr. blessings.*
[f] For seeing Dauid victorious, he was glad to intreat of peace.
† *Ebr. in his hand.*
‖ *Or, Syria, or Caelosyria.*

CHAP. IX.

9 *Dauid restoreth all the lands of Saul to Mephibosheth the sonne of Ionathan.* 10 *He appointeth Ziba to see to the profit of his lands.*

AND Dauid said, Is there yet any man left of the house of Saul, that I may shew him mercie for [a] Ionathans sake?

2 And there was of the household of Saul a seruant whose name was Ziba, and when they had called him vnto Dauid, the King said vnto him, Art thou Ziba? And he said, I thy seruant *am he.*

3 Then the King said, Remaineth there yet none of the house of Saul, on whom I may shew the [b] mercie of God? Ziba then answered the king, Ionathan hath yet a sonne * lame of his feete.

4 Then the King said vnto him, Where is he? And Ziba said vnto the king, Behold, he is in the house of Machir the sonne of Ammiel of Lodebar.

5 ¶ Then king Dauid sent, and tooke him out of the house of Machir the sonne of [c] Ammiel of Lo-debar.

6 Now when Mephibosheth the sonne of Ionathan, the sonne of Saul was come vnto Dauid, he fell on his face, and did reuerence. And Dauid said, Mephibosheth? And hee answered, Behold thy seruant.

7 Then Dauid said vnto him, Feare not: for I will surely shew thee kindnes for Ionathan thy fathers sake, and will restore thee all the ‖ fields of Saul thy father, and thou shalt eat bread at my table continually.

8 And he bowed himselfe, and said, What is thy seruant, that thou shouldest looke vpon such [d] a dead dog as I am?

9 Then the king called Ziba Sauls seruant, and said vnto him, I haue giuen vnto thy masters ‖ son all that pertained to Saul and to all his house.

10 Thou therefore and [e] thy sonnes and thy seruants shall till the land for him, and bring in that thy masters sonne may haue foode to eate. And Mephibosheth thy masters sonne shall eate bread alway at my table (now Ziba had fifteene sonnes, and twenty seruants.)

11 Then said Ziba vnto the king, According to all that my lord the king hath commaunded his seruant, so shall thy seruant doe, [f] that Mephibosheth may eat at my table, as one of ‖ kings sons.

12 Mephibosheth also had a young sonne named Micha, and all that dwelled in the house of Ziba, *were* seruants vnto Mephibosheth.

13 And Mephibosheth dwelt in Ierusalem: for he

‖ *Or, in Gemliah.*
‖ *Or, in all his enterprise.*
[g] Hee gaue iudgement in controuersies, and was mercifull toward the people.
‖ *Or, writer of Chronicles.*
‖ *Or, was ouer the Cherethites.*
[h] The Cherethites and Pelethites were as the kinge guard, and had charge of his person.
[a] Because of mine othe and promise made to Ionathan. 1. Sam. 20. 15.
[b] Such mercie as shall be acceptable to God.
* Chap. 4. 4.
[c] who was also called Eliam the father of Bathsheba Dauids wife.
‖ *Or, lands.*
[d] Meaning, a despised person.
‖ *Or, nephew.*
[e] Be ye prouident ouerseers and gouernours of his lands, that they may be profitable.
[f] That Mephibosheth may haue all things at commandement, as becommeth a kings sonne.

he did eate continually at the kings table,and was
lame on both his feete.

CHAP. X.

4 *The messengers of Dauid are villanously entreated of the king of Ammon.* 7 *Ioab is sent against the Ammonites.*

* 1 Chron. 19. 1.

AFter this the * King of the children of Ammon died, and Hanun his sonne reigned in his stead.

2 Then saide Dauid, I will shewe kindnesse
vnto Hanun the sonne of Nahash, as his father
a shewed kindnesse vnto mee. And Dauid sent his
seruants to comfort him for his father. So Dauids
seruants came into the lande of the children of
Ammon.

a The children of God are not vnmindfull of a benefit receiued.

3 And the princes of the children of Ammon
said vnto Hanun their lord, † Thinkest thou that
Dauid doth honour thy father, that he hath sent
comforters to thee? hath not Dauid *rather* sent
his seruants vnto thee, b to search the city, and to
spie it out, and to ouerthrow it?

† Ebr. in thine eyes doth Dauid?

b Their arrogant malice would not suffer them to see the simplicitie of Dauids heart: therefore their counsell turned to the destruction of their countrey.

4 Wherefore Hanun tooke Dauids seruants,
and shaued off the halfe of their beard,and cut off
their garments in the middle, euen to their buttocks,
and sent them away.

5 ¶ When it was tolde vnto Dauid, he sent to
meete them (for the men were exceedingly ashamed)
and the king said, Tary at Iericho, vntill
your beards be growen,then returne.

6 ¶ And when the children of Ammon sawe
that they c stanke in the sight of Dauid, the chil-
dren of Ammon sent and hired the ‖ Aramites of
the house of Rehob, and the Aramites of Zoba,
twentie thousand footemen, and of king Maacah
a thousand men, and of Ish-tob twelue thousand
men.

c That they had deserued Dauids displeasure, for the iniurie done to his ambassadours.

‖ Or, Syrians.

7 And when Dauid heard of it, he sent Ioab,
and all the hoaste of the strong men.

8 And the children of Ammon came out and
put their armie in aray at the entring in of the
gate, and the Aramites of d Zoba, and of Rehob,
and of Ish-tob,and of Maacah *were* by themselues
in the field.

d There were diuers parts of the countrey of Syria, whereby appeareth that the Syrians serued where they might haue enterteinment, as now the Swizzers doe.

9 When Ioab saw that the front of the battell
was against him before and behind,he chose of all
the choise of Israel, and put them in aray against
the Aramites.

10 And the rest of the people,he deliuered in-
to the hand of Abishai his brother,that hee might
put them in aray against the children of Ammon.

11 And he said, If the Aramites be stronger
then I,thou shalt helpe me: and if the children of
Ammon be too strong for thee, I will come and
succour thee.

12 Be strong and let vs be valiant for e our
people, and for the cities of our God, and let the
Lord doe that which is good in his eyes.

e Here is declared wherefore warre ought to be vndertaken: for the defence of true religion and Gods people.

13 Then Ioab, and the people that was with
him,ioyned in battell with the Aramites,who fled
before him.

14 And when the children of Ammon sawe
that the Aramites fled, they fled also before Abi-
shai, and entred into the citie. So Ioab returned
from the children of Ammon, and came to Ieru-
salem.

15 ¶ And when the Aramites saw that they
were smitten before Israel, they gathered them
together.

16 And ‖ Hadarezer sent,and brought out the
Aramites that were beyond the ‖ Riuer: and they
came to Helam, and Shobach the captaine of the
hoaste of Hadarezer *went* before them.

‖ Or, Hadadezer.
‖ Or, Euphrates.

17 When it was shewed Dauid,then he gathe-
red f all Israel together, and passed ouer Iorden,
and came to Helam: and the Aramites set them-
selues in aray against Dauid,and fought with him:

f Meaning, the greatest part.

18 And the Aramites fled before Israel: and
Dauid destroyed g seuen hundreth charets of the
Aramites: and fourtie thousand horsemen, and
smote Shobach the captaine of his hoaste, who
died there.

g Which were the chiefest and most principall: for in all he destroyed 7000. as 1 Chron. 19. 18. or the souldiers which were in them.

19 And when all the kings, *that were* seruants
to Hadarezer, saw that they fell before Israel,they
made peace with Israel,and serued them. And the
Aramites feared to helpe the children of Ammon
any more.

CHAP. XI.

1 *The citie Rabbah is besieged.* 4 *Dauid committeth adulterie.* 17 *Vriah is slaine.* 27 *Dauid marrieth Bathsheba.*

AND when the yeere was a expired in the time
when kings goe foorth *to battell*, Dauid sent
* Ioab, and his seruants with him, and all Israel,
who destroyed the children of Ammon, and be-
sieged Rabbah: but Dauid remained in Ierusalem.

a The yeere following, about the spring time.
* 1. Chro. 20. 1.

2 ¶ And when it was euening tide,Dauid arose
out of his b bed, and walked vpon the roofe of the
kings palace: and from the roofe hee sawe a
woman washing her selfe: and the woman was
very beautifull to looke vpon.

b Whereupon he vsed to rest at after noone, as was read of Ish-bosheth, Chap. 4. 7.

3 And Dauid sent and inquired what woman
it was: and *one* said, Is not this Bath-sheba the
daughter of Eliam,wife to Vriah the c Hittite?

c Who was not an Israelite borne, but conuerted to the true religion.

4 Then Dauid sent messengers,and tooke her
away: and shee came vnto him and hee lay with
her: (now shee was * purified from her vnclean-
nesse) and she returned vnto her house.

* Leui. 15. 19. and 18, 19.

5 And the woman conceiued: therefore shee
sent and d told Dauid, and said, I am with childe.

d Fearing least she should be stoned according to the Law.

6 ¶ Then Dauid sent to Ioab, *saying*, Send
me Vriah the Hittite. And Ioab sent Vriah to Da-
uid.

7 And when Vriah came vnto him, Dauid de-
manded him how Ioab did, and how the people
fared,and how the warre prospered.

8 Afterward Dauid saide to Vriah, e Goe
downe to thine house,and wash thy feete. So Vri-
ah departed out of the kings palace, and the king
sent a present after him.

e Dauid thought that if Vriah lay with his wife, his fault might be cloked.

9 But Vriah slept at the doore of the kings
palace with all the seruants of his lord, and went
not downe to his house.

10 Then they told Dauid, saying. Vriah went
not downe to his house: and Dauid sayd vnto
Vriah,Commest thou not from thy iourney? why
didst thou not goe downe to thine house?

11 Then Vriah answered Dauid, f The Arke
and Israel, and Iudah dwell in tents: and my lord
Ioab and the seruants of my lord abide in the
open fields:shal I then goe into mine house to eat
and drinke, and lie with my wife? *by* thy life,and
by the life of thy soule,I will not doe this thing.

f Hereby God would touch Dauids conscience, that seeing the fidelitie and religion of his seruant, he would declare himselfe so forgetfull of God, and iniurious to his seruant.

12 Then Dauid said vnto Vriah,Tary yet this
day,and to morrow I will sent thee away. So Vri-
ah aboade in Ierusalem that day,and the morrow.

13 Then Dauid called him, and he did eate
and drinke before him,and he made him g drunke
and at euen he went out to lie on his couch with
the seruants of his lord, but went not downe to
his house.

g He made him drinke more liberally, then he was wont to doe, thinking hereby he would haue lien by his wife.

14 And on the morrow Dauid wrote a letter
to Ioab, and sent it by the hand of Vriah.

15 And he wrote † thus in the letter, h Put yee Vriah in the forefront of the ſtrength of the battell, and recule yee backe from him, that he may be ſmitten,and die.

16 ¶ So when Ioab beſieged the citie, hee aſſigned Vriah vnto a place, where hee knew that ſtrong men *vvere*.

17 And the men of the citie came out, and fought with Ioab: and there fell of the people of the ſeruants of Dauid, and Vriah the Hittite alſo dyed.

18 Then Ioab ſent and tolde Dauid all the things concerning the warre.

19 ¶ And hee charged the meſſenger, ſaying, When thou haſt made an ende of telling all the matters of the warre vnto the King,

20 ‖ And if the kings anger ariſe, ſo that he ſay vnto thee, Wherefore approached ye vnto the citie to fight? knew ye not that they would hurle from the wall?

21 Who ſmote Abimelech ſonne of i Ierubeſheth? did not a woman caſt a piece of a milſtone vpon him from the wall, and he died in Thebez? why went you nigh the wall? Then ſay thou, Thy ſeruant Vriah the Hittite is alſo dead.

22 So the meſſenger went, and came and ſhewed Dauid all that Ioab had ſent him for.

23 And the meſſenger ſaid vnto Dauid, Certainly the men preuailed againſt vs, and came out vnto vs into the field, but we † purſued them vnto the entring of the gate.

24 But the ſhooters ſhot from the wall againſt thy ſeruants, and *ſome* of the Kings ſeruants bee dead: & thy ſeruant Vriah the Hittite is alſo dead.

25 Then Dauid ſayde vnto the meſſenger, k Thus ſhalt thou ſay vnto Ioab, Let not this thing trouble thee: for the ſword deuoureth † one as well as another: make thy battell more ſtrong againſt the citie, and deſtroy it, and encourage thou him.

26 ¶ And when the wife of Vriah heard that her husband Vriah was dead, ſhee mourned for her husband.

27 So when the mourning was paſt, Dauid ſent and tooke her into his houſe, and ſhe became his wife, and bare him a ſonne: but the thing that Dauid had done, † diſpleaſed the Lord.

† *Ebr. ſaying.*
h Except God continually vphold vs with his mightie ſpirit, the moſt perfect fall headlong into all vice and abomination.
‖ *Or, thou ſhalt doe this, if.*
i Meaning, Gideon, Iudg. 9. 52. 53.
† *Ebr. were againſt them.*
k He diſſembleth with the meſſenger, to the intent that neither his cruell commandement, nor Ioabs wicked obedience might be eſpied.
† *Ebr. ſo and ſo.*
† *Ebr. was euill in the eyes of the Lord.*

CHAP. XII.

1 *Dauid reprooued by Nathan confeſſeth his ſinne.* 18 *The childe conceiued in adulterie, dieth.* 24 *Salomon is borne.* 26 *Rabbah is taken.* 31 *The citizens are grieuouſly puniſhed.*

THen the Lord ſent a Nathan vnto Dauid, who came to him, and ſaid vnto him, There were two men in one citie, ÿ one rich, & ÿ other poore.

2 The rich man had exceeding many ſheepe and oxen:

3 But the poore had none at all, ſaue one little ſheepe which hee had bought and nouriſhed vp: and it grew vp with him, and with his children alſo, and did eate of his owne morſels, and dranke of his owne cup, and ſlept in his boſome, and was vnto him as his daughter.

4 Now there came a ‖ ſtranger vnto the rich man, who ‖ refuſed to take of his owne ſheepe, and of his owne oxen to dreſſe for the ſtranger that was come vnto him, but tooke the poore mans ſheepe, and dreſſed it for the man that was come to him.

a Becauſe Dauid lay now drowned in ſinne, the louing mercie of God, which ſuffereth not his to periſh, waketh his conſcience by this ſimilitude, and bringeth him to repentance.
‖ *Or, wayfaring man.*
‖ *Or, ſpared.*

5 Then † Dauid was exceeding wroth with the man, and ſaid vnto Nathan, As the Lord liueth, the man that hath done this thing, † ſhall ſurely die.

6 And hee ſhall reſtore the lambe * foure fold, becauſe he did this thing, & had no pitie thereof.

7 Then Nathan ſaid to Dauid, Thou art the man. Thus ſaith the Lord God of Iſrael, * I anoynted thee King ouer Iſrael, and deliuered thee out of the hand of Saul,

8 And gaue thee thy lords b houſe, and thy lords c wiues into thy boſome, and gaue thee the houſe of Iſrael, and of Iudah, and would moreouer (if *that had beene* too little) haue giuen thee d ſuch and ſuch things.

9 Wherefore haſt thou deſpiſed the commandement of the Lord, to do euill in his ſight? thou haſt killed Vriah the Hittite with the ſword, and haſt taken his wife *to be* thy wife, and haſt ſlaine him with the ſword of the e children of Ammon.

10 Now therefore the ſword ſhall neuer depart from thine houſe, becauſe thou haſt deſpiſed me, and taken the wife of Vriah the Hittite to be thy wife.

11 Thus ſaith the Lord, Behold, I will raiſe vp euill againſt thee out of thine owne houſe, & will * take thy wiues before thine eyes, and giue them vnto thy neighbour, and hee ſhall lie with thy wiues in the ſight of this f ſunne.

12 For thou diddeſt it ſecretly: but I will doe this thing before all Iſrael, and before the ſunne.

13 Then Dauid ſaid vnto Nathan, * I haue ſinned againſt the Lord. And Nathan ſaid vnto Dauid, The Lord alſo hath g put away thy ſinne, thou ſhalt not die.

14 Howbeit, becauſe by this deede thou haſt cauſed the enemies of the Lord to h blaſpheme, the childe that is borne vnto thee, ſhall ſurely die.

15 ¶ So Nathan departed vnto his houſe: and the Lord ſtroke the childe that Vriahs wife bare vnto Dauid, and it was ſicke.

16 Dauid therefore beſought God for the child, and faſted, and i went in, and lay all night vpon the earth.

17 Then the Elders of his houſe aroſe *to come* vnto him, and to cauſe him to riſe from ÿ ground: but he would not, neither did hee eate k meate with them.

18 So on the ſeuenth day the child died: and the ſeruants of Dauid feared to tell him that the child was dead: for they ſaid, Behold, while the child was aliue, we ſpake vnto him, and he would not hearken vnto our voyce: how then ſhall wee ſay vnto him, The childe is dead, * to vexe *him* more?

19 But when Dauid ſaw that his ſeruants whiſpered, Dauid perceiued that the child was dead: therefore Dauid ſaid vnto his ſeruants, Is the child dead? And they ſayd, He is dead.

20 Then Dauid l aroſe from the earth, and waſhed and anoynted himſelfe, and changed his apparell, and came into the houſe of the Lord, and worſhipped, and afterward came to his own houſe, and bade that they ſhould ſet bread before him, and he did eate.

21 Then m ſayd his ſeruants vnto him, What thing is this, that thou haſt done? thou diddeſt faſt and weepe for the childe while it was aliue, but when the childe was dead, thou diddeſt riſe vp, and eate meate.

† *Ebr. the anger of Dauid was kindled.*
† *Ebr. is the childe of death.*
* *Exod. 22. 1.*
* 1. Sam. 16. 13.
b For Dauid ſucceeded Saul in his kingdome.
c The Iewes vnderſtand this of Eglah and Michal, or of Rizpah and Michal.
d That is, greater things then theſe: for Gods loue and benefits increaſe toward his, if by their ingratitude they ſtay him not.
e Thou haſt moſt cruelly giuen him into the hands of Gods enemies.
* Deut. 28. 30. Chap. 16. 22.
f Meaning, openly, as at noone dayes.
* Ecclus. 47. 11.
g For the Lord ſeeketh but that the ſinner would turne to him.
h In ſaying, that the Lord hath appointed a wicked man to reigne ouer his people.
i To wit, to his priuie chamber.
k Thinking by his inſtant prayer that God would haue reſtored his child, but God had otherwiſe determined.
* *Ebr. and he will doe himſelfe euill.*
l Shewing that our lamentations ought not to be exceſſiue, but moderate: and that we muſt praiſe God in all his doings.
m As they which conſidered not that God graunteth many things to the ſobs and teares of the faithfull.

22 And hee said, While the childe was yet
aliue, I fasted, and wept: for I said, Who can tell
vvhether God will haue mercy on me, that the
child may liue?
23 But now being dead, wherefore should I
now fast? [n] Can I bring him againe any more? I
shall goe to him, but he shall not returne to mee.
24 ¶ And Dauid comforted Bath-sheba his
wife, and went in vnto her, and lay with her, * and
shee bare a sonne, and [o] hee called his name Salo-
mon: also the Lord loued him.
25 For *the Lord* had sent † by Nathan the
[p] Prophet: therefore [q] * he called his name Iedi-
diah, because the Lord *loued him.*
26 ¶ Then Ioab fought against Rabbah of the
children of Ammon, and tooke the ‖ citie of the
Kingdome.
27 Therefore Ioab sent messengers to Dauid,
saying, I haue fought against Rabbah, and haue
taken the citie of [r] waters.
28 Now therefore, gather the rest of the peo-
ple together, & besiege the citie, that thou maiest
take it, least † the victorie be attributed to me.
29 So Dauid gathered all the people together,
and went against Rabbah, and besieged it, and
tooke it.
30 * And hee tooke their kings crowne from
his head, (which weighed a [s] talent of gold, with
precious stones) and it was *set* on Dauids head:
& hee brought away the spoile of the citie in ex-
ceeding great abundance.
31 And hee carried away the people that was
therein, and put them vnder [t] sawes, and vnder
yron harrowes, and vnder axes of yron, and cast
them into ỳ tile-kilne: euen thus did hee with all
the cities of the children of Ammon. Then Dauid
and all the people returned vnto Ierusalem.

n By this consideration he appeased his sorrow.
*, Matth. 1. 6.
o To wit, the Lord.
1. Chron 22. 9.
† Ebr. by the hand of.
p To call him Salomon.
q Meaning, Dauid.
* 1. Chron. 22. 9.
‖ Or, the chiefe citie.
r That is, the chiefe citie and where all the conduits are, is as good as taken.
† Ebr. my name be called vpon it.
* 1 Chron 20. 2.
s That is: threescore pound after the common talent.
t Signifying that as they were malicious enemies of God, so he put them to cruell death.

CHAP. XIII.

14 Amnon Dauids sonne defileth his sister Tamar.
20 Tamar is comforted by her brother Absalom.
29 Absalom therefore killeth Amnon.

Now after this, so it was, that Absalom the
sonne of Dauid hauing a fayre sister, whose
name *vvas* [a] Tamar, Amnon the sonne of Dauid
loued her.
2 And Amnon was so sore vexed, that he fell
sicke for his sister Tamar: for shee was a [b] virgin,
and it seemed hard to Amnon to doe any thing
to her.
3 But Amnon had a friend called Ionadab, the
sonne of Shimeah Dauids brother: and Ionadab
was a very subtill man.
4 Who said vnto him, Why *art* thou, the kings
sonne, so leane from day to day? wilt thou not tell
me? Then Amnon answered him, I loue Tamar
my brother Absaloms sister.
5 And Ionadab said vnto him, [c] Lie downe on
thy bed, and make thy selfe sicke: and when thy
father shall come to see thee, say vnto him, I pray
thee let my sister Tamar come, and giue mee meat,
and let her dresse meat in my sight, that I may see
it, and eat it of her hand.
6 ¶ So Amnon lay downe, and made himselfe
sicke: and when the king came to see him, Amnon
said vnto the King, I pray thee, let Tamar my sister
come, and make me a couple of [d] cakes in my
sight, that I may receiue meat at her hand.
7 Then Dauid sent home to Tamar, saying,
Goe now to thy brother Amnons house, and dresse
him meate.

a Tamar was Absaloms sister both by father and mother, and Amnons onely by father.
b And therefore kept in her fathers house, as virgins were accustomed.
c Here we see that there is no enterprise so wicked, that can lacke counsell to further it.
d Meaning, some delicate and dainty meate.

8 ¶ So Tamar went to her brother Amnons
house, and he lay downe: and shee tooke ‖ floure,
and knead it, and made cakes in his sight, and did
bake the cakes.
9 And shee tooke a pan, and [e] powred them
out before him, but he would not eat. Then Am-
non said, Cause yee euery man to goe out from
[f] mee: so euery man went out from him.
10 Then Amnon said vnto Tamar, Bring the
meate into the chamber, that I may eate of thine
hand. And Tamar tooke the cakes which she had
made, and brought them into the chamber to Am-
non her brother.
11 And when shee had set them before him to
eat, hee tooke her, and said vnto her, Come, lie
with mee, my sister.
12 But shee answered him, Nay, my brother,
doe not force mee: for no such thing * ought to
be done in Israel: commit not this folly.
13 And I, ‖ whither shall I cause my shame to
goe? and thou shalt be as one of [g] the fooles in Is-
rael: now therefore, I pray thee, speake to the king,
for hee will not denie me vnto thee.
14 Howbeit hee would not hearken vnto her
voice, but being stronger then shee, forced her,
and lay with her.
15 Then Amnon hated her exceedingly, so
that ỳ hatred wherewith hee hated her, was grea-
ter then the loue wherewith hee had loued her: &
Amnon said vnto her, Vp, get thee hence.
16 And she answered him, ‖ There *is* no cause:
this euill (to put me away) is greater then the other
that thou diddest vnto me: but hee would not
heare her,
17 But called his ‖ seruant that serued him, and
said, Put this woman now out from me, and locke
the doore after her.
18 (And shee had a garment of [h] diuers colours
vpon her: for with such garments were the Kings
daughters that were virgins, apparelled) Then his
seruant brought her out, & locked the doore after
her.
19 And Tamar put ashes on her head, and rent
the garment of diuers colours which was on her,
and laide her hand on her head, and went her way,
crying.
20 And Absalom her brother sayd vnto her,
Hath Amnon thy brother beene with thee? Now
yet bee [i] still, my sister: hee is thy brother: let
not this thing grieue thine heart. So Ta-
mar remained desolate in her brother Absaloms
house.
21 ¶ But when King Dauid heard all these
things, he was very wroth.
22 And Absalom said vnto his brother Amnon
neither good nor bad: for Absalom hated Amnon,
because he had forced his sister Tamar.
23 ¶ And after the time of two yeeres, Absalom
had sheepeshearers in ‖ Baal-hazor, which is beside
Ephraim, and [k] Absalom called all the kings
sonnes.
24 And Absalom came to the King, and said,
Behold now, thy seruant hath sheepeshearers: I
pray thee, that the king with his seruants would
goe with thy seruant.
25 But the King answered Absalom, Nay my
sonne, I pray thee, let vs not goe all, least wee be
chargeable vnto thee. Yet Absalom lay sore vpon
him: howbeit hee would not goe, but † thanked
him.
26 Then said Absalom, But, I pray thee, shall
not

‖ Or, paste.
e That is, she serued them on a dish.
f For the wicked are ashamed to doe that before men, which they are not afraide to commit in the sight of God.
* Leuit. 18, 9.
‖ Or, how shall I put away my shame?
g As a lewde and wicked person.
‖ Or, for this cause.
‖ Or, boy.
h For that which was of diuers colours or pieces, in those dayes was had in great estimation, Gen. 37, 3. iudg 5, 30.
i For though hee conceiued sudden vengeance in his heart, yet hee dissembled it till occasion serued, and comforted his sister.
‖ Or, in the plaine of Hazor.
k To wit, to a banket, thinking thereby to fulfill his wicked purpose.
† Ebr. blessed.

not my brother i Amnon goe with vs ? And the king answered him, Why should he go with thee?

27 But Absalom was instant vpon him, and he sent Amnon with him, and all the kings children.

28 ¶ Now had Absalom commanded his seruants, saying, Marke now when Amnons heart is merry with wine, and when I say vnto you, Smite Amnon, kill him, feare not, for haue not m I commaunded you? be bold therefore, & play the men.

29 And the seruants of Absalom did vnto Amnon, as Absalom had commanded: and all the kings sonnes arose, and euery man gate him vp vpon his mule, and fled.

30 ¶ And while they were in the way, tidings came to Dauid, saying, Absalom hath slaine all the Kings sonnes, and there is not one of them left.

31 Then the king arose, and tare his garments, and lay on the n ground, and all his seruants stood by with their cloathes rent.

32 And Ionadab the sonne of Shimeah Dauids brother answered and said, Let not my lord suppose that they haue slaine all the young men the Kings sonnes: for Amnon onely is dead, † because Absalom had reported so, since hee forced his sister Tamar.

33 Now therefore let not my lord the King ‖ take the thing so grieuously, to thinke that all the Kings sonnes are dead: ‖ for Amnon only is dead.

34 ¶ Then Absalom fled: and the yong man that kept the watch, lift vp his eyes, and looked, and behold, there came much people by the way of the hill side ‖ behind him.

35 And Ionadab said vnto the king, Behold, the kings sonnes come: as thy seruant said, o so it is.

36 And assoone as hee had left speaking, behold, the kings sonnes came, and lift vp their voyces, and wept: and the king also and all his seruants wept exceedingly sore.

37 But Absalom fled away, and went to p Talmai the sonne of Ammihur king of Gesthur: and *Dauid* mourned for his sonne euery day.

38 So Absalom fled, and went to Gesthur, and was there three yeeres.

39 And king Dauid ‖ desired to go forth vnto Absalom, because he was pacified concerning Amnon, seeing he was dead.

CHAP. XIV.

2 Absalom is reconciled to his father by the subtiltie of Ioab. 24 Absalom may not see the Kings face. 25 The beautie of Absalom. 30 Hee causeth Ioabs corne to be burnt, and is brought to his fathers presence.

THen Ioab ϛ sonne of Zeruiah perceiued, that the Kings a heart was toward Absalom.

2 And Ioab sent to Tekoah, and brought thence a ‖ subtil woman, and said vnto her, I pray thee, faine thy selfe to mourne, and now put on mourning apparell, and b anoynt not thy selfe with oyle: but be as a woman that had now long time mourned for the dead.

3 And come to the king, and speake on this maner vnto him, (for Ioab † taught her what she should say.)

4 ¶ Then the woman of Tekoah spake vnto the king, & fell downe on her face to the ground, and did obeisance, and said, † Helpe, O King.

5 Then the king said vnto her, What aileth thee? And she answered, I am indeed a † widow, and mine husband is dead:

6 And thine handmaid had two c sonnes, and they two stroue together in the field, (and there was none to part them) so the one smote the other, and slew him.

7 And behold, the whole family is risen against thine handmaid, and they said, Deliuer him that smote his brother, that we may kill him for the d soule of his brother whom hee slewe, that wee may destroy the heire also: so they shall quench my sparkle which is left, and shall not leaue to mine husband neither name nor posteritie vpon the earth.

8 And the king said vnto the woman, Goe to thine house, and I will giue a charge for thee.

9 Then the woman of Tekoah said vnto the King, My lord, O King, this e trespasse *be* on me, and on my fathers house, and the King and his throne *be* ‖ guiltlesse.

10 And the King said, Bring him to me that speaketh against thee, and he shall touch thee no more.

11 Then said she, I pray thee, let the king f remember the Lord thy God, that thou wouldest not suffer many reuengers of blood to destroy, lest they slay my sonne. And he answered, As the Lord liueth, there shall not one haire of thy sonne fall to the earth.

12 Then the woman said, I pray thee, let thine handmayd speake a word to my lord the King. And he said, Say on.

13 Then the woman said, Wherefore then hast thou g thought such a thing against the people of God? or *why* doeth the King, as one which is faultie, speake this thing, that he will not bring againe his banished?

14 For we must needs die, and *we are* as water spilt on the ground, which cannot be gathered vp againe: neither doeth God ‖ spare any person, yet doeth hee appoint h meanes, not to cast out from him, him that is expelled.

15 Now therefore, that I am come to speake of this thing vnto my lord the King, *the cause is* that the people i haue made me afraid: therefore thinke handmayd said, Now will I speake vnto the King: it may be that the king will performe the request of his handmayd.

16 For the king will heare, to deliuer his handmayd out of the hand of the man that would destroy mee, and also my sonne from the inheritance of God.

17 Therefore thine handmayd said, The word of my lord the king shall now be † comfortable: for my lord the King is euen as an k Angel of God in hearing of good and bad: therefore the Lord thy God be with thee.

18 Then the king answered, and said vnto the woman, Hide not from me, I pray thee, the thing that I shall aske thee. And the woman said, Let my lord the king now speake.

19 And the king said, Is not l the hand of Ioab with thee in all this? Then the woman answered, and said, As thy soule liueth, my lord the King, I will not turne to the right hand nor to the left, from ought that my lord the king hath spoken: for euen thy seruant Ioab bade me, and he put all these words in the mouth of thine handmayd.

20 For to the intent that I m should change the forme of speech, thy seruant Ioab hath done this thing, but ‖ my lord is wise according to the wisedome of an Angel of God, to vnderstand all things that are in the earth.

21 ¶ And the king said vnto Ioab, Behold

1 Pretending to the king that Amnon was most deare vnto him.

m Such is the pride of the wicked masters, that in all their wicked commandements they thinke to be obeyed.

n Lamenting, as he that felt the wrath of God vpon his house, Chap. 12, 10.

† Ebr. *because it was put in Absaloms mouth.*

‖ Or, *take it to heart.*

‖ Or, *but.*

p Or, *one after another.*

o That onely Amnon is dead.

p For Maachah his mother was the daughter of this Talmai, Chap. 3. 3

‖ Or, *teased.*

a That the king fauoured him.

‖ Or, *wise.*

b In tooken of mourning: for they vsed anoynting to seeme cheerefull.

† Ebr. *put words in her mouth.*

† Ebr. *Saue.*

† Ebr. *a widow woman.*

c Vnder this parable she describeth the death of Amnon by Absalom.

d Because he hath slaine his brother, he ought to be slaine according to the Law, Gen. 9. 6. Exod. 21. 12.

e As touching the breach of the Law which punisheth blood, let me beare the blame.

‖ Or, *innocent.*

f Sweare that they shall not reuenge the blood, which are many in number.

g Why doest thou giue contrary sentence in thy sonne Absalome?

‖ Or, *accept.*

h God hath prouided wayes (as sanctuaries) to saue them of times, whom man iudgeth worthy death.

i For I thought they would kill this mine hewe.

† Ebr. *restore.*

k It of great wisdome to discerne right from wrong.

l Hast not thou done this by the counsell of Ioab?

m By speaking rather in a parable then plainely.

‖ Or, *none can hide ought from the King.*

now, I haue [n] done this thing: goe then, and bring
the yong man Abſalom againe.
22 And Ioab fell to the ground on his face,
and bowed himſelfe and † thanked ẏ King. Then
Ioab ſayd, This day thy ſeruant knoweth, that I
haue found grace in thy ſight, my lord the king,
in that the king hath fulfilled the requeſt of his
ſeruant.
23 ¶ And Ioab aroſe, and went to Geſhur, and
brought Abſalom to Ieruſalem.
24 And the King ſayd, Let him [o] turne to his
owne houſe, and not ſee my face. So Abſalom tur-
ned to his owne houſe, and ſaw not the kings face.
25 Now in all Iſrael there was none to be ſo
much prayſed for beauty as Abſalom: from the
ſole of his foote euen to the top of his head there
was no blemiſh in him.
26 And when he polled his head, (for at euery
yeeres end he polled it: becauſe it was too heauy
for him, therefore hee polled it) hee weighed the
haire of his head at two hundreth [p] ſhekels by the
kings weight.
27 And Abſalom had three ſonnes, and one
daughter named Tamar, which was a faire woman
to looke vpon.
28 ¶ So Abſalom dwelt the ſpace of two yeeres
in Ieruſalem, and ſaw not the kings face.
29 Therefore Abſalom ſent for Ioab to ſend
him to the King, but he would not come to him:
and when he ſent againe, he would not come.
30 Therefore he ſaid vnto his ſeruants, Behold,
Ioab hath a ‖ fielde by my place; and hath barley
therein: go, and ſet it [q] on fire: and Abſaloms ſer-
uants ſet the field on fire.
31 Then Ioab aroſe, and came to Abſalom vnto
his houſe, and ſayd vnto him, Wherefore haue thy
ſeruants burnt my field with fire?
32 And Abſalom anſwered Ioab, Beholde, I
ſent for thee, ſaying, Come thou hither, and I will
ſend thee to the king, for to ſay, Wherefore am I
come from Geſhur? It had beene better for me to
haue beene there ſtill: now therefore let mee ſee
the kings face: and [r] if there be any treſpaſſe in
mee, let him kill mee.
33 Then Ioab came to the king, and told him:
and hee called for Abſalom, who came to the king,
and bowed himſelfe to the ground on his face be-
fore the king, and the king kiſſed Abſalom.

[n] I haue granted thy requeſt.
† Ebr. bleſſed.
[o] Couering hereby his affection, and ſhewing ſome part of iuſtice to pleaſe the people.
[p] Which weyed 6. li. 4. ounces after halfe an ounce the ſhekel.
‖ Or, poſſeſſion.
[q] The wicked are impatient in their affections, and ſpare no vnlawfull meanes to compaſſe them.
[r] If I haue offended by reuenging my ſiſters diſhonour: thus the wicked iuſtifie themſelues in their euill.

CHAP. XV.

2 *The practiſes of Abſalom to aſpire to the kingdome.*
14 *Dauid and his flee.* 31 *Dauids prayer.*
34 *Huſhai is ſent to Abſalom to diſcouer his coun-
ſell.*

After this, Abſalom † prepared him charets, and
horſes, and fifty men to [a] runne before him.
2 And Abſalom roſe vp early, and ſtood hard
by the entring in of the gate: and euery man that
had any ‖ matter, and came to the king for iudge-
ment, him did Abſalom call vnto him, and ſayde,
Of what city art thou? And hee anſwered, Thy
ſeruant *is* of one of the [b] tribes of Iſrael.
3 Then Abſalom ſayd vnto him, See, thy mat-
ters are good and righteous, but there is no man
deputed of the king to heare thee.
4 Abſalom ſayd moreouer, [c] Oh that I were
made Iudge in the land, that euery man which
hath any matter of controuerſie, might come to
mee, that I might doe him iuſtice.
5 And when any man came neere to him, and
did him obeyſance, hee put foorth his hand, and
tooke him, and kiſſed him.

† Ebr. made him.
[a] Which were as a gard to ſet forth his eſtate.
‖ Or, controuerſie.
[b] That is, noting of what citie or place he was.
[c] Thus by ſlander, flatterie and faire promiſes the wicked ſeeke preferment.

6 And on this maner did Abſalom to all Iſrael,
that came to the King for iudgement: ſo Abſalom
[d] ſtale the hearts of the men of Iſrael.
7 ¶ And after [e] fourtie yeeres, Abſalom ſaide
vnto the King, I pray thee, let mee go to Hebron,
and render my vow which I haue vowed vnto the
Lord.
8 For thy ſeruant vowed a vow when I re-
mained at Geſhur, in Aram, ſaying, If the Lord
ſhall bring mee againe indeed to Ieruſalem, I will
[f] ſerue the Lord.
9 And the King ſaid vnto him, Goe in peace.
So he aroſe, and went to Hebron.
10 ¶ Then Abſalom ſent ſpyes throughout all
the tribes of Iſrael, ſaying, When yee heare the
ſound of the trumpet, ye ſhall ſay, Abſalom reig-
neth in Hebron.
11 ¶ And with Abſalom went two hundreth
men out of Ieruſalem, that were [g] called: and they
went in their ſimplicitie, knowing nothing.
12 Alſo Abſalom ſent for Ahithophel the Gi-
lonite Dauids counſeller, from his citie Giloh,
while hee offered ſacrifices: and the treaſon was
great: for ẏ people † encreaſed ſtill with Abſalom.
13 ¶ Then came a meſſenger to Dauid, ſaying,
The hearts of the men of Iſrael are turned after
Abſalom.
14 Then Dauid ſaid vnto all his ſeruants that
were with him at Ieruſalem, Vp, and let vs flee:
for wee ſhall not eſcape from [h] Abſalom: make
ſpeede to depart, leaſt he come ſuddenly and take
vs, and bring euill vpon vs, and ſmite the citie
with the edge of the ſword.
15 And the Kings ſeruants ſaid vnto him, Be-
hold, thy ſeruants *are ready to do* according to all
that my lord the king ſhall † appoint.
16 So the king departed and all his houſhold
* after him, and the king left ten concubines to
keepe the houſe.
17 And the king went foorth and all the peo-
ple after him, and taried in a ‖ place [i] farre off.
18 And all his ſeruants went about him, and
all the [k] Cherethites and all the Pelethites, and all
the Gittites, *euen* ſixe hundreth men which were
come after him from Gath, went before the king.
19 Then ſaid the King to [l] Ittai the Gittite,
Wherefore commeſt thou alſo with vs? Returne
and abide with the King, for thou art a ſtranger,
depart thou therefore to thy place.
20 Thou cameſt yeſterday, and ſhould I cauſe
thee to wander to day and goe with vs? I will go
whither I can: therefore returne thou, and cary
againe thy [m] brethren: mercie and [n] trueth *be*
with thee.
21 And Ittai anſwered the King, and ſaid, As
the Lord liueth, and as my lord the king liueth, in
what place my lord the king ſhall be, whether in
death or life, euen there ſurely will thy ſeruant be.
22 Then Dauid ſaid to Ittai, Come, and goe
forward. And Ittai the Gittite went, and all his
men, and all the children that were with him.
23 And all the countrey wept with a loude
voyce, and [o] all the people went forward, but the
King paſſed ouer the brooke Kidron: and all the
people went ouer toward the way of the wilder-
neſſe.
24 ¶ And loe, Zadok alſo *was there*, and all
the Leuites with him, [p] bearing the Arke of the
couenant of God: and they ſet downe the Arke
of God, and Abiathar went [q] vp vntill the people
were all come out of the citie,

[d] By entiſing them from his father to himſelfe.
[e] Counting from the time that the Iſraelites had asked a King of Samuel.
[f] By offering a peace offering, which was lawfull to doe in any place.
[g] And bid to his feaſt in Hebron.
† Ebr. went and increaſed.
[h] Whoſe heart he ſaw that Satan had ſo poſſeſſed, that he would leaue no miſchiefe vnattempted.
† Ebr. chuſe.
* Ebr. at his feete.
‖ Or, houſe.
[i] To wit, from Ieruſalem.
[k] Theſe were as the kings gard, or as ſome write, his counſellers.
[l] Who as ſome write was the kings ſonne of Gath.
[m] Meaning, them of his family.
[n] God requite thee thy friendſhip and fidelitie.
[o] To wit, the ſixe hundreth men.
[p] Which was the charge of the Kohathites, Num. 4. 2.
[q] To ſtand by the Arke.

25 Then

25 Then the King said vnto Zadok, Carry the Arke of God againe into the citie: if I shall finde fauour in the eyes of the Lord, he will bring mee againe, and shew me *both* it, and the ‖ Tabernacle thereof.

‖ Or, his tabernacle.

26 But if he thus say, I haue no delight in thee, behold, [r] here am I, let him doe to me as seemeth good in his eyes.

[r] The faithfull in all their afflictions shew themselues obedient to Gods will

27 The King said againe vnto Zadok the Prieſt, Art not thou a * Seer? returne into the citie in peace, and your two ſonnes with you, *to wit*, Ahimaaz thy ſonne, and Ionathan the ſonne of Abiathar.

* 1. Sam. 9. 9.

28 Behold, I will tarie in the fields of the wilderneſſe, vntill there come ſome word from you to be told me.

29 Zadok therefore and Abiathar caried the Arke of God againe to Ieruſalem, and they taried there.

30 And Dauid went vp to the mount of olines, and wept as he went vp, and had his head [f] couered, and went barefooted: and all the people that was with him, had euery man his head couered, and as they went vp, they wept.

[f] With ashes and dust in signe of sorow.

31 Then one tolde Dauid, ſaying, Ahithophel is one of them that haue conſpired with Abſalom: and Dauid ſaid, O Lord, I pray thee, turne the [t] counſell of Ahithophel into fooliſhneſſe.

[t] The counsell of the crafty worldlings doth more harme then the open force of the enemie.

32 ¶ Then Dauid came to the top of § mount where he worſhipped God: and behold, Huſhai § Archite came againſt him with his coate torne, and hauing earth vpon his head.

33 Vnto whom Dauid ſayd, If thou goe with me, thou ſhalt be a burthen vnto me.

34 But if thou returne to the citie, and ſay vnto Abſalom, I will be thy [u] ſeruant, O King (as I haue beene in time paſt thy fathers ſeruant, ſo will I now be thy ſeruant) then thou mayeſt bring me the counſell of Ahithophel to nought.

[u] Though Huſhai diſſembled hate at the Kings requeſt, yet may we not vſe this example to excuſe our diſſimulation.

35 And haſt thou not there with thee Zadok and Abiathar the Prieſts? therefore whatſoeuer thou ſhalt heare out of the Kings houſe, thou ſhalt ſhew to Zadok and Abiathar the Prieſts.

36 Behold, there are with them their two ſonnes: Ahimaaz Zadoks *ſonne*, and Ionathan Abiathars *ſonne*: by them alſo ſhall yee ſend mee euery thing that ye can heare.

37 So Huſhai Dauids friend went into the citie: and Abſalom came into Ieruſalem.

CHAP. XVI.

1 *The infidelity of Ziba.* 5 *Shimei curſeth Dauid.*
16 *Huſhai commeth to Abſalom.* 21 *The counſell of Ahithophel for the concubines.*

WHen Dauid was a little paſt the [a] top *of the hill*, behold, Ziba the ſeruant of Mephibosheth met him with a couple of aſſes ſadled, and vpon them two hundreth *cakes* of bread, and an hundreth bunches of raiſins, and an hundreth of ‖ dried figges, and a bottle of wine.

[a] Which was the hill of Olinet, Chap. 15 30.

‖ Or, figge cakes

2 And the King ſaid vnto Ziba, What meaneſt thou by theſe? And Ziba ſaid, They be [b] aſſes for the kings houſhold to ride on, & bread, and dried figges for the yong men to eare, and wine, that the faint may drinke in the wilderneſſe.

[b] Commonly there are no viler traitors then they, which vnder pretence of friendship attend others.

3 And the King ſaid, But where is thy maſters ſonne? Then Ziba anſwered the King, Behold, he remaineth in Ieruſalem: for he ſaid, This day ſhall the houſe of Iſrael reſtore mee the Kingdome of my father.

4 Then ſaid the King to Ziba, Behold, thine are all that *pertained* vnto Mephibosheth. And Ziba ſaid, * I beſeech thee, let me finde grace in thy ſight, my lord, O King.

* Ebr. I worſhip.

5 § And when King Dauid came to [c] Bahurim, behold, thence came out a man of the family of the houſe of Saul, named Shimei, the ſonne of Gera: and he came out and curſed.

[c] Which was a citie in the tribe of Beniamin.

6 And hee caſt ſtones at Dauid, and at all the ſeruants of King Dauid: and all the people, and all the men of warre *were* on his [d] right hand, and on his left.

[d] That is, round about him.

7 And thus ſayd Shimei when he curſed, Come forth, come forth thou * murtherer, and * wicked man.

* Ebr. man of bloud. * Ebr. man of Beliall.

8 The Lord hath brought vpon thee all the [e] blood of the houſe of Saul, in whoſe ſtead thou haſt reigned: and the Lord hath deliuered thy kingdome into the hand of Abſalom thy ſonne: and behold, thou art *taken* in thy wickednesſe, becauſe thou art a murtherer.

[e] Reproaching him, as though by his meanes Iſhbosheth and Abner were ſlaine.

9 Then ſaid Abiſhai the ſonne of Zeruiah vnto the King, Why doth * this dead dog curſe my lord the King? let me goe, I pray thee, and take away his head.

* 1. Sam. 24. 15, and Chap. 3. 8.

10 ¶ But the King ſayd, What haue I to doe with you, yee ſonnes of Zeruiah? for he curſeth euen becauſe the Lord hath [f] bidden him curſe Dauid: who dare then ſay, Wherefore haſt thou done ſo?

[f] Dauid felt that this was the iudgement of God for his ſinne, and therefore humbleth himſelfe to his God.

11 And Dauid ſayd to Abiſhai, and to all his ſeruants, Behold, my ſonne which came out of mine owne bowels, ſeeketh my life: then how much more now may this ſonne of Ieemini? Suffer him to curſe: for the Lord hath bidden him.

12 It may bee that the Lord will looke on ‖ mine affliction, and [g] doe me good for his curſing this day.

‖ Or, my teares

[g] Meaning, that the Lord will ſend comfort to him, when they are appeaſed.

13 And as Dauid and his men went by the way, Shimei went by the ſide of the mountaine ouer againſt him, and curſed as hee went, and threw ſtones againſt him, and caſt duſt.

14 Then came the King and all the people that were with him weary, and refreſhed themſelues [h] there.

[h] To wit, at Bahurim.

15 ¶ And Abſalom, and all the people the men of Iſrael, came to Ieruſalem, and Ahithophel with him.

16 And when Huſhai the Archite, Dauids friend, was come vnto Abſalom, Huſhai ſayd vnto Abſalom, * God ſaue the King, God ſaue the King.

* Ebr. Let the king liue.

17 Then Abſalom ſayd to Huſhai, Is this thy kindneſſe to thy [i] friend? Why wenteſt thou not with thy friend?

[i] Meaning, Dauid.

18 Huſhai then anſwered vnto Abſalom, Nay, but whom the Lord, and this people, and all the men of Iſrael chuſe, his will I be, and with him will I dwell.

19 And † moreouer, vnto whom ſhall I doe ſeruice? not to his ſonne? as I ſerued before thy father, ſo will I before thee.

† Ebr. the ſecond time.

20 ¶ Then ſpake Abſalom to Ahithophel, Giue counſell what we ſhall doe.

21 And [k] Ahithophel ſayd vnto Abſalom, Go in to thy fathers concubines, which hee hath left to keepe the houſe: and when all Iſrael ſhall heare that thou art abhorred of thy father, the hands of all that are with thee, ſhall be ſtrong.

[k] Suſpecting the charge of the Kingdome, and ſo his owne auctithow, he giueth ſuch counſell as might moſt hinder his fathers reconciliation: and alſo declare to the people that Abſalom was in high eſtimation.

22 So they ſpread Abſalom a tent vpon the top of the houſe, and Abſalom went in to his fathers concubines in the ſight of all Iſrael.

23 And the counsell of Ahithophel which he
counselled in those dayes, was like as one had as-
ked [l] counsell at the oracle of God: so *was* all the
counsell of Ahithophel both with Dauid and with
Absalom.

l It was so esteemed for the successe thereof.

CHAP. XVII.

7 Ahithophels counsell is ouerthrowne by Hushai. 14 The Lord had so ordained. 19 The Priests sonnes are hidde in the well. 22 Dauid goeth ouer Iorden. 23 Ahithophel hangeth himselfe. 27 They bring victuals to Dauid.

MOreouer, Ahithophel said to Absalom, [a] Let
me chuse out now twelue thousand men, and
I will vp and follow after Dauid this night,

a The wicked are so greedy to execute their malice, that they leaue none occasion, that may further the same.

2 And I will come vpon him: for he is weary,
and weake handed: so I will feare him, and all the
people that are with him shall flee, & I will smite
the king onely,
3 And I will bring againe all the people vnto
thee, *and* when all shall returne, ([b] the man whom
thou seekest *being slaine*) all the people shall be in
peace.

b Meaning, Dauid

4 And the saying † pleased Absalom well, and
all the Elders of Israel.

† Ebr. was right in the eyes of Absalom.

5 Then said Absalom, Call now Hushai ye Ar-
chite also, & let vs heare likewise † what hee saith.

† Ebr. what is in his mouth.

6 So when Hushai came to Absalom, Absalom
spake vnto him, saying, Ahithophel hath ‖ spo-
ken thus: shall we doe after his saying, or no? tell
thou.

‖ Or, giuen such counsell.

7 Hushai then answered vnto Absalom, The
counsell that Ahithophel hath giuen, is not [e] good
at this time.

e Hushai sheweth himselfe faithfull to Dauid, in that hee reprooueth this wicked counsell and purpose.

8 For, said Hushai, thou knowest thy father, and
his men, that they be strong men, and are chafed
in minde as a beare robbed of her whelps in the
field: also thy father is a valiant warriour, and will
not ‖ lodge with the people.

‖ Or, tary all night.

9 Behold, hee is hid now in some caue, or in
some place: and though some of them be ouer-
throwne at the first, yet the *people* shall heare, and
say, The people that follow Absalom, * be ouer-
throwne.

* Ebr. haue a breach, or ruine.

10 Then he also that is valiant, whose heart is
as the heart of a lion, shall * shrinke and faint: for
all Israel knoweth that thy father is valiant, and
they which be with him, stout men.

* Ebr. melt.

11 Therefore my counsell is, that all Israel be
gathered vnto thee, from Dan euen to Beer-sheba
as the sand of the Sea in number, and that thou go
to battell in thine owne person.
12 So shall wee come vpon him in some place,
where we shall find him, and ‖ wee will vpon him
as the dew falleth on the ground: and of all the
men that are with him, wee will not leaue him
one.

‖ Or, we will campe against him.

13 Moreouer, if he be gotten into a citie, then
shall all the men of Israel bring ropes to that citie,
and we will draw it into the riuer, vntill there be
not one small stone found there.
14 ¶ Then Absalom and all the men of Israel
said, The counsell of Hushai the Archite, is better
then the counsell of Ahithophel: for the Lord
had ‖ determined to destroy the [d] good counsell of
Ahithophel, that the Lord might [e] bring euill vpon
Absalom.

‖ Or, commanded.
d That counsell which seemed good at the first to Absalom, vers. 4.
e For by the counsell of Hushai, hee went to the battell, where he was destroyed.

15 Then said Hushai vnto Zadok and to Abia-
thar the Priest, Of this and that maner did Ahi-
thophel and the elders of Israel counsell Absalom:
and thus and thus haue I counselled.
16 Now therefore send quickely, and shew
Dauid, saying, Tarie not this night in the fields
of the wildernesse, but rather get thee [f] ouer, least
the king be deuoured, and all the people that are
with him.

f That is, ouer Iorden.

17 ¶ Now Ionathan and Ahimaaz aboade by
‖ En-rogel: (for they might not be seene to come
into the citie) and a maid went, and told [g] them,
and they went and shewed king Dauid.

‖ Or, the well of Rogel.
g Meaning, the message from their fathers.

18 Neuerthelesse, a young man saw them, and
told it to Absalom. Therefore they both departed
quickly, and came to a mans house in Bahurim,
who had a well in his court, into the which they
went downe.
19 And [h] the wife tooke and spread a couering
ouer the welles mouth, and spread grounde corne
thereon, that the thing should not be knowen.

h Thus God sendeth succour to his, in their greatest dangers.

20 And when Absaloms seruants came to the
wife into the house, they said, Where is Ahimaaz
and Ionathan? And the woman answered them,
They bee gone ouer the [i] brooke of water. And
when they had sought them, and could not finde
them, they returned to Ierusalem.

i The Chalde texte readeth: Now they haue passed the Iorden.

21 And assoone as they were departed, the other
came out of the well, and went and told king Da-
uid, and said vnto him, Vp, and get you quickly
ouer the water: for [k] such counsell hath Ahitho-
phel giuen against you.

k To wit, to pursue thee with all haste.

22 Then Dauid arose, and all the people
that were with him, and they went ouer Iorden
[l] vntill the dawning of the day, so that there lac-
ked not one of them, that was not come ouer
Iorden.

l They trauelled all night, and by morning had all their company passed ouer.

23 ¶ Now when Ahithophel saw that his coun-
sell was not followed, hee sadled his asse, & arose,
and hee went home vnto his citie, and put his
houshold in order, and [m] hanged himselfe, and
died, and was buried in his fathers graue.

m Gods iust vengeance euen in this life is powred on them which are enemies, traitours, or persecutours of his Church.

24 ¶ Then Dauid came to Mahanaim. And
Absalom passed ouer Iorden, hee, and all the men
of Israel with him.
25 And Absalom made Amasa captaine of the
hoaste in the stead of Ioab: which Amasa was a
mans sonne named Ithra, an Israelite, that went in
to Abigail the daughter of [n] Nahash, sister to Zer-
uiah Ioabs mother.

n Who was also called Ishai Dauids Father.

26 So Israel and Absalom pitched in the land
of Gilead.
27 ¶ And when Dauid was come to Mahanaim,
Shobi the sonne of Nahash out of Rabbah of the
children of Ammon, and Machir the sonne of Am-
miel out of Lo-debar, and Barzelai the Gileadite
out of Rogel
28 [o] *Brought* beds, and basens, and earthen
vessels, and wheat, and barley, and floore, and par-
ched corne, and beanes, and lentiles, and parched
corne.

o God sheweth himselfe most liberall to his, when they seeme to be vtterly destitute.

29 And they brought honie, and butter, and
sheepe, and cheese of kine, for Dauid, and for the
people that were with him, to eat: for they said,
The people is hungry, and wearie, and thirstie in
the wildernesse.

CHAP. XVIII.

2 Dauid diuideth his armie into three parts. 9 Absalom is hanged, slaine, and cast into a pit. 33 Dauid lamenteth the death of Absalom.

THen Dauid [a] numbred the people that were
with him, & set ouer them captaines of thou-
sands, and captaines of hundreds.
2 And Dauid sent foorth the third part of the
people vnder the hand of Ioab, and the third
part

a For certaine of the Reubenites, Gadites and of the halfe tribe, could not beare the insolencie of the sonne against the father, and therefore ioyned with Dauid.

part vnder the hand of Abiſhai Ioabs brother, the ſon of Zeruiah: and the *other* third part vnder the hand of Ittai the Gittite. And the King ſaid vnto the people, I will goe with you my ſelfe alſo.

3 But the people anſwered, Thou ſhalt not go forth: for if we flee away, they will not regard vs, neither will they paſſe for vs, though halfe of vs were ſlaine: but thou art [b] now worth ten thouſand of vs: therefore now it is better that thou ſuccour vs out of the citie.

4 Then the King ſaid vnto them, What ſeemeth you beſt, that will I doe. So the king ſtood by the gate ſide, and all the people came out by hundreths and by thouſands.

5 And the king commanded Ioab and Abiſhai, and Ittai, ſaying, *Entreate* the yong man Abſalom gently for my ſake. And all the people heard when the King gaue all § Captaines charge concerning Abſalom,

6 So the people went out into the fielde to meete Iſrael, and the battell was in the [c] wood of Ephraim:

7 Where the people of Iſrael were ſlaine before the ſeruants of Dauid: ſo there was a great ſlaughter that day, *euen* of twintie thouſand.

8 ¶ For the battell was ſcattered ouer all the countrey: and the wood denoured much more people that day then did the ſword.

9 ¶ Now Abſalom met the ſeruants of Dauid, and Abſalom rode vpon a mule, and the mule came vnder a great thicke oake: and his heade caught hold of the oake, and he was taken vp ‖ betweene the heauen and the earth: and the mule that was vnder him went away.

10 And one that ſaw it, told Ioab, ſaying, Behold, I ſaw Abſalom hanged in an oake.

11 Then Ioab ſaid vnto the man that tolde him, And haſt thou indeed ſeene? why then didſt not thou there ſmite him to the ground, and I would haue giuen thee ten * *ſhekels* of ſiluer, and a girdle?

12 Then the man ſaid vnto Ioab, Though I ſhould † receiue a thouſand *ſhekels* of ſiluer in mine hand, yet would I not lay mine hand vpon the Kings ſonne: for in our hearing the King charged thee, and Abiſhai, and Ittai, ſaying, Beware leaſt any *touch* the yong man Abſalom.

13 If I had done it, *it had beene* † the danger of my life: for nothing can be hid from the King: yea, thou thy ſelfe wouldeſt haue beene againſt me.

14 Then ſaid Ioab, I will not thus tarie with thee. And he tooke three darts in his hand, and thruſt them † through Abſalom, while he was yet a liue in the mids of the oake.

15 And ten ſeruants that bare Ioabs armour, compaſſed about and ſmote Abſalom, & ſlewe him.

16 Then Ioab [d] blew the trumpet, and the people returned from purſuing after Iſrael: for Ioab held backe the people.

17 And they tooke Abſalom, and caſt him into a great [e] pit in the wood, and laid a mightie great heape of ſtones vpon him: and all Iſrael fled euery one to his tent.

18 Now Abſalom in his life time had taken and reared him vp a pillar, which is in the * Kings dale: for he ſaid, I haue no [f] ſonne to keepe my name in remembrance: and he called the pillar after his owne name, and it is called vnto this day, Abſaloms place.

19 ¶ Then ſaid Ahimaaz the ſonne of Zadok,

[b] Signifying, that a good gouernour ought to be ſo deare vnto his people, that they will rather looſe their liues, then that ought ſhould come vnto him.

[c] So called, becauſe the Ephramites (as ſome ſay) fed their cattell beyond Iorden in this wood.

‖ This is a terrible example of Gods vengance againſt them that are rebels or disobedient to their parents.

* Gen. 23. 15.

† Ebr. weigh vpon mine hand.

† Ebr. a lie againſt my ſoule.

† Ebr. in the heart of Abſalom.

[d] For he had pity of the people, which was reduced by Abſaloms flattery.

[e] That God turned his vaine glory to ſhame.

* Gen. 14. 17.

[f] It ſeemed that God had puniſhed him in taking away his children, Chap. 14. 27.

I pray thee, let mee runne and beare the King tidings that the Lord hath † deliuered him out of the hand of his enemies.

20 And Ioab ſaid vnto him, Thou ſhalt not bee the meſſenger to day, but thou ſhalt beare tidings another time, but to day thou ſhalt beare none, for the Kings ſonne is dead.

21 Then ſayd Ioab to Cuſhi, Go tell the King what thou haſt ſeene. And Cuſhi bowed himſelfe vnto Ioab, and ranne.

22 Then ſayd Ahimaaz the ſonne of Zadok againe to Ioab, What, I pray thee, if I alſo runne after Cuſhi? and Ioab ſayd, Wherefore now wilt thou runne my ſonne, ſeeing that thou haſt no tidings to bring?

23 Yet what if I runne? Then hee ſayd vnto him, Runne. So Ahimaaz ranne by the way of the plaine, and ouerwent Cuſhi.

24 Now Dauid ſate betweene the two [h] gates. And the watchman went to the top of the gate vpon the wall, and lift vp his eyes, and ſawe, and behold, a man came running alone.

25 And the watchman cried, and told the king. And the King ſayd, If he be alone, † hee bringeth tidings. And he came apace, and drew neere.

26 And the watchman ſaw another man running, and the watchman called vnto the porter, and ſayd, Behold, *another* man runneth alone. And the King ſayd, He alſo bringeth tidings.

27 And the watchman ſayd, † Me thinketh the running of the foremoſt is like the running of Ahimaaz the ſonne of Zadok. Then the King ſayd, Hee is a [i] good man, and commeth with good tidings.

28 And Ahimaaz called, and ſayd vnto the King, Peace *be with thee*: and he fell downe to the earth vpon his face before the King, and ſayd, Bleſſed be the Lord thy God, who hath ‖ thut vp the men that lift vp their hands againſt my Lord the King.

29 And the King ſayd, Is the yong man Abſalom ſafe? And Ahimaaz anſwered, When Ioab ſent the Kings [k] ſeruant, and *me* thy ſeruant, I ſaw a great tumult, but I knew not what.

30 And the King ſayd vnto him, turne aſide, *and* ſtand here: ſo he turned aſide, and ſtood ſtill.

31 And behold, Cuſhi came, and Cuſhi ſayd, † Tidings, my lord the King: for the Lord hath deliuered thee this day out of the hand of all that roſe againſt thee.

32 Then the King ſayd vnto Cuſhi, Is the yong man Abſalom ſafe? And Cuſhi anſwered, The enemies of my lord the King, and all that riſe againſt thee to doe thee hurt, be as that young man is.

33 And the King was [l] moued, and went vp to the chamber ouer the gate, and wept: and as hee went, thus he ſaid, O my ſonne Abſalom, my ſonne, my ſonne Abſalom: would God I had died for thee, O Abſalom, my ſonne, my ſonne.

CHAP. XIX.

7 Ioab encourageth the king. 8 Dauid is reſtored. 23 Shimei is pardoned. 24 Mephiboſheth meeteth the king. 39 Barzillai departeth. 41 Iſrael ſtriueth with Iudah.

AND it was told Ioab, Behold, the King weepeth and mourneth for Abſalom.

2 Therefore the † victory of that day was turned into mourning to all § people: for the people heard ſay that day, The King ſoroweth for his ſonne.

3 And

† Ebr. iudged.

[g] For Ioab bare a good affection to Ahimaaz, and doubted how Dauid would take the report of Abſaloms death.

[h] He ſate in the gate of the city of Mahanaim.

† Ebr. tidings are in his mouth.

† Ebr. I ſee the running.

[i] He had experience of his fidelity, Chap. 17. 24.

‖ Or, deliuered vp.

[k] To wit, Cuſhi, who was an Ethiopian.

† Ebr. tidings: is brought.

[l] Becauſe he conſidered both the iudgement of God againſt his ſinne, and could not otherwiſe hide his fatherly affection toward his ſonne.

† Ebr. ſaluation, or deliuerance.

‖ Or, by stealth.

a As they do that mourne.

b At Mahanaim.

‖ Or, captaines.

† Ebr. beene right in thine eyes

† Ebr. to the heart of thy seruant.

c Where the most resort of the people haunted.

d Euery one blamed another and throwe who should first bring him home.

e That they should reproone the negligence of the Elders, seeing the people were so forward.

f By this policie Dauid thought that by winning of the captaine, he should haue the hearts of all the people.

g Who had before rebelled him. Chap 16.13.

* Chap. 16.2.

* Chap. 16.15. h For in his aduersitie he was his most cruell enemie, and now in his prosperitie, seeketh by flattery to creepe into fauour.

3 And the people went that day into the citie ‖ secretly, as people confounded hide themselues when they flee in battell.

4 So the King a hid his face, and the king cried with a loud voyce, My sonne Absalom, Absalom my sonne, my sonne.

5 ¶ Then Ioab came into the b house to the King, and sayd, Thou hast shamed this day the faces of all thy seruants, which this day haue saued thy life, and the liues of thy sonnes, and of thy daughters, & the liues of thy wiues, and the liues of thy concubines,

6 In that thou louest thine enemies, and hatest thy friends: for thou hast declared this day, that thou regardest neither thy ‖ princes, nor seruants: therefore this day I perceiue, that if Absalom had liued, and we all had died this day, that then it would haue † pleased thee well.

7 Now therefore vp, come out, and speake † comfortably vnto thy seruants: for I sweare by the Lord, except thou come out, there will not tary one man with thee this night: and that will be worse vnto thee, then all the euill that fell on thee from thy youth hitherto.

8 Then the king arose, and sate in the c gate: and they told vnto all the people, saying, Behold, the king doeth sit in the gate: and all the people came before the king: for Israel had fled euery man to his tent.

9 ¶ Then all the people were at d strife throwout all the tribes of Israel, saying, The King saued vs out of the hand of our enemies, and hee deliuered vs out of the hande of the Philistims, and now he is fled out of the land for Absalom.

10 And Absalom, whom we anoynted ouer vs, is dead in battell: therefore why are ye so slow to bring the king againe?

11 But King Dauid sent to Zadok and to Abiathar the e Priests, saying, Speake vnto the Elders of Iudah, and say, Why are yee behinde to bring the King againe to his house, (for the saying of all Israel is come vnto the King, *euen* to his house.)

12 Ye are my brethren: my bones and my flesh are ye: Wherefore then are ye the last that bring the King againe?

13 Also say yee to Amasa, Art thou not my bone and my flesh? God doe so to mee, and more also, if thou be not captaine of the hoste to me for euer in the f roome of Ioab.

14 So he bowed the hearts of all the men of Iudah, as of one man: therefore they sent to the King, saying, Returne thou with all thy seruants.

15 ¶ So the king returned, and came to Iorden. And Iudah came to Gilgall, for to goe to meete the king, *and* to conduct him ouer Iorden.

16 ¶ And g Shimei the Sonne of Gera, the sonne of Iemini, which was of Bahurim, hasted and came downe with the men of Iudah to meete king Dauid,

17 And a thousand men of Beniamin with him, and * Ziba the seruant of the house of Saul, and his fifteene sonnes and twenty seruants with him: and they went ouer Iorden before the king.

18 And there went ouer a boate to cary ouer the kings household, and to do him pleasure. Then Shimei the sonne of Gera fell before the king, when he was come ouer Iorden,

19 And said vnto the king, Let not my lord impute * wickednes vnto mee, nor remember the thing that thy seruant did h wickedly when my lord the king departed out of Ierusalem, that the king should take it to his heart.

20 For thy seruant doeth knowe, that I haue done amisse: therefore behold, I am the first this day of all the house of i Ioseph that am come to goe downe to meete my lord the king.

21 But Abishai the sonne of Zeruiah answered, and said, Shall not Shimei die for this, because he cursed the Lords anoynted?

22 And Dauid said, What haue I to doe with you, ye sonnes of Zeruiah, that this day ye should be aduersaries vnto me? shall there any man die this day in Israel? for doe not I know that I am this day king ouer Israel?

23 Therefore the king said vnto Shimei, Thou shalt not k die, and the king sware vnto him.

24 ¶ And Mephibosheth the sonne of Saul came downe to meete the king, and had neither washed his feete, nor dressed his beard, nor washed his clothes from the time the king departed, vntill he returned in peace.

25 And when l he was come to Ierusalem, and met the king, the king said vnto him, Wherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lord the King, my seruant deceiued me: for thy seruant said, I would haue mine asse sadled to ride thereon, for to goe with the king, because thy seruant *is* lame.

27 And he hath * accused thy seruant vnto my lord the King: but my lord the king *is* as an m Angel of God: doe therefore thy pleasure.

28 For all my fathers house were n but dead men before my lord the king, yet diddest thou set thy seruant among them that did eate at thine owne table: what right therefore haue I yet to crie any more vnto the King?

29 And the king said vnto him, Why speakest thou any more of thy matters? I haue said, Thou, and Ziba, diuide the o lands.

30 And Mephibosheth saide vnto the king, Yea, let him take all, seeing my lord the king is come home in peace.

31 ¶ Then Barzillai the Gileadite came downe from Rogelim, and went ouer Iorden with the king, to conduct him ouer Iorden.

32 Now Barzillai was a very aged man, *euen* fourescore yeere olde, and hee had prouided the king of sustenance, while hee lay at Mahanaim; for hee was a man of very great substance.

33 And the king said vnto Barzillai, Come ouer with mee, and I will feede thee with mee in Ierusalem.

34 And Barzillai said vnto the king, † Howe long haue I to liue, that I should goe vp with the king to Ierusalem?

35 I am this day fourescore yeere olde; and can I discerne betweene good or euill? Hath thy seruant any taste in that I eat, or in that I drinke? Can I heare any more the voyce of singing men and women? wherefore then should thy seruant be any more a p burthen vnto my lord the king?

36 Thy seruant will goe a little away ouer Iorden with the king, and why will the king recompense it me with such a reward?

37 I pray thee, let thy seruant turne backe againe, that I may die in mine owne citie, and *be buried* in the graue of my father and of my mother; but behold thy seruant ¶ Chimham, let him goe with my lord the King, and doe to him what shall please thee.

38 And the king answered, Chimham shall go with

i By Ioseph hee meaneth Ephraim, Manasseh and Beniamin (whereof he was) because these three were vnder one standard. Num. 2. 18.

k By my hands, or during my life, as reade 1. King. 2. 8. 9.

l When Mephibosheth being at Ierusalem had met the King.

* Chap. 16. 3.

m Able for his wisedom to iudge in all matters.

n Worthy to die for Sauls cruelty toward thee.

o Dauid did euill in taking his lands from him before he knew the cause, but much worse, that knowing the truth, he did not restore them.

† Ebr. how many dayes are the yeeres of my life?

p He thought it not meete to receiue benefits of him to whom he was not able to do seruice againe.

q My sonne,

with mee, and I will doe to him that thou shalt be content with: and whatsoeuer thou shalt ‖ require of mee, that I will doe for thee.

‖ Or, chuse.

39 So all the people went ouer Iorden: and the king passed ouer: and the king kissed Barzillai, and ‖ blessed him, and he returned vnto his owne place.

‖ Or, bade him farewell.

40 ¶ Then the King went to [e] Gilgal, and Chimham went with him, and all the people of Iudah conducted the king, and also halfe the people of [f] Israel.

e Where the tribe of Iudah taried to receiue him.
f Which had taken part with the King.

41 And behold, all the men of Israel came to the king, and said vnto the king, Why haue our brethren the men of Iudah stollen thee away, and haue brought the king and his houshold, and all Dauids men with him ouer [t] Iorden?

t Toward Ierusalem.

42 And all the men of Iudah answered the men of Israel, Because the king is neere of kinne to vs: and wherefore now be ye angry for this matter? haue we eaten of the kings *cost*, or haue we taken any bribes?

43 And the men of Israel answered the men of Iudah, and said, Wee haue ten parts in the king, and haue also more *right* to Dauid then yee: why then did yee despise vs, ‖ that our aduise should not be first had in restoring our king? And the words of the men of Iudah were fiercer then the words of the men of Israel.

‖ Or, haue not we first spoken to bring home the King? verse 11.

CHAP. XX.

1 Sheba raiseth Israel against Dauid. 10 Ioab killeth Amasa traiterously. 22 The head of Sheba is deliuered to Ioab. 23 Dauids chiefe officers.

THen there was come [a] thither a wicked man (named Sheba the sonne of Bichri, a man of Iemini) and hee blew the trumpet, and said, Wee haue no part in [b] Dauid, neither haue we inheritance in the sonne [c] of Ishai: euery man to his tents, O Israel.

a Where the ten tribes contended against Iudah.
b As they of Iudah say.
c Hee thought by speaking contemptuously of the king, to stirre the people rather to sedition, or else by causing Israel to depart, thought that they of Iudah would haue lesse esteemed him.

2 So euery man of Israel went from Dauid and followed Sheba the sonne of Bichri: but the men of Iudah claue fast vnto their King, from [d] Iorden euen to Ierusalem.

d From Gilgal, which was neere Iorden.

3 When Dauid then came to his house to Ierusalem, the king tooke the ten women *his* * concubines, that he had left behind him to keepe the house, and put them in ward, and fed them, but lay no more with them: but they were enclosed vnto the day of their death, liuing in widowhood.

* Chap. 16.22.

4 ¶ Then said the King to [e] Amasa, Assemble mee the men of Iudah within three dayes, and be thou here present.

e Who was his chiefe captaine in Ioabs roome, Chap. 19.13.

5 So Amasa went to assemble Iudah, but hee taried longer then the time which he had appointed him.

6 Then Dauid said to Abishai, Now shall Sheba the sonne of Bichri do vs more harme then *did* Absalom: take thou *therefore* thy [f] lords seruants and follow after him, least he get him walled cities, and escape vs.

f Either them which had beene vnder Ioab, or Dauids men.

7 And there went out after him Ioabs men, and the * Cherethites and the Pelethites, and all the mighty men: and they departed out of Ierusalem, to follow after Sheba the sonne of Bichri.

* Chap. 8.18.

8 When they were at the great stone, which is in Gibeon, Amasa went before them, and Ioabs [g] garment that hee had put on, was girded vnto him, and vpon it was a sword girded, which hanged on his loynes in the sheath, and as he went, it vsed to fall out.

g Which was his garment, that he vsed to weare in the warres.

9 And Ioab sayde to Amasa, Art thou in † health, my brother? and Ioab tooke Amasa by the beard with the right hand to kisse him.

† Ebr. peace.

10 But Amasa tooke no heede to the sword that was in Ioabs hand: for therewith hee smote him in the fift *rib*, and shed out his bowels to the ground, and † smote him not the second time: so he died: then Ioab and Abishai his brother followed after Sheba the Sonne of Bichri.

† Ebr. he doubled not his stroke.

11 And one of Ioabs men [h] stood by him, and said, Hee that fauoureth Ioab, and hee that is of Dauids part, *let him goe* after Ioab.

h He stood by Amasa at Ioabs appointment.

12 And Amasa wallowed in blood in the mids of the way: and when the man saw that all the people stood still, he remooued Amasa out of the way into the field, and cast a cloath vpon him, because he saw that euery one that came by him, stood still.

13 ¶ When he was remoued out of the way, euery man went after Ioab, to follow after Sheba the sonne of Bichri.

14 And hee went through all the tribes of Israel vnto Abel, and [i] Bethmaachah and all *places* of Berim: and they gathered together, and went also after him.

i Vnto the citie Abel, which was neere to Bethmaachah.

15 So they came, and besieged him in Abel, *neere to* Bethmaachah, and they cast vp a mount against the citie, and the people thereof stood on the ramper, and all the people that was with Ioab,[k] destroyed and cast downe the wall.

k That is, he went about to ouerthrow it.

16 Then cryed a wise woman out of the citie, Heare, heare, I pray you, say vnto Ioab, Come thou hither, that I may speake with thee.

17 And when he came neere vnto her, the woman said, Art thou Ioab? And he answered, Yea. And shee said to him, Heare the words of thine handmaid. And he answered, I doe heare.

18 Then shee spake thus, [l] They spake in the old time, saying, They should aske of Abel: and so they haue continued.

l She sheweth that the olde custome was not to destroy a citie before peace was offered, Deut. 20.10.11.

19 I am [m] *one* of them that are peaceable, *and* faithfull in Israel: and thou goest about to destroy a citie, and a mother in Israel: why wilt thou deuoure the inheritance of the Lord?

m Shee speaketh in the name of the citie.

20 And Ioab answered, and said, God forbid, God forbid it mee, that I should deuoure or destroy it.

21 The [n] matter is not so, but a man of mount Ephraim (Sheba the son of Bichri by name) hath lift vp his hand against the king, *euen* against Dauid: deliuer vs him onely, and I will depart from the city. And the woman said vnto Ioab, Behold, his head shalbe throwen to thee ouer the wall.

n Hearing his fault told him, hee gaue place to reason, and required onely him that was an hea of the treason.

22 Then the woman went vnto all the people with her wisedome, and they cut off the head of Sheba the sonne of Bichri, and cast it to Ioab: then he blew the trumpet, and † they retired from the city, euery man to his tent: and Ioab returned to Ierusalem vnto the King.

† Ebr. they were scattered.

23 ¶ * Then Ioab *was* ouer all the hoaste of Israel, and Benaiah the sonne of Iehoiada ouer the Cherethites, and ouer the Pelethites,

* Chap 8.16.

24 And Adoram ouer the tribute, and Ioshaphat the sonne of Ahilud the Recorder,

25 And Sheia *was* Scribe, and Zadok and Abiathar the Priests,

26 And also Ira the Iairite *was* [o] chiefe about Dauid.

o Either in dignitie, or familiaritie.

CHAP. XXI.

1 Three deare yeeres. 9 The vengeance of the sinnes of Saul lighteth on his seuen sonnes, which are hanged. 15 Foure great battels, which Dauid had against the Philistims.

Then

THen there was a famine in the dayes of Dauid three yeeres † together: and Dauid † aſked counſell of the Lord, and the Lord anſwered, *It is* for Saul, and for *his* bloody houſe, becauſe he ſlew the [a] Gibeonites.

2 Then the King called the Gibeonites, and ſaid vnto them, (Now the Gibeonites were not of the children of Iſrael, but * a remnant of the Amorites, vnto whom the children of Iſrael had ſworne: but Saul ſought to ſlay them for his zeale toward the children of Iſrael and Iudah)

3 And Dauid ſayde vnto the Gibeonites, [b] What ſhall I doe for you, and wherewith ſhall I make the atonement, that ye may bleſſe the inheritance of the Lord?

4 The Gibeonites then anſwered him, Wee will haue no ſiluer nor golde of Saul nor of his houſe, neither for vs ſhalt thou kill [c] any man in Iſrael. And he ſaid, What ye ſhall ſay, that will I doe for you.

5 Then they anſwered the king, The man that conſumed vs, and that imagined euill againſt vs, *ſo that* wee are deſtroyed from remaining in any coaſt of Iſrael,

6 Let ſeuen men of his [d] ſonnes be deliuered vnto vs, and wee will hang them vp [e] vnto the Lord in Gibeah of Saul, the Lords choſen. And the king ſaid, I will giue them.

7 But the king had compaſſion on Mephiboſheth the ſonne of Ionathan the ſonne of Saul, becauſe of the * Lords oath, that was betweene them, *euen* betweene Dauid and Ionathan the ſonne of Saul.

8 But the king tooke the two ſonnes of Rizpah the daughter of Aiah, whom ſhee bare vnto Saul, *euen* Armoni and Mephiboſheth, and the fiue ſonnes of [f] Michal, the daughter of Saul, whom ſhee bare to Adriel the ſonne of Barzillai the Meholathite.

9 And hee deliuered them vnto the handes of the Gibeonites, which hanged them in the mountaine before the Lord: ſo they ‖ died *all* ſeuen together: and they were ſlaine in the time of harueſt: in the [g] firſt *dayes*, and in the beginning of barley harueſt.

10 Then Rizpah the daughter of Aiah tooke [h] ſackecloath and hanged it vp for her vpon the rocke, from the beginning of harueſt, vntill [i] water dropped vpon them from the heauen, and ſuffered neither the birdes of the aire to ‖ light on them by day, nor beaſts of the field by night.

11 ¶ And it was tolde Dauid, what Rizpah the daughter of Aiah the concubine of Saul had done,

12 And Dauid went and tooke the bones of Saul and the bones of Ionathan his ſonne from the citizens of Iabeſh Gilead, which had ſtollen them from the ſtreet of Beth-ſhan, where the Philiſtims had * hanged them, when the Philiſtims had ſlaine Saul in Gilboa.

13 So hee brought thence the bones of Saul, and the bones of Ionathan his ſonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul and of Ionathan his ſonne buried they in the countrey of Beniamin in Zelah, in the graue of Kiſh his father: and when they had performed all that the King had commanded, God was then [k] appeaſed with the land.

15 ¶ Againe the Philiſtims had warre with Iſrael: and Dauid went downe, and his ſeruants with him, and they fought againſt the Philiſtims, and Dauid fainted.

† Ebr. yeere after yeere.
† Ebr. ſought the face of the Lord.
a Thinking to gratifie the people, becauſe theſe were not of the ſeede of Abraham.
* Ioſh. 9. 3. 16. 17.
b Wherewith may your wrath be appeaſed, that you may pray to God to remooue this plague from his people?
c Saue onely of Sauls ſtocke,
d Of Sauls kinſmen.
e To pacifie the Lord.
* 1. Sam. 18. 3. and 20. 8. 42.
f Here Michal is named for Merab Adriels wife, as appeareth, 1. Sam. 18. 19. for Michal was the wife of Paltiel, 1. Sam. 25. 44. and neuer had childe, 2 Sam. 6. 23.
‖ Ebr. fell.
g Which was in the moneth Abib or Niſan, which contained part of March and part of April.
h To make her a tent wherein ſhe prayed to God to turne away his wrath.
i Becauſe drought was the cauſe of this famine, God by ſending of raine ſhewed that hee was pacified.
‖ Or, reſt.
* 1. Sam. 31. 10.
k For where the magiſtrate ſuffereth faults vnpuniſhed, there the plague of God lieth vpon the land.

16 Then Iſhi-benob which was of the ſonnes of [l] Haraphah (*the head* of whoſe ſpeare weighed three hundreth [m] ſhekels of braſſe) *euen* he being girded with a new *ſword*, thought to haue ſlaine Dauid.

17 But Abiſhai the ſonne of Zeruiah ſuccoured him, and ſmote the Philiſtim, and killed him. Then Dauids men ſware vnto him, ſaying, Thou ſhalt go no more out with vs to battell, leaſt thou quench the [n] light of Iſrael.

18 ¶ And after this alſo there was a battell with the Philiſtims at [o] Gob, then Sibbechai the Huſhathite ſlew Saph, which was one of the ſons of Haraphah.

19 And there was yet *another* battell in Gob with the Philiſtims, where Elhanah the ſonne of Iaare-oregim, a Bethlehemite ſlew [p] Goliath the Gittite: the ſtaffe of whoſe ſpeare *was* like a weauers beame.

20 Afterward there was alſo a battell in Gath, where was a man of *a great* ſtature, and had on euery hand ſixe fingers, and on euery foote ſixe toes, foure and twentie in number: who was alſo the ſonne of Haraphah.

21 And when he reuiled Iſrael, Ionathan the ſonne of * Shima the brother of Dauid ſlew him.

22 Theſe foure were borne to Haraphah in Gath, and died by the hand of Dauid, and by the hands of his ſeruants.

CHAP. XXII.

2 Dauid after his victories praiſeth God. 8 The anger of God toward the wicked. 44 Hee prophecieth of the reiection of the Iewes, and vocation of the Gentiles.

AND Dauid ſpake the words of this [a] ſong vnto the Lord, what time the Lord had deliuered him out of the hands of all his enemies, and out of the hand of Saul.

2 And he ſaid, * The Lord is my [b] rocke and my fortreſſe, and he that deliuereth mee.

3 God *is* my ‖ ſtrength, in him will I truſt: my ſhield, and the horne of my ſaluation, my hie tower *and* my refuge: my Sauiour, thou haſt ſaued me from violence.

4 I will call on the Lord, who is worthy to be praiſed: ſo ſhall I be ſafe from mine enemies.

5 For the [c] pangs of death haue compaſſed me: the floods of vngodlineſſe haue made me afraid.

6 The ſorowes of the graue compaſſed mee about: the ſnares of death ouertooke mee.

7 *But* in my tribulation did I call vpon the Lord, and cry to my God, and hee did heare my voyce out of his Temple, and my cry *did enter* into his eares.

8 Then the earth trembled and quaked: the foundations of the heauens mooued and ſhooke, becauſe he was angry.

9 [d] Smoake went out at his noſtrels, and conſuming [e] fire out of his mouth: coales were kindled thereat.

10 Hee [f] bowed the heauens alſo, and came downe, and darkeneſſe *was* vnder his feete.

11 And hee rode vpon [g] Cherub and did flie, and he was ſeene vpon the wings of the winde.

12 And hee made darkeneſſe a Tabernacle round about him, *euen* the gatherings of waters, *and* the cloudes of the aire.

l That is, of the race of gyants.
m Which amount to nine pound three quarters.
n For the glory and wealth of the countrey ſtandeth in the preſeruation of the godly magiſtrate.
o Called Gezer, and Saph is called Sippai, 1 Chron. 20. 4.
p That is, Lahmi the brother of Goliath, whom Dauid ſlew, 1. Chron. 20. 5.
* 1. Sam. 16. 9.
a In tooken of the wonderfull benefits that he receiued of God.
* Pſal. 18. 2.
b By the diuerſitie of theſe comfortable meanes, he ſheweth how his faith was ſtrengthened in all tentations.
‖ Or, rocke.
c As Dauid (who was the figure of Chriſt) was by Gods power deliuered from all dangers: ſo Chriſt and his Church ſhall ouercome moſt grieuous dangers, tyranny and death.
d That is, cloudes and vapours.
e Lightening and thundring.
f So it ſeemeth when the aire is darke.
g To flie in a moment thorow the world.

13 At

h By this description of a tempest he declareth the power of God against his enemies.

13 At ẏ brightnesse of his presence h the coales
of fire were kindled.
14 The Lord thundred from heauen, and the
most High gaue his voyce.
15 He shot arrowes also, and scattered them:
to wit, lightning,and destroyed them.
16 The i chanels also of the sea appeareth,*euen*
the foundations of the world were discouered by
the rebuking of the Lord, *and* at the blast of the
breath of his nostrels.

i He alludeth to the miracle of the red Sea.

17 Hee sent from aboue,*and* tooke mee: hee
drew me out of many waters.
18 Hee deliuered me from my strong enemie,
and from them that hated mee: for they were too
strong for mee.
19 They k preuented me in the day of my ca-
lamitie,but the Lord was my stay,

k I was so beset, that all meanes seemed to faile.

20 And brought me forth into a large place: he
deliuered me,because he fauoured me.
21 The Lord rewarded mee according to my
l righteousnesse: according to the purenesse of
mine hands he recompensed me.

l Toward Saul and mine enemies.

22 For I kept the wayes of the Lord, and did
not m wickedly against my God.

m I attempted nothing without his commandement.

23 For all his Lawes *vvere* before me,and his
statutes: I did not depart therefrom.
24 I was vpright also toward him, and haue
kept me from my wickednesse.
25 Therefore the Lord did reward me accor-
ding to my righteousnes, according to my pure-
nesse before his eyes.
26 With the godly thou wilt shew thy selfe
godly: with the vpright man thou will shew thy
selfe vpright.
27 With the pure thou wilt shew thy selfe pure,
and with the n froward thou wilt shew thy selfe
froward.

n Their wickednesse is cause that that thou seemest to forget thy wonted mercy.

28 Thus thou wilt saue the poore people:
but thine eyes *are* vpon the hautie, to humble
them.
29 Surely thou art my light,O Lord: and the
Lord will lighten my darkenesse.
30 For by thee haue I broken thorow an hoaste,
and by my God haue I leaped ouer a wall.
31 The way of God is o vncorrupt: the word of
the Lord is tried *in the fire*:he is a shield to all that
trust in him.

o The maner that God vseth to succour his, neuer faileth.

32 For who is God besides the Lord? and who
is mighty, saue our God?
33 God is my strength in battell, and maketh
my way vpright,
34 He maketh my feete like p hindes *feete*, and
hath set me vpon mine high places.

p He vseth extraordinary meanes to make me win most strong holds.

35 He teacheth mine hands to fight, so that a
bowe ‖ of brasse is broken with mine armes.

‖ Or, steele.

36 Thou hast also giuen me the shield of thy
saluation, and thy louing kindnesse hath caused
me to increase.
37 Thou hast enlarged my steps vnder me, and
mine heeles haue not slid.
38 I haue pursued mine enemies,and destroyed
them,and haue not turned againe vntill I had con-
sumed them.
39 Yea,I haue consumed them and thrust them
thorow, and they shall not arise, but shall fall
vnder my feete.
40 For thou hast q girded mee with power to
battell, *and* them that arose against mee, hast thou
subdued vnder me.

q He acknowledgeth that God was the author of his victories, who gaue him strength.

41 And thou hast giuen mee the neckes of mine
enemies, that I might destroy them that hate me,
42 They looked about, but there was none to
saue *them*, *euen* vnto the r Lord, but he answered
them not.

r The wicked in their necessity are compelled to flee to God, but it is too late.

43 Then did I beate them as small as the dust of
the earth: I did tread them flat as the clay of the
streete,*and* did spread them abroad.
44 Thou hast also deliuered me from the con-
tentions of my s people: thou hast preserued mee
to be the head ouer nations: the people which I
knew not,doe serue me.

s Meaning, of the Iewes, who conspired against me.

45 Strangers t shall be in subiection to me: as-
soone as they heare, they shall obey me.

t Not willingly obeying me, but dissemblingly.

46 Strangers shall shrinke away, and feare in
their priuy chambers.
47 Let the Lord liue, u and blessed *bee* my
strength: and God, *euen* the force of my saluation
be exalted.

u Let him shew his power, that he is the gouernour of all the World.

48 *It is* God that giueth mee *povver* to reuenge
me,and subdue the people vnder me,
49 And rescueth me from mine enemies: (thou
also hast lift mee vp from them that rose against
me,thou hast deliuered me from the cruell man.
50 Therefore I will praise thee,O Lord,among
the * nations,and will sing vnto thy Name.)

* Rom. 15.9.

51 *Hee is* the tower of saluation for his King,and
sheweth mercy to his anoynted, *euen* to Dauid,and
to his seede * for euer.

* Chap. 7. 12.

CHAP. XXIII.

1 The last vvords of Dauid. 6 The vvicked shall bee pluckt vp as thornes. 8 The names and factes of his mighty men. 15 Hee desireth vvater,and vvould not drinke it.

THese also be the a last words of Dauid, Dauid
the sonne of Ishai saith, euen the man who was
set vp on high, the anoynted of the God of Iaa-
kob,and the sweete singer of Israel saith,

a Which he spake after that he had made the Psalmes.

2 The Spirit of the Lord spake by me, and his
word *vvas* in my b tongue.

b Meaning, he spake nothing but by the motion of Gods Spirit.

3 The God of Israel spake to me,the strength of
Israel said, *Thou shalt* beare rule ouer men, being
iust,*and* ruling in the feare of God.
4 Euen as the morning light when the sunne ri-
seth, the morning, I say, without clouds, *so shall*
mine house be, *and* not as the c grasse of the earth *is*
by the bright raine.

c Which groweth quickely,and fadeth soone.

5 For so shall not mine house *bee* with God: for
hee hath made with mee an euerlasting couenant,
perfect in all points, and sure: therefore all mine
health and whole desire *is*, that hee will not make
it d grow *so*

d But that my kingdome may continue for euer according to his promise.

6 But the wicked *shalbe* euery one as thornes
thrust away, because they cannot bee taken with
hands.
7 But the man that shall touch them, must bee
defenced with yron, or with the shaft of a speare:
and they shall bee burnt with fire in the same
place.
8 ¶ These *bee* the names of the mighty men
whom Dauid had: Hee that sate in the seate of
e wisedome,being chiefe of the princes,was Adino
of Ezni,he slew eight hundreth at one time.

e As one of the Kings counsell.
* 1.Chron. 11. 11.

9 And after him was * Eleazar the sonne of Do-
do, the sonne of Ahohi, one of the three worthies
with Dauid, when they ‖ defied ẏ Philistims ga-
thered there to battel,when the men of Israel were
f gone vp.

‖ Or, assailed with danger of their liues.
f Meaning, fled from the battel.

10 Hee arose and smote the Philistims, vntill
his hand was wearie, and his g hand claue vnto
the sword: and the Lord gaue great victorie
the same day, and the people returned after
him

g By a crampe which came of Wearinesse and straining.

* 1. Chron. 11, 27.

him onely to spoile.

11 After him was * Shammah the sonne of Age the Hararite : for the Philistims assembled at a towne, where was a piece of a field full of lentils, and the people fled from the Philistims.

12 But he stood in the middes of the field, and defended it, and slew the Philistims : so the Lord gaue h great victory.

h which hath neither respect to many nor few, when he will shew his power

13 ¶ Afterward three of the thirty captaines went downe, and came to Dauid in the haruest time vnto the caue of Adullam, and the hoaste of the Philistims pitched in the valley of ‖ Rephaim.

‖ Or, giants.

14 And Dauid was then in an holde, and the garison of the Philistims was then in Beth-lehem.

15 And Dauid i longed, and said, Oh, that one would giue me to drinke of the water of the well of Beth-lehem which is by the gate.

i Being ouercome with weatinesse and thirst.

16 Then the three mighty brake into the hoast of the Philistims, and drew water out of the well of Beth-lehem that was by the gate, and tooke and brought it to Dauid, who would not drinke thereof, but k powred it *for an offering* vnto the Lord,

k Brideling his affection, and also desiring God not to be offended for that rash enterprise.

17 And said, O Lord, be it farre from me, that I should do this. *Is* not this the blood of the men that went in ieopardy of their liues? therefore he would not drinke it. These things did these three mighty men.

* 1. Chron. 11. 20.

18 ¶ * And Abishai the brother of Ioab, the sonne of Zeruiah, was chiefe among the three, and hee lifted vp his speare against three hundreth, † and slew them, and hee had the name among the three.

† Heb. *Shame.*

19 For he was most excellent of the three, and was their captaine, but hee attained not vnto *the first* three.

20 And Benaiah the sonne of Iehoiada the sonne of ‖ a valiant man, which had done many actes, *and was* of Kabzeel, slew two strong men of Moab: he went downe also, and slew a lion in the mids of a pit in the time of snow.

‖ Or, Ishai.

‖ Or, a comely man.

21 And he slew an Egyptian a ‖ man of great stature, & the Egyptian *had* a l speare in his hand: but he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slew him with his owne speare.

l which was as big as a weauers beame, 2. Chron 11.23.

22 These things did Benaiah the sonne of Iehoiada, and had the name among the three worthies.

23 He was honourable among m thirty, but he attained not to the *first* three: and Dauid made him of his counsell.

m He was more valiant then the thirty that follow, and not so valiant as the first before. * *Chap* 2.18.

24 ¶ * Asahel the brother of Ioab *was* one of the thirtie: Elhanan the sonne of Dodo of Bethlehem:

* 1 Chron. 11.27. ‖ Or, Peletite.

25 Shammah the Harodite: Elika the Harodite:

26 Helez the * ‖ Paltite: Ira the sonne of Ikkesh the Tekoite:

n Diuers of these had two names, as appeareth 1. Chro. 11. and also many more are there mentioned.

27 Abiezer the Anethothite: n Mebunnai the Husathite:

28 Zalmon an Ahohite: Maharai the Netophathite:

29 Heleb the sonne of Baanah a Netophathite: Ittai the sonne of Ribai of Gibeah of the children of Beniamin:

30 Benaiah the Pirathonite: Hiddai of the riuer of Gaash:

31 Abi-albon the Arbathite: Azmaueth the Barhumite:

32 Eliahaba the Shaalbonite: *of the* sonnes of Iashen, Ionathan:

33 Shammah the Hararite: Ahiam the sonne of Sharar the Hararite:

34 Eliphelet the sonne of Ahasbi, the sonne of Maachathi: Eliam the sonne of Ahitophel the Gilonite:

35 Hezrai the Carmelite: Paarai the Arbite:

36 Igal the sonne of Nathan of Zobah: Bani the Gadite:

37 Zelek the Ammonite: Naharai the Beerothite: the armour bearer of Ioab the sonne of Zeruiah:

38 Ira the Ithrite: Gareb the Ithrite:

39 Vrijah the Hittite, o thirty and seuen in all.

o These came to Dauid, and helped to restore him to his Kingdome.

CHAP. XXIIII.

1 Dauid causeth the people to be numbred. 10 He repenteth, and chuseth to fall into Gods hands. 15 Seuentie thousand perish with the pestilence.

A Nd the wrath of the Lord was a gaine kindled against Israel, and b he mooued Dauid against them, in that he said, Goe, number Israel and Iudah.

a Before they were plagued with famine, Chap. 21. 1. b The Lord permitted Satan. 1 Chron. 21. 2.

2 For the King said to Ioab the captaine of the hoste, which was with him, Go speedily now through all the tribes of Israel, from Dan euen to Beer-sheba, and number ye the people, that I may know the c number of the people.

c Because he did this to trie his power, and so to tempt them to offended God, els it was lawfull to number the people, Exod. 30. 12. Numb. 1. 2.

3 And Ioab said vnto the King, The Lord thy God increase the people an hundreth folde moe then they bee, and that the eyes of my lord the King may see it: but why doeth my lord the King desire this thing?

4 Notwithstanding the Kings word preuailed against Ioab & against the captaines of the hoste: therefore Ioab and the captaines of the hoste went out from the presence of the King to number the people of Israel.

5 ¶ And they passed ouer Iorden, and pitched in Aroer at the right side of the city that is in the mids of the ‖ valley of Gad, and toward Iazer.

‖ Or, riuer.

6 Then they came to Gilead, and to ‖ Tahtim-hodshi, so they came to Dan Iaan, and so about to Zidon,

‖ Or, the nether land newly inhabited.

7 And came to the fortresse of ‖ Tyrus, and to all the cities of the Hiuites and of the Canaanites, and went toward the South of Iudah, euen to Beer-sheba.

‖ Or, Zor.

8 ¶ So when they had gone about all the land, they returned to Ierusalem at the end of nine moneths and twenty dayes.

9 ¶ And Ioab deliuered the number *and* summe of the people vnto the King: and there were in Israel d eight hundreth thousand strong men that drew swords, and the men of Iudah were e fiue hundreth thousand men.

d According to Ioabs count: for in all these were eleuen hundreth thousand, 1. Chron. 21. 5.

e Concluding vnder them the Beniamites: for else they had but fewre hundreth and seuenty thousand, 1 Chron 21. 5.

10 Then Dauids heart smote him, after that he had numbred the people: and Dauid said vnto the Lord, I haue sinned exceedingly, in that I haue done: therefore now, Lord, I beseech thee, take away the trespasse of thy seruant: for I haue done very foolishly.

f Whose God had appointed for Dauid and his time.

11 ¶ And when Dauid was vp in the morning, the word of the Lord came vnto the Prophet Gad Dauids f Seer, saying,

12 Goe, and say vnto Dauid, Thus saith the Lord, I offer thee three things, chuse thee which of them I shall doe vnto thee.

g For three yeares of famine were 7 in the Gibeonites matter: this was the fourt yeere to the which should haue beene added other three yeeres more, 1. Chron. 21. 12.

13 So Gad came to Dauid, and shewed him, and said vnto him, Wilt thou that g seuen yeeres famine come vpon thee in thy lande, or wilt thou

thou flee three moneths before thine enemies,
they following thee, or that there be three dayes
pestilence in thy land? now aduise thee, and see,
what answere I shall giue to him that sent mee.
14 ¶ And Dauid said vnto Gad, I am in a won-
derfull strait: let vs fall now into the hand of the
Lord (for his mercies *are* great) and let mee not
fall into the hand of man.
15 So the Lord sent a pestilence in Israel from
the morning euen vnto the time appoynted: and
there died of the people from [h] Dan euen to Beer-
sheba seuentie thousand men.
16 And when the Angel stretched out his
hand vpon Ierusalem to destroy it, the Lord * re-
pented of the euill, and said to the Angel, that de-
stroyed the people, It is sufficient, [i] holde now
thine hand. And the Angel of the Lord was by
the threshing place of Araunah the Iebusite.
17 And Dauid spake vnto the Lord (when he
saw the Angel that smote the people) and saide,
Behold, I haue sinned, yea, I haue done wickedly:
but these sheepe, what haue they [k] done? let thine
hand, I pray thee, be against mee and against my
fathers house.
18 ¶ So Gad came the same day to Dauid, and
said vnto him, Go vp, reare an altar vnto the Lord
in the threshing floore of Araunah the Iebusite.
19 And Dauid (according to the saying of
Gad) went vp, as the Lord had commanded.
20 And Araunah looked, and sawe the king and
his seruants comming towards him, and Araunah
went out, and bowed himselfe before the King
on his face to the ground.
21 And [l] Araunah said, Wherefore is my lord
the king come to his seruant? Then Dauid an-
swered, To buy the threshing floore of thee for to
build an altar vnto the Lord, that the plague may
cease from the people.
22 Then Araunah saide vnto Dauid, Let my
lord the King take and offer what seemeth him
good in his eyes: behold the oxen for the burnt
offering, and charets, and the instruments of the
oxen for wood.
23 (All these things did Araunah [m] *as* a king
giue vnto the king: and Araunah said vnto the
king, The Lord thy God be fauorable vnto thee.)
24 Then the king said vnto Araunah, Not so,
but I will buy it of thee at a price, and will not
offer burnt offring vnto the Lord my God of that
which doth cost mee nothing. So Dauid bought
the threshing floore, and the oxen for [n] fiftie she-
kels of siluer.
25 And Dauid built there an altar vnto the
Lord, and offred burnt offrings & peace offrings,
and the Lord was appeased toward the land, and
the plague ceased from Israel.

h From the one side of the countrey to the other.
* 1.Sam. 15, 11.
i The Lord spared this place, because he had chosen it to build his Temple there.
k Dauid saw not the iust cause why God plagued the people, and therefore he offereth himselfe to Gods corrections as the onely cause of this euill.
l Called also Ornan, 1.Chron 21, 10.
m That is, abundantly: for as some write, he was King of Ierusalem before Dauid wanne the tower.
n Some write that euery tribe gaue 50 which make 600 or that afterward he bought as much as came to 550 shekels, 1.Chron 21, 25.

THE FIRST BOOKE OF THE KINGS.

THE ARGVMENT.

Because the children of God should looke for no continuall rest and quietnesse in this world, the holy Ghost setteth before our eyes in this booke the varietie and change of things, which came to the people of Israel from the death of Dauid, Salomon, and the rest of the Kings, vnto the death of Ahab, declaring how that flourishing kingdomes, except they be preserued by Gods protection, (who then fauoureth them when his word is truly set forth, vertue esteemed, vice punished, and concord maintained) fall to decay and come to nought: as appeareth by the diuiding of the kingdome vnder Roboam, and Ieroboam, which before were but all one people and now by the iust punishment of God were made two, whereof Iudah and Beniamin claue to Roboam, and this was called the kingdome of Iudah: and the other ten tribes held with Ieroboam, and this was called the kingdome of Israel. The King of Iudah had his throne in Ierusalem, and the king of Israel in Samaria, after it was built by Amri Ahabs father. And because our Sauiour Christ according to the flesh, should come of the stocke of Dauid, the genealogie of the Kings of Iudah is here described, from Salomon to Ioram the sonne of Iosaphat, who raigned ouer Iudah in Ierusalem, as Ahab did ouer Israel in Samaria.

CHAP. I.

3 *Abishag keepeth Dauid in his extreeme age.* 5 *Adonijah vsurpeth the kingdome.* 30 *Salomon is anoynted king.* 50 *Adonijah fleeth to the altar.*

Now when King Dauid was [a] olde, and
striken in yeeres, they couered him
with cloathes, but no [b] heate came
vnto him.
2 Wherefore his seruants sayd vnto him, Let
there be sought for my lord the king a yong
virgin, and let her ‖ stand before the king, and
cherish him: and let her lie in thy bosome, that
my lord the King may get heate.
3 So they sought for a faire yong maide tho-
rowout all the coasts of Israel, and found one Abi-
shag [c] a Shunammite, and brought her to the
king.
4 And the maid was exceeding faire, and che-
rished the king, and ministred to him, but the king
knew her not.
5 ¶ Then Adonijah the sonne of Haggith, ex-
alted himselfe, saying, I will be king. And he gate
him charets and horsemen, and [d] fifty men to run
before him.
6 And his father would not displease him
from his † childhood, to say, Why hast thou done
so? And he was a very goodly man, and *his mother*
bare him next after Absalom.
7 And he † tooke counsell of Ioab the sonne
of Zeruiah, and of Abiathar the Priest: and they
[e] helped forward Adonijah.
8 But Zadok the Priest, and Benaiah the sonne
of Iehoiada, and Nathan the Prophet, and Shimei,
and Rei, and the men of might, which were with
Dauid, were not with Adonijah.
9 Then Adonijah sacrificed sheepe and oxen,
& fat cattell by the stone of Zoheleth, which is by
‖ En-rogel, and called all his brethren the kings
sonnes, and all the men of Iudah the kings seruants,
10 But Nathan the Prophet, and Benaiah, and
[f] the mighty men, and Salomon his brother hee
called not.

a He was about 70 yeere olde, 2.Sam. 5, 4.
b For his naturall heate was worne away with trauels.
‖ Or, serue him.
c Which city was in the tribe of Issachar, as Iosh. 19, 18.
d Reade 2 Sam. 15, 1.
† Ebr. dayes.
† Ebr. his wordes were with Ioab.
e They tooke his part and followed him.
‖ Or, the fountaine.
f As the Cherethites and Pelethites.

11 Wherefore Nathan spake vnto Bath-sheba the mother of Salomon, saying, Hast thou not heard that Adonijah the sonne * of Haggith doth reigne, and Dauid our lord knoweth it not?

12 Now therefore come, *and* I will now giue thee counsell, how to saue thine owne g life, and the life of thy sonne Salomon.

13 Goe, and get thee in vnto King Dauid, and say vnto him, Diddest not thou my lord, O King, sweare vnto thine handmaid, saying, Assuredly, Salomon thy sonne shall reigne after me, and he shall sit vpon my throne? why is then Adonijah King?

14 Beholde, while thou yet talkest there with the King, I also will come in after thee, and h confirme thy words.

15 ¶ So Bath-sheba went in vnto the King into the chamber, and the king was very olde, and Abishag the Shunammite ministred vnto the King.

16 And Bath-sheba bowed and made obeysance vnto the King. And the king said, What is thy matter?

17 And she answered him, My Lord, thou swarest by the Lord thy God vnto thine handmayde, *saying*, Assuredly Salomon thy sonne shall reigne after me, and he shall sit vpon my throne.

18 And behold, now *is* Adonijah king, and now my Lord, O King, thou knowest i it not.

19 And he hath offred many oxen, and fat cattell, and sheepe, & hath called all the sonnes of the King, and Abiathar the Priest, and Ioab the Captaine of the hoaste: but Salomon thy seruant hath he not bidden.

20 And thou, my lord, O King, *knowest* that the eyes of all Israel *are* on thee, that thou shouldest tell them, who should sit on the throne of my lord the King after him.

21 For els when my lord the King shall sleepe with his fathers, I and my sonne Salomon shalbe k reputed † vile.

22 And lo, while she ye talked with the king, Nathan also the Prophet came in.

23 And they told the King, saying, Beholde, Nathan the Prophet. And when he was come in to the King, he made obeysance before the king vpon his face l to the ground.

24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reigne after me, and he shall sit vpon my throne?

25 For hee is gone downe this day, and hath slaine many oxen, and fat cattell, and sheepe, and hath called all the kings sonnes, and the captaines of the hoaste, and Abiathar the Priest: and behold, they eate and drinke before him, and say, † God saue king Adonijah.

26 But mee thy seruant, and Zadok the Priest, and Benaiah the sonne of Iehoiada, and thy seruant Salomon hath he not called.

27 Is this thing done by my lord the king, and thou hast not shewed it vnto thy m seruant, who should sit on the throne of my lord the king after him?

28 ¶ Then king Dauid answered, and said, Call me Bath-sheba. And she came into the kings presence, and stood before the King.

29 And the King sware, saying, As the Lord liueth, who hath redeemed my soule out of all aduersitie,

30 That as I n sware vnto thee by the Lord God of Israel, saying, Assuredly Salomon thy sonne shall reigne after me, and he shall sit vpon my throne in my place: so will I certainely doe this day.

31 Then Bath-sheba bowed her face to the earth, and did reuerence vnto the king, and said, God saue my lord king Dauid for euer.

32 ¶ And king Dauid said, Call me Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada. And they came before the King.

33 Then the king said vnto them, Take with you the o seruants of your lord, and cause Salomon my sonne to ride vpon mine owne mule, and cary him downe to Gihon.

34 And let Zadok the Priest and Nathan the Prophet anoynt him there king ouer Israel, and blow ye the trumpet, and say, God saue king Salomon.

35 Then come vp after him, that he may come and sit vpon my throne: and he shall be King in my stead: for I haue † appointed him to be prince ouer Israel, and ouer Iudah.

36 Then Benaiah the sonne of Iehoiada answered the king, and said, So be it, *and* the Lord God of my lord the king † ratifie it.

37 As the Lord hath beene with my lord the king, so be he with Salomon, and exalt his throne aboue the throne of my lord king Dauid.

38 So Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethiithes, and the Pelethites went downe and caused Salomon to ride vpon king Dauids mule, and brought him to Gihon.

39 And Zadok the Priest tooke an horne of p oyle out of the Tabernacle, and anoynted Salomon: and they blew the trumpet, and all the people said, God saue king Salomon.

40 And all the people came vp after him, and the people piped with pipes, and reioyced with great ioy, so that the earth † rang with the sound of them.

41 ¶ And Adonijah and all the ghestes that were with him, heard it. (and they had made an end of eating) and when Ioab heard the sound of the trumpet, he said, What meaneth this noise and vproare in the city?

42 And as he yet spake, behold, Ionathan the sonne of Abiathar the Priest came: and Adonijah said, Come in: for thou art a † worthy man, and bringest q good tidings.

43 And Ionathan answered, and said to Adonijah, Verely our lord king Dauid hath made Salomon king.

44 And the king hath sent with him Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites, and the Pelethites, and they haue r caused him to ride vpon the kings mule.

45 And Zadok the Priest, and Nathan the Prophet haue anoynted him king in Gihon, and they are gone vp from thence with ioy, and the city is mooued: this is the noise that yee haue heard.

46 And Salomon also sitteth on the throne of the kingdome.

47 And moreouer the kings seruants came r to blesse our lord king Dauid, saying, God make the name of Salomon more famous then thy name, and exalt his throne aboue thy throne: therefore the king worshipped vpon the t bed.

48 And thus sayd the king also, Blessed bee the Lord God of Israel, who hath made one to sit

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* 2. Sam. 3. 4.

g For Adon sah will destroy thee and thy sonne, if he reigne.

h By declaring such things, as may further the same.

i The king being worne with age, could not attend to the affaires of the realme, and also Adonijah had many flatterers which kept it from the king.

k And so put to death as wicked transgressors. † Ebr. sinners.

l Acknowledging him to be the true and worthy King appointed of God, as the figure of his Christ.

† Ebr. let the king Adonijah liue.

m Meaning, that he ought in such affaires enterprise nothing except he had consulted with the Lord.

n Mooued by the Spirit of God so to doe, because hee foresaw that Salomon should be the figure of Christ,

o Meaning, the Kings seruants and such as were of his guard.

† Ebr. commanded.

† Ebr. say so.

p Wherewith they accustomed to anoynt the Priests and the holy instruments, Exod. 30. 23. † Ebr. drake.

† Ebr. a man of power.

q Hee praised Ionathan, thinking to haue heard comfortable newes, but God wrought things contrary to his expectation, and so did beate downe his pride.

r To salute him, and to pray and praise God for him.

s He gaue God thankes for the good successe.

ſit on my throne this day, euen in my ſight.
49 Then all the gheſtes that were with Ado-
nijah, were afraid, and roſe vp, and went euery
man his way.
50 ¶ And Adonijah fearing the preſence of
Salomon, aroſe and went, and tooke hold on the
hornes of the [e] altar.
51 And one told Salomon, ſaying, Behold,
Adonijah doeth feare king Salomon: for loe, he
hath caught hold on the hornes of the altar, ſay-
ing, Let King Salomon ſweare vnto me this day,
that he will not ſlay his ſeruant with the ſword.
52 Then Salomon ſaid, If hee will ſhew him-
ſelfe a worthy man, there ſhall not an haire of
him fall to the earth, but if wickednes be found
in him, he ſhall die.
53 Then king Salomon ſent, and they brought
him from the altar, and hee came and did obey-
ſance vnto King Salomon. And Salomon ſayd
vnto him, Goe to thine houſe.

e Which Dauid his father had built in the floore of Araunah, as 2.Sam.24,25.

CHAP. II.

1 Dauid exhorteth Salomon, and giueth charge concerning Ioab, Barzillai, and Shimei. 10 The death of Dauid. 17 Adonijah asketh Abiſhag to wife. 25 He is ſlaine. 35 Zadok was placed in Abiathars roome.

THen the dayes of Dauid drew neere that hee
ſhould die, and hee charged Salomon his
ſonne, ſaying,
2 I goe the [a] way of all the earth: be ſtrong
therefore, and ſhew thy ſelfe a man,
3 And take heede to the [b] charge of the Lord
thy God, to walke in his wayes, and keepe his
ſtatutes, and his commandements, and his iudge-
ments, and his teſtimonies, as it is written in the
Law of Moſes, that thou mayeſt * || proſper in all
that thou doeſt, and in euery thing whereunto
thou turneſt thee,
4 That the Lord may confirme his worde
which hee ſpake vnto me, ſaying, If thy ſonnes
take heede to their way, that they walke before
mee in [c] trueth, with all their hearts, and with all
their ſoules, * † thou ſhalt not (ſaid he) want one
of thy *poſteritie* vpon the throne of Iſrael.
5 Thou knoweſt alſo what Ioab the ſonne of
Zeruiah did to mee, and what hee did to the two
captaines of the hoaſtes of Iſrael, vnto * Abner the
ſonne of Ner, and vnto * Amaſa the ſonne of Ie-
ther, whom he ſlew, and [d] ſhed blood of battell
in peace, and [e] put the blood of warre vpon his
girdle that was about his loynes, and in his ſhooes
that were on his feete.
6 Doe therefore according to thy wiſedome,
and let thou not his hoare head go downe to the
graue in peace.
7 But ſhew kindnes vnto the ſonnes of * Bar-
zillai the Gileadite, and let them be among them
that eate at thy table: [f] for ſo they came to mee
when I fled from Abſalom thy brother.
8 ¶ And beholde, with thee * *is* Shimei the
ſonne of Gera, the ſonne of Iemini, of Bahurim,
which curſed mee with an horrible curſe in the
day when I went to Mahanaim: but hee came
downe to meet me at Iorden, and I ſware to him
by the Lord, ſaying, * I will not ſlay thee with the
ſword.
9 But thou ſhalt not count him innocent:
for thou art a wiſe man, and knoweſt what thou
oughteſt to doe vnto him: therefore thou ſhalt
cauſe his hoare head to goe downe to the graue
with [g] blood,

a I am ready to die as all men muſt.
b He ſheweth how hard a thing it is to gouerne, and that none can doe it well except he obey God.
* Deut.29,9. ioſh.1,7.
|| Or, doe wiſely.
c And without hypocriſie.
* 2.Sam.7,12.
† Ebr. a man ſhall not be cut off to thee from off the throne.
* 2.Sam.3,27.
* 2.Sam.20,10.
d He ſhed his blood in time of peace, as if there had beene warre.
e Hee put the bloody ſword into his ſheath.
* 2.Sam.19,31.
f That is, they dealt mercifully with me.
* 2.Sam.16,5.
* 2.Sam.19,23.
g Let him be puniſhed with death. Looke verſe 46.

10 So * Dauid ſlept with his fathers, and was
buried in the citie of Dauid.
11 And the dayes which Dauid * reigned vpon
Iſrael, *were* fourtie yeeres: ſeuen yeeres reigned
he in Hebron, and thirtie and three yeeres reigned
he in Ieruſalem.
12 ¶ * Then ſate Salomon vpon the throne of
Dauid his father, and his kingdome was eſtabli-
ſhed mightily.
13 And Adonijah the ſonne of Haggith came
to Bath-ſheba the mother of Salomon: and ſhee
ſaid, [h] Commeſt thou peaceably? and hee ſayd,
Yea.
14 He ſaid moreouer, I haue a ſute vnto thee.
And ſhe ſaid, Say on.
15 Then he ſaid, Thou knoweſt that the king-
dome was mine, and that all Iſrael ſet [i] their fa-
ces on mee, that I ſhould reigne: howbeit the
kingdome is turned away, and is my brothers: for
it came to him by the Lord.
16 Now therefore I aske thee one requeſt, † re-
fuſe me not. And ſhe ſaid vnto him, Say on.
17 And he ſaid, Speake, I pray thee, vnto Salo-
mon the King, (for he will not ſay thee nay) that
he giue me Abiſhag the Shunammite to wife.
18 And Bath-ſheba ſaid, Well, I will ſpeake
for thee vnto the King.
19 ¶ Bath-ſheba therefore went vnto King
Salomon, to ſpeake vnto him for Adonijah: and
the king roſe to meete her, and [k] bowed himſelfe
vnto her, and ſate downe on his throne: and hee
cauſed a ſeate to be ſet for the kings mother, and
ſhe ſate at his right hand.
20 Then ſhee ſaid, I deſire a ſmall requeſt of
thee, ſay mee not nay. Then the King ſaid vnto
her, Aske on, my mother: for I will not ſay thee
nay.
21 She ſaid then, Let Abiſhag the Shunammite
be giuen to Adonijah thy brother to wife.
22 But king Salomon anſwered and ſaid vnto
his mother, And why doeſt thou aske Abiſhag
the Shunammite for Adonijah? aske for him the
[l] kingdome alſo: for he is mine elder brother, and
hath for him both Abiather the Prieſt, and Ioab
the ſonne of Zeruiah.
23 Then King Salomon ſware by the Lord,
ſaying, God doe ſo to me and more alſo, if Ado-
nijah hath not ſpoken this worde againſt his
owne life.
24 Now therefore as the Lord liueth, who
hath eſtabliſhed me, and ſet mee on the throne of
Dauid my father, who hath alſo made mee an
houſe, as he * promiſed, Adonijah ſhall ſurely die
this day.
25 And King Salomon ſent by the hand of
Benaiah the ſonne of Iehoiada, and hee || ſmote
him that he died.
26 ¶ Then the King ſaid vnto Abiathar the
Prieſt, Go to Anathoth vnto thine owne || fields:
for thou art † worthy of death: but I will not
this day kill thee, becauſe thou [m] bareſt the Arke
of the Lord God before Dauid my father, and be-
cauſe thou haſt ſuffered in all, wherein my father
hath beene afflicted.
27 So Salomon caſt out Abiathar from being
Prieſt vnto the Lord, that hee might * fulfill the
words of the Lord, which hee ſpake againſt the
houſe of Eli in Shiloh.
28 ¶ Then tidings came to Ioab: (for Ioab
had [n] turned after Adonijah, but hee turned not
after Abſalom) and Ioab fled vnto the Taberna-

* Act.2,29. and 13,36.
* 2.Sam.5,4 and 1.chron.29,26,27.
* 1.Chron.29,23.
h For ſhe feared leaſt hee would worke treaſon againſt the king.
i In ſigne of their fauour & conſent.
† Ebr. refuſe not my face to turne away.
k In token of reuerence, and that others by his example might haue her in greater honour.
l Meaning, that if he ſhould haue granted Abiſhag, which was ſo deare to his father, hee would afterward haue aſpired to the kingdome.
* 2.Sam.7,12,13.
|| Or, fell vpon him.
|| Or, poſſeſſions.
† Ebr. man of death.
m When hee fled before Abſalom, 2.Sam.15,24.
* 1.Sam.2,31,35.
n He tooke Adonijahs part when hee would haue vſurped the kingdome, Chap.1,7.

cle of the Lord, and caught holde on the hornes of the altar.

29 And it was told king Salomon, that Ioab was fled vnto the Tabernacle of the Lord, and beholde, *he is* by the ⁿ altar. Then Salomon sent Benaiah the sonne of Iehoiada, saying, Goe, fall vpon him.

30 And Benaiah came to the Tabernacle of the Lord, and said vnto him, Thus saith the King, Come out. And he said, Nay, but I will die here. Then Benaiah brought the king word againe, saying, Thus said Ioab, and thus he answered me.

31 And the king said vnto him, Do as he hath said, and ᵖ smite him, and bury him, that thou maiest take away the blood, which Ioab shedde causeles from me, & from the house of my father.

32 And the Lord shall bring his blood vpon his owne head, for he smote two men more righteous and better then hee, and slew them with the sword, and my father Dauid knew not: *to wit*, * Abner the sonne of Ner, captaine of the hoast of Israel, and * Amasa the sonne of Iether captaine of the hoaste of Iudah.

33 Their blood shall therefore returne vpon the head of Ioab, and on the head of his seede for euer: but vpon Dauid, and vpon his seede, and vpon his house and vpon his throne shall there be peace for euer from the Lord.

34 So Benaiah the sonne of Iehoiada went vp, and smote him and slew him, and he was buried in his owne house in the wildernesse.

35 And the King put Benaiah the sonne of Iehoiada in his roume ouer the hoaste: and the king set Zadok the ʳ Priest in the roume of Abiathar.

36 ¶ Afterward the king sent, and called Shimei and said vnto him, Build thee an house in Ierusalem, and dwell there, and depart not thence any whither.

37 For that day that thou goest out, and passest ouer the riuer of Kidron, know assuredly, that thou shalt die the death: thy blood shallbe vpon thine owne head.

38 And Shimei said vnto the king, The thing is good: as my lord the king hath said, so will thy seruant doe. So Shimei dwelt in Ierusalem many dayes.

39 And after three yeeres two of the ˢ seruants of Shimei fled away vnto Achish sonne of Maachah king of Gath: and they told Shimei, saying, Behold, thy seruants *be* in Gath.

40 And Shimei arose, and sadled his asse, and went to Gath to Achish, to seeke his seruants: and ᵗ Shimei went, and brought his seruants from Gath.

41 And it was tolde Salomon, that Shimei had gone from Ierusalem to Gath, and was come againe.

42 And the King sent and called Shimei, and said vnto him, Did I not make thee to sweare by the Lord, and protested vnto thee, saying, That day that thou goest out, and walkest any whither, knowe assuredly that thou shalt die the death? And thou saidest vnto me, The thing is good, *that* I haue heard.

43 Why then hast thou not kept the oathe of the Lord, and the commandement wherewith I charged thee?

44 The King said also to Shimei, ᵘ Thou knowest all the wickednesse whereunto thine heart is priuie, that thou didst vnto Dauid my father: the Lord therefore shall bring thy wickednesse vpon thine owne head.

45 And let king Salomon be blessed, and the throne of Dauid established before the Lord for euer.

46 So the king commanded Benaiah the sonne of Iehoiada: who went out and smote him that he died. And the * kingdome was ˣ established in the hand of Salomon.

CHAP. III.

1 Salomon taketh Pharaohs daughter to wife. 5 The Lord appeareth to him, and giueth him wisedome. 17 The pleading of the two harlots, and Salomons sentence thereon.

SAlomon * then made affinity with Pharaoh king of Egypt, and tooke Pharaohs daughter, and brought her into the ᵃ citie of Dauid, vntill hee had made an end of building his owne house, and the house of the Lord, and the wall of Ierusalem round about.

2 Onely the people sacrificed in the ᵇ hie places, because there was no house built vnto the Name of the Lord, vntill those dayes.

3 And Salomon loued the Lord, walking in the ordinances of Dauid his ᶜ father: onely hee sacrificed and offered incense in the hie places.

4 And the King went to ᵈ Gibeon to sacrifice there, for that was the chiefe hie place: a thousand burnt offrings did Salomon offer vpon that altar.

5 In Gibeon the Lord appeared to Salomon in a dreame by night: and God said, Aske what I shall giue thee.

6 And Salomon said, Thou hast shewed vnto thy seruant Dauid my father great mercy, ‖ when he walked before thee in trueth, and in righteousnesse, and in vprightnesse of heart with thee: and thou hast ᵉ kept for him this great mercie, and hast giuen him a sonne, to sit on his throne, as *appeareth* this day.

7 And now O Lord my God, thou hast made thy seruant king in stead of Dauid my father: and I am but a yong childe, and know not how to ᶠ goe out and in.

8 And thy seruant *is* in the mids of thy people, which thou hast chosen, euen a great people, which cannot be told nor numbred for multitude.

9 * Giue therefore vnto thy seruant an ‖ vnderstanding heart, to iudge thy people: that I may discerne betweene good and bad: for who is able to iudge this thy ᵍ mighty people?

10 And this pleased the Lord well, that Salomon had desired this thing.

11 And God said vnto him, Because thou hast asked this thing, and hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked the life of thine ʰ enemies: but hast asked for thy selfe vnderstanding to heare iudgement,

12 Beholde, I haue done according to thy wordes: loe, I haue giuen thee a wise and vnderstanding heart, so that there hath beene none like thee before thee, neither after thee shall arise the like vnto thee.

13 And I haue also * giuen thee that, which thou hast not asked, both riches and honour, so that among the Kings there ‖ shall be none like vnto thee all thy dayes.

14 And if thou wilt walke in my wayes, to keepe mine ordinances and my commandements, * as thy father Dauid did walke, I will prolong thy dayes.

15 And

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o Thinking to be saued by the holinesse of the place.

p For it was lawfull to take the willfull murtherer from the altar, Exod. 21, 14.

* 2. Sam. 3, 27.
* 2. Sam. 20. 10,

q Ioab shallbe iustly punished for the blood that he hath cruelly shed.

r And so tooke the office of the hie Priest from the house of Eli, and restored it to the house of Phinehas.

s Thus God appointed the wayes and meanes to bring his iust iudgements vpon the wicked.

t His couerous mind moued him rather to venture his life, then to lose his worldly goods, which he had by his seruants.

u For though thou wouldest denie, yet thine owne conscience would accuse thee for reuiling and doing wrong to my father. 2. Sam. 16, 5.

* 1. Chron. 1, 1.
ˣ Because all his enemies were destroyed.

* Chap. 7, 8.

a Which was Beth-lehem.

b Where altars were appointed before the temple was built, to offer vnto the Lord.
c For his father had commanded him to obey the Lord and walke in his wayes, Chap. 2, 3.
d For the e the Tabernacle was, 2. Chron. 1, 3.

‖ Or, as he walked.

e Thou hast performed thy promise.

f That is, behaue himselfe in executing this charge of ruling.

* 1. Chron. 1, 10.
‖ Or, obedient.

g Which are so many in number.

h That is, that thine enemie should die.

* Matth. 6, 33.
* Iud. 7, 12.
‖ Or, hath been none.

* Chap. 15.

15 And when Salomon awoke, behold it was
i a dreame, and he came to Ierusalem, and stood
before the Arke of the couenant of the Lord, and
offered burnt offerings and made peace offerings,
and made a feast to all his seruants.
16 ¶ Then came two || harlots vnto the king,
and k stood before him.
17 And the one woman said, Oh my lord, I
and this woman dwell in one house, and I was
deliuered of a childe with her in the house.
18 And the third day after that I was deliue-
red, this woman was deliuered also, and we were
in the house together: no stranger *was* with vs in
the house saue we twaine.
19 And this womans sonne died in the night:
for she ouerlay him.
20 And she arose at midnight, and l tooke my
sonne from my side, while thine handmaide slept,
and layed him in her bosome, and layed her dead
sonne in my bosome.
21 And when I arose in the morning to giue
my sonne sucke, behold, he was dead: and when
I had well considered him in the morning, be-
hold, it was not my sonne, whom I had borne.
22 Then the other woman said, Nay, but my
sonne liueth, and thy sonne is dead. Againe shee
said, No, but thy sonne is dead, and mine aliue:
thus they spake before the king.
23 Then said the king, She saith, This that li-
ueth is my sonne, and the dead is thy sonne: and
the other saith, Nay, but the dead is thy sonne, and
the liuing is my sonne.
24 Then the king said, m Bring mee a sword:
and they brought out a sword before the king.
25 And the king said, Diuide yee the liuing
childe in twaine, and giue the one halfe to the
one, and the other halfe to the other.
26 Then spake the woman, whose the liuing
child was, vnto the king, for her compassion was
kindled toward her sonne, and shee said, Oh my
lord, giue her the liuing child and n slay him not:
but the other said, Let it be neither mine nor
thine, but diuide it.
27 Then the king answered and said, Giue
her the liuing child, and slay him not: this is his
mother.
28 And all Israel heard the iudgement which
the king had iudged, and they feared the king: for
they saw that the wisedome of God was in him
to doe iustice.

i He knew that God had appeared vnto him in a dreame.

|| Or, victuallers.

k By this example it appeareth that God kept promise with Salomon in granting him wisdome.

l She stole the quicke childe away, because she might both auoide the shame and punishment.

m Except God giue Iudges vnderstanding, the impudencie of the trespasser shall ouerthrow the iust cause of the innocent.

n Her motherly affection herein appeareth that she had rather indure the rigour of the Law, then see her childe cruelly slaine.

CHAP. IV.

1 The princes and rulers vnder Salomon. 22 The purueyance for his victuals. 26 The number of his horses. 32 His bookes and writings.

AND king Salomon was king ouer all Israel.
2 And these were a his princes, b Azariah
the sonne of Zadok the Priest;
3 Elihoreph and Ahiah the sonnes of Shisha,
Scribes, Iehoshaphat the sonne of Ahilud, the Re-
corder,
4 And Benaiah the sonne of Iehoiada *was*
ouer the hoaste, and Zadok and c Abiathar, Priests,
5 And Azariah the sonne of Nathan *was* ouer
the officers, & Zabud the sonne of Nathan, Priest,
was the kings friend,
6 And Ahishar was ouer the houshold, and
* Adoniram the sonne of Abda *was* ouer the tri-
bute.
7 ¶ And Salomon had twelue officers ouer
all Israel, which prouided victuals for the king
and his houshold: each man had a moneth in the
yeere to prouide victuals.
8 All these are their names: the sonne of
Hur in mount Ephraim.
9 The sonne of Dekar in Makaz, and in Sha-
albim and Beth-shemesh, and || Elon *and* Beth-
hanan:
10 The sonne of Hesed in Aruboth, to whom
perteined Shochoh, and all the land of Hepher:
11 The sonne of Abinadab in all the region
of Dor, which had Taphath the daughter of Sa-
lomon to wife.
12 Baana the sonne of Ahilud in Taanach,
and Megiddo, and in all Beth-shean, which is
by Zartanah beneath Izreel, from Beth-shean || to
Abelmeholah, euen till beyond ouer against
Iokmeam.
13 The sonne of Geber in Ramoth Gilead,
and his were the townes of d Iair, the sonne of
Manasseh, which are in Gilead, and vnder him
was the region of Argob, which is in Bashan:
threescore great cities with walles and barres of
brasse.
14 ¶ Ahinadab the sonne of Iddo *had* to Ma-
hanaim:
15 Ahimaaz in Nephtali, and hee tooke Bas-
math the daughter of Salomon to wife:
16 Baanath the sonne of Hushai in Asher and
in Aloth:
17 Iehoshaphat the sonne of Paruah in e Issa-
char:
18 Shimei the sonne of Elah in Beniamin:
19 Geber the sonne of Uri in the countrey of
Gilead, the land of Sihon king of the Amorites,
and of Og king of Bashan, and was officer alone in
the land.
20 Iudah and Israel *were* many, as the sand of
the sea in number, f eating, drinking, and ma-
king mercie.
21 * And Salomon reigned ouer all king-
domes, from the g Riuer *vnto* the land of the Phili-
stims, and vnto the border of Egypt, and they
brought presents, and serued Salomon all the
dayes of his life.
22 And Salomons victuals for one day were
thirtie † measures of fine floure, and threescore
measures of meale:
23 Ten fat oxen, and twentie oxen of the pa-
stures, and an hundred sheepe, beside harts, and
buckes, and bugles, and fat foule.
24 For he ruled in all *the region* on ye other side
of the Riuer, from Tiphsah euen vnto || Azzah,
ouer all the h kings on the other side the Riuer:
and he had peace round about him on euery side.
25 And Iudah and Israel dwelt without feare
euery man vnder his vine, and vnder his fig-tree,
from i Dan, euen to Beer-sheba, all the dayes of
Salomon.
26 ¶ And Salomon had * fourtie thousand
stalles of horses for his charets, and twelue thou-
sand horsemen.
27 And these officers prouided victuall for
king Salomon, and for all that came to king Sa-
lomons table, euery man his moneth, *and* they
suffered to lacke nothing.
28 Berlay also and straw for the horses and
mules, brought they vnto the place were the of-
ficers were, euery man according to his charge.
29 ¶ * And God gaue Salomon wisedome and
vnderstanding exceeding much, & k a large heart,
euen as the sand that is on the sea shore.

a That is, his chiefe officers.

b Hee was the sonne of Achimaas and Zadoks nephew.

c Not Abiathar whom Salomon had put from his office, Chap. 2, 27. but another of that Name.

* Chap. 5, 14.

|| Or, Elon in Beth-hanan.

|| Or, to the plaine.

d Which townes bare Iairs name, because hee tooke them of the Canaanites, Numb 32, 41.

e Salomon obserued not the diuision that Iosua made, but diuided it as might best serue for his purpose.

f They liued in all peace and securitie.

* Ecclus. 47, 15.

g Which is Euphrates.

† Ebr. Corim.

|| Or, Gaza.

h For they were all tributaries vnto him.

i Throughout all Israel.

* 2. Chron. 9, 25.

* Ecclus. 47, 14. 15, 16.

k Meaning, great vnderstanding and able to comprehend all things.

30 And Salomons wisedome excelled the wisdome of all the children of the [l] East, and all the wisedome of Egypt.

31 For hee was wiser then any man: *yea*, then were Ethan the Ezrahite, then Heman, then Chalcol, then Darda the sonnes of Mahol: and he was famous thorowout all nations round about.

32 And Salomon spake three thousand [m] prouerbs: and his songs were a thousand and fiue.

33 And hee spake of trees, from the cedar tree that is in Lebanon, euen vnto the [n] hyssope that springeth out of the wall: he spake also of beastes, and of foules, and of creeping things, and of fishes.

34 And there came of all people to heare the wisedome of Salomon, from all kings of the earth, which had heard of his wisedome.

CHAP. V.

1 Hiram sendeth to Salomon, and Salomon to him, purposing to build the house of God. 6 He prepareth the stuffe for the building. 13 The number of the workemen.

AND Hiram king of ‖ Tyrus sent his seruants vnto Salomon, (for hee had heard that they had anoynted him king in the roome of his father) because Hiram had euer loued Dauid.

2 * And Salomon sent him to Hiram, saying,

3 Thou knowest that Dauid my father could not built an house vnto the name of the Lord his God, for the warres which were about him on euery side, vntill the Lord had put ‖ them vnder the soles of his feete.

4 But now the Lord my God hath giuen me [o] rest on euery side, *so that* there is neither aduersarie nor euill to resist.

5 And beholde, I purpose to build an house vnto the Name of the Lord my God, *as* the Lord spake vnto Dauid my father, saying, Thy sonne, whom I will set vpon thy throne for thee, he shall build an house vnto my Name.

6 Now therefore commaund, that they hewe me cedar trees out of Lebanon, and my seruants shall be with thy seruants, and vnto thee will I giue the [p] hire for thy seruants, according to all that thou shalt appoint: for thou knowest that there are none among vs, that can hew timber like vnto the Sidonians.

7 ¶ And when [q] Hiram heard the wordes of Salomon, he reioyced greatly, and said, Blessed be the Lord this day, which hath giuen vnto Dauid a wise sonne ouer this mightie people.

8 And Hiram sent to Salomon, saying, I haue considered the things, for the which thou senteste vnto me, and will accomplish all thy desire, concerning the cedar trees and firre trees.

9 My seruants shall bring them downe from Lebanon to the sea: and I will conuey them by sea ‖ in rafts vnto the place that thou shalt shew mee, and will cause them to be discharged there, and thou shalt receiue them: now thou shalt doe mee a pleasure to minister food for [r] my familie.

10 So Hiram gaue Salomon cedar trees and firre trees, *euen* his full desire.

11 And Salomon gaue Hiram twenty thousand † measures of wheate for foode to his household, and twentie measures of ‖ beaten oyle. Thus much gaue Salomon to Hiram yeere by yeere.

12 ¶ And the Lord gaue Salomon wisedome, as hee * promised him. And there was peace betweene Hiram and Salomon, and they [s] two made a couenant.

13 ¶ And king Salomon raised a summe out of all Israel, and the summe was thirty thousand men:

14 Whom hee sent to Lebanon, ten thousand a moneth by course: they were a moneth in Lebanon, and two moneths at home. And * Adoniram *was* ouer the summe.

15 And Salomon had seuentie thousand that bare burdens, and fourescore thousand masons in the Mountaine,

16 Besides the ‖ princes, whom Salomon appointed ouer the worke, *euen* three thousand and three hundreth, which ruled the people that wrought in the worke.

17 And the King commanded them, and they brought great stones and costly stones to make the foundations of the house, *euen* hewed stones.

18 And Salomons workemen, and the workmen of Hiram, and the [t] masons hewed and prepared timber and stones for the building of the house.

CHAP. VI.

1 The building of the Temple and the forme thereof. 11 The promise of the Lord to Salomon.

AND * in the foure hundreth and fourescore yeere (after the children of Israel were come out of the land of Egypt) and in the fourth yeere of the raigne of Salomon ouer Israel, in the moneth [a] Zif, (which is the second moneth) he built the [b] house of the Lord.

2 And the house which king Salomon built for the Lord, was threescore cubites long, and twenty broad, and thirty cubites high.

3 And the [c] porch before the Temple of the house *was* twentie cubites long according to the breadth of the house, and ten cubites broad before the house.

4 And in the house he made windowes, ‖ broad *without*, and narrow *within*.

5 And by the wall of the house he made ‖ galleries round about, euen by the wals of the house round about the Temple and the oracle, and made chambers round about:

6 And the nethermost gallery *was* fiue cubites broad, and the middlemost sixe cubites broad, and the third seuen cubites broad: for hee made [e] rests round about without the house, that *the beames* should not be fastened in the walles of the house.

7 And when the house was built, it was built of stone perfite, *before* it was brought, so that there was neither hammer, nor axe, nor any toole of yron heard in the house, while it was in building.

8 The doore of the middle ‖ chamber was in the right side of the house, and men went vp with winding staires into the middlemost, and out of the middlemost into the third.

9 So he built the [f] house and finished it, and sieled the house, being vawted with sieling of cedar trees.

10 And he built the galleries vpon all the *wall* of the house of fiue cubites height, and they were ioyned to the house with beames of cedar.

11 And the word of the Lord came to Salomon, saying,

12 Concerning this house which thou buildest, if thou wilt walke in mine ordinances, & execute my iudgements, & keepe all my commandements,

to

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l To wit, the Philosophers and Astronomers, which were iudged most wise.

m Which for the most part are thought to haue perished in the captiuitie of Babylon.

n From the hiest to the lowest.

‖ Or, Zor.

* 2. *Chron.* 2, 3.

o Or, *his enemies.* a He declareth that he was bound to set forth Gods glory, for as much as the Lord had sent him rest and peace.

* 2. *Sam.* 7, 13. 2. *chron.* 22, 10.

p This was his equitie, that hee would not receiue a benefite without some recompence.

q In Hiram is prefigurate the vocation of the Gentiles, who should helpe to build the Spirituall Temple.

‖ Or, *floates.*

r While my seruants are occupied about thy businesse.

† Ebr. *Coriim.*
‖ Or, *pure.*
* *Chap.* 3, 12.
s As touching the furniture of wood and vitailes.

* *Chap.* 4, 6.

‖ Or, *masters of the worke.*

t The Ebrew word is Giblim, which some say were excellent masons.

* 2. *Chron.* 3, 1.

a Which moneth containeth part of Aprill and part of May.

b Whereby is meant the Temple and the Oracle.

c Or the court where the people prayed, which was before the place where the altar of burnt offrings stood.

‖ Or, *to open and to shut.*

‖ Or, *lofts.*

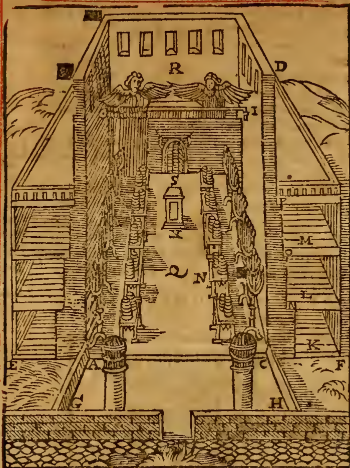
d Whence God spake betweene the Cherubims, called also the most holy place.

e Which were certaine stones comming out of the wall, as rayes for the beames to rest vpon.

‖ Or, *Galleries.*

f In Exodus it is so called the Tabernacle: and the Temple is here called the Sanctuarie, and the Oracle the most holy place.

THE TEMPLE VNCOVERED.



The cause why we vncouered and set open the Temple, without setting foorth the wall that is before it, is, that the order of those things that are within, might be seene more liuely. A B The length of the Temple of threescore cubites. A C The breadth of twentie cubites within, & not measuring the thickenesse of the walles. This also was the length of the porch without the Temple. C D The height of thirtie cubites. E F The chambers of the Priests, which compassed about the Temple on three sides, South, West, and North, and were of three heights. G H The breadth of the porch ten cubites. I The windowes of the Temple. K The first chamber was fiue cubites broad. L The second sixe. M The third seuen. N O P The restes or stayes of the wall, which bare vp the posts that did separate chamber from chamber. Q The holy place. R The holiest of all, where the Arke of the couenant was. S The gate to enter into the most holy place. T The fiue candlesticks on euery side of the Temple. V The ten tables on both sides for the shewbread. X The incense altar.

to walke in them, then will I performe vnto thee
my promise,* which I promised to Dauid thy fa-
ther.
13 And I will g dwell among the children of
Israel, and will not forsake my people Israel.
14 So Salomon built the house, and finished it,
15 And built the walles of the house within,
with boards of Cedar tree from the pauement of
the house vnto h the walles of the sieling, and
within he couered them with wood, and couered
the floore of the house with planks of firre.
16 And he built twentie cubites in the sides of
the house with boards of Cedar, from the floore
to the walles, and hee prepared *a place* within it
for the oracle, *euen* the most holy place.
17 But the i house, that is, the Temple before
it, was fourtie cubits *long*.
18 And the Cedar of the house within was
carued with ‖ knops, and grauen with floures: all
was Cedar, *so that* no stone was seene.
19 ¶ Also he prepared the place of the oracle
in the mids of the k house within, to set the Arke
of the couenant of the Lord there.
20 And the place of the oracle within *was*
twentie cubites long, and twentie cubites broad,
and twentie cubites high: and he couered it with
pure gold, and couered the altar with Cedar.

* 2.Sam.7,13.

g According as he promised vnto Moses, Exo.25,22.

h Meaning, vnto the roofe. which was also sieled.

i For when he spake of the house in the first verse, he meant both the Oracle, and the Temple.

‖ Or, wilde cucumers.

k That is, in the most inward place of the house.

21 So Salomon couered the house within
with pure golde: and hee † shut the place of the
oracle with chaines of golde, and couered it with
golde.
22 And he ouerlaid all the house with golde,
vntill all the house was made perfite. Also he co-
uered the l whole altar, that was before the ora-
cle, with golde.
23 And within the oracle he made two Che-
rubims of ‖ Oliue tree, ten cubites high.
24 The wing also of the one Cherub *was* fiue
cubites, and the wing of the other Cherub *was*
fiue cubits: from the vttermost part of *one* of his
wings vnto the vttermost part of the *other* of his
wings, *were* ten cubites.
25 Also the other Cherub was of ten cubites:
both the Cherubims were of one measure and
one sise.

† Ebr. he drew through chaines of gold before.

l Meaning, the altar of incense, Exod.30,1.

‖ Or, Pine tree.

THE TEMPLE COVERED.

WEST.

SOVTH.

NORTH.

EAST.

This figure representeth the great court separate into three parts whose separation was made of three orders of hewen stone, and one of Ceder-boardes.
A The court of the Priestes next to the porch, called the inner court, for it was neerer the Temple then was the peoples. B The Altar of burnt sacrifices, which was much greater then Moses was: For the length hereof was twentie cubites and the breadth as much, and ten in height. C Ten lauers, 2 chron.4,6. D Th[e] sea, 2.Chron.4,2 E The court of the people, 2 chro 4,9 and 6,12. which is call[ed] the great porch, and in Actes 3,11. the porch of Salomon. This court is oft taken in the Scripture of the New Testament for the Temple, Matth. 21, Actes 3,2,3. for the people did not passe vp further, but did worship in this [court]. This is the place wherein Christ and his Apostles vsed to preach, and whe[re] Christ did cast the buyers and sellers. F A stage of brasse, whereon Salo[mon] prayed, that he might be better seene and heard of the people. It was fiue long, fiue broad, and in height three, 2.Chron.6,13. G A gate on the East, ...n.4,3. the gate of Sur, or Seir, 2.kings 11,6. and the gate of the foundation, 2.Chr... It is also called beautifull, Actes 3, 2. for the Prince did onely enter in ... and not the people, Ezek.44,3. for the people entred in by the North ... the South, Ezek.46,9.

26 *For* the height of the one Cherub, *was* ten
cubites, and so *was* the other Cherub.
27 And he put the Cherubims within the in-
ner house, * and the Cherubims stretched o[ut]
their wings, so that the wing of the one touchou

...r of his ...llers. ..., shewed ...m that there was no way to win the peoples hearts, but to grant them their iust petition.

the one wall, and the wing of the other Cherub
touched the other wall: and their *other* wings
touched one another in the mids of the house.
28 And hee m ouerlaide the Cherubims with
golde.
29 And hee carued all the walles of the house
round about with grauen figures of Cherubims
and of Palme trees, and grauen flowers within
and without.
30 And the floore of the house hee couered
with gold within and without.
31 And in the entring of the oracle hee made
two doores of Oliue trees: *and* the vpper post *and*
side postes *were* fiue square.
32 The two doores also *were* of Oliue tree, and
he graued them with grauing of Cherubims, and
Palme trees, and grauen floures, and couered
them with golde, and laid n thin golde vpon the
Cherubims and vpon the Palme trees.
33 And so made he for the doore of the Temple,
postes of Oliue trees foure square.
34 But the two doores *were* of firre tree, the
two sides of the one doore *were* ‖ round, and thee
two sides of the other doore *were* round.
35 And he graued Cherubims, & Palme trees,
and carued floures, and couered the carued worke
with gold finely wrought.
36 ¶ And hee built the o court within with
three rowes of hewed stone, and one rowe of
beames of Cedar.
37 In the fourth yeere was the foundation of
the house of the Lord laid in the moneth of Zif:
38 And in the eleuenth yeere in the moneth of
p Bul, (which is the eight moneth) he finished the
house with all the furniture thereof, and in euery
point: so was he seuen yeere in building it.

m For the other which Moses made of beaten gold, were taken away with the other iewels by their enemies, whom God permitted diuers times to ouercome them for their great sinnes.

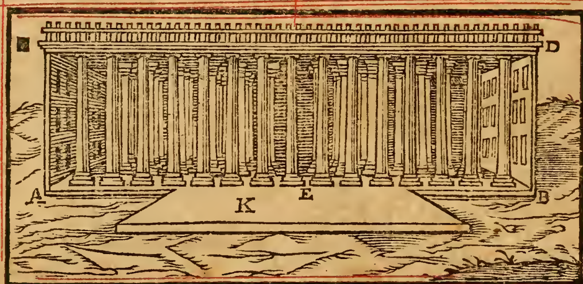
n So that the fashion of the carued worke might still appeare.

‖ Or, folding.

o Where the Priests were, and was thus called in respect of the great court, which is called, Act. 13,11, the porch of Salomon, where the people vsed to pray.

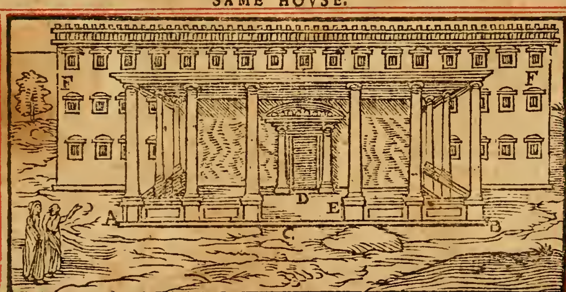
p Which conteineth part of October and part of Nouember.

THE FIRST FIGVRE OF THE KINGS HOVSE IN THE WOOD OF LEBANON.



This figure is made without wall or porch, that the order of the pillars within might be seene. A B The length of an hundreth cubites. B C The breadth of fiftie. B D The height of thirtie. E F G H The foure rowes of pillars. I The three rowes of windowes. K The porch or gallerie before the house.

THE SECOND FIGVRE OF THE SAME HOVSE.



This second figure sheweth the maner of the house without, and the porch thereof, which was fiftie cubites longe. A B. and thirtie bread. C D The pauement. E The windowes F.

CHAP. VII.

The building of the house of Salomon. 15. The excellent workemanship of Hiram in the pieces which he made for the Temple.

Salomon was building his owne house
thirteene yeeres, and a finished all his
2 He built also an house b *called* the forest of
Lebanon, an hundreth cubites long, and fiftie cubites
broad, and thirtie cubites high, vpon foure
rowes of Cedar pillars, and Cedar beames *were*
laid vpon the pillars.
3 And it was couered aboue with Cedar vpon

d ui pie. basis

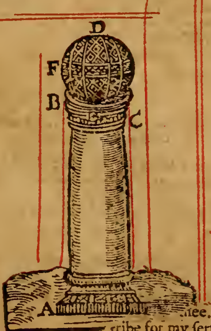
† E
‖ Or, p-
* Chap. 3, 1.
a As touching the furniture of wood and vittailes.

b For the beautie of the place, and great abundance of cedar trees that went to the building thereof, it was compared to mount Lebanon.

the beames, that lay on the forty and fiue pillars, fifteene in a rowe.
4 And the windowes *were* in three rowes, and
window *was* c against window in three rankes.
5 And all the doores, and the side posts *with*
the windowes were foure square, and window was ouer against window in three rankes.
6 And he made a porch of pillars fiftie cubits long, and thirty cubits broad, and the porch was before d them, *euen* before them *were* thirty pillars.
7 ¶ Then he made a porch e for the throne, where he iudged, euen a porch of iudgement, and it was sieled with cedar from pauement to pauement.
8 And in his house where he dwelt *was* another hall more inward then the porch which was of the same worke. Also Salomon made an house for Pharaohs daughter (* whom he had taken to wife) like vnto this porch.
9 All these were ‖ of costly stones, hewed by measure, *and* sawed with sawes within and without, from the foundation vnto f the *stones* of an ‖ hand breadth, and on the outside to the great court.
10 And the foundation *was* of costly stones, *and* great stones, *euen* of stones of ten cubits, and stones of eight cubits.
11 g Aboue also *were* costly stones squared by rule, and *boards* of cedar.
12 ¶ And the great court round about *was* with three rowes of hewed stones, and a row of cedar beames: h so *was it* to the inner court of the house of the Lord, and to the porch of the house.
13 ¶ Then king Salomon sent, and fet *one* Hiram out of ‖ Tyrus.
14 Hee was a widowes sonne of the tribe of Naphtali, his father being a man of Tyrus, *and* wrought in brasse: i he was full of wisdome, and vnderstanding, and knowledge to worke all maner of worke in brasse: who came to King Salomon, and wrought all his worke.
15 For hee cast two pillars of brasse: the height of a pillar was eighteene cubites, and a threed of twelue cubites did compasse † either of the pillars.

c There were as many, and like proportion on the one side as the other, and at euery end euen three in a row one aboue another.
d Before the pillars of the house.
e For his house which was at Ierusalem.
* Chap.3,1.
‖ Or, precious.
f Which were rests and stayes for the beames to lie vpon.
‖ Or, spanne.
g From the foundation vpward.
h As the Lords house was build, so was this: onely the great court of Salomons house was vncouered.
‖ Or, Zor.
i Thus when God will haue his glory set forth, he raiseth vp men, and giueth them excellent gifts for the accomplishment of the same, Exod. 31,2,3.
† Ebr. the second.

THE FORME OF THE PILLAR.



A B The height of a pillar eighteene cubits, the compasse of a pillar was twelue cubits. D E The height of the chapiter or round ball vpon the pillar of fiue cubits height. F In the middes were two rowes of pomegranates: the rest is the networke and flouredelices, or roses.

16 And hee made two ‖ chapiters of molten brasse to set on the tops of the pillars: the height of one of the chapiters *was* fiue cubites, and the height of the other chapiter *was* fiue cubits.
17 He made grates like networke and ‖ wrethen worke like chaines for the chapiters that were on the top of the pillars, *euen* seuen for the one chapiter, and seuen for the other chapiter.
18 So hee made the pillars and two rowes of pomegranates round about in the one grate to couer the chapiters that were vpon the top. And thus did he for the other chapiter.
19 And the chapiters that were on the top of the pillars *were* after k lilie worke in the porch, foure cubites.
20 And the chapiters vpon the two pillars *had* also aboue, ‖ ouer against the belly ‖ within the networke *pomegranates*: for two hundreth pomegranates were in the *two* ranks about vpon † either of the chapiters.
21 And he set vp the pillars in the l porch of the Temple. And when hee had set vp the right pillar, he called the name thereof m Iachin: and when he had set vp the left pillar, hee called the name thereof n Boaz.
22 And vpon the top of the pillars *was* worke of lilies: so was the workemanship of the pillars finished.
23 ¶ And he made a molten o sea of ten cubits wide from brim to brim, round in compasse, and fiue cubites high, and a line of thirty cubits did compasse it about.

‖ Or, pummels.
‖ Or, cords like chaines.
k As was seene commonly wrought in costly porches.
‖ Or, round about the midst.
‖ Or, beyond.
† Ebr. the second.
l Which was in the inner court betweene the Temple and the oracle.
m That is, he will stablish, to wit, his promise toward this house.
n That is, in strength: meaning the power thereof shall continue.
o So called for the hugenesse of the vessell.

THE SEA OR GREAT CALDRON.

A B Ten cubites from one side to the other. C D The height of fiue cubits. E F This vessell was in compasse thirtie cubits. G The two rowes which compassed the vessell about, and were garnished with bulles heads, wherein were pipes to auoid the water.

24 And vnder the brim of it *were* knops like wilde cucumers compassing it round about, ten in one cubite, compassing the sea * round about: and the two rowes of knops were cast, wh... people
was molten.
25 It stood on twelue buls ...ke counsell with
ward the North, and three ...d before Salomon his
three toward the Sou... and sayd, What coun-
East: and the sea stoo... make an answere to this
their hinde...
...thee.
...tribe for my seruant
7 And they spake vnto him, saying, If thou be a b seruant vnto this people this day, and serue them,

* 2.Chron.4,2.
flaine.
‖ Or, had bene of his ancient counsellers.
b They shewed him that there was no way to win the peoples hearts, but to grant them their iust petition.

cup with floures of lilies: it contained two thousand p baths.

p Bath and ephah seeme to be both one measure, Eze. 45, 14. euery bath conteined about ten pottels.

27 ¶ And he made ten bases of brasse, one base *was* foure cubites long, and foure cubites broad, and three cubits high.

28 ¶ And the worke of the bases was on this maner, They had borders, and the borders *were* betweene the ledges:

29 And on the borders that were betweene the ledges, where lions, bulles and Cherubims: and vpon the ledges there was a base aboue: and beneath the lions and bulles, were additions made of thinne worke.

30 And euery base had foure brasen wheeles, and plates of brasse: and the foure corners had † vndersetters: vnder the caldron were vndersetters molten at the side of euery addition.

† Ebr. shoulders.

31 And the mouth of it was within the chapiter and aboue *to measure* by the cubite: for the mouth thereof *was* round, made like a base, and it was a cubit and halfe a cubit: and also vpon the mouth thereof *were* grauen works, whose borders *were* foure square, *and* not round.

q The mouth of the great base or frame entred into the chapiter, or pillar that bare vp the caldron.

32 And vnder the borders *were* foure wheeles, and the axeltrees of the wheele *ioyned* to the base: and the height of a wheele *was* a cubit, and halfe a cubit.

33 And the fashion of the wheeles was like the fashion of a charet wheele, their axeltrees, and their naues and their ‖ felloes, and their spokes *were* all molten.

‖ Or, rings.

34 And foure vndersetters *were* vpon the foure corners of one base: *and* the vndersetters thereof were of the base *it selfe*.

35 And in the toppe of the base was a round r compasse of halfe a cubite high round about: and vpon the top of the base the ledges thereof and the borders thereof *were* of the same.

r Which was called the pillar, chapiter, or small base, wherein the caldron stood.

36 And vpon the tables of the ledges thereof, and on the borders thereof hee did graue Cherubims, lions and palmetrees, on the side of euery one, and additions round about.

37 Thus made hee the ten bases. *They* had all one casting, one measure, *and* one sise.

38 ¶ Then made hee f ten caldrons of brasse, one caldron conteined fourtie baths, and euery caldron *was* foure cubits, one caldron *was* vpon one base throughout the ten bases.

f To keepe waters for the vse of the sacrifices.

39 And he set the bases, fiue on the right side of the house, and fiue on the left side of the house. And he set the sea on the right side of the t house Eastward toward the South.

t To wit, of the Temple or Sanctuary.

40 ¶ And Hiram made caldrons, and besomes, and basens, and Hiram finished all the worke that hee made to King Salomon for the house of the Lord:

41 To wit, two pillars, and *two* bowles of the chapiters that were on the top of the two pillars, and two grates to couer the two bowles of the chapiters which were vpon the top of the pillars,

42 And foure hundreth pomegranates for the ... grates, euen two rowes of pomegranates for ...te to couer the two bowles of the cha- ... vpon the pillars,

... bases, and ten caldrons vpon

This secon... A B. and thir...

† E

‖ Or, p...

* Chap. 3, 1...

e As touching the furniture of wood and vitailes.

C H A P ... twelue buls vnder that sea, ...d basens: and all

The building of the house of Salomon: ... ship of Hiram in the pieces which he made for the ...

as ... Salo-

tw... Salomon, was building his owne house thirteene yeeres, and a finished all his

THE FORME OF THE CALDRONS.

A B The base wherevpon stood the caldrons, which was foure cubites long. B C Foure cubites broade. A D. Three cubites high. E The imbossement and figures of Lions, Bulles, Cherubims. F The border of workemanship folding to and fro. G The foure wheeles which had a cubite and an halfe of height. H The foure staues or vpholders, which were vpon the base wherevpon the Caldron stoode. I The Caldron.

46 In the plaine of Iorden did the King cast them in ‖ clay betweene Succoth and Zarthan.

‖ Or, thicke earth.

47 And Salomon left *to weigh* all the vessels, because of the exceeding abundance, neither could the weight of the brasse be counted.

48 So Salomon made all the vessels that perteined vnto the house of the Lord, the x golden altar, and the golden table, whereon the shewbread was.

x This was done according to the forme that the Lord prescribed vnto Moses in Exodus.

49 And the candlesticks, fiue at the right side, and fiue at the left, before the oracle of pure gold, and the flowers, and the lamps, and the snuffers of gold.

50 And the bowles, y and the hookes, and the basens, and the spoones, and the ashpannes of pure golde, and the hindges of golde for the doores of the house within, *euen* for the most holy place, *and* for the doores of the house, *to wit*, of the Temple.

y Some take this for some instrument of musicke.

51 So was finished all the worke that king Salomon made for the house of the Lord, and Salomon brought in the things which * Dauid his father had dedicated: the siluer and the golde and the vessels, *and* layed them among the treasures of the house of the Lord.

* 2. Chron. 5, 1.

CHAP. VIII.

4 The Arke is borne into the Temple. 10 A cloud filleth the Temple. 14 The king blesseth the people.

THen * King Salomon assembled the Elders of Israel, euen all the heads of the tribes, the chiefe fathers of the children of Israel vnto † him in Ierusalem, for to a bring vp the Arke of the couenant of the Lord from the city of Dauid, which is Zion.

* 2 Chron. 5, 2.
† Ebr. Salomon.
a For Dauid brought it from Obed edom, and placed it in the Tabernacle, which he had made for it, 2. Sam. 6, 17.

2 And all the men of Israel assembled vnto King Salomon at the feast in the moneth of b Ethanim, which is the seuenth moneth.

b Conteining part of September, & part of October, in the which moneth they held three solemne feasts, Num. 29, 1.

3 And all the Elders of Israel came, and the ...

...ard vpon ... in Syria ... house he vsed ...

4 They

4 They bare the Arke of the Lord, and they bare the Tabernacle of the Congregation, and all the holy vessels that were in the Tabernacle: those did the Priests and Leuites bring vp.
5 And King Salomon and all the Congregation of Israel that were assembled vnto him, *were* with him before the Arke, offering sheepe and beeues, which could not be told, nor numbred for multitude.
6 So the c Priests brought the Arke of the Couenant of the Lord vnto his place, into the oracle of the house into the most holy place, euen vnder the wings of the Cherubims.

c That is, the Kehathites, Num. 4, 5.

7 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke, and the barres thereof aboue.
8 And they d drewe out the barres, that the endes of the barres might appeare out of the Sanctuarie before the oracle, but they were not seene without: and there they are vnto this day.

d They drew them onely out so farre as they might be seene: for they might not pull them altogether out, Exod. 25, 15.

9 Nothing *was* in the Arke e saue the two tables of stone which Moses had put there at Horeb, where the Lord made a couenant with the children of Israel, when he brought them out of the land of Egypt.

e For it is like that the enemies when they had the Arke in their hands, tooke away the rodde of Aaron and the pot with Man-

10 And when the Priests were come out of the Sanctuary, the * cloud filled the house of the Lord,

* Exod. 40, 34.

11 So that the Priests could not stand to minister, because of the cloud: for the glory of the Lord had filled the house of the Lord.

* 2. Chro. 6, 1.

12 Then spake Salomon, The Lord * said that he would dwell in the darke cloud.
13 I haue built thee an house to dwell in, an habitation for thee to abide in for f euer.

f He spake according to the tenour of Gods promise which was conditionally that they should serue him aright.

14 ¶ And the King turned his face and blessed all the Congregation of Israel: for all the Congregation of Israel stood *there*.
15 And hee sayd, Blessed be the Lord God of Israel, who spake with his mouth vnto Dauid my father, and hath with his hand fulfilled it, saying,
16 Since the day that I brought my people Israel out of Egypt, I chose no citie of all the tribes of Israel, to build an house that my Name might be there: but I haue chosen *Dauid to be ouer my people Israel.

* 2 Sam 7, 8.

17 And it was in the heart of Dauid my father, to build an house to the Name of the Lord God of Israel.
18 And the Lord said vnto Dauid my father, Whereas it was in thine heart to build an house vnto my Name, thou didst well, that thou wast so minded:
19 Neuerthelesse thou shalt not build the house, but thy sonne that shall come out of thy loines, he shall build the house vnto my Name.

‡ Ebr. confirmed.

20 And the Lord hath ‡ made good his word that he spake: and I am risen vp in the roume of Dauid my father, and sit on the throne of Israel, as the Lord promised, and haue built the house for the Name of the Lord God of Israel.
21 And I haue prepared therein a place for the Arke, wherein is the g couenant of the Lord which he made with our fathers, when he brought them out of the land of Egypt.

g The two tables wherein the articles of the couenant were written.

22 ¶ Then Salomon stoode before * the altar of the Lord in the sight of all the Congregation of Israel, and stretched out his hands toward heauen,

* 2. Chro. 6, 12.

23 And said, * O Lord

* 2. Mac. 2, 8.

no God like thee in heauen aboue, or in the earth beneath, thou that keepest couenant and mercie with thy seruants that walke before thee, with h all their heart,

h Vnfainedly and without all hypocrisie.

24 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine hand, as appeareth this day.
25 Therefore, now Lord God of Israel, keepe with thy seruant Dauid my father that thou hast promised him, saying, * Thou shalt not want a man in my sight to sit vpon the throne of Israel: so that thy children take heed to their way, that they walke before me, as thou hast walked in my sight.

* Chap. 2, 4.

26 And now, O God of Israel, I pray thee, let thy word be verified, which thou spakest vnto thy seruant Dauid my father.
27 i Is it true indeed that God will dwell on the earth? behold, the heauens, and the heauens of heauens are not able to containe thee: how much more *vnable* is this house that I haue built?

i He is rauished with the admiration of Gods mercies, who being incomprehensible and Lord ouer all will become familiar with men.

28 But haue thou respect vnto the prayer of thy seruant, and to his supplication, O Lord my God, to heare the crie and prayer which thy seruant prayeth before thee this day:
29 That thine eyes may be open toward this house, night & day, *euen* toward the place whereof thou hast sayd, * My Name shall be there: that thou mayest hearken vnto the prayer which thy seruant prayeth in this place.

* Deut. 12, 11.

30 Heare thou therefore the supplication of thy seruant, and of thy people Israel which pray in this place, and heare thou ‖ in the place of thine habitation, *euen* in heauen, and when thou hearest, haue mercie.

‖ Or, from.

31 ¶ When *a man* shall trespasse against his neighbour, and k he lay vpon him an oath to cause him to sweare, and ‡ the swearer shall come before thine altar in this house,

k To wit, the iudge or neighbour.
‡ Ebr. the oath.

32 Then heare thou in heauen, and l doe and iudge thy seruants, that thou condemne the wicked to bring his way vpon his head, and iustifie the righteous, to giue him according to his righteousnesse.

l That is, make it knowen.

33 ¶ When thy people Israel shall be ouerthrowen before the enemie, because they haue sinned against thee, and turne againe to thee, and m confesse thy Name, and pray and make supplication vnto thee in this house,

m Acknowledge thy iust iudgement, and praise thee.

34 Then heare thou in heauen, and be mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land, which thou gauest vnto their fathers.
35 ¶ When heauen shall be n shut vp, and there shalbe no raine because they haue sinned against thee, and shall pray in this place, and confesse thy Name, and turne from their sinne, ... de ... doest afflict them.

n So that there be a drought to destroy the fruits of the land.

36 Then heare thou in he... ...see. ... sin of thy seruants and of th... Depart yet for three ... thou hast taught them th... mee. And the people my walke and giue... ...boam tooke counsell with ... thou hast giuen thy... had stood before Salomon his ...
37 ¶ When th... ...yet liued, and sayd, What counbe there f... ... that I may make an answere to this ... beating ... people?
7 And they spake vnto him, saying, If thou be a seruant vnto this people this day, and serue them,

a Oppresse vs with so great charges, which we are not able to sustaine.
g Or, had bene of his ancient counsellors.
b They shewed him that there was no way to win the peoples hearts, but to grant them their petition.

... see.
... tribe for my seruant ...

shalbe made of any man or of all thy people Israel, when euery one shall know the plague in his
owne o heart, and stretch forth his hands in this
house,

o For such are most meete to receiue Gods mercies.

39 Heare thou then in heauen, in thy dwelling place, and be mercifull, and do, and giue euery man according to all his waies, as thou knowest his heart, (for thou onely knowest the hearts of all the children of men.)

40 That they may feare thee as long as they liue in the land, which thou gauest vnto our fathers.

41 Moreouer as touching the p stranger that is not of thy people Israel, who shall come out of a farre countrey for thy Names sake,

p Hee meaneth such as should be turned from their idolatry to serue the true God.

42 (When they shall heare of thy great Name, and of thy mighty hand, and of thy stretched-out arme) and shall come and pray in this house,

43 Heare thou in heauen thy dwelling place, and do according to all that the stranger calleth for vnto thee: that all the people of the earth may know thy Name, and feare thee, as do thy people Israel: and that they may know that thy q Name is called vpon in this house which I haue built.

q That this is the true religion wherewith thou wilt be worshipped.

44 ¶ When thy people shall go out to battell against their enemie by the way that thou shalt sende them, and shall pray vnto the Lord * tovvard the way of the citie which thou hast chosen, and tovvard the house that I haue built for thy Name,

* Dan. 6.10.

45 Heare thou then in heauen their prayer and their supplication, and ‖ iudge their cause.

‖ Or, maintaine their right.

46 If they sinne against thee, (* for there is no man that sinneth not) and thou be angry with them, and deliuer them vnto the enemies, so that they carie them away prisoners vnto the land of the enemies, either farre or neere,

* 2.Chron.6.36. Eccles.7.22. 1.Iohn.1.8,10.

47 Yet ‖ if they turne againe vnto their heart in the land (to the which they be caried away captiues) and returne and pray vnto thee r in the land of them that caried them away captiues, saying, Wee haue sinned, wee haue transgressed, and done wickedly,

‖ Or, if they repent.

r Though the Temple was the chiefe place of prayer, yet hee secludeth not them, that being let with necessity call vpon him in other places.

48 If they turne againe vnto thee with all their heart, and with all their soule in the land of their enemies, which led them away captiues, and pray vnto thee tovvard f the way of their land, which thou gauest vnto their fathers, and tovvard the citie which thou hast chosen, and the house which I haue built for thy Name,

f As Daniel did, Dan. 6,10.

49 Then heare thou their prayer and their supplication in heauen thy dwelling place, and ‖ iudge their cause,

‖ Or, auenge their wrong.

50 And be mercifull vnto thy people that haue sinned against thee, and vnto all their iniquities (wherein they haue transgressed against thee) and cause that they which led them away captiues, may t haue pitie and compassion on them.

t Hee vnderstood by faith, that God of enemies would make friends them th... ger...

...chapiters... For they be thy people, and thine inheri-
...and two gr...ch thou broughtest out of Egypt from
chapiters which ... yron fornace.
42 And foure hu...es be open vnto the prayer of
... grates, euen two ...he prayer of thy people Is-
...te to couer th...hem, in all that they call
This secon... vpon the p...
A B and thirt...
...hases, and ...e them to thee from
...for an inheritance,
C H A ... ... twelue buls ...es thy seruant,
The building of the house of Salomon. ... haste... Egypt,
...ship of Hiram in the pieces which be made for the L... Salo-
as
... Salomon was building his owne house
tw... thirteene yeeres, and a finished all his

† E...
‖ Or, p...
* Chap. 3, 1...
e As touching the furniture of wood and vitailes.

praying all this u prayer and supplication vnto the Lord, hee rose from before the altar of the Lord, from kneeling on his knees, and stretching of his hands to heauen,

u Salomon is a figure of Christ, who continually is the Mediatour betweene God and his Church.

55 And stood and blessed all the Congregation of Israel, with a loud voyce, saying,

56 Blessed be the Lord that hath giuen rest vnto his people Israel, according to all that he promised: there hath not failed one word of all his good promise which he promised by the hand of Moses his seruant.

57 The Lord our God be with vs, as hee was with our fathers, that he forsake vs not, neither leaue vs,

58 That hee may x bow our hearts vnto him, that we may walke in all his wayes, and keep his commandements, and his statutes, and his lawes, which he commanded our fathers.

x He concludeth that man of himselfe is enemie vnto God, and that all obedience to his Law proceedeth of his meere mercie.

59 And these my words, which I haue prayed before the Lord, be neere vnto the Lord our God day and night, that hee defend the cause of his seruant, and the cause of his people Israel † alwayes as the matter requireth,

† Ebr. the thing of a day in his day.

60 That all the people of the earth may know, that the Lord is God, and none other.

61 Let your heart therefore be perfit with the Lord our God, to walke in his statutes, and to keepe his commandements, as this day.

62 ¶ * Then the king and all Israel with him offered sacrifice before the Lord.

* 2.Chron.7.4.

63 And Salomon offered a sacrifice of peace offerings which he offered vnto the Lord, to vvit, two and twenty thousand beeues, and an hundreth and twenty thousand sheepe: so the King & all the children of Israel dedicated the y house of the Lord.

y Before the oracle where the Arke was.

64 The same day did the King hallow the middle of the court, that was before the house of the Lord: for there hee made burnt offerings, and the meate offerings, and the fat of the peace offerings, because the * brasen altar that was before the Lord, was too little to receiue the burnt offrings, and the meate offerings, and the fat of the peace offrings.

* 2.Chron.7,7.

65 And Salomon made at that time a feast and all Israel with him, a very great Congregation, euen from the entring in of z Hamath vnto the riuer of Egypt, before the Lord our God, a seuen dayes and seuen dayes, euen fourteene dayes.

z That is, from North to South: meaning all the countrey.
a Seuen dayes for the dedication, and seuen for the feast.

66 And the eight day he sent the people away: and they † thanked the King, and went vnto their tents ioyous, and with glad heart, because of all the goodnesse that the Lord had done for Dauid his seruant, and for Israel his people.

† Ebr. blessed.

CHAP. IX.

2 The Lord appeareth the second time to Salomon. 11 Salomon giueth cities to Hiram. 20 The Canaanites become tributaries. 28 He sendeth forth a nauie for gold.

WHen * Salomon had finished the building of the house of the Lord, and the Kings palace, and all that Salomon desired and minded to doe,

* 2.Chron.7,11.

2 Then the Lord appeared vnto Salomon the second time, as he * appeared vnto him at Gibeon.

* Chap.3,5.

3 And the Lord sayd vnto him, I haue heard thy prayer and thy supplication, that thou hast made before mee: I haue hallowed this house (which thou hast built) to * put my Name there ... and mine eyes, and my heart shall be
3 And it was co...
in Syri... ...se he vsed

* Chap.8,29. Deut.12.11.

a If thou walke in my feare, and withdraw thy ſelfe from the common maner of men, which follow their ſenſualitie.

4 And a if thou wilt walke before me (as Da-
uid thy father walked in pureneſſe of heart and in
righteouſnes) to doe according to all that I haue
commanded thee, *and* keepe my ſtatutes, and my
iudgements,
5 Then will I ſtabliſh the throne of thy king-
dome vpon Iſrael for euer, as I promiſed to Dauid
thy father, ſaying, * Thou ſhalt not want a man
vpon the throne of Iſrael.

* 2.Sam.7,12. 1.Chro.22,10.

6 *But* if yee and your children turne away
from mee, and will b not keepe my Commande-
ments, *and* my ſtatutes (which I haue ſet before
you) but goe and ſerue other gods, and worſhip
them,

b God declareth that diſobedience againſt him, is the cauſe of his diſpleaſure, and ſo of all miſerie.

7 Then will I cut off Iſrael from the lande,
which I haue giuen them, and the houſe which I
haue hallowed * for my Name, will I caſt out of
my ſight, and Iſrael ſhall be a c prouerbe, and a
common talke among all people.

* Iere.7,14.
c The world ſhall make of you a mocking ſtocke for the vile contempt and abuſing of Gods moſt liberall benefits.

8 Euen this high houſe ſhall be *ſo*: euery one
that paſſeth by it, ſhalbe aſtonied, and ſhall hiſſe,
and they ſhall ſay, * Why hath the Lord done thus
vnto this land, and to this houſe?

* Deut.29,24. Iere.22,8.

9 And they ſhall anſwere, Becauſe they for-
ſooke the Lord their God, which brought their
fathers out of the land of Egypt, and haue taken
hold vpon other gods, and haue worſhipped them,
and ſerued them, therefore hath the Lord brought
vpon them all this euill.

* 2.Chron.8,1.

10 * And at the end of twentie yeeres, when
Salomon had builded the two houſes, the houſe
of the Lord, and the Kings palace,
11 (*For the which* Hiram the king of ‖ Tyrus
had brought to Salomon timber of Cedar, and
firre trees, and golde, and whatſoeuer he deſired)
then king Salomon gaue to Hiram twentie cities
in the land of ‖ Galil.

‖ Or, Zor.
‖ Or, Galile.

12 And Hiram came out from Tyrus to ſee the
cities which Salomon had giuen him, and they
pleaſed him not.
13 Therefore hee ſayd, What cities are theſe
which thou haſt giuen me, my brother? And he
called them the land of ‖ Cabul vnto this day.
14 And Hiram had ſent the King d ſixe ſcore
e talents of gold.

‖ Or, dirtie, or barren.
d For his tribute toward the building.
e The common talent was about threeſcore pound weight.

15 ¶ And this is the cauſe of the tribute, why
King Salomon raiſeth tribute, *to wit*, to build the
houſe of the Lord, and his owne houſe and f Mil-
lo, and the wall of Ieruſalem, and Hazor, and Me-
giddo, and Gezer.

f Millo was as the towne houſe or place of aſſembly which was open aboue.

16 Pharaoh king of Egypt had come vp, and
taken Gezer, and burnt it with fire, and ſlewe the
Canaanites that dwelt in the citie, and gaue it for
a preſent vnto his daughter Salomons wife.
17 (Therefore Salomon built Gezer and Beth-
horon the nether,
18 And Baalath, and Tamor in the wilderneſſe
of the land,
19 And all the cities g of ſtore, that Salomon
had, euen cities for charets, and cities for horſe-
men, and *all* that Salomon deſired and would
build in Ieruſalem, and in Lebanon, and in all the
land of his dominion)

g Cities for his munitions of warre.

20 All the people that were h left of the Amo-
rites, Hittites, Perizzites, Hiuites, and Iebuſites,
which were not of the children of Iſrael:
21 *To wit*, their children that were left after
them in the land whom the children of Iſrael
were not able to deſtroy, thoſe did Salomon
make tributaries vnto this day.
22 But of the children of Iſrael did [illegible]
tribe for my ſeruant [illegible]

h Theſe were as bondmen and paid what was required, either labour or money.

* make no bondmen: but they were men of warre
and his ſeruants, and his princes, & his captaines,
and rulers of his charets and his horſemen.

* Leuit.25,39.

23 Theſe were the princes of the officers, that
were ouer Salomons worke: *euen* i fiue hundreth
and fiftie, and they ruled the people that wrought
in the worke.

i The ouerſeers of Salomons workes, were diuided into three parts: the firſt contained 3300. the ſecond 300. and the third 250. which were Iſraelites: ſo here are contained the two laſt parts, which make 550. looke more, 2.Chron.8,10.

24 ¶ And Pharaohs daughter came vp from
the citie of Dauid vnto the houſe which *Salomon*
had built for her: then did he build Millo.
25 And thriſe a yeere did Salomon offer burnt
offrings and peace offrings vpon the altar which
he built vnto the Lord: and he burnt incenſe vp-
on *the altar* that was before the Lord, when hee
had finiſhed the houſe.
26 ¶ Alſo king Salomon made a nauie of
ſhips in Ezeon-geber, which is beſide Eloth, and
the brinke of the red ſea, in the land of Edom.
27 And Hiram ſent with the nauie, his ſer-
uants, that were mariners, and had knowledge of
the ſea, with the ſeruants of Salomon.
28 And they came to Ophir, & fet from thence
k foure hundreth and twentie talents of gold, and
brought it to king Salomon.

k In the 2.Chron. 8,18. is made mention of thirtie more, which ſeeme to haue beene employed for their charges.

CHAP. X.

1 The Queene of Saba commeth to heare the wiſedome of Salomon. 18 His royall throne. 23 His power and magnificence.

* 2.Chron.9,1. matth.12,42. luke.11,31.
a Ioſephus ſaith that ſhee was Queene of Ethiopia, and that Sheba was the name of the chiefe citie of Meroe, which is an yland of Nilus.

ANd the * Queene of a Sheba hearing the fame
of Salomon (concerning the Name of the
Lord) came to prooue him with hard queſtions.
2 And ſhee came to Ieruſalem with a very
great traine, *and* camels that bare ſweete odours,
and golde exceeding much, and precious ſtones:
and ſhee came to Salomon, and communed with
him of all that was in her heart.
3 And Salomon declared vnto her all her
queſtions: nothing was hid from the king, which
he expounded not vnto her.
4 Then the Queene of Sheba ſaw all Salomons
wiſedome, and the houſe that he had built,
5 And the b meat of his table, and the ſitting
of his ſeruants, and the order of his miniſters, and
their apparell, and his drinking veſſels, and his
burnt offrings, that he offered in the houſe of the
Lord, and † ſhe was greatly aſtonied.

b That is, the whole order, and trade of his houſe.
† Ebr. there was no more ſpirit in her.

6 And ſhee ſayd vnto the King, It was a true
word that I heard in mine owne land of thy ſay-
ings, and of thy wiſedome.
7 Howbeit I beleeued not this report, till I
came, and had ſeene it with mine eyes, but loe,
the one halfe was not tolde mee: *for* thou haſt
more wiſedome and proſperitie, then I haue heard
by report.
8 Happy are thy men, happy are theſe thy ſer-
uants, which ſtand euer before thee, and heare thy
c wiſedome.
9 Bleſſed be the Lord thy God, which d loued
thee, to ſet thee on the throne of Iſrael, [illegible] of
the Lord loued Iſrael for euer, and [illegible] hee put vpon
to doe e equitie and righteo[illegible] thee.
10 And ſhe gaue th[illegible] hem, Depart yet for three
golde, and of ſweete o[illegible] ne to mee. And the people
precious ſtones. Th[illegible]
dance of ſweete odo[illegible] hoboam tooke counſell with
gaue to king Salon[illegible] had ſtood before Salomon his
11 The nauie a[illegible] yet liued, and ſayd, What coun-
from Ophir [illegible], that I may make an anſwere to this
Almugg[illegible]
people?
7 And they ſpake vnto him, ſaying, If thou
be a b ſeruant vnto this people this day, and ſerue
them,

c But much more happy are they, [illegible] heare the [illegible] of God
a Oppreſſe vs [illegible] with ſo great charges, which we are not able to ſuſtaine.
‖ Or, bad bene of his ancient counſellers.
b They ſhewed him that there was no way to win the peoples hearts, but to grant them their petition.

palace, and made harps and psalteries for singers.
There came no more such Almuggim trees, nor
were no more seene vnto this day.
13 And King Salomon gaue vnto the Queene
of Sheba, whatsoeuer she would aske, besides that,
which Salomon gaue her of his † kingly libera-
litie: so she returned and went to her owne coun-
trey, *both* she and her seruants.
14 ¶ Also the weight of gold, that came to Sa-
lomon in one yeere, was sixe hundreth threescore
and sixe * talents of gold,
15 Besides that *he had* of merchant men and
of the merchandises of them that sold spices, and
of all the kings of Arabia, and of the princes of
the f countrey.
16 And King Salomon made two hundreth
targets of beaten golde, sixe hundreth *shekels* of
gold went to a target:
17 And three hundred shields of beaten gold,
three pound of gold went to one shield: and the
King put them in the * house of the wood of Le-
banon.
18 ¶ Then the King made a great throne of
yuorie, and couered it with the best golde,

¶ THE ROYAL THRONE OF SALOMON.

19 And the throne had sixe steps, and the top
of the throne *vvas* round behinde, and there were
g stayes on either side on the place of the throne,
and two lyons standing by the stayes.
20 And there stood twelue lyons on the sixe
steps on either side: there was not the like made
in any kingdome.
21 And all King Salomons drinking vessels
vvere of golde, and all the vessels of the house of
the wood of Labanon *vvere* of pure golde, none
and two g... *for* it was nothing esteemed in the
chapiters whic...
42 And some n... on the sea the nauie of
... grates, euen twe... of Hiram: once in three
... to couer ... Tharshish and brought
... vpon the ... pes and peacocks.
... bases, ... ceeded all the kings
... d in wisedome.
C H A ... welue ... to see Salomon,
... hast... d put in his
as
Salomon was building his owne house
thirteene yeeres, and finished all his

vessels of siluer, and vessels of golde, and raiment,
and armour, and sweet odours, horses and mules,
from yeere to yeere.
26 Then Salomon gathered together * charets
and horsemen: and he had a thousand and foure
hundred charets, and twelue thousand horsemen,
whom he placed in the charet cities, and with the
King at Ierusalem.
27 And the King ‖ gaue siluer in Ierusalem as
stones, and gaue cedars as the wilde figtrees that
grow abundantly in the plaine.
28 Also Salomon had horses brought out of
Egypt, and fine linnen: ‖ the kings merchants re-
ceiued the linnen for a price.
29 There came vp and went out of Egypt *some*
charet *vvorth* sixe hundreth *shekels* of siluer: that
is, one horse, an hundreth and fifty. And thus they
brought *horses* to all the Kings of the Hittites and
to the Kings of Aram by their † meanes.

CHAP. XI.

1 Salomon hath a thousand wiues and concubines, which bring him to idolatrie. 14 His God raiseth vp aduersaries against him. 43 He dieth.

BVt King Salomon loued * many a outlandish
women: both the daughter of Pharaoh, *and*
the women of Moab, Ammon, Edom, Zidon, and
Heth,
2 Of the nations whereof the Lord had sayd
vnto the children of Israel, * Goe not yee in to
them, nor let them come in to you: *for* surely they
will turne your hearts after their gods, to them,
I say, did Salomon ioyne in loue.
3 And he had seuen hundreth wiues, *that vvere*
‖ princesses, and three hundreth b concubines, and
his wiues turned away his heart.
4 For when Salomon was old, his wiues tur-
ned his heart after other gods, so that his heart
was not c perfect with the Lord his God as *vvas*
the heart of Dauid his father.
5 For Salomon followed * Ashtaroth the God
of the Zidonians, and d Milcom the abomination
of the Ammonites.
6 So Salomon wrought wickednesse in the
sight of the Lord, but continued not to follow the
Lord, as *did* Dauid his father.
7 Then did Salomon build an hie place for
Chemosh, the e abomination of Moab, in the
mountaine that is ouer against Ierusalem, and
vnto Molech the abomination of the children of
Ammon.
8 And so did he for all his outlandish wiues,
which burnt incense and offered vnto their gods.
9 Therefore the Lord was angrie with Salo-
mon, because hee had turned his heart from the
Lord God of Israel, * which had appeared vnto
him twise,
10 And had giuen him a * charge concerning
this thing, that he should not follow other gods:
but hee kept not that, which the Lord had com-
manded him.
11 Wherefore the Lord sayd vnto Salomon,
Forasmuch as f this is done of thee, and thou hast
not kept my Couenant, and my statutes (which I
commanded thee), * I will surely rent thy king-
dome from thee, and will giue it to thy seruant.
12 Notwithstanding in thy dayes I will not
do it, because of Dauid thy father, but I will rent
it out of the hand of thy sonne:
13 Howbeit I will not rent all the kingdome,
but giue one g tribe to thy sonne, because of
Dauid

Margin notes:
† Ebr. by the hand of the King.
* Exod. 25, 39.
f To wit, of Arabia, which for the great abundance of all things was called Happy.
* Chap. 7, 2.
g As the chaire bowes, or places to leane vpon.
* 2. Chron. 1, 14.
‖ Or, he made siluer as plenteous as stones.
‖ Or, for the company of the Kings merchants did receiue a number at a price.
† Ebr. hands.
* Deut. 17, 17. Ecclus. 47, 21, 22.
a Which were idolaters.
* Exod. 34, 16.
‖ Or, Queenes.
b To whom appertained no dowrie.
c He serued not God with a pure heart.
* Iudg. 2, 13.
d Who was also called Molech, verse 7. reade 2. King. 23, 10.
e Thus the Scripture termeth whatsoeuer man doeth reuerence and serue as God.
* Chap. 3, 5. and 9, 2.
* Chap. 6, 12.
f That thou hast forsaken me and worshipped idoles.
* Chap. 2, 15.
g Because the tribes of Iudah, and Beniamin had their possessions mixed, they are here taken as one tribe.
* Chap. 3, ...
e As touching the furniture of wood and vitailes.

Dauid my seruant, and because of Ierusalem which
I haue chosen.
14 ¶ Then the Lord stirred vp an aduersarie
vnto Salomon, *euen* Hadad the Edomite, of the
kings h seede, which was in Edom,

h Of the king of Edoms stocke.

15 * For when Dauid was in Edom, and Ioab
the captaine of the host had smitten all the males
in Edom, and was gone vp to bury the i slaine.

* 2.Sam.8,14.
i Of the Edomites.

16 (For sixe moneths did Ioab remaine there
and all Israel, till hee had destroyed all the males
in Edom.)
17 Then this Hadad k fled, and certaine other
Edomites of his fathers seruants with him, to goe
into Egypt, Hadad being yet a little childe.

k Thus God reserued this idolater to be a scourge to punish his peoples sinnes.

18 And they arose out of Midian, and came to
Paran, and tooke men with them out of Paran,
and came to Egypt vnto Pharaoh king of Egypt,
which gaue him an house, and appointed him vitailes
and gaue him land.
19 So Hadad l found great fauour in the sight
of Pharaoh, and he gaue him to wife the sister of
his owne wife, *euen* the sister of Tahpenes the
Queene.

l God brought him to honor, that his power might be more able to compasse his enterprises against Salomons house.

20 And the sister of Tahpenes bare him Genubath
his son, whom Tahpenes weaned in Pharaohs
house: and Genubath was in Pharaohs
house among the sonnes of Pharaoh.
21 And when Hadad heard in Egypt that Dauid
slept with his fathers, and that Ioab the captaine
of the hoaste was dead, Hadad sayd to Pharaoh,
Let me depart, that I may go to mine owne
countrey.
22 But Pharaoh sayd vnto him, What hast
thou lacked with mee, that thou wouldest thus
goe to thine owne countrey? And he answered,
Nothing, but in any wise let me goe.
23 ¶ * And God stirred him vp *another* aduersary,
Rezon the sonne of Eliada, which m fled from
his lord Hadadezar king of Zobah.

* 2.Sam.8,3.
m When Dauid had discomfited Hadadezar and his armie.

24 And hee gathered men vnto him, and had
bin captaine ouer the company, when Dauid slew
them. And they went to Damascus, and dwelt
there; n and they made him king in Damascus.
25 Therefore was he an aduersary to Israel all
the dayes of Salomon: besides the euill that Hadad
did; he also abhorred Israel, and reigned ouer
Aram.

n To wit, the men whom hee had gathered vnto him.

26 ¶ * And Ieroboam the sonne of Nebat an
Ephratite of Zereda Salomons seruant (whose
mother was called Zeruah a widow) lift vp his
hand against the king.

* 2.Chron.13,6.

27 And this was the cause that he lift vp *his*
hand against the king, *When* Salomon built Millo,
hee repaired the broken places of the citie of
Dauid his father.
28 And this man Ieroboam was a man of
strength and courage, and Salomon seeing that
the yong man was meete for the worke, he made
him o ouerseer of all the labour of the house of
Ioseph.

o He was ouerseer of Salomons workes, for the tribe of Ephraim and Manasseh.

29 And at that time, when Ieroboam went out
of Ierusalem, the Prophet Ahijah the Shilonite
found him in the way, hauing a new garment on
him, and they two were alone in the field.
30 Then Ahijah caught the new garment that
was on him, and p rent it in twelue pieces,

p By these visible signes the Prophets would more deeply print their message into their hearts to whom they were sent.

31 And sayd to Ieroboam, Take vnto thee ten
pieces: for thus saith the Lord God of Israel, Behold,
I will rent the kingdome out of the hands
of Salomon, and will giue ten tribes to thee.
32 But hee shall haue one tribe for my seruant
Dauids sake, and for Ierusalem the citie, which I
haue chosen out of all the tribes of Israel,
33 Because they haue forsaken mee, and haue
worshipped Ashtaroth the god of the Zidonians,
and Chemosh the god of the Moabites, and Milcom
the god of the Ammonites, and haue not
walked in my wayes (to ‖ do right in mine eyes, &
my statutes, and my lawes) as *did* Dauid his father.

‖ Or, to do that that pleaseth me.

34 But I will not take the whole kingdome
out of his hand: for I will make him prince all
his life long for Dauid my seruants sake, whom I
haue chosen, *and* who kept my commandements
and my statutes.
35 * But I will take the kingdome out of his
sonnes hand, and will giue it vnto thee, *euen* the
ten tribes.

* Chap.12,15.

36 And vnto his sonne will I giue one tribe,
that Dauid my seruant may haue a q light alway
before mee in Ierusalem the citie, which I haue
chosen mee to put my Name there.

q He hath respect vnto the Messiah which should be the bright starre that should shine thorow all the world.

37 And I will take thee, and thou shalt reigne
† euen as thine heart desireth, and shalt be king
ouer Israel.

† Ebr. in all that thy soule.

38 And if thou hearken vnto all that I commaund
thee, and wilt walke in my wayes, and doe
right in my sight, to keepe my statutes and my
commandements as Dauid my seruant did, then
will I be with thee, and build thee a sure house, as
I built vnto Dauid, and will giue Israel vnto thee.
39 And I will r for this afflict the seede of Dauid,
s but not for euer.

r For this idolatry that Salomon hath committed.
s For the whole spirituall kingdome was restored in Messiah.

40 ¶ Salomon sought therefore to kill Ieroboam,
and Ieroboam arose, and fled into Egypt
vnto Shishak king of Egypt, and was in Egypt
vntill the death of Salomon.
41 And the rest of the words of Salomon, and
all that hee did, and his wisedome, are they not
written in the t booke of the acts of Salomon?
42 The time that Salomon reigned in Ierusalem
ouer all Israel, was * fourtie yeere.
43 And Salomon slept with his fathers: and
was buried in the citie of Dauid his father; and
Rehoboam his sonne reigned in his stead.

t Which booke, as is thought, was lost in their captiuitie.
* 2.Chron.9,30.

CHAP. XII.

1 *Rehoboam succeedeth Salomon.* 8 *Hee refuseth the counsell of the Ancient.* 20 *Ieroboam reigneth ouer Israel.* 21 *God commandeth Rehoboam not to fight.* 28 *Ieroboam maketh golden calues.*

AND * Rehoboam went to Shechem: for all Israel
were come to Shechē, to make him king.

* 2.Chron.10,1.

2 And when Ieroboam the sonne of Nebat
heard of it (who was yet in Egypt, * whither Ieroboam
had fled from king Salomon, and ‖ dwelt
in Egypt.)

* Chap.11,40.
‖ Or, returne from Egypt.

3 Then they sent and called him: and Ieroboam
and all the Congregation of Israel came
and spake vnto Rehoboam, saying,
4 Thy father made our * yoke grieuous: now
therefore make thou the grieuous seruitude of
thy father, and his sore yoke which hee put vpon
vs, a lighter, and we will serue thee.

* Chap.4,7.
a Oppresse vs not with so great charges, which we are not able to sustaine.

5 And he said vnto them, Depart yet for three
dayes, then come againe to mee. And the people
departed.
6 And king Rehoboam tooke counsell with
the old men that ‖ had stood before Salomon his
father, while hee yet liued, and sayd, What counsell
giue yee, that I may make an answere to this
people?
7 And they spake vnto him, saying, If thou
be a b seruant vnto this people this day, and serue
them,

‖ Or, had bene of his ancient counsellers.
b They shewed him that there was no way to win the peoples hearts, but to grant them their iust petition.

them, and answere them, and speake kinde words to them, they will be thy seruants for euer.

8 But hee forsooke the counsell that the olde men had giuen him, and asked counsell of the young men that had beene brought vp with him, and waited on him.

9 And hee sayd vnto them, c What counsell giue yee, that we may answere this people, which haue spoken to me, saying, Make the yoke, which thy father did put vpon vs, lighter?

10 Then the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou say vnto this people, that haue spoken vnto thee, and sayd, Thy father hath made our yoke heauie, but make thou it lighter vnto vs: *euen* thus shalt thou say vnto them, My ‖ least part shall be d bigger then my fathers loynes.

11 Now whereas my father did burden you with a grieuous yoke, I will yet make your yoke heauier: my father hath chastised you with rods, but I will correct you with ‖ scourges.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the king had e appointed, saying, Come to me againe the third day.

13 And the king answered the people sharpely, and left the olde mens counsell that they gaue him,

14 And spake to them after the counsell of the yong men, saying, My father made your yoke grieuous, and I will make your yoke more grieuous: My father hath chastised you with rods, but I will correct you with scourges.

15 And the king hearkened not vnto the people: for it was the ‖ ordinance of the Lord, that he might performe his saying, which the Lord had spoken by * Ahijah the Shilonite vnto Ieroboam the sonne of Nebat.

16 So when all Israel saw that the king regarded them not, the people answered the king thus, saying, What portion haue wee in f Dauid? wee haue none inheritance in the sonne of Ishai. To your tents, O Israel: now see to thine owne house, Dauid. So Israel departed vnto their tents.

17 Howbeit ouer the children of Israel, which dwelt in the cities of Iudah, did Rehoboam reigne still.

18 ¶ Now the king Rehoboam sent Adoram the receiuer of the tribute, and all Israel stoned him to death: then the king Rehoboam † made speede to get him vp to his charet, to flee to Ierusalem.

19 And Israel rebelled against the house g of Dauid vnto this day.

20 ¶ And when all Israel had heard that Ieroboam was come againe, they sent and called him to the assembly, and made him king ouer all Israel: none followed the house of Dauid, but the tribe of Iudah * onely.

21 And when Rehoboam was come to Ierusalem, he h gathered all the house of Iudah with the tribe of Beniamin, an hundreth and foure-score thousand of chosen men (which were good warriours) to fight against the house of Israel, and to bring the kingdome againe to Rehoboam the sonne of Salomon.

22 * But the word of God came vnto Shemaiah the i man of God, saying,

23 Speake vnto Rehoboam the sonne of Salomon king of Iudah, and vnto all the house of Iudah and Beniamin, and the remnant of the people, saying,

24 Thus sayth the k Lord, Ye shall not goe vp, nor fight against your brethren the children of Israel: returne euery man to his house: for this thing is done by mee. They obeyed therefore the word of the Lord, and returned, and departed according to the word of the Lord.

25 ¶ Then Ieroboam built Shechem in mount Ephraim, & dwelt therein, and went from thence, and built Penuel.

26 And Ieroboam thought in his heart, Now shall the kingdome returne to the house of Dauid.

27 If this people goe vp and doe sacrifice in the house of the Lord l at Ierusalem, then shall the heart of this people turne againe vnto their lord, *euen* to Rehoboam king of Iudah: so shall they kill me, and goe againe to Rehoboam king of Iudah.

28 Wherevpon the king tooke counsell, and made two calues of golde, and sayd vnto them, m It is too much for you to goe vp to Ierusalem: Behold, O Israel, thy gods which brought thee vp out of the land of Egypt.

29 And he set the one in Beth-el, and the other set he in Dan.

30 And this thing turned to sinne: for the people went (because of the one) euen to Dan.

31 Also he made an n house of hie places, and made priests of the loweſt of the people, which were not of the sonnes of Leui.

32 And Ieroboam made a feast the o fifteenth day of the eight moneth, like vnto the feast that is in Iudah, and offered on the altar. So did he in Beth-el, and offered vnto the calues that hee had made: and he placed in Beth-el the Priests of the hie places, which he had made.

33 And hee offered vpon the altar, which hee had made in Beth-el, the fifteenth day of the eight moneth, (*euen* in the moneth which hee had forged of his owne heart) and made a solemne feast vnto the children of Israel, and hee went vp to the altar, to burne incense.

CHAP. XIII.

1 Ieroboam is reprehended of the Prophet. 4 His hand drieth vp. 13 The Prophet is seduced, 24 and is killed of a lion. 33 The obstinacie of Ieroboam.

A Nd behold, there came a man of God out of Iudah (by the commandement of the Lord) vnto b Beth-el, and Ieroboam stood by the altar to offer incense.

2 And he cried against the altar by the commandement of the Lord, and sayd, O altar, altar, thus sayth the Lord, Behold, a childe shalbe borne vnto the house of Dauid, * Iosiah by name, and vpon thee shall he sacrifice the Priests of the high places that burne incense vpon thee, and they shall burne mens bones vpon thee.

3 And he gaue a signe the same time, saying, This is the c signe, that the Lord hath spoken, Behold, the altar shall rent, and the ashes that are vpon it, shall ‖ fall out.

4 And when the king had heard the saying of the man of God, which hee had cried against the altar in Beth-el, Ieroboam stretched out his hand from the altar, saying, d Lay hold on him: but his hand which hee put forth against him, dried vp, and hee could not pull it in againe to him.

5 The altar also claue asunder, and the ashes fell

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c There is nothing harder for them that are in authoritie, then to bridle their affections, and to follow good counsell.

‖ Or, little finger.

d I am much more able to keepe you in subjection then my father was.

‖ Or, scorpions.

e The people declare their obedience in this, that they would attempt nothing before the king had giuen them iust occasion.

‖ Or, the Lord was the cause.

* Chap. 11, 31.

f Though their cause were good, yet it is most hard for the people to bridle their affections, as these vile wordes declare.

† Ebr. strengthened himselfe.

g By the iust iudgment of God for Salomons sinnes.

* Chap. 12. 13.

h For as yet hee perceiued not that the Lord had so appointed it.

* 2 Chro. 11. 2.

i That is, the Prophet.

k Who of his iust iudgement will punish the transgressors, and of his mercy spare the innocent people.

l He feared least his people should leaue by this meanes beene exercised to rebell against him.

m So crafty are the carnall perswasions of princes, when they will make a religion to serue to their appetite.

n That is, a temple, where altars were built for idolatry.

o Because hee would the more binde the peoples deuotion to his idolatry, he made a new holy day, besides those that the Lord had appointed in the Law.

p That is, a Prophet.

q Not that that was called Iuzin Beniamin, but an other of that name.

* 2. *King.* 23. 17.

c By this signe ye shall know that the Lord hath sent me.

‖ Or, he powred out.

d The wicked rage against the Prophets of God, when they declare them Gods iudgements.

fell out from the altar, according to the signe,
which the man of God had giuen by the † commandement of the Lord.
6 Then the king answered and said vnto
the man of God, e I beseech thee, pray vnto the
Lord thy God, and make intercession for mee,
that mine hand may be restored vnto mee. And
the man of God besought the Lord, and the
Kings hande was restored, and became as it was
afore.
7 Then the King sayd vnto the man of God,
Come home with me, that thou mayest ‖ dine, and
I will giue thee a reward.
8 But the man of God sayd vnto the King, If
thou wouldest giue me halfe thine house, I would
not goe with thee, neither would I eate bread
nor drinke water in this place.
9 For so ‖ was it charged me by the word of
the Lord, saying, f Eate no bread nor drinke water, nor turne againe by the same way that thou
camest.
10 So he went another way, and returned not
by the way that he came to Beth-el.
11 ¶ And an olde Prophet dwelt in Beth-el,
and his sonnes came and told him all the works
that the man of God had done that day in Beth-el, and the words which he had spoken vnto the
king, told they their father.
12 And their father said vnto them, What
way went hee? and his sonnes † shewed him what
way the man of God went, which came from
Iudah.
13 And hee sayd vnto his sonnes, Saddle mee
the asse. Who sadled him the asse, and hee rode
thereon,
14 And went after the man of God, and found
him sitting vnder an oke: and he sayd vnto him,
Art thou the man of God, that camest from Iudah? And he sayd, † Yea.
15 Then he sayd vnto him, g Come home with
me, and eat bread.
16 But hee answered, I may not returne with
thee, nor goe in with thee, neither will I eat bread
nor drinke water with thee in this place.
17 For it was charged me by the worde of the
Lord, *saying*, Thou shalt eat no bread, nor drinke
water there, nor turne againe to goe by the way
that thou wentest.
18 And hee sayd vnto him, I am a Prophet also
as thou art, and an h Angel spake vnto me by the
word of the Lord, saying, Bring him againe with
thee into thine house, that he may eate bread and
drinke water: *but* he lied vnto him.
19 So he went againe with him, and did eate
bread in his house, and dranke water.
20 And as they sate at the table, the word of
the Lord came vnto the Prophet, that brought
him againe.
21 And hee cried vnto the man of God that
came from Iudah, saying, Thus sayth the Lord,
i Because thou hast disobeyed the mouth of the
Lord, and hast not kept the commandement which
the Lord thy God commanded thee,
22 But camest backe againe, and hast eaten
bread and drunke water in the place (whereof he
did say vnto thee, Thou shalt eate no bread nor
drinke any water) thy carkeis shall not come vnto the sepulchre of thy fathers.
23 ¶ And when he had eaten bread and drunke,
he sadled him the asse, to wit, to the Prophet
whom he had brought againe.

† Ebr. mouth.

e Though the wicked humble themselues for a time, when they feele Gods iudgements, yet after they returne to their olde malice, and declare that they are but vile hypocrites.

‖ Or, take sustenance.

‖ Or, be charged me: to wit, an Angel.

f Seeing he had the expresse word of God, he ought not to haue declined therefrom neither for the perswasion of man nor Angel.

† Ebr. looked.

† Ebr. I am.

g This he did of a simple mind, thinking it his dutie to declare friendship to a Prophet.

h His fault is here double: first, in that hee suffereth not the Prophet to obey Gods expresse commandement: and next, that he faineth to haue a reuelation to the contrary.

i God would reproue his folly by him, who was the occasion to bring him into errour.

24 And when he was gone, k a lion met him
by the way, and slew him, and his body was cast
in the way, and the asse stood thereby: the Lion
stood by the corps also.
25 And behold, men that passed by, saw the
carkeis cast in the way, and the Lion standing by
the corps: and they came and told it in the towne
where the old Prophet dwelt.
26 And when the Prophet that brought him
backe againe from the way, heard thereof, hee
sayd, It is the man of God, who hath been disobedient vnto the Commandement of the Lord:
therefore the Lord hath deliuered him vnto the
Lion which hath rent him and slaine him, according to the word of the Lord, which he spake vnto him.
27 ¶ And he spake to his sonnes, saying, Saddle
me the asse. And they sadled him.
28 And hee went and found his body cast in
the way, and the asse and the Lion stood by the
corps: and the lion had l not eaten the body, nor
torne the asse.
29 And the Prophet tooke vp the bodie of
the man of God, and layd it vpon the asse, and
brought it againe, and the olde Prophet came to
the city, to lament and bury him.
30 And he layd his body in his m owne graue,
and they lamented ouer him, *saying*, Alas, my
brother.
31 And when he had buried him, he spake to
his sonnes, saying, When I am dead, bury yee me
also in the sepulchre, wherein the man of God is
buried: lay my bones beside his bones.
32 For that thing which he cried by the word
of the Lord against the altar that is in Beth-el,
and against all the houses of the hie places, which
are in the cities of Samaria, shall surely come to
passe.
33 *Howbeit* after this Ieroboam n conuerted
not from his wicked way, but turned againe, and
made of the lowest of the people priests of the hie
places. Who would, might † consecrate himselfe
and be of the priests of the hie places.
34 And this thing turned to sinne vnto the
house of Ieroboam, euen to roote it out, and destroy it from the face of the earth.

k By this fearefull example, God setteth foorth how dangerous a thing it is for men to behaue themselues coldly, or deceitfully in their charge whereunto God hath called them.

l To declare that this was onely the iudgement of God: for if the Lion had done it for hunger, hee would also haue deuoured the body.

m Which he had prepared for himselfe.

n So the wicked profit not by Gods threatnings, but go backward, and become worse and worse, 2. Tim. 3. 13.

† Ebr. fill his hand.

CHAP. XIIII.

1 Ieroboam sendeth his wife disguised to Ahijah the Prophet, who declareth vnto him the destruction of his house. 22 Iudah is punished by Shishak.

AT that time Abijah the sonne of Ieroboam
fell sicke.
2 And Ieroboam sayd vnto his wife, Vp, I
pray thee, a and disguise thy selfe that they know
not that thou art the wife of Ieroboam, and goe
to Shiloh: for there is Ahijah the Prophet, which
tolde mee * that I should be king ouer this
people.
3 And take † with b thee, tenne loaues and
‖ cracknels, and a bottell of hony, and goe to him:
he shall tell thee what shall become of the yong
man.
4 And Ieroboams wife did so, and arose, and
went to Shiloh, and came to the house of Ahijah:
but Ahijah could not see; for his † sight was decayed for his age.
5 Then the Lord sayd vnto Ahijah, Behold,
the wife of Ieroboam commeth to aske a thing
of thee for her sonne, for he is sicke: thus and thus
shalt thou say vnto her: *for* when shee commeth
in

a His owne conscience bare him witnesse, that the Prophet of God would not satisfie his affections, which was a wicked man.

* Chap. 11. 31.

† Ebr. in thine hand.

b According to the custome when they went to aske counsell of Prophets, 1. Sam. 9. 7.

‖ Or, wafers.

† Ebr. eyes stood.

c Then the wife of Ieroboam.

d For God oft times discloseth vnto his the craft and subtiltie of the wicked.

e Which was but a seruant.

f To wit, two calues.

* Chap. 21. 21. and 2. King. 9. 8.

g Euery male eaten to the dogs, 2. Sam. 21, 22.

h As well him that is in the strong hold, as him that is abroad.

i They shall lacke the honour of buriall in token of Gods malediction.

k In the middes of the wicked, God hath some on whom he doeth bestow his mercies.

l The Lord will begin to destroy it out of hand.

m Meaning, Euphrates.

n The people shall not be excused when they doe euill at the commandement of their gouernours.

o The Lord smote him but he died, 2. Chron. 13, 20.

p And died before Ieroboam about some yeeres.

in, she shall feine her selfe *to be* c another.

6 Therefore when Ahijah heard the sound of her feet as she came in at the doore, he sayd, Come in thou d wife of Ieroboam: why feinest thou thus thy selfe to be another? I am sent to thee *with* heauy tidings.

7 Go tell Ieroboam, Thus sayth the Lord God of Israel, Forasmuch as I haue exalted e thee from among the people, and haue made thee prince ouer my people Israel,

8 And haue rent the kingdome away from the house of Dauid, and haue giuen it thee, and thou hast not beene as my seruant Dauid, which kept my Commandements, and followed mee with all his heart, and did onely that which was right in mine eyes,

9 But hast done euill aboue all that were before thee (for thou hast gone and made thee other gods, and f molten images, to prouoke mee, and hast cast me behind thy backe,)

10 Therefore behold, I will bring euill vpon the house of Ieroboam, and will cut off from Ieroboam him that * g pisseth against the wall, as well him that h is shut vp, as him that is left in Israel, and will sweepe away the remnant of the house of Ieroboam, as a man sweepeth away doung till it be all gone.

11 The dogges shall eate him of Ieroboams *stocke* that dieth in the citie, and the foules of the aire shall eat him that dieth in the field: i for the Lord hath sayd it.

12 Vp therefore and get thee to thine house: for when thy feete enter into the citie, the child shall die.

13 And all Israel shall mourne for him, and bury him: for he onely of Ieroboam shall come to the graue, because in him there is found k some goodnesse toward the Lord God of Israel in the house of Ieroboam.

14 Moreouer, the Lord shall stirre him vp a King ouer Israel, which shall destroy the house of Ieroboam in that day: l what? yea, euen now.

15 For the Lord shall smite Israel, as when a reede is shaken in the water, and he shall weed Israel out of this good land, which he gaue to their fathers, and shall scatter them beyond the m Riuer, because they haue made them groues, prouoking the Lord to anger.

16 And he shall giue Israel vp, because of the sinnes of Ieroboam, who did sinne, and * made Israel to sinne.

17 ¶ And Ieroboams wife arose, and departed, and came to Tirzah, and when shee came to the threshold of the house, the yong man died.

18 And they buried him, and all Israel lamented him, according to the word of the Lord which he spake by the hand of his seruant Ahijah the Prophet.

19 And the rest of Ieroboams actes, how hee warred and how he reigned, beholde, they are written in the booke of the Chronicles of the Kings of Israel.

20 And the dayes which Ieroboam reigned, were two and twentie yeere: and hee o slept with his fathers, and Nadab his sonne reigned in his steade,

21 ¶ Also Rehoboam the sonne of Salomon reigned in Iudah. Rehoboam was one and fourtie yeere old, when he began to reigne, and reigned seuenteene p yeere in Ierusalem, the citie which the Lord did chuse out of all the tribes of Israel, to put his name there: and his mothers name was Naamah an Ammonite.

22 And Iudah wrought wickednesse in the sight of the Lord: and they prouoked him more with their sinnes, which they had committed, ‖ then all that which their fathers had done.

23 For they also made them hie places, and images, and groues on euery hie hill, and vnder euery greene tree.

24 There were also Sodomites in the q land, they did according to all the abominations of the nations, which the Lord hast cast out before the children of Israel.

25 ¶ And in the fift yeere of King Rehoboam, Shishak king of Egypt came vp against Ierusalem,

26 And tooke the treasures of the house of the Lord, and the treasures of the Kings house, and tooke away all: so he caried away all the shields of gold * which Salomon had made.

27 And king Rehoboam made for them brasen shields, and committed them vnto the hands of the chiefe of the garde, which waited at the doore of the kings house.

28 And when the King went into the house of the Lord, the gard bare them, and brought them againe into the gard chamber.

29 And the rest of the actes of Rehoboam, and all that he did, are they not written in r the booke of the Chronicles of the kings of Iudah?

30 And there was warre betweene Rehoboam and Ieroboam f continually.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of Dauid: his mothers name *was* Naamah an t Ammonite: and Abijam his sonne reigned in his stead.

CHAP. XV.

1 Abijam reigneth ouer Iudah. 9 Asa succeedeth in his roome. 16 The battell betweene Asa and Baasha. 24 Iehoshaphat succeedeth Asa. 25 Nadab succeedeth Ieroboam. 28 Baasha killeth Nadab.

AND in the eighteenth yeere of King * Ieroboam the sonne of Nebat, reigned Abijam ouer Iudah.

2 Three yeere reigned hee in Ierusalem, and his mothers name *was* Maachah the daughter of a Abishalom.

3 And he walked in all the sinnes of his father, which hee had done before him: and his heart was not perfite with the Lord his God, as the heart of Dauid his father.

4 But for Dauids sake did the Lord his God giue him a b light in Ierusalem, and set vp his sonne after him, and established Ierusalem,

5 Because Dauid did that which was right in the sight of the Lord, and turned from nothing that he commanded him all the dayes of his life, * saue onely in the matter of Uriah the Hittite.

6 And there was warre betweene Rehoboam and Ieroboam as long as he liued.

7 The rest also of the acts of Abijam, and all that he did, are they not written in the * booke of the Chronicles of the kings of Iudah? there was also warre betweene Abijam and Ieroboam.

8 And Abijam slept with his fathers, and they buried him in the citie of Dauid: and Asa his sonne reigned in his stead.

9 ¶ * And in the twenty yeere of Ieroboam King of Israel, reigned Asa ouer Iudah.

10 Hee reigned in Ierusalem one and fourtie yeere,

‖ Or, besides all that their father a had done by their sinnes.

q Where idolatry reigneth, all horrible vices are committed, till at length Gods iust iudgement destroy them vtterly.

* Chap. 10, 16.

r Which bookes were called the bookes of Shemaiah and Iddo the Prophete, 2. Chro. 12, 15.

s That is, all the dayes of Rehoboams life.

t Whose idolatry Rehoboam her sonne followed.

* 2. Chron. 11, 20.

a Some thinke that this was Absalom Salomons sonne.

b Meaning, a sonne to reigne ouer Iudah.

* 2. Sam. 11, 4. 2. Kin. 15, 5.

* 2. Chron. 13, 23.

* 2. Chron. 14, 1.

c That is, his grandmother, as David is oft times called father of them, whose grand father he was.

d Neither kinred nor authoritie ought to be regarded, when they blaspheme God, and become idolaters, but must be punished.

* 2. Chron. 15, 16.

e For in that that he suffered them to worship God in other places, then he had appointed, it came of ignorance, and not of malice.

f Of the same purpose that Ieroboam did, because the people should not goe vp to Ierusalem, least they should follow Asa.

* 2 Chron. 16, 2.

‖ Or, Syria.

g And vexe me no longer.

‖ Or, make a proclamation.

† Ber. none innocent,

h Hee had the gout and put his trust rather in Physicions then in the Lord, 2 Chron. 16, 12.

i His great grandfather.

k So God stirred vp one tyrant to punish the wicked-nesse of another.

yeere, and his c mothers name was Maachah, the daughter of Abithalom.

11 And Asa did right in the eyes of the Lord, as did Dauid his father.

12 And he tooke away the Sodomites out of the land, and put away all the idoles that his fathers had made.

13 And hee d put downe * Maachah his mother also from her estate, because she had made an idole in a groue: And Asa destroyed her idoles, and burnt them by the brooke Kidron.

14 But they put not downe the hie places. Neuertheless Asas heart was e vpright with the Lord all his dayes.

15 Also he brought in the holy vessels of his father, and the things that he had dedicated vnto the house of the Lord, siluer and golde, and vessels.

16 ¶ And there was warre betweene Asa and Baasha king of Israel all their dayes.

17 Then Baasha King of Israel went vp against Iudah, and built f Ramah, so that he would let none goe out or in to Asa king of Iudah.

18 Then Asa tooke all the siluer and the gold that was left in the treasures of the house of the Lord, and the treasures of the kings house, and deliuered them into the hands of his seruants, and King Asa sent them to * Ben-hadad the sonne of Tabrimon, the sonne of Hezion king of ‖ Aram that dwelt at Damascus, saying,

19 *There is a* couenant betweene mee and thee, *and* betweene my father and thy father: Behold, I haue sent vnto thee a present of siluer and golde: come, breake thy couenant with Baasha King of Israel, that he may g depart from mee.

20 So Ben-hadad hearkened vnto king Asa, and sent the captaines of the hoasts, which he had, against the cities of Israel, and smote Iion, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And when Baasha heard thereof, hee left building of Ramah, and dwelt in Tirzah.

22 Then king Asa ‖ assembled all Iudah, † none excepted, and they tooke the stones of Ramah, and the timber thereof, wherewith Baasha had built, and king Asa built with them Geba of Beniamin and Mizpah.

23 And the rest of all the actes of Asa, and all his might, and all that he did, and the cities which he built, are they not written in the booke of the Chronicles of the Kings of Iudah? but in his old age he was diseased in his h feete.

24 And Asa slept with his fathers, and was buried with his fathers in the citie of Dauid his i father. And Iehoshaphat his sonne reigned in his stead.

25 And Nadab the sonne of Ieroboam began to reigne ouer Israel the second yeere of Asa king of Iudah, and reigned ouer Israel two yeere.

26 And he did euill in the sight of the Lord, walking in the way of his father, and in his sinne wherewith he made Israel to sinne.

27 And Baasha the sonne of Ahijah of the house of Issachar conspired against him, and Baasha slew him at Gibbethon, which belonged to the Philistims: for Nadab and all Israel laid siege to Gibbethon.

28 Euen in the third yeere of Asa king of Iudah did Baasha slay him, and reigned in his stead.

29 And when he was king, hee k smote all the house of Ieroboam, hee left none aliue to Ieroboam, vntill he had destroyed him, according to the * word of the Lord which he spake by his seruant Ahijah the Shilonite,

30 Because of the sinnes of Ieroboam which he committed, and wherewith hee made Israel to sinne, by his l prouocation, wherewith he prouoked the Lord God of Israel.

31 And the residue of the actes of Nadab, and all that he did, are they not written in the booke of the Chronicles of the kings of Israel?

32 And there was warre betweene Asa and Baasha king of Israel, all their dayes.

33 In the third yeere of Asa king of Iudah, began Baasha the sonne of Ahijah to reigne ouer all Israel in m Tirzah, *and reigned* foure and twentie yeeres.

34 And hee did euill in the sight of the Lord, walking in the way of Ieroboam, and in his sinne, wherewith he made Israel to sinne.

CHAP. XVI.

1 Of Baasha. 6 Elah, 9 Zimri, 16 Omri. 31 Ahab marrieth Iezebel. 34 Iericho is built againe.

THen the word of the Lord came to Iehu the sonne of Hanani against Baasha, saying,

2 * Forasmuch as I exalted thee out of the dust, and made thee captaine ouer my people Israel, and thou hast walked in the way of Ieroboam, and hast made my people Israel to sinne, to prouoke mee with their sinnes,

3 Beholde, I will take away the posteritie of Baasha, and the posteritie of his house, and will make b thine house like the * house of Ieroboam, the sonne of Nebat.

4 * He that dieth of Baashas *stocke* in the citie, him shall the dogges eate: and that man of him which dieth in the fieldes, shall the foules of the ayre eate.

5 And the rest of the actes of Baasha, and what he did, and his ‖ power, are they not written in the booke of the * Chronicles of the Kings of Israel?

6 So Baasha slept with his fathers, and was buried in Tirzah, and Elah his sonne reigned in his stead.

7 And also c by the hand of Iehu the sonne of Hanani the Prophet, came the word of the Lord to Baasha, & to his house, that he should be like the house of Ieroboam, euen for all the wickednesse that he did in the sight of the Lord, in prouoking him with the worke of his hands, and because he killed d him.

8 ¶ In the sixe and twentieth yeere of Asa king of Iudah, began Elah the sonne of Baasha to reigne ouer Israel in Tirzah, *and reigned* two yeeres.

9 And his seruant Zimri, captaine of halfe his charets, conspired against him, as he was in Tirzah e drinking, till he was drunken in the house of Arza steward of his house in Tirzah.

10 And Zimri came and smote him, and killed him in the seuen and twenty yeere of Asa king of Iudah, and reigned in his stead.

11 ¶ And when hee was king, and sate on his throne, hee slew all the house of Baasha, not leauing thereof one to pisse against a wall, neither of his kinsfolkes, nor of his friends.

12 So did Zimri destroy all the house of Baasha, according to the word of the Lord which he spake against Baasha by the hand of Iehu the f Prophet,

13 For all the sinnes of Baasha, and sinnes of Elah his sonne, which they sinned, and made Israel

* Chap. 14, 10.

l By causing the people to commit idolatry with his calues, and to prouoke King God to anger.

m Which was the place where the kings of Israel remained.

a Thus spake Iehu to Baasha in the Name of the Lord.

b Meaning, the house of Baasha.

* Chap. 15, 29.

* Chap. 14, 11.

‖ Or, valiantnesse.

* 1. Chron. 16, 1.

c That is, the Prophet did his message.

d Meaning, Nadab Ieroboams sonne.

e The Chalde text hath thus, Drinking till he was drunken in the Temple of Arza the idole by his house in Tirzah.

f Both Hanani his father and he were Prophets.

to sinne, and prouoked the Lord God of Israel
with their vanities.
14 And the rest of the acts of Elah, and all that
he did, are they not written in the booke of the
Chronicles of the kings of Israel?
15 ¶ In the seuen and twentie yeere of Asa
king of Iudah did Zimri reigne seuen dayes in
Tirzah, & the people was then in campe g against
Gibbethon, which *belonged* to the Philistims.
16 And the people of the hoast heard say, Zim-
ri hath conspired, and hath also slaine the king.
Wherefore all Israel made Omri the captaine of
the hoaste, king ouer Israel that same day, *euen* in
the hoaste.
17 Then Omri went vp from Gibbethon, and
all Israel with him, and they besieged h Tirzah.
18 And when Zimri saw, that the city was ta-
ken, he went into the palace of the kings house,
and † burnt himselfe, and the kings house with
fire, *and* so died,
19 For his sinnes which hee sinned, in doing
that which is euill in the sight of the Lord, in wal-
king in the way of Ieroboam, and in his sinnes
which he did, causing Israel to sinne.
20 And the rest of the acts of Zimri, and his
treason that he wrought, are they not written in
the booke of the Chronicles of the kings of Is-
rael?
21 Then were the people of Israel diuided in-
to two parts: *for* i halfe the people followed
Tibni the sonne of Ginath to make him king, and
the other halfe followed Omri.
22 But the people that followed Omri, preuai-
led against the people that followed Tibni the son
of Ginath: so Tibni died, and Omri reigned.
23 In the one and thirty yeere of Asa king of
Iudah began Omri to reigne ouer Israel, *and reig-
ned* twelue yeere. Sixe yeere reigned he in Tirzah.
24 And hee bought the mountaine ‖ Samaria
of one Shemer for two talents of siluer, and built
in the mountaine, and called the name of the city,
which he built, after the name of Shemer lord of
the mountaine, Samaria.
25 But Omri did euill in the eyes of the Lord,
and did k worse then all that were before him.
26 For hee walked in all the way of Ierobo-
am the sonne of Nebat, and in his sins wherewith
he made Israel to sinne in prouoking the Lord
God of Israel with their vanities.
27 And the rest of the acts of Omri, that hee
did, and his strength that he shewed, are they not
written in the booke of the Chronicles of the
Kings of Israel?
28 And Omri slept with his fathers, and was
buried in l Samaria: and Ahab his sonne reigned
in his stead.
29 Now Ahab the sonne of Omri began to
reigne ouer Israel, in the eight and thirtie yeere
of Asa king of Iudah: and Ahab the sonne of Omri
reigned ouer Israel in Samaria two and twenty
yeere.
30 And Ahab ẏ sonne of Omri did worse in the
sight of the Lord then all that were before him.
31 For was it a light thing for him to walke
in the sinnes of Ieroboam the sonne of Nebat, ex-
cept he tooke Iezebel also the daughter of Eth-
baal king of the Zidonians m to wife, and went and
serued Baal, and worshipped him?
32 Also hee reared vp an altar to Baal in the
house of Baal, which he had built in Samaria.
33 And Ahab made a groue, and Ahab pro-
ceeded, and did prouoke the Lord God of Israel
more then all the kings of Israel that were before
him.
34 In his dayes did Hiel the Bethelite build
n Iericho: he laid the foundation thereof in Abi-
ram his eldest sonne, and set vp the gates thereof
in his youngest sonne Segub, according to the
word of the Lord which he spake † by Iosuua the
sonne of Nun.

g The siege had continued from the time of Nadab Ieroboams sonne.
h Where Zimri kept himselfe in hold.
† Ebr. burnt the Kings house vpon him.
i That is, the people which were not at the siege of Gibbethon: for there they had chosen Omri.
‖ Or, Shemeron.
k For such is the nature of idolatry, that the superstition thereof doeth dayly increase, and the elder it is the more abominable it is before God and his church.
l Here was the first king that was buried in Samaria, after that the kings house was burnt in Tirzah.
m By whose meanes he fell to all wicked and strange idolatry and cruel persecution.
n Reade Iosh. 6, 26.
† Ebr. by the hand of Iosuua.

CHAP. XVII.

1 *Elijah forewarneth of the famine to come.* 4 *Hee is fed of Rauens.* 9 *He is sent to Zarephath, where he restoreth his hostesse sonne to life.*

AND Elijah the Tishbite one of the inhabi-
tants of Gilead saide vnto Ahab, * As the
Lord God of Israel liueth, before whom I a stand,
there shall be neither dew nor raine these yeeres,
but b according to my word.
2 ¶ And the word of the Lord came vnto him,
saying,
3 Goe hence, and turne thee Eastward, and
hide thy selfe in the ‖ riuer Cherith, that is ouer
against Iorden,
4 And thou shalt drinke of the riuer: and I
haue commanded the c rauens to feed thee there.
5 So hee went and did according vnto the
word of the Lord: for he went, and remained by
the riuer Cherith that is ouer against Iorden.
6 And the rauens brought him bread and
flesh in the morning, and bread and flesh in the
euening, and he dranke of the riuer.
7 And after a while the riuer dried vp, because
there fell no raine vpon the earth.
8 ¶ And the d word of the Lord came vnto
him, saying,
9 * Vp, *and* get thee to Zarephath, which is
in Zidon, and remaine there: behold, I haue com-
manded a widow there to sustaine thee.
10 So hee arose and went to Zarephath: and
when hee came to the gate of the citie, behold, the
widow was there e gathering sticks: and he cal-
led her, and said, Bring me, I pray thee, a little wa-
ter in a vessell, that I may drinke.
11 And as she was going to fet it, he called to
her, and said, Bring mee, I pray thee, a morsell of
bread in thine hand.
12 And she said, As the Lord thy God liueth,
I haue not a cake, but euen an handfull of meale
in a barrell, and a little oyle in a cruse: and be-
hold, I am gathering † a few sticks for to goe in,
and dresse it for me and my sonne, that we may eat
it, and f die.
13 And Elijah said vnto her, Feare not, come,
doe as thou hast said, but make mee thereof a little
cake first of all, and bring it vnto mee, and after-
ward make for thee, and thy sonne.
14 For thus saith the Lord God of Israel, g The
meale in the barrell shall not be wasted, neither
shall the oyle in the cruse be diminished, vnto the
time that the Lord send raine vpon the earth.
15 So she went, and did as Elijah said, and she
did eate: so did hee and her house h for a certaine
time.
16 The barrell of the meale wasted not, nor
the oyle was spent out of the cruse, according to
the word of the Lord, which he spake by the hand
of Elijah.
17 ¶ And after these things, the sonne of the
wife of the house fell sicke, and his sicknesse was
so sore, ‖ that there was no i breath left in him.
18 And she said vnto Elijah, What haue I to doe
with

* Ecclus. 48, 3. Iam. 5, 16, 17.
a That is, whom I serue.
b But as I shall declare it by Gods reuelation.
‖ Or, brooke.
c To strengthen his faith against persecution, God promiseth to feed him miraculously.
d As the troubles of the Saints of God are many, so his mercy is euer at hand to deliuer them.
* Luke 4, 25, 26.
e All this was to strengthen the faith of Elijah, to the intent that he should looke vpon nothing worldly, but onely trust on Gods prouidence.
† Ebr. twoo.
f For there is no hope of any more sustenance.
g God receiueth no benefit for the vse of his, but he promiseth a most ample recompence for the same.
h That is, till he had raine and food on the earth.
‖ Or, that he died.
i God would try whether she had learned by his mercifull prouidence to make him her onely stay and comfort.

with thee, O thou man of God? art thou come vn-
to me to call my sinne to remembrance, and to slay
my sonne?
19 And he said vnto her, Giue me thy sonne:
and he tooke him out of her bosome, and caried
him vp into a chamber, where he aboade, and laid
him vpon his owne bed.
20 Then hee called vnto the Lord, and said,
O Lord my God, hast thou k punished also this
widow, with whom I soiourne, by killing her
sonne?
21 And he stretched himselfe vpon the child
three times, and called vnto the Lord, and said,
O Lord my God, I pray thee, let this childs soule
come into him againe.
22 Then the Lord heard the voyce of Elijah,
and the soule of the child came into him againe,
and he reuiued.
23 And Elijah tooke the child, and brought
him downe out of the chamber into the house, and
deliuered him vnto his mother, and Elijah said,
Behold, thy sonne liueth.
24 And the woman said vnto Elijah, Now l I
know that thou art a man of God, and that the
word of the Lord in thy mouth is true.

k He was afraid lest Gods name should haue beene blasphemed and his ministers contemned, except he should haue continued his mercies as he had begunne them, specially while he there remained.

l So hard a thing it is to depend on God, except we be confirmed by miracles.

CHAP. XVIII.

1 *Elijah is sent to Ahab.* 13 *Obadiah hideth an hundreth Prophets.* 40 *Elijah killeth all Baals prophets.* 45 *Hee obtaineth raine.*

After many dayes, the word of the Lord came
to Elijah, in the a third yeere, saying, Goe,
shew thy selfe vnto Ahab, and I will send raine
vpon the earth.
2 And Elijah went to shew himselfe vnto A-
hab, and *there was* a great famine in Samaria.
3 And Ahab called Obadiah the gouernour
of his house: (and Obadiah b feared God greatly:
4 For when Iezebel destroyed the Prophets of
the Lord, Obadiah tooke an hundreth Prophets, &
hid them by fiftie in a caue, and he fed them with
bread and water.)
5 And Ahab said vnto Obadiah, Go into the
land, vnto all the fountaines of water, and vnto all
the riuers, if so be that we may finde grasse to saue
the horses and the mules aliue, least wee depriue
the land of the beasts.
6 And so they diuided the lande betweene
them to walke thorow it. Ahab went one way by
himselfe, and Obadiah went another way by him-
selfe.
7 ¶ And as Obadiah was in the way, behold,
Elijah c met him: and he knew him, and fell on
his face, and said, Art not thou my Lord Elijah?
8 And he answered him, Yea, go tell thy lord,
Behold, Elijah *is here*.
9 And he said, What haue I sinned, that thou
wouldest deliuer thy seruant into the hand of
Ahab, to slay me?
10 As the Lord thy God liueth, there is no na-
tion or kingdom, whither my lord hath not sent to
seeke thee: and when they said, He is not here,
he tooke an oath of the kingdome and nation, if
they had not found thee.
11 And now thou sayest, Goe, tell thy lord, Be-
hold, Elijah *is here*.
12 And when I am gone from thee, the Spirit
of the Lord shall cary thee into some place that
I do not know: so when I come and tell Ahab,
if he cannot finde thee, then will he kill me: But

a After that he departed from the riuer Cherith.

b God had begun to worke his feare in his heart, but had not yet brought him to that knowledge, which is also requisite of the godly: that is, to professe his Name openly.

c God pitieth oft times the wicked for the godlier sake, and causeth Elijah to meete with Obadiah, that the benefit might be knowen to be granted for Gods childrens sake.

I thy seruant d feare the Lord from my youth.
13 Was it not tolde my lord, What I did when
Iezebell slew the Prophets of the Lord, how I hid
an hundreth men of the Lords Prophets by fifties
in a caue, and fed them with bread and water?
14 And now thou sayest, Goe, tell thy lord,
Behold, Elijah *is here*, that he may slay me.
15 And Elijah said, As the Lord of hoasts li-
ueth, before whom I stand, I will surely shew e my
selfe vnto him this day.
16 ¶ So Obadiah went to meete Ahab, and
told him. And Ahab went to meet Elijah.
17 And when Ahab saw Elijah, Ahab said vnto
him, Art thou he that troubleth Israel?
18 And hee answered, I haue not troubled Is-
rael, but f thou and thy fathers house, in that yee
haue forsaken the commandements of the Lord,
and thou hast followed Baalim.
19 Now therefore send, and gather to mee all
Israel vnto mount Carmel, and the prophets of
Baal foure hundreth and fiftie, and the prophets of
the groues foure hundreth, which eate at Iezebels
table.
20 ¶ So Ahab sent vnto all the children of Is-
rael, and gathered the prophets together vnto
mount Carmel.
21 And Elijah came vnto all the people, and
said, How long g halt ye betweene two opinions?
If the Lord be God, follow him, but if Baal be
hee, then goe after him. And the people answered
him not a word.
22 Then said Elijah vnto the people, I onely
remaine a Prophet of the Lord: but Baals prophets
are foure hundreth and fiftie men.
23 Let them therefore giue vs two bullockes,
and let them chuse the one, & cut him in pieces,
and lay him on the wood, but put no fire *vnder*,
& I will prepare the other bullocke, and lay him
on the wood, and will put no fire *vnder*.
24 Then call ye on the name of your god, and
I will call on the Name of the Lord: and then the
God that answereth h by fire, let him be God.
And all the people answered, and sayd, It is well
spoken.
25 And Elijah said vnto the prophets of Baal,
Chuse you a bullocke, and prepare him first, (for
ye are many) and call on the name of your gods,
but put no fire *vnder*.
26 So they tooke the one bullocke that was
giuen them, and they prepared it, and called on
the name of Baal from morning to noone, saying,
O Baal, heare vs: but there was no voyce, nor any
to answere: and they i leapt vpon the altar that
was made.
27 And at noone Elijah mocked them, and
said, Crie alowde: for hee is a k god: either hee
talketh or pursueth *his enemies*, or is in his iourney,
or it may be that hee sleepeth, and must be l awa-
ked.
28 And they cryed lowd, and cut themselues as
their maner was, with kniues and lancers, till the
blood gushed out vpon them.
29 And when midday was passed, and they had
prophecied vntill the offering of the *euening* sacri-
fice, there was neither voyce, nor one to answere,
nor any that regarded.
30 And Elijah said vnto all the people, Come
to mee. And all the people came to him. And hee
repaired the altar of the Lord that was broken
downe.
31 And Elijah tooke twelue stones, according

d I am none of the wicked persecuters that thou shouldest procure vnto me such displeasure, but feare God and fauour his children.

e By my presence I will declare that thou hast told him the trueth.

f The true ministers of God ought not onely not to suffer their fayth to be vniustly slandered, but to reproue boldly the wicked slanderers without respect of person.

g Be constant in religion, and make it not as a thing indifferent, whether yee follow God or Baal, or whether ye serue God wholly or in part, Zeph. 1.5.

h By sending downe fire from heauen to burne the sacrifice.

i As men rauished with some strange spirit.

k Yee esteeme him as a God.

l Hee mocketh their blind madnesse, which thinke that by any inflammation or lust, their dead and vile idoles can helpe their worshippers in their necessities.

to

to the number of the tribes of the ſonnes of Iaa-
kob, (vnto whom the word of the Lord came,
ſaying, * Iſrael ſhalbe thy name)

* Gen. 32,28.
2 King, 17,34.

32 And with the ſtones hee built an altar in
the Name of the Lord: and he made a ditch round
about the altar, as great as would conteine two
† meaſures of ſeed.

† Ebr. Sats, which ſometime conteine about three pottles and a third part a piece.

33 And he put the wood in order, and hewed
the bullocke in pieces, and laid him in the wood:
34 And ſayd, Fill foure barrels with water, and
powre it vpon the burnt offering & on the wood.
Againe he ſayd, Doe ſo againe. And they did ſo the
ſecond time. And he ſayd, Doe it the third time.
And they did it the third time.
35 And the water ranne round about the altar:
and he m filled the ditch with water alſo.

m Hereby he declared the excellent power of God, who contrary to nature could make the fire burne euen in the water, to the intent they ſhould haue none occaſion to doubt that he is the onely God.

36 And when they ſhould offer the *euening*
ſacrifice, Elijah the Prophet came, and ſayd, Lord
God of Abraham, Izhak, and of Iſrael, let it be
knowen this day, that thou art the God of Iſrael,
and that I am thy ſeruant, and that I haue done
all theſe things at thy commandement.
37 Heare mee, O Lord, heare mee, and let this
people knowe that thou art the Lord God, and
that thou haſt turned their heart againe n at the
laſt.

n Though God ſuffer his to runne in blindeneſſe and errour for a time, yet at the length he calleth them home to him by ſome notorious ſignes and workes.

38 Then the fire of the Lord fell, and conſu-
med the burnt offering, and the wood, and the
ſtones, and the duſt, and licked vp the water that
was in the ditch.
39 And when all the people ſaw it, they fell on
their faces, and ſayd, The Lord is God, the Lord is
God.
40 And Elijah ſayd vnto them, Take the pro-
phets of Baal, let not o a man of them eſcape: and
they tooke them, and Elijah brought them to the
brooke Kiſhon, and ſlew them there.

o He commanded them that as they were truely perſwaded to confeſſe the onely God: ſo they would ſerue him with all their power, and deſtroy the idolaters his enemies.

41 ¶ And Elijah ſayd vnto Ahab, Get thee
vp, eate and drinke, for *there is* a ſound of much
raine.
42 So Ahab went vp to eate and to drinke, and
Elijah went vp to the top of Carmel: and he crou-
ched vnto the earth, and put his face betweene his
knees,
43 And ſaid to his ſeruant, Goe vp now, and
looke toward the way of the Sea. And hee went
vp, and looked, and ſaid, There is nothing. Againe
he ſaid, Goe againe p ſeuen times.

p As Gods ſpirit moued him to pray, ſo was hee ſtrengthened by the ſame, that he did not faint, but continued ſtill till he had obtained.

44 And at the ſeuenth time he ſayd, Behold,
there ariſeth a litte cloude out of the Sea like a
mans hand. Then he ſayd, Vp, and ſay vnto Ahab,
Make ready *the charet*, and get thee downe, that
the raine ſtay thee not.
45 And ‖ in the meane while the heauen was
blacke with cloudes and winde, and there was a
great raine. Then Ahab went vp, and came to
Izreel.

‖ Or, here and there.

46 And the hand of the Lord was on Elijah,
and he girded vp his loynes, and ranq before Ahab
till he came to Izreel.

q Hee was ſo ſtrengthened with Gods ſpirit, that he ran faſter then the charet was able to runne.

CHAP. XIX.

5 Elijah fleeing from Iezebel, is nouriſhed by the Angel of God. 15 He is commanded to anoynt Hazael, Iehu, and Eliſha.

NOw Ahab told Iezebel all that Elijah had
done, & how hee had ſlaine all the a prophets
with the ſword.

a To wit, of Baal.

2 Then Iezebel ſent a meſſenger vnto Elijah,
ſaying, b The gods doe ſo to me, and more alſo, if
I make not thy life like one of their liues by to
morrow this time.

b Though the wicked rage againſt Gods children, yet he holdeth them backe, that they cannot execute their malice.

3 ¶ When he ſaw that, hee aroſe, and went ‖ for
his life, and came to Beerſheba, which is in Iudah,
and left his ſeruant there.

‖ Or, whither his mind led him.

4 But hee went a dayes iourney into the wil-
derneſſe, and came and ſate downe vnder a Iuniper
tree, and deſired that he might die, and ſayd, It is
now enough: O Lord, c take my ſoule, for I am
no better then my fathers.

c So hard a thing it is to bridle our impatience in affliction, that the Saints could not ouercome the ſame.

5 And as hee lay and ſlept vnder the Iuniper
tree, behold now, an Angel touched him, and ſayd
vnto him, Vp, *and* eat.
6 And when hee looked about, behold, there
was a cake baken on the coales, and a pot of water
at his head: ſo he did eat and drinke, and returned
and ſlept.
7 And the Angel of the Lord came againe the
ſecond time, and touched him, and ſayd, Vp, *and*
eat: for d thou haſt a great iourney.

d He declareth that except God had nouriſhed him miraculouſly, it had not bene poſſible for him to haue gone this iourney.

8 ¶ Then hee aroſe, and did eate and drinke,
and walked in the ſtrength of that meate fourtie
dayes and fourtie nights, vnto Horeb the mount of
God.
9 And there hee entred into a caue, and lod-
ged there: and behold, the Lord ſpake to him,
and ſayd vnto him, What doeſt thou here,
Elijah?
10 And he anſwered, I haue e beene very iea-
lous for the Lord God of hoaſtes: for ẏ children
of Iſrael haue forſaken thy couenant, broken
downe thine altars, and ſlaine thy Prophets with
the ſword, * and I onely am left, and they ſeeke
my life to take it away.

e He complaineth that the more zealous that he ſhewed himſelfe to maintaine Gods glory, the more cruelly was hee perſecuted.
* Rom. 11,13.

11 And hee ſayd, Come out, and ſtand vpon the
mount before the Lord. And behold, the Lord
went by, and a mightie ſtrong winde rent the
mountaines, & brake the rockes before the Lord:
but the Lord was f not in the winde: and after the
winde *came* an earthquake: *but* the Lord was not
in the earthquake:
12 And after the earthquake *came* fire: *but* the
Lord was not in the fire: and after the fire *came* a
ſtill and ſoft voyce.
13 And when Elijah heard it, hee couered his
face with his mantle, and went out, and ſtood in
the entring of the caue, and behold, *there came*
a voyce vnto him, and ſayd, What doeſt thou here,
Elijah?

f For the nature of man is not able to come neere vnto God, if hee ſhould appeare in his ſtrength and full maieſtie, and therefore of his mercie he ſubmitteth himſelfe to our capacitie.

14 And he anſwered, I haue beene very ielous
for the Lord God of hoaſts, g becauſe ẏ children
of Iſrael haue forſaken thy couenant, caſt downe
thine altars, and ſlaine thy Prophets with the
ſword, and I onely am left, and they ſeeke my life
to take it away.

g We ought not to depend on the multitude in maintaining Gods glory, but becauſe our dutie ſo requireth, we ought to doe it.

15 And the Lord ſayd vnto him, Goe, returne by
the wilderneſſe vnto Damaſcus, and when thou
commeſt *there*, anoynt Hazael king ouer ‖ Aram.

‖ Or, Syria.

16 And Iehu the ſonne of Nimſhi ſhalt thou
anoynt King ouer Iſrael: and Eliſha the ſonne
of Shaphat of Abel Meholah ſhalt thou anoynt to
be Prophet in thy roome.
17 And * him that eſcapeth from the ſword of
Hazael, ſhall Iehu ſlay: and him that eſcapeth from
the ſword of Iehu, ſhall Eliſha ſlay.

* 2 King. 9,1,3. Ecclus. 48,8.

18 Yet will * I leaue ſeuen thouſand in Iſ-
rael, *euen* h all the knees that haue not bowed
vnto Baal, and euery mouth that hath not kiſſed
him.

* Rom. 11,4.
h He declareth that wicked diſſemblers and idolaters are not his.

19 ¶ So he departed thence, and found Eliſha
the ſon of Shaphat, who was plowing with twelue
yoke of oxen before him, and was with the twelft:
and Elijah went towards him, and caſt his
mantle

mantle vpon him.
20 And he left the oxen,and ranne after Elijah,
and said, i Let mee, I pray thee, kisse my father
and my mother,and then I will follow thee. Who
answered him, Goe,returne : for what haue I done
to thee ?
21 And when he went backe againe from him,
he tooke a couple of oxen, and slewe them, and
sod their flesh with the k instruments of the oxen,
and gaue vnto the people,and they did eate: then
he arose and went after Elijah,and ministred vnto
him.

i Though this naturall affection is not to be contemned, yet it ought not to mooue vs when God calleth vs to serue him.
k He would not stay till wood was brought, so great was his desire to follow his vocation.

CHAP. XX.

1 Samaria is besieged. 13 The Lord promiseth the victorie to Ahab by a Prophet 31 The King of Israel made peace with Ben-hadad,and is reprooued therefore by the Prophet.

THen Ben-hadad the king of ‖ Aram assem-
bled all his army, and two and thirty a kings
with him, with horses, and charets, and went vp,
and besieged ‖ Samaria,and fought against it.
2 And he sent messengers to Ahab king of Is-
rael,into the citie,
3 And said vnto him, Thus saith Ben-hadad,
Thy siluer and thy gold is mine:also thy women,
and thy fayre children are mine.
4 And the king of Israel answered, and said,
My lord king, according to thy saying, b I am
thine,and all that I haue.
5 And when the messengers came againe,
they said, Thus commandeth Ben-hadad, and
saith, When I shall send vnto thee, and command,
thou shalt deliuer me thy siluer and thy gold, and
thy women,and thy children,
6 c Or else I will send my seruants vnto thee
by to morow this time,and they shall search thine
house, and the houses of thy seruants : and what-
soeuer is pleasant in thine eyes, they shall take it
in their hands,and bring it away.
7 Then the King of Israel sent for all the El-
ders of the land, and said, Take heed, I pray you,
and see how he seeketh mischiefe: for he sent vn-
to me for my wiues, and for my children, and for
my siluer, and for my gold, and I denied him not.
8 And all the Elders, and all the people said
to him. Hearken d not vnto him,nor consent.
9 Wherefore hee saide vnto the messengers
of Ben-hadad, Tell my lord the king,All that thou
diddest send for to thy seruant at the first time,
that I will doe,but this thing I may not doe. And
the messengers departed, and brought him an
answere.
10 And Ben-hadad sent vnto him, and said,
The gods doe so to me and more also, if the e dust
of Samaria be enough to all the people that fol-
low me,for euery man an handfull.
11 And the king of Israel answered, and said,
Tell *him*,Let not him that girdeth *his harneis*,boast
himselfe,as he that f putteth it off.
12 And when he heard that tidings, as he was
with the kings drinking in the pauilions, he said
vnto the seruants, ‖ Bring forth *your engines.* And
they set them against the citie.
13 ¶ And beholde,there came a Prophet vnto
Ahab king of Israel,saying, Thus sayeth the Lord,
Hast thou seene all this great multitude ? behold,
I will deliuer it into thine hand this day,that thou
mayest know, g that I am the Lord.
14 And Ahab said, By whom ? and hee said,
Thus sayeth the Lord, By the seruants of the prin-

‖ Or, Syria.
a That is, gouernours and rulers of prouinces.
‖ Or, Shemeron.
b I am content to obey and pay tribute.
c Hee would not accept his answere except he did out of hand deliuer whatsoeuer he should aske, for he sought an occasion how to make warre against him.
d They thought it their duties rather to venter their liues, then to grant to that thing which was not lawfull, onely to satisfie the lust of a tyrant.
e Much lesse shall there be found any pray that is worth any thing, when they shalbe so many.
f Boast not before the victory be gotten.
‖ Or, put your selues in order.
g Before God went about with signes and miracles to pull Ahab from his impietie, and now againe with wonderfull victories,

ces of the prouinces. He said againe, Who shall
order the battell? and he answered,Thou.
15 ¶ Then hee numbred the seruants of the
princes of the prouinces, and they were two hun-
dreth, two and thirtie : and after them hee num-
bred the whole people of all the children of Israel,
euen seuen thousand.
16 And they went out at noone : but Ben-ha-
dad did drinke till hee was drunken in the tents,
both he and the kings : *for* two and thirtie kings
helped him.
17 So the h seruants of the princes of the pro-
uinces went out first : and Ben-hadad sent out,and
they shewed him,saying,There are men come out
of Samaria.
18 And he said, Whether they be come out
for peace, take them aliue : or whether they be
come out to fight,take them yet aliue
19 So they came out of the citie, *to wit*, the
seruants of the princes of the prouinces, and the
hoaste which followed them.
20 And they slew euery one his † enemie:and
the ‖ Aramites fled, and Israel pursued them : but
Ben-hadad the king of Aram escaped on an horse
with *his* i horsemen.
21 And the king of Israel went out, and smote
the horses and charets, and with a great slaugh-
ter slew he the Aramites.
22 (For there had come Prophet to the king
of Israel, and had said vnto him, Goe, be of good
courage, and consider, and take heede what thou
doest : for when the yeere is gone about,the king
of Aram will come vp against thee.)
23 ¶ Then the seruants of the king of Aram
said vnto him,Their k gods are gods of the moun-
taines,and therefore they ouercame vs : but let vs
fight against them in the plaine, and doubtlesse
we shall ouercome them.
24 And this doe, Take the kings away, euery
one out of his place, and place captaines for
them.
25 And number thy selfe an armie, like the
armie that thou hast lost, with such horses, and
such charets, and wee will fight against them in
the plaine, and doubtlesse wee shall ouercome
them : and hee hearkened vnto their voyce, and
did so.
26 And after the yeere was gone about, Ben-
hadad numbred the Aramites, and went vp to
Aphek to fight against Israel.
27 And the children of Israel were numbred,
and were all l assembled, and went against them,
and the children of Israel pitched before them
like two little flocks of kiddes : but the Aramites
filled the countrey.
28 And there came a man of God, and spake
vnto the King of Israel, saying, Thus saith the
Lord, Because the Aramites haue said, The Lord
is the God of the mountaines, and not God of the
valleys, therefore will I deliuer all this great mul-
titude into thine hand, and ye shall know that m I
am the Lord.
29 And they pitched one ouer against the
other seuen dayes, and in the seuenth day the bat-
tell was ioyned : and the children of Israel slewe
of the Aramites an hundreth thousand footemen
in one day.
30 But the rest fled to Aphek into the city:and
there fell a wall vpon seuen and twenty thousand
men that were left : and Ben-hadad fled into the
citie,and came into * a secret chamber.

h That is, yong men trained in the seruice of princes.
† Ebr. man.
‖ Or, Syrians.
i Which were appointed for the preseruation of his person.
k Thus the wicked blaspheme God in their furie, whom notwithstanding he suffreth not vnpunished.
l All they, which were in the battell of the former yeere verse 15.
m Who am of like power in the valley, as I am on the hill, and can as well destroy a multitude with few as with many.
† Ebr. from chamber, to chamber.

 31 And

31 ¶ And his seruants said vnto him, Behold
now, wee haue heard say that the Kings of the
house of Israel are mercifull Kings: we pray thee,
let vs put sackcloath about our n loynes, & ropes
about our heads, and goe out to the King of Is-
rael: it may be that he will saue thy life.
32 Then they girded sackecloath about their
loynes, and *put* ropes about their heads, and came
to the King of Israel, and said, Thy seruant Ben-
hadad saith, I pray thee, let mee liue: and he said,
Is he yet aliue? he is my brother.
33 Now the men tooke diligent heed, ‖ if they
could catch *any thing* of him, and made haste, and
said, Thy brother o Ben-hadad. And he said, Goe,
bring him. So Ben-hadad came out vnto him, and
he caused him to come vp into the chariot.
34 And *Ben-hadad* said vnto him, The cities
which my father tooke from thy father, I will re-
store, and thou shalt make streetes for thee in
p Damascus, as my father did in Samaria. Then
said Ahab, I will let thee goe with this couenant.
So hee made a couenant with him, and let him
goe.
35 ¶ Then a certaine man of the ‖ children of
the Prophets saide vnto his neighbour by the
commandement of the Lord, q Smite mee, I pray
thee. But the man refused to smite him.
36 Then said he vnto him, Because thou hast
not obeyed the voyce of the Lord, behold, as
soone as thou art departed from mee, a lyon shall
r slay thee. So when he was departed from him, a
lyon found him, and slew him.
37 Then hee found another man, and said,
Smite mee, I pray thee. And the man smote him,
and in smiting wounded *him*.
38 So the Prophet departed, and waited for
the King by the way, and disguised himselfe with
ashes vpon his face.
39 And when the King came by, he cryed vn-
to the King, and said, s Thy seruant went into the
middes of the battell, and behold, there went
away a man, whom *another* man brought vnto me,
and said, Keepe this man: if he be lost, and want,
thy life shall go for his life, or else thou shalt pay
a talent of siluer.
40 And as thy seruant had here and there to
doe, he was gone: And the King of Israel said vn-
to him, So shall thy iudgement be: thou hast gi-
uen sentence.
41 And hee hasted, and tooke the ashes away
from his face: and the King of Israel knewe him
that he was of the Prophets:
42 And he said vnto him, Thus saith the Lord,
* Because thou hast let goe out of *thine* handes a
man whom I appoynted to die, thy life shall goe
for his life, and thy people for his people.
43 And the King of Israel went to his house
heauie and in displeasure, and came to ‖ Samaria.

n In signe of submission, and that we haue deserued death, if he will punish vs with rigour.

‖ Or, and caught it of him.

o He is aliue.

p Thou shalt appoint in my chiefe citie what thou wilt, and I will obey thee.

‖ Or, of the disciples.

q By this externall signe he would more liuely touch the kings heart.

r Because thou hast transgressed the commandement of the Lord.

s By this parable he maketh Ahab condemne himselfe, who made a couenant with Gods enemie, and let him escape, whom God had appointed to be slaine.

* Chap. 22, 38.

‖ Or, Someron.

CHAP. XXI.

1 *Iezebel commandeth to kill Naboth, for the vineyard that hee refused to sell to Ahab.* 19 *Elijah reprooueth Ahab, and hee repenteth.*

After ‖ these things, Naboth the Izreelite had
a vineyard in Izreel, hard by ye palace of Ahab
king of Samaria.
2 And Ahab spake vnto Naboth, saying,
a Giue mee thy vineyard, that I may make mee a
garden of herbes thereof, because it is neere by
mine house: and I will giue thee for it a better
vineyard then it is: *or* if it please thee, I will giue
thee the worth of it in money.

‖ Or, at this time.

a Though Ahabs tyrannie be condemned by the holy Spirit, yet he was not so rigorous that he would take from another man his right without full recompense.

3 And Naboth said to Ahab, The Lord keepe
me from giuing the inheritance of my fathers vn-
to thee.
4 Then Ahab came into his house heauie and
in displeasure, because of the word which Naboth
the Izreelite had spoken vnto him. For hee had
said, I will not giue thee the inheritance of my
fathers, and he lay b vpon his bed, and turned his
face and would eat no bread.
5 Then Iezebel his wife came vnto him, and
said vnto him, Why is thy spirit so sad that thou
eatest no bread?
6 And he said vnto her, Because I spake vnto
Naboth the Izreelite, and said vnto him, Giue me
thy vineyard for money, or if it please thee, I will
giue thee *another* vineyard for it: but he answered,
I will not giue thee my vineyard.
7 Then Iezebel his wife saide vnto him,
c Doest thou now gouerne the kingdome of Is-
rael? Vp, eate bread, and † be of good cheere, I
will giue thee the vineyard of Naboth the Izre-
elite.
8 ¶ So she wrote letters in Ahabs name, and
sealed them with his seale, and sent the letters vn-
to the Elders, and to the nobles that were in his
citie dwelling with Naboth.
9 And he wrote in the letters, saying, Pro-
claime a d fast, and set Naboth among the chiefe
of the people,
10 And set two wicked men before him, and
let them witnesse against him, saying, Thou did-
dest blaspheme God and the king: then cary him
out, and stone him that he may die.
11 And the e men of the citie, *euen* the Elders
and gouernours, which dwelt in his citie, did as
Iezebel had sent vnto them: as it was written in
the letters, which she had sent vnto them.
12 They proclaimed a fast, and set Naboth
among the chiefe of the people,
13 And there came two wicked men, and sate
before him: and the wicked men witnessed against
Naboth in the presence of the people, saying, Na-
both did † blaspheme God and the King: Then
they caried him away out of the citie, and stoned
him with stones, that he died.
14 Then they sent to Iezebel, saying, Naboth
is stoned and is dead.
15 ¶ And when Iezebel heard that Naboth
was stoned and was dead, Iezebel said to Ahab,
f Vp, *and* take possession of the vineyard of Na-
both the Izreelite, which hee refused to giue thee
for money: for Naboth is not aliue, but is dead.
16 And when Ahab heard that Naboth was
dead, he rose to goe downe to the vineyard of Na-
both the Izreelite, to take possession of it.
17 ¶ And the word of the Lord came vnto
Elijah the Tishbite, saying,
18 Arise, goe downe to meete Ahab King of
Israel, which is in Samaria: loe, *he is* in the vine-
yard of Naboth, whither he is gone downe to take
possession of it.
19 Therefore shalt thou say vnto him, Thus
saith the Lord, g Hast thou killed, and also gotten
possession? And thou shalt speake vnto him, say-
ing, Thus saith the Lord, h In the place where
dogs licked the blood of Naboth, shall dogs licke
euen thy blood also.
20 And Ahab said to Elijah, Hast thou found
mee, O mine enemie? And hee answered, I haue
found *thee*: for thou hast sold thy selfe to worke
wickednes in the sight of the Lord.

b Thus the wicked consider not what is iust and lawfull, but fret inwardly, when they cannot haue their inordinate appetites satisfied.

c As though she said, Thou knowest not what it is to reigne. Commaund and intreat not.

† Ebr. let thine heart be merry.

d For then they vsed to enquire of mens faults: for none coold fast truely that were notorious sinners.

e Thus the worldlings contrary to Gods commandement, who willeth not to consent to the shedding of innocent blood, obey rather the wicked commandements of princes, then the iust lawes of God.

† Ebr. blesse.

f This example of monstrous crueltie the holy Ghost leaueth to vs, to the intent that we should abhorre all tyrannie, and specially in them whom nature and kind should mooue to be pitifull and enclined to mercy.

g Doest thou thinke to haue any aduantage by murthering of an innocent?

h This was fulfilled in Ioram his sonne, as 2. King. 9, 25, 26.

21 * Behold, I will bring euill vpon thee, and
will take away thy posteritie, and will cut off from
Ahab him that * pisseth against the wall, aswell
him that is * shut vp, as him that is left in Israel,
22 And I will make thine house like the house
of * Ieroboam the sonne of Nebat, and like the
house of * Baasha the sonne of Ahijah, for the pro-
uocation wherewith thou hast prouoked and
made Israel to sinne.
23 And also of Iezebel spake the Lord, say-
ing, * The dogs shall eate Iezebel ‖ by the wall of
Izreel.
24 The dogs shall eate him of Ahabs *stocke*,
that dieth in the citie: and him that dieth in the
fields, shall the fowles of the aire eat.
25 (But there was none like Ahab, who did
i sell himselfe to worke wickednes in the sight of
the Lord, whom Iezebel his wife prouoked.
26 For hee did exceeding abominably in fol-
lowing idols, according to all that the Amorites
did, whom the Lord cast out before the children
of Israel.)
27 Now when Ahab heard those wordes, hee
rent his cloathes, and put sackcloath vpon † him,
and fasted, and lay in sackcloath, and went k softly.
28 And the word of the Lord came to Elijah
the Tishbite, saying,
29 Seest thou how Ahab is humbled before
me? because he submitteth himselfe before mee, I
will not bring that euill in his dayes, *but* in his
l sonnes dayes will I bring euill vpon his house.

* Chap. 14. 10. 2. King. 9. 8.
* 1 Sam. 25. 22.
* Chap. 14. 10.
* Chap. 15. 29.
* Chap. 16. 3.
* 2 King 9. 33 36.
‖ *Or, fortresse, or possession.*
i By the wicked counsell of his wife he became a vile idolater, and cruell murderer, as one that gaue himselfe wholly to serue sinne.
† *Ebr. his flesh.*
k In token of mourning, or as some reade, bare-footed.
l Meaning, in Iorams time, 2. King. 9. 26.

CHAP. XXII.

1 *Iehoshaphat and Ahab fight against the King of Syria.* 15 *Michaiah sheweth the king what shalbe the successe of their enterprise.* 24 *Zidkijah the false prophet smiteth him.* 34 *Ahab is slaine.* 40 *Ahaziah his sonne succeedeth.* 41 *The reigne of Iehoshaphat,* 50 *and Ioram his sonne.*

1 AND * they continued a three yeere without
warre betweene Aram and Israel.
2 And in the third yeere did Iehoshaphat the
king of Iudah b come downe to the king of Israel.
3 (Then the king of Israel said vnto his ser-
uants, Know yee not that c Ramoth Gilead was
ours? and we stay, and take it not out of the hand
of the king of Aram?)
4 And hee said vnto Iehoshaphat, Wilt thou
goe with mee to battell against Ramoth Gilead?
And Iehoshaphat said vnto the king of Israel, d I
am as thou art, my people as thy people, and mine
horses as thine horses.
5 Then Iehoshaphat said vnto the King of
Israel, e Aske counsell, I pray thee, of the Lord to
day.
6 Then the king of Israel gathered the f pro-
phets, vpon a foure hundreth men, and said vnto
them, Shall I goe against Ramoth Gilead to bat-
tell, or shall I let it alone? And they said, Goe vp:
for the Lord shall deliuer it into the hands of the
King.
7 And Iehoshaphat said, Is there here neuer
a Prophet of the g Lord more, that we might en-
quire of him?
8 And the king of Israel said vnto Iehosha-
phat, There is yet one man (Michaiah the sonne
of Imlah) by whom we may aske counsell of the
Lord, but h I hate him: for he doth not prophecie
good vnto mee, but euill. And Iehoshaphat said,
Let not the king say so.

* 2. Chron. 18. 1. 2.
a Ben-hadad the king of Syria, and Ahab made a peace which endured three yeeres.
b To see and visit him.
c The kings of Syria kept Ramoth before this league was made by Ben-hadad: therefore hee thought not himselfe bound thereby to restore it.
d I am ready to ioyne and goe with thee, and all mine is at thy commandement.
e Hee seemed that he would not goe to the warre, except God approoued it, yet when Michaiah counselled the contrary, he would not obey
f Meaning, the false prophets, which were flatterers and serued for lucre, whom Iezebell had assembled and kept after the death of those whom Elias slew.
g Iehoshaphat did not acknowledge the false prophets to be Gods ministers, but did contemne them.
h Whereby wee see that the wicked cannot abide to heare the trueth, but hate the Prophets of God and molest them.

9 Then the king of Israel called an i Eunuch,
and sayd, Call quickely Michaiah the sonne of
Imlah.
10 And the king of Israel and Iehoshaphat the
king of Iudah sate either *of them* on his throne in
their k apparell in the void place at the entring in
of the gate of Samaria, and all the prophets pro-
phecied before them.
11 And Zidkijah the sonne of Chenaanah made
him l hornes of yron, and sayde, Thus sayeth
the Lord, With these shalt thou push the Arami-
tes, vntill thou hast consumed them.
12 And all the prophets prophecied so, saying,
Goe vp to Ramoth Gilead, and prosper: for the
Lord shall deliuer it into the kings hand.
13 ¶ And the messenger that was gone to call
Michaiah, spake vnto him, saying, Behold now,
the words of the prophets *declare* good vnto the
king with † m one accord: let thy word therefore,
I pray thee, be like the word of one of them, and
speake thou good.
14 And Michaiah sayd, As the Lord liueth,
whatsoeuer the Lord sayeth vnto me, that will I
speake.
15 ¶ So hee came to the King, and the king
sayde vnto him, Michaiah, shall wee goe against
Ramoth Gilead to battell, or shall wee leaue off?
And hee answered him, n Goe vp, and prosper:
and the Lord shall deliuer it into the hand of the
king.
16 And the king said vnto him, How oft shall
I charge thee that thou tell me nothing but that
which is true in the Name of the Lord?
17 Then he sayd, I saw all Israel scattered vp-
on the mountaines, as sheepe that had no sheep-
heard. And the Lord sayd, o These haue no
master, let euery man returne vnto his house in
peace.
18 (And the king of Israel sayd vnto Ieho-
shaphat, Did I not tell thee that hee would pro-
phecie no good vnto me, but euill?)
19 Againe he sayd, Heare thou therefore the
word of the Lord. I sawe the Lord sit on his
throne, and all the p hoast of heauen stood about
him on his right hand and on his left hand.
20 And the Lord sayd, Who shall ‖ entise A-
hab that hee may goe and fall at Ramoth Gilead?
And one sayd on this maner, and another sayd on
that maner.
21 Then there came forth a spirit, and q stood
before the Lord, and sayd, I will entise him. And
the Lord sayd vnto him, Wherewith?
22 And he sayd, I will goe out, and be a r false
spirit in the mouth of all his prophets. Then hee
sayd, Thou shalt entise *him*, and shalt also pre-
uaile: goe forth, and doe so.
23 Now therefore behold, the Lord hath put
a lying spirit in the mouth of all these thy pro-
phets, and the Lord hath appointed euill against
thee.
24 Then Zidkijah the sonne of Chenaanah
came neere, and smote Michaiah on the cheeke,
and sayd, * s When went the spirit of the Lord
from me, to speake vnto thee?
25 And Michaiah said, Behold, thou shalt see
in that day, when thou shalt goe from chamber
to chamber to hide thee.
26 And the king of Israel said, Take Michaiah,
and carie him vnto Amon the gouernour of the
citie, and vnto Ioash the kings sonne,
27 And say, Thus saith the King, Put this man
in

i Reade Gene. 37, 36.
k In their kingly apparell.
l The true Prophets of God were accustomed to vse signes for the confirmation of their doctrine. Isa. 20. 2. Iere. 7. 2. Wherein the false Prophets did imitate them, thinking thereby to make their doctrine more commendable.
† *Ebr. mouth.*
m This is the common argument of the wicked, who thinke that none should speake against a thing, if the greater part approoue it, be they neuer so vngodly.
n Hee speaketh this in derision, because the king attributed so much to the false prophets, meaning, that by experience he should trie that they were but flatterers.
o It is better they returne home then to be punished and scattered, because they take warre in hand without Gods counsell and approbation.
p Meaning, his Angels.
‖ *Or, perswade and deceiue.*
q Heere we see that though the deuill be euer ready to bring vs to destruction, yet he hath no further power then God giueth him.
r I will cause all his prophets to tell lies.
* 2. Chron. 18. 23.
s Thus the wicked would seeme that none were in the fauour of God but they, and that God hath giuen his graces to none so much as to them.

c Let him be pined away with hunger, and be fed with a small portion of bread and water.

n That when ye shall see these things come to passe, ye may giue God the glory, and know that I am his true Prophet.

x That is, to the Lord for helpe.

‖ Or, *in his simplicity, and ignorantly.* † Ebr. *and betweene the brigandine.*

† Ebr *sicke.*

y To wit, Ahab, king of Israel,

z Of the Israelites.

‖ Or, *the harlots washed it.*

a Chap. 21. 19.

in the prison house, and feed him with c bread of affliction, and with water of affliction, vntill I returne in peace.

28 And Michaiah sayd, If thou returne in peace, the Lord hath not spoken by me. And he sayd, n Hearken all yee people.

29 So the king of Israel and Iehoshaphat the king of Iudah went vp to Ramoth Gilead.

30 And the king of Israel said to Iehoshaphat, I will change mine apparell, and will enter into the battell, but put thou on thine apparell. And the king of Israel changed himselfe, and went into the battell.

31 And the king of Aram commanded his two and thirtie captaines ouer his charets, saying, Fight neither with small nor great, saue onely against the king of Israel.

32 And when the captaines of the charets saw Iehoshaphat, they said, Surely it is the king of Israel: and they turned to fight against him: and Iehoshaphat x cryed.

33 And when the captaines of the charets saw that hee was not the king of Israel, they turned backe from him.

34 Then a *certaine* man drew a bow ‖ mightily, and smote the king of Israel betweene the ioynts † of his brigandine. Wherefore hee sayd vnto his charet-man, Turne thine hand, and cary me out of the hoaste: for I am † hurt.

35 And the battell increased that day, and the y king stood still in his charet against the Aramites, and died at euen: and the blood ran out of the wound into the mids of the charet.

36 And there went a proclamation thorow-out the z hoaste about the going downe of the Sunne, saying, Euery man to his citie, and euery man to his owne countrey.

37 So the king died, and was brought to Samaria, and they buried the king in Samaria.

38 And one washed the charet in the poole of Samaria, and the dogs licked vp his blood (and ‖ they washed his armour) according * vnto the word of the Lord which he spake.

39 Concerning the rest of the actes of Ahab, and all that he did, and the yuorie house which he built, and all the cities that he built, are they not written in the booke of the Chronicles of the kings of Israel?

40 So Ahab slept with his fathers, and Ahaziah his sonne reigned in his stead.

41 ¶ * And Iehoshaphat the sonne of Asa began to reigne vpon Iudah in the fourth yeere of Ahab king of Israel.

* 2. Chron. 20. 31.

42 Iehoshaphat was fiue and thirtie yeere old when he began to reigne, and reigned fiue and twenty yeere in Ierusalem. And his mothers name was Azubah the daughter of Shilhi.

43 And hee walked in all the wayes of Asa his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Neuertheleese, a the hie places were not taken away: *for* the people offered still, and burnt incense in the hie places.

a Meaning, that he was led with an error, thinking that they might still sacrifice to the Lord in those places, as well as they did before the Temple was built.

44 And Iehoshaphat made peace with the king of Israel.

45 Concerning the rest of the actes of Iehoshaphat, and his worthy deedes that he did, and his battels which hee fought, are they not written in the booke of the Chronicles of the kings of Iudah?

46 And the Sodomites, which remained in the dayes of his father Asa, hee put cleane out of the land.

47 There was then no king in Edom: the b deputie *was* king.

b In the time of this king, Idumea was subiect to Iudah, and was gouerned by whom they of Iudah appointed.

48 Iehoshaphat made ships of c Tharshish, to saile to d Ophir for golde, but they went not: for the ships were broken at Ezion Gaber.

c By Tharshish the Scripture meaneth Cilicia and all the sea called Mediterraneum.

d Iosephus writeth that Ophir is in India, where the Egyptians and Arabians trafficke for gold.

49 Then sayde Ahaziah the sonne of Ahab vnto Iehoshaphat, Let my seruants goe with thy seruants in the ships. But Iehoshaphat would not.

50 And Iehoshaphat did sleepe with his fathers, and was buried with his fathers in the citie of Dauid his father, and Iehoram his sonne reigned in his stead.

51 ¶ Ahaziah the sonne of Ahab beganne to reigne ouer Israel in Samaria, the seuenteenth yeere of Iehoshaphat king of Iudah, and reigned two yeeres ouer Israel.

52 But he did euill in the sight of § Lord, and walked in the way of his father, and in the way of his mother, and in the way of Ieroboam the sonne of Nebat, which made Israel to sinne.

53 For hee serued Baal, and worshipped him, and prouoked the Lord God of Israel vnto wrath, ‖ according vnto all that his father had done.

Or, *in all points as his father did.*

THE SECOND BOOKE OF THE KINGS.

THE ARGVMENT.

THis second booke conteineth the Actes of the Kings of Iudah and Israel: to wit, of Israel, from the death of Ahab vnto the last King Hoshea, who was imprisoned by the King of Assyria, and his citie Samaria taken, and the ten tribes by the iust plague of God for their idolatry and disobedience to God led into captiuity. And also of Iudah from the raigne of Iehoram sonne of Iehoshaphat vnto Zedechias who for contemning the Lords commandement by his Prophets and neglecting his sundry admonitions by famine and other meanes, was taken by his enemies, saw his sonnes most cruelly slaine before his face, and his owne eyes put out, as the Lord had declared to him before by his Prophet Ieremy: and also by the iust vengeance of God for contempt of his word Ierusalem was destroyed the Temple burnt, and he and all his people were led do awaye captiues into Babylon. In this booke are notable examples of Gods fauour towards those rulers and people which obey his Prophets, and imbrace his word and contrariwise, of his plagues towards those common-weales which neglect his ministers, and doe not obey his commandements.

CHAP.

CHAP. I.

2 Ahaziah by a fall falleth ficke, and confulteth vvith Baal-zebub. 3 He is reprooued by Elijah. 10 The captaines ouer fiftie vvere fent to Elijah, vvhereof tvvo vvere burnt vvith fire from heauen by his prayer. 17 Ahaziah dieth, and Iehoram his brother fucceedeth him.

WHen Moab rebelled againft Ifrael after
the death of Ahab :
2 And [a] Ahaziah fell thorow the
lattefse window in his vpper chamber
which was in Samaria : fo he was ficke : then he
fent meffengers, to whom hee faid, Goe, *and* in-
quire of [b] Baal-zebub the god of Ekron, if I fhall
recouer of this my difeafe.
3 Then the Angel of the Lord faid to Elijah
the Tifhbite, Arife, *and* goe vp to meete the mef-
fengers of the king of Samaria, and fay vnto
them, [c] Is it not becaufe there is no God in Ifrael,
that yee goe to enquire of Baal-zebub the god of
Ekron?
4 Wherefore thus fayeth the Lord, Thou fhalt
not come downe from the bed on which thou art
gone vp, but fhalt die the death. So Elijah de-
parted.
5 And the meffengers returned vnto him, to
whom he faid, Why are ye now returned?
6 And they anfwered him, There came a man
and met vs, and faid vnto vs, Goe, *and* returne vn-
to the king which fent you, & fay vnto him, Thus
faith the Lord, [d] Is it not becaufe there is no God
in Ifrael, that thou fendeft, to enquire of Baal-ze-
bub the god of Ekron? Therefore thou fhalt not
come downe from the bed, on which thou art
gone vp, but fhalt die the death.
7 And he faid vnto them, What maner of man
was hee which came and met you, and tolde you
thefe wordes?
8 And they faid vnto him, He was an [e] hairie
man, and girded with a girdle of leather about
his loynes. Then faid hee, It is Elijah ÿ Tifhbite.
9 Therefore *the King* fent vnto him a cap-
taine ouer fiftie with his fiftie *men*, who went vp
vnto him : *for* behold, hee fate on the toppe [f] of a
mountaine, and he fayd vnto him, O man of
God, the king hath commanded *that* thou come
downe.
10 But Elijah anfwered, and faid to the cap-
taine ouer the fiftie, If that I be a man of God, let
fire come down from the heauen, and deuoure thee
and thy fifty. [g] So fire came downe from the hea-
uen and deuoured him and his fiftie.
11 Againe alfo he fent vnto him another cap-
taine ouer fiftie, with his fiftie. Who fpake, and
fayd vnto him, [h] O man of God, thus the king
commandeth, Come downe quickly.
12 But Elijah anfwered, and fayd vnto them,
[i] If I be a man of God let fire come downe from
the heauen, and deuoure thee and thy fifty. So fire
came downe from the heauen, and deuoured him
and his fifty.
13 ¶ Yet againe hee fent the third captaine
ouer fiftie with his fifty. And the third captaine
ouer fiftie went vp, and came, and fell on his knees
before Elijah, and befought him, and fayd vnto
him, O man of God, I pray thee, let my [k] life and
the life of thefe thy fiftie feruants be [l] precious in
thy fight.
14 Behold, there came fire downe from the
heauen, and deuoured the two former captaines
ouer fiftie with their fifties : therefore let my life
now be precious in thy fight.
15 And the Angel of the Lord fayd vnto Eli-
jah, Goe downe with him, be [m] not afraid of his
prefence. So he arofe, and went downe with him
vnto the king.
16 And he faid vnto him, Thus faith the Lord,
Becaufe thou haft fent meffengers to enquire of
Baal-zebub the god of Ekron, (was it not becaufe
there was no God in Ifrael to enquire of his
word?) therefore thou fhalt not come downe off
the bed, on which thou art gone vp, but fhalt die
the death.
17 So hee died according to the word of the
Lord which Elijah had fpoken. And [n] Iehoram
began to reigne in his ftead in the fecond yeere
of Iehoram the fonne of Iehofhaphat king of Iu-
dah, becaufe he had no fonne.
18 Concerning the reft of the actes of Ahaziah,
that he did, are they not written in the booke of
the Chronicles of the kings of Ifrael?

a So that he was punifhed for his idolatry after two fortes: for the Moabites which were woont to pay him tribute, rebelled, and he fell downe at a grate which was vpon his houfe to giue light beneath.
b The Philiftims which dwelt at Ekron, worfhipped this idole, which fignifieth the god of flies, thinking that he could preferue them from the biting of flies: or els he was fo called, becaufe flies were ingendred in great abundance of the blood of the facrifices that were offered to that idole.
c He fheweth that idolaters haue not the true God, for els they would feeke to none but to him alone.
d Ignorance is the mother of errour and idolatry.
e Some thinke that this is meant of his garments, which were rough and made of haire.
f To wit, Carmel.
g He declareth what power Gods word hath in the mouth of his feruants, when they threaten Gods iudgements againft the wicked.
h He fpake this in mockery, and therefore prouoked Gods wrath fo much the more.
i Meaning, that God would fhew by effect whether hee was a true Prophet or not.
k Which humble my felfe before God and his feruant.
l That is, fpare my life, and let mee not die as the other two.

CHAP. II.

1 Elijah diuideth the vvaters vvith his cloake. 11 Hee is taken vp into heauen. 13 Elifha taketh his cloake and diuideth Iorden. 20 The bitter and venemous vvaters are healed. 23 The children that mocke Elifha, are rent in pieces vvith beares.

ANd when the Lord would take vp Elijah into
heauen by a whirlewinde, Elijah went with
Elifha from [a] Gilgal.
2 Then Elijah faid to Elifha, Tarie here, I
pray thee : for the Lord hath fent me to Beth-el.
But Elifha faid, As the Lord liueth, and as thy
foule liueth, I will not leaue thee. So they came
downe to Beth-el.
3 And the [b] children of the Prophets that were
at Beth-el, came out to Elifha, and faid vnto him,
Knoweft thou that the Lord will take thy mafter
from [c] thine head this day? And he faid, Yea, I
[d] know it : holde ye your peace.
4 Againe Elijah fayd vnto him, Elifha, tarie
here, I pray thee : for the Lord hath fent mee to
Iericho. But he fayd, As the Lord liueth, and as
thy foule liueth, I will not leaue thee. So they
came to Iericho.
5 And the children of the Prophets that were
at [e] Iericho, came to Elifha, and faid vnto him,
Knoweft thou, that the Lord will take thy mafter
from thine head this day? And hee fayd, Yea, I
know it : hold ye your peace.
6 Moreouer Elijah fayd vnto him, Tarie, I
pray thee, here : for the Lord hath fent me to Ior-
den. But he fayd, As the Lord liueth, and as thy
foule liueth, I will not leaue thee. So they went
both *together*.
7 And fifty men of the fonnes of the Prophets
went and ftood on the other fide a farre off, and
they two ftood by Iorden.
8 ¶ Then Elijah tooke his cloake, and wrapt
it together, and fmote the [f] waters, and they were
diuided hither and thither, and they twaine went
ouer on the drie land.
9 Now when they were paffed ouer, Elijah
fayd vnto Elifha, Afke, what I fhall doe for thee
before I be taken from thee. And Elifha faid, I
pray thee, let thy Spirit [g] be double vpon me.
10 And he fayd, Thou haft asked an hard
thing : *yet* if thou fee mee when I am taken from
thee, thou fhalt haue it fo : and if not, it fhall not be.
11 And as they went walking and talking,
behold, there *appeareth* a charet of fire, and horfes
of

m Thus the Lord giueth boldnes to his, that they fear not the threatnings of tyrants, which otherwife of themfelues are afraid to doe Gods meffage.
n Iehofaphat going to batteil againft the Syrians, made his fonne Iehoram king in the 17 yeere of his reigne : and in the 18 yeere which was the fecond yeere of his fonne, Iehoram the fonne of Ahab reigned in Ifrael : and in the fift yeere of this Iehoram Iehofaphat died, and the kingdome of Iuda was confirmed to his fonne.

a Which was that place where the children of Ifrael were circumcifed after they came ouer Iorden, and had bene fortie yeeres in the wildernes, as Iofh.5.9.
b So called, becaufe they are begotten as it were a new by the heauenly doctrine.
c That is, from being any more thine head: for to be at the head, is to be the mafter, as to be at the feete, is to be a fcholler.
d For the Lord had reuealed it vnto him.
e Not onely at Bethel, but at Iericho and other places were there Prophets which had fchollers, whom they inftructed and brought vp to the true feare of God.
f To wit, of Iorden.
g Let thy Spirit haue double force in me, becaufe of thefe dangerous times, or let me haue twife fo much as the reft of the Prophets: or thy [illegible] being diuided into three partes, let me haue two.

of fire, and did separate them twaine. * So Elijah
went vp by a whirlewinde into [h] heauen.
12 And Elisha saw it, and hee cryed, My fa-
ther, my father, the charet of Israel, and the
horsemen thereof: and he saw him no more: and
hee tooke his *owne* clothes, and rent them in two
pieces.
13 ¶ Hee tooke vp also the cloake of Elijah, that
fell from him, and returned, and stood by the
banke of Iorden.
14 After, he tooke the cloake of Elijah, that fell
from him and smote the waters, and sayd, Where
is the Lord God of Elijah? And so hee also, after
hee had striken the waters, so that they were
diuided this way and that way, went ouer, *euen*
Elisha.
15 And when the children of the Prophets,
which were at Iericho, saw him on the other side,
they said, [i] The Spirit of Elijah doeth rest on
Elisha: and they came to meete him, and fell to
the ground before him,
16 And sayd vnto him, Behold now, there be
with thy seruants fiftie strong men: let them goe,
we pray thee, and seeke thy [k] master, if so be the
Spirit of the Lord hath taken him vp, and cast
him vpon some mountaine, or into some valley.
But he said, [l] Yee shall not send.
17 Yet they were instant vpon him, till hee
was ashamed: wherefore he said, Send. So they
sent fiftie men, which sought three dayes, but
found him not.
18 Therefore they returned to him, (for hee
taried at Iericho) and he said vnto them, Did not
I say vnto you, Goe not?
19 ¶ And the men of the citie said vnto Elisha,
Behold, wee pray thee, the situation of the city is
pleasant, as thou, my lord, seest, but the water *is*
naught, and the ground ‖ barren.
20 Then he said, Bring me a new cruse, and put
salt therein. And they brought it to him.
21 And he went vnto the spring of the waters,
and cast there [m] the salt, and sayd, Thus sayth
the Lord, I haue healed this water: death shall
no more come thereof, neither barrennesse *to the
ground.*
22 So the waters were healed vnto this day,
according to the word of Elisha which hee had
spoken.
23 ¶ And hee went vp from thence vnto Beth-
ell. And as he was going vp the way, little children
came out of the citie, and mocked him, and said
vnto him, Come vp, thou bald head, come vp,
thou bald head.
24 And he turned backe, and looked on them,
and [n] cursed them in the name of the Lord. And
two beares came out of the forest, and tare in pie-
ces two and fourty children of them.
25 So he went from thence to mount Carmel,
and from thence he returned to Samaria.

CHAP. III.

1 *The reigne of Iehoram.* 6 *He and Iehoshaphat goe to warre against Moab, which rebelled.* 13 *Elisha reprooueth him.* 17 *and giueth their hoaste water.* 24 *The Moabites are ouercome.* 27 *Their King sacrificeth his sonne.*

NOw Iehoram the sonne of Ahab began to
reigne ouer Israel in Samaria, the [a] eigh-
teenth yeere of Iehoshaphat king of Iudah, and
reigned twelue yeeres.
2 And hee wrought euill in the sight of the

* Eccles. 48.9. 1. Macc. 2,58.

h Thus God hath left a testimony in all ages (both before the Law, in the Law, and in the time of the Gospell) of our resurrection.

i The Spirit of prophecie is giuen to him, as it was to Elijah.

k Meaning, Elijah: for they thought his body had beene cast in some mountaine.

l Because the fact was extraordinary, they doubted where he was become, but Elisha was assured that he was taken vp to God.

‖ Or, killeth the inhabitants.

m Thus God gaue him power, euen contrary to nature, to make that water profitable for mans vse, which before was hurtfull.

n Perceiuing their malicious heart against the Lord & his word, he desireth God to take vengeance of that iniurie done vnto him.

a Reade the annotation in the first chapter and seuenteenth verse.

Lord, but not like his father nor like his mother:
for hee tooke away the image of Baal that his
father had made,
3 Neuerthelesse, hee cleaued vnto the [b] sinnes
of Ieroboam the sonne of Nebat, which made Is-
rael to sinne, *and* departed not therefrom.
4 ¶ Then [c] Mesha king of Moab had store of
sheepe, and rendred vnto the king of Israel an
hundreth thousand lambes, and an hundreth thou-
sand rammes with the wooll.
5 But when Ahab was dead, the king of Mo-
ab rebelled against the king of Israel.
6 Therefore king Iehoram went out of Sa-
maria the same season, and numbred all Israel,
7 And went, and sent to Iehoshaphat king of
Iudah, saying, The king of Moab hath rebelled
against me: wilt thou goe with me to battell
against Moab? And he answered, I will goe vp: *for*
[d] I am, as thou art, my people, as thy people, *and*
mine horses, as thine horses.
8 Then sayd he, What way shall we goe vp? And
he answered, The way of the wildernesse of Edom.
9 ¶ So went the king of Israel and the king
of Iudah, and the [e] king of Edom, and when they
had compassed the way seuen dayes, they had no
water for the hoaste, nor for the cattell that † follo-
wed them.
10 Therefore the king of Israel sayd, Alas,
that ÿ Lord hath called these three kings, to giue
them into the hand of Moab.
11 But Iehoshaphat sayd, Is there not here a
Prophet of the Lord, that we may inquire of the
Lord by him? And one of the king of Israels ser-
uants answered, and sayd, Here is Elisha the sonne
of Shaphat, which [f] powred water on the hands of
Elijah.
12 Then Iehoshaphat said, [g] The word of the
Lord is with him. Therefore the king of Israel, and
Iehoshaphat, and the king of Edom went downe
to him.
13 And Elisha sayd vnto the king of Israel,
[h] What haue I to doe with thee? get thee to the
Prophets of thy father, and to the Prophets of thy
mother. And the king of Israel said vnto him,
[i] Nay: for the Lord hath called these three kings,
to giue them into the hand of Moab.
14 Then Elisha sayd, As the Lord of hoasts li-
ueth, in whose sight I stand, if it were not, that I
regard the presence of Iehoshaphat the king of
Iudah, I would [k] not haue looked toward thee, nor
seene thee.
15 But now bring mee a minstrell. And when
the minstrell [l] played, the hand of the Lord came
vpon him.
16 And hee sayd, Thus sayth the Lord, Make
this valley full of ditches.
17 For thus saith the Lord, Ye shall neither see
winde nor see raine, yet the valley shall be filled
with water, that ye may drinke: *both* ye and your
cattell, and your beasts.
18 But this is a [m] small thing in the sight of
the Lord: for hee will giue Moab into your hand.
19 And ye shall smite euery strong towne, and
euery chiefe citie, and shall fell euery faire tree,
and shall stoppe all the fountaines of water, and
[n] marre euery good field with stones.
20 And in the morning when the meate offe-
ring was offered, behold, there came water by the
way of Edom: and the countrey was filled with
water.
21 And when all the Moabites heard that the
kings

b He sacrificed to the golden calues that Ieroboam had made.

c This was done after that Dauid had made the Moabites tributaries to his successours.

d Reade 1. King. 22.4.

e Meaning, the viceroy, or lieutenant of the king of Iudah, reade 1 King. 22.47.

† Ebr. that were at their feete.

f That is, who was his seruant.

g He is able to instruct vs what is Gods will in this point.

h He knew that this wicked king would haue but vsed his counsell to serue his turne, and therefore he disdained to answere him.

i The wicked esteeme not the seruants of God, but when they are driuen by very necessity and feare of the present danger.

k God suffereth his word to be declared to the wicked, because of the godly that are among them.

l He sang songs to Gods glory, and so stirred vp the Prophets heart to prophecie.

m Hee will not onely miraculously giue you waters, but your enemies also into your hand.

n Though God bestow his benefites for a time vpon the enemies, yet he hath his seasons, when he will take them away, to the intent they might see his vengeance which is prepared against them.

kings were come vp to fight against them, they
gathered all that was able† to put on harnesse, and
vpward, and stood in *their* border.
22 And they rose early in the morning, when
the Sunne arose vpon the water, and the Moabites
saw the water ouer against them, as red as blood.
23 And they said, º This is blood: the Kings
are surely slaine, and one hath smitten another:
now therefore, Moab, to the spoile.
24 And when they came to the hoast of Israel,
the Israelites arose vp, and smote the Moabites, so
that they fled before them, but they ᵖ inuaded
them, and smote Moab.
25 And they destroyed the cities: and on all
the good field euery man cast his stone, and filled
them, and they stopt all the fountaines of water,
and felled all the good trees: onely in ᑫ Kir-hara-
seth left they the stones thereof: howbeit they
went about it with slings, and smote it.
26 And when the king of Moab saw that the
battell was too sore for him, hee tooke with him
seuen hundreth men that drewe the sword, to
breake thorow vnto the King of Edom: but they
could not.
27 Then he tooke his eldest sonne, that should
haue reigned in his stead, and ʳ offered him for a
burnt offering vpon the wall: so that Israel was
sore grieued, and they departed from him, and re-
turned to their countrey.

† Ebr. to gird him-selfe with a girdle.
o The sudden ioy of the wicked is but a preparation to their destruction, which is at hand.
p Meaning, they followed them into the townes.
q Which was one of the principall cities of the Moabites, wherein they left nothing but the walles.
r Some referre it to the king of Edoms sonne, whom they say he had taken in that skirmish: but rather it seemeth to be his owne sonne, whom he offered to his gods, to pacifie them: which barbarous crueltie moued the Israelites hearts of pitie to depart.

CHAP. IV.

4 *God increaseth the oyle to the poore widow by Elisha.* 12 *Hee obteineth for the Shunammite a sonne at Gods hand.* 18 *Who dying,* 32 *hee raiseth him vp againe.* 40 *Hee maketh sweete the pottage,* 42 *and multiplieth the loaues.*

AND one of the wiues ᵃ of the sonnes of the
Prophets cryed vnto Elisha, saying, Thy ser-
uant mine husband is dead, and thou knowest,
that thy seruant did ᵇ feare the Lord: and the cre-
ditour is come to take my two sonnes to be his
ᶜ bondmen.
2 Then Elisha said vnto her, What shall I doe
for thee? tell mee, what hast thou at home? And
she said, Thine handmayd hath nothing at home,
saue a ᵈ pitcher of oyle.
3 And he said, Goe, and borrow thee vessels
abroad of all thy neighbours, emptie vessels, *and*
spare not.
4 And when thou art come in, thou shalt shut
the doore vpon thee and vpon thy sonnes, and
powre out into ᵉ all those vessels, and set aside
those that are full.
5 So shee departed from him, and shut the
doore vpon her, and vpon her sonnes. And they
brought to her, and she powred out.
6 And when the vessels were full, she said vnto
her sonne, Bring me yet a vessel. And hee sayd
vnto her, There is no more vessels. And the oyle
ᶠ ceased.
7 Then shee came and tolde the man of God.
And he said, Goe, *and* sell the oyle, and pay them
that thou art in debt vnto, and liue thou and thy
children of the ᵍ rest.
8 ¶ And on a time Elisha came to Shunem,
and there a woman of great *estimation* constrai-
ned him to eat bread: and as he passed by, he tur-
ned in thither to eat bread.
9 And she said vnto her husband, Behold, I
know now, that this is an holy man of God that
passeth by vs continually.
10 Let vs make ʰ him a little chamber, I pray

a Reade Chap. 2. 3.
b And therefore fell not into debt by vnthriftinesse or prodigalitie, but by the hand of the Lord.
c Because I am poore and not able to pay.
d Thus God suffereth his many times to be brought to extreme necessitie, before he succour them, that afterward they may the more praise his mercie.
e The Prophet declareth hereby vnto her, that God neuer faileth to prouide for his seruants, their wiues, & children, if they trust in him.
f To augment and increase in the vessels.
g God here did not onely prouide for his seruant, that his debts should be payed, and so kept his doctrine and profession without slander, but also for his wife and children.
h Which should be separate from the rest of the house, that he might more commodiously giue himselfe to studie and prayers.

thee, with walles, & let vs set him there a bed, and
a table, and a stoole, and a candlesticke, that hee
may turne in thither when he commeth to vs.
11 ¶ And on a day, he came thither and tur-
ned into the chamber, and lay therein.
12 And said to Gehazi his seruant, Call this
Shunammite: and when he called her, she stood
before him.
13 Then he said vnto him, Say vnto her now,
Behold, thou hast had all this great care for vs,
ⁱ what shall we do for thee? Is there any thing to
be spoken for thee to the king or to the captaine
of the hoaste? And she answered, I ᵏ dwel among
mine owne people.
14 Againe hee said, What is then to be done
for her? Then Gehazi answered, Indeed she hath
ˡ no sonne, and her husband is old.
15 Then sayd he, Call her. And hee called her,
and she stood in the doore.
16 And he sayd, * At this time appointed, ac-
cording to the time of life, thou shalt embrace a
sonne. And she sayd, Oh my lord, thou man of
God, doe not lye vnto thine handmayd.
17 So the woman conceiued, and bare a sonne
at that same season, according to the time of life,
that Elisha had said vnto her.
18 ¶ And when the child was growen, it fell
on a day, that hee went out to his father, *and* to
the reapers.
19 And he said vnto his father, ᵐ Mine head,
mine head. Who said to *his* seruant, Beare him to
his mother.
20 And hee tooke him and brought him to his
mother, and hee sate on her knees till noone, and
died.
21 Then she went vp, and laid him on the bed
of the man of God, and shut *the doore* vpon him,
and went out.
22 ¶ Then she called to her husband, and said,
Send with mee, I pray thee, one of the yong men
and one of the asses: for I will haste to the man of
God, and come againe.
23 And he said, Wherefore wilt thou goe to
him to day? *it is* neither ⁿ new moone nor Sab-
bath day. And she answered, † All shall be well.
24 Then she sadled an asse, and said to her ser-
uant, Driue, and goe forward: stay not for me to
get vp, except I bid thee.
25 ¶ So shee went, and came vnto the man of
God to mount Carmel. And when the man of
God saw her ‖ ouer against him, he said to Geha-
zi his seruant, Behold, the Shunammite.
26 Runne now, I say, to meete her, and say vn-
to her, Art thou in health? is thine husband in
health? *and* is thy childe in health? And she an-
swered, We are in health.
27 And when she came to the man of God vn-
to the mountaine, she º caught him by his feete:
and Gehazi went to her, to thrust her away: but
the man of God said, Let her alone: for her soule
is † vexed within her, and the Lord hath hid it
from me, and hath not told it me.
28 Then shee said, Did I desire a sonne of my
lord? did I not say, Deceiue me not?
29 Then he said to Gehazi, Gird thy loynes,
and take my staffe in thine hand, and go thy way:
ᵖ if thou meete any, salute him not: and if any
salute thee, answere him not: and lay my staffe
vpon the face of the childe.
30 And the mother of the childe sayd, As the
Lord liueth, and as thy soule liueth, I will not
leaue

i Thus the seruants of God are not vnthankfull for the benefits they receiue.
k I am content with that that God hath lent me, and can want nothing that one can doe for another.
l Which then was a reproach, & therefore he would that his master should pray to God for her that she might be fruitfull.
* Gen. 18. 10.
m His head ake sore, and therefore he cryed thus.
n For at such times the people were wont to resort to the Prophets for doctrine and consolation.
† Ebr. peace.
‖ Or, farre off.
o In token of humility and that she had met with him.
† Ebr. her soul is in bitternes.
p Make such speede that nothing may let thee in the way. Luke 10. 4.

leaue thee. Therefore hee arose, and followed her.

31 But Gehazi was gone before them, and had layd the staffe vpon the face of the childe, but hee neither spake nor heard: Wherefore hee returned to meet him, and told him, saying, The child is not waken.

32 ¶ Then came Elisha into the house, and behold, the childe was dead, and layd vpon his bed.

33 Hee went in therefore, and shut the doore vpon them twaine, and prayed vnto the Lord.

34 After he went vp, and q lay vpon the child, and put his mouth on his mouth, and his eyes vpon his eyes, and his hands vpon his hands, and stretched himselfe vpon him, and the flesh of the child waxed warme.

35 And he went *from him*, and walked vp and downe in the house, and went vp and spread himselfe vpon him: then the childe neesed r seuen times, and opened his eyes.

36 Then he called Gehazi, and said, Call this Shunammite. So he called her, which came in vnto him. And he said vnto her, Take thy sonne.

37 And she came, and fell at his feet, and bowed her selfe to the ground, and tooke vp her sonne, and went out.

38 Afterward Elisha returned to Gilgal, and a famine *was* in the f land, and the children of the Prophets dwelt with him. And he said vnto his seruant, Set on the great pot, and seethe pottage for the children of the Prophets.

39 And one went out into the field to gather herbes, and found *as it were* a wilde vine, and gathered thereof t wilde gourdes his garment full, and came and shred them into the pot of pottage: for they knew it not.

40 So they powred out for the men to eate: and when they did eate of the pottage, they cried out and said, O thou man of God, u death *is* in the pot: and they could not eate *thereof*.

41 Then he said, Bring meale. And he cast it into the pot, and said, Powre out for the people, that they may eate: and there was none euill in the pot.

42 ¶ Then came a man from Baal-shalisha, and brought the man of God bread of the first fruits, *euen* twentie loaues of barley, and full eares of corne in the huske. And he said, Giue vnto the people that they may eate.

43 And his seruant answered, How should I set this before an hundreth men? He said againe, Giue it vnto the people, that they may eate: for thus saith the Lord, They shall eat, and there x shall remaine.

44 So hee set it before them, and they did eate, and left ouer, according to the word of the Lord.

CHAP. V.

1 Naaman the Syrian is healed of his leprosie. 16 Elisha refuseth his gifts. 27 Gehazi is striken with leprosie, because hee tooke money and raiment of Naaman.

NOw was there one Naaman captaine of the hoaste of the King of Aram, a great man, and honourable in the sight of his lord, because that by him the Lord had a deliuered the Aramites. He also was a mighty man *and* valiant, *but* a leper.

2 And the Aramites had gone out by bands, and had taken a little mayd of the land of Israel, and she † serued Naamans wife.

3 And she said vnto her mistresse, Would God my lord *were* with the b Prophet that is in Samaria, he would soone deliuer him of his leprosie.

4 And c he went in, and told his lord, saying, Thus and thus saith the maide that is of the land of Israel.

5 And the king of Aram said, Goe thy way thither, and I will send a letter vnto the King of Israel. And he departed, and d tooke † with him ten talents of siluer, and sixe thousand *pieces of* golde, and ten change of rayments.

6 And brought the letter to the king of Israel to this effect, Now when this letter is come vnto thee, vnderstand, that I haue sent thee Naaman my seruant, that thou mayest heale him of his leprosie.

7 And when the king of Israel had read the letter, hee rent his cloathes, and said, Am I God, to kill and to giue life, that he doth send to me, that I should heale a man from his leprosie? wherefore consider, I pray you, and see how he seeketh a quarell against me.

8 But when Elisha the man of God had heard that the king of Israel had rent his cloathes, hee sent vnto the King, saying, e Wherefore hast thou rent thy cloathes? Let him come now to me, and he shall know that there is a Prophet in Israel.

9 ¶ Then Naaman came with his horses, and with his charets, and stood at the doore of the house of Elisha.

10 And Elisha sent a messenger vnto him, saying, Goe and wash thee in Iorden seuen times, and thy flesh shall come againe to thee, and thou shalt be cleansed.

11 But Naaman was f wroth and went away, and said, Behold, I thought with my selfe, He will surely come out, and stand, and call on the Name of the Lord his God, and put his hand on the place, and heale the leprosie.

12 Are not Abanah and Pharpar, riuers of Damascus, better then all the waters of Israel? may I not wash me in them, and be cleansed? so he turned, and departed in displeasure.

13 But his seruants came, and spake vnto him, and said, g Father, *if* the Prophet had commanded thee a great thing, wouldest thou not haue done it? how much rather then, when he saith to thee, Wash, and be cleane?

14 Then went he downe, and * washed himselfe seuen times in Iorden, according to the saying of the man of God: and his flesh came againe, like vnto the flesh of a little child, and he was cleane.

15 ¶ And hee turned againe to the man of God, hee, and all his companie, and came and stood before him, and said, Behold now, I know that *there is* no God in all the world but in Israel: now therefore, I pray thee, take a † reward of thy seruant.

16 But hee said, As the Lord liueth (before whom I stand) I will not receiue it. And he would haue constrained him to receiue it, h but hee refused.

17 Moreouer Naaman said, Shall there not be giuen to thy seruant two mules load of this earth? for thy seruant will henceforth offer neither burnt sacrifice nor offring vnto any other god, saue vnto the Lord.

18 Herein the Lord be i mercifull vnto thy seruant, that when my master goeth into the house of Rimmon, to worship there, and leaneth on mine hand, and I bow my selfe in the house of Rimmon: when I doe bow downe, *I say*, in the

q The like did Elijah to the widowes sonne 1 King 17.21. and S. Paul, Acts 20. to. signifying the care that ought to be in them, that beare the word of God, and are distributers of the spirituall life.

r Meaning, often times.

f That is, in the land of Israel.

t Which the Apothecaries call colloquintida, and is most vehement and dangerous in purging.

u They feared that they were poysoned, because of the bitternesse.

x It is not the quantitie of bread that satisfieth, but the blessing that God giueth.

a Here appeareth that among the infidels God hath his, and also that the infidels haue them in estimation, which doe good to their countrey.

† Ebr. she was before.

b Meaning, Elisha.

c That is, Naaman told it to the king of Syria.

d To giue this as a present to the Prophet.

† Ebr. *in his hand.*

e The Prophet rebuketh the king because he did not consider that God was true in his promise, and therefore would not haue his Church destitute of a Prophet, whose prayers he would heare, & to whom other should haue recourse for comfort.

f Mans reason murmureth, when it considering onely the figure and outward things, and hath not regard to the word of God, which is there conteined.

g This declareth that seruants ought to reuerence and loue their masters as children their fathers, and likewise masters toward their seruants, must be affectioned as toward their children.

* Luke 4. 27.

† Ebr. *blessing.*

h So the Lord commandeth that they that receiue freely, should giue also freely.

i Hee feeleth his conscience wounded in being present at idoles seruice, and therefore desireth God to forgiue him, least others by his example might fall to idolatry: for as for his owne part he confesseth that he will neuer serue any but the true God.

the house of Rimmon, the Lord be mercifull vnto
thy seruant in this point.
19 Vnto whom hee said, [k] Goe in peace. So
hee departed from him about halfe a dayes iour-
ney of ground.
20 And Gehazi the seruant of Elisha the man
of God said, Behold, my master hath spared this
Aramite Naaman, receiuing not those things at his
hand that he brought: As the Lord liueth, I will
runne after him, and take somewhat of him.
21 So Gehazi followed speedily after Naaman.
And when Naaman saw him running after him,
[l] hee light downe from the charet to meete him,
and said, Is all well?
22 And hee answered, All is well: my master
hath sent mee, saying, Behold, there be come to
mee euen now from mount Ephraim two young
men of the children of the Prophets: giue them,
I pray thee, a talent of siluer, and two change of
garments.
23 And Naaman said, Yea, take two talents:
and he compelled him, and bound two talents of
siluer in two bags, with two change of garments,
and gaue them vnto two of his seruants, that they
might beare them before him.
24 And when hee came to the ‖ tower, hee
tooke them out of their hands, and layd them in
the house, and sent away the men: and [m] they
departed.
25 ¶ Then hee went in, and stood before his
master. And Elisha said vnto him, Whence *com-
mest thou*, Gehazi? And he said, Thy seruant went
no whither.
26 But hee sayd vnto him, [n] Went not mine
heart *with thee*, when the man turned againe from
his charet to meete thee? Is this a time to take
money, and to receiue garments, [o] and oliues, and
vineyards, and sheepe, and oxen, and men seruants,
and maide seruants?
27 The leprosie therefore of Naaman shall
cleaue vnto thee, and to thy [p] seede for euer. And
hee went out from his presence a leper *white* as
snow.

[k] The Prophet did not approoue his acte, but after the common maner of speach hee biddeth him farewell.

[l] Declaring thereby, what honour and affection he bare to the Prophet his master.

‖ Or, fortresse, or secret place.

[m] Naamans seruants.

[n] Was I not present with thee in spirit?

[o] That is, money to buy possessions with: meaning, that it is detestable in the seruants of God to haue couetous mindes.

[p] To be an example to all such, as by whose couetousnesse Gods word might be slandered.

CHAP. VI.

6 Elisha maketh yron to swimme aboue the water. 8 He discloseth the king of Syrias counsel to the king of Israel. 13 Who sending certaine to take him, were kept fast in Samaria. 24 Samaria is besieged, and endureth extreme famine.

AND the children of the Prophets said vnto
Elisha, Behold, we pray thee, the place where
we dwell with thee, is too little for vs.
2 Let vs now goe to Iorden, that we may take
thence euery man a [a] beame, and make vs a place
to dwell in. And he answered, Goe.
3 And one said, Vouchsafe, I pray thee, to goe
with thy seruants. And he answered, I will goe.
4 So he went with them, and when they came
to Iorden, they cut downe wood.
5 And as one was felling of a tree, the ‖ yron
fell into the water: then he cryed, and said, Alas
master, it was but borowed.
6 And the man of God said, Where fell it?
And he shewed him the place. Then he cut
downe *a piece* of wood, and cast in thither, and he
caused the yron to [b] swimme.
7 Then he sayd, Take it vp to thee. And hee
stretched out his hand, and tooke it.
8 ¶ Then the king of Aram warred against Is-
rael, and tooke counsell with his seruants, and said,
In [c] such and such a place *shalbe* my campe.

[a] Or a piece of wood fit to build with.

‖ Or, the axe head.

[b] God wrought this miraculously to confirme the authority of Elisha, to whom he had giuen such abundance of his Spirit.

[c] Meaning, that he would lie in ambush, and take the Israelites at vnawares.

9 Therefore the man of God sent vnto the
king of Israel, saying, Beware thou goe not ouer
to such a place: for there the Aramites are come
downe.
10 So the king of Israel sent to the place which
the man of God told him, and warned him of,
and [d] saued himselfe from thence, not once, nor
twise.
11 And the heart of the king of Aram was
troubled for this thing: therefore hee called his
seruants, and said vnto them, Will yee not shew
me, which of vs *bewrayeth our counsell* to the king
of Israel?
12 Then one of his seruants said, None, my
lord, O king, but Elisha the Prophet that is in Is-
rael, telleth the king of Israel, *euen* the wordes that
thou speakest in thy [e] priuie chamber.
13 And he said, Goe and espie where he is, that
I may send and fetch him. And one told him, say-
ing, Behold, *he is* in Dothan.
14 ¶ So he sent thither horses, and charets, and
a [f] mighty hoaste: and they came by night, and
compassed the citie.
15 And when the seruant of the man of God
arose early to goe out, beholde, an hoaste com-
passed the city with horses and charets. Then his
seruant said vnto him, Alas master, how shall wee
doe?
16 And hee answered, [g] Feare not: * for they that
be with vs, are moe then they that be with them.
17 Then Elisha prayed, and said, Lord, I be-
seech thee, open his eyes, [h] that hee may see. And
the Lord opened the eyes of the seruant, and hee
looked, and behold, the mountaine was full of
horses and charets of fire round about Elisha.
18 So [i] they came downe to him, but Elisha
prayed vnto the Lord, and said, Smite this people,
I pray thee, with blindnesse. And hee smote them
with blindnesse, according to the word of Elisha.
19 And Elisha said vnto them, This is not the
way, neither is this the city: follow mee, and I will
leade you to the man whom yee seeke. But he led
[k] them to Samaria.
20 And when they were come to Samaria,
Elisha said, Lord, open their eyes ẏ they may see.
And the Lord opened their eyes, and they saw,
and behold, *they were* in the middes of Samaria.
21 And the king of Israel said vnto Elisha
when he saw them, [l] My father, shall I smite them,
shall I smite them?
22 And hee answered, Thou shalt not smite
them: doest thou not smite them that thou hast
taken with thy sword, and with thy bow? *but* set
bread and water before them, that they may eate
and drinke and goe to their master.
23 And he made great preparation for them:
and when they had eaten and drunken, hee sent
them away: and they went to their master. So the
bands of Aram came [m] no more into the land of
Israel.
24 But afterward Ben-hadad king of Aram
gathered all his hoaste, and went vp and besieged
Samaria.
25 So there was a great famine in Samaria: for
loe, they besieged it vntill an asses head was at
fourescore *pieces* of siluer, and the fourth part of a
kab of doues [n] doung at fiue *pieces* of siluer.
26 And as the king of Israel was going vpon
the wall, there cryed a woman vnto him, saying,
Helpe, my lord, O King.
27 And he said, *Seeing* the Lord doeth not suc-
cour

[d] The wicked conspire nothing so craftily, but God can reueale it to his seruants, and cause their counsell to be disclosed.

[e] There is nothing so secret that thou canst goe about, but he knoweth it, and discouereth it vnto his King.

[f] Though it had beene nothing in mans iudgement to haue take Elisha, yet the wicked euer doubt, and thinke they are neuer able to prepare power enough, though it be but against one or a few.

[g] For he was assured of Gods helpe, and that millions of Angels camped about the godly to deliuer them.

* 1 Chron 32.7.

[h] That he may behold how thou hast prepared an armie to reserue vs.

[i] Meaning, the Syrians his enemies, which came downe thinking themselues sure of him.

[k] Thus he did being led by the Spirit of God, and not because he sought his owne reuengeance, but onely to set foorth the glory of God.

[l] The wicked vse reuerent and graue wordes towards the seruants of God, when they thinke to haue any commoditie by them, though in their heart they cannot abide them.

[m] For this gentle intreatie and the miracle wrought by the Prophet, did more preuaile for common quietnes, then if they had bin ouercome in battell: for they returned no more at that time to fight against Israel, or in that Kings dayes.

[n] The Ebrewes write, that they burned it in the siege for lacke of wood.

cour thee, how should I helpe thee with the
o barne, or with the winepresse?
28 Also the king said vnto her, What ayleth
thee? And she answered, This woman said vnto
me, Giue thy sonne that wee may eate him to day,
and we will eate my sonne to morrow.
29 * So we sod my sonne, and did eate him: and
I said to her the day after, Giue thy sonne, that
we may eate him, but she hath hid her sonne.
30 And when the king had heard the words of
the woman, he rent his cloathes, (and as he went
vpon the wall, the people looked, and behold, he
had sackecloath ‖ within p vpon his flesh)
31 And he said, God doe so to mee and more
also, if the head of Elisha the sonne of Shaphat
shall stand on him this day.
32 (Now Elisha sate in his house, and the El-
ders sate with him.) And *the King* sent a man be-
fore him: *but* before the messenger came to him,
he said to the Elders, See ye not how this q mur-
therers sonne hath sent to take away mine head?
take heede when the messenger commeth, *and*
shut the doore, and handle him roughly at the
doore: is not the sound of his masters feete be-
hinde him?
33 While hee yet talketh with them, behold,
the messenger came downe vnto him, and said,
Behold, this euill commeth of the Lord: r should
I attend on the Lord any longer?

CHAP. VII.

1 *Elisha prophecieth plentie of vitailes, and other things to Samaria. 6 The Syrians run avvay, and haue no man follovving them. 17 The prince that vvould not beleeue the vvord of Elisha, is troden to death.*

THen Elisha said, Heare yee the word of the
Lord: thus saith the Lord, a To morrow this
time a measure of fine floure *shalbe* seld for a she-
kel, and two measures of barley for a shekel in the
gate of Samaria.
2 Then a prince, on whose hand the king
b leaned, answered the man of God, and said,
Though the Lord would make c windowes in the
heauen, could this thing come to passe? And hee
said, Behold, thou shalt see it with thine eyes, but
thou shalt not d eate thereof.
3 Now there were foure leprous men at the
e entring in of the gate: and they said one to ano-
ther, Why sit we here vntill we die?
4 If we say, We will enter into the citie, the
famine is in the citie, and we shall die there: and
if wee sit heere, we die also. Now therefore come,
and let vs fall into the campe of the Aramites: if
they saue our liues, we shall liue: and if they kill
vs, we are but dead.
5 So they rose vp in the twilight, to goe to
the campe of the Aramites: and when they were
come to the vtmost part of the campe of the Ara-
mites, loe, there was no man there.
6 For the Lord had caused the campe of the
Aramites to heare a f noise of charets, and a noise
of horses, *and* a noise of a great armie, so that they
said one to another, Beholde, the King of Is-
rael hath hired against vs the kings of the Hit-
tites, and the kings of the Egyptians to come vp-
on vs.
7 Wherefore they arose, and fled in the twi-
light, and left their tents and their horses, and
their asses, *euen* the campe as it was, and g fled for
their liues.
8 And when these lepers came to the vtmost

o Meaning, any kinde of vitaile, as corne and wine, &c.

* Deut 28.55.57.

‖ Or, vnder his clothes

p Thus hypocrites whē they feele Gods iudgements, think to please him with outward ceremonies, whom in prosperity they will not know.

q Meaning, Iehoram Ahabs sonne, who killed the Prophets, and caused Naboth to be stoned.

r So the wicked fall into a rage and desperation, if they finde not sudden remedie against their afflictions.

a The godly are euer assured of Gods help in their necessities, but the times and houres are onely reuealed by Gods Spirit.

b To whom the king gaue the charge and ouersight of things, as vers. 17.

c He mocked at the Prophets words, saying, that if God rained downe corne from heauen, yet this could not come to passe.

d Thy infidelity shallbe punished herein, when thou shalt see this miracle, and yet not be partaker thereof.

e For it was commanded in the law that they should dwell apart, and not among their brethren, Leui. 13.46.

f Thus God needeth no great preparation to destroy the wicked, though they be neuer so many: for hee can scatter them with a small noyse, or shaking of a leafe.

g The wicked neede no greater enemie then their owne conscience to pursue them.

part of the campe, they entred into one tent, and
did eate and drinke, and caried thence siluer and
gold, and raiment, and went and hid it: after they
returned, and entred into another tent, and caried
thence *also*, and went and hid it.
9 Then sayd one to another, Wee doe not
well: this day is a day of good tidings, and wee
hold our peace. If wee tarie till day light, some
‖ mischiefe will come vpon vs. Now therefore,
come, let vs goe, and tell the kings houshold.
10 So they came and called vnto the porters
of the citie, & told them, saying, We came to the
campe of the Aramites, and loe, there was no man
there, neither voyce of man, but horses tyed and
asses tyed: and the tents *are* as they were.
11 And the porters cryed and declared to the
kings house within.
12 Then the king arose in the night, and said
vnto his seruants, h I will shew you now, what the
Aramites haue done vnto vs. They know that we
are affamished, therefore they are gone out of the
campe to hide themselues in the field, saying,
When they come out of the citie, wee shall catch
them aliue, and get into the citie.
13 And one of his seruants answered, and said,
Let men take now fiue of the horses that remaine,
and are left in the *citie*, (behold, they are euen as
all the i multitude of Israel that are left therein:
behold, *I say*, they are as the multitude of the Is-
raelites that are consumed) & we will send to see.
14 So they tooke ‖ two charets of horses, and
the king sent after the hoaste of the Aramites, say-
ing, Goe and see.
15 And they went after them vnto Iorden, and
lo, all ẏ way was full of clothes and vessels which
the Aramites had cast from them in their haste:
and the messengers returned, and told the king.
16 Then the people went out and spoiled the
campe of the Aramites: so a measure of fine floure
was at a shekel, and two measures of barley at a
shekel k according to the word of the Lord.
17 And the king gaue the prince (on whose
hand he leaned) the charge of the gate, and the
people l trode vpon him in the gate, and he died,
as the man of God had said, which spake it, when
the king came downe to him.
18 And it came to passe, as the man of God
had spoken to the king, saying, Two measures of
barley at a shekel, and a measure of fine floure shall
be at a shekel, to morrow about this time in the
gate of Samaria.
19 But the prince had answered the man of
God, and said, Though the Lord would make
windowes in the heauen, could it come so to
passe? And he said, Behold, thou shalt see it with
thine eyes, but thou shalt not eate thereof.
20 And so it came vnto him: for the people
trode vpon him in the gate, and he died.

CHAP. VIII.

1 *Elisha prophecieth vnto the Shunammite the dearth of seuen yeeres. 12 He prophecieth to Hazael, that hee shall be king of Siria. 15 Hee reigneth after Benhadad. 16 Iehoram reigneth ouer Iudah. 20 Edom falleth from Iudah. 25 Ahaziah succeedeth Iehoram.*

THen spake Elisha vnto the woman, * whose
sonne hee had restored to life, saying, Vp, and
goe, thou and thine house, and soiourne where
thou a canst soiourne: for the Lord hath called
for a famine, and it commeth also vpon the land
seuen yeeres.

‖ Or, we shall be punished for our fault.

h He mistrusted the Prophets words, and therefore could beleeue nothing, as they which are more politicke then godly euer cast more perils then needeth.

i There are no more left, but they, or the rest are consumed with the famine, as the rest of the people

‖ Or, two horses of the charet, which were accustomed to draw in the charet.

k Which he spake by the mouth of Elisha, verse 1.

l As the people preassed out of the gate to run to the Syrians tents, where they had heard was meate, and great spoile left.

* Chap. 4.35.

a Where thou canst finde a commodious place to dwell, where as is plentie.

2 And the woman arose, and did after the saying of the man of God, and went both she and her houshold, and soiourned in the land of the Philistims seuen yeeres.

3 ¶ And at the seuen yeeres end, the woman returned out of the land of the Philistims, and went out [b] to call vpon the king for her house and for her land.

4 And the King talked with Gehazi the seruant of the man of God, saying, Tell me, I pray thee, all the great acts that Elisha hath done.

5 And as he told [c] the king, how he had restored one dead to life, behold, the woman, whose sonne hee had raised to life, called vpon the king for her house and for her land. Then Gehazi said, My lord, O King, this is the woman, and this is her sonne, whom Elisha restored to life.

6 And when the king asked the woman, she told him: so the King appoynted her an Eunuch, saying, Restore thou all that are hers, and all the [d] fruits of *her* lands since the day that she left the land, euen vntill this time.

7 ¶ Then Elisha came to Damascus, and Ben-hadad the king of Aram was sicke: and one told him, saying, The man of God is come hither.

8 And the king said vnto Hazael, Take a present in thine hand, and goe meet the man of God, that thou maiest enquire of the Lord by him, saying, Shall I recouer of this disease?

9 ¶ So Hazael went to meet him, and tooke the present in his hand, and of euery [e] good thing of Damascus, *euen* the burden of fourtie camels, and came and stood before him, and saide, Thy sonne Ben-hadad king of Aram hath sent mee to thee, saying, Shall I recouer of this disease?

10 And Elisha said to him, Goe, *and* say vnto him, Thou shalt [f] recouer: howbeit the Lord hath shewed me, that he shall surely die.

11 And hee looked vpon him stedfastly, till *Hazael* was ashamed, and the man of God wept.

12 And Hazael said, Why weepeth my lord? And he answered, Because I know the euill that thou shalt do vnto the children of Israel: *for* their strong cities shalt thou set on fire, and their yong men shalt thou slay with the sword, and shalt dash their infants *against the stones*, and rent in pieces their women with child.

13 Then Hazael said, What? is thy seruant [g] a dogge, that I should doe this great thing? And Elisha answered, The Lord hath shewed mee, that thou shalt be king of Aram.

14 ¶ So he departed from Elisha, and came to his master, who said to him, What said Elisha to thee? And he answered, Hee tolde mee that thou shouldest recouer.

15 And on the morowe hee tooke a thicke cloath and dipt it in water, and [h] spread it on his face, and hee died: and Hazael reigned in his steade.

16 ¶ * Now in the fift yeere of Ioram the sonne of Ahab king of Israel, and of Iehoshaphat King of Iudah, [i] Iehoram the sonne of Iehoshaphat king of Iudah [k] began to reigne.

17 Hee was two and thirtie yeere old, when hee began to reigne: and he reigned eight yeere in Ierusalem.

18 And he walked in the wayes of the Kings of Israel, as did the house of Ahab: for the [l] daughter of Ahab was his wife, and he did euill in the sight of the Lord.

19 Yet the Lord would not destroy Iudah, for Dauid his seruants sake, * as he had promised him to giue him a light, *and* to his children for euer.

20 ¶ In those dayes Edom [m] rebelled from vnder the hand of Iudah, and made a King ouer themselues.

21 Therefore Ioram went to Zair, and all his charets with him, and he rose by night, and smote the Edomites which were about him, with the captaines of the charets, and the people fled into their tents.

22 So Edom rebelled from vnder the hand of Iudah vnto this day: then [n] Libnah rebelled at that same time.

23 Concerning the rest of the actes of Ioram and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

24 And Ioram slept with his fathers, and was buried with his fathers in the citie of Dauid. And * Ahaziah his sonne reigned in his stead.

25 ¶ In the twelft yeere of Ioram the sonne of Ahab King of Israel, did Ahaziah the sonne of Iehoram king of Iudah begin to reigne.

26 [o] Two and twentie yeere old was Ahaziah when he began to reigne, & he reigned one yeere in Ierusalem, and his mothers name was Athaliah the daughter of Omri king of Israel.

27 And he walked in the way of the house of Ahab, and did euill in the sight of the Lord, like the house of Ahab: for he was the sonne in law of the house of Ahab.

28 And he went with Ioram the sonne of Ahab to warre against Hazael king of Aram in [p] Ramoth Gilead, and the Aramites smote Ioram.

29 And king Ioram returned to be healed in [q] Izreel of the wounds which the Aramites had giuen him at Ramah, when he fought against Hazael king of Aram. And Ahaziah the sonne of Iehoram king of Iudah went downe to see Ioram the sonne of Ahab in Izreel, because he was sicke.

CHAP. IX.

6 Iehu is made king of Israel, 24 And killeth Iehoram the king thereof, 27 And Ahaziah, otherwise called Ochozias, the king of Iudah. 33 And causeth Iezebel to be cast downe out of a window, and the dogges did eate her.

Then Elisha the Prophet called one of the children of the Prophets, and said vnto him, * Gird thy loynes, and take this boxe of oyle in thine hand, and get thee to Ramoth Gilead.

2 And when thou commest thither, looke where *is* Iehu the sonne of Iehoshaphat, the sonne of Nimshi, and goe, and make him arise vp from among his brethren, and leade him † to a secret chamber.

3 Then take the boxe of oyle and powre it on his head, and say, Thus saith the Lord, I haue anoynted thee for king ouer Israel: then open the doore, and flee without any tarying.

4 So the seruant of the Prophet gate him vp to Ramoth Gilead.

5 And when he came in, behold, the captaines of the armie were sitting. And hee said, I haue a message to thee, O captaine. And Iehu said, Vnto which of all vs? And he answered, To thee, O captaine.

6 And he arose, and went into the house, and he [powred] the oyle on his head, & said vnto him, Thus saith the Lord God of Israel, I haue [b] anoynted thee *for* king ouer the people of the Lord, *euen* ouer Israel.

7 And thou shalt smite the house of Ahab thy

[b] That is, to complaine on them which had taken her possessions while she was absent.
[c] Gods wonderfull prouidence appeareth in this, that he caused the King to be desirous to heare of him, whom before he contemned: and also hereby prepared an entrance to the poore widowes suite.
[d] The King caused that to be iustly restored, which was wrongfully holden from her.
[e] Of all the chiefest and precious things of the countrey.
[f] Meaning, that he should recouer of this disease: but he knew that this messenger Hazael should slay him to obtaine the kingdome.
[g] That I should be without all humanitie and pitie.
[h] Vnder pretence to refresh or ease him, he stifled him with this cloath.
* 2. Chron. 21. 4.
[i] Read Chap. 1. 17.
[k] Hee was confirmed in his kingdome after his fathers death.
[l] The holy Ghost sheweth hereby what danger it is to ioyne with infidels.
* 2. Sam. 7. 13.
[m] Which had beene subiect from Dauids time, vntill this time of Iehoram.
[n] This was a citie in Iudah giuen to the Leuites, Iosh. 21. 13 and after turned from King Iehoram, because of his idolatrie.
* 2. Chron. 22. 1.
[o] Which is to be vnderstood, that he was made king when his father reigned, but after his fathers death he was confirmed king when he was fortie two yeere old, as 2. Chro. 22. 2.
[p] Which was a citie in the tribe of Gad beyond Iorden.
[q] This is a citie belonging to the tribe of Issachar.
* 2. King. [illegible] a [illegible] felte in goeing [illegible] about the [illegible] for [illegible] they [illegible] long garments which they tucked vp when they went about earnest businesse.
† Ebr. from chamber to chamber.
[b] This anoynting was for Kings, Priests and Prophets [illegible] all [illegible] of [illegible] whom these three [illegible] accomplished.

thy master, that I may auenge the blood of my
seruants the Prophets, and the blood of all the ser-
uants of the Lord * of the hand of Iezebel.
8 For the whole house of Ahab shall be de-
stroyed: and * I will cut off from Ahab, him that
maketh water against the wall, as well him that
is shut vp, as him that is left in Israel.
9 And I will make the house of Ahab, like
the house * of Ieroboam the sonne of Nebat,
and like the house * of Baasha the sonne of A-
hijah.
10 And the dogges shall eate Iezebel in the
field of Izreel, and there shallbe none to bury her.
And he opened the doore, and fled.
11 ¶ Then Iehu came out to the c seruants of
his lord. And *one* said vnto him, Is all well? where-
fore came this d mad fellow to thee? And he said
vnto them, Yee know the man, and what his talke
was.
12 And they said, It is false, tell vs it now. Then
he said, Thus and thus spake he to mee, saying,
Thus saith the Lord, I haue anoynted thee for
King ouer Israel.
13 Then they made haste, and tooke euery
man his garment, and put it vnder him on the
top of the staires, and blew the trumpet, saying,
Iehu is King.
14 So Iehu the sonne of Iehoshaphat the sonne
of Nimshi conspired against Ioram: (Now Ioram
kept Ramoth Gilead, hee and all Israel, because of
Hazael king of Aram.
15 And * king Ioram returned to be healed in
Izreel of the wounds, which the Aramites had
giuen him, when he fought with Hazael king of
Aram) and Iehu said, If it be your mindes, let no
man depart and escape out of the city, to goe and
tell in Izreel.
16 So Iehu gate vp into a charet, and went to
Izreel: for Ioram lay there, and e Ahaziah king of
Iudah was come downe to see Ioram.
17 And the watchman that stood in the tower
in Izreel spyed the company of Iehu as hee came,
and said, I see a company. And Iehoram said, Take
an horseman and send to meete them, that hee
may say, Is it peace?
18 So there went one on horsebacke to meete
him, & said, Thus saith the King, Is it peace? And
Iehu sayd, What hast thou to doe with peace?
‖ Turne behind me. And the watchman told, say-
ing, The messenger came to them, but he com-
meth not againe.
19 Then hee sent out another on horsebacke,
which came to them, & said, Thus saith the king,
Is it peace? And Iehu answered, What hast thou
to doe with peace? turne behind me.
20 And the watchman told, saying, He came
to them *also*, but commeth not againe, and the
marching *is* like the marching of Iehu the sonne
of Nimshi: for he marcheth f furiously.
21 ¶ Then Iehoram said, Make ready: and his
charet was made ready. And Iehoram king of Is-
rael, and Ahaziah king of Iudah went out either
of them in his charet against Iehu, and met him
in the field of Naboth the Izreelite.
22 And when Iehoram saw Iehu, he said, Is
it peace, Iehu? And he answered, What g peace,
whiles the whoredomes of thy mother Iezebel,
and her witchcrafts *are* yet in great number?
23 Then Iehoram turned his hand, and fled,
and said to Ahaziah, O Ahaziah, *there is* treason.
24 But Iehu tooke a bowe in his hand, and

* 1.King.21.15.25
* 1.King.14.10. and 21.21.
* 1.King.14.10. and 21.22.
* 1.King.16.3.11
c That is, the rest of the armie, whom he called before, his brethren, verse 2.
d In this estimation the world hath the ministers of God: notwithstanding forasmuch as the world hath euer slandered the children of God (yea they called the Sonne of God a deceiuer, and said he had the deuill) therefore they ought not to be discouraged.
* Chap.8.29.
e God had thus ordeined, as is read 2.Chron.22.7. that this wicked and idolatrous King, who was more ready to gratifie wicked Ioram, then to obey the will of God, should perish with him, by whose meanes he thought to haue beene stronger.
‖ Or, follow mee.
f As one that went earnestly about his enterprise.
g Meaning, that forasmuch as God is their enemie because of their sinnes, that he will euer stirre vp some to reuenge his cause.

smote Iehoram betweene the shoulders, that the
arrow went through his heart: and he fell downe
in his charet.
25 Then said *Iehu* to Bidkar a captaine, Take,
and cast him in some place of the field of Naboth
the Izreelite: for I remember that when I and
thou rode together after Ahab his father, the Lord
‖ layed this burden vpon him.
26 * Surely I haue seene yesterday the blood
of Naboth, and the blood of his h sonnes, said the
Lord, and I will render it thee in this field, saith
the Lord: Now therefore take *and* cast him in the
field according to the word of the Lord.
27 But when Ahaziah the king of Iudah saw
this, he fled by the way of the garden house: And
Iehu pursued after him, and said, Smite him also
in the charet: *and they smote him* in the going vp
to Gur, which is by Ibleam. And he fled to i Me-
giddo, and there died.
28 And his seruants caried him in a charet to
Ierusalem, and buried him in his sepulchre with
his fathers in the citie of Dauid.
29 ¶ And in the k eleuenth yeere of Ioram
the sonne of Ahab, began Ahaziah to reigne ouer
Iudah.
30 And when Iehu was come to Izreel, Ieze-
bel heard of it, and painted her face, and tired her
head, and l looked out at a window.
31 And as Iehu entred at the gate, shee sayd,
Had m Zimry peace, which slew his master?
32 And he lift vs his eyes to the window, and
said, Who is on my side, who? Then two *or* three
of her ‖ Eunuches looked vnto him.
33 And he said, Cast her downe: and they cast
her downe, n and he sprinkled of her blood vpon
the wall, and vpon the horses, and he trode her
vnder foote.
34 And when he was come in, he did eate and
drinke, and said, Visite now yonder cursed woman,
and bury her: for she is a o Kings daughter.
35 And they went to bury her, but they found
no more of her, then the skull and the feete, and
the palmes of her hands.
36 Wherefore they came againe and told him.
And he said, This is the word of the Lord, which
he spake † by his seruant Elijah the Tishbite, say-
ing, * In the field of Izreel shall the dogs eate the
flesh of Iezebel.
37 And the carkeis of Iezebel shalbe as doung
vpon the ground in the fielde of Izreel, so that
none shall say, p This is Iezebel.

CHAP. X.

*6 Iehu causeth the seuentie sonnes of Ahab to be slaine.
14 And after that fourtie and two of Ahaziahs
brethren. 25 He killeth also all the Priests of Baal.
35 After his death his sonne reigneth in his stead.*

AHab had now seuentie a sonnes in Samaria.
And Iehu wrote letters, and sent to Samaria
vnto the rulers of Izreel, *and* to the Elders, and to
the bringers vp of Ahabs children, to this effect,
2 Now when this letter commeth to you, (for
yee haue with you your masters sonnes, yee haue
with you both charets and horses, and a defenced
citie, and armour)
3 Consider therefore which of your masters
sonnes is best and most meete, and b set him on his
fathers throne, and fight for your masters house.
4 But they were exceedingly afraid, and said,
Behold, two kings could not stand before him,
how shall we then stand?
5 And

‖ Or, spake this prophecie against him.
* 1.King.21.29.
h By this place it is euident, that Iezebel caused both Naboth and his sonnes to be put to death, that Ahab might enioy his vineiard more quietly: for els his children might haue claimed possession.
i After that he was wounded in Samaria, he fled to Megiddo, which was a citie of Iudah.
k That is, eleuen whole yeeres: for chap.8.25. before, when he said that he began to reigne the twelft yeere of Ioram, he taketh part of the yeere for the whole.
l Being of an hauty and cruell nature, she would still reteine her princely state and dignity.
m As though she would say, Can any traitour, or any that riseth against his superiour, haue good successe? reade 1.King.16.10.
‖ Or, chiefe seruants.
n This he did by the motion of the Spirit of God, that her blood should be shed, that had shed the blood of innocents, to be a spectacle and example of Gods iudgements to all tyrants.
o To wit, of the king of Zidon, 1.King 16.31.
† Ebr. by the hand of.
* 1.King.21.23.
p Thus Gods iudgements appeare euen in his world against them that suppresse his word and persecute his seruants.
a The Scripture vseth to call them sonnes, which are either children or nephewes.
b Hee wrote this, to prooue them whether they would take his part or no.

5 And he that was gouernour of *Ahabs* house,
and he that ruled the citie, and the Elders,and the
bringers vp of the children sent to Iehu, saying,
We are thy seruants,and will do all that thou shalt
bid vs : we will make no king : do what seemeth
good to thee.
6 ¶ Then hee wrote another letter to them,
saying, If yee be mine, and will obey my voyce,
c take the heads of the men *that are* your masters
sonnes, and come to me to Izreel by to morowe
this time. (Now the kings sonnes, *euen* seuentie
persons *were* with the great men of the citie,
which brought them vp.)
7 And when the letter came to them, they
tooke the Kings sonnes, and slewe the seuentie
persons, and layd their heads in baskets, and sent
them vnto him to Izreel.
8 ¶ Then there came a messenger and tolde
him, saying, They haue brought the heads of the
Kings sonnes. And he said,Let them lay them on
two heapes at the entring in of the gate vntill the
morning.
9 And when it was day he went out,and stood
and said to all the people, Ye be d righteous : be-
hold, I conspired against my master, and slewe
him : but who slew all these ?
10 Knowe nowe that there shall fall vnto the
earth nothing of the word of the Lord, which
the Lord spake concerning the house of Ahab :
for the Lord hath brought to passe the things that
he spake † by his seruant * Elijah.
11 So Iehu slew all that remained of the house
of Ahab in Izreel, and all that were great with
him, and his familiars, and his e priests,so that he
let none of his remaine.
12 ¶ And he arose,and departed,and came to
Samaria, *And* as Iehu was in the way by an house
where the shepheards did sheare,
13 He met with the brethren of Ahaziah king
of Iudah, and said, Who are ye? And they answe-
red, Wee are the brethren of Ahaziah, and goe
downe to salute the children of the King and the
children of the Queene.
14 And he said, Take them aliue. And they
tooke them aliue,and slew them at the well beside
the house where the sheepe are shorne, *euen* two
and fourtie men,and he f left not one of them.
15 ¶ And when he was departed thence,hee
met with Iehonadab the sonne of Rechab com-
ming to meete him, and hee g ‖ blessed him, and
said to him, Is thine heart vpright, as mine heart
is toward thine? And Iehonadab answered, Yea,
doubtlesse. *Then* giue me thine hand. And when
he had giuen him his hand, hee tooke him vp to
him into the charet.
16 And he said, Come with mee, and see the
zeale that I haue for the Lord : so they made him
ride in his charet.
17 And when he came to Samaria, he slewe all
that remained vnto Ahab in Samaria, till he had
destroyed him, according to the word of the
Lord,which he spake to Elijah.
18 Then Iehu assembled all the people, and
sayd vnto them, Ahab serued h Baal a little, *but*
Iehu shall serue him much more.
19 Now therefore call vnto mee all the pro-
phets of Baal, all his seruants, and all his priests,
and let not a man be lacking : for I haue a great
sacrifice for Baal : whosoeuer is lacking, he shall
not liue. But Iehu did it by a subtiltie to destroy
the seruants of Baal.

c God as a iust iudge punisheth the wicked children of wicked parents vnto the third and fourth generation.

d Ye cannot iustly condemne me for the kings death, seeing ye haue done the like to his posteritie : for the Lord commanded me, and mooued you to execute this his iudgement

† Ebr. by the hand of.

* 1.King.21,29

e Meaning, which were the idolatrous priests.

f Thus Gods vengeance is vpon them that haue any part or familiaritie with the wicked.

g For he feared God, and lamented the wickednes of those times: therefore Iehu was glad to ioyne with him: of Rechab reade Ierem.35,6.

‖ Or, praised God for him.

h Here Baal is taken for Ashtaroth the idole of the Zidonians, which Iezebel caused to be worshipped, as it is also so vsed, 1.King.16.31.and 22 53.

20 And Iehu said, † Proclaime a solemne as-
sembly for Baal. And they proclaimed it.
21 So Iehu sent vnto all Israel, and all the ser-
uants of Baal came, and there was not a man left
that came not. And they came into the house of
Baal, and the house of Baal was full from ende to
ende.
22 Then hee sayde vnto him that had the
charge of the vestry, Bring forth vestments for all
the seruants of Baal. And hee brought them out
vestments.
23 And when Iehu went, and Iehonadab the
sonne of Rechab into the house of Baal, he saide
vnto the seruants of Baal, Search diligently, and
looke,least there be here with you *any* of the i ser-
uants of the Lord,but the seruants of Baal onely.
24 And when they went in to make sacrifice
and burnt offering, Iehu appoynted fourescore
men without, and sayd, If any of the men whom
I haue brought into your handes, escape, ‖ his
soule *shall be* for his soule.
25 And when hee had made an ende of the
burnt offering, Iehu sayd to the guard, and to the
captaines, Goe in, slay them, let not a man come
out. And they smote them with the edge of the
sword. And the gard, and the captaines cast them
out,and went into the k city,*where was* the tem-
ple of Baal.
26 And they brought out the images of the
temple of Baal,and burnt them.
27 And they destroyed the image of Baal,and
threw downe the house of Baal, and made a iakes
of it vnto this day.
28 So Iehu destroyed Baal out of Israel.
29 But from the sinnes of Ieroboam the sonne
of Nebat which made Israel to sinne, Iehu depar-
ted not from them, *neither from* the golden calues
that were in Beth-el and that were in Dan.
30 ¶ And the Lord sayd vnto Iehu, Because
thou hast diligently executed that which was
right in mine eyes, *and* hast done vnto the house
of Ahab according to all things that were in
mine heart, *therefore* shall thy l sonnes vnto the
fourth *generation* sit on the throne of Israel.
31 But Iehu regarded not to walke in the law
of the Lord God of Israel with all his heart : *for*
hee departed not from the sinnes of Ieroboam,
which made Israel to sinne.
32 In those dayes the Lord began to ‖ loathe
Israel, and Hazael smote them in all the coasts of
Israel.
33 From Iorden Eastward, *euen* all the land of
Gilead,the Gadites,and the Reubenites,and them
that were of Manasseh, from Aroer (which is by
the riuer Arnon) and Gilead and Bashan.
34 Concerning the rest of the actes of Iehu,
and all that he did, and all his valiant deedes, are
they not written in the booke of the Chronicles
of the kings of Israel ?
35 And Iehu slept with his fathers, and they
buried him in Samaria, and Iehoahaz his sonne
reigned in his stead.
36 And the time that Iehu reigned ouer Israel
in Samaria is eight and twentie yeeres.

† Or, sanctifie.

i That God would haue his seruants preserued, and idolaters destroyed, as in his law he giueth expresse commandement, Deut. 13

‖ Or, he shall die for him.

k Which citie was neere to Samaria.

l Thus God approoueth & rewardeth his zeale, in executing Gods iudgement, albeit his wickednesse was afterward punished

‖ Or, to cut them off.

CHAP. XI.

1 Athaliah putteth to death all the Kings sonnes, except Ioash the sonne of Ahaziah. 4 Ioash is appointed King. 15 Iehoiada causeth Athaliah to be slaine. 17 He maketh a couenant betweene God and the people. 18 Baal and his priests are destroyed.

1 THen * Athaliah the mother of Ahaziah when
she saw that her sonne was dead,she arose,and
destroyed

* 2 Chron 22, 10.

a Meaning, all the posterity of Iehoshaphat, to whom the Kingdome appertained: Thus God vsed the cruelties of this woman to destroy the whole family of Ahab.

b The Lord prouided to maintaine the family of Dauid, and not to quench the light thereof, therefore he mooued the heart of Iehosheba to preserue him.

c Where the Priests did lie.

* 2. Chron. 23. 13.

d The chiefe Priest Iehoshebas husband.

e Of the Leuites, which had charge of the keeping of the Temple, and kept watch by course.

f That none should come vpon them, while they were crowning the King.

g Called the hie gate of the Temple, 2. Chron. 23. 5.

h Or that none breake his order.

i Whose charge is ended.

k Reade verse 5. and 7.

l To wit, Iehoiada.

m That is, Ioash, which had beene kept secret sixe yeeres.

n Meaning, the Law of God, which is his chiefe charge, and whereby onely his throne is established.

o Where the Kings place was in the Temple.

p Or, out of the Temple.

q To take her part.

destroyed all the a Kings seede.

2 But Iehosheba the daughter of king Ioram, *and* sister to Ahaziah b tooke Ioash the sonne of Ahaziah, and stale him from among the Kings sonnes that should be slaine, *both* him and his nource, *keeping them* in c the bed chamber, and they hid him from Athaliah, so that hee was not slaine.

3 And hee was with her hid in the house of the Lord sixe yeere, and Athaliah did reigne ouer the land.

4 ¶ * And the seuenth yeere d Iehoiada sent and tooke the captaines ouer hundreths, with *other* captaines and them of the gard, and caused them to come vnto him into the house of the Lord, and made a couenant with them, and tooke an oathe of them in the house of the Lord, and shewed them the Kings sonne.

5 And he commanded them, saying, This is it that yee must doe, The third part of e you that commeth on the Sabbath, shall f ward toward the Kings house:

6 And *another* third part in the gate of g Sur: and *another* third part in the gate behind them of the guard: and ye shall keepe watch § in the house of Massiah.

7 And two parts of you, *that is*, all that h goe out on the Sabbath day, shall keepe the watch of the house of the Lord about the king.

8 And yee shall compasse the King round about, euery man with his weapon in his hand, and whosoeuer commeth within the ranges, let him be slaine: be you with the King, as hee goeth out and in.

9 ¶ And the captaines of the hundreths did according to all that Iehoiada the Priest commanded, and they tooke euery man his men that entred in *to their charge* on the i Sabbath with them that went out *of it* on the Sabbath, and came to Iehoiada the Priest.

10 And the k Priest gaue to the captaines of hundreths the speares and the shields that were king Dauids, and were in the house of the Lord.

11 And the guard stood, euery man with his weapon in his hande, from the right side of the house to the left side, about the altar and about the house, round about the king.

12 Then he brought out l the kings sonne, and put the crowne vpon him, and *gaue him* m the Testimony, and they made him king: also they anointed him, and clapt their hands, and said, God saue the King.

13 ¶ And when Athaliah heard the noyse of the running of the people, she came in to the people in the house of the Lord.

14 And when shee looked, behold, the King stood by a n pillar, as the maner was, and the princes and the trumpetters by the King, and all the people of the land reioyced, and blew with trumpets. Then Athaliah rent her cloathes, and cryed, Treason, treason.

15 But Iehoiada the Priest commanded the captaines of the hundreths that had the rule of the hoaste, and said vnto them, Haue her § forth of the ranges, and he that o followeth her, let him die by the sword: for the Priest had said, Let her not be slaine in the house of the Lord.

16 Then they layd hands on her, and she went by the way, by the which the horses goe to the house of the King, and there was she slaine.

17 And Iehoiada made a couenant betweene the Lord, and p the King and the people, that they should be the Lords people: likewise betweene the q King and the people.

18 Then all the people of the land went into the house of Baal, and destroyed it with his altars, and his images brake they downe courageously, and slewe Mattan the Priest of Baal before the r altars: and the s Priest set a gard ouer the house of the Lord.

19 Then he tooke the captaines of hundreths, and the *other* captaines, and the gard, and all the people of the lande: and they brought the King from the house of the Lord, and came by the way of the gate of the garde to the Kings house: and hee sate him downe on the throne of the kings.

20 And all the people of the land reioyced, and the city was in quiet: t for they had slaine Athaliah with the sword beside the kings house.

21 Seuen yeere old was Iehoash when he began to reigne,

CHAP. XII.

6 Iehoash maketh prouision for the repayring of the Temple. 16 He payeth the king of Syria by a present from comming against Ierusalem. 20 He is killed by twoo of his seruants.

IN * the seuenth yeere of Iehu Iehoash began to reigne, and reigned fourty yeeres in Ierusalem, and his mothers name was Zibiah of Beer-sheba.

2 And Iehoash did that which was good in the sight of the Lord all his time that a Iehoiada the Priest taught him.

3 But b the hie places were not taken away: for the people offried yet and burnt incense in the hie places.

4 ¶ And Iehoash said to the Priests, All the siluer of dedicate things that be brought to the house of the Lord, *that is*, the money of them that are vnder the c count, the money that euery man is set at, *and* all the money that one offereth willingly, and bringeth into the house of the Lord,

5 Let the Priests take it to them, euery man of his acquaintance: and they shall repayre the d broken places of the house, where soeuer any decay is found.

6 ¶ Yet in the three and twentieth yeere of king Iehoash the Priestes had not mended that which was decayed in the Temple.

7 Then king Iehoash called for Iehoiada the Priest, and the *other* Priests, and sayd vnto them, Why repaire yee not the ruines of the Temple? now therefore e receiue no more money of your acquaintence, except yee deliuer it to *repaire* the ruines of the Temple.

8 So the Priests consented to receiue no more money of the people, neither to repaire the decaied places of the Temple.

9 Then Iehoiada the Priest tooke a cheft and bored a hole in the lid of it, and set it beside the altar, on the f right side, as euery man commeth into the Temple of the Lord. And the Priests that kept the gdoore, put therein all the money that was brought into the house of the Lord.

10 And when they saw there was much money in the cheft, the kings secretary came vp and the hie Priest, and put it vp after that they had tolde the money that was found in the house of the Lord,

11 And they gaue the money made ready into the handes of them, § that vndertooke the worke,

* 2. Chron. 24. 1.

a So long as rulers giue eare to the true ministers of God, they prosper, b So hard a thing it is for them, that are in authoritie, to be brought to the perfit obedience of God.

c That is, the money of redemption, Exo. 30. 12. also the money which the Priest valued the vowes at, Lev. 27. 2. and their free bestility.

d For the Temple which was built an hundreth fifty and fiue yeeres before, had many things decayed in it, both by the negligence of the Kings his predecessors, and also by the wicked deuise of his daughter.

e He taketh from them the ordering of the money, because of their negligence.

f That is, on the Southside.

§ Or, were ouer it.

g For the King had appoynted other which were meete for that purpose, Chap. 22. 5.

worke, *and* that had the ouersight of the house of the Lord: and they payed it out to the carpenters and builders that wrought vpon the house of the Lord.

12 And to the masons and hewers of stone, and to buy timber and hewed stone, to repaire that was decayed in the house of the Lord, and for all that which was laid out for the reparation of the Temple.

13 Howbeit there was [h] not made for the house of the Lord bowles of siluer: instruments of musicke, basons, trumpets, nor any vessels of gold, or vessels of siluer of the money that was brought into the house of the Lord.

14 But they gaue it to the workemen, which repaired therewith the house of the Lord.

15 Moreouer, they reckoned not with the men, into whose handes they deliuered that money to be bestowed on workemen: for they dealt faithfully.

16 The money of the trespasse offering, and the money of the sinne offrings was not brought into the house of the Lord: *for* it was the Priests.

17 ¶ Then came vp Hazael king of Aram, and fought against Gath, and tooke it, and Hazael set his face to goe vp to Ierusalem.

18 And Iehoash king of Iudah tooke all the [i] hallowed things that Iehoshaphat, and Iehoram, and Ahaziah, his father, kings of Iudah, had dedicated, and that hee himselfe had dedicated, and all the gould that was found in the treasures of the house of the Lord, and in the kings house, and sent it to Hazael king of Aram, and he departed from Ierusalem.

19 Concerning the rest of the actes of Ioash and all that hee did, are they not written in the booke of the Chronicles of the king of Iudah?

20 ¶ And his seruants arose and wrought treason, and [k] slew Ioash in the house of [l] Millo, when he came downe to Silla.

21 Euen ‖ Iozachar the sonne of Shimeath, and Iehozabad the sonne of Shomer his seruants smote him and he died: and they buried him with his fathers in the citie of Dauid. And Amaziah his sonne reigned in his stead.

h For these men had only the charge of the reparation of the Temple, and the rest of the money was brought to the king, who caused these afterward to be made, 2. Chron. 24, 14.

i After the death of Iehoiada, Ioash fell to idolatrie: therefore God reiecteth him, and stirreth vp his enemie against him, whom he pacified with the treasures of the Temple: for God would not be serued with those gifts, seeing the kings heart was wicked.

k Because he had put Zacharie the sonne of Iehoiada to death. 2 Chron. 24. 25.

l Reade 2 Sam. 5, 9.

‖ Or, Iozakar.

CHAP. XIII.

3 Iehoahaz the sonne of Iehu is deliuered into the handes of the Syrians. 4 Hee prayeth vnto God, and is deliuered. 9 Ioash his sonne reigneth in his stead. 20 Elisha dieth. 24 Hazael dieth.

IN the three and twentieth yeere of Ioash the sonne of Ahaziah king of Iudah, Iehoahaz the sonne of Iehu began to reigne ouer Israel in Samaria, *and he reigned* seuenteene yeere.

2 And hee did euill in the sight of the Lord, and followed the sinnes of Ieroboam the sonne of Nebat, which made Israel to [a] sinne, *and* departed not therefrom.

3 And the Lord was angry with Israel, and deliuered them into the hand of Hazael king of Aram, and into the hand of Ben-hadad the sonne of Hazael, all [b] *his* dayes.

4 And Iehoahaz besought the Lord, and the Lord heard him: for he saw the trouble of Israel, wherewith the king of Aram troubled them.

5 (And the Lord gaue Israel a [c] deliuerer, so that they came out from vnder the subiection of the Aramites. And the children of Israel [d] dwelt in their tents as † beforetime.

6 Neuerthelesse, they departed not from the sinnes of the house of Ieroboam which made Israel sinne, *but* walked in them, euen the [e] groue also remained still in Samaria)

7 For hee had left of the people to Iehoahaz but fiftie horsemen, and ten charets, and ten thousand footmen, because the king [f] of Aram had destroyed them, and made them like dust beaten to powder.

8 Concerning the rest of the actes of Iehoahaz and all that he did, and his valiant deeds, are they not written in the booke of the Chronicles of the kings of Israel?

9 And Iehoahaz slept with his fathers, and they buried him in Samaria, and Ioash his sonne reigned in his stead.

10 ¶ In the seuen and thirtieth yeere of Ioash king [g] of Iudah began Iehoash the sonne of Iehoahaz to reigne ouer Israel in Samaria, *and reigned* sixteene yeere,

11 And did euill in the sight of the Lord: *for* he departed not from all the sinnes of Ieroboam the sonne of Nebat that made Israel to sinne, but he walked therein.

12 Concerning the rest of the actes of Ioash, and all that hee did, and his valiant deedes, *and* how hee fought against Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

13 And Ioash slept with his fathers, and Ieroboam sate vpon his seate: and Ioash was buried in Samaria among the kings of Israel.

14 ¶ When Elisha fell sicke of his sickenesse whereof hee died, Ioash the king of Israel came downe vnto him, and wept vpon his face, and said, [h] Oh my father, my father, the charet of Israel, and the horsemen of the same.

15 Then Elisha said vnto him, Take a bowe and arrowes. And hee tooke vnto him bow and arrowes.

16 And hee said to the king of Israel, Put thine hand vpon the bow. And he put his hand vpon it. And Elisha put his hands vpon the kings hands,

17 And said, Open the window [i] Eastward. And when he had opened it, Elisha said, Shoote. And hee shot. And he said, *Beholde*, the arrow of the Lords deliuerance, and the arrow of deliuerance against Aram: for thou shalt smite the Aramites in Aphek, till thou hast consumed them.

18 Againe he said, Take the arrowes. And hee tooke them. And hee said vnto the king of Israel, Smite the ground. And hee smote thrise, and ceased.

19 Then the man of God was [k] angrie with him, and said, Thou shouldest haue smitten fiue or sixe times, so thou shouldest haue smitten Aram, till thou hadst consumed it, where now thou shalt smite Aram but thrise.

20 ¶ So Elisha died, and they buried him. And *certaine* bandes of the Moabites came into the land that yeere.

21 And as they were burying a man, behold, they saw the souldiers: therefore they cast ẏ man into the sepulchre of Elisha. And when the man was downe, and touched the bones of Elisha, * he [l] reuiued, and stood vpon his feete.

22 ¶ But Hazael king of Aram vexed Israel all the dayes of Iehoahaz.

23 Therefore the Lord had mercie on them & pitied them, and had respect vnto them, because of his couenant with Abraham, Izhak, and Iaakob, and would not destroy them, neither cast he them

a By worshipping the calues which Ieroboam did erect in Israel.

b While Iehoahaz liued.

c To wit, Ioash the sonne of Iehoahaz.

d Safely and without danger.

† For as yesterday and before yesterday.

e Wherein they did commit their idolatrie, and which the Lord had commanded to be destroyed, Deut. 16. 21.

f That is, Hazael & Benhadad his sonne, as vr. 3. read of Hazael, Chap. 8, 12.

g His chiefe purpose is to describe the kingdome of Iudah, and how God performed his promise made to the house of Dauid: but by the way he sheweth how Israel was afflicted and punished for their great idolatry, who though they had now degenerate, yet God both by sending them sundry Prophets and diuers punishments did call them vnto him againe.

h Thus they vsed to call the Prophets & seruants of God, by whom God blesseth his people, as Chap. 2. 12. meaning that by their prayer they did more prosper their countrey, then by force of armes.

i That is, toward Syria: so that he did not onely prophecie with words, but also confirmed him by these signes that hee should haue the victorie.

k Because hee seemed content to haue victorie against the enemies of God for twise or thrise, and had not a zeale to ouercome them continually, and to destroy them vtterly.

* Ecclus. 48. 14.

l By this miracle God confirmed the authoritie of Elisha, whose doctrine in his life they contemned that at the sight they might returne and imbrace the same doctrine.

m That is, vntill their sinnes were come to a full measure, and there was no more hope of amendement.

them from him as m yet.
24 So Hazael the king of Aram died: and Ben-
hadad his sonne reigned in his stead.
25 Therefore Iehoash the sonne of Iehoahaz
returned, and tooke out of the hand of Ben-hadad
the sonne of Hazael the cities which hee had taken
away by warre out of the hand of Iehoahaz his
father: *for* three times did Ioash beate him, and
restored the cities vnto Israel.

CHAP. XIIII.

1 *Amaziah the king of Iudah putteth to death them that slevv his father.* 7 *and after smiteth Edom.* 15 *Ioash dieth, and Ieroboam his sonne succeedeth him.* 29 *And after him reigneth Zachariah.*

* 2. Chron 25, 1,

a In the beginning of his reigne hee seemed to haue an outward shew of godlinesse, but afterward he became an idolater and worshipped the idoles of the Idumeans.

* Chap. 12. 20,

b Because they neither consented nor were partakers with their fathers in that act.

* Deut. 24 16, Ezek. 18. 20.

c For the Idumeans, whom Dauid had brought to subiection, did rebell in the time of Iehoram sonne of Iehoshaphat.

‖ Or, the tower, or, rocke, 2. Chron. 25. 12.

d Let vs fight hand to hand, and trie it by battell, and not destroy one anothers cities.

e By this parable Iehoash compareth himselfe to a cedar tree, because of his great kingdome ouer tenne tribes, and Amaziah to a thistle, because he ruled but ouer two tribes, and the wilde beasts are Iehoashs souldiers, that spoiled the cities of Iudah.

f Brag of the victorie, so that thou tarie at home, and annoy me not.

‖ Ebr. brought him.

THe second yeere of Ioash sonne of Iehoahaz
king of Israel, reigned * Amaziah the sonne
of Ioash king of Iudah.
2 He was fiue and twentie yeere old when he
began to reigne, and reigned nine and twentie
yeere in Ierusalem, and his mothers name *vvas* Ie-
hoadan of Ierusalem.
3 And hee did a vprightly in the sight of the
Lord, yet not like Dauid his father, *but* did accor-
ding to all that Ioash his father had done.
4 Notwithstanding the high places were not
taken away *for* as yet the people did sacrifice, and
burnt incense in the high places.
5 ¶ And when the kingdome was confirmed
in his hand, he slew his seruants which had * kil-
led the king his father.
6 But the children of those that did slay *him*,
he b slew not, according vnto that that is written
in the booke of the Law of Moses, wherein the
Lord commanded, saying, * The fathers shall not
be put to death for the children, nor the children
put to death for the fathers: but euery man shall
be put to death for his owne sinne.
7 He slew *also* of c Edom in the valley of salt,
ten thousand, and tooke ‖ *the citie* of Sela by warre,
and called the name thereof Ioktheel vnto this day.
8 ¶ Then Amaziah sent messengers to Ieho-
ash the sonne of Iehoahaz, sonne of Iehu king of
Israel, saying, Come, d let vs see one another in
the face.
9 Then Iehoash the king of Israel sent to A-
maziah king of Iudah, saying, The thistle that is
in Lebanon, sent to the e Cedar that is in Leba-
non, saying, Giue thy daughter to my sonne to
wife: and the wilde beast that was in Lebanon,
went and trode downe the thistle.
10 *Because* thou hast smitten Edom, thine
heart hath made thee proude: f bragge of glory,
and tary at home. Why doest thou prouoke to
thine hurt, that thou shouldest fall, and Iudah with
thee?
11 But Amaziah would not heare: therefore
Iehoash king of Israel went vp: and he and Ama-
ziah king of Iudah saw one another in the face at
Beth-shemesh which is in Iudah.
12 And Iudah was put to the worse before Is-
rael, and they fled euery man to their tents.
13 But Iehoash king of Israel tooke Amaziah
king of Iudah, the sonne of Iehoash the sonne of
Ahaziah at Beth-shemesh, and ‖ came to Ierusa-
lem, and brake downe the wall of Ierusalem from
the gate of Ephraim to the corner gate, foure
hundreth cubites,
14 And hee tooke all the gold and siluer, and
all the vessels that were found in the house of the
Lord, and in the treasures of the kings house, and
the children that were in g hostage, and returned
to Samaria.
15 Concerning the rest of the acts of Iehoash
which he did, and his valiant deeds, and how hee
fought with Amaziah king of Iudah, are they not
written in the booke of the Chronicles of the
kings of Israel?
16 And Iehoash slept with his fathers, and
was buried at Samaria among the kings of Israel:
and Ieroboam his sonne reigned in his stead.
17 ¶ And Amaziah the sonne of Ioash king of
Iudah, liued after the death of Iehoash sonne of
Iehoahaz king of Israel, fifteene yeere.
18 Concerning the rest of the acts of Amaziah,
are they not written in the booke of the Chroni-
cles of the kings of Iudah?
19 But they * wrought treason against him in
Ierusalem, and he fled to h Lachish, but they sent
after him to Lachish, and slew him there.
20 And they brought him on horses, and hee
was buried at Ierusalem with his fathers in the ci-
tie of Dauid.
21 Then all the people of Iudah tooke i Aza-
riah which was sixteene yeere old, and made him
king for his father Amaziah.
22 Hee built k Elath, and restored it to Iudah,
after that the king slept with his fathers.
23 ¶ In the fifteenth yeere of Amaziah the
sonne of Ioash king of Iudah, was Ieroboam the
sonne of Ioash made king ouer Israel in Samaria,
and reigned one and fortie yeere.
24 And hee did euill in the sight of the Lord:
for he departed not from all the l sinnes of Iero-
boam the sonne of Nebat, which made Israel to
sinne.
25 Hee restored the coast of Israel, from the
entring of Hamath, vnto the sea of the wilder-
nesse, according to the word of the Lord God of
Israel, which he spake † by his seruant Ionah the
sonne of Amittai the Prophet, which was of Gath
Hepher.
26 For the Lord saw the exceeding bitter af-
fliction of Israel, so that there was none m shut
vp, nor any left, neither yet any that could helpe
Israel.
27 Yet the Lord * had not decreed to put out
the name of Israel from vnder the heauen: there-
fore he preserued them by the hand of Ieroboam
the sonne of Ioash.
28 Concerning the rest of the acts of Ierobo-
am, and all that he did, and his valiant deeds, *and*
how he fought, and how hee restored Damascus,
and n Hamath to Iudah in Israel, are they not writ-
ten in the booke of the Chronicles of the kings
of Israel?
29 So Ieroboam slept with his fathers, *euen*
with the kings of Israel, and Zachariah his sonne
reigned in his stead.

CHAP. XV.

1 *Azariah the king of Iudah becommeth a leper.* 3 *Of Iotham,* 10 *Shallum,* 14 *Menahem,* 23 *Pekahiah,* 30 *Vzziah,* 32 *Iotham,* 38 *and Ahaz.*

IN the * seuen and twentieth yeere of Ieroboam
king of Israel, began Azariah sonne of Amaziah
king of Iudah to reigne.
2 Sixteene yeere olde was hee, when hee was
made king, and he reigned two and fiftie yeere in
Ierusalem: and his mothers name was Iecholiah
of Ierusalem.
3 And hee did a vprightly in the sight of the
Lord,

g That is, which the Israelites had giuen to them of Iudah for an assurance of peace.

* 2. Chro. 25, 27.

h Which city Rehoboam built in Iudah for a fortresse, 2 Chron. 11, 9.

i Who is also called Vzziah, 2 Chro. 26, 1.

k Which is also called Elanon or Eloth.

l Because this idolatrie was so vile and almost incredible, that men should forsake the liuing God, to worship calues, the worke of mans hands, therefore the Scripture doth oft times repeat it in the reproach of all idolaters.

† Eb. by the hand of.

m Read 1. Kings 14. 10.

* Ebr. had not spoken.

n Which was also called Antiochia of Syria, or Riblah.

* Ebr. in the twentieth yeere and seuenth yeere.

a So long as he gaue eare to Zachariah the Prophet.

Lord, according to all that his father Amaziah did.

4 But the hie places were not put away: *for* the people yet offered, and burned incense in the hie places.

5 And the Lord b smote the king: and he was a leper vnto the day of his death, and dwelt in an house apart, & Iotham the kings sonne gouerned the house, *and* c iudged the people of the land.

6 Concerning the rest of the actes of Azariah, and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

7 So Azariah slept with his fathers, and they buried him with his fathers in the citie of Dauid, and Iotham his sonne reigned in his stead.

8 ¶ In the eight and thirtieth yeere of Azariah king of Iudah, did Zachariah the sonne of Ieroboam reigne ouer Israel in Samaria six d moneths.

9 And did euill in the sight of the Lord, as did his fathers: *for* hee departed not from the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

10 And Shallum the sonne of Iabesh conspired against him, & smote him in the sight of the people, and e killed him, and reigned in his stead.

11 Concerning the rest of the actes of Zachariah, behold, they are written in the booke of the Chronicles of the Kings of Israel.

12 This was the * word of the Lord, which he spake vnto Iehu, saying, Thy sonnes shall sit on the throne of Israel vnto the fourth *generation* after thee. And it came so to passe.

13 ¶ Shallum the sonne of Iabesh began to reigne in the nine and thirtieth yeere of Vzziah King of Iudah: and he reigned the space of a moneth in Samaria.

14 For Menahem the sonne of Gadi went vp from Tirzah, and came to Samaria, and smote Shallum the sonne of Iabesh in Samaria, and slew him, and reigned in his stead.

15 Concerning the rest of the actes of Shallum, and the treason which he wrought, behold, they are written in the booke of the Chronicles of the Kings of Israel.

16 ¶ Then Menahem destroyed f Tiphsah, and all that were therein, and the coasts thereof from Tirzah, because they opened not to him, and hee smote it, and ript vp all their women with child.

17 The nine and thirtieth yeere of Azariah king of Iudah, began Menahem the sonne of Gadi to reigne ouer Israel, *and reigned* ten yeeres in Samaria.

18 And hee did euill in the sight of the Lord, and departed not all his dayes from the sinne of Ieroboam the sonne of Nebat which made Israel to sinne.

19 ¶ Then Pul the king of Asshur came against the land: and Menahem gaue Pul a thousand talents of siluer, that his hand might be with him, and establish the kingdome in his hand.

20 And Menahem exacted the money in Israel, that all men of substance should giue the king of Asshur fiftie shekels, of siluer a piece: so the king of Asshur returned, and taried not there in the land.

21 Concerning the rest of the actes of Menahem, and all that he did, are they not written in the booke of the Chronicles of the kings of Israel?

22 And Menahem slept with his fathers, and Pekahiah his sonne did reigne in his stead.

23 ¶ In the fiftieth yeere of Azariah king of Iudah, began Pekahiah the sonne of Menahem to reigne ouer Israel in Samaria, *& reigned* two yere.

24 And he did euill in the sight of the Lord: *for* he departed not from the sinnes of Ieroboam the sonne of Nebat which made Israel to sinne.

25 And Pekah the sonne of Remaliah, his captain conspired against him, and smote him in Samaria in the place of the kings palace with h Argob and Arieh, and with him fifty men of the Gileadites: so he killed him, and reigned in his stead.

26 Concerning the rest of the actes of Pekahiah, and all that he did, behold, they are written in the booke of the Chronicles of the kings of Israel.

27 ¶ In the two and fiftieth yeere of Azariah King of Iudah, began Pekah the sonne of Remaliah to reigne ouer Israel in Samaria, *and reigned* twentie yeere.

28 And he did euill in the sight of the Lord: *for* he departed not from the sinnes of Ieroboam the sonne of Nebat that made Israel to sinne.

29 In the dayes of Pekah king of Israel i came Tiglath Pileser king of Asshur, and took Ion, and Abel, Beth-maachah, and Ianoah, and Kedesh, and Hazor, and Gilead, and Galilah, *and* all the land of Naphtali, and caried them away to Asshur.

30 And Hoshea the sonne of Elah wrought treason against Pekah the sonne of Remaliah, and smote him, and slew him, and reigned in his stead in the twentieth yeere of Iotham the sonne of Vzziah.

31 Concerning the rest of the actes of Pekah, and all that he did, behold, they are written in the booke of the Chronicles of the kings of Israel.

32 ¶ * In the second yeere of Pekah the sonne of Remaliah King of Israel, began Iotham sonne of ‖ Vzziah King of Iudah to reigne.

33 Fiue and twentie yeere old was hee, when he began to reigne, and he reigned sixteene yeere in Ierusalem: and his mothers name was Ierusha the daughter of Zadok.

34 And hee did vprightly in the sight of the Lord: he did according k to all that his father Vzziah had done.

35 But the hie places were not put away: *for* the people yet offered and burnt incense in the hie places: he built the higheſt gate of the house of the Lord.

36 Concerning the rest of the actes of Iotham, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

37 In m those dayes the Lord began to send against Iudah, Rezin the king of Aram, and n Pekah the sonne of Remaliah.

38 And Iotham slept with his fathers, and was buried with his fathers in the citie of Dauid his father, and Ahaz his sonne reigned in his stead.

CHAP. XVI.

3 Ahaz King of Iudah consecrateth his sonne in fire.
5 Ierusalem is besieged. 9 Damascus is taken, and Rezin slaine. 11 Idolatrie. 19 The death of Ahaz.
20 Hezekiah succeedeth him.

THe seuenteenth yeere of Pekah the sonne of Remaliah, o Ahaz the sonne of Iotham King of Iudah, began to reigne.

2 Twentie yeere old was Ahaz, when hee began to reigne, & he reigned sixteene yeere in Ierusalem, and did not vprightly in the sight of the Lord his God, like Dauid his father:

3 But walked in the way of the kings of Israel

How vncertaine it is to depend on the dignity of our fathers.

b His father and grandfather were leaprie by their subiects and seruants, and he, because he would vsurpe the Priests office contrary to Gods ordinance, was smitten immediatly by the hand of God with the leprosie, 2. Chron. 26, 21.

c As viceroy, or deputie to his father.

d Iust was the fourth in descent from Iehu, who reigned according to Gods promise, but in him God began to execute his wrath against the house of Iehu.

e Zachariah was the last in Israel, that had the kingdome by succession, saue onely Pekahiah the sonne of Menahem, who reigned but two yeeres.

* Chap. 10, 30.

f Which was a city of Israel that would not receiue him to be king.

g That is, of Israel: in stead of the king helpe of God, he went about by money to purchase the fauour of this king being an infidel, and therefore God forsooke him, and Pul soone afterward brake promise, destroyed his country, and led his people away captiue.

h Which were of the same conspiracie.

i For God stirred vp Pul and Tiglath Pileser against Israel for their sinnes, 1. Chron. 5, 26.

* 2. Chron. 27, 1.

‖ Or, Azariah.

k He sheweth that his vprightnes was not such, but that he had many and great faults.

m After the death of Iotham.

n Which slew of Iudah in one day sixteene thousand fighting men, 2. Chron. 28, 6. because they had forsaken the true God.

o This was a wicked sonne of a godly father, as of him againe came godly Ezekiah, and of him wicked Manasseh, saue that God in the end shewed him mercie.

yea, and made his sonne to [b] go through the fire,
after the abominations of the heathen, whom the
Lord had cast out before the children of Israel.
4 Also he offered and burnt incense in the hie
places, and on the hils, and vnder euery greene
tree.
5 * Then Rezin King of Aram and Pekah
sonne of Remaliah king of Israel came vp to Ie-
rusalem, to fight: and they besieged Ahaz, but
could not ouercome [c] him.
6 At the same time Rezin king of Aram resto-
red [d] Elath to Aram, and droue the Iewes from
Elath: so the Aramites came to Elath, and dwelt
there vnto this day.
7 Then Ahaz sent [e] messengers to Tiglath Pi-
leser king of Asshur, saying, I am thy seruant and
thy sonne: come vp, and deliuer mee out of the
hand of the king of Aram, and out of the hand of
the king of Israel which rise vp against me.
8 And Ahaz tooke the siluer and the golde
that was found in the [f] house of the Lord, and in
the treasures of the kings house, and sent a pre-
sent vnto the king of Asshur.
9 And the king of Asshur consented vnto him:
and the king of Asshur went vp against Damas-
cus. And when he had taken it, he caried the peo-
ple away to Kir, and slew Rezin.
10 And king Ahaz went vnto Damascus to
meete Tiglath Pileser king of Asshur: and when
king Ahaz saw the altar that was at Damascus, he
sent to Vrijah the Priest the paterne of the altar,
and the fashion of it, and all the workemanship
thereof.
11 And Vrijah the Priest made an altar [g] in
all points like to that which King Ahaz had sent
from Damascus, so did Vrijah the Priest against
king Ahaz came from Damascus.
12 So when the king was come from Damas-
cus, the king saw the altar: and the king drew
neere to the altar, and offered [h] thereon.
13 And hee burnt his burnt offering, and his
meate offring, and powred his drinke offring, and
sprinkled the blood of his peace offrings besides
the altar,
14 And *set it* by the brasen altar which was be-
fore the Lord, and brought it in farther before the
house betweene the altar and the house of the
Lord, and set it on the [i] Northside of the altar.
15 And king Ahaz commaunded Vrijah the
Priest, and said, Vpon the great altar set on fire
in the morning the burnt offring, and in the euen
the meate offering, and the kings burnt offering
and his meat offering, with the burnt offering of
all the people of the land, and their meate offring,
and their drinke offrings: and powre thereby all
the blood of the burnt offering, and all the blood
of the sacrifice, and the [k] brasen altar shall be for
me to enquire *of God.*
16 And Vrijah the Priest did according to all
that King Ahaz had commanded.
17 And King Ahaz brake the borders of the
bases, and tooke the caldrons from off them, and
tooke downe the sea from the brasen oxen that
were vnder it, & put it vpon a pauement of stones.
18 And the [l] vaile for the Sabbath (that they
had made in the house) and the kings entry with-
out turned he to the house of the Lord, [m] because
of the king of Asshur.
19 Concerning the rest of the actes of Ahaz,
which he did, are they not written in the booke
of the Chronicles of the Kings of Iudah?
20 And Ahaz slept with his fathers, and was
buried with his fathers in the citie of Dauid, and
Hezekiah his sonne reigned in his stead.

CHAP. XVII.

3 Hoshea King of Israel is taken, 4 And hee and all his realme brought to the Assyrians, 18 for their idolatrie. 25 Lions destroy the Assyrians that dwelt in Samaria. 29 Euery one worshippeth the god of his nation, 35 Contrary to the commandement of God.

IN the twelft yeere of Ahaz king of Iudah be-
gan Hoshea the sonne of Elah to reigne in Sa-
maria ouer Israel, *and reigned* nine yeeres.
2 And hee did euill in the sight of the Lord,
[a] but not as the kings of Israel, that were before
him.
3 And Shalmanesar king of Asshur came vp
against him, and Hoshea became his seruant, and
gaue him presents.
4 And the king of Asshur found treason in
Hoshea: for he had sent messengers to So king of
Egypt, and brought no present vnto the king of
Asshur, [b] as *he had done* yeerely: therefore the king
of Asshur shut him vp, and put him in prison.
5 Then the king of Asshur came vp through-
out all the land, and went against Samaria, and be-
sieged it three yeere.
6 ¶ * In the ninth yeere of Hoshea, the king
of Asshur tooke Samaria, and caried Israel away
vnto Asshur, and put them in Halah, and in Ha-
bor by the riuer of Gozan, and in the cities of the
[c] Medes.
7 For when the children of Israel [d] sinned
against the Lord their God, which had brought
them out of the land of Egypt, from vnder the
hand of Pharaoh king of Egypt, and feared other
gods,
8 And walked according to the fashions of the
Heathen, whom the Lord had cast out before the
children of Israel, and *after the maners* of the
kings of Israel, which they vsed,
9 And the children of Israel had done secretly
things that were not vpright before ẏ Lord their
God, and throughout all their cities had built hie
places, *both* from the tower [e] of the watch, to the
defenced citie,
10 And had made them images and groues vp-
on euery hie hill, and vnder euery greene tree,
11 And there burnt incense in all the hie pla-
ces, as did the heathen, whom the Lord had taken
away before them, and wrought wicked things
to anger the Lord,
12 And serued idoles: whereof the Lord had
said vnto them, * Ye shall doe no such thing.
13 Notwithstanding the Lord testified to Is-
rael, and to Iudah † by all the Prophets, and by all
the Seers, saying, * Turne from your euill wayes,
and keepe my commandements, *and* my statutes,
according to all the Law, which I commaunded
your fathers, and which I sent to you by my ser-
uants the Prophets,
14 Neuerthelesse they would not obey, * but
hardened their neckes, like to the neckes of their
[f] fathers, ẏ did not beleeue in ẏ Lord their God.
15 And they refused his statutes and his coue-
nant, that he made with their fathers, and his testi-
monies (wherewith he witnessed vnto them) and
they followed vanitie, and became vaine, and fol-
lowed the heathen that were round about them:
concerning whom the Lord had charged them,
that they should not doe like them,

16 Finally

b That is, offered him to Molech, or made him to passe betweene two fires, as the maner of the Gentiles was Leuit. 18.21. Deut. 18.10. Isa. 7.1.

c For the Lord preserued the city and his people for his promise sake made to Dauid.

d Which citie Azariah had taken from the Aramites and fortified it, Chap. 14.22.

e Contrary to the admonition of the Prophet Isai, Isa. 7.4.

f Thus he spared not to spoile the Temple of God, to haue succour of men, and would not once lift his heart toward God to desire his helpe, nor yet heare his Prophets counsell.

g Wee see that there is no prince so wicked, but he shall find flatterers and false ministers to serue his turne.

h Either offerings for peace or prosperity, or of thanksgiuing as Leu. 3.1. or els meaning the morning and euening offring, Exo. 29.38. num. 28.3. and thus he contemned the meanes and the altar which God had commanded by Salomon, to serue God after his own fantasie.

i That is, at the right hand, as men went into the Temple.

k Here he establisheth by commandement his owne wicked proceedings, and doeth abolish the commandement and ordinance of God.

l Or, tent, wherein they lay on the Sabbath, which had serued their weeke in the Temple, and so departed home.

m Either to flatter the king of Assyria, when he should thus see him change the ordinance of God, or else that the Temple might haue refuge for him, if the King should suddenly assaile his house.

a Though he inuented no new idolatry, or impietie as others did, yet he fought for helpe at the Egyptians, which God had forbidden.

b For hee had payd tribute for the space of eight yeere.

* Chap. 18.10.

c For at this time the Medes and Persians were subiect to the Assyrians.

d Hee setteth forth at length the cause of this great plague and perpetuall captiuitie, to admonish all people and nations to cleaue to the Lord God, and onely worship him for feare of like iudgement.

e Meaning, throughout all their borders.

* Deut. 4.19.

† Ebr. by the hand of.

* Iere. 18.11. and 25.5. and 35.15.

* Deut. 31.27.

f So that to alledge the authoritie of our fathers, or great antiquity, except we can prooue that they were godly, is but to declare that we are the children of the wicked.

16 Finally they left all the commandements of the Lord their God, and made them molten images, * *euen* two calues, and made a groue, and worshipped all the g hoaste of heauen, and serued Baal.

17 And they made their sonnes and their daughters h passe thorowe the fire, and vsed witchcraft and inchantmens, yea, i sold themselues to doe euill in the sight of the Lord, to anger him.

18 Therefore the Lord was exceeding wroth with Israel, and put them out of his sight, *and* none was left but the tribe of Iudah k onely.

19 Yet Iudah kept not the commandements of the Lord their God, but walked according to the fashion of Israel, which they vsed.

20 Therefore the Lord cast off all the seede of Israel, and afflicted them, and deliuered them into the hands of spoylers, vntill hee had cast them out of his l sight.

21 m For hee cut off Israel from the house of Dauid, and they made Ieroboam the sonne of Nebat king: and Ieroboam drewe Israel away from following the Lord, and made them sinne a great sinne.

22 For the children of Israel walked in all the sinnes of Ieroboam, which he did, *and* departed not therefrom,

23 Vntill the Lord put Israel away out of his sight, as he had said † by all his seruants ẏ * Prophets, and caried Israel away out of their land to Asshur vnto this day.

24 And the king of Asshur brought folke from Babel, and from n Cuthah, and from Aua, and from Hamath, and from Sepharuaim, and placed them in the cities of Samaria in stead of the children of Israel: so they possessed Samaria, and dwelt in the cities thereof.

25 ¶ And at the beginning of their dwelling there, they o feared not the Lord: therefore the Lord sent Lions among them, which slewe them.

26 Wherefore they spake to the king of Asshur, saying, The nations which thou hast remooued, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent Lions among them, and behold, they slay them, because they know not the manner of the God of the land.

27 Then the king of Asshur commanded, saying, Carrie thither one of the Priests whom yee brought thence, and let him goe and dwell there, and teach them the manner of the God p of the countrey.

28 So one of the Priests which they had caried from Samaria, came and dwelt in Beth-el, and taught them how they should feare the Lord.

29 Howbeit, euery nation made their gods, and put them in the houses of the hie places, which the Samaritans had made, euery nation in their cities wherein they dwelt.

30 For the men of Babel made q Succoth Benoth: and the men of Cuth made Nergal, and the men of Hamath made Ashima,

31 And the Auims made Nibhaz, and Tartak: and the Sepharuims burnt their children in the fire to Adrammelech, and Anammelech the gods of Sepharuim.

32 Thus they feared the Lord, and appointed out Priests out of themselues for the hie places, who prepared for them *sacrifices* in the houses of the hie places:

33 * They r feared the Lord, but serued their gods after the manner of the nations whom they caried thence.

34 Vnto this day they doe after the old maner: they neither feare God, neither doe after l their ordinances, nor after their customes, nor after the Law, nor after the commandement, which the Lord commanded the children of Iaakob, * whom he named Israel,

35 And with whom the Lord had made a couenant, and charged them, saying, * Feare none other gods, nor bowe your selues to them, nor serue them, nor sacrifice to them:

36 But feare the Lord which brought you out of the land of Egypt with great power, and a stretched out arme: him feare yee, and worship him, and sacrifice to him.

37 Also keepe yee diligently the statutes and the ordinances, and the lawe, and the commandement, which he wrote for you, that yee doe them continually, and feare not other gods,

38 And forget not the couenant that I haue made with you, neither feare ye other gods,

39 But feare the Lord your God, and hee will deliuer you out of the handes of all your enemies.

40 Howbeit they obeyed not, but did after their old custome.

41 So these t nations feared the Lord, and serued their images *also*: so *did* their children, and their childrens children: as did their fathers, *so* doe they vnto this day.

CHAP. XVIII.

4 Hezekiah king of Iudah putteth downe the brasen serpent, and destroyeth the idols, 7 and prospereth. 11 Israel is caried away captiue. 30 The blasphemie of Saneherib.

NOw in the third yeere of Hoshea, sonne of Elah king of Israel, * Hezekiah the sonne of Ahaz king of Iudah began to reigne.

2 He was fiue and twentie yeere old when he began to reigne, and reigned nine and twentie yeere in Ierusalem. His mothers name also was Abi the daughter of Zachariah.

3 And hee did a vprightly in the sight of the Lord, according to all that Dauid his father had done.

4 He tooke away the hie places, and brake the images, and cut downe the groues, and brake in pieces the * brasen serpent that Moses had made: for vnto those dayes the children of Israel did burne incense to it, and he called it b Nehushtan.

5 Hee trusted in the Lord God of Israel: so that after him was none like him among all the kings of Iudah, neither were there any such before him.

6 For he claue to the Lord *and* departed not from him, but kept his commandements, which the Lord had commanded Moses.

7 So the Lord was with him, *and* he prospered in all things which he tooke in hand, also hee rebelled against the king of Asshur, and serued him not.

8 He smote the Philistims vnto Azzah, and the coasts thereof, c from the watch tower vnto the defenced citie.

9 ¶ * And in the fourth yeere of King Hezekiah, (which was the seuenth yeere of Hoshea sonne

* Exod. 32.8. 1. King. 12.28.
g That is, the sunne, the moone, and starres, Deut. 4.19.
h Reade Chap. 16.3.
i Reade of this phrase, 1. King. 21.20 25.
k No whole tribe was left but Iudah, and they of Beniamin and Leui, which remained, were counted with Iudah.
l Out of the land where hee shewed the greatest tokens of his presence and fauour.
m That is, God cut off the tenne tribes, 1. King. 12. 16.20.
† Ebr. by the hand of.
* Iere. 25.9.
n Of these peoples came the Samaritans, whereof mention is so much made in the Gospel, and with whom the Iewes would haue nothing to doe, Iohn 4.9.
o That is, they serued him not: therefore, left they should blaspheme him, as though there were no God, because he chastised the Israelites, he sheweth his mightie power among them by this strange punishment.
p That is, how to worship him: thus the wicked rather then to loose their commodities, will change to all religions.
q Meaning that euery countrey serued that idol, which was most esteemed in that place whence they came.

* Ezek. 20.39. Zeph. 1.5.
r That is, they had a certaine knowledge of God, and feared him because of the punishment, but they continued still idolaters as doe the Papists, which worship both God and idoles: but this is not to feare God, as appeareth vers. 34.
l He meaneth this by the Israelites to whom God had giue his commandements.
* Gen 32.28. 1. King. 18.31.
* Iudge 6.10. Iere. 10.2.
t That is, these strangers which were sent into Samaria by the Assyrians.
* 2. Chron. 28.27. and 29.1.
a Although they of Iudah were giuen to idolatrie and impietie, as they of Israel were, yet God for his promise sake was mercifull vnto the throne of Dauid, and yet by his iudgement toward the other, prouoked them on repentance.
* Nomb. 21.8.9.
b That is, a piece of brasse: thus he calleth the serpent by contempt, which notwithstanding was set vp by the word of God, and miracles were wrought by it: yet when it was abused to idolatrie this good king destroyed it, not thinking it worthy to be called a serpent, but a piece of brasse.
c Read Chap. 17.9.
* Chap. 17.3.

ſonne of Elah king of Iſrael) Shalmaneſer king of
Asſhur came vp againſt Samaria, and beſieged it.
10 And after three yeeres they tooke it, *euen*
in the ſixt yeere of Hezekiah: that is,* the ninth
yeere of Hoſhea king of Iſrael was Samaria ta-
ken.
11 Then the king of Asſhur did carie away Iſ-
rael vnto Asſhur, and put them in Halah and in
Habor, *by* the riuer of Gozan, and in the cities of
the Medes,
12 Becauſe they would not obey the voyce of
the Lord their God, but tranſgreſſed his coue-
nant: *that is*, all that Moſes the ſeruant of the
Lord had commanded, and would neither obey
nor doe them.
13 ¶ * Moreouer, in the foureteenth yeere of
king Hezekiah, Saneherib king of Asſhur came
vp againſt all the ſtrong cities of Iudah, and tooke
them.
14 Then Hezekiah king of Iudah ſent vnto
the king of Asſhur to Lachiſh, ſaying, [d] I haue
offended: depart from me, *and* what thou layeſt
vpon me, I will beare it. And the king of Asſhur
appoynted vnto Hezekiah king of Iudah three
hundreth talents of ſiluer, and thirtie talents of
golde.
15 Therefore Hezekiah gaue all the ſiluer that
was found in the houſe of the Lord, and in the
treaſures of the kings houſe.
16 At the ſame ſeaſon did Hezekiah pull off
the plates of the doores of the Temple of the Lord,
and the pillars (which the ſayd Hezekiah king of
Iudah had couered ouer) and gaue them to the
king of Asſhur.
17 ¶ And the king of Asſhur ſent [e] Tartan,
and Rab-ſaris, and Rabſhakeh from Lachiſh to
king Hezekiah with a great hoaſte againſt Ieru-
ſalem. And they went vp, and came to Ieruſalem,
and when they were come vp, they ſtood by the
conduit of the vpper poole, which is by the path
of the fullers field,
18 And called to the king. Then came out to
them Eliakim the ſonne of Hilkiah, which was
ſteward of the houſe, and Shebnah the chanceller,
and Ioah the ſonne of Aſaph the ‖ recorder.
19 And Rabſhakeh ſayd vnto them, Tell yee
Hezekiah, I pray you, Thus ſaith the great king,
euen the great king of Asſhur, What confidence
is this wherein thou truſteſt?
20 Thou thinkeſt, Surely I haue * eloquence,
[f] *but* counſell and ſtrength *are* for the warre. On
whom then doeſt thou truſt, that thou rebelleſt
againſt me?
21 Loe, thou truſteſt now in this broken
ſtaffe of reede, *to wit*, on [g] Egypt, on which if a
man leane, it will goe into his hand, and pierce
it: ſo *is* Pharaoh king of Egypt vnto all that truſt
on him.
22 But if ye ſay vnto me, We truſt in the Lord
our God, is not that hee whoſe hie places, and
whoſe altars Hezekiah hath [h] taken away, and
hath ſayd to Iudah and Ieruſalem, Yee ſhall wor-
ſhip before this altar in Ieruſalem?
23 Now therefore giue [i] hoſtages to my lord
the king of Asſhur, and I will giue thee two thou-
ſand horſes, if thou be able to ſet riders vpon
them.
24 For how canſt thou deſpiſe any captaine of
the leaſt of my maſters ſeruants, and put thy truſt
on Egypt for charets and horſemen?
25 Am I now come vp without the [k] Lord to

* Chap. 17, 6.

* 2. Chron. 32, 1. Iſa. 36, 1. Eccluſ. 48, 18, 19.

d As his zeale was before praiſed, ſo his weakeneſſe is here ſet forth, that none ſhould glory in himſelfe.

e After certaine yeeres, when Hezekiah ceaſed to ſend the tribute appointed by the king of the Aſſyrians, he ſent his captaines and armie againſt him.

‖ Or, writer of Chronicles, or ſecretarie

* Ebr. talke of the lips.

f Thou thinkeſt that words will ſerue to perſwade the people, or to mooue my maſter.

g Egypt ſhall not onely not be able to ſuccour thee, but ſhall be an hurt vnto thee

h Thus the idolaters thinke that Gods religion is deſtroyed, when ſuperſtition and idolatrie are reformed.

i Meaning, that it was beſt for him to yeeld to the king of Aſſyria, becauſe his power was ſo ſmall that he had not men to furniſh two thouſand horſes

k The wicked alwaies in their proſperitie flatter themſelues, that God doth fauour them. Thus he ſpeaketh to feare Hezekiah, that by reſiſting him he ſhould reſiſt God.

this place, to deſtroy it? the Lord ſaid to me, Goe
vp againſt this land, and deſtroy it.
26 Then Eliakim the ſonne of Hilkiah, and
Shebnah, and Ioah ſaid vnto Rabſhakeh, Speake
I pray thee, to thy ſeruants in the * Aramites lan-
guage, for we vnderſtand it, and talke not with
vs in the Iewes tongue, in the audience of the
people that are on the wall.
27 But Rabſhakeh ſayd vnto them, Hath my
maſter ſent me to thy maſter and to thee to ſpeake
theſe words, and not to the men which ſit on the
wall, that they may eate their owne doung, and
drinke † their owne piſſe with you?
28 So Rabſhakeh ſtood, and cried with a loud
voyce in the Iewes language, and ſpake, ſaying,
Heare the words of the great king, of the king of
Asſhur.
29 Thus ſaith the king, Let not Hezekiah de-
ceiue you: for he ſhall not be able to deliuer you
* out of mine hand
30 Neither let Hezekiah make you to truſt in
the Lord, ſaying, The Lord will ſurely deliuer vs,
and this citie ſhall not be giuen ouer into the
hand of the king of Asſhur.
31 Hearken not vnto Hezekiah: for thus ſaith
the king of Asſhur, Make † appointment with
me, and come out to me, that euery man may eat
of his owne vine, and euery man of his owne fig-
tree, and drinke euery man of the water of his
owne well,
32 Till [l] I come and bring you to a land like
your owne land, *euen* a land of wheat and wine,
a land of bread and vineyards, a land of oliues,
oyle, and hony, that ye may liue and not die: and
obey not Hezekiah, for he deceiueth you, ſaying,
The Lord will deliuer vs.
33 Hath any of the gods of the nations deli-
uered his land out of the hand of the King of
Asſhur?
34 Where is the god of Hamath, and of Ar-
pad? where is the god of Sepharuaim, Hena and
Iuah? howe haue they deliuered Samaria out of
mine hand?
35 Who are they among all the gods of the
nations, that haue deliuered their land out of
mine hand, that the [m] Lord ſhould deliuer Ieru-
ſalem out of mine hand?
36 But the people held their peace and anſwe-
red him not a word: for the kings commande-
ment was, ſaying, Anſwere ye him not.
37 Then Eliakim the ſonne of Hilkiah which
was ſteward of the houſe, and Shebnah the chan-
celler, and Ioah the ſonne of Aſaph the recorder
came to Hezekiah with their cloathes rent, and
told him the words of Rabſhakeh.

CHAP. XIX.

6 God promiſeth by Iſaiah victorie to Hezekiah. 35 The Angel of the Lord killeth an hundreth and foureſcore and fiue thouſand men of the Aſſyrians. 37 Saneherib is killed of his owne ſonnes.

AND * when King Hezekiah heard it, hee rent
his cloathes, and put on ſackcloath, and came
into the houſe of the Lord,
2 And ſent Eliakim which was the ſteward
of the houſe, and Shebnah the chanceller, and the
Elders of the Prieſts cloathed in ſackcloth [a] to I-
ſaiah the Prophet the ſonne of Amoz.
3 And they ſayd vnto him, Thus ſaith Heze-
kiah, This day is a day of tribulation and of re-
buke, & blaſphemie; for the children are come to

* Or, Syriacke

† Ebr. the water of their feete.

* Or, by his hand.

† Ebr. bleſſing: meaning the conditions of peace.

l He maketh himſelfe ſo ſure, that he will not grant them truce, except they render themſelues to him to be led away captiue.

m This is an execrable blaſphemie againſt the true God, to make them equall with the idols of other nations: therefore God did moſt ſharply puniſh it.

* Iſa. 37, 1.

a To heare ſome newe prophecie, and to haue comfort of him.

b the

b The dangers are so great, that we can neither auenge this blasphemie, nor helpe our selues no more then a woman in her trauaile.
c Meaning, for Ierusalem which onely remained of all the cities of Iudah.

b the birth, and there is no strength to bring
forth.
4 If so be the Lord thy God hath heard all
the wordes of Rabshakeh, whom the king of
Asshur his master hath sent to raile on the liuing
God, and to reproach him with wordes which the
Lord thy God hath heard, then lift thou vp *thy*
prayer for the c remnant that are left.
5 ¶ So the seruants of king Hezekiah came
to Isaiah.
6 And Isaiah said vnto them, So shall ye say
to your master, Thus saith the Lord, Be not afraid
of the words which thou hast heard, wherewith
the seruants of the king of Asshur haue blasphe-
med me.
7 Behold, I will send a blast d vpon him, and
hee shall heare a noyse, and returne to his owne
land: and I will cause him to fall by the sword in
his owne land.
8 ¶ So Rabshakeh returned, and found the
king of Asshur fighting against Libnah: for hee
had heard that he was departed from Lachish.
9 e He heard also men say of Tirhakah king
of * Ethiopia, f Behold, hee is come out to fight
against thee: he therefore departed and sent *other*
messengers vnto Hezekiah, saying,
10 Thus shall yee speake to Hezekiah king of
Iudah, and say, Let not thy g God deceiue thee
in whom thou trustest, saying, Ierusalem shall
not be deliuered into the hand of the king of As-
shur.
11 Beholde, thou hast heard what the kings
of Asshur haue done to all lands, how they haue
destroyed them: and shalt thou be deliuered?
12 Haue the gods of the heathen deliuered
them which my fathers haue destroyed? *as* Go-
zan, and Haran, and Rezeph, and the children of
Eden, which were in Thelasar?
13 Where is the king of Hamath, and the king
of Arpad, and the king of the citie of Sepharuaim,
Hena and Iuah?
14 ¶ So Hezekiah receiued the letter of the
hand of the messengers, and read it: and Heze-
kiah went vp into the house of the Lord, and He-
zekiah spread it before the h Lord.
15 And Hezekiah i prayed before the Lord,
and said, O Lord God of Israel, which dwellest
betweene the Cherubims, thou art very God alone
ouer all the kingdomes of the earth: thou hast
made the heauen and the earth.
16 Lord, k bow downe thine eare, and heare:
Lord open thine eyes and behold, and heare the
words of Sancherib, who hath sent to blaspheme
the l liuing God.
17 Trueth it is, Lord, that the kings of Asshur
haue destroyed the nations and their lands,
18 And haue set fire on their gods: for they
were no gods, but the worke of mans handes,
euen wood and stone: therefore they destroyed
them.
19 Now therefore, O Lord our God, I beseech
thee, saue thou vs out of his hand, that all the
m kingdomes of the earth may know, that thou
O Lord, art onely God.
20 ¶ Then Isaiah the sonne of Amoz sent to
Hezekiah, saying, Thus saith the Lord God of Is-
rael, I haue heard that which thou hast prayed
me, concerning Sancherib king of Asshur.
21 This is the word that the Lord hath spo-
ken against him, O n Virgin daughter of Zion,
he hath despised thee, *and* laughed thee to scorne:

d The Lord can with one blast blow away al the strength of man, and turne it into dust.

e That is, Sanche-rib.
* Or, *blacke Mores.*
f For the Kings of Ethiopia and Egypt ioyned together against the King of Assyria because of his oppression of other countreyes.
g The more neere that the wicked are to their destruction, the more they blaspheme.

h Before the Arke of the couenant.
i Hee sheweth what is the true refuge and succour in all dangers, to wit, to flee to the Lord by earnest prayer.
k Shew by effect that thou wilt not suffer thy name to be blasphemed.
l By this title he discerneth God from all idoles and false gods.

m He sheweth for what end the faithfull desire of God to be deliuered, to wit, that he may be glorified by their deliuerance.
n Because as yet Ierusalem had not beene taken by the enemie, therefore he calleth her virgin.

O daughter of Ierusalem, he hath shaken his head
at thee.
22 Whom hast thou railed on? and whom hast
thou blasphemed? and against whom hast thou
exalted thy voice, & lifted vp thine eyes on hie?
euen o against the holy One of Israel.
23 By thy messengers thou hast railed on the
Lord, and said, By the multitude of my charets I
am come vp to the top of the mountaines, by the
sides of Lebanon, and will cut downe the hie ce-
dars thereof, *and* the faire firre trees thereof, and
I will goe into the p lodging of his borders, and
into the forest of his * Carmel.
24 I haue digged and drunke the waters of o-
thers, and with the plant of my feete haue I dried
all the * floods closed in.
25 Hast thou not heard, how I haue of olde
time made it, and haue formed it long ago? q and
should I now bring it, that it should be destroyed,
and laid on ruinous heapes, *as* cities defenced?
26 Whose r inhabitants haue small power,
and are afraid, and confounded: they are like the
grasse of the field, and greene herbe, *or* grasse on
the house tops, or as corne blasted before it be
growen.
27 I know thy dwelling, yea, thy going out
and thy comming in, and thy fury against me.
28 And because thou ragest against mee, and
thy tumult is come vp to mine eares, I will put
mine s hooke in thy nostrels, and my bridle in
thy lips, and will bring thee backe againe the same
way thou camest.
29 And his shall be a t signe vnto thee, *O He-
zekiah*, Thou shalt eate this yeere such things as
grow of themselues, and the next yeere such as
grow without sowing, and the third yeere sow ye
and reape, and plant vineyards, and eate the fruits
thereof.
30 And the remnant that is escaped of the
house of Iudah, shall againe take u roote downe-
ward, and beare fruit vpward.
31 For out of Ierusalem shall goe a remnant,
and some that shall escape out of mount Zion:
the x zeale of the Lord of hoasts shall doe this.
32 Wherefore thus saith the Lord, concerning
the king of Asshur, Hee shall not enter into this
citie, nor shoote an arrow there, nor come before
it with shield, nor cast a mount against it:
33 *But* hee shall returne the way he came, and
shall not come into this citie, saith the Lord.
34 For I will defend this citie to saue it for
mine owne sake, and for Dauid my seruants sake.
35 ¶ * And the same night the Angel of
the Lord went out and smote in the campe of As-
shur an hundreth fourescore and fiue thousand: so
when they rose early in the morning, behold, they
were all dead corpses.
36 So Sancherib king of Asshur departed, and
went his way, and returned and dwelt in Nineueh.
37 And as he was in the Temple worshipping
Nisroch his god, Adramelech and Sharezer his
sonnes y slew him with the sword: and they esca-
ped into the land of Ararat, and Esarhaddon his
sonne reigned in his stead.

CHAP. XX.

1 Hezekiah is sicke and receiueth the signe of his health, 12 He receiueth rewards of Berodah, 13 Shewveth his treasures, & is reprehended of Isaiah. 22 He dieth, & Manasseh his sonne reigneth in his stead.

ABout that time * was Hezekiah sicke vnto
death: and the Prophet Isaiah the sonne of
Amoz

o God counteth that iniurie done to him, and will reuenge it, which is done to any of his Saints.

p Meaning, Ierusalem, which Isaiah calleth the height of his borders, to wit, of Iudah, Isa. 37. 24.
* Or, *pleasant planting.*
* Or, *for waters of siege.*
q He declareth that forasmuch as he is the author and beginning of his Church, he will neuer suffer it vtterly to be destroyed, as other cities and kingdomes.
r Thou he describeth the wicked, which for a time flourish, and afterward fade and decay like grasse.
s I will bridle thy rage, and turne thee to and fro as pleaseth me.
t God did not onely promise him the victory, but giueth him a signe to confirme his faith.
u The Lord will multiply in great number that small remnant of Iudah that is escaped.
x The loue that God beareth toward his Church shall ouercome the counsels and enterprises of men.

* Esa. 37. 36. tob. 1. 21. Ecclus 48. 24. 1. Mac. 7. 41. 2. Mac. 8. 19.
y This was the iudgement of God for his blasphemy, that he should be slaine before that idole, whom he preferred to the liuing God, and by them, by whom he ought by nature to haue beene defended.

* 2. Chron. 32. 24. Isa. 38. 1.

Amoz came to him, and ſaid vnto him, Thus ſaith
the Lord, Put thine houſe in an order : for thou
ſhalt die, and not liue.
2 Then he turned his face to the [a] wall, and
prayed to the Lord, ſaying,
3 I beſeech thee, O Lord, remember now,
how I haue walked before thee in trueth and with
a [b] perfit heart, and haue done that which is good
in thy ſight : and Hezekiah [c] wept ſore.
4 ¶ And afore Iſaiah was gone out into the
middle of the court, the word of the Lord came
to him, ſaying,
5 Turne againe, and tell Hezekiah the cap-
taine of my people, Thus ſaith the Lord God of
Dauid thy father, I haue heard thy [d] prayer, *and*
ſeene thy teares : behold, I haue healed thee, *and*
the third day thou ſhalt goe vp to the [e] houſe of
the Lord.
6 And I will adde vnto thy dayes fifteene yeere,
and will deliuer thee and this city out of the hand
of the king of Asſhur, and will defend this citie
for mine owne ſake, and for Dauid my ſeruants
ſake.
7 Then Iſaiah ſayd, Take a [f] lumpe of drie
figs. And they tooke it, and laid it on the boile,
and he recouered.
8 ¶ For Hezekiah had ſaid vnto Iſaiah, What
ſhalbe the ſigne that the Lord will heale mee, and
that I ſhall goe vp into the houſe of the Lord the
third day?
9 And Iſaiah anſwered, This ſigne ſhalt thou
haue of the Lord, that the Lord will doe that hee
hath ſpoken, *VVilt thou* that the ſhadow goe for-
ward ten degrees, or * goe backe ten degrees?
10 And Hezekiah anſwered, It is a light thing
for the ſhadow to paſſe forward ten degrees : not
ſo *then*, but let the ſhadow [g] go back ten degrees.
11 And Iſaiah the Prophet called vnto the
Lord, and he brought againe the ſhadow ten de-
grees backe by the degrees whereby it had gone
downe in the [h] diall of Ahaz.
12 ¶ * The ſame ſeaſon Berodach Baladan the
ſonne of Baladan king of Babel ſent letters and a
[i] preſent to Hezekiah : for he had heard how that
Hezekiah was ſicke.
13 And Hezekiah heard them, and ſhewed
them all his treaſure houſe, *to wit*, the ſiluer, and
the gold, and the ſpices, and the precious oynt-
ment, and all the houſe of his armour, and all that
was found in his treaſures : there was nothing in
his houſe, and in all his [k] realme, that Hezekiah
ſhewed them not.
14 Then Iſaiah the Prophet came vnto King
Hezekiah, and ſaid vnto him, What ſayd theſe
men? and from whence came they to thee? And
Hezekiah ſaid, They be come from a farre coun-
trey, *euen* from Babel.
15 Then ſayd hee, What haue they ſeene in
thine houſe? And Hezekiah anſwered, All that
is in mine houſe haue they ſeene : there is nothing
among my treaſures, that I haue not ſhewed them.
16 And Iſaiah ſaid vnto Hezekiah, Heare the
word of the Lord.
17 Behold, the dayes come, that all that is in
thine houſe, and whatſoeuer thy fathers haue lay-
ed vp in ſtore vnto this day, * ſhall be caried into
Babel : Nothing ſhall be left, ſaith the Lord.
18 And of thy ſonnes, that ſhall proceede out
of thee, *and* which thou ſhalt beget, ſhall they take
away, and they ſhalbe eunuches in the palace of
the king of Babel.

a That his minde might not be troubled.
b Meaning, without all hypocriſie.
c Not ſo much for his owne death, as for feare that idolatrie ſhould be reſtored, which he had deſtroyed, and ſo Gods Name be diſhonoured.
d Becauſe of his vnfained repentance and prayer, God turned away his wrath.
e To giue thanks for thy deliuerance.
f He declareth that albeit God can heale without other medicines, yet hee ſheweth that he will not haue theſe inferiour meanes contemned.
* Ecclus. 48. 24.
g Let the ſunne goe ſo many degrees backe, ỹ the houres may be ſo many the fewer in the kings diall.
h Which diall was ſet in the top of the ſtaires that Ahaz had made.
* Iſa. 39. 1.
i Mooued with the the fauour that God ſhewed to Hezekiah, and alſo becauſe he had declared himſelfe enemie to Saneherib his enemie which was now deſtroyed.
k Being mooued with ambition and vaine glory, and alſo becauſe hee ſeemed to reioyce in the friendſhip of him that was Gods enemy and an infidel.
* Chap. 24. 13. and 25. 13. Iere. 27. 19.

19 Then Hezekiah ſaid vnto Iſaiah, The word
of the Lord, which thou haſt [l] ſpoken, is good :
for ſaid he, Shall it not *be good* if [m] peace and trueth
be in my dayes?
20 Concerning the reſt of the actes of Heze-
kiah, and all his valiant deedes, and how he made
a people and a conduit, and brought water into the
citie, are they not written in the booke of the
Chronicles of the kings of Iudah?
21 And Hezekiah ſlept with his fathers : and
Manaſſeh his ſonne reigned in his ſtead.

l He acknowledgeth Iſaiah to be the true Prophet of God, and therefore humbleth himſelfe to his word.
m Seeing that God hath ſhewed me this fauour to graunt me quietneſſe during my life : for he was afraid leaſt the enemies ſhould haue had occaſion to reioyce, if the Church had decayed in his time, becauſe he had reſtored religion.

CHAP. XXI.

3 King Manaſſeh reſtoreth idolatry, 16 And vſeth great crueltie. 18 He dieth and Amon his ſonne ſucceedeth. 23 VVho is killed of his owne ſeruants. 26 After him reigneth Ioſiah.

MAnaſſeh * was twelue yeeres olde when hee
began to reigne, and reigned fiftie and fiue
yeeres in Ieruſalem : his mothers name alſo was
Hephzi-bah.
2 And hee did euill in the ſight of the Lord
after the abomination of the heathen, whom
the * Lord had caſt out before the children of Iſ-
rael.
3 For he went backe and built the hie places,
* which Hezekiah his father had deſtroyed : and
he erected vp altars for Baal, and made a groue, as
did Ahab king of Iſrael, and worſhipped all the
hoaſte of heauen and ſerued them.
4 Alſo hee * built altars in the houſe of the
Lord, of the which the Lord ſaid, * In Ieruſalem
will I put my Name.
5 And he built altars for all the hoaſt of the hea-
uen in the two courts of the houſe of the Lord.
6 And he cauſed his ſonnes [a] to paſſe through
the fire, and gaue himſelfe to witchcraft and ſor-
cerie, and hee vſed them that had familiar ſpirits
and were ſoothſayers, and did much euill in the
ſight of the Lord to anger him.
7 And hee ſet the image of the groue, that hee
had made in the houſe, whereof the Lord had ſaid
to Dauid & to Salomon his ſonne, * In this houſe
and in Ieruſalem, which I haue choſen out of all
the tribes of Iſrael, will I put my Name for euer.
8 Neither will I make the feete of Iſrael mooue
any more out of the land, which I gaue their fa-
thers : ſo that they will [b] obſerue and doe all that
I haue commanded them, *and* according to all the
Law that my ſeruant Moſes commanded them.
9 Yet they obeyed not, but Manaſſeh ledde
them out of the way, to doe more wickedly then
did the heathen people, whom the Lord deſtroy-
ed before the children of Iſrael.
10 Therefore the Lord ſpake by his ſeruants
the Prophets, ſaying,
11 * Becauſe that Manaſſeh king of Iudah hath
done ſuch abominations, and hath wrought more
wickedly then all that the Amorites (which were
before him) did, and hath made Iudah ſinne alſo
with his idoles,
12 Therefore thus ſaith the Lord God of Iſra-
el, Behold, I will bring an euill vpon Ieruſalem and
Iudah, that who ſo heareth of it, both his * eares
ſhall [c] tingle.
13 And I will ſtretch ouer Ieruſalem the line
[d] of Samaria, and the plummet of the houſe of
Ahab : and I will wipe Ieruſalem, as a man wi-
peth a diſh, which he wipeth, and turneth it vp-
ſide downe.

* 2. Chron. 33. 1.
* Deut. 18. 9.
* Chap. 18. 4.
* Ierem. 32. 34.
* 2. Sam. 7. 13.
a Reade Chap. 16. 3.
* 1. King. 8. 29. and 9. 3. Chap. 23. 27.
b Therefore ſeeing they obeyed not the commandement of God, they were iuſtly caſt forth of that land, which they had but on condition.
* Ierem. 15. 4.
* 1. Sam. 3. 11.
c Meaning, that whoſoeuer ſhall heare of this great plague, ſhall be aſtoniſhed.
d As I haue deſtroyed Samaria and the houſe of Ahab, ſo will I deſtroy Iudah.

e Meaning, Iudah and Beniamin, which were onely left of the rest of the tribes.

14 And I will forsake the e remnant of mine inheritance, and deliuer them into the hand of their enemies, and they shalbe robbed and spoiled of all their aduersaries,

15 Because they haue done euill in my sight, and haue prouoked mee to anger, since the time their fathers came out of Egypt vntill this day.

f The Ebrewes write that he slew Isaiah the Prophet who was his father in law.

16 Moreouer, Manasseh shed f innocent blood exceeding much, till hee replenished Ierusalem from corner to corner, beside his sinne wherewith hee made Iudah to sinne, and to doe euill in the sight of the Lord.

17 Concerning the rest of the actes of Manasseh, and all that hee did, and his sinne that he sinned, are they not written in the booke of the Chronicles of the Kings of Iudah?

18 And Manasseh slept with his fathers, and was buried in the garden of his owne house, *euen* in the garden of Vzza: and Amon his sonne reigned in his stead.

* 2.Chro.33.20,21.

19 ¶ * Amon was two and twentie yeere old, when hee began to reigne, and he reigned two yeere in Ierusalem: his mothers name also was Meshullemeth the daughter of Haruz of Iotbah.

20 And hee did euill in the sight of the Lord, as his father Manasseh did.

21 For hee walked in all the way that his father walked in, and serued the idoles that his father serued, and worshipped them.

g That is, according to his commandements.

22 And he forsooke the Lord God of his fathers, and walked not in the g way of the Lord.

23 And the seruants of Amon conspired against him, and slew the king in his owne house.

24 And the people of the land slewe all them that had conspired against king Amon, and the people made Iosiah his sonne King in his stead.

25 Concerning the rest of the actes of Amon, which he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

* Or, he buried him, to wit, Iosiah his sonne.

26 And * they buried him in his sepulchre in the garden of Vzza: and Iosiah his sonne reigned in his stead.

CHAP. XXII.

4 Iosiah repaireth the Temple. 8 Hilkiah findeth the booke of the Law, and causeth it to be presented to Iosiah. 12 Who sendeth to Huldah the prophetesse to enquire the Lords will.

* 2.Chron 34.1.

a His zeale was prophecied of, and his name mentioned by Iaddo the Prophet, more then three hundreth yeeres before, 1.king.13.2. and beeing but eight yeere old, he sought the God of his father Dauid, 2.Chron.34.3.

IOsiah was * eight yeere olde when he began to reigne, and he reigned one and thirtie yeere in Ierusalem. His mothers name also was Iedidah the daughter of Adaiah of Bozcath.

2 And hee did vprightly in the sight of the Lord, and a walked in all the wayes of Dauid his father, and bowed neither to the right hand, nor to the left.

3 ¶ And in the eighteenth yeere of King Iosiah, the king sent Shaphan the sonne of Azaliah the sonne of Meshullam the chauncellor, to the house of the Lord, saying,

* Or, coine, as vers. 9.

* Or, vessell.

b Certaine of the Priests were appointed to this office, as chap. 12. 9.

4 Goe vp to Hilkiah the hie Priest, that hee may * summe the siluer which is brought into the house of the Lord, which the keepers of the * b doore haue gathered of the people.

c From the time of Ioash, for the space of 244 yeeres, the Temple remained without reparation through the negligence of the priests, this declareth, that they that haue a charge, and execute it not, ought to haue it taken from them.

5 And let c them deliuer it into the hand of them that doe the worke, *and* haue the ouersight of the house of the Lord, let them giue it to them that worke in the house of the Lord, to repaire the decayed places of the house:

6 *To wit,* vnto the artificers and carpenters, and masons, and to buy timber, and hewed stone to repaire the house,

7 Howbeit, let no reckoning be made with them of the money, that is deliuered into their hand: for they deale d faithfully.

d So God prouided him of faithfull seruants, seeing he went about so zealously to set forth the worke of God.

8 And Hilkiah the high Priest said vnto Shaphan the chauncellor, I haue found the e booke of the Law in the house of the Lord: and Hilkiah gaue the booke to Shaphan, and hee read it.

e This was the copy that Moses left them, as appeareth, 2 Chron. 34.14 which either by the negligence of the Priests had beene lost, or els by the wickednesse of idolatrous kings had beene abolished.

9 So Shaphan the chanceller came to the king, and brought him word againe, and sayd, Thy seruants haue † gathered the money, that was found in the house, and haue deliuered it vnto the hands of them that doe the worke, *and* haue the ouersight of the house of the Lord.

† *Ebr. melted.*

10 Also Shaphan the chanceller shewed the king, saying, Hilkiah the Priest hath deliuered me a booke. And Shaphan read it before the King.

11 And when the king had heard the wordes of the booke of the Law, he rent his clothes.

12 Therefore the king commanded Hilkiah the Priest, and Ahikam the sonne of Shaphan, and Achbor the sonne of Michaiah, and Shaphan the chanceller, and Asahiah the kings seruant, saying,

f Meaning, to some Prophet whom God reuealeth the knowledge of things vnto, as Iere.21.1. though at other times they inquired the Lord by Vrim and Thummim.

13 Goe ye *and* f inquire of the Lord for me and for the people, and for all Iudah concerning the wordes of this booke that is found: for great is the wrath of the Lord that is kindled against vs, because our fathers haue not obeyed the wordes of this booke, to doe according vnto all that which is written therein for vs.

14 ¶ So Hilkiah the Priest, and Ahikam, and Achbor, and Shaphan, and Asahiah went vnto Huldah the Prophetesse the wife of Shullam, the sonne of Tikuah, the sonne of Harhas keeper of the wardrobe: (and shee dwelt in Ierusalem in the g colledge) and they communed with her.

g Or, the house of doctrine, which was neere to the Temple, and where the learned assembled to intreate the Scriptures, and the doctrine of the Prophets.

15 And shee answered them, Thus saith the Lord God of Israel, Tell the man that sent you to me,

16 Thus saith the Lord, Behold, I will bring euill vpon this place, and on the inhabitants thereof, *euen* all the wordes of the booke which the king of Iudah hath read,

17 Because they haue forsaken mee, and haue burnt incense vnto other gods, to anger me with all the h workes of their handes: my wrath also shall be kindled against this place, and shall not be quenched.

h The works of mans hand here signifie all that man inuenteth beside the word of God, which are abominable in Gods seruice.

18 But to the king of Iudah, who sent you to inquire of the Lord, so shall ye say vnto him, Thus sayth the Lord God of Israel, The words that thou hast heard *shall come to passe.*

i Meaning, that he did repent, as they that doe not repent are sayd to harden their heart, Psal 95.8.

19 *But* because thine heart did i melt; and thou hast humbled thy selfe before ẏ Lord when thou heardest what I spake against this place, and against the inhabitants of the same, *to wit,* that it should be destroyed and accursed, and hast rent thy clothes, and wept before mee, I haue also heard it, saith the Lord.

k Whereupon we may gather that the anger of God is ready against the wicked, when God taketh his saints out of this world.

20 Behold therefore, I will gather thee to thy fathers, and thou shalt be put in thy graue in k peace, and thine eyes shall not see all the euill which I will bring vpon this place. Thus they brought the king word againe.

CHAP. XXIII.

2 Iosiah readeth the Law before the people. 3 Hee maketh a couenant with the Lord. 4 Hee putteth downe the idols, after he had killed their Priests. 22 Hee keepeth Passeouer. 24 He destroyeth the coniurers. 29 He was killed in Megiddo. 30 And his sonne Iehoahaz reigned in his stead. 33 After hee was taken, his sonne Iehoiakim was made King.

Then

* 2. Chron. 34. 30.

a Because he saw the great plagues of God that were threatned, he knew no more speedie way to auoid them, then to come to God by repentance which cannot come but of faith, and faith by hearing of the word of God.

b Where the king had his place, Chap. 11. 14.

c As Iosiah did, Iosh. 24. 22. 15.

d Meaning, them which were next in dignity to the high Priest.

e In contempt of that altar, which Ieroboam had there built to sacrifice vnto his calues.

f Meaning, the priests of Baal, which were called Chemarims, either because they ware blacke garments, or else were smoked with burning incense to idoles.

g Hee temoued the groue which idolaters for deuotion had planted neere vnto the Temple, contrary to the commandement of the Lord, Dent. 16. 21. or 25 some reade, the similitude of a groue which was hanged in the Temple.

h Both in contempt of the idols and reproach of them which had worshipped them in their liues.

i Because that they had forsaken the Lord to serue idols, were not meete to minister in the seruice of the Lord for the instruction of others.

k Which was a valley neere to Ierusalem, and signifieth a tabret, because they smote on the tabret while their children were burning, that their crie should not be heard, Leuit. 18. 21. where after Iosiah commanded cauions to be cast in contempt thereof.

l The idolatrous kings had dedicate horses and charets to the sunne, either to carie the image thereof about as the heathen did, or else to sacrifice them as a sacrifice most agreeable.

* Or, valley.

THen * the King a sent, and there gathered vnto him all the Elders of Iudah and of Ierusalem.

2 And the king went vp into the house of the Lord, with all the men of Iudah, and all the inhabitants of Ierusalem with him, and the Priests and Prophets, and all the people both small and great: and he read in their eares all the words of the booke of the couenant, which was found in the house of the Lord.

3 And the king stood by b the pillar, and made a c couenant before the Lord, that they should walke after the Lord, and keepe his commandements, and his testimonies, and his statures, with all *their* heart, and with all *their* soule, that they might accomplish the wordes of this couenant written in this booke. And all the people stood to the couenant.

4 Then the king commanded Hilkiah the hie Priest, and the d Priests of the second order, and the keepers of the doore, to bring out of the temple of the Lord all the vessels that were made for Baal, and for the groue, and for all the hoaste of heauen, and hee burnt them without Ierusalem in the fields of Kedron, and caried e the powder of them into Beth-el.

5 And he put downe the f Chemarims, whom the kings of Iudah had founded to burne incense in the hie places, *and* in the cities of Iudah and about Ierusalem, and also them that burnt incense vnto Baal, to the sunne and to the moone, and to the planets, and to all the hoaste of heauen.

6 And he brought out the g groue from the Temple of the Lord, without Ierusalem vnto the valley Kedron, and burnt it in the valley Kedron, and stampt it to powder, and cast the dust thereof vpon the h graues of the children of the people.

7 And hee brake downe the houses of the Sodomites, that were in the house of the Lord, where the women woue hangings for the groue.

8 Also hee brought all the priests out of the cities of Iudah, and defiled the hie places where the Priests had burnt incense, *euen* from Geba to Beer-sheba, and destroyed the hie places of the gates, that were in the entring in of the gate of Iosiua the gouernour of the citie, which was at the left hand of the gate of the citie.

9 Neuertheless the Priestes of the hie places i came not vp to the altar of the Lord in Ierusalem, saue onely they did eate of the vnleautened bread among their brethren.

10 Hee defiled also k Topheth, which was in the valley of the children of Hinnom, that no man should make his sonne or his daughter to passe thorow the fire to Molech.

11 Hee put downe also the l horses that the Kings of Iudah had giuen to the sunne at the entring in of the house of the Lord, by the chamber of Nethan-melech the eunuch, which was *ruler* of the suburbs, and burnt the charets of the sunne with fire.

12 And the altars that were on the top of the chamber of Ahaz, which the kings of Iudah had made, and the altars which Manasseh had made in the two courts of the house of the Lord did the King breake downe, and hasted thence, and cast the dust of them in the * brooke Kedron.

13 Moreouer the King defiled the hie places that were before Ierusalem and on the right hand of the m mount of corruption (which * Salomon the king of Israel had built for Ashtoreth the idole of the Zidonians, and for Chemosh the idole of the Moabites, and for Milchom the abomination of the children of Ammon.)

14 And he brake the images in pieces, and cut downe the groues, and filled their places with the bones of men.

15 Furthermore n the altar that was at Bethel, *and* the hie place made by Ieroboam the sonne of Nebat, which made Israel to sinne, both this altar, and also the hie place, brake he downe, and burnt the hie place, *and* stampt it to powder, and burnt the groue.

16 And as Iosiah turned himselfe, hee spied the graues that were in the mount, and sent and tooke the bones out of the graues, and burnt them vpon the altar, and polluted it, according to the word of the Lord, that the o man of God proclaimed, which cried the same words.

17 Then he said, What title is that which I see? And the men of the city sayd vnto him, *It is* the sepulchre of the man of God, which came from Iudah, and told these things that thou hast done to the altar of Beth-el.

18 Then said he, Let him alone: let none remone his bones. So his bones were saued with the bones of the p Prophet that came from Samaria.

19 Iosiah also tooke away all the houses of the hie places, which were in the cities of Samaria, which the kings of Israel had made to anger *the Lord*, and did to them according to all the facts that he had done in Beth-el.

20 And hee sacrificed all the Priests of the hie places that were there, vpon the altars, and burnt mens bones vpon them, and returned to Ierusalem.

21 ¶ Then the king commanded all the people, saying, * Keepe the Passeouer vnto the Lord your God, * as it is written in the booke of this couenant.

22 And there was no Passeouer holden q like that from the dayes of the Iudges that iudged Israel, nor in all the dayes of the kings of Israel, and of the kings of Iudah.

23 And in the eighteenth yeere of King Iosiah was this Passeouer celebrated vnto the Lord in Ierusalem.

24 Iosiah also tooke away them that had familiar spirits, and the soothsayers, and the images, and the idoles, and all the abominations that were espied in the land of Iudah and in Ierusalem, to performe the words of the * Law, which were written in the booke that Hilkiah the Priest found in the house of the Lord.

25 Like vnto him was there no king before him, that turned to the Lord with all his heart, and with all his soule, and with all his might according to all the Law of Moses, neither after him arose there any like him.

26 Notwithstanding the Lord turned not from the r fiercenesse of his great wrath wherewith he was angry against Iudah, because of all the prouocations wherewith Manasseh had prouoked him.

27 Therefore the Lord saith, I will put Iudah also out of my sight, as I haue put away Israel, and will cast off this city Ierusalem, which I haue chosen, and the house whereof I sayd, * My Name shall be there.

28 Concerning the rest of the actes of Iosiah, and all that hee did, are they not written in the booke

m That was the mount of olines, so called because it was full of idols.

* 2. King. 11. 7.

n Which Ieroboam had built in Israel, 1. King. 12. 28. 29.

o According to the prophecie of Iaddo, 1. King. 13. 2.

p Meaning, the Prophet which came after him, and caused him to eate contrary to the commandement of the Lord, which were both two buried in one graue, 1. King. 13. 31.

* 2. Chron. 35. 1. 2. Esdr. 2. 1.

* Exod. 12. 3. Dent. 16. 2.

q For the multitude and zeale of the people with the great preparation.

* Leuit. 20. 27. Deut. 18. 11.

r Because of the wicked heart of the people, which would not turne vnto him by repentance.

* 1. King. 8. 29. and 9. 3. Chap. 6. 7.

booke of the Chronicles of the kings of Iudah?

29 ¶ * In his dayes Pharaoh Nechoh king of Egypt went vp againſt the king of Aſſhur to the riuer Perath. And king Ioſiah [f] went againſt him, whom when *Pharaoh* ſaw, hee ſlew him at Megiddo.

* 2.Chron.35.20.
f Becauſe he paſſed thorow his countrey, he feared leaſt he would haue done him harme, and therefore would haue ſtayed him, yet he conſulted not with the Lord, and therefore was ſlaine.

30 Then his ſeruants caried him dead from Megiddo, and brought him to Ieruſalem, and buried him in his owne ſepulchre. And the people of the land tooke Iehoahaz the ſonne of Ioſiah, and anoynted him, and made him king in his fathers ſtead.

31 * Iehoahaz *vvas* three and twenty yeere olde when he began to reigne, and reigned three moneths in Ieruſalem. His mothers name alſo was Hamutal the daughter of Ieremiah of Libnah.

* 2.Chron.36.1.2.

32 And hee did euill in the ſight of the Lord, according to all that his [t] fathers had done.

t Meaning, the wicked kings before.

33 And Pharaoh Nechoh put him in bondes [u] at Riblah in the land of Hamath, ‖ while he reigned in Ieruſalem, and put the land to a tribute of an hundreth talents of ſiluer, and a talent of gold.

u Which was Antiochia in Syria, called alſo Hamath.
‖ Or, *that he ſhould not reigne.*

34 ¶ And Pharaoh Nechoh made Eliakim the ſonne of Ioſiah king in ſtead of Ioſiah his father, and turned his name to Iehoiakim, and tooke Iehoahaz away, which when he came to Egypt, died there.

35 And Iehoiakim gaue the ſiluer and the golde to Pharaoh, and taxed the land to giue the money, according to the commandement of Pharaoh: hee leuied of euery man of the people of the land according to his value, ſiluer and gold, to giue vnto Pharaoh Nechoh.

36 Iehoiakim was fiue and twenty yeeres old, when he began to reigne, and he reigned eleuen yeeres in Ieruſalem. His mothers name alſo was Zebudah the daughter of Pedaiah of Rumah.

37 And hee did euill in the ſight of the Lord, according to all that his fathers had done.

CHAP. XXIIII.

1 *Iehoiakim made ſubiect to Nebuchad-nezzar, rebelleth* 3 *The cauſe of his ruine and all Iudahs.* 6 *Iehoiachin reigneth.* 15 *Hee, and his people are caried vnto Babylon.* 17 *Zedekiah is made king.*

IN his [a] dayes came Nebuchad-nezzar king of Babel vp, and Iehoiakim became his ſeruant three yeere: afterward he turned, and rebelled againſt him.

a In the end of the third yeere of his reigne, and in the beginning of the fourth, Dan.1.1.

2 And the Lord ſent againſt him bands of the Caldees, and bands of the Aramites, and bands of the Moabites, and bands of the Ammonites, and he ſent them againſt Iudah to deſtroy it, * according to the word of the Lord, which he ſpake by his ſeruants the Prophets.

* Chap 20.17. and 23.27.

3 Surely by the [b] commandement of the Lord came this vpon Iudah, that hee might put them out of his ſight for the ſinnes of Manaſſeh, according to all that he did,

b Though God vſed theſe wicked tyrants to execute his iuſt iudgements, yet they are not to be excuſed, becauſe they proceeded of ambition and malice.

4 And for the innocent blood that hee ſhed, (for hee filled Ieruſalem with innocent blood) therefore the Lord would not pardon it.

5 Concerning the reſt of the actes of Iehoiakim, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

6 So Iehoiakim [c] ſlept with his fathers, and Iehoiachin his ſonne reigned in his ſtead.

c Not that hee was buried with his fathers, but he died in the way, as they led him priſoner toward Babylon, reade Ierem. 22.19.

7 ¶ And the king of Egypt came no more out of his land: for the king of Babel had taken from the riuer of Egypt, vnto the riuer ‖ Perath, all that perteined to the king of Egypt.

‖ Or, Euphrates.

8 ¶ Iehoiachin *vvas* eighteene yeere old, when he began to reigne, and reigned in Ieruſalem three moneths. His mothers name alſo *vvas* Nehuſhta, the daughter of Elnathan of Ieruſalem.

9 And he did euill in the ſight of the Lord, according to all that his father had done.

10 * In that time came the ſeruants of Nebuchad-nezzar king of Babel vp againſt Ieruſalem: ſo the city was beſieged.

* Dan.1.1.

11 And Nebuchad-nezzar king of Babel came againſt the citie, and his ſeruants did beſiege it.

12 Then Iehoiachin the king of Iudah [d] came out againſt the king of Babel, he, and his mother and his ſeruants, and his princes, and his eunuches: and the king of Babel tooke him in the eight yeere [e] of his reigne.

d That is, yeelded himſelfe vnto him by the counſell of Ieremie.
e In the reigne of the king of Babylon.

13 * And hee caried out thence all the treaſures of the houſe of the Lord, and the treaſures of the kings houſe, and brake all the veſſels of gold, which Salomon king of Iſrael had made in the Temple of the Lord, as the Lord had ſaid.

* Chap 20.17. Iſai.39.6.

14 And hee caried away all Ieruſalem, and all the princes, and all the ſtrong men of warre, *euen* ten thouſand into captiuity, and all the workemen, and cunning men: ſo none remained ſauing the poore people of the land.

15 * And he caried away Iehoiachin into Babel, and the kings mother, and the kings wiues, and his eunuches, and the mighty of the lande, caried hee away into captiuity from Ieruſalem to Babel,

* 2 Chron. 36.10. Eſter 2.6.

16 And all the men of warre, *euen* ſeuen thouſand, and carpenters, and lockſmiths a thouſand: all that were ſtrong and apt for warre, did the king of Babel bring to Babel captiues.

17 ¶ * And the king of Babel made Mattaniah his vncle king in his ſtead, and changed his name to Zedekiah.

* Ierem. 37.1. and 52.1.

18 Zedekiah was one and twenty yeere olde, when hee began to reigne, and hee reigned eleuen yeeres in Ieruſalem. His mothers name alſo was Hamutall the daughter of Ieremiah of Libnah.

19 And hee did euill in the ſight of the Lord, according to all that Iehoiakim had done.

20 Therefore certainely the wrath of the Lord was againſt Ieruſalem and Iudah, vntill hee caſt them out of his [f] ſight. And Zedekiah rebelled againſt the king of Babel.

f Out of Ieruſalem and Iudah into Babylon.

CHAP. XXV.

1 *Ieruſalem is beſieged of Nebuchad-nezzar, and taken.* 7 *The ſonnes of Zedekiah are ſlaine before his eyes, and after are his ovvne eyes put out.* 21 *Iudah is brought to Babylon.* 25 *Gedaliah is ſlaine.* 27 *Iehoiachin is exalted.*

AND * in the [a] ninth yeere of his reigne, the [b] tenth *moneth*, *and* tenth day of the moneth, Nebuchad-nezzar king of Babel came, he, and all his hoaſt againſt Ieruſalem, and pitched againſt it, and they built ‖ forts againſt it round about.

* Ierem. 39.1. and 52.4.
a That is, of Zedekiah.
b Which the Ebrewes call Tebet, and it conteined part of December, and part of Ianuary.
‖ Or, *a mount.*

2 So the citie was beſieged vnto the eleuenth yeere of king Zedekiah.

3 And the ninth *day* of the moneth the famine was [c] ſore in the citie, ſo that there was no bread for the people of the land.

c In ſo much that the mothers did eate their children, Lament 4.10.

4 Then the citie was broken vp, and all the men of warre *fled* by night, by the way of the [d] gate *vvhich is* betweene two walles that was by the kings garden: now the Chaldees *vvere* by the city round about: *and the king* went by the way of the wilderneſſe,

d Which was a poſterne doore, or ſome ſecret gate to iſſue out at.

3 But

5 But the armie of the Caldees pursued after the king, and tooke him in the deserts of Iericho, and all his hoaste was scattered from him.

6 Then they tooke the king, and caried him vp to the king of Babel to Riblah, where they e gaue iudgement vpon him.

7 And they slew the sonnes of Zedekiah before his eyes, and put out the eyes of Zedekiah, & bound him in chaines, & caried him to Babel.

8 ¶ And in the fift moneth, *and* f seuenth *day* of the moneth, which was the nineteenth yeere of king Nebuchad-nezzar king of Babel, came Nebuzar-adan ‖ chiefe steward *and* seruant of the king of Babel, to Ierusalem,

9 And burnt the house of the Lord, and the kings house, and all the houses of Ierusalem; and all the great houses burnt he with fire.

10 And all the armie of the Caldees that were with the chiefe steward, brake downe the walles of Ierusalem round about.

11 And the rest of the people that were left in the citie, and those that were fled and g fallen to the king of Babel, with the remnant of the multitude, did Nebuzar-adan chiefe steward cary away captiue.

12 But the chiefe steward left of the poore of the land to dresse the vines, and to till the land.

13 * Also the pillars of brasse that were in the house of the Lord, and the bases, and the brasen Sea that was in the house of the Lord, did the Caldees breake, and caried the brasse of them to Babel.

14 And the pots h also and the besoms, and the instruments of musicke, and the incense dishes, and all the vessels of brasse that they ministred in, tooke they away.

15 And the ashpannes, and the basens, *and all* that was of gold, and that was of siluer, tooke the chiefe steward away,

16 With the two pillars, one Sea and the bases, which Salomon had made for the house of the Lord: the brasse of all these vessels was without weight.

17 * The height of the one pillar was eighteene cubites, & the chapiter thereon *was* brasse, and the height of the chapiter *was* with network three cubites, and pomegranates vpon the chapiter round about, all of brasse: & likewise *was* the second pillar with the networke.

18 And the chiefe steward tooke Seraiah the chiefe Priest, and Zephaniah the i second Priest, and the three keepers of the doore.

19 And out of the citie hee tooke an Eunuch that had the ouersight of the men of warre, and k fiue men of them that were in the kings presence, which were found in the citie, and Sopher captaine of the hoaste, who mustred the people of the land, and threescore men of the people of the land, that were found in the citie.

20 And Nebuzar-adan the chiefe steward tooke them, and brought them to the king of Babel to Riblah.

21 And the king of Babel smote them, and slew them at Riblah in the land of Hamath. So Iudah was caried away captiue out of his owne land.

22 * Howbeit, there remained people in the land of Iudah, whom Nebuchad-nezzar king of Babel left, and made Gedaliah the sonne of Ahikam the sonne of Shaphan ruler ouer them.

23 Then when all the captaines of the hoaste *and their* men heard, that the king of Babel had made Gedaliah gouernour, they came to Gedaliah to Mizpih, to wit, Ishmael & sonne of Nethaniah, and Iohanan the sonne of Kareah, and Seraiah the sonne of Tanhumeth the Netophathite, and Iaazaniah the sonne of Maachathi, they and their men.

24 And Gedaliah sware to them, and to their men, and said vnto them, Feare not to be the seruants of the Caldees: dwell in the land, and serue the king of Babel, and ye shall be well.

25 * But in the seuenth moneth Ishmael the sonne of Nethaniah the sonne of Elishama, of the kings seede, came, & ten men with him, & smote Gedaliah, and hee died, and so did hee the Iewes, and the Caldees that were with him at Mizpah.

26 Then all the people both small and great, and the captaines of the armie arose, and came to m Egypt: for they were afraid of the Caldees.

27 Notwithstanding in the seuen and thirtieth yeere after n Iehoiachin king of Iudah was caried away, in the twelft moneth, *and* the seuen and twentieth *day* of the moneth, Euil-merodach king of Babel in § yeere that he began to reigne, did lift vp the head of Iehoiachin king of Iudah out of the prison,

28 And spake kindly to him, and set his throne aboue the throne of the kings that were with him in Babel,

29 And changed his prison garments: and he did continually eate bread before him, all the dayes of his life.

30 And his o portion *was* a continuall portion giuen him by the king, euery day a certaine, all the dayes of his life.

e Or, condemned him for his periurie and treason. 2. Chron. 36, 13.

f Ieremie writeth Chap 52, 12, the tenth day, because the fire continued from the seuenth day to the tenth.

‖ Or, captaine of the guard.

g While the siege endured.

* Chap. 20, 17. Ieremi. 27, 19. 20.

h Of these reade Exod. 27, 3.

* 2. King. 7, 15. Ieremi. 52, 21. 2. Chron. 3, 15.

i That is, one appointed to succeede in the hie Priests roome, if he were sicke or els otherwise letted

k Ieremie maketh mention of seuen, but here he speaketh of them that were the chiefe.

* Ieremi. 40, 5. 9.

l That is, he did exhort them in the Name of the Lord, according to Ieremies counsell, to submit themselues to Nebuchad-nezzar, seeing it was the reuealed will of the Lord.

* Ieremi. 41, 2.

m Contrary to Ieremies counsell, Ieremi. 40, 41. 42. and 43. chapters.

n Thus long was he, his wife and his children in Babylon, whom Nebuchad-nezzars sonne, after his fathers death preferred to honour: thus by Gods prouidence the seede of Dauid was reserued euen vnto Christ.

o Meaning, that he had an ordinarie in the court.

THE FIRST BOOKE OF

the * Chronicles, or ‖ Paralipomenon.

THE ARGVMENT.

THe Iewes comprehend both these bookes in one, which the Grecians because of the length, diuide into two: and they are called Chronicles, because they note briefly the histories from Adam to the returne from their captiuitie in Babylon. But these are not those bookes of Chronicles, which are so oft mentioned in the bookes of the kings of Iudah and Israel, which did at large set forth the storie of both the kingdomes, and afterward perished in the captiuitie: but an abridgement of the same, and were gathered by Ezra, as the Iewes write after their returne from Babylon. This first booke conteineth a briefe rehearsall of the children of Adam vnto Abraham, Ishak, Iaakob, and the twelue Patriarches, chiefly of Iudah, and of the reigne of Dauid, because Christ came of him according to the flesh. And therefore it setteth forth more amply his actes both concerning ciuill gouernment, and also the administration and care of things concerning religion, for the good successe whereof he reioyceth and giueth thankes to the Lord.

* Ebr. number of dayes.

‖ Or of things omitted, to wit, in the bookes of the kings.

CHAP.

CHAP. I.

1 *The genealogie of Adam and Noah vntill Abraham.*
27 *And from Abraham to Esau.* 33 *His children.*
43 *Kings and Dukes came of him.*

ADam, [a] Sheth, Enosh,
2 Kenan, Mahalaleel, Iered,
3 Henoch, Methushelah, Lamech,
4 Noah, [b] Shem, Ham, and Iapheth.
5 ¶ * The sonnes of Iapheth *vvere* Gomer, and Magog, and Madai, and Iauan, and Tubal, and Meshech, and Tiras.
6 And the sonnes of Gomer, Ashchenaz, and ‖ Iphath and Togarmah.
7 Also the sonnes of Iauan, Elishah and Tarshishah, Kittim, *and* ‖ Dodanim.
8 ¶ The sonnes of Ham *vvere* Cush, and Mizraim, Put and Canaan.
9 And the sonnes of Cush, Siba, and Hauilah, and Sabtah, and Raamah, and Sabtecha. Also the sonnes of Raamah *vvere* Sheba and Dedan.
10 And Cush begate [c] Nimrod, who began to be mightie in the earth.
11 And Mizraim begate Ludim and Anamim, Lehabim, and Naphtuhim:
12 Pathrusim also, and Casluhim, of whom came the Philistims, and Caphtorim.
13 Also Canaan begate Zidon his first borne, and Heth,
14 And the Iebusite, and the Amorite, and the Girgashite,
15 And the Hiuite, and the Arkite, and the Simite,
16 And the Aruadite, and the Zemarite, and the Hamathite.
17 ¶ * The sonnes of Shem *vvere* Elam and Asshur, and Arpachshad, and Lud, and [d] Aram, and Vz, and Hul, and Gether, and Meshech.
18 Also Arpachshad begate Shelah, and Shelah begate [e] Eber.
19 Vnto Eber also were borne two sonnes: the name of the one *vvas* Peleg: for in his dayes was the earth diuided, and his brothers name *vvas* Ioktan.
20 Then Ioktan begat Almodad and Sheleph, and Hazemaueth and Ierah,
21 And Hadoram, and Vzal and Diklah,
22 And Ebal, and Abimael, and Sheba,
23 And Ophir, and Hauilah, and Iobab; all these were the sonnes of Ioktan.
24 [f] Shem, Arpachshad, Shelah,
25 Eber, Peleg, Rehu,
26 Serug, Nahor, Terah,
27 * Abram, which is Abraham.
28 ¶ The sonnes of Abraham *vvere* Izhak, and Ishmael.
29 These are their generations. * The eldest sonne of Ishmael *vvas* Nebaioth, and Kedar, and Adbeel, and Mibtam,
30 Mishma, and Dumah, Massa, ‖ Hadad, and Tema,
31 Ietur, Naphish and Kedemah: these are the sonnes of Ishmael.
32 ¶ And Keturah Abrahams [h] concubine bare sonnes, Zimran, and Iokshan, and Medan, and Midian, and Ishbak, and Shuah: and § sonnes of Iokshan, Sheba, and Dedan.
33 And the sonnes of Midian *vvere* Ephah, and Epher, and Henoch, and Abdia, and Eldaah: * All these are the sonnes of Keturah.
34 And * Abraham begate Izhak: the sonnes of Izhak, Esau and Israel.
35 ¶ The sonnes of Esau were [i] * Eliphaz, Reuel, and Ieush, and Iaalam, and Korah.
36 The sonnes of Eliphaz, Teman, and Omar ‖ Zephi, and Gatam, Kenaz, and [k] Timna, and Amalek.
37 The sonnes of Reuel, Nahath, Zerah, Shammah and Mizzah.
38 And the sonnes of [l] Seir, Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.
39 And the sonnes of Lotan, Hori, and Homam, and Timna Lotans sister.
40 The sonnes of Shobal *vvere* Alian, and Manahath, and Ebal, Shephi, and Onam. And the sonnes of Zibgan, Aiah and Anah.
41 The sonne of Anah *vvas* Dishon. And the sonnes of Dishon, Amran, and Eshban, and Ithran, and Cheran.
42 The sonnes of Ezer *vvere* Bilhan, and Zaauan, *and* Iaakan. The sonnes of Dishon *vvere* Vz, and Aran.
43 ¶ And these were the [m] Kings that reigned in the land of Edom, before a King reigned ouer the children of Israel, *to vvit*, Bela the sonne of Beor: and the name of his citie *vvas* Dinhabah.
44 Then Bela died, and Iobab the sonne of Zerah of [n] Bozrah reigned in his stead.
45 And when Iobab was dead, Husham of the land of the Temanites reigned in his stead.
46 And when Husham was dead, Hadad the sonne of Bedad, which smote Midian in the field of Moab, reigned in his stead, and the name of his citie *vvas* Auith.
47 So Hadad died, and Samlah of Masrecah reigned in his stead.
48 And Samlah died, and Shaul of Rehoboth by the riuer reigned in his stead.
49 And when Shaul was dead, Baal-hanan the sonne of Achbor reigned in his stead.
50 And Baal-hanan died, and Hadad reigned in his stead, and the name of his city *vvas* ‖ Pai, and his wiues name Mehetabel the daughter of Matred the daughter of Mezahab.
51 Hadad died also, and there were dukes in Edom, duke Timna, duke ‖ Aliah, duke Ietheth,
52 Duke Aholibanah, duke Elah, duke Pinon,
53 Duke Kenaz, duke Teman, duke Mibzar,
54 Duke Magdiel, duke Iram: these were the dukes of Edom.

CHAP. II.

2 *The genealogie of Iudah vnto Isai the father of Dauid.*

THese are the sonnes of Israel, * Reuben, Simeon, Leui, and Iudah, Isshachar, and Zebulun,
2 Dan, Ioseph, and Beniamin, Naphtali, Gad, and Asher.
3 * The sonnes of [a] Iudah, Er, and Onan, and Shelah. These three were borne to him of the daughter of Shua the Canaanite: but Er the eldest sonne of Iudah was euill in the sight of the Lord, and he slew him.
4 * And Thamar his daughter in law bare him Pharez, and Zerah: *so* all the sonnes of Iudah were fiue.
5 * The sonnes of Pharez, Hezron and Hamul.
6 The sonnes also of Zerah *vvere* ‖ Zimri, and [b] Ethan, and Heman, and Calcol, and Dara, which were fiue in all.
7 And the sonne of Carmi, ‖ * Achar, that troubled

a Meaning, that Sheth was Adams sonne, and Enosh Sheths sonne.

b It had beene sufficient to haue named Shem of whom came Abraham and Dauid, but because the world was restored by these three, mention is also made of Ham and Iapheth.
* Gen. 10, 2.
‖ Or, Riphath.
‖ Or, Rodanim.

c Who did first lift vp himselfe aboue others, Gen. 10, 8, 9.

* Gen 10. 22. and 11. 10
d Of whom came the Syrians, and therefore they are called Aramites throughout all the Scripture.
e Of him came the Ebrewes, which were afterward called Israelites of Israel, which was Iaakob: and Iewes of Iudah, because of the excellencie of that tribe.
f Hee repeateth Shem againe, because he would come to the stocke of Abraham.
g Who came of Shem, and of him Sheba.
* Gene. 11, 10, and 17, 6, and 21, 2.
* Gene 25. 13.

‖ Or, Hadar.

h Reade Gene. 25. 2

* Gen 25. 4.

i Gen. 25. 3.

i These were borne of three diuers mothers, reade Gen 36 4.
* Gen 11. 22.
‖ Or, Z pho.
k Which was Eliphaz concubine, reade Gen 36 12.
l Hee is also called Seir the Horite, which inhabited mount Seir, Gen 36 20.

m Hee maketh mention of the Kings that came of Esau according to Gods promise made to Abraham concerning him, that kings should come of him. These eight kings reigned one after another in Idumea vnto the time of Dauid, who conquered their country
n which was the principalitie of the Idomites.

‖ Or, Pau.

‖ Or, Aliah.

* Gen 29. 32 and 30. 5. and 35. 18.
* Gen 38 3 and 46, 12. chap. 4. 1.
a Though Iudah was not Iaakobs eldest sonne, yet he first beginneth at him, because he would come to the genealogie of Dauid, of whom came Christ.
* Gene. 38, 29. matth. 1. 3.
* Ruth 4. 18.
‖ Or, Zabdi.
b Of these reade 1 King. 4. 31.
§ Or, Asaiah.
* Iosh. 7. 1. 25.

troubled Israel, transgreſsing in the thing excom-
municate.
8 The ſonne alſo of Ethan, Azariah.
9 And the ſonnes of Hezron that were
borne vnto him, Ierahmeel, and [c] Ram and Che-
lubai.
10 And Ram begate Aminadab, and Amina-
dab begate Nahſhon [d] prince of the children of
Iudah,
11 And Nahſhon begate Salma, and Salma be-
gate Boaz,
12 And Boaz begate Obed, and Obed begate
‖ Iſhai,
13 * And Iſhai begate his eldeſt ſonne Eliab,
and Abinadab the ſecond, and ‖ Shimma the third,
14 Nathaneel the fourth, and Raddai the fift,
15 Ozem the ſixt, *and* Dauid the ſeuenth.
16 Whoſe ſiſters *vvere* Zeruiah and Abigail.
And the ſonnes of Zeruiah, Abiſhai, and Ioab, and
Aſahel.
17 And Abigaill bare Amaſa: and the father
of Amaſa *vvas* Iether an Iſhmeelite.
18 ¶ And [e] Caleb the ſonne of Hezron begate
Ierioth of Azubah *his* wife, and her ſonnes are
theſe, Ieſher, and Shobab, and Ardon.
19 And when Azubah was dead, Caleb tooke
vnto him Ephrath, which bare him Hur.
20 * And Hur begate Vri, and Vri begate Be-
zaleel.
21 And afterward came Hezron to the daugh-
ter of Machir the father of [f] Gilead, and tooke
her when he was threeſcore yeere olde, and ſhe
bare him Segub.
22 And Segub begate Iair, which had three
and twentie cities in the land of Gilead.
23 And Geſhur with Aram tooke the townes
of Iair [g] from them, *and* Kenath and the townes
thereof, *euen* threeſcore cities. All theſe were the
ſonnes of Machir the father of Gilead.
24 And after that Hezron was dead at [h] Ca-
leb Ephratah, then Abiah Hezrons wife bare him
alſo Aſhur the [i] father of Tekoa.
25 And the ſonnes of Ierahmeel the eldeſt
ſonne of Hezron were Ram the eldeſt, then Bu-
nah, and Oren and Ozen *and* Ahijah.
26 Alſo Ierahmeel had another wife named
Atarah, which was the mother of Onam.
27 And the ſonnes of Ram the eldeſt ſonne of
Ierahmeel were Maaz, and Iamin and Ekar.
28 And the ſonnes of Onam were Shammai
and Iada. And the ſonnes of Shammai, Nadab
and Abiſhur.
29 And the name of the wife of Abiſhur *vvas*
called Abiahil, and ſhee bare him Ahban and
Molid.
30 The ſonnes alſo of Nadab *vvere* Seled and
Appaim: but Seled died without children.
31 And the ſonne of Appaim *vvas* Iſhi, and
the ſonne of Iſhi, Sheſhan, and the ſonne of She-
ſhan, [k] Ahlai.
32 And the ſonnes of Iada the brother of Sham-
mai *vvere* Iether and Ionathan: but Iether dyed
without children.
33 And the ſonnes of Ionathan *vvere* Peleth
and Zara. Theſe were the ſonnes of Ierahmeel.
34 And Sheſhan had no ſonnes, but daughters.
And Sheſhan had a ſeruant that was an Egyptian
named Iarha.
35 And Sheſhan gaue his daughter to Iarha
his ſeruant to wife, and ſhe bare him Attai.
36 And Attai begate Nathan, and Nathan
begate Zabad.
37 And Zabad begate Ephlal, and Ephlal be-
gate Obed.
38 And Obed begate Iehu, and Iehu begate
Azariah,
39 And Azariah begate Helez, and Helez be-
gate Eleaſah,
40 And Eleaſah begate Siſamai, and Siſamai
begate Shallum,
41 And Shallum begate Iekamiah, and Ieka-
miah begate Eliſhama,
42 Alſo the ſonnes of Caleb the brother of
Ierahmeel, *vvere* Meſha his eldeſt ſonne, which
was the [l] father of Ziph: and the ſonnes of Mare-
ſhah the father of Hebron.
43 And the ſonnes of Hebron *vvere* Korah and
Tappua, and Rekem and Shema.
44 And Shema begate Raham the father of
Iorkoam: and Rekem begate Shammai.
45 The ſonne alſo of Shammai *vvas* Maon: and
Maon *vvas* the father of Beth-zur.
46 And Ephah a [m] concubine of Caleb bare
Haran and Moza, and Gazez: Haran alſo begate
Gazez.
47 The ſonnes of Iahdai *vvere* Regem, and Io-
tham, and Geſhan, and Pelet, and Ephah, and
Shaaph.
48 Calebs concubine Maachah bare Sheber
and Tirhanah.
49 Shee bare alſo Shaaph the father of Mad-
mannah, *and* Sheua the father of Machbenah, and
the father of Gibea. * And Achſah was Calebs
daughter.
50 ¶ Theſe were the ſonnes of Caleb the ſonne
of Hur the eldeſt ſonne of Ephrathah, Shobal the
father of Kiriath-iearim.
51 Salma the father of Bethlehem, *and* Hareph
the father of Beth-gader.
52 And Shobal the father of Kiriath-iearim
had ſonnes, and hee ‖ was the ouerſeer of halfe
Hammenoth.
53 And the families of Kiriath-iearim *vvere*
the Ithrites, and the Puthites, and the Shuma-
thites, and the Miſhraites: of them came the Zar-
reathites, and the Eſhtaulites.
54 The ſonnes of Salma of Beth-lehem, and
the Netophathite, the [n] crownes of the houſe of
Ioab, and ‖ halfe the Manahthites *and* the Zorites.
55 And the families of the [o] Scribes dwelling
at Iabez, the Tirathites, the Shimmeathites, the
Shuchathites, which are the [p] Kenites, that came
of Hammath the father of the houſe of Rechab.

CHAP. III.

1 *The genealogie of Dauid, and of his poſteritie vnto the ſonnes of Ioſiah.*

These alſo were the ſonnes of [a] Dauid, which
were borne vnto him in Hebron: the eldeſt
Ammon of Ahinoam the Izreeliteſſe; the ſecond
[b] Daniel of Abigaill the Carmeliteſſe:
2 The third Abſalom the ſonne of Maachah
daughter of Talmai king of Geſhur: the fourth
Adonijah the ſonne of Haggith:
3 The fift Shephatiah of Abitall, the ſixt Ithre-
am by Eglah his wife.
4 *Theſe* ſixe were borne vnto him in Hebron:
and there hee reigned ſeuen yeere and ſixe mo-
neths: and in Ieruſalem hee reigned three and
thirty yeere.
5 And theſe foure were borne vnto him in
Ieruſalem, Shimea, and Shobab, and Nathan, and
Salomon

c Whom Saint Matthew calleth Aram, Mat. 1. 3.
d That is, chiefe of the family.
‖ Or, *Ieſſe.*
* 1. Sam. 16. 10. and 17. 12.
‖ Or, *Shamnah.*
e Who was called Chelubai the ſonne of Hezron, verſe 9.
* Exod. 31. 2.
f That is, the Geſhurites and Syrians tooke the townes from Iairs children.
h Which was a towne named of the husband and wife, called alſo Beth-lehem Ephratah.
i Meaning, the chiefe and prince.
k Who died whiles his father was aliue, and therefore it is ſaid, verſe 34. that Sheſhan had no ſonnes.
l That is, the chiefe gouernour or prince of the Zephims, becauſe the prince ought to haue a fatherly care and affection toward his people.
m This difference was betweene the wife and the concubine, that the wife was taken with certaine ſolemnities of mariage, and her children did inherite: the concubine had no ſolemnities in mariage, neither did her children inherite, but had a portion of goods or money giuen them.
* Ioſh. 15. 17.
‖ *Or, he that ſaw the halfe, becauſe the prince ought to ouerſee his ſubiects.*
n Meaning, the chiefe and principall.
‖ *Or, the Zorites, the halfe of the Manahthites.*
o Which were men learned, and expert in the law.
p Reade Numb. 10. 29. and Iudg. 1. 16.
a Here he returneth to the genealogie of Dauid, to ſhew that Chriſt came of his ſtocke.
b Which 2. Sam. 3. 3. is called Chileab, borne of her that was Nabals wife the Carmelite.

Salomon of [c] Bathshua the daughter of Ammiel:
6 Ibhar also, and [d] Elishama, and Eliphalet,
7 And Nogah, and Nepheg, and Iaphia,
8 And Elishama, and Eliada, and Eliphelet,
nine *in number*.
9 *These are* all the sonnes of Dauid, besides
the sonnes of the concubines, and Thamar their
sister.
10 ¶ And Salomons sonne *was* Rehoboam,
whose sonne *was* Abia, *and* Asa his sonne, *and*
Iehoshaphat his sonne,
11 *And* Ioram his sonne, *and* Ahaziah his
sonne, *and* Ioash his sonne,
12 *And* Amaziah his sonne, *and* Azariah his
sonne, *and* Iotham his sonne,
13 *And* Ahaz his sonne, *and* Hezekiah his
sonne, *and* Manasseh his sonne,
14 *And* Amon his sonne, *and* Iosiah his
sonne.
15 ¶ And of the sonnes of Iosiah, the [e] eldest
was ‖ Iohanan, the second Iehoiakim, the thirde
Zedekiah, *and* the fourth Shallum.
16 And the sonnes of Iehoiakim *were* Ieco-
niah his sonne, *and* Zedekiah his sonne.
17 And the sonnes of Ieconiah, Assir *and* She-
altiel his sonne:
18 Malchiram also and Pedaiah, and Shena-
zar, Iecamiah, Hoshama, and Nedabiah.
19 And the sonnes of Pedaiah *were* [f] Zerub-
babel, and Shimei: and the sonnes of Zerubba-
bel *were* Meshullam, and Hananiah, and Shelo-
mith their sister,
20 And Hashubah, and Ohel, and Berechiah,
and Hazadiah, *and* Iushabhesed, fiue *in number*.
21 And the sonnes of Hananiah *were* Pelatiah,
and Iesaiah, the sonnes of Rephaiah, the sonnes
of Arnan, the sonnes of Obadiah, the sonnes of
Shechaniah.
22 And the sonne of Sechaniah *was* Shema-
iah: and the sonnes of Shemaiah *were* Hattush
and Igeal, and Bariah, and Neariah, and Shaphat,
[g] sixe.
23 And the sonnes of Neariah *were* Elioenai,
and Hezekijah, and Azrikam, three.
24 And the sonnes of Elioenai *were* Hodaiah,
and Eliashib, and Pelaiah, and Akkub, and Ioha-
nan, and Delaiah, and Anani, seuen.

c Called also Bath-sheba the daughter of Eliam: for they gaue them diuers names.
d Elishamah, or Elishua, 2. Sam. 5, 15. and Eliphelet died, and Dauid named those sonnes, which were next borne, by the same names: in the booke of Kings his children are mentioned which were aliue, and here both they that were aliue and dead.
e So called because he was preferred to the dignitie royall before his brother Iehoiakim which was the elder.
‖ Or, Iehoahaz. 2. King. 23, 30.
f S. Matth. saith that Zorobabel was sonne of Salathiel, meaning, that he was his nephew according to the Ebrew speech: for hee was Pedaiahs sonne.
g So that Shemaiah was Shechaniahs naturall sonne, and the other fiue his nephewes, and in all were sixe.

CHAP. IV.

1 *The genealogie of the sonnes of Iudah.* 5 *Of Asher,*
9 *Of Iabez and his prayer,* 11 *Of Chelub,* 24 *And*
Simeon: their habitations, 34 *And conquests.*

The [a] sonnes of Iudah, *were* * Pharez, Hezron
and Carmi, and Hur, and Shobal.
2 And Reaiah the sonne of Shobal begat Ia-
hath, and Iahath begat Ahumai, and Lahad: these
are the families of the Zorehathites:
3 And these were of the father of Etam, Iz-
reel, and Ishma and Idbash: and the name of their
sister *was* Hezelelponi.
4 And Penuel *was* the father of Gedor, and
Ezer the father of Hushah: these are the sonnes
of Hur the [b] eldest sonne of Ephratah, the father
of Beth-lehem.
5 But Asher the father of Tekoah had two
wiues, Heleah, and Naarah.
6 And Naarah bare him Ahuzam, and Hepher,
and Temeni and Haahashtari: these were ye sonnes
of Naarah.
7 And the sonnes of Heleah *were* Zereth, Ie-
zohar and Ethnan.
8 Also Coz begate Anub, and Zobebah, and
the families of Aharhel the sonne of Harum.
9 But Iabez was more honourable then his
brethren: and his mother called his name [c] Iabez,
saying, Because I bare him in sorow.
10 And Iabez called on the God of Israel, say-
ing, If thou wilt blesse mee in deede, and enlarge
my coastes, and [d] *if* thine hand be with me, and
thou wilt cause me *to be deliuered* from euill, that
I be not hurt. And God granted the thing that
he asked.
11 ¶ And Chelub the brother of Shuah be-
gate Mehir, which was the father of Eshton.
12 And Eshton begate Beth-rapha, and Pase-
ah, and Tehinnah the father of the city of Na-
hash: these are the men of Rechah.
13 ¶ And the sonnes of Kenaz *were* Othniel,
and Zeraiah, and the sonne of Othniel, Ha-
thath.
14 And Meonathai begate Ophrah. And Se-
raiah begate Ioab the [e] father of the valley of
craftesmen: for they were craftesmen.
15 ¶ And the sonnes of Caleb the sonne of
[f] Iephunneh *were* Iru, Elah, and Naam. And the
sonne of Elah *was* Kenaz.
16 And the sonnes of Iehaleel *were* Ziph, and
Ziphah, Tiria, and Azareel.
17 And the sonnes of Ezrah *were* Iether and
Mered, and Epher, and Ialon, and hee begate Mi-
riam, and Shammai, and Ishbah the father of Esh-
temoa.
18 Also his ‖ wife Iehudijah bare Iered the
father of Gedor, and Heber the father of Socho,
and Iekuthiel the father of Zanoah: and these are
the sons of Bithiah the daughter of Pharaoh
‖ which Mered tooke.
19 And the sonnes of the wife of Hodiah, the
sister of Naham the father of Keilah *were* the
Garmites, and Eshtemoa the Maachathite.
20 And the sonnes of Shimon *were* Amnon
and Rinnah, Benhanam and Tilon. And the sonnes
of Ishi *were* Zoheth, and Ben-zoheth.
21 ¶ * The sonnes of Shelah, the sonne of Iu-
dah *were* Er the father of Lecah, and Laadah the
father of Mareshah, and the families of the hous-
holdes of them that wrought fine linnen in the
house of Ashbea.
22 And Iokim, and the men of Chozeba and
Ioash, and Saraph, which had the dominion in
Moab, and ‖ Iashubi Lehem. *These* also are anci-
ent things.
23 These were porters, and dwelt among plants
and hedges: [g] there they dwelt with the king for
his worke.
24 ¶ * The sonnes of Simeon *were* Nemuel,
and Iamin, Iarib, Zerah, *and* [h] Shaul.
25 Whose sonne *was* Shallum, *and* his sonne
Mibsam, *and* his sonne Mishma.
26 And the sonnes of Mishma, Hamuel *was*
his sonne, Zaachur his sonne, *and* Shimei his
sonne.
27 And Shimei had sixteene sonnes, and sixe
daughters, but his brethren had not many chil-
dren, neither was all their family like to the chil-
dren of Iudah in multitude.
28 And they dwelt at [i] Beer-sheba, and at Mo-
ladah, and at Hazar Shual.
29 And at Bilhah, and at Ezem, and at Tolad,
30 And at Bethuel, and at Hormah, and at
Ziklag,
31 And at Beth-marcaboth, and at Hazar Su-
sim, at Beth-birei, and at Shaaraim: these were their
T cities

a Meaning, they came of Iudah, as nephewes and kinsmen: for only Pharez was his naturall sonne.
* Gen 38, 39. and 46. 12. Chap. 2, 4.
b The first borne of his mother, and not the eldest sonne of his father.
c Otherwise called Othniel, Iudg 1, 13.
d It is to be vnderstood, that then he would accomplish his vow which he made.
e The Lord of that valley where the artificers did worke.
f Called also Kenaz.
‖ Or, Iehudijah, which was his second wife of Ezra.
‖ Or of whom he had Mered.
* Gen 38. 1, 3, 5.
‖ Or, of the inhabitants of Lehem.
g They were king Dauids gardiners, and serued him in his workes.
* Gene 46, 10. Exod. 6, 15.
h His sonne Ohad is here omitted.
i These cities belonged to the tribe of Iudah, Iosh. 19, 2. and were giuen to the tribe of Simeon.

k Then Dauid restored them to the citie of Iudah.

cities vnto the reigne of k Dauid.

32 And their townes *were* Etam, and Ain, Rimmon, and Tochen, and Ashan, fiue cities.

33 And all their townes that were round about these cities vnto Baal, these are their habitations and the declaration of their genealogie.

34 And Meshobab, and Iamlech, and Iosha the sonne of Amashiah,

35 And Ioel, and Iehu the sonne of Iosibibiah, the sonne of Seraiah, the sonne of Asiel,

36 And Elionai, and Iaakobah, and Iesohaiah, and Asaiah, and Adiel, and Iesimiel, and Benaiah,

37 And Ziza the sonne of Shiphei, the sonne of Allon, the sonne of Iedaiah, the sonne of Shimri, the sonne of Shemaiah.

38 These were famous Princes in their families, and increased greatly their fathers houses.

39 And they l went to the entring in of Gedor, euen vnto the East side of the valley, to seeke pasture for their sheepe.

40 And they found fat pasture and good, and a wide land, both quiet and fruitfull: for they of Ham had dwelt there before.

41 And these described by name, came in the dayes of Hezekiah king of Iudah, and smote their tents, and the inhabitants that were found there, and destroyed them vtterly vnto this day, and dwelt in their roome, because there was pasture there for their sheepe.

42 And beside these, fiue hundreth men of the sonnes of Simeon went to mount Seir, and Pelatiah, *and* Neariah, and Rophaiah, and Vzziel the sonnes of Ishi *were* their captaines.

43 And they smot the rest of Amalek that had m escaped, and they dwelt there vnto this day.

CHAP. V.

1 The birthright taken from Reuben and giuen to the sonnes of Ioseph. 3 The genealogie of Reuben, 11 and Gad. 23 and of the halfe tribe of Manasseh.

THe sonnes also of Reuben ȳ eldest sonne of Israel (for he was the eldest, * but had defiled his fathers bed, *therefore* his birthright was giuen vnto the a sonnes of Ioseph the sonne of Israel, so, that the genealogie is not reckoned after *his* birthright.

2 For Iudah preuailed aboue his brethren, and of him *came* b the prince, but the birthright *was* Iosephs.)

3 * The sonnes of Reuben the eldest sonne of Israel, *were* Hanoch and Pallu, Hezron and Carmi.

4 The sonnes of Ioel, Shemaiah his sonne, Gog his sonne, *and* Shimei his sonne,

5 Michah his sonne, Reaiah his sonne, *and* Baal his sonne.

6 Beerah his sonne: whom Tilgath Pilneeser king of Ashur c caried away: he was a prince of the Reubenites.

7 And when his brethren in their families reckoned the genealogie of their generations, Ieiel and Zechariah *were* the chiefe,

8 And Bela the sonne of Azaz, the sonne of Shema, the sonne of Ioel, which dwelt in d Aroer euen vnto Nebo and Baalmeon.

9 Also Eastward bee inhabited vnto the entring in of the wildernes from the riuer ‖ Perath: for they had much cattell in the land of Gilead.

10 And in the dayes of Saul they warred with the e Hagarims, which fell by their hands: and they dwelt in their tents in all the East parts of Gilead.

11 ¶ And the children of Gad dwelt ouer against them in the land of Bashan, vnto Salchah.

12 Ioel *was* the chiefest, and Shapham the second, but Iaanai and Shaphat *were* in Bashan.

13 And their brethren of the house of their fathers *were* Michael, and Meshullam, and Sheba, and Sorai, and Iacan, and Zia, and Eber, seuen.

14 These are the children of Abihail, the sonne of Huri, the sonne of Iaroah, the sonne of Gilead, the sonne of Michael, the sonne of Ieshishai, the sonne of Iahdo, the sonne of Buz.

15 Ahi the sonne of Abdiel, the sonne of Guni *was* chiefe of the housholds of their fathers.

16 And they dwelt in Gilead in f Bashan, and in the townes thereof, and in all the suburbs of Sharon by their borders.

17 All these were reckoned by genealogies in the dayes of Iotham king of Iudah, and in the dayes of Ieroboam king of Israel.

18 ¶ The sonnes of Reuben and of Gad, and of halfe the tribe of Manasseh of those that were valiant men, able to beare shield and sword, and to draw a bow exercised in warre, were foure and fortie thousand, seuen hundreth and threescore, that went out to the warre.

19 And they made warre with the Hagarims, with g Ietur, and Naphish, and Nodab.

20 And they were h holpen against them, and the Hagarims were deliuered into their hand, and all that were with them: for they cryed to God in the battell, and hee heard them, because they trusted in him.

21 And they led away their cattell, *euen* their camels fiftie thousand, and two hundreth and fiftie thousand sheepe, and two thousand asses, and of † persons an hundreth thousand.

22 For many fell downe wounded, because the warre *was* of God. And they dwelt in their steads vntill the i captiuitie.

23 And the children of the halfe tribe of Manasseh dwelt in the land, from Bashan vnto k Baal Hermon, and Senir, and vnto mount Hermon: *for* they increased.

24 And these were the heads of the housholds of their fathers, euen Epher and Ishi, and Eliel and Azriel, and Ieremiah, and Hodauiah, and Iahdiel, strong men, valiant *and* famous, heads of the housholds of their fathers.

25 But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God had destroyed before them.

26 And the God of Israel l stirred vp the spirit of Pul king of Asshur, and the spirit of Tilgath Pilneeser king of Asshur, and he caried them away: *euen* the Reubenites, and the Gadites, and the halfe tribe of Manasseh, and brought them vnto * Halah and Habor, and Hara, and to the riuer Gozan, vnto this day.

CHAP. VI.

1 The genealogie of the sonnes of Leui. 31 Their order in the ministerie of the Tabernacle. 49 Aaron and his sonnes Priests. 54, 57 Their habitations.

THe sonnes of Leui *were* Gershon, Kohath, and Merari.

2 * And the sonnes of Kohath, Amram, Izhar, and Hebron, and Vzziel.

3 And the children of Amram, Aaron, and Moses and Miriam. And the sonnes of Aaron, * Nadab, and Abihu, and * Eleazar, and Ithamar.

4 Eleazar

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l For the tribe of Simeon was so great in number, that in the time of Ezekiah they sought new dwellings vnto Gedor, which is i. the tribe of Dan.

m And were not slaine by Saul and Dauid.

* Gen. 35, 22; and 49, 4.

a Because they were made two tribes, they had a double portion.

b That is, hee was the chiefest of all the tribe according to Iacobs prophecie, Gen 49, 8. and because Christ should come of him.

* Gen. 46, 9. Exod. 6, 14. Num. 26, 5.

c To wit, in the time of Vzziah King of Israel, 2. King 15, 13.

d These places were beyond Iorden toward the East in the land giuen to the Reubenites

‖ Or, Euphrates.

e Ishmaelites that came of Hagar Abrahams concubine.

f Both the whole country and one peculiar city were called by this name Bashan.

g These twaine were the sonnes of Ishmael, Gen. 25, 15

h To wit, by the Lord that gaue them the victorie.

† Sir. soules of men.

i Meaning the captiuitie of the ten tribes vnder Tilgath Pilneser.

k Otherwise called Baal-ged.

l That God stirred vp the wicked, and vsed them as instruments to execute his iust iudgement against sinners, although they were led with malice & ambition.

* 2. King. 18. 11.

* Gen. 46, 11. Exod. 6, 16. 1. chap. 23, 12.

* Leu 10, 1.

* Num 20, 25.

4 Eleazar

4 Eleazar begate Phinehas, Phinehas begate Abishua,

5 And Abishua begate Bukki, and Bukki begate Vzzi,

6 And Vzzi begate Zerahiah, and Zerahiah begate Meraioth.

7 Meraioth begate Amariah, and Amariah begate Ahitub,

8 And Ahitub begate [a] Zadok, and Zadok begate Ahimaaz,

9 And Ahimaaz begate Azariah, and Azariah begate Iohanan,

10 And Iohanan begate Azariah (it was he that was [b] Priest in the house that Salomon built in Ierusalem)

11 And Azariah begate Amariah, and Amariah begate Ahitub,

12 And Ahitub begate Zadok, and Zadob begate Shallum,

13 And Shallum begate Hilkiah, and Hilkiah begate Azariah,

14 And Azariah begate Seraiah, and Seraiah begate Iehozadak,

15 And [c] Iehozadak departed when the Lord caried away into captiuitie Iudah and Ierusalem by the hand of Nebuchad-nezzar.

16 ¶ The sonnes of Leui *vvere* Gershom, Kohath and Merari.

17 And these be the names of the sonnes of Gershom, Libni, and Shimei.

18 And the sonnes of Kohath *vvere* Amram, and Izhar, and Hebron, and Vzziel.

19 The sonnes of Merari, Mahli and Mushi: and these are the families of Leui concerning their fathers.

20 Of Gershom, Libni his sonne, Iahath his sonne, Zimmah his sonne,

21 Ioah his sonne, Iddo his sonne, Zerah his sonne, Ieaterai his sonne.

22 The sonnes of Kohath, [d] Aminadab his sonne, * Korah his sonne, Assir his sonne,

23 Elkanah his sonne, and Ebiasaph his sonne, and Assir his sonne,

24 Tahath his sonne, Vriel his sonne, Vzziah his sonne, and Shaul his sonne.

25 And the sonnes of Elkanah, Amasai, and Ahimoth.

26 Elkanah, the sonnes of Elkanah, Zophai his sonne, and Nahath his sonne,

27 Eliab his sonne, Ieboram his sonne, Elkanah his sonne,

28 And the sonnes of Shemuel, the eldest [e] Vashni, then Abiah.

29 ¶ The sonnes of Merari *vvere* Mahli, Libni his sonne, Shimei his sonne, Vzzah his sonne,

30 Shimea his sonne, Haggiah his sonne, Asaiah his sonne.

31 And these be they whom Dauid set for to sing in the house of the Lord, after that the Arke had [f] rest.

32 And they ministred before the Tabernacle, euen the Tabernacle of the Congregation with [g] singing, vntill Salomon had built the house of the Lord in Ierusalem: then they continued in their office, according to their custome.

33 And these ministred with their children: of the sonnes of Kohath, Heman a singer, the sonne of Ioel, the sonne of Shemuel,

34 The sonne of Elkanah, the sonne of Ieroham, the sonne of Eliel, the sonne of Toah,

a Which was hie Priest after that Abiathar was deposed, according to the prophecie of Eli the Priest, 1 Sam. 2, 31, 35.

b And did valiantly resist king Vzziah, who would haue vsurped the Priests office. 2. Chr. 26, 17, 18.

c That is, he was led into captiuitie with his father Seraiah the hie Priest, 2. King. 25, 18.

d Who seemeth to be called Izhar, Exod. 6, 21.

* Num. 16, 1.

e Who is also called Ioel 1. Sam. 8. 2. and the 33. verse of this chapter.

f After it was brought to that place where the Temple shoulde be built, and was no more caried to and fro.

g Reade Exod. 37, 23.

35 The sonne of Zuph, the sonne of Elkanah, the sonne of Mahath, the sonne of Amasai,

36 The sonne of Elkanah, the sonne of Ioel, the sonne of Azariah, the sonne of Zephaniah,

37 The sonne of Tahath, the * sonne of Assir, the sonne of Ebiasaph, the sonne of Korah.

38 The sonne of Izhar, the sonne of Kohath, the sonne of Leui, the sonne of Israel.

39 And his * brother [h] Asaph stoode on his right hand: *and* Asaph was the sonne of Berechiah, the sonne of Shimea,

40 The sonne of Michael, the sonne of Baaseiah, the sonne of Malchiah,

41 The sonne of Ethni, the sonne of Zerah, the sonne of Adaiah,

42 The sonne of Ethan, the sonne of Zimmah, the sonne of Shimei,

43 The sonne of Iahath, the sonne of Gershom, the sonne of Leui.

44 And their brethren the sonnes of Merari, *vvere* on the left hand, *euen* Ethan the sonne of Kishi, the sonne of Abdi, the sonne of Malluch,

45 The sonne of Hashabiah, the sonne of Amaziah, the sonne of Hilkiah,

46 The sonne of Amzi, the sonne of Bani, the sonne of Shamer,

47 The sonne of Mahli, the sonne of Mushi, the sonne of Merari, the sonne of Leui.

48 ¶ And their [i] brethren the Leuites were [k] appointed vnto all the seruice of the Tabernacle of the house of God.

49 But Aaron and his sonnes burnt incense vpon the altar of burnt offering, and on the altar of incense, for all that was to doe in the most holy place, and to make an atonement for Israel according to all that Moses the seruant of God had commanded.

50 These are also the sonnes of Aaron, Eleazar his sonne, Phinehas his sonne, Abishua his sonne,

51 Bukki his sonne, Vzzi his sonne, Zerahiah his sonne,

52 Meraioth his sonne, Amariah his sonne, Ahitub his sonne,

53 Zadok his sonne, *and* Ahimaaz his sonne.

54 ¶ And these are the [l] dwelling places of them throughout their townes and coastes, *euen* of the sonnes of Aaron for the familie of the Kohathites, for the [m] lot was theirs.

55 So they gaue them [n] Hebron in the lande of Iudah and the suburbes thereof rounde about it.

56 But the fielde of the citie, and the villages thereof they gaue to Caleb the sonne of Iephunneh.

57 And to the sonnes of Aaron they gaue the cities *of Iudah* for [o] refuge, *euen* Hebron and Libna with their suburbes, and Iattir, and Eshtemoa with her suburbs,

58 And [p] Hilen with her suburbes, *and* Debir with her suburbs,

59 And Ashan and her suburbes, and Bethshemesh and her suburbs:

60 ¶ And of the tribe of Beniamin, Geba and her suburbs, and [q] Alemeth with her suburbs, and Anathoth with her suburbes: all the cities *vvere* thirteene cities by their families.

61 And vnto the sonnes of [r] Kohath the remnant of the familie of the tribe, *euen* of the halfe tribe of the halfe of Manasseh, by lot ten cities.

* Or, Zephaniah.

* Or, nephew.

h Meaning, the cousin of Heman, verse 33.

i The Leuites are called the singers brethren because they came of the same stocke.

k Reade Num. 4, 4.

l Or, cities which were giuen to the Leuites.

m They were first appointed and prepared for.

n Which was also called Kiriatharba, Gen. 23. 2. Iosh. 21, 11.

o That he that had killed a man might flee thereunto for succour till his cause were tried, Deut. 19, 2.

p Which Ioshua calleth Holon Iosh. 15, 51. and 21, 15.

q Or, Almon, Iosh. 21, 18.

r That is, they gaue a portion to the Kohathites, which were the remnant of the tribe of Leui, out of the halfe tribe of Manasseh and out of Ephraim verse 66.

 62 And

62 And to the ſonnes of Gerſhom according to their families out of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the tribe of Manaſſeh in Baſhan, thirteene cities.

63 Vnto the ſonnes of Merari according to their families out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelue cities.

64 Thus the children of Iſrael gaue to the Leuites cities with their ſuburbes.

65 And they gaue by lot out of the tribe of the children of Iudah, & out of the tribe of the children of Simeon, and out of the tribe of the children of Beniamin, theſe cities, which they called by *their* names.

66 And they of the families of the ſonnes of Kohath, had cities *and* their coaſts out of the tribe of Ephraim.

67 * And they gaue vnto him cities of refuge, Shechem in mount Ephraim, and her ſuburbes, and Gezer and her ſuburbes,

* Ioſh. 21. 21.

68 Iokmeam alſo and her ſuburbes, and Beth-horon with her ſuburbes,

69 And Aialon and her ſuburbes, and Gath-Rimmon and her ſuburbes,

70 And out of the halfe tribe of Manaſſeh, ‖ Aner and her ſuburbes, and ‖ Bileam and her ſuburbes, for the families of the remnant of the ſonnes of Kohath.

‖ Or, Tanach, Ioſh. 21. 25
‖ Or, Gath-rimmon.

71 Vnto the ſonnes of [f] Gerſhom out of the familie of the halfe tribe of Manaſſeh, Golan in Baſhan, and her ſuburbes, and ‖ Aſhtaroth with her ſuburbes,

f Who in the firſt verſe is called alſo Gerſhon.
‖ Beeſhterah, Ioſh 21. 27.

72 And out of the tribe of Iſſachar, ‖ Kedeſh and her ſuburbes, Daberath and her ſuburbes,

‖ Or, Kiſhon, Ioſh. 21. 28.

73 ‖ Ramoth alſo and her ſuburbes, and ‖ Anem with her ſuburbes,

‖ Or, Iarmuth, Ioſh. 21 29.
‖ Or, Engannim, Ioſh. 21 29.

74 And out of the tribe of Aſher, Maſhall and her ſuburbes, and Abdon and her ſuburbes,

75 And ‖ Hukok and her ſuburbes, and Rehob and her ſuburbes,

‖ Or, Helkath, Ioſh. 21. 31.

76 And out of the tribe of Naphtali, Kedeſh in Galilea and her ſuburbes, and ‖ Hammon and her ſuburbes, and ‖ Kiriathaim and her ſuburbes.

‖ Or, Ammothdor, Ioſh. 21. 32.
‖ Or, Kartan, Ioſh. 21. 32.

77 Vnto the reſt of the children of Merari *vvere giuen* out of the tribe of Zebulun ‖ Rimmon and her ſuburbes, ‖ Tabor and her ſuburbes,

‖ Or, Iokneam.
‖ Or, Kartah, Ioſh. 21. 34.

78 And on the other ſide Iorden *by* Iericho, *euen* on the Eaſtſide of Iorden, out of the tribe of Reuben, * Bezer in the wilderneſſe with her ſuburbs, and Iahzah with her ſuburbes,

* Ioſh. 20. 8 and 21. 36.

79 And Kedemoth with her ſuburbes, and Mephaath with her ſuburbes,

80 And out of ỹ tribe of Gad Ramoth in Gilead with her ſuburbs, & Mahanaim with her ſuburbs,

81 And Heſhbon with her ſuburbes, and Iaazer with her ſuburbes.

CHAP. VII.

1 *The genealogie of Iſſachar,* 6 *Beniamin,* 13 *Naphtali,* 14 *Manaſſeh,* 20 *Ephraim,* 30 *and Aſher.*

And the ſonnes of Iſſachar *vvere* Tola and ‖ Puah, [a] Iaſhub, and Shimron, foure.

‖ Or, Phuuah.
a Who alſo is called Iob, Gen. 46, 13

2 And the ſonnes of Tola, Vzzi, and Rephaiah, and Ieriel, and Iahmai, and Iibſam, and Shemuel, heads in the houſholdes of their fathers. Of Tola *vvere* valiant men of warre in their generations, [b] whoſe number *vvas* in the dayes of Dauid two and twentie thouſand, and ſixe hundred.

b That is, their number was found thus great when Dauid numbred the people, 2. Sam. 24. 1

3 And the ſonne of Vzzi *vvas* Izrahaiah, and the ſonnes of Izrahaiah, Michael, and Obadiah, and Ioel, and Iſhiah, [c] fiue men all princes.

c Meaning, the foure ſonnes, and the father.

4 And with them in their generations after the houſhold of their fathers *vvere* bandes of men of warre for battell ſixe and thirtie thouſand: for they had many wiues and children.

5 And their ‖ brethren among all the families of Iſſachar *vvere* valiant men of warre, reckoned in all by their genealogies foure ſcore and ſeuen thouſand.

‖ Or, Kinſemen.

6 ¶ The *ſonnes* of Beniamin *vvere* Bela, and Becher, and [d] Iediael, [e] three.

d Called alſo Ashbel, Gen. 46. 21. Num 26. 38
e Which were the chiefe: for elſe there were ten in all as appeareth Gen. 46. 21.

7 And the ſonnes of Beda, Ezbon, and Vzzi, and Vzziel, and Ierimoth, and Iry, fiue heads of the houſholds of their fathers, valiant men of warre, and were reckoned by their genealogies, two and twentie thouſand and thirtie and foure.

8 And the ſonnes of Becher, Zemirah, and Ioaſh, and Eliezer, and Elioenai, and Omri, and Ierimoth, and Abiah, and Anathoth, and Alameth: all theſe were the ſonnes of Becher.

9 And they were numbred by their genealogies according to their generations, & the chiefe of the houſes of their fathers, valiant men of warre, twenty thouſand and two hundred.

10 And the ſonnes of Iediael *vvas* Bilhan, and the ſonnes of Bilhan, Ieuſh, and Beniamin, and Ehud, and Chenaanah, and Zethan, and Tharſhiſh, and Ahiſhahar.

11 All theſe were ſonnes of Iediael, chiefe of the fathers, valiant men of warre, ſeuenteene thouſand and two hundreth, marching in battell aray to the warre.

12 And Shuppim, and Huppim *vvere* the ſonnes of ‖ Ir, *but* Huſhim *vvas* the ſonne [f] of ‖ another.

‖ Or, Iri.
f Meaning, that he was not the ſonne of Beniamin, but of Dan, Gen. 46 23.
‖ Or, of Aher

13 ¶ The ſonnes of Naphtali, Iahziel, & Guni, and Iezer, and ‖ Shallum [g] of the ſonnes of Bilhah.

‖ Or, Shillem, Gen 46. 24.
g Theſe came of Dan, and Naphtaly, which were the ſonnes of Bilhah, Gen. 46. 23, 24, 25.

14 ¶ The ſonne of Manaſſeh *vvas* Aſhriel whom ſhee bare vnto him, *but* his concubine of Aram bare Machir the * father of Gilead.

* Num 20. 29. 31. Ioſh. 17. 1.

15 And Machir tooke to wife *the ſiſter* of Huppim & Shuppim, and the name of their ſiſter was Maachah. And the name of the ſecond *ſonne* was Zelophehad, and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a ſonne, and called his name ‖ Pereſh, and the name of his brother was Shereſh: and his ſonnes *vvere* Vlam and Rakem.

‖ Or, Iezer, Num. 26. 30.

17 And the ſonne of Vlam *vvas* Bedan. Theſe were the ſonnes of Gilead the ſonne of Machir, the ſonne of Manaſſeh.

18 And [h] his ſiſter Molecheth bare Iſhod, and Abiezer, and Mahalah.

h Meaning, the ſiſter of Gilead.

19 And the ſonnes of Shemida *vvere* Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ The ſonnes alſo of Ephraim *vvere* Shuthelah, and Bered his ſonne, and Tahath his ſonne, and his ſonne Eladah, and Tahath his ſonne,

21 And Zabad his ſonne, and Shuthelah his ſonne, and Ezer, and Elead: and the men of [i] Gath that were borne in the land, ſlewe them, becauſe they came downe to take away their cattell.

i Which was one of the fiue principall cities of the Philiſtims, ſlew the Ephraimites.

22 Therefore Ephraim their father mourned many dayes, and his ‖ brethren came to comfort him.

‖ Or, Kinſfolkes.

23 And when hee went in to his wife, ſhee conceiued, and bare him a ſonne, and he called his name Beriah, becauſe affliction was in his houſe.

24 And his ‖ daughter *vvas* Sherah, which built Beth-

‖ Or, Neere.

Beth-horon the nether,and the vpper, and Vzzen
Sheerah.
25 And Rephah *vvas* his [k] sonne,and Resheph,
and Telah his sonne,and Tahan his sonne,
26 Laadan his sonne,Ammihud his sonne,Eli-
shama his sonne,
27 Non his sonne,Iehoshua his sonne.
28 And their possessions and their habitations
vvere Beth-el,and the villages thereof, and East-
ward Naaran , and Westward Gezer with the vil-
lages thereof,Shechem also & the villages there-
of,vnto * Azzah,and the villages thereof.
29 And by the places of the children of Ma-
nasseh,Beth-shean and her villages , Taanach and
her villages , Megiddo and her villages , Dor and
her villages. In those dwelt the children of Io-
seph the sonne of Israel.
30 ¶ * The sonnes of Asher *vvere* Imnah, and
Isuah , and Ishuai , and Beriah , and Serah their
sister.
31 And the sonnes of Beriah, Heber and Mal-
chiel,which is the father of Birzauith.
32 And Heber begate Iaphlet , and Shomer,
and Hotham,and Shuah their sister.
33 And the sonnes of Iaphlet *vvere* Pasach,
and * Bimhal , and Ashuath : these were the chil-
dren of Iaphlet.
34 And the sonnes of Shamer, Ahi, and Roh-
gah,Iehubbah,and Aram.
35 And the sonnes of his brother Helem were
Zophah and Iimna, and Shelesh,and Amal.
36 The sonnes of Zophah, Suah , and Harne-
pher,and Shual, and Beri,and Imrah,
37 Bezer and Hod,and Shamma,and Shilshah,
and Ithran, and Beera.
38 And the sonnes of Iether, Iephunneh,and
Pispa and Ara.
39 And the sonnes of Vlla,Harah,and Haniel,
and Rizia.
40 All these were the children of Asher , the
heads of their fathers houses , noble men , valiant
men of warre *and* chiefe princes , and they were
reckoned by their genealogies for warre and for
battell to the number of sixe and twentie thousand
men.

k To wit, of Ephraim.

* Or, Adaiah.

* Genes. 46, 17.

* Or, Kimbal.

CHAP. VIII.

1 *The sonnes of Beniamin.* 33 *And race of Saul.*

Beniamin also [a] begate Bela his eldest sonne,
Ashbel the second,and Aharah the third,
2 Nohah the fourth,and Rapha the fift.
3 And the sonnes of Bela were Addar , and
Gera, and Abihud,
4 And Abishua,and Naaman,and Ahoah,
5 And Gera, and Shephuphan, and Huram.
6 ¶ And these are the sonnes of Ehud:these
were the chiefe fathers of those that inhabited
Geba : and [b] they were caried away captiues to
Monahath,
7 And Naaman, and Ahiah, and Gera, he ca-
ried them away captiues : and [c] he begate Vzza,
and Ahihud.
8 And Shaharaim begate *certaine* in the coun-
trey of Moab , after hee had sent [d] away Hushim
and Baara his wiues.
9 He begate,I say,of Hodesh his wife,Iobab
and Zibia,and Mesha,and Malcham,
10 And Ieuz and Shachia, and Mirma : these
were his sonnes,*and* chiefe fathers.
11 And of Hushim he begat Ahitub and Elpaal.
12 And the sonnes of Elpaal *vvere* Eber, and
Misham,and Shamed (which built Ono,and Lod,
and the villages thereof.)
13 And Beriah and Shema (which were the
chiefe fathers among the inhabitants of Aialon :
they draue away the inhabitants of Gath.)
14 And Ahio,Shashak,and Ierimoth,
15 And Sebadiah,and Arad,and Ader,
16 And Michael , and Ispah , and Ioha , the
sonnes of Beriah,
17 And Zebadiah, and Meshullam,and Hizki,
and Heber,
18 And Ishmerai , and Izliah, and Iobab, the
sonnes of Elpaal,
19 Iakim also,and Zichri,and Sabdi,
20 And Elienai,and Zillethai,and Eliel,
21 And * Adaiah , and Beraiah, and Shimrah
the sonnes of Shimei,
22 And Ishpan,and Eber,and Eliel,
23 And Abdon,and Zichri,and Hanan,
24 And Hananiah,and Elam,and Antothijah,
25 Iphedeiah and Penuel the sons of Shashak,
26 And Shamsherai , and Shehariah , and A-
thaliah,
27 And Iaareshiah,and Eliah, and Zichri,the
sonnes of Ieroham.
28 These were the chiefe [e] fathers according
to their generations, *euen* princes, which dwelt in
Ierusalem.
29 And at * Gibeon dwelt the father of Gibe-
on,and the name of his wife *vvas* Maachah.
30 And his eldest sonne *vvas* Abdon , then
Zur,and Kish,and Baal, and Nadab,
31 And Gidor,and Ahio,and Zacher.
32 And Mikloth begate Shimeah : these also
dwelt with their brethren in Ierusalem , *euen* by
their brethren.
33 And [f] Ner begate Kish , and Kish begate
Saul , and Saul begate Ionathan , and Malchishua,
and Abinadab,and [g] Eshbaal.
34 And the sonne of Ionathan *vvas* [h] Merib-
baal,and Merib-baal begate Micah.
35 And the sonnes of Micah *vvere* Pithon,and
Melech,and Tarea,and Ahaz.
36 And Ahaz begate Iehoadah, and Iehoadah
begate Alemeth, and Azmaueth , and Zimri , and
Zimri begate Moza,
37 And Moza begate Bineah , whose sonne
vvas Raphah,*and* his sonne Eleasah,*and* his sonne
Azel.
38 And Azel had sixe sonnes,whose names are
these : Arikam, Bocheru, and Ishmael , and Shea-
riah, and Obadiah, and Hanan : all these were the
sonnes of Azel.
39 And the sonnes of Eshek his brother *vvere*
Vlam his eldest sonne, Iehush the second, and E-
liphelet the third.
40 And the sonnes of Vlam *vvere* valiant men
of warre which shot with the bow, and had many
sonnes and nephewes , an hundreth and fiftie ; all
these were of the sonnes of Beniamin.

a Hee continueth in the description of the tribe of Beniamin, because his purpose is to set foorth the genealogie of Saul.

b Meaning, the inhabitants of the citie of Geba.

c To wit, Ehud.

d After he had put away his two wiues.

* Or, Araiah.

e The chiefe of the tribe of Beniamin, that dwelt in Ierusalem.

* Chap. 9. 31.

f Who in the 1. Sam. 9. 2. is called Abiel.

g Hee is also named Ishbosheth, 2. Sam. 2. 8

h Hee is likewise called Mephibosheth, 2. Sam. 9. 6.

CHAP. IX.

1 *All Israel and Iudah numbred.* 10 *Of the Priests
and Leuites,* 11, 18 *And of their offices.*

Thus all Israel were numbred by their genea-
logies : and behold , they are written in the
booke of the Kings of Israel and of Iudah , *and*
they were [a] caried away to Babel for their trans-
gression.
2 ¶ And the chiefe inhabitants that dwelt in
their owne possessions , *and* in their owne cities,
euen Israel , the Priests,the Leuites, and the [b] Ne-
thinims,

a Hitherto he hath described their genealogies before they went into captiuitie, and now he describeth their historie after their returne.

b Meaning, the Gibeonites, which serued in the Temple, read Iosh. 9. 13.

3 And in Ierusalem dwelt of the children of Iudah, and of the children of Beniamin, and of the children of Ephraim, and Manasseh.

4 Vthai the sonne of Amihud the sonne of Omri, the sonne of Imri, the sonne of Bani, of the children of Pharez, the sonne of Iudah.

5 And of Shiloni, Asaiah the eldest, and his sonnes.

6 And the sonnes of Zerah, Ieuel, and their brethren sixe hundreth and ninetie.

7 And of the sonnes of Beniamin, Sallu, the sonne of Meshullam, the sonne of Hodauiah, the sonne of Hasennah,

8 And Ibneiah the sonne of Ieroham, and Elah the sonne of Vzzi, the sonne of Michri, and Meshullam the sonne of Shephatiah, the sonne of Reuel, the sonne of Ibnijah.

9 And their brethren according to their generations nine hundreth, fifty and sixe: all these men were *chiefe fathers in the houses of their fathers.

10 ¶ And of the Priests, Iedaiah, and Iehoiarib, and Iachin,

11 And Azariah the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub the c chiefe of the house of God,

12 And Adaiah the sonne of Ieroham, the sonne of Pashhur, the sonne of Malchijah, and Maasai, the sonne of Adiel, the sonne of Iahzerah, the sonne of Meshullam, the sonne of Meshillemith, the sonne of Immer.

13 And their brethren the chiefe of the houses holds of their fathers, a thousand seuen hundreth and threescore valiant men, for the d worke of the service of the house of God.

14 ¶ And of the Leuites, Shemaiah the sonne of Hasshub, the sonne of Azrikam, the sonne of Hathabiah, of the sonnes of Merari.

15 And Bakbakkar, Heresh and Galal, and Mattaniah the sonne of Micha, the sonne of Zichri, the sonne of Asaph,

16 And Obadiah the sonne of Shemaiah, the sonne of Galal, the sonne of Ieduthun, and Berechiah the sonne of Asa, the sonne of Elkanah, that dwelt in the villages of the Netophathites.

17 ¶ And the porters were Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chiefe.

18 For they were porters to this time by companies of the children of Leui vnto the e Kings gate Eastward.

19 And Shallum the sonne of Core the sonne of Ebiasaph the sonne of Korah, and his brethren the Korahites (of the house of their father) *were* ouer the worke, *and* office to keepe the gates of the f Tabernacle: so their families *were* ouer the hoaste of the Lord, keeping the entrie.

20 And Phinehas the sonne of Eleazar was their guide, and the Lord *was* with him.

21 Zechariah the sonne of Meshelemiah *was* the porter of the doore of the Tabernacle of the Congregation.

22 All these were chosen for porters of the gates, two hundreth and twelue, which were numbred according to their genealogies by their townes. Dauid established these, and Samuel the Seer * in their perpetuall office.

23 So they and their children had the ouersight of the gates of the house of the Lord, euen of the house of the Tabernacle by wards,

24 The porters were in foure quarters, Eastward, Westward, Northward, and Southward.

25 And their brethren, *which were* in their townes, came at g seuen dayes from time to time with them.

26 For these foure chiefe porters were in perpetuall office, and were of the Leuites, and had charge of the * chambers, and of the treasures in the house of God.

27 And they lay round about the house of God, because the charge *was* theirs, & they caused it to be opened euery morning.

28 And certaine of them had the rule of the ministring vessels: for they brought them in by tale, and brought them out by tale.

29 Some of them also were appointed ouer the instruments, and ouer all the vessels of the Sanctuarie, and of the h floure, and the wine, and the oyle, and the incense, and the sweete odours.

30 And certaine of the sonnes of the Priests made ointments of sweete odours.

31 And Mattithiah one of the Leuites which was the eldest sonne of Shallum the Korhite, had the charge of the things that were made in the frying panne.

32 And other of their brethren the sonnes of Kohath had the ouersight of the * shewbread to prepare it euery Sabbath.

33 And these are the singers, the chiefe fathers of the Leuites, *which dwelt* in the chambers, & had none other charge: for they had to doe in that businesse day and night.

34 These were the chiefe fathers of the Leuites according to their generations, and the principall which dwelt at Ierusalem.

35 * And in Gibeon dwelt ‖ the father of Gibeon, Ieiel, and the name of his wife *was* Maachah.

36 And his eldest sonne *was* Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begate Shimeam: they also dwelt with their brethren at Ierusalem, *euen* by their brethren.

39 And * Ner begate Kish, and Kish begate Saul, and Saul begate Ionathan, and Malchishua, and Abinadab and Eshbaal.

40 And the sonne of Ionathan *was* Meribbaal: and Merib-baal begate Micah.

41 And the sonnes of Micah *were* Pithon, and Melech and Tahrea.

42 And Ahaz begate k Iarah, and Iarah begat Alemeth, and Azmaueth, and Zimri, and Zimri begate Moza.

43 And Moza begate Binea, whose sonne *was* Rephaiah, & his sonne *was* Eleasah, *and* his sonne Azel.

44 And Azel had sixe sonnes, whose names are these, Azrikam, Bocheru, and Ismael, and Sheariah, and Obadiah, and Hanan: these are the sonnes of Azel.

CHAP. X.

1 *The battell of Saul against the Philistims*, 4 *In which he dieth*. 6 *And his sonnes also*. 13 *The cause of Sauls death*.

NOw * the Philistims fought against Israel: and the men of Israel fledde before the Philistims, and fell downe slaine in mount Gilboa.

2 And the Philistims pursued after Saul and after his sonnes, and § Philistims smote Ionathan, and

* Or, chiefe of the families.

c That is, he was the chiefe Priest.

d To serue in the Temple, euery one according to his office.

e So called, because the king came into the Temple thereby, and not the common people.

f Their charge was that none should enter into those places, which were only appointed for the Priests to minister in.

* Or, for their sufficiencie.

g They serued weekly, as Exod. 4, 10.

* Or, opening of the doores.

h Whereof the meate offring was made, Leuit. 2, 1, 5

* Exod. 25, 30.

i But were continually occupied in singing praises to God.

* Chap. 8, 29. ‖ Or, Abigibeon.

* 1. Sam. 14, 51. chap. 8, 33.

k who was also called Iehoiadah chap. 8, 36.

* 1. Sam. 31, 1.

and Abinadab, and Malchishua the sonnes of
Saul.
3 And the battell was sore against Saul, and
the archers † hit him, and he was wounded of the
archers.
4 Then said Saul to his armour-bearer, Draw
out thy sword, and thrust me thorow therewith,
least these vncircumcised come and mocke at me:
but his armour-bearer would not, for he was sore
afraid: therefore Saul tooke the sword, and fell
vpon it.
5 And when his armour-bearer saw that Saul
was dead, hee fell likewise vpon the sword, and
died.
6 So Saul died, and his three sonnes, and all
his house, they died together.
7 And when all the men of Israel that were
in the valley, saw how they fled, and that Saul
and his sonnes were dead, they forsooke their ci-
ties and fled away, and the Philistims came and
dwelt in them.
8 And on the morrow when the Philistims
came to spoyle them that were slaine, they found
Saul and his sonnes † lying in mount Gilboa.
9 And when they had stript him, they tooke
his head and his armour, and sent them into the
land of the Philistims round about, to publish it
vnto their idols, and to the people.
10 And they layed vp his armour in the house
of their god, and set vp his head in the house of
a Dagon.
11 ¶ When all they of Iabesh Gilead heard
all that the Philistims had done to Saul,
12 Then they arose (all the valiant men) and
tooke the bodie of Saul, and the bodies of his
sonnes, and brought them to Iabesh, and buried
the bones of them vnder an oake in Iabesh, and
fasted seuen dayes.
13 So Saul died for his transgression that hee
committed against the Lord, * *euen* against the
word of the Lord which he kept not, and in that
he sought and asked counsell of a ‖ * familiar spi-
rit,
14 And asked not of the Lord: therefore hee
slew him, and turned the kingdome vnto Dauid
the sonne of Ishai.

CHAP. XI.

3 After the death of Saul Dauid is anoynted in Hebron. 5 The Iebusites rebell against Dauid, from whom he taketh the towver of Zion. 6 Ioab is made captaine. 10 His valiant men.

THen * all Israel a gathered themselues to Da-
uid vnto Hebron, saying, Behold, we are thy
bones and thy flesh.
2 And in time past, euen when Saul was king,
thou leddest Israel out and in: and the Lord thy
God said vnto thee, Thou shalt feed my people
Israel, and thou shalt be captaine ouer my people
Israel.
3 So came all the Elders of Israel to the King
to Hebron, and Dauid made a couenant with
them in Hebron before the Lord. And they an-
oynted Dauid king ouer Israel, * according to
the word of the Lord, by the hand of Samuel.
4 ¶ And Dauid and all Israel went to Ierusa-
lem, which is Iebus, where *vvere* the Iebusites, the
inhabitants of the land.
5 And the inhabitants of Iebus said to Da-
uid, Thou shalt not come in hither. Neuerthelesse
Dauid tooke the tower of Zion, which is the city
of Dauid,
6 And Dauid sayd, * Whosoeuer smiteth the
Iebusites first, shalbe the chiefe and captaine. So
Ioab the sonne of Zeruiah went first vp, and was
captaine.
7 And Dauid dwelt in the tower: therefore
they called it the citie of Dauid.
8 * And he built the citie on euery side, from
Millo euen round about: and Ioab repaired the
rest of the citie.
9 And Dauid prospered and grew: for the
Lord of hoasts *vvas* with him.
10 ¶ * These also are the chiefe of the valiant
men that were with Dauid, and ioyned their force
with him in his kingdome with all Israel, to make
him king ouer Israel, according to the word of
the Lord.
11 And this is the number of the valiant men
whom Dauid had, Iashobeam the sonne of Hach-
moni, the b chiefe among thirtie: hee lift vp his
speare against three hundreth, *vvhom* hee slew at
one time.
12 And after him *vvas* Eleazar the sonne of
* Dodo the Ahohite, which was one of the three
valiant men.
13 He was with Dauid at Pas-dammim, and
there the Philistims were gathered together to
battell: and there was a parcell of ground full of
barley, and the people fled before the Philistims.
14 And they stood in the middes of the field,
c and saued it, and slewe the Philistims: so the
Lord gaue a great victory.
15 ¶ And three of the d thirtie captaines went
to a rocke to Dauid, into the caue of Adullam.
And the armie of the Philistims camped in the
valley of Rephaim.
16 And when Dauid *vvas* in the hold, the Phi-
listims garison *vvas* at Beth-lehem.
17 And Dauid longed, and said, * Oh, that one
would giue me to drinke of the water of the well
of Beth-lehem that is at the gate.
18 Then these three brake thorow the hoaste
of the Philistims, and drew water out of the well
of Beth-lehem that was by the gate, and tooke it,
and brought it to Dauid: but Dauid would not
drinke of it, but powred it *for an oblation* to the
Lord.
19 And said, Let not my God suffer me to doe
this: should I drinke the e blood of these mens
liues? for they haue brought it with the ieopar-
die of their liues: therefore he would not drinke
it: these things did these three mightie men.
20 ¶ And Abishai the brother of Ioab, he was
chiefe of the three, & hee lift vp his speare against
three hundreth, *and* slew them, and had the name
among the three.
21 Among the three he was more honourable
then the two, and he was their captaine: * but he
attained not vnto the *first* three.
22 Benaiah the sonne of Iehoiada (the sonne
of a valiant man) which had done many actes, *and*
vvas of Kabzeel, hee slew two * strong men of
Moab, hee went downe also and slewe a Lion in
the middes of a pit in time of snow.
23 And hee slew an Egyptian, a man of great
stature, *euen* fiue cubites long, and in the Egypti-
ans hand *vvas* a speare like a weauers beame: and
he went downe to him with a staffe, and plucked
the speare out of the Egyptians hand, and slewe
him with his owne speare.
24 These things did Benaiah ẏ sonne of Iehoia-
da, and had the name among the three worthies.

Marginal notes:

† Ebr. found.

† Ebr. fallen.

a Which was the idole of the Philistims, and from the belly downeward had the forme of a fish, and vpward of a man.

* 1. Sam. 15.23.

‖ Or, witch and sorceresse.

* 1 Sam. 28,8.

* 2. Sam 5,1.

a This was after the death of Ishbosheth Sauls sonne, when Dauid had reigned ouer Iudah seuen yeeres and sixe moneths in Hebron, 2. Sam. 5. 5.

* 1. Sam. 16. 13.

* 2. Sam 5,8.

* 2 Sam. 5. 9.

* 2. Sam. 23.8.

b Meaning, the most excellent and best esteemed for his valiantnesse: some reade, the chiefe of the princes.

* Or, his vncle.

c This acte is referred to Shammah, 2. Sam. 23 11. which seemeth was the chiefest of these.

d That is, Eleazar and his two companions.

* 2. Sam 23.15.

e That is, this water, for the which they ventured their blood.

* 2 Sam. 23. 19.

* Or, lions.

f Meaning, those three which brought the water to Dauid. * 2. Sam. 23, 13.

25 Behold, he was honourable among thirty, but he attained not vnto the f *first* three. * And Dauid made him of his counsell.

26 ¶ These also *were* valiant men of warre, Asahel the brother of Ioab, Elhanan the sonne of Dodo of Beth-lehem.

27 g Shammoth the Harodite, Helez the Pelonite,

28 Ira the sonne of Ikkesh the Tekoite, Abiezer the Antothite,

29 h Sibbecai the Husathite, Ilai the Ahohite,

30 Maharai the Netophathite, Heled the sonne of Baanah the Netophathite,

31 Ithai the sonne of Ribai of Gibeah of the children of Beniamin, Benaiah the Pirathonite,

32 Hurai of the riuers of Gaash, Abiel the Arbathite,

33 Azmaueth the Baharumite, Elihaba the Shaalbonite,

34 The sonnes of Hashem the Gizonite, Ionathan the sonne of Shageh the Harite,

35 Ahiam the sonne of Sacar the Hararite, Eliphal the sonne of Vr,

36 Hepher the Mecherathite, Ahiiah the Pelonite,

37 Hezro the Carmelite, Naarai the sonne of Ezbai,

38 Ioel the brother of Nathan, Mibhar the sonne of Haggeri,

39 Zelek the Ammonite, Nahrai the Berothite, the armour-bearer of Ioab, the sonne of Zeruiah.

40 Ira the Ithrite, Garib the Ithrite,

41 Vriah the Hittite, Zabad the sonne of Ahlai,

42 Adinah the sonne of Shiza the Reubenite, a captaine of the Reubenites, & thirtie with him,

43 Hanan the sonne of Maachah, and Iosha-phat the Mithnite,

44 Vziah the Asthrathite, Shama and Ieiel the sonnes of Otham the Aroerite,

45 Iediael the sonne of Shimri, and Ioha his brother the Tizite,

46 Eliel the Mahauite, and Ieribai and Iosha-uiah the sonnes of Elnaam, and Ithmah the Moabite,

47 Eliel and Obed, and Iaasiel the Mesobaite.

CHAP. XII.

1 *Who they were that went with Dauid when he fled from Saul.* 14 *Their valiantnesse.* 23 *They that came vnto him vnto Hebron out of euery tribe to make him King.*

THese also are they that came to Dauid to [a] Ziklag, while he was yet kept close, because of Saul the sonne of Kish: and they were among the valiant and helpers of the battell.

a To take his part against Saul, who persecuted him.

2 They were weaponed with bowes, and could vse the right and the left hand with stones, and with arrowes *and* with bowes, *and were* of Sauls [b] brethren, *euen* of Beniamin.

b That is, of the tribe of Beniamin, whereof Saul was, and wherein were excellent throwers with slings, Iudg. 20, 16.

3 The chiefe *were* Ahiezer, and Ioash the sonnes of Shemaah a Gibeathite, and Ieziel, and Pelet the sonnes of Azmaueth, Berachah & Iehu the Antothite,

4 And Ishmaiah the Gibeonite, a valiant man among thirty, and aboue the thirty, and Ieremiah, and Iehaziel, and Iohanan, and Iosabad the Gederathite,

5 Eluzai, and Ierimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Isshiah, and Azariel, and Ioezer, Iashobeam of Hakorehim,

7 And Ioelah, and Zebadiah the sonnes of Ieroham of * Gedor.

* Or, Gedora.

8 And of the Gadites there separated themselues some vnto Dauid into the hold of the wilderneſſe, valiant men of warre, *and* men of armes, *and apt* for battell, which could handle * speare and shield, and their faces *were like* the faces of c lions, and *were* like the roes in the mountaines in swiftnesse,

* Or, buckler.

c Meaning, fierce and terrible.

9 Ezer the chiefe, Obadiah the second, Eliab the third,

10 * Mishmanah the fourth, Ieremiah the fifth,

* Or, Mashmannah.

11 Attai the sixt, Eliel the seuenth,

12 Iohanan the eight, Eizabad the ninth,

13 Ieremiah the tenth, Machbannai the eleuenth.

14 These were the sonnes of Gad, captaines of the hoaste: one of the least *could resist* an hundreth, and the greatest a thousand.

15 These are they that went ouer Iorden in the d first moneth, when hee had filled ouer all his banks, and put to flight all them of the valley, toward the East and the West.

d Which the Hebrewes called Nisan, or Abib, containing halfe March, and halfe Aprill, when Iorden was wont to ouerflow his banks, Ieade Iosh. 3, 15.

16 And there came of the children of Beniamin, and Iudah to the hold vnto Dauid,

17 And Dauid went out to meete them, and answered and sayd vnto them, If yee be come peaceably vnto me to helpe me, mine heart shall be knit vnto you: but if you *come* to betray me to mine aduersaries, *seeing* there is no wickednes in mine hands, the God of our fathers, behold it, and rebuke it.

18 And the e spirit came vpon Amasai, which was the chiefe of thirtie, *and he sayd*, Thine *are wee*, Dauid, and with thee, O sonne of Ishai, Peace, peace be vnto thee, and peace be vnto thine helpers: for thy God helpeth thee. Then Dauid receiued them, and made them captaines of the garison,

e The spirit of boldnes and courage mooued him to speake thus,

19 ¶ And of Manasseh, *some* fell to Dauid, when hee came with the Philistims against Saul to battell, but they f helped them not: for the Princes of the Philistims * by aduisement sent him away, saying, Hee will fall to his master Saul * for our heads.

f They came onely to help Dauid, and not to succour the Philistims, which were enemies to their countrey.

* 1 Sam. 29, 4.

* Or, on the reparsie of our heads.

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Iozabad, and Iediael, and Michael, and Iozabad, and Elihu, and Ziltai, heads of the thousands that were of Manasseh.

21 And they helped Dauid against g that band: for they were all valiant men, and were captaines in the hoaste.

g To wit, of the Amalekites, which had burned the city Ziklag. 1. Sam. 30, 1, 9.

22 For at that time day by day, there came to Dauid to helpe him, vntill it was a great host, like the hoast of h God.

h Meaning, mightie or strong: for the Ebrewes say a thing is of God, when it is excellent.

23 And these are the numbers of the captains that were armed to battell, *and* came to Dauid to Hebron to turne the kingdome of Saul to him, according to the word of the Lord.

24 The children of Iudah that bare shield and * speare, *were* sixe thousand and eight hundreth armed to the warre.

* Or, buckler.

25 Of the children of Simeon valiant men of warre, seuen thousand and an hundreth.

26 Of the children of Leui foure thousand

and

and sixe hundreth.

27 And Iehoiada *vvas* the chiefe of them of [i] Aaron: and with him three thousand and seuen hundreth.

28 And Zadok a yong man very valiant, and of his fathers houshold *came* two and twenty captaines.

29 And of the children of Beniamin the brethren of Saul three thousand: for a great part of them vnto that time [k] kept the ward of the house of Saul.

30 And of the children of Ephraim twentie thousand, and eight hundreth valiant men *and* famous men in the houshold of their fathers.

31 And of the halfe tribe of Manasseh eighteene thousand, which were appointed by name to come and make Dauid King.

32 And of the children of Issachar which were men that had vnderstanding of the [l] times, to know what Israel ought to doe: the heads of them *vvere* two hundreth, and all their brethren were at their commandement.

33 Of Zebulun that went out to battell, expert in warre, *and* in all instruments of warre, fiftie thousand * which could set the battell in aray: they were not of a † double heart.

34 And of Naphtali a thousand captaines, and with them with shield and speare seuen and thirty thousand.

35 And of Dan expert in battell, eight and twenty thousand and sixe hundreth.

36 And of Asher that went out to the battell and were trained in the warres, forty thousand.

37 And of the other side of Iorden of the Reubenites, and of the Gadites, and of the halfe tribe of Manasseh with all instruments of warre to fight with, an hundreth and twenty thousand.

38 [m] All these men of warre * that could lead an armie, came with * vpright heart to Hebron to make Dauid king ouer all Israel: and all the rest of Israel *vvas* of one accord to make Dauid King:

39 And there they were with Dauid three dayes, eating and drinking: for their [n] brethren had prepared for them.

40 Moreouer, they that were neere them vntill Issachar, and Zebulun, and Naphtali brought bread vpon asses, and on camels, and on mules, and on oxen, *euen* meat, floure, figges, and raisins, and wine and oyle, and beeues and sheepe abundantly: for there was ioy in Israel.

CHAP. XIII.

7 The Arke is brought againe from Kiriath-iearim to Ierusalem. 6 Vzza dieth because he toucheth it.

AND Dauid counselled with the captaines of thousands and of hundreths, and with all the gouernours.

2 And Dauid said to all the Congregation of Israel, If it seeme good to you, and that it proceedeth of the Lord our God, we will send to and fro vnto our brethren, that are left in all the land of Israel (for with them are the Priests and the Leuites in the cities *and* their suburbes) that they may assemble themselues vnto vs,

3 And we will bring againe the [a] Arke of our God to vs: for we sought not vnto it in the dayes of Saul.

4 And all the Congregation answered, Let vs doe so: for the thing seemed good in the eyes of all the people,

5 ¶ * So Dauid gathered all Israel together from * Shihor in Egypt, euen vnto the entring of Hamath, to bring the Arke of God from [b] Kiriath-iearim.

6 And Dauid went vp and all Israel to * Baalath in Kiriath-iearim, that was in Iudah, to bring vp from thence the Arke of God the Lord that dwelleth betweene the Cherubims, where his Name is called on.

7 And they caried the Arke of God in a new cart out of the house of Abinadab: and Vzza and Ahio [c] guided the cart.

8 And Dauid and all Israel played before [d] God with all *their* might, both with songs and with harps, and with viols, and with timbrels, and with cymbals, and with trumpets.

9 ¶ And when they came vnto the threshing floore of [e] Chidon, Vzza put foorth his hand to hold the Arke, for the oxen did shake it.

10 But the wrath of the Lord was kindled against Vzza, and he smote him, because he layed his hand vpon the Arke: so he died there [f] before God.

11 And Dauid was angry, because the Lord had made a breach in Vzza, and he called the name of that place, Perez-Vzza vnto this day.

12 And Dauid feared God that day, saying, How shall I bring in to me the Arke of God?

13 Therefore Dauid brought not the Arke to him into the citie of Dauid, but caused it to turne into the house of [g] Obed Edom the Gittite.

14 So the Arke of God remained in the house of Obed Edom, *euen* in his house three moneths: and the Lord blessed the house of Obed Edom, and all that he had.

CHAP. XIIII.

1 Hiram sendeth vvood and vvorkemen to Dauid. 4 The names of his children. 8, 14 By the counsell of God he goeth against the Philistims, and ouercommeth them. 15 God fighteth for him.

THen * sent Hiram the king of † Tyrus messengers to Dauid, and Cedar trees, with masons and carpenters to build him an house.

2 Therefore Dauid knew that the Lord had confirmed him King ouer Israel, *and* that his kingdome was lift vp on hie, because of his [a] people Israel.

3 ¶ Also Dauid tooke moe wiues at Ierusalem, and Dauid begate moe sonnes and daughters.

4 And these are the names of the children which he had at Ierusalem, Shammua, and Shobab, Nathan and Salomon,

5 And Ibhar, and Elishua, and [b] Elpalet,

6 And Nogah, and Nepheg, and Iaphia,

7 And Elishama, and * Beeliada, and Eliphalet.

8 But when the Philistims heard that Dauid was anoynted King ouer Israel, all the Philistims came vp to seeke Dauid. And when Dauid heard, he went out against them.

9 And the Philistims came, and spread themselues in the valley of Rephaim.

10 Then Dauid asked counsel at God, saying, Shall I go vp against the Philistims, and wilt thou deliuer them into mine hand? And the Lord said vnto him, Goe vp: for I will deliuer them into thine hand.

11 So they came vp to Baal-perazim, and Dauid smote them there: and Dauid said, God hath diuided

i Of the Leuites which came by descent of Aaron,

k That is, the greatest number tooke Sauls part,

l Men of good experience, which knew at all times what was to be done,

* Or, *set themselues in aray.*
† Ebr. *heart and heart,*

m So that his whole house were three hundreth sweety and two thousand, two hundreth sweety and two.
* Or, *fight in their aray.*
* Or, *with a good courage.*
n The rest of the Israelites,

a His first care was to restore religion, which had in Sauls dayes beene corrupted and neglected,

* 2. Sam. 4. 2.
* Or, *Nilus.*

b That is, from Gibea, where the inhabitants of Kiriath-iearim had placed it in the house of Abinadab, 2. Sam 6 3.
* Or, *Baal, vvhich* 2. Sam. 6. 2.

c The sonnes of Abinadab.
d That is, before the Arke, where God shewed himselfe: so that the figure is taken for the thing signified, which is common to all sacraments both in the old and new Testament.
e Called also Nachon, 2 Sam. 6. 6.
f Before the Arke for vsurping that which did not appertaine to his vocation: for this charge was giuen to the Priests, Num. 4. 15. so that hee all good intentions are condemned, except they be commanded by ỹ word of God,
g Who was a Leuite, and called Gittite, because he had dwelt at Gath,

* 2. Sam 5. 11.
† Ebr *Tzer,*

a Because of Gods promise made to the people of Israel.

b Elpalet and Nogah are not mentioned, 2 Sam. 5. 14. so these are borne men, and here thirteene.
* Or, *Eliada,*

diuided mine enemies with mine hand, as waters are diuided: therefore they called the name of that place, [c] Baal-perazim.

12 And there they had left their gods: and Dauid said, Let them be euen burnt with fire.

13 Againe the Philistims came and spread themselues in the valley.

14 And when Dauid asked againe counsell at God, God said to him, Thou shalt not goe vp after them, *but* turne away from them, that thou mayest come vpon them ouer against the mulberie trees.

15 And when thou hearest the noyse of one going in the tops of the mulbery trees, then goe out to battell: for God is gone forth before thee, to smite the hoaste of the Philistims.

16 So Dauid did as God had commanded him: and they smote the hoaste of the Philistims from Gibeon euen to Gezer.

17 And the fame of Dauid went out into all lands: and the Lord brought the feare of him vpon all nations.

c That is, the valley of diuisions, because the enemies were dispersed there like waters.

CHAP. XV.

1 *Dauid prepareth an house for the Arke.* 4 *The number and order of the Leuites.* 16 *The singers are chosen out among them.* 25 *They bring againe the Arke with ioy.* 29 *Dauid dancing before it, is despised of his wife Michal.*

AND *Dauid* made him houses in the [a] citie of Dauid, and prepared a place for the Arke of God, and pitched for it a tent.

2 Then Dauid said, * None ought to cary the Arke of God, but the Leuites: for the Lord hath chosen them to beare the Arke of the Lord, and to minister vnto him for euer.

3 ¶ And Dauid gathered all Israel together to Ierusalem to bring vp the [b] Arke of the Lord vnto his place, which he had ordained for it.

4 And Dauid assembled the sonnes of Aaron, and the Leuites.

5 Of the sonnes of Kohath, Vriel the chiefe, and his * brethren sixescore.

6 Of the sonnes of Merari, Asaiah the chiefe, and his brethren two hundreth and twentie.

7 Of the sonnes of Gershon, Ioel the chiefe, and his brethren an hundreth and thirtie.

8 Of the sonnes of [c] Elizaphan, Shemaiah the chiefe, and his brethren two hundreth.

9 Of the sonnes of [d] Hebron, Eliel the chiefe, and his brethren fourescore.

10 Of the sonnes of Vzziel, Amminadab the chiefe, and his brethren an hundreth and twelue.

11 ¶ And Dauid called Zadok and Abiathar the Priest, and of the Leuites, Vriel, Asaiah and Ioel, Shemaiah and Eliel, and Amminadab.

12 And he said vnto them, Yee are the chiefe fathers of the Leuites: [e] sanctifie your selues, and your brethren, and bring vp the Arke of the Lord God of Israel vnto the *place* that I haue prepared for it.

13 For * because ye were not there at the first, the Lord our God made a breach among vs: for we sought him not after *due* [f] order.

14 So the Priest and the Leuites sanctified themselues to bring vp the Arke of the Lord God of Israel.

15 ¶ And the sonnes of the Leuites bare the Arke of God vpon their shoulders with the barres as Moses had commanded, * according to the word of the Lord.

a That was in the place of the citie, called Zion, 2.Sam.5.7.9.
* Num.4.2.15.
b From the house of Obed Edom, 2 Sam.6.10.12.
* Or, kinsmen.
c Who was the sonne of Vzziel, the fourth sonne of Kohath, Exod.6.18.22 and Numb.3.30.
d The third sonne of Kohath, Exod.6.18.
e Prepare your selues and be pure, abstaine from all things whereby ye might be polluted, and so not able to come to the Tabernacle.
* Chap.13.10.
f According as he hath appointed in the Law.
* Exod.25.14.15.

16 And Dauid spake to the chiefe of the Leuites, that they should appoint *certaine* of their brethren to sing with [g] Instruments of musicke, with violes and harpes, and cymbals, that they might make a sound, and lift vp their voyce with ioy.

17 So the Leuites appointed Heman the sonne of Ioel, and of his brethren Asaph the sonne of Berechiah, and of the sonnes of Merari their brethren, Ethan the sonne of Kushaiah,

18 And with them their brethren in the [h] second degree, Zechariah, Ben, and Iaaziel, and Shemiramoth, and Iehiel, and Vnni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneah, and Obed Edom, and Ieiel the porters.

19 So Heman, Asaph, and Ethan, *were* singers to make a sound with cymbals of brasse,

20 And Zechariah, and Aziel, and Shemiramoth, and Iehiel, and Vnni, and Eliab, and Maaseiah, and Benaiah, with viols on [i] Alamoth,

21 And Mattithiah, and Elipheleh, and Mikneah, and Obed Edom, and Ieiel, and Azaziah, with harpes vpon [k] Sheminith Ienazzeah.

22 But Chenaniah the chiefe of the Leuites had the [l] charge, bearing ẏ burden in the charge, for he was able to instruct.

23 And Berechiah and Elkanah were porters for the Arke.

24 And Shecaniah, and Iehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer the Priests did blowe with trumpets before the Arke of God, and Obed Edom, and Ieiah *were* porters [m] for the Arke.

25 * So Dauid and the Elders of Israel and the captains of thousands went to bring vp the Arke of the Couenant of the Lord from the house of Obed Edom with ioy.

26 And because that God [n] helped the Leuites that bare the Arke of the Couenant of the Lord, they offered * seuen bullockes and seuen rammes.

27 And Dauid had on him a linnen garment, as all the Leuites that bare the Arke, and the singers, and Chenaniah that had the chiefe charge of the singers: and vpon Dauid *was* a linnen [p] Ephod.

28 Thus all Israel brought vp the Arke of the Lords couenant with shouting, and sound of cornet, and with trumpets, and with cymbals, making a sound with violes and with harps.

29 And when the Arke of the [q] couenant of the Lord came into the citie of Dauid, Michal the daughter of Saul looked out a window, and saw king Dauid dancing and playing, and * shee despised him in her heart.

CHAP. XVI.

1 *The Arke being placed, they offer sacrifices.* 4 *Dauid ordeineth Asaph and his brethren to minister before the Lord.* 8 *Hee appointeth a notable Psalme to be sung in praise of the Lord.*

SO * they brought in the Arke of God, and set it in the midst of the Tabernacle that Dauid had pitched for it, and they offred burnt offerings and peace offerings before God.

2 And when Dauid had made an end of offering the burnt offering and the peace offerings, he [a] blessed the people in the Name of the Lord.

g These instruments and other ceremonies, which they obserued, were instructions of their infancie, which continued to the comming of Christ.
h Which were inferiour in dignitie.
i This was an instrument of musicke, or a certaine tune, whereunto they accustomed to sing Psalmes.
k Which was the eight tune, ouer the which he that was most excellent had charge.
l To wit, to appoint Psalmes, and songs to them that sung.
m With Berechiah and Elkanah, vers.23.
* 2.Sam.6.12.
n That is, gaue them strength to execute their office.
o Besides the bullocke and the fat beast which Dauid offered at euery sixt pace, 2.Sam 6.13.
p Reade 2.Sam. 6.14.
q It was so called because it put the Israelites in remembrance of the Lords couenant made with them.
* 2.Sam.6.16.
* 2.Sam.6.17.
a Hee called vpon the Name of God, desiring him to prosper the people, and giue good successe to their beginnings.

3 And hee dealt to euery one of Israel both
man and woman, to euery one a cake of bread, and
a piece of flesh, and a bottell of *wine*.
4 And hee appoynted certaine of the Leuites
to minister before the Arke of the Lord, and to
[b] rehearse and to thanke and praise the Lord God
of Israel:
5 Asaph the chiefe, and next to him Zecha-
riah, Ieiel, and Shemiramoth, and Iehiel, and
Mattithiah, and Eliab, and Benaiah, and Obed-
Edom, euen Ieiel with instruments, violes, and
harpes, and Asaph to make a sound with cym-
bals,
6 *And* Benaiah and Iehaziel Priestes, with
trumpets continually before the Arke of the Coue-
nant of God.
7 Then at that time Dauid did [c] appoynt at
the beginning to giue thankes to the Lord by the
hand of Asaph and his brethren.
8 * Praise the Lord, *and* call vpon his Name:
declare his [d] workes among the people.
9 Sing vnto him, sing praise vnto him, *and*
talke of all his [e] wonderfull workes.
10 Reioyce in his holy Name: let the hearts
of them that seeke the Lord, reioyce.
11 Seeke the Lord and his strength: seeke his
face continually.
12 Remember his marueilous workes that he
hath done, his wonders, and the [f] iudgements of
his mouth,
13 O seed of Israel his seruant, O the children
of Iaakob his [g] chosen,
14 Hee is the Lord our God: his iudgements
are throughout all the earth.
15 Remember his Couenant for euer, *and* the
word, which he commanded to a thousand gene-
rations:
16 * Which hee made with Abraham, and his
oathe to Izhak:
17 And hath confirmed it to Iaakob for a
Law, *and* to Israel for an euerlasting Couenant,
18 Saying, To thee will I giue the land of Ca-
naan, the † lot of your inheritance.
19 When ye were [h] few in number, yea, a very
few, and strangers therein,
20 And walked about from nation to nation,
and from *one* kingdome to another people,
21 Hee suffered no man to doe them wrong,
but rebuked [i] Kings for their sakes, saying,
22 Touch not mine [k] anoynted, and doe my
[l] Prophets no harme.
23 * Sing vnto the Lord all the earth: declare
his saluation from day to day.
24 Declare his glory among the nations, and
his wonderfull workes among all people.
25 For the Lord *is* great and much to be prai-
sed, and he is to be feared aboue all gods.
26 For all the gods of the people *are* [m] idoles,
but the Lord made the heauens.
27 Praise and glory *are* before him: power
and beautie *are* in his place.
28 Giue vnto the Lord, ye families of the peo-
ple: giue vnto the Lord glory and power.
29 Giue vnto the Lord the glory of his Name:
bring an offering and come before him, *and* wor-
ship the Lord in the glorious Sanctuarie.
30 [n] Tremble ye before him all the earth, sure-
ly the world shalbe stable, *and* not mooue.
31 Let the [o] heauens reioyce, and let the earth
be glad, and let them say among the nations, The
Lord reigneth.

b To wit, Gods benefits toward his people.
c Dauid gaue them this Psalme to praise the Lord, signifying, that in all our enterprises the name of God ought to be prayse and called vpon.
* Psal. 105.1. Isa. 12.4.
d Whereof this is the chiefest, that he hath chosen himselfe a Church to call vpon his Name.
e Who of his wonderfull prouidence hath chosen a few of the flocke of Abraham to his children.
f In ouercomming Pharaoh, which iudgements were declared by Gods mouth to Moses.
g Meaning hereby that the promise of adoption onely appertained to the Church.
* Gene 22.16.17, 28. Luke 1.73. Hebr 6.17.
† Ebr. coard, whereby parcels of land were measured.
h Meaning, from the time that Abraham entred vnto the time that Iaakob went into Egypt for famine.
i As Pharaoh and Abimelech.
k Mine elect people and them whom I haue sanctified.
l To whom God declared his word, and they declared it to their posteritie.
* Psal. 95.1.
m His strong faith appeareth herein, that though all the world would follow idoles, yet he would cleaue to the liuing God.
n Humble your selues vnder the mightie hand of God.
o Hee exhorteth the dumbe creatures to reioyce with him in considering the greatnesse of the grace of God.

32 Let the sea roare, and all that therein is:
let the field be ioyfull and all that is in it.
33 Let the trees of the wood then reioyce at
the presence of the Lord: for hee commeth to
[p] iudge the earth.
34 Praise the Lord for he is good, for his mer-
cie *endureth* for euer.
35 And say ye, Saue vs, O God, our saluation,
and gather vs, and deliuer vs from the heathen,
that we may praise thine holy Name, and [q] glory
in thy praise.
36 Blessed *be* the Lord God of Israel for euer
and euer: and let all the people say, [r] So be it, and
praise the Lord.
37 ¶ Then he left there before the Arke of the
Lords Couenant Asaph and his brethren to mi-
nister continually before the Arke, that which
was to be done euery day:
38 And Obed Edom and his brethren, three-
score and eight: and Obed Edom the sonne of Ie-
duthun, and Hosah *were* porters.
39 And Zadok the Priest and his brethren the
Priests *were* before the Tabernacle of the Lord,
in the hie place that was at Gibeon,
40 To offer burnt offerings vnto the Lord
vpon the burnt offering altar continually, in the
morning and in the euening, euen according vnto
all that is written in the Law of the Lord, which
he commanded Israel.
41 And with [s] them were Heman and Iedu-
thun, and the rest that were chosen (which were
appoynted by names) to praise the Lord, because
his mercy *endureth* for euer.
42 Euen with them *were* Heman and Iedu-
thun, to make a sound with the cornets and
with the cymbals, with excellent instruments of
musicke: and the sonnes of Ieduthun were at the
gate.
43 And all the people departed, euery man to his
house: and Dauid returned to [t] blesse his house.

CHAP. XVII.

*3 Dauid is forbidden to build an house vnto the Lord.
12 Christ is promised vnder the figure of Salomon.
18 Dauid giueth thankes, 23 & prayeth vnto God.*

NOw * afterward when Dauid dwelt in his
house, hee said to Nathan the Prophet, Be-
hold, I dwell in an house of [a] cedar trees, but the
Arke of the Lords Couenant remaineth vnder
[b] curtaines.
2 Then Nathan said to Dauid, Doe [c] all that
is in thine heart: for God is with thee.
3 And the same [d] night euen the word of God
came to Nathan, saying,
4 Goe, and tell Dauid my seruant, Thus saith
the Lord, Thou shalt not build me an house to
dwell in:
5 For I haue dwelt in no house since the day
that I brought out the children of Israel vnto
this day, but I haue beene from [e] tent to tent, and
from habitation *to habitation*.
6 Wheresoeuer I haue [f] walked with all Is-
rael, spake I one word to any of the Iudges of Is-
rael (whom I commanded to feede my people)
saying, Why haue ye not built me an house of ce-
dar trees?
7 Now therefore thus shalt thou say vnto my
seruant Dauid, Thus saith the Lord of hoastes
I tooke thee from the sheepecoat, [g] and from fol-
lowing the sheepe, that thou shouldest be a prince
ouer my people Israel.

p To restore all things to their estate.
q Hee esteemeth this to be the chiefe felicitie of man.
r Hee willeth all the people both in heart and mouth to consent to these prayses.
s With Zadok and the rest of the Priests
t Declaring that after our dutie to God we are chiefly bound to our owne house, for the which as for all other things we ought to pray vnto God, and instruct our families to praise his Name.
* 2.Sam.7.2.
a Well built and faire
b That is, in tents couered with skins.
c As yet God had not reuealed to the Prophet what he purposed concerning Dauid: therefore seeing God fauoured Dauid, he spake what he thought.
d After that Nathan had spoken to Dauid
e That is, in a tent which remooued to and fro.
f Meaning, wheresoeuer his Arke went, which was a signe of his presence.
g Of a shepheard of sheepe I made thee a shepheard of men: so that thou camest not to this dignitie through thine owne merits, but by my pure grace.

8 And

8 And I haue beene with thee whithersoeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and * haue made thee a name, like the name of the great men that are in the earth.

9 (Also I will appoint a place for my people Israel, and will h plant it, that they may dwell in their place, and mooue no more: neither shall the † wicked people * vexe them any more, as at the beginning,

10 And since the time that I commaunded Iudges ouer my people Israel) And I will subdue all thine enemies: therefore I say vnto thee, that the Lord will i build thee an house.

11 And when thy dayes shalbe fulfilled to go with thy fathers, then will I raise vp thy seede after thee, which shalbe of thy sonnes, and will establish his kingdome.

12 He shall build me an house, and I will establish his throne for k euer.

13 I will be his father, and hee shall by my sonne, and I will not take my mercy away from him, as I tooke it from him that was before l thee.

14 But I will establish him in mine house, and in mine kingdome for euer, and his throne shall be stablished for euer,

15 According to all these words, and according to all this vision. So Nathan spake to Dauid.

16 ¶ And Dauid the king m went in and * sate before the Lord, and said, Who am I, O Lord God, and what is mine house, that thou hast brought me n hitherto?

17 Yet thou esteeming this a small thing, O God, hast also spoken concerning the house of thy seruant for a great while, and hast regarded me according to the estate of a man of o hie degree, O Lord God.

18 What can Dauid *desire* moore of thee for the honour of thy seruant? for thou knowest thy seruant.

19 O Lord, for thy seruants sake, euen according to thine p heart hast thou done all this great thing to declare all magnificence.

20 Lord, there is none like thee, neither *is there* any God besides thee, according to all that wee haue heard with our eares.

21 Moreouer what one nation in the earth *is* like thy people Israel, whose God went to redeeme them *to be* his people, and to make thy selfe a Name, *and to doe* great and terible things by casting out Nations from before thy people, whom thou hast deliuered out of Egypt?

22 For thou hast ordeined thy people Israel to be thine owne people for euer, and thou Lord art become their God.

23 Therefore now Lord, let the thing that thou hast spoken concerning thy seruant, and concerning his house, be confirmed for euer, and doe as thou hast said,

24 And let thy Name be stable and magnified for euer, that it may be said, The Lord of hoastes, God of Israel, *is* the God of q Israel, and let the house of Dauid thy seruant be established before thee.

25 For thou, O my God, hast r reuealed vnto the eare of thy seruant, that thou wilt build him an house: therefore thy seruant hath † beene bold to pray before thee.

26 Therefore now Lord (*for* thou art s God, and hast spoken this goodnesse vnto thy seruant,)

27 Now therefore, it hath pleased thee to blesse the house of thy seruant, that it may be before thee for euer: for thou, O Lord, hast blessed it, and it shalbe blessed for euer.

CHAP. XVIII.

1 The battell of Dauid against the Philistims, 2 And against Moab. 3 Zobah, 5 Aram, 12 And Edom.

A Nd after this, Dauid smote the Philistims, and subdued them, and tooke a Gath, and the villages thereof out of the hand of the Philistims,

2 And he smote Moab, and the Moabites became Dauids seruants, and * brought gifts.

3 ¶ And Dauid smote * Hadarezer King of Zobah vnto Hamath, as hee went to stablish his border by the riuer * Perath.

4 And Dauid tooke from him a thousand charets, and seuen thousand horsemen, and twentie thousand footemen, and * destroyed all the charets, but he reserued of them an hundreth charets.

5 ¶ Then came the Aramires of Damascus to succour Hadarezer king of Zobah, but Dauid slew of the Aramites two and twentie thousand.

6 And Dauid put *a garison* in Aram of * Damascus, and the Aramites became Dauids seruants, and brought gifts: and the Lord b preserued Dauid whersoeuer he went.

7 And Dauid tooke the shields of golde that were of the seruants of Hadarezer, and brought them to Ierusalem.

8 And from c Tibhath, and from Chun (cities of Hadarezer) brought Dauid exceeding much brasse, wherewith Salomon made the brasen * Sea, and the pillars and the vessels of brasse.

9 ¶ Then Tou king of Hamath heard how Dauid had smitten all the hoast of Hadarezer king of Zobah:

10 Therefore he sent d Hadoram his sonne to king Dauid, to salute him, and to reioyce with him, because hee had fought against Hadarezer, and beaten him (for Tou had warre with Hadarezer) *who brought* all vessels of golde and siluer and brasse.

11 And king Dauid did dedicate them vnto the Lord, with the siluer and gold that he brought from all the nations, from e Edom, and from Moab, and from the children of Ammon, and from the Philistims, and from Amalek.

12 ¶ And Abishai the sonne of Zeruiah smote of Edom in the salt valley f eighteene thousand.

13 And he put a garison in Edom, and all the Edomites became Dauids seruants: and the Lord preserued Dauid wheresoeuer he went.

14 So Dauid reigned ouer all Israel, and executed iudgement and iustice to all his people.

15 And Ioab the sonne of Zeruiah was ouer the hoaste, and Iehoshaphat the sonnne of Ahilud Recorder.

16 And Zadok the sonne of Ahitub, and Abimelech the sonne of Abiathar *were* the Priestes, and * Shausha the Scribe,

17 * And Benaiah the sonne of Iehoiada was ouer the g Cherethites and the Pelethites: and the sonnes of Dauid *were* chiefe about the King.

CHAP XIX.

4 Hanun King of the children of Ammon doeth great injuries to the seruants of Dauid. 6 Hee prepareth an armie against Dauid, 15 and is ouercome.

A Fter this also * Nahash the king of the children of Ammon died, and his sonne reigned in his stead,

2 And

---

* Or, gotten thee fame.

h Make them sure that they shall not remoone.

† Ebr. sonnes of iniquitie.

‡ Or, consume.

i Will giue thee great gouernitie.

k That it, vnto the comming of Christ: for then these figures should cease.

l Which was Saul.

m Hee went into the tent where the Arke was, shewing what we ought to doe when we receiue any benefits of the Lord.

* Or, remained.

n Meaning, to this kingly estate.

o Thou hast promised a kingdome that shall continue to me and my posteritie, and that Christ shall proceed of me.

p Freely and according to the purpose of thy will, without any deseruing.

q That it, he shewed himselfe indeed to be their God, by deliuering them from dangers, and prosecuting them.

r Thou hast declared vnto me by Nathan the Prophet.

† Ebr. hath found.

s And canst not breake promise.

a Which 2. Sam. 8. 2 is called the bridle of bondage, because it was a strong towne, and kept the countrey round about in subiection.

† Or, payed tribute.

* Or, Hadadezer.

* Or, Euphrates.

* 2 Sam. 8, 4.

* Or, Damascke.

b That is, in all things that he enterprised.

c Which 2 Sam. 8, 8 ate called Betah, and Betothai.

* 1. King. 7. 23. Ieter. 52, 20.

d Called also Ioram, 2, Sam, 8, 10.

e Because the Edomites and the Syrians ioyned their power together, it is said 2. Sam. 8. 12. that the Aramites were spoiled.

f Which is vnderstood that Ioab slew twelue thousand, as is in the title of the threescore Psal. and Abishai the rest.

* Or, Seraiah.

g Reade 2, Sam. 8. 18.

* 2. Sam, 10, 1.

a Because Nahash receiued Dauid and his company, when Saul persecuted him, hee would now shew pleasure to his sonne for the same.

b Thus the malicious euer interprete the purpose of the godly in the worst sence.
c They shaued off the halfe of their beards, 2.Sam. 10 4
d To put them to shame and villeny, whereas the ambassadours ought to haue beene honoured: and because the Iewes vsed to weare side garments and beards, they thus disfigured them, to make them odious to others.
* Or, had made themselues to be abhorred of Dauid.
* 2.Sam 10 6.8.
e Which were fiue in all.
f Which was a citie of the tribe of Reuben beyond Iorden,

g He declareth that where the cause is euill, the courage cannot be valiant, and that in good causes men ought to be couragious, and commit the successe to God.

h That is, Euphrates.

2 And Dauid said, I will shew kindnesse vnto
Hanun the sonne of Nahash, because his [a] father
shewed kindnesse vnto mee And Dauid sent mes-
sengers to comfort him for his father. So the ser-
uants of Dauid came into the land of the children
of Ammon to Hanun, to comfort him.
3 And the princes of the children of Ammon
said to Hanun, Thinkest thou that Dauid doeth
honour thy father, that hee hath sent comforters
vnto thee? Are not his seruants come to thee to
[b] search, to seeke and to spie out the land?
4 Wherefore Hanun tooke Dauids seruants, and
[c] shaued them, and cut off their [d] garments by the
halfe vnto the buttockes, and sent them away.
5 And there went *certaine* and tolde Dauid
concerning the men: and hee sent to meet them
(for the men were exceedingly ashamed) and the
King said, Tarie at Iericho, vntill your beards be
growen: then returne.
6 ¶ When the children of Ammon sawe that
they * stanke in the sight of Dauid, then sent Ha-
nun and the children of Ammon a thousand ta-
lents of siluer, to hire them charets and horsemen
out * of Aram Naharaim, and out of Aram Maa-
chah, and out of [e] Zobah.
7 And they hired them two and thirtie thou-
sand charets, and the king of Maachah and his
people, which came and pitched before [f] Mede-
ba: and the children of Ammon gathered them-
selues together from their cities, and came to the
battell.
8 ¶ And when Dauid heard it, hee sent Ioab
and all the hoaste of the valiant men.
9 And the children of Ammon came out, and
set their battell in aray at the gate of the citie.
And the kings that were come, were by them-
selues in the field.
10 When Ioab sawe that the front of the bat-
tell was against him before and behind, then hee
chose out of all the choise of Israel, and set him-
selfe in aray to meete the Aramites.
11 And the rest of the people hee deliuered
vnto the hand of Abishai his brother, and they
put themselues in aray against the children of Am-
mon.
12 And he said, If Aram be too strong for me,
then thou shalt succour me: and if the children of
Ammon preuaile against thee, then I will succour
thee.
13 Be strong, and let vs shew our selues vali-
ant for our [g] people, and for the cities of our God,
and let the Lord doe that which is good in his
owne sight.
14 So Ioab and the people that was with him,
came neere before the Aramites vnto the battell,
and they fled before him.
15 And when the children of Ammon sawe
that the Aramites fled, they fled also before A-
bishai his brother, and entred into the citie: so
Ioab came to Ierusalem.
16 ¶ And when the Aramites sawe that they
were discomfited before Israel, they sent messen-
gers, and caused the Aramites to come forth that
were beyond the [h] riuer: and Shophach the cap-
taine of the hoste of Hadarezer *vvent* before them.
17 And when it was shewed Dauid, he gathe-
red all Israel, and went ouer Iorden, and came vn-
to them, and put himselfe in aray against them:
And when Dauid had put himselfe in battell aray
to meete the Aramites, they fought with him.
18 But the Aramites fled before Israel, and Da-
uid destroyed of the Aramites [i] seuen thousand
charets, and fourtie thousand footmen, and killed
Shophach the captaine of the hoaste.
19 And when the seruants of Hadarezer sawe
that they fell before Israel, they made peace with
Dauid, and serued him. And the Aramites would
no more succour the children of Ammon.

CHAP. XX.

1 *Rabbah destroyed.* 3 *The Ammonites tormented.* 4 *The Philistims are thrise ouercome vvith their giants.*

AND * when the yeere was expired, in the time
that kings go out *a vvarfare*, Ioab caried out
the strength of the army, and destroyed the coun-
trey of the children of Ammon, and came and be-
sieged [a] Rabbah (but Dauid taried at Ierusalem)
and Ioab smote Rabbah, and destroyed it.
2 * Then Dauid tooke the crowne of their
king from off his head, and found it the weight
of a [b] talent of golde, with precious stones in it:
and it was *set* on Dauids head, and hee brought
away the spoyle of the citie exceeding much.
3 And he caried away the people that were in
it, and cut them with sawes, and with harrowes
of yron, and with axes: euen thus did Dauid with
all the cities of the children of Ammon. Then
Dauid & al the people came againe to Ierusalem.
4 ¶ * And after this also there arose warre at
* Gezer with the Philistims: then Sibbechai the
Hushathite slew * Sippai of the children of * Ha-
raphah, and they were subdued.
5 And there was yet *another* battell with the
Philistims: and Elhanan the sonne of Iair slewe
[c] Lahmi, the brother of Goliath the Gittite, whose
speare staffe *vvas* like a weauers beame.
6 And yet againe there was a battell at Gath,
where was a man of a *great* stature, and his fingers
vvere by [d] sixes, *euen* foure and twenty, and was al-
so the sonne of Haraphah.
7 And when hee reuiled Israel, Iehonathan
the sonne of Shimea Dauids brother did slay him.
8 These were borne vnto Haraphah at Gath,
and fell by the hand of Dauid, and by the hands
of his seruants.

CHAP. XXI.

1 *Dauid causeth the people to be numbred,* 14 *and there dieth seuentie thousand men of the Pestilence.*

AND [a] Satan stood vp against Israel, and pro-
uoked Dauid to number Israel.
2 Therefore Dauid said to Ioab, and to the
rulers of the people, Goe, *and* number Israel from
[b] Beersheba euen to Dan, and bring it to me, that
I may know the number of them.
3 And Ioab answered, The Lord increase his
people an hundreth times so many as they be, O
my lord the king: are they not all my lords ser-
uants? wherefore doth my lord require this thing?
why should he be a cause of [c] trespasse to Israel?
4 Neuerthelesse, the kings word preuailed a-
gainst Ioab. And Ioab departed and went tho-
row all Israel, and returned to Ierusalem.
5 And Ioab gaue the number *and* summe of
the people vnto Dauid: and all Israel were [d] ele-
uen hundreth thousand men that drewe sword:
and Iudah was [e] foure hundreth and seuentie
thousand

i For this place, read 2. Sam. 10, 18.
* 2. Sam. 11, 1.
a Which was the chiefe citie of the Ammonites.
* 2. Sam 12 29.30
b Which mounteth about the value of seuen thousand and seuenty crownes, which is about threescore pound weight.
* 2. Sam. 21. 18.
* Or, Gob, 2 Sam. 21. 18.
* Or, Saph.
* Or, Rephaim, or, the giants.
c Reade 2. Sam. 21. 19.
d Meaning that he had sixe a piece on hands and feet.
a He tempted Dauid, in setting before his eyes his excellencie and glory, his power and victories, reade 2. Sam. 24. 1.
b That is, from South to North.
c It was a thing indifferent and vsuall to number the people, but because he did it of ambitious minde, as though his strength stood in his people, God punished him.
d Ioab partly for griefe, and partly through negligence, gathered not the whole summe as it is here declared. e In Samuel is mentioned of thirtie thousand more: which was either by ioyning to them some of the Beniamites which were mixed with Iudah, or as the Hebrewes write, here the chiefe and princes are left out.

thousand men that drew sword.
6 But the Leuites and Beniamin counted hee
not among them: for the Kings word was abo-
minable to Ioab.
7 ¶ And God was displeased with this thing:
therefore he smote Israel.
8 Then Dauid said vnto God, I haue sinned
greatly, because I haue done this thing: but now,
I beseech thee, remooue the iniquitie of thy ser-
uant: for I haue done very foolishly.
9 And the Lord spake vnto Gad Dauids * Seer,
saying,

* Or, Prophet.

10 Goe and tell Dauid, saying, Thus sayth the
Lord, I offer thee three things: chuse thee one of
them, that I may doe it vnto thee.
11 So Gad came to Dauid and said vnto him,
Thus saith the Lord, Take to thee
12 Either three yeeres famine, or three mo-
neths to be destroyed before thine aduersaries,
and the sword of thine enemies * to take *thee*, or
else the sword of the Lord and pestilence in the
land three dayes, that the Angel of the Lord may
destroy throughout all the coasts of Israel: now
therefore aduise thee, what word I shall bring a-
gaine to him that sent me.

* Or, smite thee.

13 And Dauid said vnto Gad, I am in a won-
derfull strait, let me now fall into the hand of the
Lord: for his mercies *are* exceeding great, and let
me not fall into the hand of man.
14 So the Lord sent a pestilence in Israel, and
there fell of Israel seuentie thousand men.
15 ¶ And God sent the Angel into Ierusalem
to destroy it. And [f] as he was destroying, the Lord
beheld, and [g] repented of the euill, and sayd to
the Angel that destroyed, It is now enough, let
thine hand cease. Then the Angel of the Lord
stood by the threshing floore of * Ornan the Ie-
busite.

f Reade 2. Sam. 24. 16.
g When God draweth backe his plagues, he seemeth to repent, reade Gen. 6. 6.
* Or, Araunah.

16 And Dauid lift vp his eyes, and sawe the
Angel of the Lord stand betweene the earth and
the heauen, with his sword drawen in his hande
and stretched out toward Ierusalem. Then Dauid
and the Elders of Israel, which were cloathed in
sacke, fell vpon their faces.
17 And Dauid said vnto God, Is it not I that
commanded to number the people? It is euen I
that haue sinned and haue committed euill, but
these sheepe, what haue they done? O Lord my
God, I beseech thee, let thine hand be on me and
on my fathers house, and not on [h] thy people for
their destruction.

h Thus he both sheweth a true repentance and a fatherly care toward his people, which desireth God to spare them, and to punish him and his.

18 ¶ Then the Angel of the Lord commanded
Gad to say to Dauid, that Dauid should goe vp,
and set vp an altar vnto the Lord in the threshing
flore of Ornan the Iebusite.
19 So Dauid went vp according to the saying
of Gad, which hee had spoken in the name of the
Lord.
20 And Ornan turned about and saw the An-
gel, and his foure sonnes *that vvere* with him, [i] hid
themselues, and Ornan threshed wheat.
21 And as Dauid came to Ornan, Ornan loo-
ked and saw Dauid, and went out of the thresh-
ing floore, and bowed himselfe to Dauid with his
face to the ground.
22 And Dauid said to Ornan, Giue mee the
place of *thy* threshing floore, that I may builde
an [k] altar therein vnto the Lord: giue it mee for
sufficient money, that the plague may be stayed
from the people.
23 Then Ornan said vnto Dauid, Take it to

i If man hide himselfe at the sight of an Angel which is a creature, how much lesse is a sinner able to appeare before the face of God?
k Thus he did by the commandement of God, as verse 18. for else it had beene abominable, except he had either Gods word, or reuelation.

thee, and let my lord the king doe that which see-
meth him good: loe, I giue thee bullockes for
burnt offerings, and threshing instruments for
wood, and wheate for meate offering, I giue
it all.
24 And King Dauid sayd to Ornan, Not so:
but I will buy it for sufficient [l] money: for I will
not take that which is thine for the Lord, nor of-
fer burnt offerings without cost.
25 So Dauid gaue to Ornan for that place [m] six
hundreth shekels of gold by weight.
26 And Dauid built there an altar vnto the
Lord, and offered burnt offerings, and peace of-
ferings, and called vpon the Lord, and hee [n] an-
swered him by fire from heauen vpon the altar of
burnt offering.

l That is, as much as it is worth: for hauing enough of his owne, and yet to haue taken of another mans goods to offer vnto the Lord, it had bene theft and not acceptable to God.
m Reade 2. Sam. 24. 24.
n God declareth that he heard his request, in that he sent downe fire from heauen: for els they might vse no fire in sacrifice, but of that which was reserued still vpon the altar, Leuit. 6. 13, and came downe from heauen, Leuit. 9. 24 as appeareth by the punishment of Nadab and Abihu, Leuit. 10. 1.

27 And when the Lord had spoken to the
Angel, hee put vp his sworde againe into his
sheath.
28 At that time when Dauid saw that the Lord
had heard him in the threshing floore of Ornan
the Iebusite, then he sacrificed there.
29 (But the Tabernacle of the Lord which
Moses had made in the wildernesse, and the altar
of burnt offering *vvere* at that season in the high
place at Gibeon.
30 And Dauid could not goe before it to aske
counsell at God: for hee was afraid of the sword
of the Angel of the Lord.)

CHAP. XXII.

2 Dauid prepareth things necessary for the building of the Temple. 6 He commandeth his sonne Salomon to build the Temple of the Lord, vvhich thing hee himselfe vvas forbidden to doe. 9 Vnder the figure of Salomon Christ is promised.

AND Dauid sayd, This is the [a] house of the
Lord God, and this is the altar for the burnt
offering of Israel.

a That is, the place wherein he will be worshipped.

2 And Dauid commanded to gather together
the [b] strangers that were in the land of Israel, and
hee set masons to hew and polish stones to build
the house of God.
3 Dauid also prepared [c] much yron for the
nailes of the doores *and* of the gates, and for
the ioynings, and abundance of brasse passing
weight,

b Meaning, comming men of other nations which dwelt among the Iewes.
c To wit, which weighed fiftie shekels of gold, 2. Chron. 3. 9.

4 And cedar trees without number: for the
Zidonians and they of Tyrus brought much ce-
dar wood to Dauid.
5 And Dauid said, Salomon my sonne is yong
and tender, and we must build an house for the
Lord, magnificall, excellent and of great fame and
dignitie throughout all countreys: I will *therefore*
now prepare for him. So Dauid prepared very
much before his death.
6 Then hee called Salomon his sonne, and
charged him to build an house for the Lord God
of Israel.
7 And Dauid said to Salomon, * My sonne, I
purposed with my selfe to build an house to the
Name of the Lord my God,

* 2. Sam. 7. 13.

8 But the word of the Lord came to mee, say-
ing, * [d] Thou hast shed much blood, & hast made
great battels: thou shalt not build an house vnto
my Name: for thou hast shed much blood vpon
the earth in my sight.
9 Behold, a sonne is borne to thee, which shall
be a man of rest, for I will giue him rest from all
his enemies round about: therefore his name is
Salomon: and I will send peace and quietnesse
vpon Israel in his dayes.

* Chap. 28. 3.
d This declareth how greatly God detested the shedding of blood, seeing Dauid for this cause is stayed to build the Temple of the Lord, albeit hee enterprised no warre, but by Gods commandement and against his enemies.

10 * Hee

* 2. Sam. 7. 13. 1. King. 5. 5.

b Hee sheweth that there can be no prosperity, but when the Lord is with vs.

‡ These are onely the meanes whereby Kings gouerne their subiects aright, and whereby the Realmes doe prosper and flourish.

g For Dauid was poore in respect of Salomon.

* Or, masons and carpenters.

h That is, goe about it quickly.

i The nations round about.

k For eft he knew that God would plague them, and not prosper their labour, except they sought with all their hearte to set forth his glory.

* 1. King. 2. 30.

* Or, to haue care ouer.

l Ebr. I made, meaning Dauid.
* Chap. 6. 2.
* Exod. 6. 17.

* Or, Libni. Chap. 6. 17.

10 * He shall build an house for my Name, and he shall be my sonne, and I will be his father, and I will establish the throne of his kingdome vpon Israel for euer.

11 Now *therefore* my sonne, the Lord shall be with thee, and thou shalt prosper, and thou shalt build an house to the Lord thy God, as he hath spoken of thee.

12 Onely the Lord giue thee wisedome and vnderstanding, and giue thee charge ouer Israel, euen to keepe the Law of the Lord thy God.

13 Then thou shalt prosper, if thou take heede to obserue the statutes & the iudgements, which the Lord commanded Moses for Israel: be strong and of good courage: feare not, neither be afraid.

14 For behold, according to my g ponertie haue I prepared for the house of the Lord h hundreth thousand talents of gold, and a thousand thousand talents of siluer, and of brasse and of yron passing weight: for there was abundance: I haue also prepared timber and stone, and thou mayest prouide more thereto.

15 Moreouer thou hast workemen with thee enough, * hewers of stone, and workemen for timber, and all men expert in euery worke,

16 Of gold, of siluer, *and* of brasse, and of yron there is no number: h Vp *therefore*, and be doing, and the Lord will be with thee.

17 Dauid also commanded all the princes of Israel to helpe Salomon his sonne, *saying*,

18 Is not the Lord your God with you, and hath giuen you rest on euery side? for he hath giuen the i inhabitants of the land into mine hand, and the land is subdued before the Lord, and before his people.

19 Now set k your hearts and your soules to seeke the Lord your God, and arise, and build the Sanctuary of the Lord God, to bring the Arke of the Couenant of the Lord, and the holy vessels of God into the house built for the Name of the Lord.

CHAP. XXIII.

1 Dauid being olde, ordeineth Salomon King. 3 Hee causeth the Leuites to be numbred. 4 and assigneth them to their offices. 13 Aaron and his sonnes are for the high Priest. 14 The sonnes of Moses.

SO when Dauid was old and full of dayes, * he made Salomon his sonne King ouer Israel.

2 And he gathered together all the princes of Israel with the Priests and the Leuites.

3 And the Leuites were numbred from the age of thirtie yeere and aboue, and their number according to their summe was eight and thirtie thousand men.

4 Of these foure and twentie thousand *were set* to * aduance the worke of the house of the Lord, and sixe thousand were ouer-seers and iudges.

5 And foure thousand *were* porters, and foure thousand praysed the Lord with instruments which l he made to praise *the Lord*.

6 * So Dauid diuided offices vnto them, *to wit*, to the sonnes of Leui, to * Gershon, Kohath, and Merari.

7 Of the Gershonites *were* * Laadan & Shimei.

8 The sonnes of Laadan, the chiefe *was* Iehiel, and Ietham and Ioel, three.

9 The sonnes of Shimei, Shelomith, and Haziel, and Haram, three; these were the chiefe fathers of Laadan.

10 Also the sonnes Shimei *were* Iahath, Zina, Ieush, and Beriah: these foure were the sonnes of Shimei.

11 And Iahath was the chiefe, and * Zizah the second, but Ieush and Beriah had not many sonnes: therefore they were in the families of *their* father, counted but as one.

12 ¶ The sonnes of Kohath *were* Amram, Izhar, Hebron and Vzziel, foure.

13 * The sonnes of Amram, Aaron and Moses: and Aaron was separated to a sanctifie the most holy place, he and his sonnes for euer to burne incense before the Lord, to minister to him, and to blesse in his Name for euer.

14 ¶ Moses also the man of God *and* his children were named with the b tribe of Leui.

15 The sonnes of Moses *were* Gershom, and Eliezer.

16 Of the sonnes of * Gershom *was* Shebuel the chiefe.

17 And the sonne of Eliezer *was* Rehabiah the c chiefe: for Eliezer had none other sonnes: but the sonnes of Rehabiah were very many.

18 The sonne of Izhar *was* Shelomith the chiefe.

19 The sonnes of Hebron *were* Ieriah the first, Amariah the second, Iahaziel the third, and Iekamiam the fourth.

20 The sonnes of Vzziel *were* Michah the first, and Isshiah the second.

21 ¶ The sonnes of Merari *were* Mahli and Mushi. The sonnes of Mahli, Eleazar and Kish.

22 And Eleazar died, and had no sonnes, but daughters, and their d brethren the sonnes of Kish tooke them.

23 The sonnes of Mushi *were* Mahli, and Eder, and Ierimoth, three.

24 These were the sonnes of Leui according to the house of their fathers, *euen* the chiefe fathers according to their offices, according to the number of names, *and* their summe that did the worke for the seruice of the house of the Lord from the age of e twentie yeeres and aboue.

25 For Dauid said, The Lord God of Israel hath giuen rest vnto his people, that they may dwell in Ierusalem for euer.

26 And also the Leuites shall no more beare the Tabernacle and all the vessels for the seruice thereof.

27 Therefore according to the last words of Dauid, the Leuites were numbred from twentie yeere and aboue,

28 And their office *was* vnder the hand of the sonnes of Aaron, for the seruice of the house of the Lord in the courts, and chambers, and in the f purifying of all holy things, and in the worke of the seruice of the house of God,

29 Both for the shewbread, and for the fine flowre, for the meate offering, and for the vnleauened cakes, and for the fried things, and for that which was rosted, and for all measures and cise,

30 And for to stand euery morning, to giue thanks and to praise the Lord, & likewise at euen,

31 And to offer all burnt offerings vnto the Lord in the Sabbaths, in the moneths, and at the appointed times, according to the number *and* according to their custome, continually before the Lord;

32 And that they should keepe the charge of the Tabernacle of ♀ Congregation, & the charge of the holy place, and the charge of the sonnes of

* Or, Zina.

* Exod 1. 2. and 6. 16. Nebr. 5. 4. 5.
a That is, to frame in the most holy place, and to consecrate the holy things.
b They were but of the order of the Leuites, and not of the Priestes as Aarons sonnes.
* Exod 2. 22. and 18 3.
c The Scripture vseth to call chiefe or the first borne, although he be alone, as if there be none borne after, Matth. 1. 25.

d Meaning, their cousins.

e Dauid did chuse the Leuites twise, first at the age of thirty, as verse 3. & againe after ward at 20 as the necessity of the office did require: at the beginning they had no charge in the Temple, before they were fiue and twenty yeere old, and had none after fifty, Numb. 4. 3.
f In washing and cleansing all the holy vessels.

of Aaron their brethren in the seruice of the house of the Lord.

CHAP. XXIV.

Dauid assigneth offices to the sonnes of Aaron.

THese are also the * diuisions of the sonnes of Aaron: The sonnes of Aaron were Nadab, and Abihu, Eleazar, and Ithamar.

2 But Nadab and Abihu died [a] before their father, and had no children: therefore Eleazar and Ithamar executed the Priests office.

3 And Dauid distributed them, euen Zadok of the * sonnes of Eleazar, and Ahimelech of the sonnes of Ithamar according to their offices in their ministration.

4 And there were found moe of the sonnes of Eleazar by the † number of men, then of the sonnes of Ithamar, and they diuided them, *to wit*, among the sonnes of Eleazar, sixteene heads, according to the house of their fathers, and among the sonnes of Ithamar, according to the house of their fathers, eight.

5 Thus they distributed them by lot the one from the other, and so the rulers of the Sanctuary and the rulers *of the house* of God were of the sonnes of Eleazar, and of the sonnes of Ithamar.

6 And Shemaiah the sonne of Nethaneel the Scribe of the Leuites, wrote them before the king and the princes, and Zadok the Priest, and Ahimelech the sonne of Abiathar, and *before* the chiefe fathers of the Priestes and of the Leuites, one family being reserued for Eleazar, & another reserued for Ithamar.

7 And the first [b] lot fell to Iehoiarib, and the second to Iedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the sixt to Mijamin,

10 The seuenth to Hakkoz, the eight to [c] Abijah,

11 The ninth to Iesshua, the tenth to Shecaniah.

12 The eleuenth to Eliashib, the twelfth to Iakim,

13 The thirteenth to Huppa, the fourteenth to Iesshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seuenteenth to Hezir, the eighteenth to Happizzez.

16 The nineteenth to Pethahiah, the twentieth to Iehezekel,

17 The one and twentieth to Iachin, the two and twentie to Gamul,

18 The three and twentie to Deliah, the foure and twentie to Maaziah.

19 These were their orders according to their offices, when they entred into the house of the Lord according to their custome vnder [d] the hand of Aaron their father, as the Lord God of Israel had commanded him.

20 ¶ And of the sonnes of Leui that remained of the sonnes of Amram, *was* Shubael, of the sonnes of Shubael, Iedeiah.

21 Of Rehabiah, *euen* of the sonnes of Rehabiah, the first Isshijah,

22 Of Izhari, Shelomoth, of the sonnes of Shelomoth, Iahath,

23 And *his* sonnes, Ieriah *the first*, Amariah the second, Iahaziel the third, *and* Iekameam the fourth,

24 The sonne of Vzziel *was* Michah, the sonne of Michah *was* Shamir,

25 The brother of Michah *was* Isshijah, the sonne of Isshijah, Zechariah,

26 The sonnes of Merari *were* Mahli, and Mushi, the sonne of Iaaziah *was* Beno,

27 The sonnes of Merari, of Iahaziah *were* Beno, and Shoham, and Zaccur and Ibri.

28 Of Mahli *came* Eleazar, which had no sonnes.

29 Of Kish: the sonne of Kish *was* Ierahmeel,

30 And the sonnes of [e] Mushi *were* Mahli, and Eder, and Ierimoth: these were sonnes of the Leuites after he houshold of their fathers.

31 And these also cast [f] lots with their brethren the sonnes of Aaron before King Dauid, and Zadok and Ahimelech and the chiefe fathers of the Priests, and of the Leuites, *euen* the chiefe of the families against their yonger brethren.

CHAP. XXV.

The singers are appointed, with their places and lots.

SO Dauid and the captaines of the army [a] separated for the ministerie the sonnes of Asaph, and Heman, and Ieduthun, who should *sing* prophecies with harpes, with violes, and with cymbales, and their number was *euen* of the men for the office of their ministerie, *to wit*,

2 Of the sonnes of Asaph, Zaccur, and Ioseph, and Nethaniah, and Asharelah the sonnes of Asaph *were* vnder the hand of Asaph, *which sang* prophecies by the † commission of the King.

3 Of Ieduthun, the sonnes of Ieduthun, Gedaliah, and Zeri, and Iesshaiah, Athabiah and Mattithiah, [b] six, vnder the hands of their father: Ieduthun *sang* [c] prophecies with an harpe, for to giue thanks and to praise the Lord.

4 Of Heman, the sonnes of Heman, Bukkiah, Mattaniah, Vzziel, Shebuel, and Ierimoth, Hananiah, Hanani, Eliathah, Giddalty, and Romamtiezer, Iosbbekashah, Mallothi, Hothir, *and* Mahazioth.

5 All these were the sonnes of Heman, the Kings * Seer in the wordes of God to lift vp the * horne: and God gaue to Heman fourteene sons and three daughters.

6 All these were vnder the * hand of their father, singing in the house of the Lord with cymbals, viols and harps, for the seruice of the house of God, and Asaph, and Ieduthun, and Heman *were* at the Kings † commandement.

7 So was their number with their brethren that were instructed in the songs of the Lord, *euen* of all that were cunning, two hundreth fourescore and eight.

8 And they cast lots, [d] charge against *charge*, as well [e] small as great, the cunning man as the scholer.

9 And the first lot fell to Ioseph, *which was* of Asaph, the second, to Gedaliah, who with his brethren and his sonnes were twelue.

10 The third, to Zaccur, *he*, his sonnes and his brethren *were* twelue.

11 The fourth, to * Izri, *he*, his sonnes and his brethren twelue.

12 The fift, to Nethaniah, *he*, his sonnes and his brethren twelue.

13 The sixt, to Bukkiah, *he*, his sonnes and his brethren twelue.

14 The seuenth, to Iesharelah, *he*, his sonnes and his brethren twelue.

15 The eight, to Iesshaiah, *he*, his sonnes and his brethren twelue.

16 The

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* Leuit. 10. 4. numb. 3. 4. and 26. 60.

[a] Whiles their father yet liued.

* Or, *sonnes.*

† *Ebr. heads.*

[b] This lot was ordeined to take away all occasion of enuie or grudging of one against another.

[c] Zacharie the father of Iohn Baptist was of this course or lot of Abia. Luke 1. 5.

[d] By the dignity that God gaue to Aaron.

[e] Which was the second sonne of Merari.

[f] That is, euery one had that dignity, which fell vnto him by lot.

[a] The singers were diuided into 24. courses, so that euery course or order conteyned twelue, and in all there were 288. as verse 7.

† *Ebr. hands.*

[b] Whereof one is not here nombred.

[c] Meaning, Psalmes and songs to praise God,

* Or, *Prophet*, *Or, power, meaning of the king.*

* Or, *gouernement.*

† *Ebr. hand.*

[d] Who should be in euery company and course.

[e] Without respect to age or cunning.

[f] So that he serued in the first turne, and the rest euery one as his turne followed orderly.

* Or, the Zerite.

16 The ninth to Mattaniah, *he*, his sonnes and
his brethren twelue.
17 The tenth to Shimei, *he*,his sonnes and his
brethren twelue.
18 The eleuenth to Azareel,*he*,his sonnes and
his brethren twelue.
19 The twelft to Ashabiah, *he*, his sonnes and
his brethren twelue.
20 The thirteenth to Shubael, *he*, his sonnes
and his brethren twelue.
21 The fourteenth to Mattithiah,*he*,his sonnes
and his brethren twelue.
22 The fifteenth to Ierimoth, *he*, his sonnes
and his brethren twelue.
23 The sixteenth to Hananiah, *he*, his sonnes
and his brethren twelue.
24 The seuenteenth to Ioshbekashah, *he*, his
sonnes and his brethren twelue.
25 The eighteenth to Hanani, *he*, his sonnes
and his brethren twelue.
26 The nineteenth to Mallothi,*he*, his sonnes
and his brethren twelue.
27 The twentieth to Eliathah, *he*, his sonnes
and his brethren twelue.
28 The one and twentieth to Hothir, *he*, his
sonnes and his brethren twelue.
29 The two and twentieth to Giddalti, *he*, his
sonnes and his brethren twelue.
30 The three and twentieth to Mahazioth, *he*,
his sonnes and his brethren twelue.
31 The foure and twentieth,to Romanti-ezer,
he,his sonnes and his brethren twelue.

CHAP. XXVI.

1 The porters of the Temple are ordeined, euery man to the gate, which he should keepe. 20 and ouer the treasure.

Concerning the ‖ diuisions of the porters, of
the Korhites, Meshelemiah the sonne of Kore
of the sonnes of [a] Asaph.
2 And the sonnes of Meshelemiah, Zechariah
the eldest, Iediael the second, Zebadiah the third,
Iathniel the fourth,
3 Elam the fift, Iehohanan the sixt, *and* Elie-
hoenai the seuenth.
4 And the sonnes of Obed Edom, Shema-
iah the eldest, Iehozabad the second, Ioah the
third, and Sacar the fourth, and Nethaneel the fift,
5 Ammiel the sixt, Issachar the seuenth, Peul-
thai the eight: for God had [b] blessed him.
6 And to Shemaiah his sonne were sonnes
borne that [c] ruled in the house of their father, for
they were men of might.
7 The sonnes of Shemaiah *were* Othni, and
Rephael, and Obed, Elzabad, *and* his brethren,
strong men: Elihu also,and Shemachiah.
8 All these were of the ‖ sonnes of Obed E-
dom, they and their sonnes and their brethren
mighty and [d] strong to serue, *euen* threescore and
two of Obed Edom.
9 And of Meshelemiah sonnes and brethren,
eighteene mighty men.
10 And of Hosah, of the sonnes of Merari,
the sonnes *were* Shuri the chiefe, and (though he
was not the eldest, yet his father made him the
chiefe.)
11 Helkiah the second, Tebaliah the third,
and Zechariah the fourth: all the ‖ sonnes and
the brethren of Hosah *were* thirteene.
12 Of these *were* the ‖ diuisions of the porters,
of the chiefe men, *hauing* the charge [e] against
their brethren,to serue in the house of the Lord.
13 And they cast lottes both small and great,
for the house of their fathers,*for* euery gate.
14 And the lot on the Eastside fell to ‖ Shele-
miah: then they cast lots for Zechariah his sonne
[f] a wise counseller, and his lot came out North-
ward:
15 To Obed Edom Southwarde, and to his
sonnes the house of [g] Asuppim:
16 To Shuppim and to Hosah Westward with
the gate [h] of Shallecheth by the paued streete that
goeth vpward,ward ouer against ward.
17 Eastward *were* sixe Leuites, *and* North-
ward foure a day, *and* Southward foure a day, and
toward Asuppim [i] two *and* two.
18 In [k] Parbar toward the West *were* foure by
the paued streete,and two in Parbar.
19 These are the diuisions of the porters of
the sonnes of Kore,and of the sonnes of Merari.
20 ¶ And of the Leuites, Ahiiah *was* ouer the
treasures of the house of God, and ouer the trea-
sures of the dedicate things.
21 Of the sonnes of Laadan the sonnes of the
Gershunnites *descending* of Laadan, the chiefe fa-
thers of Laadan *were* Gershunni *and* Iehieli.
22 The sonnes of Iehieli *were* Zetham and
Ioel his brother, *appoynted* ouer the treasures of
the house of the Lord.
23 Of the [l] Amramites, of the Izharites,of the
Hebronites, *and* of the Ozielites.
24 And Shebuel the sonne of Gershom, the
sonne of Moses,a ruler ouer the treasures.
25 And of his ‖ brethren *which came* of Elie-
zer, was Rehabiah his sonne, and Ieshaiah his
sonne, and Ioram his sonne, and Zichri his sonne,
and Shelomith his sonne.
26 Which Shelomith and his brethren *were*
ouer all the treasures of the dedicate things, which
Dauid the king, and the chiefe fathers, the cap-
taines ouer thousands, and hundreths,and the cap-
taines of the armie had [m] dedicated.
27 (*For* of the battels and of the spoyles they
did dedicate to maintaine the house of the Lord.)
28 And all that Samuel the Seer had dedicate,
and Saul the sonne of Kish, and Abner the sonne
of Ner, and Ioab the sonne of Zeruiah, *and* who-
soeuer had dedicate *any thing*, *it was* vnder the
hand of Shelomith,and his brethren.
29 Of the Izharites *was* Chenaniah and his
sonnes, for the businesse [n] without ouer Israel, for
officers and for Iudges.
30 Of the Hebronites, Ashabiah and his bre-
thren, men of actiuitie, a thousand and seuen hun-
dreth were officers for Israel beyond Iorden
Westward in all the businesse of the Lord, and for
the seruice of [o] the King.
31 Among the Hebronites *was* Iediiah the
chiefest, euen the Hebronites by his generations
according to the families. And in the fourtieth
yeere of the reigne of Dauid they were sought for:
and there were found among them men of actiui-
tie at Iazer in Gilead.
32 And his [p] brethren men of actiuitie, two
thousand and seuen hundreth chiefe fathers,
whom king Dauid made rulers ouer the Reube-
nites, and the Gadites, and the halfe tribe of Ma-
nasseh, for euery matter *perteining* to [q] God, and
for the kings businesse.

CHAP. XXVII.

Of the princes and rulers that ministred vnto the King.

The children of Israel also after their number,
euen the chiefe fathers and captaines of thou-
sands and of hundreths, and their officers that
serued

V

‖ *Or, masters, or turnes.*
a This Asaph was not the notable musician, but another of that name called also Ebiasaph, Chap. 6. 23.37. and 9, 19. and also Iasaph.
b In giuing him many children.
c Or, like their fathers house, meaning, worthy men, and valiant.
‖ *Or, nephewes.*
d And meete to serue in the office of the portership.
‖ *Or, nephewes.*
‖ *Or, courses.*
e According to their turnes aswell the one as the other.
‖ *Or, Meshelemiah.*
f One expert and meete to keepe that gate.
g This was an house, where they vsed to resort to consult of things concerning the Temple, as a conuocation house.
h Whereat they vsed to cast out the filth of the city.
i Meaning, two one day, and two another.
k Which was an house wherein they kept the instruments of the Temple.
l These also had charge ouer the treasures.
‖ *Or, cousins.*
m According as the Lord commanded, Num. 31. 28.
n Meaning, of things that were out of the city.
o That is, for the kings house.
p To wit, the cousins of Iediiah.
q Both in spirituall and temporall things.

† Ebr.diuisions, or bands.
a Which executed their charge and office, which is meant by comming in, and going out.

serued the king by diuers † courses, a which came
in and went out, moneth by moneth throughout
all the moneths of the yeere: in euery course *were*
foure and twentie thousand.
2 Ouer the first course for the first moneth
was Iashobeam the sonne of Zabdiel: and in his
course *were* foure and twenty thousand.
3 Of the sonnes of Peres *was* the chiefe ouer
all the princes of the armies for the first mo-
neth.
4 And ouer the course of the second moneth
was Dodai an Ahohite, and *this was* his course
and Mikloth *was* b a captaine, and in his course
were foure and twenty thousand.

b That is, Dodais lieutenant.

5 The captaine of the third hoast for the third
moneth *was* Benaiah the sonne of Iehoiada the
chiefe Priest: and in his course *were* foure and
twenty thousand.
6 This Benaiah was mighty among * thirtie
and aboue the thirtie, and in his course *was* Ami-
zabad his sonne.

* 2. Sam. 23.20. 22 23.

7 The fourth for the fourth moneth *was* A-
sahel the brother of Ioab, and Zebadiah his sonne
after him: and in his course *were* foure and twen-
tie thousand.
8 The fift for the fift moneth *was* prince Sham-
huth the Izrahite: and in his course foure and
twenty thousand.
9 The sixt for the sixt moneth *was* Ira the
sonne of Ikkesh the Tekoite: and in his course
foure and twentie thousand.
10 The seuenth for the seuenth moneth *was*
Helez the Pelonite, of the sonnes of Ephraim: and
in his course foure and twenty thousand.
11 The eight for the eight moneth *was* Sib-
becai the Hushathite of the Zarhites: and in his
course foure and twenty thousand.
12 The ninth for the ninth moneth *was* Abi-
ezer the Anethothite of the sonnes of ‖ Iemini:
and in his course foure and twenty thousand.

‖ Or, Beniamin.

13 The tenth for the tenth moneth *was* Ma-
harai the Netophathite of the Zarhites: and in his
course foure and twenty thousand.
14 The eleuenth for the eleuenth moneth *was*
Benaiah the Pirathonite of the sonnes of Ephra-
im: and in his course foure and twentie thou-
sand.
15 The twelft for the twelft moneth *was* Hel-
dai the Netophathite, of Othniel, and in his course
foure and twenty thousand.
16 ¶ Moreouer c *the rulers* ouer the tribes of
Israel *were these*: ouer the Reubenites *was* ruler,
Eliezer the sonne of Zichri: ouer the Shimeo-
nites, Shephatia the sonne of Maachah:

c Meaning, besides these twelue captaines.

17 Ouer the Leuites, Hashabiah the sonne of
Remuel: ouer *them* of Aharon, *and* Zadok:
18 Ouer Iudah, Elihu of the brethren of Da-
uid: ouer Issachar, Omri the sonne of Michael:
19 Ouer Zebulun, Ishmaiah the sonne of
Obadiah: ouer Naphtali, Ierimoth the sonne of
Azriel:
20 Ouer the sonnes of Ephraim, Hoshea the
sonne of Azazziah: ouer the halfe tribe of Ma-
nasseh, Ioel the sonne of Pedaiah:
21 Ouer the d *other* halfe of Manasseh in Gi-
lead, Iddo the sonne of Zechariah: ouer Beniamin,
Iaasiel the sonne of Abner:

d Which is beyond Iorden, in respect of Iudah: also one captaine was ouer the Reubenites and the Gadites.

22 Ouer Dan, Azariel the sonne of Ieroham.
These are the princes of the tribes of Israel.
23 But Dauid tooke not the number of them
from twentie yeere olde and vnder, because the
Lord had said that hee would increase Israel like
vnto the starres of the heauens.
24 And * Ioab the sonne of Zeruiah began to
number: but hee finished it not, e because there
came wrath for it against Israel: neither was the
number put into the f Chronicles of king Dauid.

* Chap. 21.7.
e And the commandement of the King was abominable to Ioab, Chap 21.6.
f The Ebrewes make both these bookes of Chronicles but one, and at this verse make the middes of the booke as touching the number of verses.

25 And ouer the kings treasures *was* Azma-
ueth the sonne of Adiel: and ouer the treasures in
the fields, in the cities and in the villages, and in
the towers *was* Iehonathan the sonne of Vzziah:
26 And ouer the workemen in the field that
tilled the ground, *was* Ezri the sonne of Chelub:
27 And ouer them that dressed the vines, *was*
Shimei the Ramathite: and ouer that which ap-
pertained to the vines, and ouer the store of the
wine *was* Sabdi the Shiphmite:
28 And ouer the oliue trees and mulbery trees
that were in the valleys, *was* Baal-Hanan the Ge-
derite: and ouer the store of the oyle *was* Ioash:
29 And ouer the oxen that fed in Sharon, *was*
Shetrai the Sharonite: and ouer the oxen in the
valleys *was* Shaphat the sonne of Adlai:
30 And ouer the camels *was* Obil the Ishmae-
lite: and ouer the asses *was* Iehdeiah the Merono-
thite:
31 And ouer the sheepe *was* Iaziz the Hage-
rite: all these were the rulers of the substance
that was king Dauids.
32 And Iehonathan Dauids vncle a man of
counsell & of vnderstanding (for he was a g scribe)
and Iehiel the sonne of Hachmoni *were* with the
Kings h sonnes.
33 And Ahithophel *was* the kings counseller,
and Hushai the Archite the kings friend.
34 And i after Ahithophel *was* Iehoiada the
sonne of Benaiah and Abiathar: and captaine of
the Kings armie *was* Ioab.

g That is, a man learned in the word of God.
h To be their schoolemasters and teachers.
i After that Ahithophel had hanged himselfe, 2. Sam. 17.23, Iehoiada was made counseller.

CHAP. XXVIII.

3 Because Dauid was forbidden to build the Temple, hee willeth Salomon and the people to performe it. 8 Exhorting him to feare the Lord.

NOw Dauid assembled all the princes of Israel:
the princes of the tribes, and the captaines
of the bands that serued the King, and the cap-
taines of thousands, and the captains of hundreths,
and the rulers of all the substance and possession
of the king, and of his sonnes, with the ‖ eunuches,
and the mightie, and all the men of power, vnto
Ierusalem,

‖ Or, chiefe seruants, Gen. 37.36.

2 And King Dauid stood vp vpon his feete,
and said, Heare ye me, my brethren and my peo-
ple: I purposed to haue built an house of a rest
for the Arke of the couenant of the Lord, and
for a * footstoole of our God, and haue made rea-
dy for the building,
3 But God said vnto mee, * Thou shalt not
build an house for my Name, because thou hast
beene a man of warre, and hast shed blood.

a Where the Arke should remaine, and remooue no more to and fro.
* Psal. 96.5.
* 2 Sam 7.5.13. chap. 22, 8.

4 Yet *as* the Lord God of Israel chose me be-
fore all the house of my father, to be King ouer
Israel for euer (for in Iudah would hee chuse a
prince, and of the house of b Iudah is the house of
my father, and among the sonnes of my father he
delighted in me to make me king ouer all Israel.)
5 * So of all my sonnes (for the Lord hath
giuen me many sonnes) he hath euen chosen Sa-
lomon my sonne to sit vpon the throne of the
kingdome of the Lord ouer Israel.
6 And he sayd vnto mee, Salomon thy sonne,
he

b According to the prophecie of Iaakob, Gen. 49, 8.
* Wisd. 9.7.

he shall build mine house & my courts: for I haue
chosen him to be my sonne, & I will be his father.
7 I will stablish therefore his kingdome for
euer, if he endeuour himselfe to doe my command-
dements, and my iudgements, as c this day.
8 Now therefore in the sight of all Israel the
congregation of the Lord, and in the audience of
our God, keepe and seeke for all the commaun-
dements of the Lord your God, that ye may possesse
this d good land, and leaue it for an inheritance
for your children after you e for euer.
9 And thou Salomon my sonne, know thou
the God of thy father, and serue him with a perfit
heart, and with a willing mind: * For the Lord
searcheth all hearts, and vnderstandeth all the ima-
ginations of thoughts: if thou seeke him, hee will
be found of thee, but if thou forsake him, hee will
cast thee off for euer.
10 Take heed now, for the Lord hath chosen
thee to builde the house of the Sanctuary: be
strong *therefore* and g doe it.
11 ¶ Then Dauid gaue to Salomon his sonne
the paterne of the porch and of the houses there-
of, and of the closets thereof, and of the galleries
thereof, and of the chambers thereof that are
within, and of the house of the mercy seate,
12 And the paterne of all that † he had in his
minde for the courts of the house of ℌ Lord, and
for all the chambers round about, for the treasures
of the house of God, and for the treasures of the
dedicate things,
13 And for the courses of the Priestes, and of
the Leuites, and for all the worke for the seruice
of the house of the Lord, and for all the vessels of
the ministery of the house of the Lord.
14 *Hee gaue* of gold by weight, for *the vessels*
of gold, for all the vessels of all maner of seruice,
and all the vessels of siluer by weight, for all ma-
ner vessels of all maner of seruice.
15 The weight also of golde for the h candle-
sticks, and gold for their lamps, with the weight
for euery candlestick, and for the lamps thereof,
and for the candlestickes of siluer by the weight
of the candlesticke, and the lamps thereof accor-
ding to the vse of euery candlesticke,
16 And the weight of the gold for the tables
of shewbread, for euery table, and siluer for the
tables of siluer,
17 And pure gold for the fleshhooks, and the
bowles, and ‖ plates, and for basens, gold in
weight for euery basen, and for siluer basens, by
weight for euery basen,
18 And for the altar of incense, pure gold by
weight, and gold for the paterne of i the charet of
the Cherubs that spred themselues, and couered
the Arke of the couenant of the Lord:
19 All, *said he*, by writting sent to me k by the
hand of the Lord, *vpon which* made mee vnderstand all
the workemanship of the paterne.
20 And Dauid sayd to Salomon his sonne,
Be strong and of a valiant courage, & doe it: feare
not, nor be afraide: for the Lord God, *euen* my
God *is* with thee: hee will not leaue thee, nor
forsake thee, till thou hast finished all the worke
for the seruice of the house of the Lord.
21 Behold also, the companies of the Priestes
and the Leuites for all the seruice of the house
of God, euen *they shall be* with thee for the
whole worke, l with euery free heart that is
skilfull in any maner of seruice. The princes
also and all the people *will be* † wholly at thy
commandement.

a If he continue to keepe my lawe and depart not there-from, as he doeth hitherto.
d To wit, of Canaan.
e He declareth that nothing can separate them from the commodity of this land, both for themselues and their posteritie, but their sinnes and iniquitie.
* 1. Sam. 16. 7. Psalm 7. 9. Ieremi. 11. 20. and 17. 10. and 20. 12.
f Meaning, for his Arke.
g Put it in execution.
† Ebr. that were in the spirit with him.
h That is, the ten candlesticles, 2. King. 7. 49.
‖ Or, mourings.
i Meaning, of the mercy-seat which couered the Arke, which was called the charet, because the Lord declared himselfe there.
k For all this was left in writting in the booke of the Lawe, Exod. 25. 40. which booke the king was bound to put in execution, Deut. 17. 19.
l That is, euery one will be ready to helpe thee with those gifts that God hath giuen him.

CHAP. XXIX.

2 The offering of Dauid and of the princes for the building of the Temple. 10 Dauid giueth thankes to the Lord. 20 He exhorteth the people to doe the same. 22 Salomon is created king. 28 Dauid dieth, and Salomon his sonne is greate in his stead.

MOreouer, Dauid the King sayd vnto all the
Congregation, God hath chosen Salomon
mine onely sonne, yong and tender, and the
worke *is* great: for this house *is* not for man, but
for the a Lord God.
2 Now I haue prepared with all my power
for the house of my God, gold for *vessels* of gold,
and siluer for *them* of siluer, and brasse for *things*
of brasse, yron for *things* of yron, and wood for
things of wood, and onyx stones, and stones to be
set, and carbuncle stones, and of diuers coleurs,
and all precious stones, and marble stones in a-
bundance.
3 Moreouer, because I haue b delight in the
house of my God, I haue of mine owne gold and
siluer, which I haue giuen to ℌ house of my God
beside all that I haue prepared for the house of
the Sanctuarie,
4 Euen c three thousand talents of gold of the
gold of Ophir, and seuen thousand talents of
fined siluer to ouerley the walles of the houses,
5 The golde for the *things* of golde, and the
siluer for *things* of siluer, and for all the worke by
the hands of artificers: and who is d willing ‖ to
fill his hand today vnto the Lord?
6 So the princes of the families, and the prin-
ces of the tribes of Israel, and the captaines of
thousands and of hundreds, with the rulers of the
kings worke, offered willingly,
7 And they gaue for the seruice of the house of
God, fiue thousand talents of gold, and ten thou-
sand pieces, and ten thousand talents of siluer, and
eight-teen thousand talents of brasse, and one
hundred thousand talents of yron.
8 And they with whom *precious* stones were
e found, gaue them to the treasure of the house of
the Lord by the hand of Iehiel the Geershunnite.
9 And the people reioyced when they offered
willingly: for they offered willingly vnto the
Lord, with a †perfit heart. And Dauid the king
also * reioyced with great ioy.
10 Therefore Dauid blessed the Lord before
all the Congregation, and Dauid said, Blessed *be*
thou, O Lord God of ℌ Israel our father, for euer
and euer.
11 Thine, O Lord, is greatnesse and power, and
glory and victorie, and prayse: for all that is in
heauen & in earth *is thine*: thine is the kingdome,
O Lord, and thou excellest as head ouer all.
12 Both riches and honour *come* of thee, and
thou reignest ouer all, and in thine hand is power
and strength, and in thine hand it is to make
great, and to giue strength vnto all.
13 Now therefore, our God, we thanke thee,
and prayse thy glorious name.
14 But who am I, and what is my people, that
wee should be able to offer willingly after this
sort? for all things h come of thee: and of thine
owne hand we haue giuen thee.
15 For wee are i strangers before thee, and
sojourners like all our fathers: our dayes *are* like
the shadowe vpon the earth, and there is none
† abiding.

† Ebr. at all thy wordes.
a And therefore is ought to be excellent in all points.
b His great zeale toward the furniture of the Temple made him to spare no expenses, but to bestowe his owne peculiar treasure.
c He sheweth what he had of his owne store for the Lords house.
d He was not onely liberall himselfe, but prouoked others to set foorth the worke of God.
‖ Or, *to offer.*
e Meaning, them that had any.
f That is, with a good courage and without hypocrisie.
* Psalm 132. 1.
g Which diddest reuenge thy selfe on our father Iaakob.
h We gaue thee nothing of our owne, but that which we haue receiued of thee: for whether the gifts be corporall or spirituall, we receiue them all of God, and therefore must giue him the glory.
i And therefore haue this land bene ent to vs for a time.
† Ebr. waiting for them to passe.

16 O Lord our God, all this abundance that wee haue prepared to builde thee an house for thine holy Name, is of thine hand, and all *is* thine.

17 I know also my God, that thou * triest the heart, and hast pleasure in righteousnesse: I haue offered willingly in the vprightnes of mine heart all these things: now also haue I seene thy people which are found here, to offer vnto thee willingly with ioy.

18 O Lord God of Abraham, Izhak, and Israel our fathers, keepe this for euer in the [k] purpose, *and* the thoughts of the heart of thy people, and prepare their hearts vnto thee.

19 And giue vnto Salomon my sonne a perfect heart to keepe thy commandements, thy testimonies, and thy statutes, and to do all things, and to build the house which I haue prepared.

20 ¶ And Dauid said to all the congregation, Now blesse the Lord your God. And all the Congregation blessed the Lord God of their fathers, and bowed downe their heads, and worshipped the Lord and the [l] king.

21 And they offered sacrifices vnto the Lord, and on the morrow after that day, they offered burnt offerings vnto the Lord, *euen* a thousand yong bullocks, a thousand rams, *and* a thousand sheepe, with their [m] drinke offerings, and sacrifices in abundance for all Israel.

22 And they did eate and drinke before the Lord the same day with great ioy, and they made Salomon the sonne of Dauid king the second time, and anoynted him prince before the Lord, and Zadok for the high Priest.

23 So Salomon sate on the [n] throne of the Lord, as king in steade of Dauid his father, and prospered: and all Israel obeyed him.

24 And all the princes and men of power, and all the sonnes of king Dauid † submitted themselues vnder king Salomon.

25 And the Lord magnified Salomon in dignitie, in the sight of all Israel, and gaue him so glorious a kingdome, as no king had before him in Israel.

26 ¶ * Thus Dauid the sonne of Ishai reigned ouer all Israel.

27 And the space that hee reigned ouer Israel *was* fortie yeere: seuen yeere reigned hee in Hebron, and three and thirtie yeere reigned he in Ierusalem:

28 And hee died in a good age, full of dayes, riches and honour, and Salomon his sonne reigned in his stead.

29 Concerning the actes of Dauid the king, first & last, behold, they are written in the booke of Samuel the Seer, and in the booke of [o] Nathan the Prophet, and in the booke of Gad the Seer,

30 With all his reigne and his power, and [p] times that went ouer him, and ouer Israel, and ouer all the kingdomes of the earth.

* 1. Sam. 16. 7. Chap. 28, 9.

k Continue them in this good mind, that they may serue thee willingly.

l That is, did reuerence the king.

m Meaning, all kind of licour which they mingled with their sacrifices, as wine, oyle, &c.

n This declareth that the kings of Iudah were figures of Christ, who was the true anoynted, and to whom God gaue the chiefe gouernment of all things.

† Heb. gaue the hand.

* 1. King. 2, 11.

o The bookes of Nathan and Gad are thought to haue bene lost in the captiuitie.

p Meaning, the troubles and griefes.

THE SECOND BOOKE
OF THE CHRONICLES.

THE ARGVMENT.

THis second booke containeth briefly in effect that, which is conaprehended in the two bookes of the Kings that is, from the reigne of Salomon to the destruction of Ierusalem, and the carying away of the people captiue into Babylon. In this storie are certaine things declared and set foorth more copiously then in the bookes of the Kings, and therefore seeue greatly to the vnderstanding of the Prophets. But three things are here chiefly to be considered. First, that the godly kings, when they saw the plagues of God prepared against their countrey for sinne, had recourse to the Lord, and by earnest prayer were heard, and the plagues remooued. The second, how it is a thing that greatly offendeth God, that such as feare him and professe his religion, should ioyne in amitie with the wicked. And thirdly, how the good rulers euer loued the Prophets of God, and were very zealous to set foorth his religion throughout all their dominions, and contrariwise, the wicked hated his ministers, deposed them, and for the true religion and word of God, set vp idolatrie, and serued God according to the fantasie of men. Thus haue we hitherto the chiefe acts from the beginning of the world to the building againe of Ierusalem, which was the two and thirtieth yeere of Darius, and containe in the whole, three thousand, fiue hundred, threescore and eighteene yeeres, and sixe monethes.

CHAP. I.

a The offring of Salomon at Gibeon. 8 Hee prayeth vnto God to giue him wisdome. 11 Which he giueth him, and more. 14 The number of his chariots and horsemen. 15 and of his wealth.

1 THen Salomon the sonne of Dauid was ‖ confirmed in his kingdome: and the Lord his God was with him, and magnified him highly.

2 And Salomon [a] spake vnto all Israel, to the captaines of thousands, and of hundreds, and to the iudges, and to all the gouernours in all Israel, *euen* the chiefe fathers.

3 So Salomon and all the Congregation with him went to the high place that was at [b] Gibeon: for there was the Tabernacle [c] of the Congregation of God which Moses the seruant of the Lord had made in the wildernesse.

4 But the Arke of God had Dauid brought vp from Kiriath-iearim, when Dauid had made preparation for it: for he had pitched a tent for it in Ierusalem.

5 Moreouer, the [d] brasen altar * that Bezaleel the sonne of Vri, the sonne of Hur had made, did he set before the Tabernacle of the Lord: and Salomon and the Congregation sought it.

6 And Salomon offered there before the Lord vpon the brasen altar that was in the Tabernacle of the Congregation: * euen a thousand burnt offerings offered he vpon it.

7 ¶ The same night did God appeare vnto Salomon, and said vnto him, Aske what I shall

‖ Or, established, and strong, reade 2. King. 21, 6.

a That is, hee proclaimed a solemne sacrifice, and commanded that all should be at the same.

b Reade 1. King. 3, 4.

c So called, because that God thereby shewed certaine signes to the congregation of his presence.

d Which was for the burnt offerings Exod. 27, 1.

* Exod. 38, 1, 2.

* 1. King. 3, 5.

shall giue thee.
8 And Salomon said vnto God, Thou hast
shewed great mercie vnto Dauid my father, and
hast made me to reigne in his stead.
9 Now *therefore*, O Lord God, let thy pro-
mise vnto Dauid my father be [e] true: for thou hast
made mee King ouer a great people, like to the
dust of the earth.
10 Giue me now wisedome and knowledge,
that I may [f] go out and goe in before this people:
for who can iudge this thy great people?
11 And God saide to Salomon, Because this
was in thine heart, and thou hast not asked ri-
ches, treasures nor honour, nor the [g] liues of thine
enemies, neither yet hast asked long life, but hast
asked for thee wisedome and knowledge, that
thou mightest iudge my people, ouer whom I
haue made thee King,
12 Wisedome and knowledge is granted vnto
thee, and I will giue thee riches and treasures and
honour, so that there hath not beene the like
among the kings which were before thee, neither
after thee shall there be the like.
13 Then Salomon came from the high place
that was at Gibeon, to Ierusalem from before the
Tabernacle of the Congregation, and reigned
ouer Israel.
14 * And Salomon gathered the charets and
horsemen: and he had a thousand and foure hun-
dreth charets, and twelue thousand horsemen,
whom he placed in the [h] charet cities, and with
the King at Ierusalem.
15 And the king gaue gold and siluer at Ieru-
salem as [i] stones, and gaue cedar trees as the wild
figtrees, that are abundantly in the plaine.
16 Also Salomon had horses brought out of
Egypt, and * fine linnen: [k] the Kings marchants
receiued the fine linnen for a price.
17 They came vp also and brought out of E-
gypt *some* charet, *worth* sixe hundreth *shekels* of
siluer, that is an horse for an hundreth and fiftie:
and thus they brought *horses* to all the kings of
the Hittites, and to the kings of Aram by their
† meanes.

e Performe thy promise made to my father concerning me.

f That I may gouerne this people reade 1.Chron.27, 1.and 1.King.3,7.

g That is, to be reuenged on thine enemies.

* 1.King.10,26.

h Which were cities appointed to keepe & maintaine the charets.

i Hee caused to great plentie, that it was no more esteemed then stones.

* Isa.19,9. ezek.27,7.

k Reade 1.King. 10,28.

† Ebr. hands.

CHAP. II.

2 *The number of Salomons workemen to builde the Temple.* 3 *Salomon sendeth to Huram the King of Tyrus for wood and workmen.*

THen Salomon determined to build an house
for the Name of the Lord, and an ‖ house for
his kingdome.
2 And Salomon tolde out seuenty thousand
that bare burdens, and fourescore thousand men
to hewe *stones* in the mountaine, and three thou-
sand, and [a] sixe hundreth to ouersee them.
3 And Salomon sent to ‖ Huram the king of
Tyrus, saying, As thou hast done to Dauid my fa-
ther, and didst * send him cedar trees to build him
an house to dwell in *so doe to me*,
4 Beholde, I build an house vnto the Name
of the Lord my God, to sanctifie it vnto him, and
to burne sweete incense before him, and for the
continuall shewbread, and for the burnt offrings
of the morning and euening, on the Sabbath
dayes, and in the new moneths, and in the solemne
feasts of the Lord our God: this is a perpetuall
thing for Israel.
5 And the house which I build, *is* great: for
great *is* our God aboue all gods.
6 Who is hee then that can be able to build
him an house, when the heauen and the heauen of
heauens cannot containe him? who am I then
that I should build him an house? but *I doe it* to
burne [b] incense before him.
7 Send me now therefore a cunning man that
can worke in gold, in siluer, and in brasse, and in
yron, and in purple, and in ‖ crimosin and blue silke,
and that can graue in grauen worke with the cun-
ning men that are with me in Iudah and in Ieru-
salem, whom Dauid my father hath prepared.
8 Send mee also cedar trees, firre trees and
[c] ‖ Algummim trees from Lebanon: for I know
that thy seruants can skill to hew timber in Le-
banon: and beholde, my seruants *shall be* with
thine,
9 That they may prepare me timber in abun-
dance: for the house which I doe build, *is* great
and wonderfull.
10 And behold, I will giuen to thy seruants the
cutters and the hewers of timber twentie thou-
sand † measures of beaten wheate, and twentie
thousand measures of barley, and twentie thou-
sand baths of wine, and twentie [d] thousand baths
of oyle.
11 Then Huram king of Tirus answered in
writting which he sent to Salomon, Because the
Lord had loued his people, he hath made thee
King ouer them.
12 Huram said moreouer, Blessed *be* the Lord
God of Israel, which made the heauen and the
earth, and that hath giuen vnto Dauid the King
a [e] wise sonne, that hath discretion, prudence and
vnderstanding to build an house for the Lord, and
a palace for his kingdome.
13 Now therefore I haue sent a wise man, *and*
of vnderstanding of my father Hurams,
14 The sonne of a woman, of the [f] daughters
of Dan: and his father was a man of Tyrus, and
he can skill to worke in gold, in siluer in brasse,
in yron, in stone, and in timber, in purple, in blue
silke, and in fine linnen, and in crimosin, and can
graue in all grauen workes, and broyder in all
broydered worke that shalbe giuen him, with thy
cunning men, and with the cunning men of my
lord Dauid thy father.
15 Now therefore the wheate and the barley,
the oyle and the wine, which my lord hath spo-
ken of, let him send vnto his seruants.
16 And we will cut wood in Lebanon as much
as thou shalt neede, and will bring it to thee in
‖ rafts by the sea to ‖ Iapho, so thou mayest cary
them to Ierusalem.
17 ¶ And Salomon numbred all the strangers
that we[illegible] land of Israel, after the numbring
that his fa[illegible]r Dauid had numbred them: and
they were found an hundreth and three and fiftie
thousand, and sixe hundreth.
18 And hee set seuentie thousand of them to
the burden, and fourescore thousand to hew *stones*
in the mountaine, and three thousand & sixe hun-
dreth ouerseers to cause the people to worke.

‖ Or, Palace.

a Which is to be vnderstood of all sorts of officers and ouerseers: for els the chiefe officers were but 3300, as 1.King.5,16.

‖ Or, Hiram.

* 2 Sam.5,11.

b That is, to doe the seruice which he hath commanded, signifying that none is able to honour and serue God in that perfection as his maiestie deserueth.

‖ Or, scarlet.

c Some take it for brasil, or the wood called Ebenum. others for corall.

‖ Or, Almuggim.

† Ebr. Corim.

d Of Bath reade 1.King.7,26. it is called also Epha, but Epha is to measure drie things as Bath is a measure for liquors.

e The very heathen confessed that it was a singular gift of God, when he gaue to any nation a King that was wise & of vnderstanding, albeit it appeareth that this Hiram had the true knowledge of God.

f It is also written that she was of the tribe of Naphtali, 1.King.7,14. which may be vnderstood that by reason of the confusion of tribes, which then began to be, they maried in diuers tribes, so that by her father she might be of Dan, and by her mother of Naphtali.

‖ Or, shipe.

‖ Or, loppe.

CHAP. III.

1 *The Temple of the Lord, and the porch are builded, with other things thereto belonging.*

SO * Salomon began to build the house of the
Lord in Ierusalem, in mount [a] Moriah which
had beene declared vnto Dauid his father, in the
place that Dauid prepared in the threshing floore
of * Ornan the Iebusite.
2 And hee beganne to build in the second

* 1.King.6,1.

a Which is the mountaine where Abraham thought to haue sacrificed his sonne, Gen.22,2.

* 2 Sam.24,16,18.

 moneth

moneth *and* the second day, in the fourth yeere
of his reigne.
3 And these are the *measures vvhereon* Salo-
mon grounded to build the house of God: the
length of cubits after ẏ first b measure *vvas* three-
score cubites, and the breadth twenty cubites:
4 And the porch that was before the length
in the front c of the breadth, *vvas* twentie cubites,
and the height *vvas* an d hundreth and twentie,
and he ouerlaid it within with pure gold.
5 And the greater house he sieled with firre
tree which he ouerlaid with good gold, and gra-
ued thereon palme trees and chaines.
6 And hee ouerlaide the house with preci-
ous stone for beautie: and the gold *vvas* gold of
e Paruaim.
7 The house, I say, the beames, postes, and
walles thereof and the doores thereof ouerlaide
hee with gold, and graued Cherubims vpon the
walles.
8 ¶ He made also the house of the most holy
place: the length thereof *vvas* in the front of the
breadth of the house, twenty cubits, & the breadth
thereof twenty cubites: and hee ouerlaid it with
the best gold, of sixe hundreth talents.
9 And the weight of the nailes *vvas* fiftie she-
kels of gold, and he ouerlayd the chambers with
gold.
10 ¶ And in the house of the most holy place
he made two Cherubims wrought like children,
and ouerlayd them with gold.
11 * And the wings of the Cherubims *vvere*
twenty cubites long: the one wing *vvas* fiue cu-
bites, reaching to the wall of the house, and the
other wing fiue cubites, reaching to the wing of
the other Cherub.
12 Likewise the wing of the other Cherub was
fiue cubits, reaching to the wall of the house, and
the other wing fiue cubites, ioyning to the wing
of the other Cherub.
13 The wings of these Cherubims were spread
abroad twenty cubites, they stood on their feete,
and their faces *vvere* toward the house.
14 ¶ He made also the f vaile of blue silke and
purple, and crimosin, and fine linnen, and wrought
Cherubims thereon.
15 ¶ And he made before the house two pil-
lars g of fiue and thirty cubits high: and the cha-
piter that was vpon the top *each* of them *vvas*
fiue cubites.
16 Hee made also chaines for the Oracle, and
put them on the heads of the pillars, and made an
h hundreth pomegranates, and put them among
the chaines.
17 And hee set vp the pillars before the Tem-
ple, one on the right hand, and the other on the
left, and called that on the right hand Iachin, and
that on the left hand Boaz.

b According to the whole length of the Temple, comprehending the most holy place with the rest.
c It conteined as much as did the breadth of the Temple, 1. King. 6.3.
d From the foundation to the top: for in the booke of the Kings mention is made from the foundation to the first stage.
e Some thinke it is that place which is called Peru.
* 1. King. 6, 14.
f Which separated the Temple from the most holy place.
g Euery one was eighteene cubits long, but the halfe cubite could not be seene, for it was hid in the roundenesse of the chapiters, and therefore he giueth to euery one but 17. and an halfe.
h For euery pillar an hundreth, reade 1. King. 7.20.

CHAP. IV.

1 *The altar of brasse.* 2 *The molten sea.* 6 *The caldrons.* 7 *The candlestickes, &c.*

AND hee made an altar of brasse twentie cu-
bites long, and twentie cubites broad, and
ten cubites high.
2 And he made a molten a Sea of ten cubites
from brim to brim, round in compasse, and fiue
cubites high: and a line of thirty cubits did com-
passe it about.
3 And vnder b it was the fashion of oxen, which
did compasse it round about, c tenne in a cubite
compassing the Sea about: two rowes of oxen
were cast when it was molten.
4 It stood vpon twelue oxen: three looked
toward the North, and three looked toward the
West, and three looked toward the South, and
three looked toward the East, and the Sea *stood*
aboue vpon them, and all their hinder parts were
inward.
5 And the thickenesse thereof *vvas* an hand
breadth, and the brim thereof *vvas* like the worke
of the brim of a cup, with floures of ‖ lilies: it
conteined d three thousand baths.
6 ¶ He made also ten caldrons, and put fiue
on the right hand, and fiue on the left, to wash in
them, *and* to cleanse in them that which appertei-
ned to the burnt offrings: but the Sea *vvas* for the
Priests to wash in.
7 ¶ And hee made ten candlestickes of gold
(according to e their forme) and put them in the
Temple, fiue on the right hand, and fiue on the
left.
8 ¶ And he made ten tables, and put them in
the Temple, fiue on the right hand, and fiue on the
left: and he made an hundreth basins of gold.
9 And hee made the court of the Priests, and
the great f court and doores for the court, and
ouerlaid the doores thereof with brasse.
10 And hee set the sea on the right side East-
ward toward the South.
11 And Huram made ‖ pots and besoms and
basins, and Huram finished the worke that hee
should make for King Salomon for the house of
God,
12 *To vvit*, two pillars, and the bowles and the
chapiters on the top of the two pillars, and two
grates to couer the two bowles of the chapiters
which were vpon the top of the pillars:
13 And foure hundreth pomegranates for the
two grates, two rowes of pomegranates for euery
grate to couer the two bowles of the chapiters,
that were vpon the pillars.
14 Hee made also bases, and made caldrons
vpon the bases:
15 *And* a Sea, and twelue buls vnder it:
16 Pots also and besoms, and fleshhookes;
and all these vessels made Huram g his father to
King Salomon for the house of the Lord of shi-
ning brasse.
17 In the plaine of Iorden did the King cast
them in clay betweene Succoth and Zeredathah.
18 And Salomon made all these vessels in
great abundance: for the weight of brasse could
not be reckoned.
19 And Salomon made all the vessels that
were for the house of God: the golde altar also
and the tables, whereon the h shewbread stood.
20 Moreouer, the candlestickes with their
lampes, to burne them after the maner before the
Oracle, of pure gold.
21 And the floures and the lampes, and the
snuffers of gold, which was fine gold.
22 And the ‖ hookes, and the basins, and the
spoones, and the ashpans of pure gold: the entry
also of the house *and* doores thereof within, *euen*
of the most holy place: and the doores of the
house, *to vvit*, of the Temple *vvere* i of gold.

a A great vessell of brasse, so called, because of the great quantity of water, which it contained, 1. King. 7, 24.
b Meaning, vnder the brim of the vessell, as 1. King. 7, 24
c In the length of euery cubite were ten heads or knops, which in all are 300.
‖ Or, floure delices
d In the first booke of kings, Chap. 7.26. mention is onely made of two thousand, but the lesse number was taken there, and here according as the measures prooued afterward, as declared.
e Euen as they should be made.
f Called also the porch of Salomon, Act. 3, 11. it is also taken for the Temple where Christ preached, Matth. 21.23.
‖ Or, caldrons.
g Whom Salomon reuerenced for the gifts that God had giuen him, as a father: he had the same name also that Huram the king of Tyrus had, his mother was a Iewesse, and his father a Tyrian. Some reade, for his father, the author of this worke.
h In Ebrew, the bread of the faces, because they were set before the Arke, where the Lord shewed his presence.
‖ Or, instruments of musicke.
i That is, couered with plates of gold.

CHAP. V.

1 *The things dedicated by Dauid are put in the Temple.* 2 *The Arke is brought into the Temple.* 10 *What was within it.* 12 *They sing praise to the Lord.*

SO * was all the worke finished that Salomon
made for the house of the Lord, and Salomon
brought

* 1. King. 7. 51. and 8, 1.

brought in the things that Dauid his father had dedicated, with the siluer and the gold, and all the vessels, *and* put them among the treasures of the house of God.

2 Then Salomon assembled the Elders of Israel, and all the heads of the tribes, the chiefe fathers of the children of Israel vnto Ierusalem, to bring vp the Arke of the couenant of the Lord from the [a] citie of Dauid, which is Zion.

3 And all the men of Israel assembled vnto the king at the [b] feast: it was in the seuenth [c] moneth.

4 And all the Elders of Israel came, and the Leuites tooke vp the Arke.

5 And they caried vp the Arke, and the Tabernacle of the Congregation: and all the holy vessels that were in the Tabernacle, those did the Priests *and* Leuites bring vp.

6 And king Salomon and all the Congregation of Israel that were assembled vnto him, *were* before the Arke, offering sheepe and bullockes, which could not be told nor numbred for multitude.

7 So the Priests brought the Arke of the couenant of the Lord vnto his place, into the Oracle of the house, into the most Holy place, *euen* vnder the wings of the Cherubims.

8 For the Cherubims stretched out *their* wings ouer the place of the Arke, and the Cherubims couered the Arke and the barres thereof aboue.

9 And they drew out the barres, that the ends of the barres might be seene out of the Arke before the Oracle, but they were not seene ‖ without: and there they are vnto this day.

10 Nothing *was* in the Arke, [d] saue the two Tables, which Moses gaue at Horeb, where the Lord made a couenant with the children of Israel when they came out of Egypt.

11 And when the Priests were come out of the Sanctuarie (for all the Priests that were present, were [e] sanctified *and* did not wait by course.

12 And the Leuites the singers of all sorts, *as* of Asaph, of Heman, of Ieduthun, and of their sonnes and of their brethren, being clad in fine linnen, stood with cymbals, and with violes, and harps at the East end of the Altar, and with them an hundreth and twentie Priestes blowing with trumpets.

13 And they were [f] as one, blowing trumpets, and singing, and made one sound to be heard in praysing and thanking the Lord, and when they lift vp *their* voyce with trumpets, and with cymbals, and with instruments of musicke, and when they praysed the Lord, *singing*, [g] For he is good, because his mercy *lasteth* for euer) then the house, *euen* the house of the Lord was filled with a cloud,

14 So that the Priests could not stand to minister, because of the cloud: for the glory of the Lord had filled the House of God.

CHAP. VI.

3 Salomon blesseth the people. 4 He praiseth the Lord. 14 And prayeth vnto God for those that shall pray in the Temple.

THen * Salomon [a] said, The Lord hath said that he would dwell in the darke cloud:

2 And I haue built thee an house to dwell in, an habitation for thee to dwell in for euer.

3 And the King turned his face, and blessed all the Congregation of Israel (for all the Congregation of Israel stood *there*.)

4 And he said, Blessed *be* the Lord God of Israel, who spake with his mouth vnto Dauid my father, and hath with his [‖] hand fulfilled it, saying,

5 Since the day that I brought my people out of the land of Egypt, I chose no citie of all the tribes of Israel to build an house, that thy Name might be there, neither chose I any man to be a ruler ouer my people Israel:

6 But I haue chosen Ierusalem, that my Name might be there, and haue chosen Dauid to be ouer my people Israel.

7 * And it was in the heart of Dauid my father to build an house vnto the Name of the Lord God of Israel.

8 But the Lord sayd to Dauid my father, Whereas it was in thine heart to build an house vnto my Name, thou diddest well, that † thou wast so-minded.

9 Notwithstanding, thou shalt not build the house, but thy sonne, which shall come out of thy loynes, he shall build an house vnto my Name.

10 And the Lord hath performed his word that hee spake: and I am risen vp in the roume of Dauid my father, and am set on the throne of Israel as the Lord promised, and haue built an house to the Name of the Lord God of Israel.

11 And I haue set the Arke there, wherein is the [b] couenant of the Lord, that he made with the children of Israel.

12 And the [c] king stood before the altar of the Lord, in the presence of all the Congregation of Israel, and stretched out his hands,

13 (For Salomon had made a brasen scaffold, and set it in the middes of the court, of fiue cubits long, and fiue cubites broad, and three cubiges of height, and vpon it he stood, and kneeled downe vpon his knees before all the Congregation of Israel, and [d] stretched out his handes toward heauen.)

14 And said, O Lord God of Israel, * there *is* no God like thee in heauen nor in earth, which keepest couenant and mercie vnto thy seruants, that walke before thee with all their heart.

15 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine ‖ hand, as *appeareth* this day.

16 Therefore now, Lord God of Israel, keepe with thy seruant Dauid my father, that thou hast promised him, saying, Thou † shalt not want a man in my sight, that shall sit vpon the throne of Israel, so that thy sonnes take heed to their wayes to walke in my Law, as thou hast walked before mee.

17 And now, O Lord God of Israel, let thy word be verified, which thou spakest vnto thy seruant Dauid.

18 (Is it true in deed, that God will dwell with man on earth? behold, the * heauens, and the heauens of heauens are not able to containe thee: how much more *vnable* is this house which I haue built?)

19 But haue thou respect to the prayer of thy seruant, and to his supplication, O Lord my God, to heare the cry and prayer which thy seruant prayeth before thee,

20 That thine [e] eyes may be open toward this house day and night, *euen* toward the place, where of thou hast said, ‖ thou wouldest put thy Name there, that thou mayest hearken vnto the prayer, which thy seruant prayeth in this place.

2 Reade 2. Sam. 6. 12.
b When the things were dedicate and brought into the Temple.
c Called in Ebrew Ethanim, containing part of September and part of October, 1. King. 8. 2. which moneth the Iewes called the first moneth, because they say, that the world was created in that moneth, and after they came from Egypt, they began at March: but because this opinon is vncertaine, we make March euer the first, as best writers doe.

‖ Or, without the Oracle.

d For Aarons rod and Manna were taken thence before it was brought to this place.

e Were prepared to serue the Lord.

f They agreed all in one tune.

g This was the effect of their songs, Psal. 118. 1. and 134, 1.

* 1. King. 8. 12. a After that hee had seene the glory of the Lord in the cloude.

§ Or, power.

‖ Or, Temple.

* 2. Sam. 7. 3.

† Ebr. that it was in thine heart.

b Meaning, the two Tables, wherein it conteined the effect of the couenant that God made with our fathers.
c On a scaffold that was made for that purpose, that he praying for the whole people might be heard of all, as 1. King. 8. 22.
d Both to giue thanker for the great benefit of God bestowed vpon him, and also to pray for the perseuerance and prosperitie of his people.
* 2. Mac. 2. 8.

‖ Or, to effect, or by my power.

† Ebr. a man shall not be cut off.

* 1. King. 8. 27.

e That thou mayest declare in effect that thou hast a continuall care ouer this place.

21 Heare thou therefore the supplication of thy seruant, and of thy people Israel, which they pray in this place: and heare thou in the place of thine habitation, *euen* in heauen, and when thou hearest, be mercifull.

22 ¶ * When a man shall sinne against his [e] neighbour, and he lay vpon him an oath to cause him to sweare, and the † sweater shall come before thine altar in this house,

23 Then heare thou in heauen, and doe, and iudge thy seruants, in recompensing the wicked to bring his way [f] vpon his head, and in iustifying the righteous, to giue him according to his righteousnesse.

24 ¶ And when thy people Israel shalbe ouerthrowen before the enemie, because they haue sinned against thee, and turne againe, and ‖ confesse thy Name, and pray, and make supplication before thee in this house,

25 Then heare thou in heauen, and be mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land which thou gauest to them and to their fathers.

26 When heauen shall be shut vp, and there shall be no raine, because they haue sinned against thee, and shall pray in this place and confesse thy Name, and ‖ turne from their sinne, when thou doest afflict them,

27 Then heare thou in heauen, and pardon the sinne of thy seruants, and of thy people Israel (when thou hast taught them the good way wherein they may walke) and giue raine vpon thy land, which thou hast giuen vnto thy people for an inheritance.

28 ¶ * When there shall be famine in the land, when there shall be pestilence, blasting, or mildew, when there shall he grashopper, or caterpiller, when their enemie shall besiege them † in the cities of their land, *or* any plague or any sicknesse.

29 *Then* what prayer *and* supplication so euer shall be made of any man, or of all thy people Israel, when enery one shall know his owne plague, and his owne disease, and shall stretch forth his hands toward this house,

30 Heare thou then in heauen, thy dwelling place, and be mercifull, and giue euery man according vnto all his wayes, as thou doest know his [h] heart (for thou onely knowest the hearts of the children of men.)

31 That they may feare thee, and walke in thy wayes, as long as they liue in the land which thou gauest vnto our fathers.

32 ¶ Moreouer, as touching the stranger which is not of thy people Israel, who shall come out of a farre countrey for thy great Names sake, and thy mighty hand, and thy stretched out arme: when they shall come and [i] pray in this house,

33 Heare thou in heauen, thy dwelling place, and doe according to all that the stranger calleth for vnto thee, that all the people of the earth may know thy Name, and feare thee like thy people Israel, and that they may know that thy Name is called vpon in this house which I haue built.

34 ¶ When thy people shall goe out to battell against their enemies, by the way that [k] thou shalt send them, and they pray to thee, ‖ in the way toward this citie, which thou hast chosen, euen toward the house which I haue built to thy Name,

35 Then heare thou in heauen their prayer and their supplication, and iudge their cause.

36 If they sinne against thee (* for there is no man that sinneth not) and thou be angry with them, and deliuer them vnto the enemies, and they take them and cary them away captiue vnto a land farre or neere,

37 If they ‖ turne againe to their heart in the land whither they be caried in captiues, and turne and pray vnto thee in the land of their captiuity, saying, We haue sinned, we haue transgressed and haue done wickedly,

38 If they turne againe to thee with all their heart, and with all their soule in the land of their captiuitie, whither they haue caried them captiues, and pray toward their land, which thou gauest vnto their fathers, and *toward* the city which thou hast chosen, and toward the house which I haue built for thy Name,

39 Then heare thou in heauen, in the place of thine habitation, their prayer and their supplication, and ‖ iudge their cause, and be mercifull vnto thy people, which haue sinned against thee.

40 Now my God, I beseech thee, let thine eyes be open, and thine eares attent vnto the prayer *that is made* in this place.

41 * Now therefore arise, O Lord God, *to come* into thy l rest, thou, and the Arke of thy strength: O Lord God, let thy Priests be cloathed with [m] saluation, and let thy Saints reioyce in goodnesse.

42 O Lord God, refuse not the face of [n] thine anoynted: remember the mercies *promised* to Dauid thy seruant.

CHAP. VII.

1 The fire consumeth the sacrifice. 2 The glory of the Lord filleth the Temple. 12 He heareth his prayer, 17 and promiseth to exalt him and his throne.

A Nd * when Salomon had made an ende of praying, a fire came downe from heauen, and consumed the burnt offering and the sacrifices: and the glory of the Lord filled the house,

2 So that the Priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lords house.

3 And when all the children of Israel saw the fire, and the glory of the Lord come downe vpon the house, they bowed themselues with *their* faces to the earth vpon the pauement, and worshipped and praysed the Lord, *saying*, For he is good, because his mercy *lasteth* for euer.

4 * Then the King and all the people offered sacrifices before the Lord.

5 And king Salomon offred a sacrifice of two and twentie thousand bullocks, and an hundred and twentie thousand sheepe. So the king and all the people dedicated the house of God.

6 And the Priests waited on their offices, and the Leuites with the instruments of musicke of the Lord, which king Dauid had made to prayse the Lord, because his mercy *lasteth* for euer: when Dauid praysed *God* † by them, the Priests also blew trumpets ouer against them: and all they of Israel stood by.

7 Moreouer, Salomon hallowed the middle of the court that was before the house of the Lord: for there he had prepared burnt offerings, and the fatte of the peace offerings, because the brasen altar which Salomon had made, was not able to receiue the burnt offering, and the meate

* 1. *Kings* 8 31.
f By retaining any thing from him, or els by denying that which he hath left him to keepe, or do him any wrong.
† *Ebr. oathe.*
g Meaning, to giue him that which he hath deserued.
‖ *Or, prayse.*
‖ *Or, towards this place.*
* *Chap.* 20, 9.
† *Ebr. in the land of their gates.*
h Hee declareth that the prayers of hypocrites cannot be heard, nor of any but of them which pray vnto God with an vnfained faith and in true repentance.
i Hee likewise wisheth that before God there is no acception of person, but all people that feareth him and worketh righteousnesse, is accepted. Acts 10. 35.
k Meaning, that none ought to enterprise any warre, but at the Lords commandement, that is, which is lawfull by his word.
‖ *Or, according to the manner of this wife.*
* 1. *King.* 8. 46. *Eccles* 7. 22. 1. *Iohn.* 1. 8.
‖ *Or, repent.*
‖ *Or, maintaine their right.*
* *Psalm.* 132. 8.
l That is, into thy Temple.
m Let them be preserued by thy power, and made vertuous and holy.
n Heare my prayer which am thine anoynted king.
* 2. *Mac.* 2, 10.
a Hereby God declared that he was pleased with Salomons prayer.
* 1. *King.* 8. 62, 63
† *Ebr. by their hands.*

b The feast of the Tabernacles which was kept in the seuenth moneth.

meate offering, and the fat.

8 And Salomon made b a feast at that time of seuen dayes, and all Israel with him, a very great Congregation, from the entring in of Hamath, vnto the riuer of Egypt.

c They assembled to heare the word of God, after that they had remayned seuen dayes in the boothes or Tabernacles.
d They had leaue to depart the two and twentieth day, 1. King. 8. 66. but they went not away till the next day.

9 And in the eight day they c made a solemne assembly: for they had made the dedication of the altar seuen dayes, and the feast seuen dayes.

10 And the d three and twentieth day of the seuenth moneth, hee sent the people away into their tents, ioyous and with glad heart, because of the goodnes that the Lord had done for Dauid and for Salomon, and for Israel his people.

* 1. King. 9. 1.

11 So Salomon finished the house of the Lord, and the kings house, and all that came into Salomons heart to make in the house of the Lord: and he prospered in his house.

* Numb. 12. 6.

12 ¶ And the Lord *appeared to Salomon by night, and said to him, I haue heard thy prayer, and haue chosen this place for my selfe to be an house of sacrifice.

e I will cause the pestilence to cease and destroy the beasts that hurt the fruits of the earth, and send raine in due season.

13 If I shut the heauen that there be no raine, or if I commaund the grashopper to deuoure the land, or if I send pestilence among my people,

14 If my people, among whom my Name is called vpon, doe humble themselues, and pray and seeke my presence, and turne from their wicked wayes, then will I heare in heauen and be mercifull to their sinne, and will heale their land:

15 Then mine eyes shalbe open and mine eares attent vnto the prayer *made* in this place.

* Chap. 6. 16.

16 For I haue now chosen and sanctified this house, that my Name may be there for euer: and mine eyes and mine heart shall be there perpetually.

17 And if thou wilt walke before me, as Dauid thy father walked, to doe according vnto all that I haue commanded thee, and shalt obserue my statutes and my iudgements,

18 Then will I stablish the throne of thy kingdome, according as I made the couenant with Dauid thy father, saying, * Thou shalt not want a man to be ruler in Israel.

f Which thing declareth that God had more respect to their saluation, then to the aduancement of his owne glory: and where as men abuse those things which God hath appointed to set forth his praise, he doth withdraw his graces thence.

19 But if yee turne away, and forsake my statutes and my commandements which I haue set before you, and shall goe and serue other gods, and worship them,

20 Then will I plucke them vp out of my land, which I haue giuen them, and this house which I haue f sanctified for my Name, will I cast out of my sight, and will make it to be a prouerbe and a common talke among all people.

21 And this house which is most high, shalbe an astonishment to euery one that passeth by it, so that he shall say, Why hath the Lord done thus to this land, and to this house?

22 And they shall answer, Because they forsooke the Lord God of their fathers, which brought them out of the land of Egypt, and haue taken hold on other gods, and haue worshipped them, and serued them, therefore hath he brought all this euill vpon them.

CHAP. VIII.

2 The cities that Salomon built. 7 People that were made tributarie vnto him. 12 His sacrifices. 17 He sendeth to Ophir.

* 1. King. 9. 10.
a Signifying that he was twentie yeere in building them.

AND * after a twenty yeere when Salomon had built the house of the Lord, and his owne house,

2 Then Salomon built the cities that Huram b gaue to Salomon, and caused the children of Israel to dwell there.

b That is, which Hiram gaue againe to Salomon because they displeased him not: and therefore called them Cabul, that is, displeasant, 1. King. 9. 12.

3 And Salomon went to Hamath Zobah, and ouercame it.

4 And he built Tadmor in the wildernes, and repaired all c the cities of store which he built in Hamath.

c Meaning, of munitions and treasures for the warre.

5 And he built d Beth-horon the vpper, and Beth-horon the nether, cities defenced with walles, gates and barres:

d That is, he repaired and fortified them: for they were builded before by Sherah a noble woman of the tribe of Ephraim, 1. Chro. 7. 28. and. v. 24.

6 Also Baalath, and all the cities of store that Salomon had, and all the charet cities, and the cities of the horsemen, and euery pleasant place that Salomon had a minde to build in Ierusalem, and in e Lebanon, and throughout all the land of his dominion.

e Reade 1. Kin. 7. 2.

7 *And* all the people that were left of the Hittites, and the Amorites, and Perizzites, and the Hiuites, and the Iebusites, which were not of Israel,

8 *But* of their children which were left after them in the land, whom the children of Israel had not consumed, euen them did Salomon make † tributaries vntill this day.

† Ebr. to come vp to tribute.

9 But of the children of Israel did Salomon make no seruants for his worke: for they were men of warre, and his chiefe princes, and the captaines of his charets and of his horsemen.

10 So these were the chiefe of the officers which Salomon had, *euen* f two hundreth and fiftie that bare rule ouer the people.

f For in all there were 3300 but here he meaneth of them that had the principall charge, reade 1. King. 9. 23

11 ¶ Then Salomon brought vp the daughter of Pharaoh out of the citie of Dauid, into the house that hee had built for her: for he said, My wife shall not dwell in the house of Dauid king of Israel: for it is holy, because that the Arke of the Lord came vnto it.

12 ¶ Then Salomon offered burnt offrings vnto the Lord, on the * altar of the Lord, which he had built before the porch,

* Chap. 4. 1.

13 To* offer according to the commandement of Moses ‖ euery day, in the Sabbaths, and in the new moones, and in the solemne feasts, g three times in the yeere, *that is*, in the feast of the Vnleauened bread, and in the feast of the Weekes, and in the feast of the Tabernacles.

* Exod. 29. 39. ‖ Or, after the manner of euery day. g Reade Leuit. 23.

14 And hee set the courses of the Priestes to their offices, according to the order of Dauid his father, and the Leuites in their watches, for to praise and minister before the Priests euery day, and the porters by their * courses at euery gate: for so *was* the commandement of Dauid the man of God.

* 1. Chron. 24. 1.

15 And they declined not from the commandement of the king, concerning the Priests and the Leuites, touching all things, and touching the treasures.

16 ¶ Now Salomon had made prouision for all the h worke from the day of the foundation of the house of the Lord vntill it was finished: so the house of the Lord was perfit.

h Both for the matter, and also for the workemanship.

17 Then went Salomon to Ezion-geber, and to Eloth by the i Sea side in the land of Edom.

i Meaning, the red Sea.

18 And Huram sent him by the hands of his seruants, ships and seruants that had knowledge of the sea: and they went with the seruants of Salomon to Ophir, and brought thence k foure hundreth and fiftie talents of gold, and brought them to king Salomon.

k Which summe is thought to amount to three millions and fiue hundreth thousand crowns, for here is mention made of thirtie more then are spoken of, 1. King. 9. 28.

CHAP.

* 1.King.10,1. Matth.12.42. Luke 11.31.
a To know whether his wisedome were so great as the report was.

b There was no question so hard that he did not resolue.

‖ Or, galleries whereby he went up.
† Ebr. there was no more spirit in her.
‖ Or, actes.

c Meaning, that the Israelites were Gods peculiar people, and that Kings are the lieutenants of God, which ought to graunt vnto him the superioritie, and minister iustice to all.

d Reade Chap.2.8. and 1.King.10.11.

e Or pillars: meaning, the garnishing, and trimming of the staires or pillars.

f That is, which the King gaue her for recompense of that treasure which she brought.

g Which summe mounteth to 2400. crownes of the sunne Budens de asse.
h Or, pounds called minæ, whereof euery one seemed to make an hundreth shekels.

CHAP. IX.

1. 9 The Queene of Sheba commeth to see Salomon, and bringeth gifts. 13 His yeerly reuenues. 30 The time of his reigne. 31 His death.

AND * when the Queene of Sheba heard of the fame of Salomon, she came to [a] prooue Salomon with hard questions at Ierusalem, with a very great traine, and camels that bare sweete odours and much gold, and precious stones: and when she came to Salomon, she communed with him of all that was in her heart.

2 And Salomon declared her all her questions, and there was [b] nothing hid from Salomon, which he declared not vnto her.

3 Then the Queene of Sheba saw the wisedome of Salomon, and the house that hee had built,

4 And the meate of his table, and the sitting of his seruants, and the order of his waiters, & their apparell, and his butlers, and their apparell, and his ‖ burnt offerings which he offered in the house of the Lord, and she was greatly † astonied.

5 And she sayd to the King, *It was* a true word which I heard in mine owne land of thy ‖ sayings, and of thy wisedome:

6 Howbeit, I beleeued not their report, vntill I came, and mine eyes had seene it: and behold, the one halfe of thy great wisedome was not told me: *for* thou exceedest the fame that I heard.

7 Happy are thy men, and happy are these thy seruants, which stand before thee alway, and heare thy wisedome.

8 Blessed be the Lord thy God, which loued thee, to set thee on his [c] throne as king, in the stead of the Lord thy God: because thy God loueth Israel, to establish it for euer, therefore hath hee made thee king ouer them, to execute iudgement and iustice.

9 Then she gaue the King sixescore talents of gold, and of sweete odours exceeding much, and precious stones: neither was there such sweete odours *since*, as the Queene of Sheba gaue vnto King Salomon.

10 And the seruants also of Huram, and the seruants of Salomon which brought golde from Ophir, brought [d] Algummim wood and precious stones.

11 And the King made of the Algummim wood [e] staires in the house of the Lord, and in the kings house, and harpes and violes for singers: and there was no such seene before in the land of Iudah.

12 And King Salomon gaue to the Queene of Sheba euery pleasant thing that shee asked, [f] besides for that which shee had brought vnto the king: so shee returned and went to her owne countrey, *both* she, and her seruants.

13 ¶ Also the weight of gold that came to Salomon in one yeere, was sixe hundreth threescore and sixe talents of gold,

14 Besides that which chapmen and merchants brought: and all the Kings of Arabia, and the princes of the countrey brought gold and siluer to Salomon.

15 And King Salomon made two hundreth targets of beaten gold, *and* [g] sixe hundreth *shekels* of beaten gold went to one target.

16 And three hundreth shields of beaten gold: three hundreth [h] *shekels* of gold went to one shield, and the king put them in the house of the wood of Lebanon.

17 And the king made a great throne of yuorie, and ouerlaid it with pure gold.

18 And the throne had sixe steps, with a footstoole of gold [i] fastened to the throne, and stayes on either side on the place of the seate, and two lions standing by the [k] stayes.

19 And twelue lions stood there on the sixe steps on either side: there was not the like made in any kingdome.

20 And all King Salomons drinking vessels *were* of golde, and all the vessels of the house of the wood of Lebanon *were* of pure golde: *for* siluer was nothing esteemed in the dayes of Salomon.

21 For the kings ships went to Tarshish with the seruants of Huram, euery three yeere once came the ships of [l] Tarshish, and brought golde, and siluer, yuorie, and apes, and peacocks.

22 So king Salomon excelled all the kings of the earth in riches and wisedome.

23 And all the Kings of the earth sought the presence of Salomon, to heare his wisedome that God had put in his heart.

24 And they brought euery man his present, vessels of siluer, and vessels of golde, and raiment, armour, and sweet odours, horses, and mules, from yeere to yeere.

25 And Salomon had [m] foure thousand stalles of horses, and charets, and twelue thousand horsmen, whom he bestowed in the charet cities, and with the king at Ierusalem.

26 And hee reigned ouer all the kings from the ‖ Riuer euen vnto the land of the Philistims, and to the border of Egypt.

27 And the king gaue siluer in Ierusalem, [n] as stones, and gaue cedar trees as the wilde figtrees, that are abundant in the plaine.

28 And they brought vnto Salomon horses out of Egypt, and out of all lands.

29 Concerning the rest of the actes of Salomon first and last, are they not written in the booke of Nathan the Prophet, and in the prophecie of Ahijah the Shilonite, and in the visions of ‖ Ieedo the Seer [o] against Ieroboam the sonne of Nebat?

30 And Salomon reigned in Ierusalem ouer all Israel fourtie yeeres.

31 And Salomon * slept with his fathers, and they buried him in the citie of Dauid his father: and Rehoboam his sonne reigned in his stead.

CHAP. X.

4. 14 The rigour of Rehoboam. 13 Hee followeth lewd counsell. 16 The people rebell.

THen * Rehoboam [a] went to Shechem: for to Shechem came all Israel to make him king.

2 And when Ieroboam the sonne of Nebat heard it (which was in Egypt, whither he had fled from the presence of Salomon the king) he returned out of Egypt.

3 And they sent and called him: so came Ieroboam and all Israel, and communed with Rehoboam, saying,

4 Thy father [b] made our yoke grieuous: now therefore make thou the grieuous seruitude of thy father, and his sore yoke that he put vpon vs, lighter, and we will serue thee.

5 And he said to them, *Depart* yet three dayes, then come againe vnto me. And the people departed.

6 And king Rehoboam tooke counsell with the

i That is, the steps and the footstoole were fastened to the throne.
k Vpon the pommels or knops.

l Which countrey of the best writers is thought to be Cilicia, reade 1.King.10.22.

m That is, ten horses in euery stable, which in all amount to fourty thousand, as 1.King.4.26.

‖ Or, Euphrates.

n The abundance of these temporall treasures in Salomons kingdome is a figure of the Spirituall treasures, which the elect shall enioy in the heauens vnder the true Salomon Christ.
‖ Or, Iddo.
o That is, which prophecied against him.

* 1.King.11, 42.43.

* 1.King.12.1.
a After the death of Salomon.

b That is, handled vs rudely, it seemeth that God hardened their hearts, so that they thus murmured without cause: which declareth also the inconstancie of the people.

the olde men that had stood before Salomon his
father, while he yet liued, saying, What counsell
giue ye that I may answere this people?
7 And they spake vnto him, saying, If thou be
kinde to this people, and please them, and speake
louing words to them, they will be thy seruants
for euer.
8 But hee left the counsell of the ancient men
that they had giuen him, and tooke counsell of
the young men that were brought vp with him,
and [c] waited on him.
9 And he said vnto them, What counsell giue
ye, that we may answere this people, which haue
spoken to me, saying, Make the yoke which thy
father did put vpon vs, lighter?
10 And the young men that were brought vp
with him, spake vnto him, saying, Thus shalt thou
answer the people that spake to thee, saying, Thy
father made our yoke heauie, but make thou it
lighter for vs: thus shalt thou say vnto them, My
[d] least part shalbe bigger then my fathers loynes.
11 Now whereas my father did burden you
with a grieuous yoke, I will yet increase your
yoke: my father hath chastised you with rods,
but I *will correct you* with ‖ scourges.
12 ¶ Then Ieroboam and all the people came
to Rehoboam the third day, as the king had appointed, saying, Come againe to me ye third day.
13 And the king answered them sharply: and
king Rehoboam left the counsell of the ancient
men,
14 And spake to them after the counsell of the
young men, saying, My father made your yoke
grieuous, but I will increase it: my father chastised you with rods, but I *will correct you* with
scourges.
15 So the king hearkened not vnto the people:
for it was the [e] ordinance of God, that the Lord
might performe his saying, which he had spoken
† by Ahiiah the Shilonite to Ieroboam the sonne
of Nebat.
16 So when all Israel saw that the king would
not heare them, the people answered the king,
saying, * What portion haue we in Dauid? for we
haue none inheritance in the sonne of Ishai. O
Israel, euery man to your tents: now see to thine
owne house, Dauid. So all Israel departed to their
tents.
17 Howbeit Rehoboam reigned ouer the children of Israel, that dwelt in the cities of Iudah.
18 Then King Rehoboam sent Hadoram that
was ‖ ouer the tribute, and the children of Israel
stoned him with stones, that hee died: then King
Rehoboam † made speed to get him vp to his
charet, to flee to Ierusalem.
19 And Israel rebelled against the house of
Dauid vnto this day.

CHAP. XI.

4 Rehoboam is forbidden to fight against Ieroboam. 5 Cities which he built. 21 Hee hath eighteene wiues, and threescore concubines, and by them eight and twentie sonnes, and threescore daughters.

AND * when Rehoboam was come to Ierusalem, hee gathered of the house of Iudah and
[a] Beniamin nine score thousand chosen men of
warre to fight against [b] Israel, and to bring the
kingdome againe to Rehoboam.
2 But the word of the Lord came to Shemaiah the man of God, saying,
3 Speake vnto Rehoboam the sonne of Salomon King of Iudah, and to all Israel that are in
Iudah and Beniamin, saying,
4 Thus saith the Lord, Yee shall not goe vp,
nor fight against your brethren: returne euerie
man to his house: for this thing is done of me.
They obeyed therefore the word of the Lord, and
returned from going against Ieroboam.
5 And Rehoboam dwelt in Ierusalem, and
[c] built strong cities in Iudah.
6 Hee built also Beth-lehem, and Etam, and
Tekoa,
7 And Beth-zur, and Shoco, and Adullam,
8 And Gath, and Mareshah, and Ziph,
9 And Adoraim, and Lachish, and Azekah,
10 And Zorah, and Aialon, and Hebron, which
were in Iudah and Beniamin, strong cities.
11 And he ‖ repaired the strong holds and put
captaines in them, and store of vittaile, and oyle
and wine.
12 And in all cities he put shields and speares,
and made them exceeding strong: so Iudah and
Beniamin were his.
13 ¶ And the Priestes and the Leuites that
were in all Israel, † resorted vnto him out of all
their coasts.
14 For the Leuites left their suburbs and their
possession, and came to Iudah and to Ierusalem:
* for Ieroboam and his sonnes had cast them out
from ministring in the Priestes office vnto the
Lord.
15 * And hee ordeined him Priests for the hie
places, and for the [d] deuils and for the calues
which he had made.
16 And after the Leuites there came to Ierusalem of all the tribes of Israel, such as set their
[e] hearts to seeke the Lord God of Israel, to offer
vnto the Lord God of their fathers.
17 So they strengthened the kingdome of Iudah, and made Rehoboam the sonne of Salomon
mighty, three yeere long: for three yeere they
[f] walked in the way of Dauid and Salomon.
18 ¶ And Rehoboam tooke him Mahalath
the daughter of Ierimoth the sonne of Dauid to
wife, *and* Abihail the daughter of Eliab the sonne
of Ishai,
19 Which bare him sonnes, Ieush, and Shemariah, and Zaham.
20 And after her hee tooke Maakah the daughter of Absolon which bare him Abiiah, and Atthai, and Ziza, and Shelomith.
21 And Rehoboam loued Maakah the daughter of Absolon aboue all his wiues and his concubines: for he tooke eighteene wiues and threescore concubines, and begate eight and twentie sonnes, and threescore daughters.
22 And Rehoboam made [g] Abiiah the sonne
of Maakah the chiefe ruler among his brethren:
for he thought to make him King.
23 And he taught him: and dispersed all his
sonnes throughout all the countreis of Iudah and
Beniamin vnto euery strong citie: and hee gaue
them abundance of vittaile, and [h] desired many
wiues.

CHAP. XII.

1 Rehoboam forsaketh the Lord, and is punished by Shishak. 5 Shemaiah reproueth him. 6 He humbleth himselfe. 7 God sendeth him succour. 9 Shishak taketh his treasures. 13 His reigne and death. 16 Abiiah his sonne succeedeth him.

AND when ‖ Rehoboam had established the
kingdome and made it strong, hee forsooke
the Law of the Lord, and [a] all Israel with him.

Margin notes:

c Or, that stood by him, that is, which were of his counsell and secrets.

d Or, little finger, meaning, that he was of farre greater power, then was his father.

‖ Or, scorpions.

e Gods will imposeth such a necessitie to the second causes, that nothing can be done but according to the same, and yet mans will worketh as of it selfe, so that it can not be excused in doing euill by alledging that it is Gods ordinance.

† Ebr. by the hand of.

* 1.King. 12,16.

‖ Or, tribute.

† Ebr. strengthened himselfe.

* 1.King. 12,21.

a That is, the halfe tribe of Beniamin: for the other halfe was gone after Ieroboam.

b Meaning, the ten tribes which rebelled.

c Or, repayred them and made them strong to be more able to resist Ieroboam.

‖ Or, strengthened.

† Ebr. stood.

* Chap. 13.9.

* 1 King. 12.31.

d Meaning, idols, reade Isa. 44.15.

e which were zealous of true religion, and feared God.

f So long as they feared God, and set forth his word, they prospered.

g Called also Abiiam, who reigned three yeere, 1.King. 15,2.

h Hee gaue himselfe to haue many wiues.

‖ Or, when the Lord had established Rehoboams kingdome.

a For such is the inconstancie of the people, that for the most part they follow the vices of their gouernours.

2. There-

2 Therefore in the fift yeere of king Rehoboam, Shishak the king of Egypt came vp against Ierusalem (because they had transgressed against the Lord)

3 With twelue hundreth charets, and threescore thousand horsemen, and the people were without number, that came with him from Egypt, *euen* the Lubims, [b] Sukkiims, and the ‖ Ethiopians.

4 And he tooke the strong cities which were of Iudah, and came vnto Ierusalem.

5 ¶ Then came Shemaiah the Prophet to Rehoboam, and to the princes of Iudah that were gathered together in Ierusalem, because of Shishak, and said vnto them, Thus saith the Lord, Ye haue forsaken me, [c] therefore haue I also left you in the hands of Shishak.

6 Then the princes of Israel, and the King humbled themselues, and said, The Lord *is* [d] iust.

7 And when the Lord sawe that they humbled themselues, the word of the Lord came to Shemaiah, saying, They haue humbled themselues, *therefore* I will not destroy them, but I will send them deliuerance shortly, and my wrath shall not ‖ be powred out vpon Ierusalem by the hand of Shishak.

8 Neuertheless they shall be his seruants: to [e] shall they know my seruice, and the seruice of the kingdomes of the earth.

9 ¶ Then Shishak king of Egypt came vp against Ierusalem, and tooke the treasures of the house of the Lord, and the treasures of the Kings house: he tooke *euen* all, and he caried away the shields of gold, * which Salomon had made.

10 In stead whereof king Rehoboam made shields of brasse, & committed them to the hands of the chiefe of the guard, that waited at the doore of the kings house.

11 And when the king entred into the house of the Lord, the guard came and bare them and brought them again vnto the guard-chamber.

12 And because hee [f] humbled himselfe, the wrath of the Lord turned from him, that he would not destroy all together. And also in Iudah the things prospered.

13 * So king Rehoboam was strong in Ierusalem and reigned: for Rehoboam was one and fourtie yeere old, when hee began to reigne, and reigned [g] seuenteene yeere in Ierusalem, the citie which the Lord had chosen out of all the tribes of Israel to put his Name there. And his mothers name was Naamah an Ammonitesse.

14 And he did euill: for hee prepared not his heart to seeke the Lord.

15 The actes also of Rehoboam first and last, are they not written in the † booke of Shemaiah the Prophet, and Iddo the Seer, in rehearsing the genealogie? and there *was* warre alway betweene Rehoboam and Ieroboam.

16 And Rehoboam slept with his fathers, and was buried in the citie of Dauid, and ‖ Abiiah his sonne reigned in his stead.

[b] Which were a people of Affrica called the Troglodites, because they dwelled in holes. ‖ *Or, blacke Moores.*

[c] Signifying, that no calamitie can come vnto vs except we forsake God, and that he neuer leaueth vs till we haue cast him off.

[d] And therefore God doeth iustly punish you for your sinnes.

‖ *Hiv. drop downe.*

[e] Hee sheweth that Gods punishments are not to destroy his vtterly, but to chastise them, to bring them to the knowledge of themselues, and to know how much better it is to serue God then tyrants. * *Chap. 9. 15, 16.*

[f] Which declareth that God seeketh not the death of a sinner, but his conuersion, Ezek. 18, 32. and 33, 11.

* 1. King. 14, 21.

[g] That *is*, twelue yeeres after that he had beene ouercome by Shishak, verse 2.

† *Hiv sayings.*

CHAP. XIII.

1 Abiiah maketh warre against Ieroboam. 4 Hee sheweth the occasion. 12 Hee trusteth in the Lord and ouercommeth Ieroboam. 21 Of his wiues and children.

IN the eighteenth yeere of King Ieroboam, began Abiiah to reigne ouer Iudah.

2 Hee reigned three yeere in Ierusalem: (his mothers name also was [b] Michaiah the daughter of Vriel of Gibea) and there was warre betweene Abiiah and Ieroboam.

3 And Abiiah set the battell in aray with the armie of valiant men of warre, *euen* foure hundreth thousand chosen men. Ieroboam also set the battell in aray against him with eight hundreth thousand chosen men which were strong *and* valiant.

4 And Abiiah stood vp vpon mount [a] Zemaraim, which is in mount Ephraim, and said, O Ieroboam, and all Israel, heare you me.

5 Ought you not to know that the Lord God of Israel hath giuen the kingdome ouer Israel to [c] Dauid for euer, *euen* to him and to his sonnes by a couenant [f] of salt?

6 And Ieroboam the sonne of Nebat the seruant of Salomon the sonne of Dauid is risen vp, and hath * rebelled against his lord:

7 And there are gathered to him [g] vaine men *and*† wicked, and made themselues strong against Rehoboam the sonne of Salomon: for Rehoboam was [h] *but* a childe and ‖ * tender hearted, and could not resist them.

8 Now therefore ye thinke that yee be able to resist against the kingdome of the Lord, *which is* in the hands of the sonnes of Dauid, and ye be a great multitude, and the golden calues *are* with you which Ieroboam made you for gods.

9 * Haue yee not driuen away the Priestes of the Lord the sonnes of Aaron and the Leuites, and haue made you Priests like the people of *other* countreyes? whosoeuer commeth to † consecrate with a [i] yong bullocke and seuen rams, the same may be a Priest of them that are no gods.

10 But wee belong vnto the Lord our God, and haue not forsaken him, and the Priests the sonnes of Aaron minister vnto the Lord, and the Leuites in *their* office.

11 And they burne vnto the Lord euery [k] morning and euery euening burnt offrings and sweete incense, and the bread is set in order vpon the pure table, and the candlestick of gold with the lamps thereof, to burne euery euening: for wee keepe the watch of the Lord our God: but ye haue forsaken him.

12 And behold, this God *is* [l] with vs a captaine, and his Priests with the sounding trumpets to cry an alarme against you. O ye children of Israel, fight not against the Lord God of your fathers: for ye shall not prosper.

13 ¶ But Ieroboam caused an ambushment [m] to compasse, *and* come behind them, when they were before Iudah, and the ambushment behinde them.

14 Then Iudah looked, and behold, the battell *was* before and behinde them, and they cryed vnto the Lord, and the Priestes blew with the trumpets,

15 And the men of Iudah gaue a shoute: and euen as the men of Iudah shouted, God ‖ smote Ieroboam and also Israel before Abiiah and Iudah.

16 And the children of Israel fled before Iudah, and God deliuered them into their hand.

17 And Abijah and his people slew a great slaughter of them, so that there fell downe wounded of Israel fiue hundreth thousand chosen men.

18 So the children of Israel were brought vnder at that time: and the children of Iudah preuailed, [n] because they stayed vpon the Lord God of their fathers.

19 And Abijah pursued after Ieroboam, and tooke

[a] Which was one of the tops of mount Ephraim.

[b] And therefore whosoeuer doeth wrong it or take it from that stocke, transgresseth the ordinance of the Lord. Thus like an hypocrite he alledgeth the word of God for his aduantage.

[f] That is, perpetuall because that thing which is salted, is preserued from corruption: he meaneth also that it was made solemnely, and confirmed by offring of sacrifices, where as they vsed salt according as was ordeined, Numb. 18, 19.

* 1. King. 11, 26.

[g] This word in the Chalde tongue is Racha, which our Sauiour vseth, Matth. 5, 22.

[h] *Hiv. children of Belial.*

[h] Meaning, in heart and courage.

‖ *Or, faint hearted.*

* *Leuit. 26, 36.*

* 1 *King.* 12, 32. *chap.* 11, 14.

† *Hiv fill his hand.*

[i] Hee like weth the manner of idolaters which take no stall of the vocation, life and doctrine of their ministers, but thinke the most vilest and greatest beasties sufficient to serue their turne.

[k] As it was appointed in the Law, Exod. 29, 39. 1 Because their cause was good and approoued by the Lord, they doubted not of the successe and victory.

[m] Contemning the good counsell which came of the Spirit of God, he thought to haue ouercome by deceit. ‖ *Or, gaue him the ouerthrow.*

[n] Hee sheweth that the stay of all kingdomes, and assistance of victories depend vpon our trust and confidence in the Lord.

† Heb. daughters.

tooke cities from him, *euen* Beth-el and the † villages thereof, and Iesh anah with her villages, and Ephron with her villages.

20 And Ieroboam recouered no strength againe in the dayes of Abijah, but the Lord plagued him, and he died.

21 So Abijah waxed mighty, & married fourteene wiues, and begate two and twenty sonnes, and sixteene daughters.

22 The rest of the actes of Abijah, and his maners and his sayings, are written in the storie of the Prophet Iddo.

CHAP. XIIII.

3 *Asa destroyeth idolatry, and commandeth his people to serue the true God.* 11 *Hee prayed vnto God when he should goe to fight.* 12 *Hee obteineth the victorie.*

* 1. *King.* 15. 8.

SO * Abijah slept with his fathers, and they buried him in ‖ the citie of Dauid, and Asa his sonne reigned in his stead: in whose dayes the land was quiet ten yeere.

2 And Asa did that was good and right in the eyes of the Lord his God.

3 For he tooke away the altars of the strange *gods*, and the hie places, and brake downe the images, and cut downe the [a] groues,

4 And commanded Iudah to seeke the Lord God of their fathers, and to doe *according* to the Law and the Commandement.

5 And hee tooke away out of all the cities of Iudah the high places, and the images: therefore the Kingdome was [b] quiet before him.

6 Hee built also strong cities in Iudah, because the land was in rest, and hee had no warre in those yeeres: for the Lord had giuen him rest.

7 Therefore hee sayd to Iudah, Let vs build these cities, and make walles about, and towers, gates, and barres, while the land is [c] before vs: because wee haue sought the Lord our God, wee haue sought him, and hee hath giuen vs rest on euery side: so they built and prospered.

8 And Asa had an armie of Iudah, that bare shields and speares, three hundreth thousand, and of Beniamin that bare shields and drew bowes, two hundreth and fourescore thousand: all these were valiant men.

9 ¶ And there came out against him Zerah [d] of Ethiopia, with an hoast of ten hundreth thousand, and three hundreth charets, and came vnto [e] Mareshah.

10 Then Asa went out before him, and they set the battell in aray in the valley of Zephahath, beside Mareshah.

11 And Asa cried vnto the Lord his God, and sayd, Lord, * it is nothing with thee to helpe ‖ with many, *or* with no power: helpe vs, O Lord our God: for wee rest on thee, and in thy Name are wee come against this multitude: O Lord, thou art our God: † let not man preuaile against thee.

12 ¶ So the Lord smote the Ethiopians before Asa and before Iudah, and the Ethiopians fled.

13 And Asa and the people that was with him, pursued them vnto Gerar. And the Ethiopians hoast was ouerthrowen, *so that* there was no life in them: for they were destroyed before the Lord and before his host: and they caried away a mightie great spoile.

14 And they smote all the cities round about Gerar: for the ‖ feare of the Lord came vpon them, & they spoiled all the cities, for there was exceeding much spoile in them.

15 Yea, and they smote the tents of cattell, and caried away plenty of sheepe and camels, and returned to Ierusalem.

CHAP. XV.

2 *The exhortation of Azariah.* 8 *Asa purgeth his country of idolatry.* 11 *Hee sacrificeth with the people.* 14 *They sweare together to serue the Lord.* 16 *Hee deposeth his mother for her idolatry.*

THen the Spirit of God came vpon [a] Azariah the sonne of Obed.

2 And he went out to meete Asa, and said vnto him, O Asa, and all Iudah and Beniamin, heare ye me, The Lord *is* with you, while ye be with him: and if ye seeke him, he will be found of you, but if ye forsake him, he will forsake you.

3 Now for a long season Israel *hath bene* without the [b] true God, and without Priest to teach, and without law.

4 But *whosoeuer* returned in his affliction to the Lord God of Israel, and sought him, he [c] was found of him.

5 And in that time there *was* no peace to him that did goe out and goe in: but great troubles *were* to all the inhabitants of the earth.

6 For nation was destroyed of nation, and citie of citie: for God troubled them with all aduersitie.

7 Be yee strong therefore, and let not your hands bee weake: for your [d] worke shall haue a reward.

8 ¶ And when Asa heard these words, and the prophecie of Obed ‖ the Prophet, he was encouraged, and tooke away the abominations out of all the land of Iudah and Beniamin, and out of the cities which hee had taken of mount Ephraim, and hee renewed the altar of the Lord, that was before the porch of the Lord.

9 And hee gathered all Iudah and Beniamin, and the strangers with them out of Ephraim, and Manasseh, and out of Simeon: for there fell many to him out of Israel, when they saw that the Lord his God *was* with him.

10 So they assembled to Ierusalem in the [e] third moneth, in the fifteenth yeere of the reigne of Asa.

11 And they offered vnto the Lord the same time of the ‖ spoile *which* they had brought *euen* seuen hundreth bullockes, and seuen thousand sheepe.

12 And they made a couenant to seeke the Lord God of their fathers, with all their heart, and with all their soule.

13 And [g] whosoeuer will not seeke the Lord God of Israel, shall be slaine, whether hee were small or great, man or women.

14 And they sware vnto the Lord with a loud voyce, and with shouting, and with trumpets, & with correts.

15 And all Iudah reioyced at the oathe: for they had sworne vnto the Lord with all their heart, and sought him with a whole desire, and he was [h] found of them. And the Lord gaue them rest round about.

16 ¶ And King Asa deposed *Maachah *his* mother from her regencie, because she had made an idole in a groue: and Asa brake downe her idole, and stamped it, and burnt it at the brooke Kidron.

17 But

* 1. *King.* 15. 8.

a Which were planted contrary to the Law, Deut. 16. 21.

b Hee sheweth tha the rest and quietnesse of his dominions stoode in abolishing idolatrie, and aduancing true religion.

c Whiles we haue the full gouernement thereof.

d The king of Ethiopia, or Egypt.

e Which was a citie of Iuda, Iosh. 15. 44. where Michah the Prophet was borne.

* 1. *Sam.* 14. 6. ‖ Or, *against many, without power.*

† Thus the children of God neither must in their owne power or policie, neither feare the strength and subtilties of their enemies, but consider the cause and see whether their enterprises tend to Gods glory, and thereupon assure themselues of the victory by him, which is onely Almighty, and can make all flesh into dust with the breath of his mouth.

g The Lord had stricken them with feare,

a Who was called Obed, as his father was, vers 8.

b For the space of twelue yeeres vnder Rehoboam, and three yeeres vnder Abijah, religion was neglected, and idolatry planted.

c Hee sheweth, that notwithstanding the wickednes of tyrants and their rage, yet God hath his, whom he heareth in their tribulation, as he deliuered his from Zerah king of the Ethiopians, Chap. 14. 9. 12. and out of all other dangers, when they called vpon the Lord.

d Your confidence and trust in God shall not be frustrate.

e Called Shiuan, containing part of May, and part of Iune.

f Which they had taken of the Ethiopians.

g These were the words of their couenant, which commanded all idolaters to be put to death, according to the Law of God, Deut. 13. 5. 9. 15. & so long as they feined him right, so long did he preserue and prosper them.

* 1. *King.* 15. 13. Or grand-mother: and herein he shewed that he lacked zeale, for he ought to haue died both by the couenant, as vers. 13. and by the Law of God: but hee gaue place to foolish pitie, and would also seeme after a sort to satisfie the Law,

17 But the high places were not k taken away
out of l Israel: yet the heart of Asa was m perfite
all his dayes.
18 Also he brought into the house of God the
things that his father had dedicate, and that hee
had dedicate, siluer, and gold, and vessels.
19 And there was no warre vnto the fiue and
thirtieth yeere of the reigne of Asa.

k Which partly came through lacke of zeale in him, partly through the negligence of his officers, and partly by the superstition of the people, that all were not taken away.
l Because that God was called the God of Israel, by reason of his promise to Iaakob: therefore Israel is sometime taken for Iudah, because Iudah was his chiefe people. m In respect of his predecessors.

CHAP. XVI.

2 Asa for feare of Baasha king of Israel, maketh a couenant with Ben-hadad king of Aram. 7 Hee is reprooued by the Prophet. 10 Whom hee putteth in prison. 12 He putteth his trust in the Physicians. 13 His death.

IN the sixe and thirtieth yeere of the reigne of
Asa, came a * Baasha king of Israel vp against
Iudah, and built b Ramah, to let none passe out or
goe in to Asa king of Iudah.
2 Then Asa brought out siluer and gold out
of the treasures of the house of the Lord, and of
the kings house, and sent to Benhadad king of A-
ram that dwelt at || Damascus, saying,
3 There is a couenant betweene me and thee,
and betweene my father and thy father: behold,
I haue sent thee siluer and golde: come, c breake
thy league with Baasha king of Israel, that hee
may depart from me.
4 And Benhadad hearkened vnto king Asa,
and sent the captaines of the armies which hee
had, against the cities of Israel. And they smote
Iion, and Dan, and Abel-maim, and all the store
cities of Naphtali.
5 And when Baasha heard it, he left building
of Ramah, and let his worke cease.
6 Then Asa the king tooke all Iudah, and ca-
ried away the stones of Ramah and the timber
thereof, wherewith Baasha did build, and he build
therewith Geba and Mizpah.
7 ¶ And at that same time Hanani the || Seer
came to Asa king af Iudah, and said vnto him,
Because thou hast rested vpon the king of Aram,
and not rested in the Lord thy God, therefore is
the host of the king of Aram escaped out of thine
hand.
8 *The Ethiopians and the Lubims, were they
not a great hoste with charets and horsemen, ex-
ceeding many, yet because thou diddest rest vpon
the Lord, he deliuered them into thine hand.
9 * For the eyes of the Lord behold all the
earth, to shew himselfe strong with them that are
of perfit heart toward him: thou hast then done
foolishly in this: therefore from henceforth thou
shalt haue warres.
10 Then Asa was wroth with the Seer, and put
him into a † prison: for he was d displeased with
him, because of this thing. And Asa oppressed *cer-
taine* of the people at the same time.
11 And behold, the actes of Asa first and last,
loe, they are written in the booke of the Kings of
Iudah and Israel.
12 ¶ And Asa in the nine and thirtieth yeere
of his reigne was ||* diseased in his feete, *and* his
disease was || e extreme: yet hee sought not the
Lord in his disease, but to the f Physicians.
13 So Asa slept with his fathers, and died in
the one and fourtieth yeere of his reigne.

a Who reigned after Nadab the sonne of Ieroboam.
* 1.King.15,17.
b He fortified it with walles and ditches: it was a citie in Beniamin neere to Gibeon.
|| Or, Darmesek.
c He thought to repulse his aduersarie by an vnlawfull meanes, that is, by seeking helpe of infidels, as they that seeke the Turks amitie, thinking thereby to make themselues more strong.
|| Or, Prophet.
* Chap.14,9.
* 2.Mac.9,5. and 12.22.
† Ebr. prison house.
d Thus in stead of turning to God by repentance, he disdained the admonition of the Prophet, and punished him, as the wicked doe when they be told of their faults.
|| Or, goutie, or swollen.
* 1.King.15,23.
|| Or, to the top of his head.
e God plagued his rebellion, & hereby declareth that it is nothing to begin well, except we so continue to the ende, that is, zealous of Gods glory, and put our whole trust in him.
f He sheweth that it is in vaine to seeke to the Physicians, except we first seeke to God to purge our sinnes, which are the chiefe cause of all our diseases, and after vse the helpe of the Physician, as a meane by whom God worketh.

14 And they buried him in *one* of his sepul-
chres, which he had made for himselfe in the city
of Dauid, and layed him in the bed, which they
had filled with sweete odours and diuers kindes
of spices made by the arte of the Apothecary: and
they burnt *odours* for him with an exceeding
great fire.

CHAP. XVII.

5 Iehoshaphat trusting in the Lord, prospereth in riches and honour. 6 Hee abolisheth idolatrie, 7 and causeth the people to be taught. 11 Hee receiueth tribute of strangers. 12 His munition, and men of warre.

AND Iehoshaphat his sonne reigned in his
stead, and preuailed against Israel.
2 And he put garisons in all the strong cities
of Iudah, and set bands in the land of Iudah and
in the cities of Ephraim, which Asa his father
had taken.
3 And the Lord was with Iehoshaphat, be-
cause hee walked in the a first wayes of his father
Dauid, and sought not b Baalim,
4 But sought the Lord God of his father, and
walked in his commandements, and not after
the † trade of Israel.
5 Therefore the Lord stablished the king-
dome in his hand, and all Judah brought presents
to Iehoshaphat, so that he had of riches and ho-
nour in abundance.
6 And he c lift vp his heart vnto the wayes of
the Lord, and he tooke away moreouer the high
places and the groues out of Iudah.
7 ¶ And in the third yeere of his reigne hee
sent his princes, Ben-hail, and Obadiah, and Ze-
chariah, and Nethaneel, and Michaiah, that they
should d teach in the cities of Iudah,
8 And with them Leuites, Shemaiah, and Ne-
thaniah, and Zebadiah, and Asahel, and Shemira-
moth, and Iehonathan, and Adonijah, and Tobi-
iah, and Tob-adonijah, Leuites, and with them
Elishamah and Iehoram Priests.
9 And they taught in Iudah, and had the booke
of the Law of the Lord with them, and went
about throughout all the cities of Iudah, and
taught the people.
10 And the feare of the Lord fell vpon all the
kingdomes of the lands that were round about
Iudah, and they e fought not against Iehoshaphat.
11 Also *some* of the Philistims brought Ieho-
shaphats gifts and tribute siluer, and the Arabians
brought him flockes, seuen thousand and seuen
hundreth rammes, and seuen thousand and seuen
hundreth hee goats.
12 So Iehoshaphat prospered and grew vp on
high, and he built in Iudah palaces and cities of
store.
13 And hee had great workes in the cities of
Iudah, and men of warre, *and* valiant men in Ie-
rusalem.
14 And these are the numbers of them after
the house of their fathers, In Iudah, *were* captains
of thousands, Adnah the captaine, and † with him
of valiant men three hundreth thousand.
15 And || at his hand Iehohanan a captaine,
and with him two hundreth and fourescore
thousand.
16 And at his hand Amasiah the sonne of Zi-
chri, f which willingly offered himselfe vnto the
Lord, and with him two hundreth thousand
valiant men.
17 And of Beniamin, Eliada a valiant man,
and

a That is, his vertues: meaning, before he had committed with Bath-sheba, and against Vriah.
b Sought not help at strange gods.
† Ebr. worke.
c He gaue himselfe wholly to serue the Lorde
d He knew it was in vaine to professe religion, except such were appointed which could instruct the people in the same, and had authoritie to put away all idolatry,
e Thus God prospereth all such that with a pure heart seeke his glory, and keepeth their enemies in feare, that they cannot be able to execute their rage against them.
† Ebr. in his hand.
|| Or, next to him.
f Meaning, which was a Nazarite, Numb.6.

and with him armed men with bowe and shield,
two hundreth thousand.
18 And at his hand Iehozabad, and with him
an hundreth and fourescore thousand armed to
the warre.
19 These [g] waited on the king, besides those
which the king put in the strong cities through-
out all Iudah.

g That is, they were as his ordinary guard,

CHAP. XVIII.

1 Iehoshaphat maketh affinitie with Ahab. 10 Foure hundreth Prophets counsell Ahab to goe to warre. 16 Michaiah is against them. 23 Zidkiah smiteth him. 25 The king putteth him in prison. 29 The effect of his prophecie.

AND * Iehoshaphat had riches and honour in
abundance, but he was ioyned in [a] affinitie
with Ahab.
2 And after certaine [b] yeeres hee went downe
to Ahab to Samaria: and Ahab slewe sheepe and
oxen for him in great number, and for the people
that he had with him, and entised him to goe vp
vnto [c] Ramoth Gilead.
3 And Ahab king of Israel said vnto Ieho-
shaphat king of Iudah, Wilt thou go with me to
Ramoth Gilead? And he answered him, I am as
thou art, and my people as thy people, and we *will*
ioyne with thee in warre.
4 And Iehoshaphat said vnto the king of Is-
rael, Aske counsell, I pray thee, at the [d] word of
the Lord this day.
5 Therefore the King of Israel gathered of
[e] Prophets foure hundreth men, and said vnto
them, Shall we goe to Ramoth Gilead to battell,
or shall I cease? And they said, Goe vp: for God
shall deliuer it into the kings hand.
6 But Iehoshaphat said, Is there here neuer a
Prophet more of the Lord, that we might enquire
of him?
7 And the king of Israel said vnto Iehosha-
phat, There is yet one man by whom we may aske
counsell of the Lord: but I [f] hate him: for hee
doeth not prophecie good vnto mee, but alway
euill: it is Michaiah the sonne of Imla. Then Ie-
hoshaphat said, Let not the king say [g] so.
8 And the king of Israel called an eunuch, and
said, Call quickly Michaiah the sonne of Imla.
9 ¶ And the king of Israel and Iehoshaphat
King of Iudah sate either of them on his throne
cloathed in their [h] apparell: they sate euen in the
threshing floore at the entring in of the gate of
Samaria: and all the Prophets prophecied before
them.
10 And Zidkiah the sonne of Chenaanah made
him [i] hornes of yron, and sayd, Thus saith the
Lord, With these shalt thou push the Aramites
vntill thou hast consumed them.
11 And all the Prophets prophecied so, saying,
Goe vp in Ramoth Gilead, and prosper: for the
Lord shall deliuer it vnto the hand of the king.
12 ¶ And the messenger that went to call Mi-
chaiah, spake to him, saying, Behold, the words of
the Prophets *declare* good to the king with one
[k] accord: let thy word therefore, I pray thee, be
like one of theirs, and speake thou good.
13 And Michaiah said, As the Lord liueth,
whatsoeuer my God saith, that will I speake.
14 ¶ So hee came to the king, and the King
said vnto him, Michaiah, shall we goe to Ramoth
Gilead to battell, or shall I leaue off? And he said,
[l] Goe ye vp, and prosper, and they shall be deliue-

* 1 King. 22. 3.
a For Ioram Iehoshaphats sonne married Ahabs daughter.
b That is, the third yeere, 1. King. 22. 2.
c To recouer it out of the hands of the Syrians.
d Heare the aduise of some Prophet, to know whether it be Gods will.
e Which were the prophets of Baal, signifying that the wicked esteeme none but flatterers, and such as will beare with their inordinate affections.
f Yet the true ministers of God ought not to cease to do their duety, though the wicked magistrates cannot abide them to speake the trueth.
g Meaning, that he ought not to refuse to heare any that was of God.
h That is, in their maiestie and royall apparell.
i Reade 1. King. 22. 11.
k Thinking that whereas foure hundreth prophets had agreed in one thing, that he being but one man and in least estimation, durst not gainsay it.
l Hee spake this by derision of the false prophets, as the King well perceiued.

red into your hand.
15 And the King said vnto him, How oft shall
I charge thee, that thou tell me nothing but the
trueth in the Name of the Lord?
16 Then he said, I saw all Israel scattered in the
mountaines, as sheepe that haue no shepheard: and
the Lord said, [m] These haue no master: let them
returne euery man to his house in peace.
17 And the King of Israel said to Iehoshaphat,
Did I not tell thee, that hee would not prophecie
good vnto me, but euill?
18 Againe hee said, Therefore heare yee the
word of the Lord: I sawe the Lord sit vpon his
throne, and all the [n] hoste of heauen standing at
his right hand, and at his left.
19 And the Lord said, Who shall ‖ perswade
Ahab King of Israel, that he may goe vp, and fall
at Ramoth Gilead? And one spake and said thus,
and another said that.
20 Then there came foorth a spirit and stood
before the Lord, and said, I will perswade him. And
the Lord said vnto him, Wherein?
21 And he said, I will goe out, and be a false
spirit in the mouth of all his Prophets. And [o] hee
said, Thou shalt perswade, and shalt also preuaile:
goe forth and doe so.
22 Now therefore behold, the Lord hath put
a [p] false spirit in the mouth of these thy Pro-
phets, and the Lord hath determined euill against
thee.
23 Then Zedkiah the sonne of Chenaanah
came neere & smote Michaiah vpon the [q] cheeke,
and sayd, By what way went the Spirit of the
Lord from me, to speake with thee?
24 And Michaiah said, Behold, thou shalt see
that day when thou shalt goe from chamber to
chamber to hide thee.
25 And the King of Israel said, Take yee Mi-
chaiah, and cary him to Amon the gouernour of
the citie, and to Ioash the Kings sonne,
26 And say, Thus saith the king, Put this man
in the prison house, and feede him with bread of
[r] affliction and with water of affliction, vntill I re-
turne in peace.
27 And Michaiah sayd, If thou returne in
peace, the Lord hath not spoken by me. And ‖ he
said, Heare all ye people.
28 So the King of Israel and Iehoshaphat the
King of Iudah went vp to Ramoth Gilead.
29 And the King of Israel said vnto Iehosha-
phat, I will [s] change my selfe, and enter into the
battell: but put thou on thine apparell. So the king
of Israel changed himselfe, and they went into
the battell.
30 And the king of Aram had commanded
the captaines of the charets that were with him,
saying, Fight you not with small nor great, but
against the king of Israel onely.
31 And when the captaines of the charets saw
Iehoshaphat, they said, It is the king of Israel: and
they compassed about him to fight. But Iehosha-
phat [t] cried, and the Lord helped him and moo-
ued them *to depart* from him.
32 For when the captaines of the charets saw
that hee was not the King of Israel, they turned
backe from him.
33 Then *a certaine* man drew a bow † migh-
tily, and smote the King of Israel betweene the
ioynts ‖ of his brigandine: therefore he said to his
charetman, Turne thine hand, and cary me out of
the hoaste: for I am hurt.

m Hee prophecieth how the people should be dispersed, and Ahab slaine.
n Meaning, his Angels.
‖ Or, deceiue.
o That is, the Lord.
p To them that will not beleeue the trueth, God sendeth strong delusion, that they should beleeue lies, 2. Thess. 2. 10.
q By this cruelty, his ambition and hypocrisie was discouered: thus the hypocrites boast of the Spirit which they haue not, and declare their malice against them in whom the true Spirit is.
r Keepe him streightly in prison, and let him feele hunger and thirst.
‖ Or, Michaiah.
s Thus the wicked thinke by their owne subtiltie to escape Gods iudgements which hee threatneth by his word.
t Hee cryed to the Lord by acknowledging his fault in going with this wicked king to warre against the word of the Lord by his Prophet, and also by desiring mercy for the same.
† Ebr. in his simplicitie, or ignorantly.
‖ Or, betweene the brigandine.

34 And

34 And the battell increased that day: and the king of Israel [u] stoode still in his charet against the Aramites vntill euen, and died at the time of the sunne going downe.

u Hee dissembled his hurt that his souldiers might fight more couragiously.

CHAP. XIX.

4 After Iehoshaphat was rebuked by the Prophet, he called againe the people to the honouring of the Lord. 5 He appointeth Iudges and ministers, 9 and exhorteth them to feare God.

AND Iehoshaphat the king of Iudah returned † safe to his house in Ierusalem.

2 And Iehu the sonne of Hanani the Seer went out to meete them, and said to king Iehoshaphat, [a] Wouldest thou helpe the wicked, and loue them that hate the Lord? therefore for this thing the wrath † of the Lord is vpon thee.

3 Neuerthelesse good things are found in thee, because thou hast takē away the groues out of the land, and hast prepared thine heart to seeke God.

4 ¶ So Iehoshaphat dwelt at Ierusalem, and returned and went [b] through the people from Beer-sheba to mount Ephraim, and brought them againe vnto the Lord God of their fathers.

5 And hee set iudges in the land throughout all the strong cities of Iudah, citie by citie.

6 And said to the iudges, Take heed what yee doe: for yee execute not the iudgements of man, but of the Lord, and *hee vvill be* [c] with you in the cause *and* iudgement.

7 Wherefore now let the feare of the Lord be vpon you: take heede, and doe it: for there is no [d] iniquitie with the Lord our God, neither * respect of persons, nor receiuing of reward.

8 Moreouer in Ierusalem did Iehoshaphat set of the Leuites, and of the Priests and of the chiefe of the families of Israel, for the iudgement and cause of ẏ Lord: and they [e] returned to Ierusalem.

9 And he charged them, saying, Thus shall ye doe in the feare of the Lord faithfully and with a perfit heart.

10 And in euery cause that shall come to you of your brethren that dwell in your cities, betweene [f] blood and blood, betweene law and precept, statutes and iudgements, *yee shall iudge them* and admonish them that they trespasse not against the Lord, that [g] wrath come not vpon you and vpon your brethren. This shall ye doe and trespasse not.

11 And behold, Amariah the Priest *shall be* the chiefe ouer you in all matters of the Lord, and Zebadiah the sonne of Ishmael, a ruler of the house of Iudah, *shall be* for all the [h] Kings affaires, and the Leuites *shall be* officers [i] before you. Be of courage, and doe it, and the Lord shall be with the [k] good.

† Ebr. in peace.
a Hee declareth that the wrath and iudgement of God is ouer all such that support the wicked, and rather shew not in deed that they are enemies to all such as hate the Lord.
† Ebr. wrath from the Lord.
b Hee visited all his countrey, and brought his people from idolatry to the knowledge of the true God.
c Both to preserue you, if you do iustly or to punish you, if you do ẏ contrary.
d Hee will declare by the sharpenesse of the punishment, that hee hateth all iniquity.
* Deut. 10,17. Iob. 34. 19. actes. 10.34. Rom. 2.11. galat. 2.6. ephes. 6.9. col. 3,25. 1. Pet. 1.17.
e The Priests and Leuites, which should iudge matters according to the word of the Lord.
f That is, to try whether the matter was done at vnawares, or else on set purpose, Numb. 35.11. Deut. 4.41.
g Meaning, that God would punish them most sharply, if they would not execute iustice aright.
h Shalbe chiefe ouerseer of the publike affaires of the Realme.
i They shall haue the handling of inferiour cases.
k God will assist them that doe iustice.

CHAP. XX.

3 Iehoshaphat and the people pray vnto the Lord. 22 The maruellous victory that the Lord gaue him against his enemies. 30 His reigne and actes.

AFter this also came the children of Moab and the children of Ammon, and with them of the [a] Ammonites against Iehoshaphat to battell.

2 Then there came that tolde Iehoshaphat, saying, There commeth a great multitude against thee from beyond the [b] Sea, out of Aram: and beholde, they be in Hazzon Tamar, which is En-gedi.

3 And Iehoshaphat feared, and set himselfe [c] to seeke the Lord, and proclaimed a fast throughout all Iudah.

4 And Iudah gathered themselues together to aske counsell of the Lord: they came euen out of all the cities of Iudah to inquire of the Lord.

5 And Iehoshaphat stood in the Congregation of Iudah and Ierusalem in the house of the Lord before the new court,

6 And sayd, O Lord God of our fathers, art not thou God in heauen? and reignest not thou on all the kingdomes of the heathen, and in thine hand is power and might, and none is able to withstand thee.

7 Diddest not thou our God cast out the inhabitants of this land before thy people Israel, and [d] gauest it to the seed of Abraham thy friend for euer?

8 And they dwelt therein, and haue built thee a Sanctuary therein for thy Name, saying,

9 * If euill come vpon vs, as the [e] sword of iudgement, or pestilence, or famine, we will stand before this house & in thy presence (for thy name [f] is in this house) and will cry vnto thee in our tribulation, and thou wilt heare and helpe.

10 And now, behold, the children of * Ammon and Moab, and mount Seir, by whom thou wouldest not let Israel goe, when they came out of the land of Egypt: but they turned aside from them, and destroyed them not:

11 Behold, I say, they reward vs, in comming to cast vs out of thine inheritance, which thou hast caused vs to inherite:

12 O our God, wilt thou not iudge them? for there is no strength in vs *to stand* before this great multitude that commeth against vs, neither doe we know what to doe: but our eyes [g] are toward thee.

13 And all Iudah stood [h] before the Lord with their yong ones, their wiues, and their children.

14 And Iahaziel the sonne of Zechariah, the sonne of Benaiah, the sonne of Ieiel, the sonne of Mattaniah, a Leuite of the sonnes of Asaph, *vvas there*, vpon whom came [i] the Spirit of the Lord, in the middes of the Congregation.

15 And he sayd, Hearken yee all Iudah, and ye inhabitants of Ierusalem, and thou, King Iehoshaphat: thus saith the Lord vnto you, Feare you not, neither be afraid for this great multitude: for the [k] battell *is* not yours, but Gods.

16 To morow goe ye downe against them: behold, they come vp by the cleft of Ziz, and yee shall finde them at the ende of the brooke before the wildernesse of Ieruel.

17 Yee shall not neede to fight in this *battell:* * stand still, mooue not, and behold the || saluation of the Lord towards you: O Iudah, and Ierusalem, feare yee not, neither be afraid: to morow goe out against them, and the Lord *vvill be* with you.

18 ¶ Then Iehoshaphat [l] bowed downe with his face to the earth, and all Iudah and the inhabitants of Ierusalem fell dowue before the Lord, worshipping the Lord.

19 ¶ And the Leuites of the children of the Kohathites, and of the children of the Corhites stood vp to praise the Lord God of Israel with a loude voyce on high.

20 And when they arose early in the morning, they went forth to the wildernes of Tekoa: and as they departed, Iehoshaphat stood and said, Heare

a That is, which counterfeyted the Ammonites in language and apparel. The Hebrewes thinke that they were the Amalekites, but as may appeare by the tenth verse, they were the Idumeans of mount Seir.
b Called the dead Sea, where God destroyed the fiue cities for sinne.
c This declareth what the feare of the godly is, which is as a pricke to stirre them to prayer, and to depend on the Lord, whereas it mooueth the wicked either to seeke after worldly meanes and policies, or els to fall into despaire.
d Hee groundeth his prayer vpon Gods power, whereby he is able to helpe, and also on his mercy, which he will continue toward his, forasmuch as he hath once chosen them and begun to shew his graces toward them.
* 1. King. 8,37. chap. 6.28.
e Meaning, warre which commeth by Gods iust iudgements for our sinnes.
f That is, it is here called vpon, and thou declarest thy presence and fauour.
* Deut. 2.9. nehem. 13,1.
g We onely put our trust in thee, and waite for our deliuerance from heauen.
h That is, before the Arke of the Couenant.
i Which was moued by the Spirit of God to prophecie.
k They fight against God and not against you, therefore he will fight for you.
* Exod. 14.13.14.
|| Or, deliuerance.
l Declaring his faith and obedience to the word of the Lord, and giuing thankes for the deliuerance promised.

Heare ye me, O Iudah, and ye inhabitants of Ierusalem: put your trust in the Lord your God, and yo shalbe assured: beleeue his [m] Prophets, and ye shall prosper.

21 And when he had consulted with the people, and appointed singers vnto the Lord, and them that should praise *him that is* in the beautifull Sanctuary, in going foorth before the men of armes, and saying, [n] Praise ye the Lord, for his mercy *lasteth* for euer.

22 And when they began to shoute, and to praise, the Lord laide ambushments against the children of Ammon, Moab, and [o] mount Seir, which were come against Iudah, and they slew one another.

23 For the children of Ammon and Moab rose against the inhabitants of mount Seir, to slay and to destroy *them*: and when they had made an end of the inhabitants of Seir, euery one helped to [p] destroy one another.

24 And when Iudah came toward Mizpah in the wildernesse, they looked vnto the multitude: and behold, the carkeises were fallen to the earth, and none escaped.

25 And when Iehoshaphat and his people came to take away the spoile of them, they found among them in abundance both of substance and also of bodies *laden* with precious iewels, which they tooke for themselues, till they could carry no more: they were three dayes in gathering of the spoile: for it was much.

26 And in the fourth day they [q] assembled themselues in the valley of Berachah: for there they blessed the Lord: therefore they called the name of that place, The valley of Berachah vnto this day.

27 Then euery man of Iudah and Ierusalem returned with Iehoshaphat their head to goe againe to Ierusalem with ioy: for the Lord had made them to reioyce ouer their enemies.

28 And they came to Ierusalem with violes, and with harps, and with trumpets, *euen* vnto the house of the Lord.

29 And the [r] feare of God was vpon all the kingdomes of the earth, when they had heard that the Lord had fought against the enemies of Israel.

30 So the kingdome of Iehoshaphat was quiet, and his God gaue him rest on euery side.

31 ¶ And * Iehoshaphat reigned ouer Iudah, and *was* fiue & thirty yeere old, when he began to reigne: and reigned fiue and twentie yeere in Ierusalem, and his mothers name was Azubah the daughter of Shilhi.

32 And he walked in the way of [s] Asa his father, & departed not therefrom, doing that which was right in the sight of the Lord.

33 Howbeit the hie places were [t] not taken away: for the people had not yet prepared their hearts vnto the God of their fathers.

34 Concerning the rest of the actes of Iehoshaphat first and last, behold, they are written in the booke of Iehu the sonne of Hanani, which * is mentioned in the booke of the kings of Israel.

35 ¶ Yet after this did Iehoshaphat king of Iudah ioyne himselfe with Ahaziah king of Israel, who was giuen to doe euill.

36 And hee ioyned with him, to * make ships to goe to Tarshish: and they made the ships in Ezion Gaber.

37 Then Eliezer the sonne of Dodauah of Maresh prophecied against Iehoshaphat, saying, Because thou hast [u] ioyned thy selfe with Ahaziah, the Lord hath broken thy workes: and the ships were broken, that they were not able to goe to Tarshish.

CHAP. XXI.

1 *Iehoshaphat dieth.* 2 *Iehoram succeedeth him,* 4 *which killeth his brethren.* 5 *He was brought to idolatry,* 11 *and seduceth the people.* 16 *He is oppressed of the Philistims.* 18 *His miserable end.*

IEhoshaphat then slept with his fathers, and was buried with his fathers in the city of Dauid: and Iehoram his sonne reigned in his stead.

2 And he had brethren the sonnes of Iehoshaphat, Azariah, and Iehiel, and Zechariah, and Azariah, and Michael, and Shephatiah. All these were the sonnes of Iehoshaphat king of [a] Israel.

3 And their father gaue them great giftes of siluer and of golde, and of precious things, with strong cities in Iudah, but the kingdome gaue he to Iehoram: for he was the eldest.

4 * And Iehoram rose vp vpon the kingdome of his father, and made himselfe strong, and [b] slew all his brethren with the sword, and also of the princes of [c] Israel.

5 Iehoram was two and thirty yeere olde, when he began to reigne, and hee reigned eight yeeres in Ierusalem.

6 And he walked in the way of the kings of Israel, as the house of Ahab had done: for he had the daughter of Ahab to [d] wife, and he wrought euill in the eyes of the Lord.

7 Howbeit the Lord would not destroy the house of Dauid, because of the * couenant that he had made with Dauid, and because he had promised to giue a light to him, and to his sonnes for euer.

8 ¶ In his dayes Edom rebelled from vnder the hand of Iudah, and made aking ouer them.

9 And Iehoram went forth with his princes, and all his charets with him: and hee rose vp by night, and smote Edom, which had compassed him in, and the captaines of the charets.

10 But Edom rebelled from vnder the hand of Iudah vnto this day. Then did [e] Libnah rebell at the same time from vnder his hand, because he had forsaken the Lord God of his fathers.

11 ¶ Moreouer he made high places in the mountaines of Iudah, and caused the inhabitants of Ierusalem to commit [f] fornication, and compelled Iudah *thereto*.

12 And there came a writing to him from [g] Eliiah the Prophet, saying, Thus saith the Lord God of Dauid thy father, Because thou hast not walked in the wayes of Iehoshaphat thy father, nor in the wayes of Asa king of Iudah,

13 But hast walked in the way of the kings of Israel, and hast made Iudah and the inhabitants of Ierusalem to goe a whoring, as the house of Ahab went a whoring, and hast also slaine thy brethren of thy fathers house, which were better then thou.

14 Behold, with a great plague will the Lord smite thy people, and thy children, and thy wiues, and all thy substance.

15 And thou shalt be in great diseases in the disease of thy bowels, vntill [h] thy bowels fall out for the disease, day by day.

16 ¶ So the Lord [i] stirred vp against Iehoram the spirit of the Philistims, and the Arabians that were beside the [i] Ethiopians.

m Giue credit to their words and doctrine.

n This was a Psalme of thanksgining which they vsed commonly to sing when they praised the Lord for his benefits, and was made by Dauid, Psal. 136.

o Meaning, the Idumeans which dwelt in mount Seir.

p Thus the Lord according to Iehoshaphats prayer declared his power, when he deliuered his, by causing their enemies to kill one another.

q To giue thanks to the Lord for the victory: and therefore the valley was called Berachah, that is, blessing or thanksgiuing, which was also called the valley of Iehoshaphat, Ioel 3. 2. 12. because the Lord iudged the enemies according to Iehoshaphats prayer.

r Hee declareth hereby, that the works of God bring euer comfort or deliuerance to his, and feare or destruction to his enemies.

* 2. *King.* 22. 42.

s Meaning, in his vertues and those wayes wherein he followed God.

t If the great care & diligence of this good king was not able vtterly to abolish all superstition and idolatry out of this people, but that they would still retaine their filth and idolatry, how much lesse are they able to reforme euill, which either haue little zeale, or not such as hee had: though herein he was not to be excused?

* 1. *King.* 16, 1.

* 1. *King.* 22. 48, 49.

u Thus God would not haue his to ioyne in societie with idolatres and wicked men.

a Reade Chap. 18, 1. how by Israel, is meant Iudah.

* 2 *King.* 8. 16.

b Because the wicked line euer in feare and also are ambitious, they become cruell, and spare not to murther them, whom by nature they ought most to cherish and defend.

c Meaning, of Iudah and Beniamin.

d So that we see how it cannot be that we should ioyne with the wicked, and serue God.

* 2. *Sam.* 7. 12, 16. 1. *King.* 8. 4. *and* 9. 5. 2. *King.* 8. 19. *Psal.* 132.

e Reade 2 *King.* 8. 22.

f Meaning, idolatry, because that the idolater breaketh promise with God, as doeth the adulteresse to her husband.

g Some thinke that this was Elijah, so called because he had the Spirit in abundance, as had Elijah.

h We see this example dayly practised vpon them that fall away from God, and become idolaters and murtherers of their brethren.

i There were other Arabians in Africa Southward toward Egypt.

17 And they came vp into Iudah, and brake in to it, & caried away all the substance that was found in the kings house, and his sonnes also, and his wiues, so that there was not a sonne left him, saue i Iehoahaz the yongest of his sonnes.

18 And after all this, the Lord smote him in his bowles with an incurable disease.

19 And in processe of time, euen after the end of two yeeres, his guts fell out with his disease: so he died of sore diseases: & his people made no burning for him like the burning of his fathers.

20 When he began to reigne, he was two and thirtie yeere old, and reigned in Ierusalem eight yeere, l and liued without being desired: yet they buried him in the citie of Dauid, but not among the sepulchres of the Kings.

CHAP. XXII.

1 *Ahaziah reigneth after Iehoram.* 9 *Iehu king of Israell killeth Ahaziah.* 10 *Athaliah putteth to death all the Kings linage.* 11 *Ioash escaped.*

AND *the inhabitants of Ierusalem made Ahaziah his youngest sonne King in his stead: for the armie that came with a the Arabians to the campe, had slaine all the eldest: therefore Ahaziah the sonne of Iehoram king of Iudah reigned.

2 Two and b fourtie yeere old *was* Ahaziah when hee began to reigne, and hee reigned c one yeere in Ierusalem. And his mothers name *was* Athaliah the daughter d of Omri.

3 Hee walked also in the wayes of the house of Ahab: for his mother counselled him to doe wickedly.

4 Wherefore hee did euill in the sight of the Lord, like the house of Ahab: for they were his e counsellers after the death of his father, to his destruction.

5 And hee walked after their counsell, and went with Iehoram the sonne of Ahab king of Israel to fight against Hazael king of Aram at Ramoth Gilead: and the Aramites smote Joram.

6 ¶ And hee returned to be healed in Izreel, because of the woundes wherewith they had wounded him at Ramah, when hee fought with Hazael king of Aram. Now Azariah the sonne of Iehoram king of Iudah went downe to see Iehoram the sonne of Ahab at Izreel, because hee was diseased.

7 And the destruction of Ahaziah f came of God, in that he went to Joram: for when he was come, hee went foorth with Iehoram against Iehu the sonne of Nimshi,* whom the Lord had anoynted to destroy the house of Ahab.

8 Therefore when Iehu ‖ executed iudgement vpon the house of Ahab, and found the princes of Iudah and the sonnes of the brethren of Ahaziah that waited on Ahaziah, hee slew them also.

9 And hee sought Ahaziah, and they caught him where he was hid in Samaria, and brought him to Iehu, and slewe him and buried him, because saide they, Hee is the sonne of g Iehoshaphat, which sought the Lord with all his heart. So the house of Ahaziah was not able to retaine the kingdome.

10 ¶ *Therefore when Athaliah the mother of Ahaziah saw that her sonne was dead, shee arose and h destroyed all the kings seede of the house of Iudah.

11 But Iehoshabeath the daughter of the king tooke Ioash the sonne of Ahaziah, and stale him from among the kings sonnes, that should be slaine, and put him and his nourse in the bedde chamber: so Iehoshabeath the daughter of king Iehoram the wife of Iehoiada the Priest (for shee was the sister of Ahaziah) hid him from Athaliah: so the slew him not.

12 And hee was with them hid in the i house of God sixe yeeres, whiles Athaliah reigned ouer the k land.

CHAP. XXIII.

1 *Ioash the sonne of Ahaziah is made king.* 15 *Athaliah is put to death.* 17 *The temple of Baal is destroyed.* 18 *Iehoiada appointeth ministers in the Temple.*

AND * in the seuenth yeere Iehoiada waxed bold, and tooke the captaines of hundreths, *to wit*, Azariah the sonne of Iehoram, and Ishmael the sonne of Iehohanan, and Azariah the sonne of Obed, and Maasiah the sonne of Adajah, and Elishaphat the sonne of Zichri in couenant with him.

2 And they went about in Iudah, and gathered the Leuites out of all the cities of Iudah, and the chiefe fathers of Israel: and they came to Ierusalem.

3 And all the congregation made a couenant with the King in the house of God: and he said vnto them, Behold, the Kings sonne must reigne, as the Lord hath said of the sonnes of Dauid.

4 This is it that ye shall do, The third part of you that come on the Sabbath of the Priests, and the Leuites, *shalbe* porters of the doores.

5 And *another* third part toward the Kings house, and *another* third part at the * gate of the foundation, and all the people *shalbe* in the courts of the house of the Lord.

6 But let none come into the house of the Lord, saue the Priests, and the Leuites that minister, they shall goe in, for they are holy: but all the people shall keepe the watch of the Lord.

7 And the Leuites shall compasse the King round about, and euery man with his weapon in his hand, and he that entreth into the house, shall be slaine, and be you with the King, when hee commeth in, and when he goeth out.

8 ¶ So the Leuites and all Iudah did according to all things that Iehoiada the Priest had commanded, and tooke euery man his men that came on the Sabbath, with them that e went out on the Sabbath: for Iehoiada the Priest did not discharge the courses.

9 And Iehoiada the Priest deliuered to the captaines of hundreths speares, and shields, and bucklers which had beene king Dauids, and were in the house of God.

10 And he caused all the people to stand (euery man with his weapon in his hand) from the right side of the house, to the left side of the house by the altar and by the house round about the king.

11 Then they brought out the kings sonne, and put vpon him the crowne, and *gaue him* the f testimonie, and made him King. And Iehoiada and his sonnes anoynted him, and said, God saue the king.

12 ¶ But when Athaliah heard the noise of the people running and praising the King, she came to the people into the house of the Lord.

13 And when shee ‖ looked, behold, the king stood by his pillar at the entring in, and the princes and the trumpets by the King, & all the people of the land reioyced, and blew the trumpets, & the singers *were* with instruments of musicke, and

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i Called also Ahaziah, 2 Chron. 22, 1. or Azariah, vers. 6. following.

l That is, as some write, he was not regarded, but deposed for his wickednes, & idolatry, so that his sonne reigned 22. yeeres (his father yet liuing) without honour and after his fathers death he was confirmed to reigne still, as 2 Chr. 23, 24.

* 2. *King.* 8. 24.

a Meaning, the Philistims.

b Reade Chap. 22. 20.

c That is, after the death of his father.

d She was Ahabs daughter, who was the sonne of Omri.

e Hee sheweth that it must needes follow that the rulers are such as their counsellers be, and that there cannot be a good King, that listeneth vnto euill counsellers.

f Here ye see how nothing can come to any but by Gods prouidence and as he hath appointed, and therefore he causeth all meanes to serue to his will.

* 1 *King.* 9, 7. ‖ Or, *took vengeance.*

g This was the iust plague of God, because he ioyned himself with Gods enemies: yet God to declare the worthines of Iehoshaphat his grandfather, moued them to giue him the honour of burialle.

* 2. *King.* 11, 1. h To the intent that there should be none to make title to the crowne, and

i Meaning, in the chamber, where the Priests and Leuites slept, which kept their courses weekely in the Temple.

k To wit, of Iudah.

* 2. *King.* 11, 4. a Of the reigne of Athaliah, or after the death of Ahaziah.

b Meaning, of Iudah and Beniamin: reade why they are called Israel Chap. 15, 17.

* 2. *Sam.* 7, 12, 16. 1 *King.* 2, 24. *Chap.* 21. 7.

* 2. *King.* 11, 6. c Which was the chiefe gate of the Temple toward the East.

d Meaning, to make any tumult, or to hinder their enterprise.

e Which had finished their course on the Sabbath, and so the other part entred to keepe their turne.

f Meaning, the most holy place where the Arke stood.

g That is, the booke of the Law, or as some reade, they put vpon him his royall apparell.

‖ Or, *saw the king standing.*

and

and they that could sing praise: then Athaliah rent her cloathes, and said, [h] Treason, treason.

14 Then Iehoiada the Priest brought out the captaines of hundreths that were gouernours of the host, and said vnto them, Haue her forth of the ranges, and he that [i] followeth her, let him die by the sword: for the Priest had said, Slay her not in the house of the Lord.

15 So they laied hands on her: and when shee was come to the entring of the horsegate by the kings house, they slew her there.

16 ¶ And Iehoiada made a [k] couenant betweene him and all the people, and the king, that they would be the Lords people.

17 And all the people went to the house of Baal, and [l] destroyed, and brake his altars, and his images, and slew [m] Mattan the priest of Baal before the altars.

18 And Iehoiada appointed officers for the house of the Lord, vnder the ‖ hands of the Priests and Leuites, whom Dauid had distributed for the house of the Lord, to offer burnt offerings vnto the Lord, * as it is written in the Law of Moses, with reioycing and singing by the appointment of Dauid.

19 And he set porters by the gates of the house of the Lord, that none that was vncleane in any thing, should enter in.

20 And hee tooke the captaines of hundreths, and the noble men, and the gouernours of the people, and all the people of the land, and he caused the king to come downe out of the house of the Lord, and they went thorow [n] the hie gate of the kings house, and set the king vpon the throne of the kingdome.

21 Then all the people of the land reioyced, and the citie was quiet [o] after that they had slaine Athaliah with the sword.

h Declaring her vile impudencie, which hauing vniustly and by murther vsurped the crowne, would still haue defeated the true possessour, and therefore called true obedience treason.
i To ioyne with her partie, and to maintaine her authoritie.
k That they would onely serue him and renounce all idolatrie.
l According to their couenant made to the Lord.
m As the Lord commanded in his Law, both for the person and also the citie, Deut. 13.9. and 15.
‖ Or, charge.
* Numb. 28.3.
n Which was the principall gate, that the King might be seene of all the people.
o For where a tyrant and an idolater reigneth, there can be no quietnesse: for the plagues of God are euer among such people.

CHAP. XXIIII.

4 *Ioash repaireth the house of the Lord.* 17 *After the death of Iehoiada he falleth to idolatrie.* 21 *He stoneth to death Zachariah the Prophet.* 25 *Ioash is killed of his owne seruants.* 27 *After him reigneth Amaziah.*

IOash * was seuen yeere olde when hee beganne to reigne, and hee reigned fortie yeere in Ierusalem: and his mothers name was Zibiah of Beer-sheba.

2 And Ioash did vprightly in the sight of the Lord all the dayes of [a] Iehoiada the Priest.

3 And Iehoiada ‖ tooke him two wiues, and he begate sonnes and daughters.

4 ¶ And afterward it came into Ioash minde to renew the house of the Lord.

5 And hee assembled the Priests and the Leuites, and said to them, Goe out vnto the cities of Iudah, and gather of all [b] Israel money to repaire the house of your God, from yeere to yeere, and haste the thing, but the Leuites hasted not.

6 Therefore the king called Iehoiada the [c] chiefe, and said vnto him, Why hast thou not required of the Leuites to bring in out of Iudah and Ierusalem * the taxe of Moses the seruant of the Lord, and of the Congregation of Israel, for the Tabernacle of the testimonie?

7 For [d] wicked Athaliah, and her children brake vp the house of God: and all the things that were dedicated for the house of the Lord, did they bestow vpon Baalim.

8 Therefore the king commanded, * and they made a chest, and set it at the gate of the house of the Lord without,

* 2. King. 12. 1.
a Who was a faithfull counseller, and gouerned him by the word of God.
‖ Or, gaue him two wiues.
b Hee meaneth not the ten tribes, but onely the two tribes of Iudah and Beniamin.
c For hee was the high Priest.
* Exod. 30. 13.
d The Scripture doeth terme her thus, because she was a cruell murtherer, and a blasphemous idolatresse.
* 2. King. 12. 9.

9 And they made proclamation thorow Iudah and Ierusalem, to bring vnto the Lord * the taxe of Moses the seruant of God, *layd* vpon Israel in the wildernesse.

10 And all the princes and all the people reioyced, and brought in, and cast into the chest, vntill they had finished.

11 And when it was time, [e] they brought the chest vnto the Kings officer by the hand of the Leuites: and when they saw that there was much siluer, then the Kings Scribe, (and one appointed by the high Priest) came and emptied the chest, and tooke it, and caried it to his place againe: thus they did day by day, and gathered siluer in abundance.

12 And the King and [f] Iehoiada gaue it to such as did the labour *and* worke in the house of the Lord, and hired masons and carpenters to repaire the house of the Lord: *they gaue it* also to workers of yron and brasse, to repaire the house of the Lord.

13 So the workemen wrought, and the worke † amended through their hands: and they restored the house of God to his state, and strengthened it.

14 And when they had finished it, they brought the rest of the siluer before the king and Iehoiada, and hee made thereof [g] vessels for the house of the Lord, *euen* vessels to minister, both morters and *incense* cups, and vessels of gold, and of siluer: and they offered burnt offerings in the house of the Lord continually all the dayes of Iehoiada.

15 ¶ But Iehoiada waxed old and was full of daies, and died. An hundreth and thirtie yeere old *was* he when he died.

16 And they buried him in the citie of Dauid with the [h] kings, because he had done good in Israel, and toward God and his house.

17 ¶ And after the death of Iehoiada, came the [i] princes of Iudah, and did reuerence to the king, and the king hearkened vnto them.

18 And they left the house of the Lord God of their fathers, and serued groues and idoles: and wrath came vpon Iudah and Ierusalem, because of this their trespasse.

19 And *God* sent Prophets among them, to bring them againe vnto the Lord: and they [k] made protestation among them, but they would not heare.

20 And the Spirit of God came vpon Zechariah the sonne of Iehoiada the Priest, which stood [l] aboue the people, and said vnto them, Thus saith God, Why transgresse yee the commandements of the Lord? surely yee shall not prosper: because yee haue forsaken the Lord, hee also hath forsaken you.

21 Then they conspired against him, & stoned him with stones at the [m] commandement of the king, in the court of the house of the Lord.

22 Thus Ioash the king remembred not the kindnesse which Iehoiada his father had done to him, but slew his sonne. And when hee died, hee said, The Lord [n] looke vpon it and require it.

23 ¶ And when the yeere was out, the host of Aram came vp against him, & they came against Iuda and Ierusalem, and destroyed all the princes of the people from among the people, and sent all the spoyle of them vnto the king of Damascus.

24 Though the armie of Aram came with a small companie of men, yet the Lord deliuered

* Exod. 30. 13.
e Such as were faithfull men, whom the king had appointed for that matter.
f Signifying that this thing was done by aduise and counsell, and not by any one mans affection.
† Ebr. a medicine was vpon the worke: meaning it was repaired.
g For the wicked kings his predecessors, and Athaliah had destroyed the vessels of the Temple, or turned them to the vse of their idoles.
h Signifying that they could not honor him too much, who had so excellently serued in the worke of the Lord, and in the affaires of the common wealth.
i Which were flatterers, and knew now that the king was destitute of him who did watch ouer him as a father, and therefore brought him to most vile idolatry.
k They tooke heauen and earth and all creatures to witnesse, that except they returned to the Lord, hee would most grieuously punish their infidelitie and rebellion, Nehe. 9. 26.
l In a place aboue the people, to the intent that hee might be heard.
m There is no rage so cruell and beastly, as of them whose hearts God hath hardened, & which delite more in superstition and idolatrie then in the true seruice of God and pure simplicitie of his word.
n Reuenge my death & require my blood at your hands: or he speaketh this by prophecie, because hee knew that God would doe it. This Zacharie is also called the sonne of Barachie, Matth. 23. 35 because his progenitours were Iddo, Barachiah, Iehoiada, &c.

a very great armie into their hand, because they
had forsaken the Lord God of their fathers: and
they [o] gaue sentence against Ioash.
25 And when they were departed from him,
(for they left him in great diseases) his owne ser-
uants conspired against him for the blood of the
[p] children of Iehoiada the Priest, and slew him on
his bed, and he died, and they buried him in the
citie of Dauid: but they buried him not in the se-
pulchres of the kings.
26 And these are they that conspired against
him, Zabad the sonne of Shimrath an Ammoni-
tesse, and Iehozabad the sonne of Shimrith a Mo-
abitesse.
27 But [q] his sonnes, and the summe of the taxe
gathered by him, and the [r] foundation of the
house of God, behold, they are written in the sto-
rie of the booke of the Kings. And Amaziah his
sonne reigned in his stead.

CHAP. XXV.

3 Amaziah putteth them to death which slew his father. 10 Hee sendeth backe them of Israel 12 Hee ouercommeth the Edomites. 14 Hee falleth to idolatry. 17 And Ioash king of Israel ouercommeth Amaziah. 27 Hee is slaine by a conspiracie.

Amaziah was fiue and twentie yeere old when
he began to reigne, and he reigned nine and
twentie yeere in * Ierusalem & his mothers name
was Iehoaddan of Ierusalem.
2 And hee did [a] vprightly in the eyes of the
Lord, but not with a perfit heart.
3 And when the kingdome was established
vnto him, he slew his seruants, that had slaine the
king his father.
4 But he slew not their children, but *did* as it
is written in the Law, *and* in the booke of Moses,
where the Lord commanded, saying, *The fathers
shall not die for the [b] children, neither shall the
children die for the fathers, but euery man shall
die for his owne sinne.
5 ¶ And Amaziah assembled Iudah, and made
them captaines ouer thousands, & captaines ouer
hundreds, according to the houses of their fa-
thers, thorowout all Iudah and Beniamin: and hee
numbred them from [c] twentie yeere olde and
aboue, and found among them three hundred
thousand chosen men, to goe forth to the warre,
and to handle speare and shield.
6 Hee hired also an hundreth thousand vali-
ant men [d] out of Israel for an hundred talents of
siluer.
7 But a man of God came vnto him, saying, O
king, let not the armie of Israel go with thee: for
the Lord is not [e] with Israel, *neither* with all the
house of Ephraim:
8 If [f] not, goe thou on, doe it, make thy selfe
strong to the battell, *but* God shall make thee fall
before the enemie: for God hath power to helpe,
and to cast downe.
9 And Amaziah said to the man of GOD,
What shal wee doe then for the hundred talents,
which I haue giuen to the hoste of Israel? Then
the man of God answered, The Lord is able to
[g] giue thee more then this.
10 So Amaziah separated them, *to wit*, the ar-
mie that was come to him out of Ephraim, to re-
turne to their place: wherefore their wrath was
kindled greatly against Iudah, and they returned
to their places with great anger.
11 Then Amaziah was encouraged, and led
forth his people, and went to the salt valley, and

[o] That is, reprooued and checked him, and handled him rigorously.

[p] Meaning, Zacharie, which was one of Iehoiadas sonnes, and a Prophet of the Lord.

[q] That is, concerning his sonnes, &c.

[r] That is, the reparation.

* 2 King. 14.2.

[a] Meaning, in respect of his predecessours, albeit he had his imperfections.

*Deut. 24.16. 2. King. 14.6. Ierem. 31.30. Ezek. 18.20.

[b] That is, for that fault wherefore the child is punished, except he be culpable of the same.

[c] So many as were able men to beare weapons, and goe to the warre.

[d] That is, out of the tenne tribes, which had separated themselues before, both from God and their true king.

[e] And therefore to thinke to haue helpe of them, whom the Lord fauoureth not, is to cast off the helpe of the Lord.

[f] If thou wilt not giue credite to my words.

[g] He sheweth that if we depend onely vpon God, we shall not neede to be troubled with these worldly respects, for he will giue at all times that which shalbe necessarie, if wee obey his word.

smote of the children of [h] Seir, ten thousand.
12 And *other* ten thousand did the children of
Iudah take aliue, and caried them to the top of a
[i] rocke, and cast them downe from the top of the
rocke, and they all burst to pieces.
13 But the men of the [k] armie, which Amazi-
ah sent away, that they should not goe with his
people to battell, fell vpon the cities of Iudah
from Samaria vnto Beth-horon, and smote three
thousand of them, and tooke much spoyle.
14 Now after that Amaziah was come from
the slaughter of the Edomites, hee brought the
gods of the children of Seir, and set them vp to be
his gods, and [l] worshipped them, and burned in-
cense vnto them.
15 Wherefore the Lord was wroth with Ama-
ziah, and sent vnto him a Prophet, which said vnto
him, Why hast thou sought the gods of the peo-
ple, which were not able to [m] deliuer their owne
people out of thine hand?
16 And as he talked with him, [n] he saide vnto
him, Haue they made thee the Kings counseller?
cease thou: why should they [o] smite thee? And
the Prophet ceased, but sayd, I knowe that
God hath determined to destroy thee, because
thou hast done this, and hast not obeyed my
counsell.
17 ¶ Then Amaziah King of Iudah tooke
counsell, and sent to Ioash the sonne of Iehoahaz,
the sonne of Iehu king of Israel, saying, Come,
[p] let vs see one another in the face.
18 But Ioash king of Israel sent to Amaziah
king of Iudah, saying, The thistle that is in Leba-
non, sent to the cedar that is in Lebanon, saying,
* Giue thy daughter to my sonne to wife: and the
wilde beast that was in Lebanon went and trode
downe the thistle.
19 Thou thinkest: loe, thou hast smitten E-
dom, and thine heart lifteth thee vp to bragge:
abide now at home: why doest thou prouoke to
thine hurt, that thou shouldest fall, and Iudah
with thee?
20 But Amaziah would not heare: for [q] it was
of God, ꝧ he might deliuered them into his hand,
because they had sought the gods of Edom.
21 So Ioash the king of Israel went vp: and
he and Amaziah king of Iudah sawe one another
in the face at Beth-shemesh, which is in Iudah.
22 And Iudah was put to the worse before Is-
rael, and they fled euery man to his tents.
23 But Ioash the king of Israel tooke Amazi-
ah king of Iudah, the sonne of Ioash, the sonne
of Iehoahaz, in Bethshemesh, and brought him to
Ierusalem, and brake downe the wall of Ierusa-
lem, from the gate of Ephraim vnto the corner
gate, foure hundreth cubites.
24 And *he tooke* all the gold and the siluer, and
all the vessels that were found in the house of God
with [r] Obed Edom, and in the treasures of the
kings house, and the children that were in ho-
stage, and returned to Samaria.
25 ¶ And Amaziah the sonne of Ioash king of
Iudah liued after the death of Ioash sonne of Ie-
hoahaz king of Israel, fifteene yeere.
26 Concerning the rest of the acts of Amaziah
first and last, are they not written in the booke of
the kings of Iudah and Israel?
27 Now after the time that Amaziah did turne
away from the Lord, * they wrought treason
against him in Ierusalem: and when hee was fled
to Lachish, they sent to Lachish after him, and
slew

[h] For the Idumeans whom Dauid had brought to subiection, rebelled vnder Iehoram Iehoshaphats sonne.

[i] In the 2 Kings 14,7. this rocke is called the citie Sela.

[k] That is, the hundreth thousand of Israel.

[l] Thus where he should haue giuen the praise to God for his benefits and great victorie, he fell from God, and did most vilely dishonour him.

[m] Hee prooueth that whatsoeuer cannot saue himselfe nor his worshippers, is no God but an idol.

[n] Meaning, the King.

[o] So hard it is, for the carnall man to be admonished of his fault, that he contemneth, mocketh, and threateneth him, that warneth him: yea, imprisoneth him and putteth him to death, as Chap. 16. 10. and 18. 20. and 24. 21.

[p] That is, let vs trie the matter hand to hand: for he was offended, that the armie of the Israelites, whom hee had in wages, and dismissed by the counsell of the Prophet, had destroyed certaine of the cities of Iudah.

* 2. King. 14.9.

[q] Thus God oft times plagueth by those meanes wherein men most trust, to teach them to haue their recourse onely to him, and to shew his iudgements, mooueth their hearts to follow that which shall be their destruction.

[r] Meaning, the successours of Obed Edom: for the house bare the name of the chiefe father.

* 2. King. 14.19.

ſlew him there.

28 And they brought him vpon horſes, and buried him with his fathers in the city of Iudah.

CHAP. XXVI.

1, 5 Vzziah obeying the Lord, proſpereth in his enterpriſes. 16 Hee waxeth proud and vſurpeth the Prieſtes office. 19 The Lord plagueth him. 20 The Prieſts driue him out of the Temple, and exclude him out of the Lords houſe. 23 His buriall, and his ſucceſſour.

THen all * the people of Iudah tooke a Vzziah, which was ſixteene yeere old, and made him king in the ſtead of his father Amaziah.

2 Hee built b Eloth, and reſtored it to Iudah, after that the king ſlept with his fathers.

3 * Sixteene yeere olde *vvas* Vzziah, when hee began to reigne, and he reigned two & fiftie yeere in Ieruſalem, and his mothers name *vvas* Iecoliah of Ieruſalem.

4 And he did vprightly in the ſight of the Lord, according to all that his father Amaziah did.

5 And hee ſought God in the dayes of c Zechariah (which vnderſtood the viſions of God) and when as d he ſought the Lord, God made him to proſper.

6 For he went foorth and fought againſt the Philiſtims, and brake downe the wall of Gath, and the wall of Iabneh, and the wall of Aſhdod, and built cities in Aſhdod, and among the Philiſtims.

7 And God helped him againſt the Philiſtims, and againſt the Arabians that dwelt in Gur-baal, and Hammeunim.

8 And the Ammonites gaue e giftes to Vzziah, and his name ſpred to the entring in of Egypt: for he did moſt valiantly.

9 Moreouer Vzziah built towers in Ieruſalem at the corner gate, and at the valley gate, and at the * f turning, and made them ſtrong.

10 And he built towers in the wilderneſſe, and digged many ‖ ciſternes: for he had much cattell both in the valleys and plaines, plowmen, and dreſſers of vines in the mountaines, and in g Carmel: for he loued husbandry.

11 Vzziah alſo had an hoſte of fighting men that went out to warre by bands, according to the count of their number vnder the hand of Ieiel the Scribe, and Maaſeiah the ruler, *and* vnder the hand of Hananiah, one of the Kings captaines.

12 The whole h number of the chiefe of the families of the valiant men *vvere* two thouſand and ſixe hundreth.

13 And vnder their hand *vvas* the armie for warre, three hundreth and ſeuen thouſand, and fiue hundreth that fought valiantly to helpe the King againſt the enemie.

14 And Vzziah prepared them throughout all the hoſte, ſhields, and ſpeares, and helmets, and brigandines, and bowes, and ſtones to fling.

15 He made alſo very † artificiall engins in Ieruſalem, to be vpon the towers and vpon the corners, to ſhoote arrowes and great ſtones: and his name ſpread farre abroad, becauſe *God* did helpe him marueilouſly till he was mighty.

16 ¶ But when he was ſtrong, his heart i was lift vp to *his* deſtruction: for hee tranſgreſſed againſt the Lord his God, and went into the Temple of the Lord to burnt incenſe vpon the altar of incenſe.

17 And Azariah the Prieſt went in after him: and with him fourescore Prieſts of the Lord, valiant men.

18 And they withſtood Vzziah the King, and

* 2.King. 14, 21.
a Called alſo Azariah.
b He fortified it and made it ſtrong: this city was alſo called Elath and Elanon, neere to the red Sea.
* 2.King. 15, 2.
c This was not that Zechariah that was the ſonne of Iehoiada, but ſome other Prophet of that name.
d For God neuer forſaketh any that ſeeketh vnto him, and therefore man is the cauſe of his owne deſtruction.
e That is, they payed tribute in ſigne of ſubiection.
* Nehe. 3, 19, & 24.
f Whereas the wall or tower turneth.
‖ Or, pits.
g That is, in mount Carmel, or as the word ſignifieth, in the fruitfull field: it is alſo taken for a greene eare of corne, when it is full, as Leu. 2. 14.
h Of the chiefe officers of the kings houſe, or of the captaines and ſergeants for warre.
† Ebr. engins by the inuention of an inuentiue man.
i Thus proſperity cauſeth men to truſt in themſelues, and by forgetting him which is the authour thereof, procure their owne perdition.

ſaid vnto him, * It perteineth not to thee, Vzziah, to burne incenſe vnto the Lord, but to the Prieſts the ſonnes of Aaron, that are conſecrated for to offer incenſe: k goe forth of the Sanctuarie: for thou haſt tranſgreſſed, and thou ſhalt haue none honour of the Lord God.

19 Then Vzziah was wroth, and had incenſe in his hand to burne it: and while he was wroth with the Prieſts, the leproſie roſe vp in his forehead before the Prieſtes in the houſe of the Lord beſide the incenſe altar.

20 And when Azariah the chiefe Prieſts with all the Prieſts looked vpon him, behold, hee was leprous in his forehead, & they cauſed him haſtily to depart thence: and he was euen compelled to goe out, becauſe the Lord had ſmitten him.

21 * And Vzziah the King was a leper vnto the day of his death, and dwelt as a leper in an l houſe apart, becauſe he was cut off from the houſe of the Lord: and Iotham his ſonne *ruled* ouer the Kings houſe, and iudged the people of the land.

22 Concerning the reſt of the acts of Vzziah, firſt and laſt, did Iſaiah the Prophet the ſonne of Amoz write.

23 So Vzziah ſlept with his fathers, and they buried him with his fathers in the field of the buriall, which perteined to the Kings; for they ſaid, He m is a leper. And Iotham his ſonne reigned in his ſtead.

* Numb. 18. 7.
k Though his zeale ſeemed to be good and alſo his intention, yet becauſe they were not gouerned by the word of God, he did wickedly, and was therefore both iuſtly reiected and alſo puniſhed.
* 2.King. 15. 5.
l According to the commandement of the Lord, Leuit. 13. 46.
m And therefore was buried apart in the ſame field, but not in the ſame ſepulchres with his predeceſſors.

CHAP. XXVII.

1 Iotham reigned, and ouercommeth the Ammonites. 8 His reigne and death. 9 Ahaz his ſonne reigneth in his ſtead.

IOtham * *vvas* fiue and twenty yeere old when he began to reigne, and reigned ſixteene yeere in Ieruſalem, and his mothers name *vvas* Ieruſhah the daughter of Zadok.

2 And hee did vprightly in the ſight of the Lord, according to all that his father Vzziah did, ſaue that he entred not into the a Temple of the Lord, and the people did yet b corrupt *their vvayes.*

3 Hee built the hie c gate of the houſe of the Lord, and hee built very much on the wall of the caſtle.

4 Moreouer he built cities in the mountaines of Iudah, and in the forreſts he built palaces and towers.

5 And he fought with the kings of the children of Ammon, and preuailed againſt them. And the children of Ammon gaue him the ſame yeere an hundreth talents of ſiluer, and ten thouſand † meaſures of wheate, and ten thouſand of barley: this did the children of Ammon giue him ‖ both in the ſecond yeere and the third.

6 So Iotham became mightie, d becauſe hee directed his way before the Lord his God.

7 Concerning the reſt of the actes of Iotham and all his warres and his wayes, loe, they are written in the booke of the Kings of Iſrael, and Iudah.

8 He was fiue and twentie yeere old, when hee began to reigne, and reigned ſixteene yeere in Ieruſalem.

9 And Iotham ſlept with his fathers, and they buried him in the city of Dauid: and Ahaz his ſonne reigned in his ſtead.

* 2.King. 15. 33.
a To wit, to offer incenſe againſt the word of God, which thing is ſpoken in the commendation of Iotham.
b They were not cleane purged from idolatry.
c Which was ſixeſcore cubits high, and was for the height called Ophel: it was at the Eaſt gate, and mention is made of it Chap. 33. 14.
† Ebr. Corim.
‖ Or, yeerely.
d Hee ſheweth that all proſperity commeth of God, who neuer faileth when wee put our truſt in him.

CHAP. XXVIII.

1 Ahaz an idolater is giuen into the hands of the Syrians and the king of Iſrael. 9 The Prophet reprooueth the Iſraelites crueltie. 18 Iudah is moleſted with enemies. 23 Ahaz increaſeth his idolatries. 26 His death and ſucceſſour.

* 2.King.16.1.
|| Or, predecessour.
a He was an idolater like them.
b As the idolaters haue certaine chiefe idoles, who are as patrons (as were these Baalim) so, haue they others which are inferior and doe represent the great idoles.
|| Or, made them passe through the fire, as chap.33,6. Leuit. 18.21.
† Ebr. a great captiuitie.
c Who was king of Israel.
† Ebr. sonnes of strength.
|| Or, Tyrant.
d Thus by the iust iudgement of God, Israel destroyed Iudah.
e For they thought they had ouercome them by their owne valiantnesse, and did not consider that God had deliuered them into their hands, because Iudah had offended him.
f May not God aswell punish you for your sinnes, as hee hath done these men for theirs, seeing yours are greater?
g Which tribe was now greatest, and had most authoritie.
h God will not suffer this sinne, which we commit against him, to be vnpunished.
i Whose names were rehearsed before, verse 12.
k Either for their woonds or wearinesse.
l To them of the tribe of Iudah.
m To Tilgath Pilneeser and those kings that were vnder his dominion, 2.King.16,7.

AHaz * *vvas* twentie yeere old when he began
to reigne, and reigned sixteene yeere in Ierusalem,
and did not vprightly in the sight of the
Lord, like Dauid his || father.
2 But a he walked in the wayes of the kings of
Israel, and made euen molten images for b Baalim.
3 Moreouer hee burnt incense in the valley of
Ben-hinnom, and || burnt his sonnes with fire, after
the abominations of the heathen whom the
Lord hast cast out before the children of Israel.
4 Hee sacrificed also and burnt incense in the
high places, and on hils, and vnder euery greene
tree.
5 Wherefore the Lord his God deliuered him
into the hand of the king of the Aramites, and
they smote him, and tooke of his † many prisoners,
and brought them to Damascus: and he was
also deliuered into the hand of the king of Israel,
which smote him with a great slaughter.
6 For c Pekah the sonne of Remaliah slew in
Iudah sixescore thousand in one day, all † valiant
men, because they had forsaken the Lord God of
their fathers.
7 And Zichri a || mighty man of Ephraim slew
Maaseiah the kings sonne, and Azrikam the gouernour
of the house, and Elkanah the second after
the King.
8 And the children of Israel tooke prisoners
of their brethren,d two hundreth thousand of women,
sonnes and daughters, and caried away much
spoile of them, and brought the spoile to Samaria.
9 ¶ But there was a Prophet of the Lords,
(whose name *vvas* Oded) and he went out before
the host that came to Samaria, and said vnto them,
Behold, e because the Lord God of your fathers is
wroth with Iudah, hee hath deliuered them into
your hand, and ye haue slaine them in a rage, that
reacheth vp to heauen.
10 And now yee purpose to keepe vnder the
children of Iudah and Ierusalem, as seruants and
handmaides vnto you, but are not you *such, that*
f sinnes *are* with you before the Lord your God?
11 Now therefore heare mee, and deliuer the
captiues againe, which yee haue taken prisoners
of your brethren: for the fierce wrath of the Lord
is toward you.
12 Wherefore certaine of the chiefe of the
children of g Ephraim, Azariah the sonne of Iehohanan,
Berechiah the sonne of Meshillemoth,
and Iehizkiah the sonne of Shallum, and Amasa
the sonne of Hadlai, stood vp against them that
came from the warre,
13 And said vnto them, Bring not in the captiues
hither; for *this shalbe* h a sinne vpon vs
against the Lord: yee intend to adde more to our
sinnes and to our trespasse, though our trespasse be
great, and the fierce wrath *of God is* against Israel.
14 So the army left the captiues and the spoile
before the princes and all the Congregation.
15 And the men that were i named by name,
rose vp and tooke the prisoners, and with the
spoile cloathed all that were naked among them,
and arayed them, and shod them, and gaue them
meate, and gaue them drinke, and k anoynted
them, and caried all that were feeble of them vpon
asses, and brought them to Iericho the city of
Palme trees to their l brethren: so they returned
to Samaria.
16 ¶ At that time did king Ahaz send vnto
the m kings of Asshur, to helpe him.
17 (For the Edomites came moreouer, and
slew of Iudah, and caried away captiues.
18 The Philistims also inuaded the cities in
the low countrey, and toward the South of Iudah,
and tooke Bethshemesh, and Aialon, and Gederoth,
and Shocho, with the villages thereof,
and Timnah, with her villages, and Gimzo, with
her villages, and they dwelt there.
19 For the Lord had humbled Iudah, because
of Ahaz king of n Israel, for he had brought vengeance
vpon Iudah, & had grieuously transgressed
against the Lord.)
20 And Tilgath Pilneeser king of Asshur came
vnto him, who troubled him and did not strengthen
him.
21 For Ahaz † tooke a portion * out of the
house of the Lord and out of the kings house and
of the princes, and gaue vnto the king of Asshur:
yet it helped him not.
22 And in the time of his tribulation did hee
yet trespasse more against the Lord, (this is king
Ahaz.)
23 For hee sacrificed vnto the gods of Damascus,
which o plagued him, and he said, Because the
gods of the kings of Aram helped them, I will sacrifice
vnto them, and they will p helpe mee: yet
they were his ruine, and of all || Israel.
24 And Ahaz gathered the vessels of the house
of God, and brake the vessels of the house of
God, and shut vp the doores of the house of the
Lord, and made him altars in euery corner of Ierusalem.
25 And in euery citie of Iudah he made high
places to burne incense vnto other gods, and
prouoked to anger the Lord God of his fathers.
26 Concerning the rest of his actes, and all his
wayes first and last, behold, they are written in the
booke of the Kings of Iudah, and Israel.
27 And Ahaz slept with his fathers, and they
buried him in the city || of Ierusalem, but brought
him not vnto the q sepulchres of the Kings of Israel:
and Hezekiah his sonne reigned in his stead.

CHAP. XXIX.

3. 5 Hezekiah repaireth the Temple, and admonisheth the Leuites of the corruption of religion. 12 The Leuites prepare the Temple. 20 The king and his princes sacrifice in the Temple. 25 The Leuites sing praises. 31 The oblation of the people.

HEzekiah * began to reigne, when he was fiue
and twenty yeere old, and reigned nine and
twenty yeeres in Ierusalem: and his mothers
name *vvas* || Abiiah the daughter of Zechariah.
2 And hee did vprightly in the sight of the
Lord, according to all that Dauid his father had
done.
3 He opened the a doores of the house of the
Lord in the first yeere, and in the b first moneth of
his reigne, and repaired them.
4 And hee brought in the Priests and the Leuites,
and gathered them into the East street,
5 And said vnto them, Heare me, ye Leuites:
sanctifie now your selues, and sanctifie the house
of the Lord God of your fathers, and cary foorth
c the filthines out of the Sanctuary.
6 For our fathers haue trespassed and done
euill in the eyes of ỹ Lord our God, and haue forsaken
him, and turned away their faces from the
Tabernacle of the Lord, and turned their backes.
7 They haue also shut the doores of the porch,
and quenched the lampes, and haue neither burnt
incense, nor offered burnt offerings in ỹ Sanctuarie
vnto the Lord God of Israel.
8 d Wherefore the wrath of the Lord hath bin
on

n Hee meaneth Iudah, because Ahaz forsooke the Lord and sought helpe of the infidels. Reade of Israel taken for Iudah, Chap. 15,17.
† Ebr. diuided.
* 2.King.16,8.
o As he falsly supposed.
p Thus the wicked measure Gods fauour by prosperitie and aduersitie: for if idolaters prosper, they make their idoles gods, not considering that God punisheth them oft times whom he loueth, and giueth his enemies good successe for a time, whom afterward he will destroy.
|| Or, Iudah and Beniamin.
|| Or, in Ierusalem.
q They buried him not in the city of Dauid, where were the sepulchres of the kings.
* 2.King.18,1.
|| Or, Abi.
a Which Ahaz had shut vp, Chap. 28,24.
b This is a notable example for all princes, first to establish the pure religion of God, and to procure that the Lord may be honoured and serued aright.
c Meaning, all the idoles, altars, groues, & whatsoeuer was occupied in their seruice, and wherewith the Temple was polluted.
d He sheweth that the contempt of religion is the cause of all Gods plagues.

on Iudah and Ierusalem: and he hath made them
a ‖ scattering, a desolation, and an hissing, as yee
see with your eyes.
9 For loe, our fathers are fallen by the sworde,
and our sonnes, and our daughters, and our wiues
are in captiuitie for the same cause.
10 Now † I purpose to make a couenant with
the Lord God of Israel, that he may [e] turne away
his fierce wrath from vs.
11 Nowe my sonnes, be not deceiued: for the
Lord hath * chosen you to stand before him, to
serue him, and to be his ministers, and to burne
incense.
12 ¶ Then the Leuites arose, Mahath the sonne
of Amasai, and Ioel the sonne of Azariah of the
sonnes of the Kohathites: and of the sonnes of Me-
rari, Kish the sonne of Abdi, & Azariah the sonne
of Iehaleel: and of the Gershonites, Ioah the
sonne of Zimmah, and Eden the sonne of Ioah:
13 And of the sonnes of Elizaphan, Shimri,
and Iehiel: and of the sonnes of Asaph, Zechari-
ah, and Mattaniah,
14 And of the sonnes of Heman, Iehiel, and
Shimei: and of the sonnes of Ieduthun, Shemaiah
and Vzziel.
15 And they gathered their brethren, and san-
ctified themselues, & came according to the com-
mandement of the king, *and* ‖ by the words of the
Lord, for to cleanse the house of the Lord.
16 And the Priests went into the inner partes
of the house of the Lord, to [f] cleanse it, & brought
out all the vncleannesse that they found in the
Temple of the Lord, into the court of the house
of the Lord: and the Leuites tooke it, to carie it
out vnto the brooke Kidron.
17 They began the first *day* of the [g] first mo-
neth to sanctifie it, and the eight day of the mo-
neth came they to the porch of the Lord: so they
sanctified the house of the Lord in eight dayes,
and in the sixteenth day of the first moneth, they
made an end.
18 ¶ Then they went in to Hezekiah the king
and said, Wee haue cleansed all the house of the
Lord, and the altar of burnt offering, with all the
vessels thereof, and the ‖ shewbread table, with all
the vessels thereof:
19 And all the vessels which King Ahaz had
cast aside when he reigned, *and* transgressed, haue
we prepared and sanctified: and behold, they are
before the altar of the Lord.
20 ¶ And Hezekiah the king [h] rose early, and
gathered the princes of the citie, and went vp to
the house of the Lord.
21 And they brought seuen bullockes, and se-
uen rammes, and seuen lambs, and seuen hee goats
for a * sinne offering for the kingdome, and for
the sanctuary, and for Iudah. And he comman-
ded the Priests the sonnes of Aaron, to offer *them*
on the altar of the Lord.
22 So they slew the bullocks, and the Priestes
receiued the blood, and [i] sprinkled it vpon the al-
tar: they slew also the rammes, and sprinkled the
blood vpon the altar, and they slewe the lambes,
and they sprinkled the blood vpon the altar.
23 Then they brought the hee goates for the
sinne offering before the king and the Congrega-
tion, [k] and they layd their hands vpon them.
24 And the Priestes slewe them, and with the
blood of them they cleansed the altar to reconcile
all Israel: for the king had commanded for all Is-
rael the burnt offering, and the sinne offering.

‖ Or, a nodding of the head and mockery.

† Ebr. it is in mine heart.

e He prooueth by the iudgement of God vpon those that haue contemned his word, that there is no way to auoid his plagues, but by conforming themselues to his will.

* Numb. 18, 6.

‖ Or, concerning the things of the Lord.

f From the pollutions, and filth that Ahaz had brought in.

g Which conteined part of March and part of Aprill.

‖ Or, table where the bread was set in order.

h By this manner of speech the Ebrewes meane a certaine diligence and speed to do a thing: and when there is no delay.

* Leuit. 4. 14.

i For without sprinkling of blood nothing could be sanctified, Heb. 9. 21. Exod. 24. 8.

k That is, the King and the Elders, as Leuit. 4. 15. for they that offered a sinne offering, must lay their hands vpon it, to signifie that they had deserued that death, and also that they did consecrate it to God to be thereby sanctified, Exo. 29. 10.

25 He appointed also the Leuites in the house
of the Lord with cymbals, with viols, and with
harpes, * according to the commaundement of
Dauid, and Gad the Kings Seer, and Nathan the
Prophet: for the [l] commaundement *was* by the
hand of the Lord, *and* by the hand of his Pro-
phets.
26 And the Leuites stood with the instruments
of Dauid, and the priests with the trumpets.
27 And Hezekiah commaunded to offer the
burnt offring vpon the altar: and when the burnt
offring began, the song of the [m] Lord began with
the trumpets, and the instruments [n] of Dauid
king of Israel.
28 And all the congregation worshipped,
singing a song, and they blew the trumpets: all this
continued vntill the burnt offering was finished.
29 And when they had made an ende of offe-
ring, the king and all that were present with him,
bowed themselues, and worshipped.
30 ¶ Then Hezekiah the king and the princes
commaunded the Leuites to prayse the Lord with
the [o] words of Dauid, and of Asaph the Seer. So
they praised with ioy, and they bowed themselues,
and worshipped.
31 And Hezekiah spake, and sayd, Now yee
haue † consecrate your selues to the Lord: come
neere and bring the sacrifices and *offerings* of
prayse into the house of the Lord. And the Con-
gregation brought sacrifices and *offrings* of prai-
ses, and euery man that was willing in heart, *offred*
burnt offrings.
32 And the number of the burnt offerings,
which the Congregation brought, was seuenty
bullockes, an hundreth rammes, *and* two hundreth
lambs: all these were for a burnt offering to the
Lord:
33 And for [p] sanctification sixe hundreth bul-
lockes, and three thousand sheepe.
34 But the Priests were too few, and were not
able to slay all the burnt offerings: therefore their
brethren the Leuites did helpe them, till they had
ended the worke, & vntill *other* Priestes were san-
ctified: for the Leuites were [q] more vpright in
heart to sanctifie themselues then the Priestes.
35 And also the burnt offerings were many,
with the * fat of the peace offrings and the drinke
offerings for the burnt offering: So the seruice of
the house of the Lord was set in order.
36 Then Hezekiah reioyced, and all the people,
that God had made the people so [r] ready: for the
thing was done suddenly.

* 1. Chron. 16. 4.

l This thing was not appointed of man, but it was the commandement of God.

m The Psalme which Dauid had appointed to be sung for thankesgiuing.

n Which Dauid had appointed to prayse the Lord with.

o With that Psalme whereof mention is made, 1. Chron. 16. 8.

† Ebr. Filled your hands.

p That is, for the holy offerings.

q Meaning, were more zealous to set forward the religion.

* Leuit. 3. 2. 3.

r He sheweth that religion cannot proceede except God touch the heart of the people.

CHAP. XXX.

1, 13 The keping of the Passeouer by the kings commaundement. 6 He exhorteth Israel to turne to the Lord. 18 He prayeth for the people. 24 His oblation and the princes. 27 The Leuites blesse the people.

AND Hezekiah sent to all Israel and Iudah, and
also wrote letters to [a] Ephraim and Manasseh,
that they should come to the house of the Lord
at Ierusalem, to keep the Passeouer vnto the Lord
God of Israel.
2 And the king and his princes and all the
Congregation had taken counsell in Ierusalem to
keepe the Passeouer in the [b] second moneth
3 For they could not keepe it at this time, be-
cause there were not Priests enough sanctified,
neither was the people gathered to Ierusalem

a Meaning, all Israel, whom Tilgath Pilneesar had not taken away into the captiuitie, 2. King. 5. 20.

b Though they ought to haue done it in the first moneth, as Exod. 12. 18. Numb. 9. 3 yet if any were not cleane, or els had a long iourney, they might defe[r]e it vnto the second moneth, as Numb. 9. 10. 11.

4 And the thing pleased the king, and all the Congregation.

5 And they decreed to make proclamation throwout all Israel from c Beersheba euen to Dan, that they should come to keepe the Passeouer vnto the Lord God of Israel at Ierusalem: for they had not done it of a great *time*, d as it was written.

6 ¶ So the postes went with letters by the commission of the King, and his princes, throwout all Israel and Iudah, and with the commandement of the King, saying, Ye children of Israel, turne againe vnto the Lord God of Abraham, Izhak, and Israel, and e hee will returne to the remnant that are escaped of you, out of the hands of the kings of Asshur.

7 And be not yee like your fathers, and like your brethren, which trespassed against the Lord God of their fathers: *and* therefore he made them desolate, as yee see.

8 Be not yee now stiffnecked like your fathers, *but* f giue the hand to the Lord, and come into his Sanctuarie, which he hath sanctified for euer, and serue the Lord your God, and the fiercenesse of his wrath shall turne away from you.

9 For if yee returne vnto the Lord, your brethren and your children *shall finde* mercie before them that led them captiues, and they shall g returne vnto this land: for the Lord your God is gracious and mercifull, and will not turne away his face from you, if yee conuert vnto him.

10 ¶ So the posts went from citie to citie throw the land of Ephraim and Manasseh, euen vnto Zebulun: but they h laughed them to scorne and mocked them.

11 Neuertheleſſe, diuers of Asher, and Manasseh, and of Zebulun, submitted themselues, and came to Ierusalem.

12 And the hand of God was in Iudah, so that he gaue them one i heart to doe the commandement of the king, and of the rulers, according to the word of the Lord.

13 And there assembled to Ierusalem much people, to keepe the feast of the vnleauened bread in the second moneth, a very great assembly.

14 ¶ And they arose, and tooke away the k altars that were in Ierusalem, and all those for incense tooke they away, and cast them into the brooke Kidron.

15 Afterward they slewe the Passeouer the fourteenth *day* of the second moneth: and the Priests and Leuites were l ashamed, and sanctified themselues, and brought the burnt offerings into the house of the Lord.

16 And they stood in their place after their maner, according to the Law of Moses the man of God: *and* the Priests sprinkled the m blood *receiued* of the hands of the Leuites.

17 Because there were many in the Congregation that were not sanctified, therefore the Liuites had the charge of the killing of the Passeouer for all that were not cleane, to sanctifie it to the Lord.

18 For a multitude of the people, *euen* a multitude of Ephraim, and Manasseh, Issachar and Zebulun had not cleansed themselues, yet did eate the Passeouer, *but* not as it was written: wherefore Hezekiah prayed for them, saying, The good Lord be mercifull toward *him*,

19 That prepareth his whole heart to seeke the Lord God, the God of his fathers, though hee be not *cleansed*, according to the purification of the Sanctuarie.

20 And the Lord heard Hezekiah, and o healed the people.

21 And the children of Israel that were present at Ierusalem, kept the feast of the vnleauened bread seuen dayes with great ioy, and the Leuites, and the Priests prayed the Lord day by day, singing with loud instruments vnto the Lord.

22 And Hezekiah † spake comfortably vnto all the Leuites that had good knowledge *to sing* vnto the Lord: and they did eate in that feast seuen dayes, and offered peace offerings, and praised the Lord God of their fathers.

23 And the whole assembly tooke counsell to keepe it other seuen dayes. So they kept it seuen dayes with ioy.

24 For Hezekiah king of Iudah had giuen to the Congregation a p thousand bullocks, and seuen thousand sheepe. And the princes had giuen to the Congregation a thousand bullockes, and ten thousand sheepe: and many priests were sanctified.

25 And all the Congregation of Iudah rejoyced with the Priests and the Leuites, and all the Congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Iudah.

26 So there was great ioy in Ierusalem: for since the time of Salomon the sonne of Dauid king of Israel there *was* not the like thing in Ierusalem.

27 Then the Priests and the Leuites arose, and q blessed the people, and their voyce was heard, and their prayer came vp vnto heauen, to his holy habitation.

CHAP. XXXI.

1 *The people destroy idolatrie.* 2 *Hezekiah appointeth Priests and Leuites,* 4 *and prouideth for their liuing.* 13 *He ordaineth ouerseers to distribute to euery one his portion.*

NOw when all these things were finished, all Israel, that were found in the cities of Iudah, went out and a broke the images, and cut downe the groues, and brake downe the high places, and the altars throwout all Iudah and Beniamin, in Ephraim also and Manasseh, vntill they had made an end: afterward all the b children of Israel returned euery man to his possession, into their owne cities.

2 And Hezekiah appointed the courses of the Priests and Leuites by their turnes, euery man according to his office, *both* Priests and Leuites for the burnt offering and peace offrings, to minister and to giue thankes, and to prayse in the gates of the c tents of the Lord.

3 (And the kings portion *was* of his owne substance for the burnt offrings, *euen* for the burnt offerings of the morning and of the euening, and the burnt offerings for the Sabbaths, and for the new moones and for the solemne feastes, * as it is written in the Law of the Lord)

4 Hee commanded also the people that dwelt in Ierusalem, to giue d part to the Priests and Leuites, that they might be e encouraged in the law of the Lord.

5 ¶ And when the commandement was ‖ spread, the children of Israel brought abundance of first fruits, of corne, wine, and oyle, and hony,

e From one ende of the land to the other, North and South.
d In such fast and perfection as God had appointed.
e Hee will haue compassion on them, and preserue them,
f Submit your selues to the Lord, and rebell no more.
g God will not onely persecute you, but though you repe. tance restore your brethren, which for their sinnes hee gaue into the hands of the enemies.
h Though the wicked mocke at the feruents of God, by whom he calleth them to repentance, 2 Cen. 29. 14. yet the word ceaseth not to fructifie in the hearts of Gods elect.
i He sheweth the cause why some obey and some mocke at Gods calling, to wit, because his Spirit is with the one sort, and mooueth their heart, and the other are left to themselues.
k Which declareth that we must put away those things wherewith God is offended, before wee can serue him aright.
l Seeing their owne negligence (who should haue beene most prompt) and the readinesse of the people, Chap. 29, 36.
m To wit, of the Lambe of the Passeouer.
n Hee knew that faith and sincerity of heart was more agreeable to God, then the obseruation of the ceremonies, and therefore he prayed vnto God to pardon this fault vnto the people, which did not offend of malice but of ignorance,

o That is, did accept them as purified.
† Ebr. spake to the heart.
p This great liberalitie declareth how kings, princes, and all they to whom God hath giuen wherewith, ought to be most ready to bestow it in setting foorth of Gods glory.
q According to that which is written, Num. 6, 23. when they should dismisse the people,

a According to the commandement of the Lord, Deut. 7, 5. Iosh. 7, 1. 2. Mach. 12, 40.
b That is, all they which came to the Passeouer,
c That is, in the Temple, where they assembled as in a tent.
* Num 28, 3, 9.
d The tithes and first fruites for the maintenance of the Priests and Leuites.
e That their mindes might not be entangled with prouision of worldly things, but that they might wholy and cheerefully serue the Lord.
‖ Or, published.

hony, and of all the increase of the field, and the tithes of all things brought they abundantly.

6 And the children of Israel and Iudah that dwelt in the cities of Iudah, they also brought the tithes of bullockes and sheepe, and the holy tithes f which were consecrate vnto the Lord their God, and layd them on g many heapes.

7 In the third moneth they began to lay the foundation of the heapes, and finished them in the seuenth moneth.

8 ¶ And when Hezekiah and the princes came, and saw the heapes, they h blessed the Lord and his people Israel.

9 And Hezekiah questioned with the Priests and the Leuites concerning the heapes.

10 And Azariah the chiefe Priest of the house of Zadok answered him, and said, Since the people began to bring the offrings into the house of the Lord, wee haue i eaten, and haue beene satisfied, and there is left in abundance: for the Lord hath blessed his people, and this abundance that is left.

11 ¶ And Hezekiah commanded to prepare chambers in the house of the Lord: and they prepared them,

12 And caried in the first fruits, and the tithes, and the dedicate things faithfully: and ouer them *vvas* Conaniah the Leuite the chiefe, and Shimei his brother the second.

13 And Iehiel, and Azariah and Nahath, and Asahel, and Ierimoth, and Iozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah *vvere* ouerseers † by the appointment of Conaniah, and Shimei his brother, *and* by the commandement of Hezekiah the King, and of Azariah the chiefe of the house of God.

14 And Kore the sonne of Imnah the Leuite, porter toward the East, *vvas* ouer the things that were willingly offred vnto God, to distribute the oblations of the Lord, and the holy things that were consecrate.

15 And at his hand *vvere* Eden, and Miniamin, and Iesh ua, and Shemaiah, Amariah, and Shechaniah, in the cities of the Priests, to distribute with fidilitie to their brethren by courses, both to the great and small,

16 Their dayly portion: beside their generation, being males k from three yeere old and aboue, *euen* to all that entred into the house of the Lord to their office in their charge, according to their courses:

17 Both to the generation of the Priests after the house of their fathers, and to the Leuites from twentie yeere olde and aboue, according to their charge in their courses:

18 And to the generation of all their children, their wines, and their sonnes, and their daughters throughout all the Congregation: for by their l fidelitie are they partakers of the holy things.

19 Also to the sonnes of Aaron, the Priestes, *vvhich vvere* in the fields *and* suburbes of their cities, in euery citie the men that were appointed by names, should giue portions to all the males of the Priests, and to all the generation of the Leuites.

20 And thus did Hezekiah throughout all Iudah, and did well, and vprightly, and truely before the Lord his God.

21 And in all the works that he began for the seruice of the house of God, both in the Law and in the commandements, to seeke his God, hee did it with all his heart, and prospered.

CHAP. XXXII.

1 Saneherib inuadeth Iudah. 3 Hezekiah prepareth for the warre. 7 He exhorteth the people to put their trust in the Lord. 9 Saneherib blasphemeth God. 20 Hezekiah prayeth. 21 The Angel destroyeth the Assyrians and the king is saued. 25 Hezekiah is not thankefull toward the Lord. 33 His death.

AFter these things faithfully *described*, * Saneherib king of Assiur came and entred into Iudah, and besieged the strong cities, and thought to † winne them for himselfe.

2 When Hezekiah saw that Saneherib was come, and that his † purpose *vvas* to fight against Ierusalem,

3 Then hee tooke counsell with his princes and his nobles, to stoppe the water of the fountaines without the citie, and they did helpe him.

4 So many of the people assembled themselues, and stopt all the fountaines, and the riuer that ranne through the mids of the countrey, saying, Why should the kings of Assiur come, and finde much water?

5 And † he tooke courage, and built all the broken wall, and made vp the towers, and another wall without, and repaired a Millo in the b city of Dauid, and made many c darts & shields.

6 And he set captaines of warre ouer the people, and assembled them to him in the broad place of the gate of the citie, and † spake comfortably vnto them, saying,

7 Be strong and couragious: feare not, neither be afraid for the king of Assiur, neither for all the multitude that is with him: * for there *be* more with vs, then *is* with him.

8 With him *is* an d arme of flesh, but with vs *is* the e Lord our God for to helpe vs, and to fight our battels. Then the people were confirmed by the words of Hezekiah king of Iudah.

9 * After this did Saneherib king of Assiur send his seruants to Ierusalem (while he was f against Lachish, and all his dominion with him) vnto Hezekiah king of Iudah, and vnto all Iudah, that were at Ierusalem, saying,

10 Thus saith Saneherib the king of Assiur, Wherein doe yee trust, that ye will remaine in Ierusalem, *during* the siege?

11 Doeth not Hezekiah entise you to giue ouer your selues vnto death by famine & by thirst, saying, The Lord our God shall deliuer vs out of the hand of the king of Assiur?

12 Hath not the same Hezekiah taken away his hie places, and his g altars, and commanded Iudah, and Ierusalem, saying, Ye shall worship before one altar, and burne incense vpon it?

13 Know yee not what I and my fathers haue done vnto all the people of *other* countreys? were the gods of the nations of *other* lands able to deliuer their land out of mine hand?

14 Who is hee of all the h gods of those nations (that my fathers haue destroyed) that could deliuer his people out of mine hand, that your God should be able to deliuer you out of mine hand?

15 Now therefore let not Hezekiah deceiue you, nor seduce you after this sort, neither beleeue ye him: for none of all the gods of any nation or kingdome was able to deliuer his people out of i mine hand, and out of the hand of my fathers: how much lesse shall your gods deliuer you out of mine hand?

16 And

f Which they had dedicated to the Lord by a vow.
g For the releefe of the Priests, Leuites, widowes, pupils, fatherlesse, strangers, and such as were in necessitie.
h They prayed the Lord, and prayed for all prosperity to his people.
i He sheweth that this plenteous liberalitie is expedient for the maintenance of the ministers, and that God therefore prospereth his people, and increaseth by his blessing that which is giuen.
† Ebr. by the hand.
k Who had also a portion and allowance in this distribution.
l Meaning, that either by the faithfull distributions of the officers, euery one had their part in the things that were offered, or els that their wines and children were relieued, because the Leuites were faithfull in their office, and so depended on them.

* 2. King. 18, 13 & Isa. 30, 1. Ecclus. 48, 18.
† Ebr. to breake them vp
† Ebr. face.
† Ebr. he was strengthened.
a He made a double wall.
b Reade 1 Sam. 5, 9
c Some reade, swords or daggers.
† Ebr. he spake to their heart.
* 2. King. 6, 16.
d That is, the power of man.
e This declareth that Hezekiah did euer put his trust in God, and yet made himselfe strong and vsed lawfull meanes, least he should seeme to tempt God.
* 2. King. 18, 17.
f While he besieged Lachish.
g This the wicked put no difference betweene true religion and false God and idoles: for Hezekiah onely destroyed idolatry, & had placed true religion. Thus the Papists diuider the seruants of God: for when they destroy idolatry, they say that they abolish religion.
h This is his blasphemie, that hee will compare the Liuing God to vile idoles.
i When man hath prosperity, hee liueth in pride, and thinketh himselfe able to resist and ouercome euen God himselfe.

16 And his seruants spake yet more against the
Lord God, and against his [k] seruant Hezekiah.
17 Hee wrote also letters, blaspheming the
Lord God of Israel, and speaking against him,
saying, As the gods of the nations of *other* coun-
tries could not deliuer their people out of mine
hand; so shall not the God of Hezekiah deliuer
his people out of mine hand.
18 Then they [l] cryed with a loud voyce in the
Iewes speach vnto the people of Ierusalem that
were on the wall, to feare them and to astonish
them, that they might take the citie.
19 Thus they spake against the God of Ieru-
salem, as against the gods of the people of the
earth, *euen* the [m] works of mans hands.
20 But Hezekiah the King, and the Prophet
Isaiah the sonne of Amoz [n] prayed against this
and cryed to heauen.
21 And the Lord sent an Angel, which destroy-
ed all the valiant men, and the princes and [o] cap-
taines of the hoste of the king of Asshur: so he re-
turned † with shame to his owne land. And when
he was come into the house of his god, they that
came forth of his [p] owne bowels, slew him there
with the sword.
22 So the Lord saued Hezekiah and the inha-
bitants of Ierusalem from the hand of Saneherib
king of Asshur, and from the hand of all *other*,
and ‖ maintained them on euery side.
23 And many brought offrings vnto the Lord
to Ierusalem, and presents to Hezekiah king of
Iudah, so that hee was [q] magnified in the sight of
all nations from thenceforth.
24 * In those dayes Hezekiah was sicke vnto
the death, and prayed vnto the Lord; who spake
vnto him, and gaue him [r] a signe.
25 But Hezekiah did not render according to
the reward *bestowed* vpon him: for his heart [s] was
lift vp, and wrath came vpon him, and vpon Iudah
and Ierusalem.
26 Notwithstanding Hezekiah humbled him-
selfe (after that his heart was lifted vp) he and the
inhabitants of Ierusalem, and the wrath of the
Lord came not vpon them in the dayes of Heze-
kiah.
27 Hezekiah also had exceeding much ri-
ches and honour, and he gate him treasures of sil-
uer and of golde, and of precious stones, and of
sweete odours, and of shields, and of all pleasant
vessels:
28 And of store houses for the increase of
wheate and wine and oyle, and stalles for all beasts,
and ‖ rowes for the ‖ stables.
29 And he made him cities, and *had* possessi-
on of sheepe and oxen in abundance: for God had
giuen him substance exceeding much.
30 The same Hezekiah also stopped the vpper
water springs of [t] Gihon, and led them streight
vnderneath toward the city of Dauid Westward:
so Hezekiah prospered in all his works.
31 But because of the ambassadours of the
princes of Babel, which sent vnto him to enquire
of the wonder that was done in the land, God left
him to [u] trie him, *and* to know all that was in his
heart.
32 Concerning the rest of the actes of Heze-
kiah, and his goodnesse, behold, they are writ-
ten in the vision of Isaiah the Prophet, the sonne
of Amoz, in the booke of the kings of Iudah and
Israel.
33 So Hezekiah slept with his fathers, and they
buried him in the highest sepulchre of the sonnes
of Dauid: and all Iudah and the inhabitants of Ie-
rusalem did him honour at his death, and Manasseh
his sonne reigned in his stead.

[k] Herein we see that when the wicked speake euill of the seruants of God, they care not to blaspheme God himselfe: for if they feared God, they would loue his seruants.
[l] Their words are written, 2. King. 18. 19.
[m] Which were inuented, made and authorized by man.
[n] This sheweth what is the best refuge in all troubles and dangers.
[o] To the number of an hundreth, foure score and fiue thousand, as 2. King. 19. 35. 36.
† Ebr. *with shame of face.*
[p] Meaning, Adramelech, and Sharezer his sonnes.
‖ Or, *gouerned.*
[q] Thus after trouble God sendeth comfort to all them that patiently wait on him, and constantly put their trust in his mercies.
* 2. *King.* 20. 1. *Isa.* 38. 1.
[r] To confirme his faith in Gods promise, who declared to him by his Prophet that his life should be prolonged fifteene yeere.
[s] He was lifted vp with the pride of his victory and treasures, and sheweth them for an ostentation to the ambassadours of Babylon.
‖ Or, *ranges and partitions.*
‖ Or, *rackes.*
[t] Which also was called Siloe, whereof mention is made, Isa. 8, 6. Iohn. 9. 7.
[u] Here wee see the cause, why the faithfull are tempted, which is to trie whether they haue faith or no, and that they may feele the presence of God, who suffereth them not to be ouercome by tentations, but in their weakenesse ministreth strength.

CHAP. XXXIII.

1 *Manasseh an idolater.* 9 *He causeth Iudah to erre.*
11 *Hee is led away prisoner into Babylon.* 12 *He pray-
eth to the Lord, and is deliuered.* 15 *Hee abolisheth ido-
latry,* 16 *and setteth vp true religion.* 20 *He dieth, and
Amon his sonne succeedeth.* 24 *Whom his owne seruants
slay.*

1 Manasseh *was* twelue yeere olde, * when hee
began to reigne, and he reigned fiue and fif-
tie yeere in Ierusalem:
2 And hee did euill in the sight of the Lord,
like the abominations of the heathen, * whom
the Lord had cast out before the children of Is-
rael.
3 For he went backe and built the hie places,
* which Hezekiah his father had broken downe:
* and he set vp altars for Baalim, and made groues
and worshipped all the hoste of the heauen, and
serued them.
4 Also hee built altars in the house of the
Lord, whereof the Lord had sayd, * In Ierusalem
shall my Name be for euer.
5 And hee built altars for all the hoste of the
heauen in the two courts of the house of the
Lord.
6 [a] And he caused his sonnes to passe through
the fire in the valley of Ben-hinnom: hee gaue
himselfe to witchcraft and to charming, and to
sorcerie, and hee vsed them that had familiar spi-
rits, and soothsayers: he did very much euill in the
sight of the Lord to anger him.
7 He put also the carued image, which he had
made, in the house of God: whereof God had said
to Dauid and to Salomon his sonne, * In this
house and in Ierusalem, which I haue chosen be-
fore all the tribes of Israel, will I put my Name
for euer.
8 Neither will I * make the foote of Israel to
remooue any more out of the land which I haue
appoynted for your fathers, so that they take heede,
and doe all that I haue commanded them, accor-
ding to the Law and statutes and iudgements
by the [b] hand of Moses.
9 So Manasseh made Iudah and the inhabi-
tants of Ierusalem to erre, *and* to doe worse then
the heathen, whom the Lord had destroyed before
the children of Israel.
10 ¶ And the Lord spake [c] to Manasseh and to
his people, but they would not regard.
11 Wherefore the Lord brought vpon them
the captaines of the hoste of the king of Asshur,
which tooke Manasseh *and put him* in fetters, and
bound him in chaines, and caried him to Babel.
12 And when he was in tribulation, he prayed
to the Lord his God, and humbled himselfe great-
ly before the God of his fathers,
13 And prayed vnto him: and *God* was [d] en-
treated of him, and heard his prayer, and brought
him againe to Ierusalem into his kingdome: then
Manasseh knew that the Lord was God.
14 Now after this hee built a wall without
the citie of Dauid, on the West side of [e] Gihon in
the valley, euen at the entry of the fish gate, and
compassed about [f] Ophel, and raised it very high,
and put captaines of warre in all the strong cities
of Iudah.
15 And he tooke away the strange gods and
the

* 2. *king.* 21. 1.
* *Deut.* 18. 9.
* 2. *king.* 18. 4.
* *Ierem.* 32. 34.
* 2. *King.* 17, 10.
* 2. *King.* 21. 4.
[a] Reade 2. King. 16. 3.
* 1. *King.* 8. 39. *and* 9. 3. 2. *King.* 21. 7. *and* 23. 27.
* 2. *Sam.* 7. 10.
[b] By the charge giuen to Moses.
[c] Meaning, by his Prophets, but their hearts were not touched to beleeue and repent, without the which the preaching of the word taketh no place.
[d] Thus affliction giueth vnderstanding: for he that hated God in his prosperity, now in his miserie he seeketh vnto him.
[e] Reade Chap. 32. 30.
[f] Reade Chap. 27. 3.

g Which Salomon had caused to be made.

h Thus by ignorance they were deceiued, thinking it nothing to keepe the altars, so that they worshipped God: but it is idolatry to worship God any otherwise then he hath appointed.

i Which albeit that it is not conteined in the Ebrew, yet because it is here mentioned and is written in the Greeke, we haue placed it in the end of this booke.

‖ Or, *Hozai.*

k Because he had so horribly offended against the Lord, they did not bury him in the sepulchres of the Kings, but in the garden of the Kings house.

* 2 *King.* 21, 23.

the image out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Ierusalem, and cast them out of the citie.

16 Also hee prepared the g altar of the Lord, & sacrificed thereon peace offrings, & of thanks, and commanded Iudah to serue the Lord God of Israel.

17 Neuertheleſſe the people did sacrifice ſtill in the hie places, but vnto the h Lord their God.

18 ¶ Concerning the reſt of the actes of Manasseh, and his i prayer vnto his God, & the words of the Seers, that ſpake vnto him in the Name of the Lord God of Israel, behold, they are *written* in the booke of the Kings of Israel.

19 And his prayer and how *God* was intreated of him, and all his ſinne, and his treſpaſſe, and the places wherein he built hie places, & ſet groues and images (before he was humbled) behold, they are written in the booke of the ‖ Seers.

20 So Manaſſeh ſlept with his fathers, and they buried him in his own k houſe: and Amon his ſonne reigned in his ſtead.

21 ¶ Amon *was* two and twentie yeere olde, when he began to reigne, and reigned two yeere in Ierusalem.

22 But he did euill in the ſight of the Lord, as did Manaſſeh his father: for Amon ſacrificed to all the images, which Manaſſeh his father had made, and ſerued them.

23 And hee humbled not himſelfe before the Lord, as Manaſſeh his father had humbled himſelfe: but this Amon treſpaſſed more and more.

24 And his ſeruants * conſpired againſt him, and ſlew him in his owne houſe.

25 But the people of the land ſlewe all them that had conſpired againſt King Amon: and the people of the land made Iosiah his ſonne King in his ſtead.

CHAP. XXXIV.

1 Iosiah destroyeth the idoles. 8 And reformeth the Temple. 14 The booke of the Law is found. 21 Hee ſendeth to Huldah the Prophetiſſe for counſell. 27 God heareth his prayer. 31 He maketh a couenant with God.

* 2 *King.* 22. 1.

IOſiah * *was* eight yeere old when he began to reigne, and hee reigned in Ierusalem one and thirtie yeere.

a He followed Dauid in all points that he followed the Lord.

2 And hee did vprightly in the ſight of the Lord, and walked in the wayes of a Dauid his father, and bowed neither to the right hand nor to the left.

b When he was but ſixteene yeere old he ſhewed himſelfe zealous of Gods glory, and at twentie yeere olde he abolished idolatry, and reſtored the true religion.

c Which ſheweth that hee would ſee the reformation with his owne eyes.

d Reade 1. *King.* 13, 16.

e This great zeale of this godly King the holy Ghoſt ſetteth forth as an example and patterne to other Kings and rulers, to teach them what God requireth of them.

3 And in the eight yeere of his reigne (when he was yet a b childe) he began to ſeeke after the God of Dauid his father: and in the twelft yeere he began to purge Iudah, and Ierusalem from the hie places, and the groues, and the carued images, and molten images.

4 And they brake downe in his ſight the altars of Baalim, and he caruſed to cut downe the images that were on high vpon them: hee brake alſo the groues, and the carued images and the molten images, and ſtampt them to powder, and ſtrowed it vpon the graues of them that had ſacrifided vnto them.

5 Alſo hee burnt the d bones of the Prieſtes vpon their altars, and purged Iudah and Ierusalem.

6 And in the cities of Manaſſeh, and Ephraim and Simeon, euen vnto Naphtali, with their maules *they brake all* round about.

7 And when he had e destroyed the altars, and the groues, and had broken and ſtamped to powder the images, and had cut downe all the idoles throughout all the land of Israel, he returned to Ierusalem.

8 ¶ * Then in the eighteenth yeere of his reigne, when he had purged the land and the temple, he ſent Shaphan the ſonne of Azaliah & Maaſeiah the gouernour of the citie, and Ioah the ſonne of Ioahaz the Recorder to repaire the houſe of the Lord his God.

* 2 *King.* 22, 3.

9 And when they came to Hilkiah the hie Prieſt, they deliuered the money that was brought into the houſe of God, which the Leuites that kept the doores, had gathered at the hand of Manaſſeh, and Ephraim, & of all the reſidue of Israel, and of all Iudah and Beniamin, and ‖ of the inhabitants of Ierusalem.

‖ Or, *they returned to Ierusalem.*

10 And they put it in the hands of them that ſhould do the worke, *and* had the ouerſight in the houſe of the Lord: and they gaue it to the workemen that wrought in the houſe of the Lord to repaire and amend the houſe.

11 Euen to the workemen and to the builders gaue they it to buy hewed ſtone and timber for couples, and for beames of the ſhouſes, which the kings of Iudah had deſtroyed.

12 And the men did the worke f faithfully, and the ouerſeers of them *were* Iehath and Obadiah the Leuites, of the children of Merari, and Zechariah, and Meſhullam, of the children of the Kohathites to ſet it forward: and of the Leuites all that could ſkill of inſtruments of muſicke.

e Meaning, Shaphan &c.

f For their were many portions and pieces interred to the Temple.

g Meaning, that they were in ſuch credite for their fidelitie, that they made none account of that which they receiued, 2. *King.* 22, 7, 9.

13 And *they were* ouer the bearers of burdens, and them that ſet forward all the workemen in euery worke: and of the Leuites *were* ſcribes, and officers and porters.

14 ¶ And when they brought out the money that was brought into the houſe of the Lord, Hilkiah the Prieſt found the h booke of the Law of the Lord *giuen* by the hand of Moſes.

h Reade 2. *kipg.* 22. 8.

15 Therefore Hilkiah anſwered and ſaid to Shaphan the chancellor, I haue found the booke of the Law in the houſe of the Lord: and Hilkiah gaue the booke to Shaphan.

16 And Shaphan caried the booke to i the King, and brought the King word againe, ſaying, All that is committed to the hand of thy ſeruants, that doe they.

i For the king was commanded to haue continually a copie of this booke, and to reade therein day and night, Deut. 17, 18, 19.

17 For they haue gathered the money that was found in the houſe of the Lord, and haue deliuered it into the hands of the ouerſeers, and to the hands of the workemen.

18 Alſo Shaphan the chancellor declared to the King, ſaying, Hilkiah the prieſt had giuen me a booke, and Shaphan read it before the King.

19 And when the King had heard the wordes of the Law, k he tare his cloathes.

k For ſorow that the word of God had been ſo long ſuppreſſed and the people kept in ignorance, conſidering alſo the curſes compriſed therein againſt the tranſgreſſours.

20 And the King commanded Hilkiah and Ahikam the ſonne of Shaphan, and Abdon the ſonne of Micah, and Shaphan the chancellor, and Aſaiah the kings ſeruant, ſaying,

l Thus the godly doe not onely lament their owne ſinnes, but alſo that their fathers and predeceſſours haue offended God.

21 Goe *and* enquire of the Lord for mee, and for the reſt in Israel and Iudah, concerning the wordes of this booke that is found: for great *is* the wrath of the Lord that is fallen vpon vs, becauſe our l fathers haue not kept the word of the Lord, to doe after all that is written in this booke.

‖ Or, *Tikuah.*

22 Then Hilkiah and they that the King *had appointed* went to Huldah the prophetеſſe the wife of Shallum, the ſonne of ‖ Tokhath, the ſonne of

‖ Hasrah keeper of the [m] wardrobe (and she dwelt in Ierusalem within the [n] colledge) and they communed hereof with her.

23 And she answered them, Thus sayeth the Lord God of Israel, Tell ye [o] the man that sent you to me,

24 Thus saith the Lord, Behold, I will bring euill vpon this place, and vpon the inhabitants thereof, *euen* all the curses, that are written in the booke which they haue read before the King of Iudah:

25 Because they haue forsake mee, and burnt incense vnto other gods, to anger me with all the works of their [p] hands, therefore shall my wrath fall vpon this place, and shall not be quenched.

26 But to the King of Iudah, who sent you to enquire of ẏ Lord, so shall ye say vnto him, Thus saith the Lord God of Israel, The wordes which thou hast heard, *shall come to passe.*

27 *But* because thine heart did [q] melt, and thou diddest humble thy selfe before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thy selfe before mee, and tarest thy cloathes, and weptest before mee, I haue also heard it, saith the Lord.

28 Behold, I will gather thee to thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shall not see all the euill, which I will bring vpon this [r] place, and vpon the inhabitants of the same. Thus they brought the King word againe.

29 ¶ Then the King sent and gathered all the Elders of Iudah and Ierusalem.

30 And the King went vp into the house of the Lord, and all the men of Iudah, and the inhabitants of Ierusalem, and the Priestes and the Leuites, and all the people from the greatest to the [s] smallest, and he read in their eares all the words of the booke of the Couenant that was found in the house of the Lord.

31 And the King stood by his pillar, and made a couenant before the Lord, to walke after the Lord, and to keepe his commandements, and his testimonies, and his statutes with all his heart, and with all his soule, *and* that he would accomplish the words of the Couenant written in the same booke.

32 And he caused all that were found in Ierusalem, and Beniamin to stand to it: and the inhabitants of Ierusalem did according to the Couenant of God, *euen* the God of their fathers.

33 So Iosiah tooke away all the abominations out of all the countreys that perteined to the children of Israel, and compelled all [t] that were found in Israel, to serue the Lord their God: *so* all his dayes they turned not backe from the Lord God of their fathers.

‖ Or, *Harhas.*
m Meaning, either of the Priests apparell, or of the Kings.
n Reade hereof, 2. Kings. 22, 15.
o That is, to the King.
p This she speaketh in contempt of the idolaters, who contrary to reason and nature make that a god, which they haue made and framed with their owne hands.
q This declareth what is the end of Gods threatnings, to call his to repentance, and to assure the vnrepentant of their destruction.
r It may appeare that very fewe were touched with true repentance, seeing that God separed them for a time onely for the kings sake.
s Forasmuch as neither yong nor old could be exempted from the curses conteined therein, if they did transgresse, he knew it perteined to all, and was his duetie to see it read to all sorts, that euery one might learne to auoyd those punishments by seruing God aright.
t Because he had charge ouer all, and must answere for euery one that perished: he thought it his dutie to see that all should make profession to receiue the word of God.

CHAP. XXXV.

2. Iosiah keepeth the Passeouer. 2 He setteth foorth Gods seruice. 20 He fighteth against the King of Egypt, and dieth. 24 The people bewaile him.

MOreouer, * Iosiah kept a Passeouer vnto the Lord in Ierusalem, and they slew the [a] Passeouer in the fourteenth day of the first moneth.

2 And he appointed the Priests to their charges, and encouraged them to the seruice of the house of the Lord,

3 And he sayd vnto the Leuites that [b] taught all Israel and were sanctified vnto the Lord, Put the holy Arke in the house which Salomon the sonne of Dauid King of Israel did build: it *shalbe* no more a [c] burden vpon your shoulders: serue now the Lord your God, and his people Israel,

4 And prepare your selues by the houses of your fathers according to your courses, as * Dauid the king of Israel hath written, and according to the writing of Solomon his sonne,

5 And stand in the Sanctuary according to the diuision of the families of your brethren ‖ the children of the people, and *after* the deuision of the familie of the Leuites:

6 So kill the Passeouer, and sanctifie your selues, and [d] prepare your brethren that they may doe according to the word of the Lord by the hand of Moses,

7 Iosiah also gaue to the † people sheepe, lambs and kiddes, all for the Passeouer, *euen* to all that were present, to the number of thirtie thousand, and three thousand bullockes: these were of the Kings substance.

8 And his princes offred willingly vnto the people, to the Priests and to the Leuites: Hilkiah, and Zechariah, and Iehiel, rulers of the house of God gaue vnto the Priests for the Passeouer, *euen* two thousand and sixe hundreth *sheepe*, and three hundreth bullocks.

9 [e] Conaniah also and Shemaiah and Nethaneel his brethren, *and* Hashabiah and Ieiel, and Iozabad, chiefe of the Leuites gaue vnto the Leuites for the Passeouer, fiue thousand *sheepe*, and fiue hundreth bullockes.

10 Thus the seruice was prepared, and the Priests stood in their places, also the Leuites in their orders, according to the kings commaundement:

11 And they slewe the Passeouer, and the Priests [f] sprinkled *the blood* with their hands, and the Liuites flayed *them.*

12 And they tooke away *from* the [g] burnt offering to giue it according to the diuisions of the families of the children of the people, to offer vnto the Lord, as it is written in the booke of Moses, and so of the bullocks.

13 And * they rosted the Passeouer with fire, according to the custome; but ẏ sanctified things they sod in pots, pannes, and cauldrons, and distributed them quickly to all the people.

14 Afterward also they prepared for themselues and for the Priests: for the Priestes the sonnes of Aaron *were occupied* in offring of burnt offerings, and the fat vntill night: therefore the Leuites prepared for themselues, and for the Priests the sonnes of Aaron.

15 And the singers the sonnes of Asaph *stood* in their standing * according to the commandement of Dauid, and Asaph, and Heman, and Ieduthun the kings [h] Seer: and the porters at euery gate, who might not depart from their seruice: therefore their brethren the Leuites prepared for them.

16 So all the seruice of the Lord was prepared the same day to keepe the Passeouer, and to offer burnt offrings vpon the altar of the Lord, according to the commandement of King Iosiah.

17 And the children of Israel that were present, kept the Passeouer the same time, and the feast of the vnleauened bread seuen dayes.

18 And there was no Passeouer kept like that in Israel, from the dayes of Samuel the Prophet neither

* 2. King. 23, 21.
a The Scripture vseth in sundry places to call the lambe the Passeouer, which was but the signe of the Passeouer, because in all sacraments the signes haue the names of the things which are signified.
b So that the Leuites charge was not onely to minister in the Temple, but also to instruct the people in the word of God.
c As it was before the Temple was built: therefore your office onely is now to teach the people, and to praise God.
* 1. Chro. 23, 24, 25. 26. chapters, &c.
‖ Or, *the people,*
d Exhort euery one to examine themselues, that they be not vnmeete to eate of the Passeouer.
† *Ebr. sonnes of the people.*
e So that euery one and of all sorts gaue of that they had, a liberall portion to the seruice of God.
f Meaning, of the Lambe, which was called the Passeouer: for onely the Priests might sprinkle, and in necessitie the Leuites might kill the sacrifice.
g They reserued for the people that which was not expedient to be offered, that euery man might offer peace offerings, and so haue his portion.
* Exod. 12, 8.
* 1. Chron. 25, 1.
h Meaning hereby his Prophet, because he appointed the Psalmes and prophecies which were to be sung.

neither did all the kings of Israel keepe such a
Passeouer as Iosiah kept, and the Priests and the
Leuites, and all Iudah, and Israel that were † pre-
sent, and the inhabitants of Ierusalem.
19 This Passeouer was kept in i the eighteenth
yeere of the reigne of Iosiah.
20 ¶ * After all this, when Iosiah had prepared
the Temple, Necho king of Egypt, came vp to
fight against k Carchemish by ‖ Perath, and Iosi-
ah went out against him.
21 But hee sent messengers to him, saying,
What haue I to doe with thee, thou king of Iu-
dah? *I come* not against thee this day, but against
the house † of mine enemie, and God commanded
me to make haste: leaue off *to come* against God,
which is with me, least he destroy thee.
22 But Iosiah would not turne his face from
him, but l changed his apparell to fight with him,
and hearkened not vnto the wordes of Necho,
which were of the mouth of God, but came to
fight in the valley of Megiddo.
23 And the shooters shot at king Iosiah: then
the king said to his seruants, Cary me away, for I
am very sicke.
24 So his seruants tooke him out of that cha-
ret, and put him in the second charet which hee
had, and when they had brought him to Ierusa-
lem, he died, and was buried in the sepulchres of
his fathers: and all Iudah and Ierusalem m mour-
ned for Iosiah.
25 And Ieremiah lamented Iosiah, and all sin-
ging men and singing women mourned for Iosi-
ah in their lamentations to this day, and made
the same for an ordinance vnto Israel: and be-
hold, they be written in the n Lamentations.
26 Concerning the rest of the actes of Iosiah,
and his goodnesse, *doing* as it was written in the
Law of the Lord,
27 And his deedes first and last, behold, they
are written in the booke of the Kings of Israel,
and Iudah.

† Ebr. found.
i Which was in the sixe and twentieth yeere of his age.
* 2. King. 23. 29.
k Which was a citie of the Assyrians, and Iosiah fearing least hee passing thorow Iudah, would haue taken his kingdome, made warre against him, and consulted not with the Lord.
‖ Or, Euphrates.
† Ebr. of my battell.
l That is, armed himselfe, or disguised himselfe, because hee might not be knowen.
m The people so much lamented the losse of this good king, that after when there was any great lamentation, this was spoken of as a prouerbe, reade Zach. 12. 11.
n Which some thinke Ieremie made, wherein he lamenteth the state of the Church after this kings death.

CHAP. XXXVI.

2 After Iosiah, reigneth Iehoahaz. 4 After Iehoahaz, Iehoiakim. 9 After him Iehoiachin. 11 After him Zedekiah. 14. 17 In whose time all the people were caried away to Babel for contemning the admonition of the Prophets, 22 and were restored againe the seuentieth yeere after by king Cyrus.

THen * the people of the land tooke Iehoahaz
the sonne of Iosiah, and made him King in
his fathers stead in Ierusalem.
2 Iehoahaz *was* three and twentie yeere olde
when hee began to reigne, and hee reigned three
a moneths in Ierusalem.
3 And the king of Egypt tooke him away at
Ierusalem, and condemned the land in an b hun-
dreth talents of siluer, and a talent of gold.
4 ¶ And the king of Egypt made Eliakim
his brother king ouer Iudah and Ierusalem, and
turned his name to Iehoiakim: and Necho tooke
Iehoahaz his brother, and caryed him to E-
gypt.
5 Iehoiakim *was* fiue and twentie yeere olde
when he began to reigne, and he reigned eleuen
yeeres in Ierusalem, and did c euill in the sight of
the Lord his God.
6 Against him came vp Nebuchad-nezzar
king of Babel, and bound him with chaines to
carie him to Babel.
7 Nebuchad-nezzar also * caried of the ves-
sels of the house of the Lord to Babel, and put
them in his temple at Babel.
8 Concerning the rest of the actes of Ieho-
iakim, and his abominations which hee did, and
d that which was found vpon him, behold, they
are written in the booke of the kings of Israel
and Iudah, and Iehoiachin his sonne reigned in
his stead.
9 ¶ Iehoiachin *was* e eight yeere olde when
he began to reigne, and he reigned three moneths
and ten dayes in Ierusalem, and did euill in the
sight of the Lord.
10 And when the yeere was out, king Nebu-
chad-nezzar sent and brought him to Babel, with
the precious vessels of the house of the Lord, and
he made Zedekiah his ‖ brother king ouer Iudah
and Ierusalem.
11 Zedekiah *was* one and twentie yeere olde
when hee began to reigne, and reigned eleuen
yeere in Ierusalem.
12 * And hee did euill in the sight of the Lord
his God, and humbled not himselfe before Iere-
miah the Prophet at the commandement of the
Lord.
13 But hee rebelled moreouer against Nebu-
chad-nezzar, which had caused him to sweare by
God: and hee hardened his necke and made his
heart obstinate, that he might not returne to the
Lord God of Israel.
14 All the chiefe of the Priests also and of the
people trespassed wonderfully, according to all
the abominations of the heathen, and polluted
the house of the Lord which hee had sanctified in
Ierusalem.
15 Therefore the Lord God of their fathers
sent to them † by his messengers, f rising early
and sending: for hee had compassion on his peo-
ple, and on his habitation.
16 But they mocked the messengers of God,
and despised his words, and misused his Prophets,
vntill the wrath of the Lord arose against his peo-
ple, and till there was no g remedie.
17 For he brought vpon them the king of the
Caldeans, who slew their young men with the
sword h in the house of their Sanctuary, and spa-
red neither young man nor virgin, ancient, nor a-
ged, *God* i gaue all into his hand.
18 And all the vessels of the house of God
great and small, and the treasures of the house of
the Lord, and the treasures of the king, and of his
princes: all these caried he to Babel.
19 And they burnt the house of God, and brake
downe the wall of Ierusalem, and burnt all the
palaces thereof with fire: and all the precious
vessels thereof, to destroy *all*.
20 And they that were left by the sword, ca-
ried he away to Babel, and they were seruants to
him, and to his sonnes, vntill the kingdome of the
k Persians had rule,
21 To fulfill the word of the Lord by the
l mouth of Ieremiah, vntill the lande had her
fill of her Sabbaths: *for* all the dayes that shee
lay desolate, shee kept Sabbath, to fulfill seuentie
yeeres.
22 ¶ * But in the m first yeere of Cyrus king
of Persia (when the word of the Lord, *spoken*

* 2. King. 23. 30.
a For three moneths after the death of Iosiah, came Necho to Ierusalem, and so the plagues began, which Huldah and the Prophets forewarned should come vpon Ierusalem.
b To pay this as a yeerely tribute.
c Because he and the people turned not to God by his first plague, hee brought a new vpon him, and at length rooted them out.
* 2. King. 24. 13.
d He meaneth superstitious marks which were found vpon his body, when he was dead, which thing declared how deepely idolatry was rooted in his heart, seeing he bare the marks in his flesh.
e That is, he began his reigne at eight yeere olde, and reigned ten yeeres when his father was aliue, and after his fathers death, which was the eighteenth yeere of his age, he reigned alone three moneths and ten dayes.
‖ Or, vncle.
* 2 King. 24. 17. 29 Ierem. 52. 2.
† Ebr. by the hand of his.
f By this phrase the Scripture meaneth, oftentimes, and diligently, as Ierem. 11. 7 and 25. 3. and 26. 5. and. 32. 33.
g Till God could no longer suffer their sinnes, but must needes punish them.
h Whither they fled, thinking to haue beene saued for the holinesse thereof.
i Which is not because God approoueth him, which yet is the minister of his iustice, but because God would by his iust iudgement punish this people: for this king was led with ambition and vaine glory, whereunto were ioyned furie and cruelty: therefore his worke was condemnable, notwithstanding it was iust and holy on Gods part, who vsed this wicked instrument to declare his iustice. k When Cyrus King of Persia had made the Babylonians subiect. l Who threatned the vengeance of God and seuentie yeeres captiuity, which he calleth the Sabbaths or rest of the land, Ierem. 25. 11. * Ierem. 25. 13. and 29. 10. 1. Esdr. 1. 1. m In the first yeere that he reigned ouer the Caldeans, Ezra. 1. 1.

by

by the mouth of Ieremiah, was finished) the Lord
stirred vp the spirit of Cyrus king of Persia, and
hee made a proclamation through all his king-
dome, and also by writing, saying,
23 Thus saith Cyrus king of Persia, All the
kingdomes of the earth hath the Lord God of
heauen giuen me, and he hath * commanded me
to build him an house in Ierusalem, that is in Iu-
dah. Who is among you of all his people, with
whom the Lord his God *is*? let him goe vp.

n God had so forewarned by his Prophet aboue an hundreth yeeres before Cyrus was borne, Isa.44.28. that Ierusalem and the Temple should be built againe by Cyrus his anoynted: so called, because God vsed his seruice for a time to deliuer his Church.

The prayer of Manasseh King of the Iewes.

This prayer is not in the Ebrew, but is translated out of the Greeke.

O Lord almightie, God of our fathers, Abraham, Isaac, and Iacob, and of their righteous seede, which hast made heauen and earth with all their ornament, which hast bound the sea by the word of thy commaundement, which hast shut vp the depth, and sealed it by thy terrible and glorious Name, whom all doe feare, and tremble before thy power: for the Maiestie of thy glory cannot be borne, and thine angry threatning toward sinners is importable, but thy mercifull promise is vnmeasurable and vnsearchable. For thou art the most high Lord, of great compassion, long suffering, and most mercifull, and repentest for mans miseries. Thou, O Lord, according to thy great goodnesse hast promised [a] repentance and forgiuenesse to them that sinne against thee, and so thine infinite mercies hast appointed repentance vnto sinners that they may be saued. Thou therefore, O Lord, that art the God of the iust, hast not appointed repentance to the iust, *as* to Abraham, and Isaac and Iacob, which haue not [b] sinned against thee, but thou hast appointed repentance vnto me that am a sinner: for I haue sinned aboue the number of the sand of the sea. My transgressions, O Lord, are multiplied: my transgressions are exceeding many: and I am not worthy to behold and see the height of the heauens for the multitude of mine vnrighteousnes. I am bowed downe with many yron bands, that I cannot lift vp mine head, neither haue any release. For I haue prouoked thy wrath, and done euill before thee. I did not thy will, neither kept I thy commandements. I haue set vp abominations, and haue multiplied offences. Now therefore I bow the knee of mine heart, beseeching thee of grace. I haue sinned, O Lord, I haue sinned, and I acknowledge my transgressions: but I humbly beseech thee, forgiue me: O Lord, forgiue me, and destroy me not with my transgressions. Be not angry with me for euer by reseruing euill for me, neither condemne me into the lower partes of the earth. For thou art the God, *euen* the God of them that repent: and in me thou wilt shew all thy goodnes: for thou wilt saue mee that am vnworthy, according to thy great mercy: therefore I will prayse thee for euer all the dayes of my life: for all the power of the heauens prayse thee, and thine is the glory for euer and euer. Amen.

a Thou hast promised that repentance shalbe the way for them to returne to thee.

b Hee speaketh this in comparison of himselfe, and those holy fathers which haue their commendation in the Scriptures, so that in respect of himselfe he calleth their sinnes nothing, but attributeth vnto them righteousnesse.

E Z R A.

THE ARGVMENT.

AS the Lord is euer mercifull vnto his Church, and doeth not punish them, but to the intent they should see their ovvne miseries, and be exercised vnder the crosse, that they might contemne the vvorld, and aspire vnto the heauens: so after that hee had visited the Ievves, and kept them novv in bondage seuentie yeeres in a strange countrey among infidels and idolaters, hee remembred his tender mercies and their infirmities, and therefore for his ovvne sake raised them vp a deliuerer, and mooued both the heart of the chiefe ruler to pitie them, and also by him punished such, vvhich had kept them in seruitude. Notvvithstanding, least they should grovve into a contempt of Gods great benefites, hee keepeth them still in exercise, and rayseth domesticall enemies vvhich endeuour as much as they can to hinder their most vvorthy enterprises: yet by the exhortation of the Prophet they vvent forvvard by little and little, till their vvorke vvas finished. The authour of this booke vvas Ezra, vvho vvas Priest and Scribe of the Lavv, as Chap. 7 6. *Hee returned to Ierusalem the sixt yeere of Darius, vvho succeeded Cyrus, that is, about fiftie yeeres after the returne of the first vnder Zerubbabel, vvhen the Temple vvas built. Hee brought vvith him a great company and much treasures, vvith letters to the Kings officers for all such things as should be necessary for the Temple: and at his comming hee redressed that vvhich vvas amisse, and set the things in good order.*

CHAP. I.

1 Cyrus sendeth againe the people that was in captiuitie, 8 and restoreth them their holy vessels.

NOw * in [a] the first yeere of Cyrus King
of Persia (that the word of the LORD,
spoken by the [b] mouth of Ieremiah
might be accomplished) ye Lord stirred
vp the [c] spirit of Cyrus King of Persia, and hee
made a proclamation thorow all his kingdome, and
also by writing, saying,
2 Thus sayeth Cyrus King of Persia, The
Lord God of heauen hath giuen mee [d] all the
kingdomes of the earth, and he hath comman-
ded me to build him an house in Ierusalem, which
is in Iudah.
3 Who is hee among you of all his people
with whom his God is? let him goe vp to Ieru-
salem which is in Iudah, and build the house of
the

* 2 Chron. 36, 22. 1. Esdras. 2. 1. Ierem 25. 12. and 29. 10.

a After that hee and Darius had wonne Babylon.

b Who promised them deliuerance after that seuenty yeeres were past, Iere. 25, 11.

c That is, mooued him, and gaue him heart.

d For hee was chiefe Monarch, and had many nations vnder his dominion, which this heathen king confesseth to haue receiued of the liuing God.

the Lord God of Israel:he is the God,which is in Ierusalem.

4 And euery one that remaineth in any place (where hee soiourneth) ᵉ let the men of his place relieue him with siluer and with gold, and with substance, and with cattell, ᶠ*and* with a willing offering, for the house of God that is in Ierusalem.

5 Then the chiefe fathers of Iudah and Beniamin, and the Priests and Leuites rose vp, with all them whose spirit God had raised to go vp, to build the house of the Lord which is in Ierusalem.

6 And all ᵍ they that were about them, strengthened their hands with vessels of siluer, with gold,with substance and with cattell,and with precious things, besides all that was willingly offred.

7 Also the king Cyrus brought forth the vessels of the house of the Lord, * which Nebuchadnezzar had taken out of Ierusalem, and had put them in the house of his god.

8 Euen them did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and counted them vnto ʰ Sheshbazzar the Prince of Iudah.

9 And this is the number of them, thirty basins of gold, a thousand basins of siluer,nine and twentie ⁱ knives,

10 Thirty boules of gold, *and* of siluer boules of the second sort, foure hundreth and ten, *and* of other vessels, a thousand.

11 All the vessels of gold and siluer *were* fiue thousand and foure hundreth. Sheshbazzar brought vp all ᵏ with them of the captiuitie that came vp from Babel to Ierusalem.

CHAP. II.

The number of them that returned from the captiuitie.

THese * also are the ᵃ people of the prouince that went vp out of the captiuitie (whom Nebuchadnezzar king of Babel had caried away vnto Babel) and returned to Ierusalem, and to Iudah,euery one vnto his citie,

2 Which came vp with ᵇ Zerubbabel,*to wit*, Ieshua, Nehemiah, Seraiah, Reelaiah, ᶜ Mordecai, Bilshan, Mispar, Biguai, Rehum, Baanah. The number of the men ᵈ of the people of Israel *was*,

3 The sonnes of Parosh, two thousand, an hundreth seuentie and two:

4 The sonnes of Shephatiah, three hundreth seuentie and two:

5 The sonnes of Arah, seuen hundreth, and seuentie and fiue:

6 The sonnes of ‖ Phaah Moab, of the sonnes of Ieshua, and Ioab, two thousand, eight hundreth and twelue:

7 The sonnes of Elam, a thousand, two hundreth and foure and fiftie:

8 The sonnes of Zattu,nine hundreth and fiue and fourtie:

9 The sonnes of Zaccai, seuen hundreth and threescore:

10 The sonnes of Bani, sixe hundreth and two and fourtie:

11 The sonnes of Bebai, sixe hundreth, and three and twentie.

12 The sonnes of Azgad, a thousand, two hundreth and two and twentie:

13 The sonnes of Adonikam, sixe hundreth, threescore and sixe:

14 The sonnes of Biguai, two thousand, and fiue and fiftie:

15 The sonnes of Adin, foure hundreth and foure and fiftie:

16 The sonnes of Ater of ᵉ Hizkiah, ninetie and eight:

17 The sonnes of Bezai, three hundreth and three and twentie:

18 The sonnes of Iorah, an hundreth and twelue:

19 The sonnes of Hashum, two hundreth and three and twentie:

20 The sonnes of Gibbar, ninetie and fiue:

21 ᶠ The sonnes of Bet-helem, an hundreth and three and twentie:

22 The men of Netophah,fiue and fiftie:

23 The men of Anathoth, an hundreth and eight and twentie:

24 The sonnes of Azmaueth, two and fourtie:

25 The sonnes of Kiriath-arim, of Chephirah: and Beroth,seuen hundreth and three and fourtie:

26 The sonnes of Haramah and Gaba,sixe hundreth and one and twentie:

27 The men of Michmas, an hundreth and two and twentie:

28 The sonnes of Beth-el,and Ai,two hundreth and three and twenty:

29 The sonnes of Nebo, two and fifty:

30 The sonnes of Magbish, an hundreth and fiue and fiftie:

31 The sonnes of the other Elam, a thousand, and two hundreth and foure and fiftie:

32 The sonnes of Harim, three hundreth and twentie:

33 The sonnes of Lord-hadid, and Ono, seuen hundreth and fiue and twenty:

34 The sonnes of Iericho,three hundreth and fiue and fourty:

35 The sonnes of Senaah, three thousand sixe hundreth and thirty.

36 ¶ The ᵍ Priests:of the sonnes of Iedaiah of the house of Ieshua, nine hundreth seuentie and three:

37 The sonnes of Immer, a thousand and two and fiftie:

38 The sonnes of Pashur,a thousand,two hundreth and seuen and fourtie:

39 The sonnes of Harim, a thousand and seuenteene.

40 ¶ ‖ The Lenites, the sonnes of Ieshua, and Kadmiel of the sonnes of Hodauiah, seuenty and foure.

41 ¶ ‖ The Singers: the sonnes of Asaph, an hundreth and eight and twenty.

42 ¶ ‖ The sonnes of the porters: the sonnes of Shallum, the sonnes of Ater,the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai: all *were* an hundreth and nine and thirty.

43 ¶ The ʰ Nethinims: the sonnes of Ziha, the sonnes of Hasupha,the sonnes of Tabbaoth,

44 The sonnes of Keros, the sonnes of Siaha, the sonnes of Padon,

45 The sonnes of Lebanah, the sonnes of Hagabah, the sonnes of Akkub,

46 The sonnes of Hagab, the sonnes of Shamlai,the sonnes of Hanan,

47 The sonnes of Giddel,the sonnes of Gahar, the sonnes of Reaiah,

48 The sonnes of Rezin, the sonnes of Nekoda,the sonnes of Gazzam,

49 The sonnes of Vzzah, the sonnes of Paseah,the sonnes of Besai,

50 The

ᵉ If any through pouerty were not able to returne, the kings commission was that hee should be furnished with necessaries.

ᶠ which they themselues should send toward the reparation of the Temple.

ᵍ The Babylonians and Chaldeans gaue them these presents: that rather then the children of God should want for their necessities, he would stirre vp the heart of the very infidels to helpe them.

* 2 *King.* 25.13. 2.*Chron.* 36.7. *Jerem.* 27. 19 20. *Dan.* 1 2.

ʰ So the Chaldean called Zerubbabel who was the chiefe gouernour, to that the preeminence still remained in the house of David.

ⁱ Which serued to kill the beasts that were offered in sacrifice.

ᵏ With the Iewes that had beene kept captiues in Babylon.

* *Nehe.* 7.6. 2.*Esdr.* 5 7.

ᵃ Meaning, Iudea, which was a prouince, that is, a countrey which was in subiection

ᵇ Zerubbabel was chiefe captaine, and Ieshua the high Priest: but Nehemiah a man of great authoritie went not now, but came after. 64. yeeres.

ᶜ This was not that Mordecai which was Esters kinsman.

ᵈ Meaning, of the common people.

‖ Or, *of the Duke of Moab.*

ᵉ which were of the posteritie of Hezekiah.

ᶠ That is, inhabitants, for so this word (Isome) signifieth when it is ioyned with the names of places,

ᵍ Before he hath declared the two tribes of Iudah and Beniamin, and now commeth to the tribe of Leui, and beginneth at the Priests.

‖ The Lenites.

‖ The Singers.

‖ The Porters.

ʰ So called, because they were giuen to the Temple, to cut wood and beare water for the vse of the sacrifices, and came of the Gibeonites; which were appointed to this vse by Ioshua, Iosh. 9. 23.

50 The ſonnes of Aſnah, the ſonnes of Meu-
nim, the ſonnes of Nephuſim,
51 The ſonnes of Bakbuk, the ſonnes of Ha-
kupa, the ſonnes of Harhur,
52 The ſonnes of Bazluth, the ſonnes of Me-
hida, the ſonnes of Harſha,
53 The ſonnes of Barcos, the ſonnes of Siſara,
the ſonnes of Thamah,
54 The ſonnes of Neziah, the ſonnes of Ha-
tipha,
55 The ſonnes of Salomons [i] ſeruants: the
ſonnes of Sotai, the ſonnes of Sophereth, the
ſonnes of Peruda,
56 The ſonnes of Iaalah, the ſonnes of Dar-
kon, the ſonnes of Giddel,
57 The ſonnes of Shephatiah, the ſonnes of
Hattil, the ſonnes of Pochereth Hazzebaim, the
ſonnes of Ami.
58 All the Nethinims, and the ſonnes of Salo-
mons ſeruants *vvere* three hundreth ninetie and
two.
59 ¶ And theſe went vp from Telmelah, and
from Telharſha, Cherub, Addan, *and* Immer, but
they could not diſcerne their fathers houſe and
their ſeed, whether they were of Iſrael.
60 The ſonnes of Delaiah, the ſonnes of To-
biah, the ſonnes of Nekoda, ſix hundreth and two
and fiftie.
61 And of the ſonnes of the Prieſtes, the
ſonnes of Habaiah, the ſonnes of Coz, the ſonnes
of [k] Barzillai: which tooke of the daughters of
Barzillai the Gileadite to wife, and was called af-
ter their name.
62 Theſe ſought their writing of the genealo-
gies, but they were not found: therefore were
they put from the Prieſthood.
63 And [l] Tirſhatha ſaid vnto them, that they
ſhould not eate of the moſt holy thing, till there
roſe vp a Prieſt with [m] Vrim and Thummim.
64 The whole Congregation together *vvas*
two and fourtie thouſand, three hundreth and
threeſcore.
65 Beſide their ſeruants and their maides: of
whom *vvere* ſeuen thouſand, three hundreth and
ſeuen and thirty: and among them *vvere* two hun-
dreth ſinging men and ſinging women.
66 Their horſes *vvere* ſeuen hundreth, and ſixe
and thirtie: their mules, two hundreth, and fiue
and fourtie:
67 Their camels foure hundreth, and fiue and
thirtie: their aſſes, ſixe thouſand, ſeuen hundreth
and twentie.
68 And certaine of the chiefe fathers, when
they came to the houſe of the Lord, which was in
Ieruſalem, they offered willingly for the houſe of
God, to ſet it vp vpon his foundation.
69 They gaue after their abilitie vnto the trea-
ſure of the worke, *euen* one and threeſcore thou-
ſand [n] drammes of gold, and fiue thouſand[o] pieces
of ſiluer, and an hundreth Prieſts garments.
70 So the Prieſts and the Leuites, and a *cer-
taine* of the people, and the ſingers, and the por-
ters, and the Nethinims dwelt in their cities, and
all Iſrael in their cities.

i Which came of them that Salomon had appointed for the worke of the Temple.

k Of him is made mention, 2. Sam. 17.27. and 19.31. and becauſe the Preiſts office was had in contempt, theſe would haue changed their eſtate by their name, and ſo by Gods iuſt iudgement loſt both the eſtimation of the world and the dignity of their office.

l This is a Chalde name, and ſignifieth him that hath authority ouer others.

m Reade Exod. 28, 30.

n Which mount to, of our money 34826.li. 13.ſhill. 4.d. eſteeming the French crowne at 6.ſhill.4.d. for the dramme is the eight part of an ounce, and the ounce the eight part of a marke.

o Which are called *mina*, and containe a piece two markes: ſo 5000 *mines* make 55000 frankes, which mount to of our money 69666.li. 13.ſhill, 4.d. ſo that the whole ſumme was 94493 lib.6,ſhill. 8.d.

CHAP. III.

1 They build the Altar of God. 6 They offer to the Lord. 7 They prepare for the Temple. 11 And ſing vnto the Lord.

AND * when the [a] ſeuenth moneth was come,
and the children of Iſrael *vvere* in their ci-
ties, the people aſſembled themſelues as one man
vnto Ieruſalem.
2 Then ſtood vp Ieſhua the ſonne of Ioza-
dak, and his brethren the Prieſts, and Zerubbabel
the[b] ſonne of Shealtiel, and his brethren, and buil-
ded the Altar of the God of Iſrael to offer burnt
offerings thereon, as it is written in the Law of
Moſes the man of God,
3 And they ſet the Altar vpon [c] his baſes (for
feare was among them, becauſe of the people of
thoſe countreys) therefore they offered burnt of-
ferings thereon vnto the Lord, *euen* burnt offe-
rings in the morning, and at euen.
4 They kept alſo the feaſt of the Taberna-
cles, at it is written, and the burnt offrings * daily,
by number according to the cuſtome day by day,
5 And afterward [d] the continuall burnt of-
fering, both in the new moneths and in all the
feaſt dayes that were conſecrate vnto the Lord,
and in all the oblations willingly offred vnto the
Lord.
6 From the firſt day of the ſeuenth moneth
began they to offer burnt offrings vnto the Lord:
but the foundation of the Temple of the Lord
was not laid.
7 They gaue money alſo vnto the maſons,
and to the workemen, and meate and drinke, and
oyle vnto them of Zidon and of Tyrus, to bring
them cedar wood from Lebanon to the ſea vnto
‖ Iapho, according to the graunt that they had
of Cyrus king of Perſia.
8 ¶ And in the ſecond yeere of their com-
ming vnto the houſe of God in Ieruſalem, in the
[e] ſecond moneth began Zerubbabel the ſonne of
Shealtiel, and Ieſhua the ſonne of Iozadak, and
the remnant of their brethren the Prieſts, and the
Leuites, and all they that were come out of the
captiuitie vnto Ieruſalem, and appointed the Le-
uites from twentie yeere old and aboue, to ſet for-
ward the worke of the houſe of the Lord.
9 And Ieſhua [f] ſtood with his ſonnes, and his
brethren, *and* Kadmiel with his ſonnes, *and* the
ſonnes of Iudah together, to ſet forward the
workemen in the houſe of God, and the ſonnes of
Henadad with their ſonnes, and their brethren the
Leuites.
10 And when the builders layed the founda-
tion of the Temple of the Lord, they appoynted
the Prieſts in their apparell with trumpets, and the
Leuites the ſonnes of Aſaph with cymbals, to
prayſe the Lord, * after the ordinance of Dauid
king of Iſrael.
11 Thus they ſang when they gaue prayſe,
and when they gaue thankes vnto the Lord, For
hee is good, for his mercy *endureth* for euer to-
ward Iſrael. And all the people ſhouted with a
great ſhoute, when they prayſed the Lord, be-
cauſe the foundation of the houſe of the Lord was
layed.
12 Many alſo of the Prieſts and the Leuites and
the chiefe of the fathers, ancient men which had
ſeene the firſt houſe, (when the foundation of this
houſe was layed before their eyes) [g] wept with a
loud voyce, and many ſhouted aloud for ioy,
13 So that the people could not diſcerne the
ſound of the ſhout for ioy, from the noyſe of the
weeping of the people: for the people ſhouted
with a loude cry, & the noyſe was heard farre off.

* 1. Eſdr. 5.47.

a Called Tiſhri which anſwereth to part of Septemb. & part of October.

b Meaning, nephew: for hee was the ſonne of Pedaiah, reade 1.Chron. 3.19.

c In the place where Salomon had placed it.

* Exod. 23, 16.

d That is, after the feaſt of Tabernacles.

‖ Or, Ioppa.

e Which moneth contained part of Aprill and part of May: for in the meane ſeaſon they had prouided for things neceſſary for the worke.

f They gaue them exhortations, and encouraged euery man forward in the worke.

* 1.Chron.16.7.8.

g Becauſe they ſaw that it was nothing ſo glorious as that Temple, which Salomon had built, notwithſtanding Aggeus comforteth them, and propheciech that it ſhalbe more beautifull then the firſt: meaning the ſpirituall Temple, which are the members of Chriſts body.

CHAP. IV.

1 The building of the Temple is hindred, and how. 11 Letters to Artaxerxes, and the anſwere.

a Meaning, the inhabitants of Samaria, whom the king of Assyria had placed in the stead of the ten tribes. 2 King 17. 24. and 19. 37. Thele professed God, but worshipped idoles also, and therefore were the greatest enemies to the true servants of God.

b For they perceiued what their presence was, to wit, to erect idolatrie in stead of true religion.

† Hebr. *made their hands weake.*

c They bribed the gouernours vnder the king to hinder their worke: Thus they that hate, cannot abide that God should be purely serued.

d He was also called Artaxerxes, which is a Persian name, some thinke it was Cambises Cyrus sonne, or Darius, as verse 5. e Called Artaxerxes, which signifieth in the Persian tongue, an excellent warriour.

‖ Or, *counseller.*

f These were certaine people which the Assyrians placed in Samaria in stead of the ten tribes.

g Some thinke he was Saneherib, but rather Salmanasar.

h To wit, Euphrates: and he meaneth in respect of Babel that they dwelt beyond it.

i Which were a certaine people that enuied the Iewes.

k Meaning, the gifts that are wont to be giuen to kings when they passe by any countrey.

† Hebr. *in the Chalde. We haue eaten the salt of the palace.*

BVt a the aduersaries of Iudah and Beniamin heard, that the children of the captiuitie builded the Temple vnto the Lord God of Israel.

2 And they came to Zerubbabel, and to the chiefe fathers, and said vnto them, We will build with you: for we seeke the Lord your God as yee *doe*, & we haue sacrificed vnto him since the time of Esar Haddon king of Asshur, which brought vs vp hither.

3 Then Zerubbabel, and Iesh'ua, and the rest of the chiefe fathers of Israel said vnto them, It is not for you, but for vs to build the house vnto our God: b for wee our selues together will build it vnto the Lord God of Israel, as king Cyrus the king of Persia hath commanded vs.

4 Wherefore the people of the land † discouraged the people of Iudah, and troubled them in building.

5 And they c hired counsellers against them, to hinder their deuise all the dayes of Cyrus king of Persia, euen vntill the reigne of Darius king of Persia.

6 And in the reigne of d Ahashuerosh (in the beginning of his reigne) wrote they an accusation against the inhabitants of Iudah & Ierusalem.

7 And in the dayes of e Artahshashte, Mithredath, Tabeel, and the rest of their companions wrote when it was peace, vnto Artahshashte king of Persia, and the writing of the letter was the Aramites writing, and the thing declared *was* in the language of the Aramites.

8 Rehum the ‖ chancellour, and Shimshai the scribe wrote a letter against Ierusalem to Artahshashte the king, in this sort.

9 Then *wrote* Rehum the chancellour, and Shimshai the scribe, and their companions f Dinaie, and Apharsathcaie, Tarpelaie, Apharsaie, Archeuaie, Bablaie, Shushanchaie, Dehaue, Elmaie,

10 And the rest of the people whom the great and noble g Asnappar brought ouer, and set in the cities of Samaria, and other that are beyond the h Riuer and i Cheeneth.

11 ¶ This is the copie of the letter that they sent vnto King Artahshashte, THY SERVANTS the men beyond the Riuer and Cheeneth, *salute thee.*

12 Be it knowen vnto the King that the Iewes which came vp from thee to vs, are come vnto Ierusalem (a citie rebellious and wicked) and build, and lay the foundations of the walles, and haue ioyned the foundations.

13 Be it knowen now vnto the king, that if this citie be built, and the foundations of the walls layd, they will not giue tolle, tribute, nor k custome: so shalt thou hinder the kings tribute.

14 Now therefore because † wee haue beene brought vp in the *Kings* palace, it was not meete for vs to see the Kings dishonour: for this cause haue we sent and certified the King,

15 That one may search in the booke of the Chronicles of thy fathers, and thou shalt finde in the booke of the Chronicles, and perceiue that this citie is rebellious and noysome vnto kings and prouinces, and that they haue mooued sedition of old time, for the which cause this citie was destroyed.

16 Wee certifie the king *therefore*, that if this citie be builded, and the foundation of the walles laid, by this meanes the portion beyond the Riuer shall not be thine.

17 ¶ The King sent an answere vnto Rehum the chancellour, and Shimshai the scribe, and to the rest of their companions that dwelt in Samaria, and vnto the other beyond the Riuer i Sheliam and m Cheeth.

18 ¶ The letter which yee sent vnto vs, hath beene openly read before me,

19 And I haue commaunded and they haue searched, and found, that this citie of olde time hath made insurrection against kings, and hath rebelled, and rebellion hath beene committed therein.

20 There haue beene mightie kings also ouer Ierusalem, which haue ruled ouer all beyond the Riuer, and tolle, tribute and custome was giuen vnto them.

21 Make ye now a decree that those men may cease, and that the citie be not built, till I haue giuen *another* commandement.

22 Take heede now that yee faile not to doe this: Why should domage grow to hurt the king?

23 When the copy of king Artahshastes letter was read before Rehum and Shimshai the scribe, and their companions, they went vp in all the haste to Ierusalem vnto the Iewes, and caused them to cease by force and power.

24 Then n ceased the worke of the house of God; which was in Ierusalem, and did stay vnto the second yeere of Darius king of Persia.

CHAP. V.

a Haggai and Zecharish doe prophesie. 3 The worke of the Temple goeth forward contrary to the minde of Tatnai. 6 His letter to Darius.

THen ‖ * Haggai a Prophet, and Zechariah the sonne of Iddo a Prophet prophecied vnto the Iewes that were in Iudah, and Ierusalem, in the Name of the God of Israel, *euen* vnto them.

2 Then Zerubbabel the sonne of Shealtiel, and Iesh'ua the sonne of Iozadak arose, and began to build the house of God at Ierusalem, and with them *were* the Prophets of God, which a helped them.

3 ¶ At the same time came to them Tatnai which was captaine beyond the Riuer, and Shether-boznai, and their companions, and said thus vnto them, Who hath giuen you commandement to build this house, and to lay the foundations of these walles?

4 b Then said we vnto them after this maner, What are the names of the men that build this building?

5 But the c eye of their God was vpon the Elders of the Iewes, that they could not cause them to cease, till the matter came to Darius: and then they answered by letters therevnto.

6 The copie of the letter, that Tatnai captaine beyond the Riuer, and Shether-boznai and his companions, Apharsechaie, (which were beyond the riuer) sent vnto King Darius.

7 They sent a letter vnto him, wherein it was written thus, VNTO DARIVS the king, all peace.

8 Be it knowen vnto the king, that we went into the prouince of Iudea, to the house of the great God, which is builded with ‖ great stones, and beames are laid in the walles, and this worke is wrought speedily, & prospereth in their hands.

9 Then asked we those Elders, and sayd vnto them thus, Who hath giuen you commandement to build this house, and to lay the foundation of these walles?

i Some reade for Shelam, salutation or greeting. m Called also Cheeneth, as verse 11.

n Not altogether, for the Prophets exhorted them to continue, but they vsed lesse diligence because of the troubler.

‖ Or, *Haggeus.* * *Hagg.* 1. 1. 1. *Esdr.* 6. 14.

a Which encouraged them to goe forward, and scanned them that they were more carefull to build their owne houses, then zealous to build the Temple of God.

b That is, the enemies asked this, as verse 10.

c His fauour and the spirit of strength.

‖ Or, *marbles*

10 We asked their names also that we might
certifie thee, *and* that we might write the names
of the men that were their rulers.
11 But they answered vs thus and said, We are
the seruants of the God of heauen and earth, and
build the house that was built of old *and* many
yeeres agoe, which a [c] great king of Israel * buil-
ded, and founded it.

[c] To wit, Salomon.
* 1.Kings.6.2. 2.chron.3.2.
* 2 King.24.12. and 25.9.

12 But after that our fathers had prouoked the
God of heauen vnto wrath, * hee gaue them ouer
into the hand of Nebuchad-nezzar king of Babel
the Caldean, and he destroyed this house, and ca-
ried the people away captiue vnto Babel.
13 But in the [d] first yeere of Cyrus king of Ba-
bel, King Cyrus made a decree to build this house
of God:

[d] Reade chap.1.1.2

14 And the vessels of golde and siluer of the
house of God, which Nebuchadnezzar tooke out
of the Temple that was in Ierusalem, and brought
them into the Temple of Babel, those did Cyrus
the king take out of the Temple of Babel, and
they gaue them vnto *one* [f] Sheshbazzar by his
name, whom he had made captaine.

[f] Reade chap.1.8.

15 And he said vnto him, Take these vessels
and go thy way, and put them in the Temple that
is in Ierusalem, and let the house of God be built
in his place.
16 Then came the same Sheshbazzar and
layd the foundation of the house of God, which
is in Ierusalem, and since that time euen vntill
now, hath it beene in building, yet is it not fini-
shed.
17 Now therefore if it please the king, let there
be search made in the house of the kings [g] trea-
sures, which is there in Babel, whether a decree
hath bin made by king Cyrus, to build this house
of God in Ierusalem, and let the King send *his*
minde concerning this.

[g] Meaning, in the library, or places where lay the registers or records of times.

CHAP. VI.

At the commandement of Darius king of Persia, after the Temple was builded and dedicate, the children of Israel kept the feast of vnleauened bread.

THen * king Darius gaue commandement, and
they made search in the † library of the trea-
sures, which were there laid vp in Babel.

* 1, Esdr.6.21.
† Ebr. house of bookes.

2 And there was found in a [a] coffer (in the
palace that was in the prouince of the Medes) a
volume, and therein was it thus written, *as* a me-
moriall.

[a] Wherein were the actes of the kings of the Medes and Persians.

3 IN THE FIRST yeere of King Cyrus,
King Cyrus made a decree for the house of God
in Ierusalem, Let the house be built, *euen* the place
where they offered sacrifices, and let the walles
thereof be ioyned together: let the height
thereof *be* threescore cubites, *and* the breadth
thereof threescore cubites
4 Three ‖ orders of ‖ great stones, and one
order of timber, and let the expences be giuen of
the kings house.

‖ Or, rowes, or courses.
‖ Or, marble.

5 And also let them render the vessels of the
house of God (of golde and siluer, which Nebu-
chad-nezzar tooke out of the Temple, which was
in Ierusalem, and brought vnto Babel) and let
[b] him goe vnto the Temple that is in Ierusalem
to his place, and put them in the house of God.

[b] Meaning, Zerubbabel to whom he giueth charge.

6 Therefore Tatnai captaine beyond the ri-
uer, and Shethar-boznai, (and their companions
Apharsecaie, which are beyond the Riuer) be yee
farre [c] from thence.

[c] Meddle not with them, neither hinder them.

7 Suffer yee the worke of this house of God,
that the captaine of the Iewes and the Elders of
the Iewes may builde this house of God in his
place.
8 For I haue giuen a commandement what ye
shall doe to the Elders of these Iewes, for the
building of this house of God, that of the reue-
nues of the King, which is of the tribute beyond
the Riuer, there be incontinently expenses giuen
vnto these men that they [d] cease not.

[d] For lacke of money.

9 And that which they shall haue neede of,
let it be giuen vnto them day by day, whether it
be yong bullocks, or rammes, or lambes for the
burnt offerings of the God of heauen, wheat, salt,
wine and oyle, according to the appoyntment of
the Priests that are in Ierusalem, that there be no
fault.
10 That they may haue to offer sweet odours
vnto the God of heauen, and pray for the kings
life, and for his sonnes.
11 And I haue made a decree, that whosoeuer
shall alter this sentence, the wood shall be pulled
downe from his house, and shall be set vp, *and* he
shall be hanged thereon, and his house shall be
made a dunghill for this.
12 And the God that hath caused his Name
[e] to dwell there, destroy all kings and people that
put to their hand to alter *and* to destroy this house
of God, which is in Ierusalem. I Darius haue
made a decree, let it be done with speed.

[e] Who hath appoynted that place to haue his Name called vpon there.

13 ¶ * Then Tatnai the Captaine beyond the
Riuer, *and* Shethar Boznai and their compani-
ons, according to that which Darius had sent, so
they did speedily.

* 1.Esdr.7.1.

14 So the elders of the Iewes builded, and they
prospered by the prophecying of [f] Haggai ẏ Pro-
phet, and Zechariah the sonne of Iddo, and they
builded and finished it, by the appoyntment of the
God of Israel, and by the commandement of Cy-
rus and Darius, and Artahshashte king of Persia.

[f] Whom God stirred vp to assure them that he would giue their worke good successe.

15 And this house was finished the third day
of the moneth [g] Adar, which was [h] the sixt yeere
of the reigne of King Darius.

[g] This is the twelfth moneth, and conteineth part of February and part of March.
[h] And the two and fortieth after their first returne.

16 ¶ And the children of Israel, the Priest, and
the Leuites, and the residue of the children of the
captiuitie kept the dedication of this house of
God with ioy.
17 And offered at the dedication of this house
of God an hundreth bullockes, two hundreth
rams, foure hundreth lambes, and twelue goats,
for the sinne of all Israel, according to the num-
ber of the tribes of Israel.
18 And they set the Priests in their order, and
the Leuites in their courses ouer the seruice of
God in Ierusalem, as it is written in the * booke
of Moses.

* Numb.3.6. and 8.9.

19 And the children of the captiuitie kept
the Passeouer on the fourteenth *day* of the first
moneth.
20 (For the Priests and the Leuites were pu-
rified altogether) and they killed the Passeouer
for all the children of the captiuitie, and for their
brethren the Priests, and for themselues.
21 So the children of Israel which were come
againe out of captiuity, and all such as had [i] sepa-
rated themselues vnto them, from the filthinesse
of the Heathen of the land to seeke the Lord God
of Israel, did eate.

[i] Which were of the heathen, and forsaked their idolatry to worship the true God

22 And they kept the feast of vnleauened bread
seuen dayes with ioy: for the Lord had made them
glad, and turned the heart of the king of [k] Asshur
vnto them, to † incourage them in the worke of
the house of God, *euen* the God of Israel.

[k] Meaning, Darius who was king of the Medes, Persians, and Assyrians.
† Ebr. to strengthen their hands.

CHAP.

CHAP. VII.

1 *By the commandement of the King, Ezra and his companions come to Ierusalem.* 27 *Hee giueth thankes to God.*

NOw after these things, in the reigne of [a] Ar-
tahshashte king of Persia, *vvas* Ezra the
sonne of Seraiah, the sonne of Azariah, the sonne
of Hilkiah,
2 The sonne of Shallum, the sonne of Zadok,
the sonne of Ahitub,
3 The sonne of Amariah, the sonne of Aza-
riah, the sonne of Meraioth,
4 The sonne of Zeraiah, the sonne of Vzzi,
the sonne of Bukki,
5 The sonne of Abishua, the sonne of Phine-
has, the sonne of Eleazar, the sonne of [b] Aaron,
the chiefe Priest.
6 This Ezra came vp from Babel, and was a
[c] Scribe, prompt in the Law of Moses, which the
Lord God of Israel had giuen, and the king gaue
him all his request according to the hand of the
Lord his God, *vvhich vvas* vpon him.
7 And there went vp *certaine* of the children
of Israel, and of the Priests, and the Leuites, and
the singers, and the porters, and the Nethinims
vnto Ierusalem, in the seuenth yeere of king Ar-
tahshashte.
8 And hee came to Ierusalem in the [d] fifth
moneth, which was in the seuenth yeere [e] of the
king.
9 For vpon the first *day* of the first moneth
began he to goe vp from Babel, and on the first
day of the first moneth came he to Ierusalem ac-
cording to the good hand of his God *that vvas*
vpon him.
10 For Ezra had prepared his heart to seeke
the Law of the Lord, and to doe it, and to teach
the precepts and iudgements in Israel.
11 ¶ And this is the copie of the letter that
king Artahshashte gaue vnto Ezra the Priest *and*
Scribe, *euen* a writer of the words of the comman-
dements of the Lord, and of his statutes ouer
Israel.
12 ARTAHSHASHTE king of kings, to
Ezra the Priest and perfite Scribe of the Law of
the God of heauen, and to [f] Cheeneth.
13 I haue giuen commandement, that euery
one that is willing in my kingdome of the peo-
ple of Israel, and of the Priests and Leuites, [g] to
goe to Ierusalem with thee, shall goe.
14 Therefore art thou sent of the king and his
seuen counsellers, to [h] inquire in Iudah and Ieru-
salem, according to the Law of thy God, which is
in [i] thine hand,
15 And to carie the siluer and the gold, which
the king and his counsellers willingly offer vn-
to the God of Israel (whose habitation is in Ie-
rusalem)
16 And all the siluer and gold that thou canst
find in all the prouinces of Babel, with the free of-
fering of the people, and that which the Priests
offer willingly to the house of their God which
is in Ierusalem,
17 That thou mayest buy speedily with this
siluer, bullocks, rammes, lambes, with their meat
offerings, and their drinke offerings: and thou
shalt offer them vpon the Altar of the house of
your God, which is in Ierusalem.
18 And whatsoeuer it pleaseth thee & thy bre-
thren to doe with the rest of the siluer and golde,
doe ye it according to the will of your [k] God.
19 And the vessels that are giuen thee for the
seruice of the house of thy God, those deliuer
thou before God in Ierusalem.
20 And the residue that shall be needfull for
the house of thy God, which shall be meete for
thee to bestow, thou shalt bestow it out of the
Kings treasure house.
21 And I king Artahshashte haue giuen com-
mandement to all ẏ treasurers which are beyond
[l] the Riuer, that whatsoeuer Ezra the Priest and
Scribe of the Law of the God of heauen shall re-
quire of you, that it be done incontinently,
22 Vnto an hundreth talents of siluer, vnto an
hundreth † measures of wheate, and vnto an hun-
dreth bathes of wine, and vnto an hundreth
[m] bathes of oyle, and salt without writing.
23 Whatsoeuer *is* by the commandement of
the God of heauen, let it be done speedily for the
house of the God of heauen: for why should hee
be wroth [n] against the realme of the King and his
children?
24 And wee certify you, that vpon any of the
Priests, Leuites, singers, porters, Nethinims, or
Ministers in this house of God, there shall no go-
uernour lay vpon them tolle, tribute, nor cu-
stome.
25 And thou Ezra (after the wisedome of thy
God, that is in thine hand) [o] set iudges and arbi-
ters, which may iudge all the people that is be-
yond the Riuer, *euen* all that know the law of thy
God, and teach ye *them* that know it not.
26 And whosoeuer will not doe the Law of
thy God, and the kings law, let him haue iudge
ment without delay, whether it be vnto death, or
to banishment, or to confiscation of goods, or to
imprisonment.
27 [p] Blessed *be* the Lord God of our fathers
which so hath put in the kings heart, to beautifie
the house of the Lord that is in Ierusalem,
28 And hath enclined mercy toward mee, be-
fore the king and his counsellers, and before all
the kings mightie Princes: and I was comforted
by the hand of the Lord my God which *vvas* vp-
on mee, and I gathered the chiefe of Israel to
goe vp with me.

CHAP. VIII.

1 *The number of them that returned to Ierusalem with Ezra.* 21 *Hee causeth them to fast.* 24 *Hee admonisheth the Priests of their duetie.* 31 *What they did when they came to Ierusalem.*

THese * are now the chiefe fathers of them, and
the genealogie of them that came vp with
mee from Babel, in the reigne of king [a] Artah-
shashte.
2 Of the sonnes of Phinehas, Gershom: of the
sonnes of Ithamar, Daniel: of the sonnes of Da-
uid, Hattush:
3 Of the sonnes of Shecaniah, of the sonnes
of Pharosh, Zechariah, and with him the count
of the males, an hundreth an fiftie.
4 Of the sonnes of ‖ Pahath Moab, Elihoe-
nai, the sonne of Zerahiah, and with him two
hundreth males.
5 Of the sonnes of Shechaniah, the sonne of
Iahaziel, and with him three hundreth males.
6 And of the sonnes of Adin, Ebed the sonne
of Ionathan, and with him fiftie males.
7 And of the sonnes of Elam, Ieshaiah the
sonne of Athaliah, and with him seuentie males.
8 And of the sonnes of Shephatiah, Zebadi-
ah the sonne of Michael, and with him fourescore
males,

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a The Ebrewes write, that diuers of the kings of Persia were called by this name, as Pharaoh was a common name to the Kings of Egypt, and Cesar to the Emperours Romane.

b Ezra deduceth his kinred, till hee commeth to Aaron, to prooue that he came of him.

c Hee sheweth here what a Scribe is, who had charge to write the Law and to expound it, whom Marke calleth a Scribe, Mar. 12, 28. Matthew and Luke calle him a Lawyer or doctor of the Law, Matth. 22. 35. Luke 10. 25.

d That conteined part of Iuly, and part of August.

e Of King Darius.

fifth month

f Some take this for the name of a people, some for time or continuance, meaning that the king wished him long life.

g Which remained as yet in Babylon and had not returned with Zerubbabel.

h To examine who liued according to the Law.

i Whereof thou art expert.

k As yee know best may serue to Gods glory.

l Which was the riuer Euphrates, and they were beyond it in respect of Babylon

† Ebr. Corim.

m Reade 1. King. 7. 26. and 2. Chro. 2. 10.

n This declareth that the feare of Gods iudgements caused him to vse this liberality, and not the loue that hee bare to Gods glory, or affection to his people.

o He gaue Ezra full authoritie to restore all things according to the word of God, and to punish them that refused, and would not obey.

p Thus Ezra gaue God thankes for that he gaue him so good successe in his affaires by reason of the king.

* 1. Esdr. 8. 28.

a Reade Chap. 7. 1.

‖ Or, captaine of Moab.

and Kelaiah, (which is Kelitah) Pethahiah, Iudah and Eliezer.

24 And of the singers, Eliashib. And of the porters, Shallum, and Telem, and Vri.

25 And of [m] Israel: of the sonnes of Parosh, Ramiah, and Iesiah, and Malchiah, and Miamin, and Eleazar, and Malchiiah, and Benaiah.

26 And of the sonnes of Elam, Mattaniah, Zechariah, and Iehiel, and Abdi, and Ieremoth, and Eliah.

27 And of the sonne of Zattu, Elioenai, Eliashib, Mattaniah, and Ierimoth, and Zabad, and Aziza.

28 And of the sonnes of Bebai, Iehohanan, Hananiah, Zabbai, Athlai.

29 And of the sonnes of Bani, Meshullam, Malluch, and Adaiah, Iashub, and Sheal, Ieramoth.

30 And of the sonnes of ‖ Pahath Moab, Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And of the sonnes of Harim, Eliezer, Ishiiah, Malchiah, Shemaiah, Shimeon,

32 Beniamin, Malluch, Shamariah.

33 Of the sonnes of Hashum, Mattenai, Mattattah, Zabad, Eliphelet, Ieremai, Manasseh, Shimei.

34 Of the sonnes of Bani, Maadai, Amram, and Vel.

35 Banaiah, Bediah, Chelluh,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Iaasai,

38 And Banni, and Bennui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 Machnadebai, Shashai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, Ioseph.

43 Of the sonnes of Nebo, Ieiel, Mattithiah, Zabad, Zebina, Iadau, and Ioel, Benaiah.

44 All these had taken strange wiues: and among them were women that had [n] children.

[m] Meaning, of the common people: for before he spake of the Priests and Leuites.

‖ Or, the Captaine of Moab.

[n] Which also were made illegitimate because the mariage was vnlawfull.

NEHEMIAH.

THE ARGVMENT.

God doeth in all ages and at all times set vp worthy persons for the commodity and profit of his Church, as now within the compasse of seuentie yeeres he raised vp diuers excellent men for the preseruation of his people after their returne from Babylon, as Zerubbabel, Ezra, and Nehemiah. Vvhereof the first vvas their captaine to bring them home, and prouided that the Temple vvas builded: the second reformed their maners and planted religion: and the third builded vp the vvalles, deliuered the people from oppression, and prouided that the Lavv of God vvas put in execution among them. Hee vvas a godly man, and in great authoritie vvith the King, so that the king fauoured him greatly, and gaue him most ample letters for the accomplishment of all things vvhich he could desire. This Booke is also called of the Latines the second of Ezra, because he vvas the vvriter thereof.

CHAP. I.

1 Nehemiah bevvaileth the calamitie of Ierusalem. 5 Hee confesseth the sinnes of the people, and prayeth God for them.

THe vvords of Nehemiah the sonne of Hachaliah. In the moneth [a] Chisleu, in the twentieth yeere, as I was in the palace of Shushan.

2 Came Hanani, one of my [b] brethren, hee and the men of Iudah, and I asked them concerning the Iewes that were deliuered, which were of the residue of the captiuitie, and concerning Ierusalem.

3 And they said vnto me, The residue that are left of the captiuitie there in the [c] prouince, *are* in great affliction and in reproach, and the wall of Ierusalem *is* broken downe, and the gates thereof are burnt with fire.

4 And when I heard these vvords, I sate downe and wept, and mourned *certaine* dayes, and I fasted and prayed before the God of heauen.

5 And said, * O Lord God of heauen, the great and terrible God, that keepeth couenant and mercie for them that loue him, and obserue his commandements.

6 I pray thee let thine eares be attent, and thine eyes open, to heare the prayer of thy seruant, which I pray before thee daily, day and night for the children of Israel thy seruants, and confesse the sinnes of the children of Israel, which wee haue sinned against thee, both I and my fathers house haue sinned:

7 Wee haue † grieuously sinned against thee, and haue not kept the commandements, nor the statutes, nor the iudgements, which thou commandedst thy seruant Moses.

8 I beseech thee, remember the worde that thou commandedst thy seruant Moses, saying, Yee will transgresse, and * I will scatter you abroad among the people.

9 But if yee returne vnto mee, and keepe my commandements, and doe them, * though your scattering were to the vttermost part of the heauen, *yet* will I gather you from thence, and will bring you vnto the place that I haue chosen to place my Name there.

10 Now these are thy seruants and thy people whom thou hast redeemed by thy great power, and by thy mightie hand.

11 O Lord, I beseech thee, let thine eare now hearken to the prayer of thy seruant, and to the prayer of thy seruants, who desire to [d] feare thy Name, and I pray thee, cause thy seruant to prosper this day, and giue him fauour in the presence of [e] this man: for I was the kings butler.

CHAP. II.

1 After Nehemiah had obtained letters of Artaxerxes, 11 hee came to Ierusalem, 17 and builded the vvalles.

NOw in the moneth [a] Nisan in the twentieth yeere of king [b] Artahshashte, the wine *stoode* before him, and I tooke vp the wine, and gaue it vnto the king. Now I was not *before time* sadde in his presence.

2 And the king said vnto mee, Why is thy countenance sad, seeing thou art not sicke? this is nothing, but sorow of heart. Then was I sore afraid.

3 And I said to the King, God saue the king for euer: why should not my countenance be sad, when the citie *and* house of the sepulchres of my fathers lieth waste, and the gates thereof are deuoured with fire?

4 And the king said vnto me, For what thing doest thou require? Then I prayed [c] to the God of heauen;

5 And

[a] Which conteineth part of November and part of December, and was their nineth moneth. [b] A. 20 as I was.

[c] Meaning, in Iudea.

* Deut. 9.4.

† Eke. corrupted.

* Deut. 2 9.11, 28.

* Deut. 33.4.

[d] That is, to worship thee.

[e] To wit, the king Artahshashte.

[a] Which was the first moneth of the yeere, and conteineth part of March and part of April. [b] Who is also called Darius, read Ezra. 7.1. and was the sonne of Hystaspis.

[c] I desired God in mine heart to prosper mine enterprise.

5 And said vnto the king, If it please the king,
and if thy seruant haue found fauour in thy sight,
I desire that thou wouldest send me to Iudah vn-
to the citie of the sepulchres of my fathers, that I
may built it.
6 And the King said vnto mee,) the Queene
also sitting by him:) How long shall thy iour-
ney be? and when wilt thou come againe? So
it pleased the king, and he sent me, and I set him a
time.
7 After, I said vnto the King, If it pleased the
king, let him giue me letters to the captaines be-
yond the ‖ Riuer, that they may conuey me ouer,
till I come into Iudah.
8 And letters vnto Asaph the keeper of the
kings ‖ parke, that hee may giue mee timber to
build the gates of the palace (which appertained
to the house) and for the walles of the citie, and
for the house that I shall enter into. And the king
gaue mee according to [d] the good hand of my
God vpon me.
9 ¶ Then came I to the captaines beyond the
Riuer, and gaue them the kings letters. And the
king had sent captaines of the armie and horse-
men with me.
10 But [e] Sanballat the Horonite, and Tobiah
a seruant an Ammonite heard it, and it grieued
them sore, that there was come a man which
sought the wealth of the children of Israel.
11 So I came to Ierusalem, and was there three
dayes.
12 And I rose in the night, I, and a few men
with mee: for I told no man, what God had put
in mine heart to doe at Ierusalem, and there was
not a beast with mee, saue the beast whereon I
rode.
13 And I went out by night by the gate of the
valley, and *came* before the dragon well, and to
the dung port, and viewed the walles of Ierusa-
lem, how they were broken downe, and the portes
thereof deuoured with the fire.
14 Then I went foorth vnto the gate of the
‖ fountaine, and to the kings fishpoole, and there
was no roume for the beast that was vnder me to
passe.
15 Then went I vp in the night by the brooke,
and viewed the wall, and turned backe, and com-
ming back, I entred by the gate of the valley, and
returned.
16 And the rulers knew not whither I was
gone, nor what I did, neither did I as yet tell it
vnto the Iewes, nor to the Priests, nor to the no-
ble men, nor to the rulers, nor to the rest that la-
boured in the worke.
17 Afterward I said vnto them, Ye see the mi-
serie that wee are in, how Ierusalem lieth waste,
and the gates thereof are burnt with fire: come,
and let vs build the wall of Ierusalem, that we be
no more [f] a reproach.
18 Then I told them of the hand of my God,
(which was good ouer me) and also of the kings
wordes that he had spoken vnto mee. And they
said, Let vs rise, and build. So they [g] strengthened
their hand to good.
19 But when Sanballat the Horonite, and To-
biah the seruant an Ammonite, and [h] Geshem the
Arabian heard it, they mocked vs, and despised
vs, and sayd, What a thing is this that yee doe?
Will ye [i] rebell against the king?
20 Then answered I them, and sayd to them,
The God of heauen, he will prosper vs, and we his
seruants will rise vp and build: but as for you, yee
haue no portion, nor right, nor [k] memoriall in
Ierusalem.

CHAP. III.

The number of them that builded the walles.

THen arose Eliashib the hie Priest with his
brethren the Priests, and they build the sheep-
gate: they [a] repaired it, and set vp the doores
thereof: euen vnto the tower of Meah repaired
they it, *and* vnto the tower of Hananeel.
2 And next vnto him builded the men of
Iericho, and beside him Zaccur the sonne of
Imri.
3 But the fishport did the sonnes of Senaah
build, which also layd the beames thereof, and set
on the doores thereof, the lockes thereof, and the
barres thereof.
4 And next vnto them fortified Merimoth,
the sonne of Vrijah, the sonne of Hakkoz: and
next vnto them fortified Meshullam, the sonne
of Berechiah, the sonne of Meshezabeel: and
next vnto them fortified Zadok, the sonne of
Baana:
5 And next vnto them fortified the Tekoites:
but the great men of them [b] put not their neckes
to the workes of their lords.
6 And the gate of the * old *fishpoole* fortified
Iehoiada the sonne of Paseah, and Meshullam the
sonne of Besodaiah: they layd the beames there-
of, and set on the doores thereof, and the lockes
thereof, and the barres thereof.
7 Next vnto them also fortified Melatiah the
Gibeonite, and Iadon the Meronothite, men of
Gibeon, and of Mispah, vnto the [c] throne of the
Duke, *which was* beyond the Riuer.
8 Next vnto him fortified Vzziel the sonne of
Harhohiah ‖ of the goldsmiths: next vnto him
also fortified Hananiah the sonne ‖ of Harakka-
him, and they repaired Ierusalem vnto the broad
wall.
9 Also next vnto them fortified Rephaiah, the
sonne of Hur, the ruler of the halfe part of Ieru-
salem.
10 And next vnto him fortified Iedaiah the
sonne of Harumaph, euen ouer against his house:
and next vnto him fortified Hartush the sonne of
Hashabniah.
11 Malchijah the sonne of Harim, and Hashub
the sonne of Pahath Moab fortified the second
‖ portion, and the tower of the fornaces.
12 Next vnto him also fortified Shallum the
sonne of Halloesh, the ruler of the halfe part of
Ierusalem, he and his daughters.
13 The valley gate fortified Hanum, and the
inhabitants of Zanuah: they built it, and set on
the doores thereof, the lockes thereof, and the
barres thereof, euen a thousand cubits on the wall
vnto the dungport.
14 But the dungport fortified Malchaiah the
sonne of Rechab the ruler of the fourth part of
Beth-haccarem: hee built it, and set on the
doores thereof, the locks thereof, and the barres
thereof.
15 But the gate of the fountaine fortified
Shallum the sonne of Col-hozeh, the ruler of the
fourth part of Mizpah: hee builded it, and co-
uered it, and set on the doores thereof, the lockes
thereof, and the barres thereof, and the wall

‖ Or, Euphrates.

‖ Or, Paradise.

d As God mooued me to aske, and as he gaue me good successe therein.

e These were great enemies to the Iewes, and laboured alwayes both by force and subtilty to ouercome them, and Tobiah, because his wife was a Iewesse, had aduertisement euer of their affaires, and so wrought them great trouble.

‖ Or, conduit.

f That is, contemned of other nations, as though God had forsaken vs.

g They were encouraged, and gaue themselues to doe well, and to trauell in this worthy enterprise.

h These were three chiefe gouernours vnder the king of Persia beyond Euphrates.

i Thus the wicked when they will burthen the children of God, euer lay treason vnto their charge, both because it maketh them most odious to the world, and also stirreth the hatred of princes most against them.

k Neither are ye of the number of the children of God of your predeces- (to whom hee hath appointed this citie onely) neither did any sors euer feare God.

a In Ebrew, they sanctified it, that is, they finished it, and so dedicated it to the Lord by prayer, in desiring him to maintaine it.

b The rich and mighty would not obey them which were appointed officers in this worke, neither would they helpe thereunto.

* Isa. 22.11.

c Vnto the place where the Duke was wont to sit in iudgement, who gouerned the countrey in their absence.

‖ Or, Zorephim.

‖ Or, of the Apothecaries.

‖ Or, measure.

|| Or, Ster.

vnto the fishpoole of || Shelah by the kings garden, and vnto the steps that goe downe from the citie of Dauid.

16 After him fortified Nehemiah the sonne of Azbuk, the ruler of the halfe part of Beth-Zur vntill the other side ouer against the sepulchres of Dauid, and to the fishpoole that was repaired, and vnto the house of the mightie.

17 After him fortified the Leuites, Rehum the sonne of Bani, and the next vnto him fortified Hashabiah the ruler of the halfe part of Keilah in his quarter.

18 After him fortified their brethren: Banai, the sonne of Henadad the ruler of the halfe part of Kailah:

19 And next vnto him fortified Ezer, the sonne of Ieshua the ruler of Mizpah, the other portion ouer against the going vp to the [d] corner of the armour.

d Where the weapons and armour of the citie lay.

20 After him was earnest Baruch the sonne of Zacchai, *and* fortified another portion from the corner vnto the doore of the house of Eliashib the high Priest.

21 After him fortified Merimoth the sonne of Vriiah, the sonne of Hakkoz, another portion from the doore of the house of Eliashib, euen as long as the house of Eliashib extended.

22 After him also fortified the Priests, the men of [e] the plaine.

e Which dwelt in the plaine country by Iordan and Iericho.

23 After them fortified Beniamin, and Hasshub ouer against their house: after him fortified Azariah the sonne of Maaseiah, the sonne of Anania, by his house.

24 After him fortified Binnui, the sonne of Henadad another portion, from the house of Azariah vnto the turning and vnto the corner.

25 Palal, the sonne of Vzai, from ouer against the corner, and the high tower, that lieth out from the Kings house, which is beside the court of the prison. After him Pedaiah the sonne of Parosh.

f Reade Ezra. Chap. 2, 43.

26 And the [f] Nethinims they dwelt in the fortresse vnto the *place* ouer against the water-gate Eastward, and to the tower that lieth out.

27 After him fortified the Tekoites another portion ouer against the great tower that lieth out euen vnto the wall of the fortresse.

28 From aboue the horse-gate foorth fortified the Priests, euery one ouer against his house.

29 After them fortified Zadok the sonne of Immer ouer against his house: and after him fortified Shemaiah the sonne of Shechaniah the keeper of the East gate.

30 After him fortified Hananiah the sonne of Shelemiah, and Hanun the sonne of Zalaph, the [g] sixt, another portion: after him fortified Meshullam, the sonne of Berechiah, ouer against his chamber.

g Meaning the sixt of his sonnes.

31 After him fortified Malachiah the goldsmiths sonne, vntill the house of the Nethinims, and of the Merchants ouer against the gate [h] Miphkad, and to the chamber in the corner.

h Which was the place of iudgement or execution.

32 And betweene the chamber of the corner vnto the sheepe gate, fortified the goldsmiths and the merchants.

CHAP. IV.

7 The building of Ierusalem is hindred, 15 but God breaketh their enterprise. 17 The Iewes build with one hand, and holde their weapons in the other.

BVt when Sanballat heard that wee builded the wall, then was he wroth and sore grieued, and mocked the Iewes,

2 And said before his brethren and the armie of Samaria, thus hee said, What doe these [b] weake Iewes? will they fortifie themselues? will they sacrifice? will they finish it in a day? will they make the stones whole againe out of the heapes of dust, seeing they are burnt?

b Thus the wicked that see not that Gods power is euer in a readinesse for the defence of his, mocke them as though they were weake and feeble.

3 And Tobiah the Ammonite *was* beside him, and said, Although they build, *yet* if a foxe goe vp, hee shall euen breake downe their stonie wall.

c This is the remedie that the children of God haue against the deuision and threatnings of their enemies, to flee to God by prayer.

4 [c] Heare, O our God (for wee are despised) and turne their shame vpon their owne head, and giue them vnto a pray [d] in the land of their captiuitie,

d Let them be spoyled and led away captive.

5 And couer not their [e] iniquitie, neither let their sinne be put out in thy presence: for they haue prouoked *vs* before the builders.

e Let the plagues declare to the world that they see themselues against thee, and against thy Church: thus he prayeth onely hauing respect to Gods glory, and not for any priuate affection, or grudge.

6 So we built the wall, and all the wall was ioyned vnto the || halfe thereof, and the heart of the people was to worke.

|| Or, halfe hight.

7 ¶ But when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodims heard that the walles of Ierusalem were repaired, (for the breaches began to be stopped) then they were very wroth,

† Hebr. make to stay, meaning the people.

8 And conspired altogether to come and to fight against Ierusalem, and to † hinder them.

9 Then wee prayed vnto our God, and set watchmen by them, day and night, because of them.

10 And Iudah said, The strength of the bearers is weakened, and there *is* much earth, so that we are not able to build the wall.

11 Also our aduersaries had said, They shall not know, neither see, till we came into the mids of them, & slay them, and cause the worke to cease.

12 But when the Iewes (which dwelt beside them) came, they told vs [f] ten times, 8 From all places, whence yee shall returne, *they will be* vpon vs.

f That is, often times.

13 Therefore set I in the lower places behind the wall vpon the tops of the stones, and placed the people by their families, with their swordes, their speares, and their bowes.

14 Then I beheld, and rose vp, and said vnto the princes, and to the rulers, and to the rest of the people, Be not afraid of them: [h] remember the great Lord, and fearefull, and fight for your brethren, your sonnes, and your daughters, your wiues, and your houses.

g When you leaue your worke, and goe either to ease or to rest, your enemies will assaile you.

h Who is euer at hand to deliuer his out of danger: and therefore seeing they should fight for the maintenance of Gods glory, and for the preseruation of their owne liues and of theirs, hee encourageth them to play the valiant men.

15 And when our enemies heard that it was knowen vnto vs, then God brought their counsell to nought, and wee turned all againe to the wall, euery one vnto his worke.

16 And from that day halfe of the yong men did the labour, and the other halfe part of them held the speares, and shields, and bowes, and habergions: and the Rulers *stood* [i] behinde all the house of Iudah.

i To ouersee them, and to encourage them to their worke.

17 They that builded on the wall, and they that bare the burdens, *and* they that laded, did the works with one hand, and with the other helde the sword,

18 For euery one of the builders *had* his sword girded on his loynes, and *so* builded: and he that blew the trumpet, *was* beside me.

19 Then said I vnto the Princes, and to the rulers, and to the rest of the people, The worke is great and large, and wee are separated vpon the wall, one farre from another,

a Of his companions that dwelt in Samaria.

20 In

20 In what place *therefore* ye heare the sound of the trumpet, [k] resort yee thither vnto vs: our God shall fight for vs.
21 So wee laboured in the worke, and halfe of them held the speares, from the appearing of the morning, till the starres came foorth.
22 And at the same time said I vnto the people, Let euery one with his seruant lodge within Ierusalem, that they may be a watch for vs in the night, and labour in the day.
23 So neither I, nor my brethren, nor my seruants, nor the men of the ward (which followed me) none of vs did put off our clothes, *saue* euery one put them off [l] for washing.

k Meaning, to resist their enemies, if need required.
l That is, when they purified them selues, or els when they washed their clothes.

CHAP. V.

1 *The people are oppressed and in necessity.* 6 *Nehemiah remedieth it.* 14 *He tooke not the portion of others that had ruled before, least he should grieue the people.*

NOw there was a great crie of the people, and of their wiues [a] against their brethren the Iewes.
2 For there were that said, We, our sonnes and our daughters are many, therefore wee take vp [b] corne, that we may eate and liue.
3 And there were that said, We must gage our lands, and our vineyards, and our houses, and take vp corne for the famine.
4 There were also that said, We haue borrowed money for the kings [c] tribute *vpon* our lands and our vineyards.
5 And nowe our flesh *is* as [d] the flesh of our brethren, *and* our sonnes as their sonnes. and loe, wee bring into subiection our sonnes and our daughters, as seruants, and there be of our daughters *now* in subiection, and there *is* no power [e] in our hands: for other men *haue* our lands and our vineyards.
6 Then was I very angry when I heard their crie and these words.
7 And I thought in my minde, and I rebuked the princes, and the rulers, and sayd vnto them, You lay [f] burthens euery one vpon his brethren: and I set a great [g] assembly against them.
8 And I said vnto them, Wee (according to our ability) haue redeemed our brethren the Iewes, which were sold vnto the heathen: and will you sell your brethren againe, or shall they bee [h] sold vnto vs? Then held they their peace, and could not answere.
9 [i] I said also, That which ye do, is not good. Ought yee not to walke in the feare of our God, for the [k] reproach of the heathen our enemies?
10 For euen I, my brethren, and my seruants do lend them money and corne: I pray you, let vs leaue off this ‖ burden.
11 Restore, I pray you, vnto them this day their lands, their vineyards, their oliues, and their houses, and *remit* the hundreth part of the siluer and of the corne, of the wine, and of the oyle [l] that ye exact of them.
12 Then said they, We will restore it, and will not require it of them: we will doe as thou hast said. Then I called the Priest, and caused them to sweare, that they should doe according to this promise.
13 So I shooke my lappe, and sayd, So let God shake out euery man that will not performe this promise, from his house, and from his labor: euen thus let him be shaken out and emptied. And all the Congregation said, Amen, & praised the Lord: and the people did according to this promise.

a Against the rich which oppressed them.
b This is the complaint of the people, shewing to what extremity they were brought vnto.
c To pay our tribute to the king of the Persians, which was exacted yeerely of vs.
d By nature the rich is no better then the poore.
e We are not able to redeeme them, but for pouerty are constrained to hire them to others.
f You presse them with vsury, and seeke how to bring all things into your hands.
g Both because they should be mooued with pitie, seeing how many were by them opprest, and also heare the iudgement of others, which should be as it were witnesses of their dealing toward their brethren.
h Seeing God hath once deliuered them from the bondage of the heathen, shall we make them our slaues?
i Meaning, Nehemiah.
k Who by this occasion will blaspheme the Name of God, seeing that our acts are no better then theirs.
‖ Or, vsury.
l Which ye take of them for the loane.

14 And from the time that *the King* gaue me charge to be gouernour in the land of Iudah, from the twentieth yeere, euen vnto the two and thirtieth yeere of King Artahshashte, *that is,* twelue yeere, I, and my brethren haue not eaten the [m] bread of the gouernour.
15 For the former gouernours that were before mee, had beene chargeable vnto the people, and had taken of them bread and wine, besides forty shekels of siluer: yea, and their seruants bare rule ouer the people: but so did not I, because of the feare of God.
16 But rather I fortified *a portion* in the worke of this wall, and we bought no land, and all my seruants came thither together vnto the worke.
17 Moreouer there *were* at my table an hundreth and fifty of the Iewes, and rulers, which came vnto vs from among the heathen that are about vs.
18 And there was prepared dayly an oxe, *and* sixe chosen sheepe, and birds were prepared for me, and ‖ within ten dayes wine for all [n] in abundance. Yet for all this I required not the bread of the gouernour: for the boundage was grieuous vnto this people.
19 Remember me, O my God, in goodnes, *according* to all that I haue done for this people.

m I receiued not that portion and diet, which the gouernours that were before mee exacted, wherein he declareth that he rather sought the wealth of the people then his owne commodity.
‖ Or, once in ten dayes.
n Whereas at other times they had by measure, at this time they had most liberally.

CHAP. VI.

1 *Nehemiah answereth with great wisedome and zeale to his aduersarie.* 11 *He is not discouraged by the false Prophets.*

ANd when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies heard that I had build the wall, and that there were no moe [a] breaches therein (though at that time I had not set vp the doores vpon the gates)
2 Then sent Sanballat and Geshem vnto mee, saying, Come thou that we may meet together in the villages in the plaine of Ono: & they thought to doe me euill.
3 Therefore I sent messengers vnto them, saying, I haue a great worke to do, & I cannot come downe: [b] why should the worke cease, whiles I leaue it and come downe to you?
4 Yet they sent vnto mee foure times after this sort. And I answered them after the same maner.
5 Then sent Sanballat his seruant after this sort vnto me the fift time, with an open letter in his hand,
6 Wherein was written, It is reported among the heathen, and ‖ Gashmu hath said it, that thou and ÿ Iewes thinke to rebell, for the which cause thou buildest the wall, and thou wilt be their king according to these [c] words.
7 Thou hast also ordained [d] the Prophets to preach of thee at Ierusalem, saying, *There is a* King in Iudah: and now according to these wordes it shall come to the Kings eares: come now therefore, and let vs take counsell together.
8 Then I sent vnto him, saying, It is not done according to these wordes that thou sayest: for thou fainest them of thine owne heart.
9 For all they afrayed vs, saying, Their hands shalbe weakened from the worke, and it shall not be done: now therefore † encourage thou me.
10 ¶ And I came to the house of Shemaiah the sonne of Delaiah the sonne of Mehetabeel, and hee was [e] shut vp, and hee sayd, Let vs come together into the house of God in the middes of the Temple, and shut the doores of the Temple:

a That is, that they were ioyned together, as Chap. 4. 6.
b Meaning, that if he should obey their request, the worke which God had appointed, should cease: shewing hereby that we should not commit our selues to the hands of the wicked.
‖ Or, Geshem.
c As the fame goeth.
d Thou hast bribed and set vp false prophets, to make thy selfe king, and so to defraud the king of Persia of that subiection which you owe vnto him.
† Ebr. strengthen thou mine hand.
e As though hee would be secret, to the intent that hee might pray vnto God with greater liberty and receiue some reuelation, which in him was but hypocrisie.

for they will come to slay thee: yea, in the night will they come to kill thee.

11 Then I said, f Should such a man as I, flee? Who is he, being as I am, that would goe into the Temple to liue? I will not goe in.

12 And loe, I perceiued that God had not sent him, but that hee pronounced this prophecie against me: for Tobiah and Sanballat had hired him.

13 Therefore was he hired, that I might be afraid, and doe thus, and sinne, and that they might haue an euill report, that they might reproach me.

14 My God, remember thou Tobiah, and Sanballat according vnto these their works, and Noadiah the g Prophetesse also, and the rest of the Prophets that would haue put me in feare.

15 ¶ Notwithstanding the wall was finished on the fiue and twentieth *day* of h Elul, in two and i fiftie dayes.

16 And when all our enemies heard thereof, *euen* all the heathen that were about vs, they were afraid, and their courage failed them: for they knew that this worke was wrought by our God.

17 And in these dayes *vvere* there many of the princes of Iudah, whose k letters went vnto Tobiah, and those of Tobiah came vnto them.

18 For there *vvere* many in Iudah, that were sworne vnto him: for he was the sonne in lawe of Shechaniah, the sonne of Arah: and his sonne Iehonathan had the daughter of Meshullam, the sonne of Berechiah,

19 Yea, they spake in his praise before me and tolde him my words, *and* Tobiah sent letters to put me in feare.

f He doubted not but God was able to preserue him, and knew that if he had obeyed this counsell, he should haue discouraged all the people: thus God giueth power to his to resist false prophecies, though they seeme to haue neuer so great probabilitY.

g Very griefe caused him to pray against such, which vnder the pretence of being the ministers of God, were aduersaries to his glory, and went about to ouerthrow his Church, declaring also hereby that where there is one true minister of God, the deuill hath a great sort of hirelings.

h Which was the sixt moneth and contained part of August, and part of September.

i After that I had sent Sanballat his answere.

k Thus the Church of God hath euermore enemies within it selfe, which are more dangerous then the outward and professed enemie.

CHAP. VII.

1 After the wall once builded, is the watch appointed. 6 They that returned from the captiuity are numbred.

NOw * when the wall was builded, and I had set vp the doores, and the porters, and the singers and the Leuites were appointed,

2 Then I commanded my brother Hanani and Hananiah, the prince of the palace in Ierusalem (for hee was doubtlesse a faithfull man, and feared God aboue many)

3 And I said vnto them, Let not the gates of Ierusalem be opened, vntill the heate of the sunne: and while a they stand by, let them shut the doores, and † make them fast: and I appointed wards of the inhabitants of Ierusalem, euery one in his ward, and euery one ouer against his house.

4 Now the citie *vvas* large and great, but the people *vvere* few therein, and the houses were not builded.

5 And my God put into mine heart, and I gathered the princes, and the rulers, and the people, to count their genealogies: and I found a booke of the genealogie of them, * which came vp at the first, and found written therein.

6 These are the b sonnes of the prouince that came vp from the captiuity that was caried away (whom Nebuchad-nezzar king of Babel had caried away) and they returned to Ierusalem and to Iudah, euery one vnto his citie.

7 They which came with Zerubbabel, Ieshua, Nehemiah, c Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Biguai, Nehum, Baanah. *This is* the number of the men of the people of Israel.

8 The sonnes of Parosh, two thousand an hundreth seuenty and two.

9 The sonnes of Shephatiah, three hundreth seuenty and two.

10 The sonnes of Arah, sixe hundreth fiftie and two.

11 The sonnes of ‖ Pahath Moab of the sonnes of Ieshua and Ioab, two thousand eight hundreth and eighteene.

12 The sonnes of Elam, a thousand two hundreth fifty and foure.

13 The sonnes of Zattu, eight hundreth and fiue and fourty.

14 The sonnes of Zacchai seuen hundreth and threescore.

15 The sonnes of Binnui, sixe hundreth and eight and fortie.

16 The sonnes of Bebai, sixe hundreth and eight and twenty.

17 The sonnes of Azgad, two thousand three hundreth and two and twenty.

18 The sonnes of Adonikam, sixe hundreth threescore and seuen.

19 The sonnes of Beguai, two thousand threescore and seuen.

20 The sonnes of Adin, sixe hundreth and fiue and fifty.

21 The sonnes of Ater of Hizkiah, ninety and eight.

22 The sonnes of Hashum, three hundreth and eight and twenty.

23 The sonnes of Bezai, three hundreth and foure and twenty.

24 The sonnes of Hariph, an hundreth and twelue.

25 The d sonnes of Gibeon, ninety and fiue.

26 The men of Beth-lehem and Netophah, an hundreth fourescore and eight.

27 The men of Anathoth, an hundreth and eight and twenty.

28 The men of Beth-azmaueth, two and fourtie.

29 The men of Kiriath-iearim, Chephirah, and Beeroth, seuen hundreth and three and forty.

30 The men of Ramah and Gaba, sixe hundreth and one and twenty

31 The men of Michmas, an hundreth and two and twenty.

32 The men of Beth-el and Ai, an hundreth and three and twenty.

33 The men e of the other Nebo, two and fifty.

34 The sonnes of the other Elam, a thousand two hundreth and foure and fifty.

35 The sonnes of Harim, three hundreth and twenty.

36 The sonnes of Iericho, three hundreth and fiue and forty.

37 The sonnes of Lod-hadid and Ono, seuen hundreth and one and twenty.

38 The sonnes of Sanaah, three thousand nine hundreth and thirty.

39 The Priests: the sonnes of Iedaiah of the house of Ieshua, nine hundreth seuenty and three.

40 The sonnes of Immer, a thousand and two and fifty.

41 The sonnes of Pashur, a thousand two hundreth and seuen and forty.

42 The sonnes of Harim, a thousand and seuenteene.

* Ecclus. 49, 13.

a To wit, they that are mentioned, ver. 2.

† Ebr. hold them, meaning, till the barres were put in.

* Ezra 2, 2.

b That is, the inhabitants of Iudah

c Azariah in Ezra is called Seraiah, and Raamiah, Reeliah, chap. 2, 2.

‖ Or, the captaine of Moab.

d That is, the inhabitants of Gibeon.

e For there were two cities of this name.

43 ¶ The Leuites : the sonnes of Iesh̃ua of Kadmiel, and of the sonnes of ‖ Hodiuah, seuentie and foure.

[Or, Hodeiah.

44 ¶ The singers : the children of Asaph, an hundreth and eight and fourtie.

45 The porters : the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai, an hundreth and eight and thirtie.

§ Reade Ezra 2.53

46 ¶ The § Nethinims : the sonnes of Ziha, the sonnes of Hashupha, the sonnes of Tabaoth.

47 The sonnes of Keros, the sonnes of Sia, the sonnes of Padon.

48 The sonnes of Lebana, the sonnes of Hagaba, the sonnes of Shalmai.

49 The sonnes of Hanan, the sonnes of Giddel, the sonnes of Gahar.

50 The sonnes of Reaiah, the sonnes of Rezin, the sonnes of Nekoda.

51 The sonnes of Gazzam, the sonnes of Vzza, the sonnes of Paseah.

52 The sonnes of Besai, the sonnes of Meunim, the sonnes of Nephishesim.

53 The sonnes of Bakbub, the sonnes of Hakupha, the sonnes of Harhur.

54 The sonnes of Bazlith, the sonnes of Mehida, the sonnes of Harsha,

55 The sonnes of Barkos, the sonnes of Sissera, the sonnes of Tamah.

56 The sonnes of Neziah, the sonnes of Hatipha.

57 The sonnes of Salomons seruants, the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Perida.

58 The sonnes of Iaala, the sonnes of Darkon, the sonnes of Giddel.

59 The sonnes of Shephatiah, the sonnes of Hattil, the sonnes of Pochereth of Zebaim, the sonnes of Amon.

60 All the Nethinims, and the sonnes of Salomons seruants *were* three hundreth, ninetie and two.

61 ¶ And these came vp from Tel-melah, Telharesha, Cherub, Addon, and Immer: but they could not shew their fathers house, nor their seed, *or* if they were of Israel.

62 The sonnes of Delaiah : the sonnes of Tobiah, the sonnes of Nekoda, fixe hundreth and two and fourtie.

63 And of the Priests : the sonnes of Habaiah, the sonnes of Hakkoz, the sonnes of Barzillai, which tooke one of the daughters of Barzillai the Gileadite to wife, and was named after their name.

64 These sought their writing of the genealogies, but it was not found: therefore they were put from the Priesthood.

65 And § the Tirshatha said vnto them, that they should not eate of the most holy, till there rose vp a Priest with * Vrim and Thummim.

§ Meaning, Nehemia: for Tirshatha in the Chalde tongue signifieth a ruler.

* Exod. 28. 30.

66 All the Congregation together *was* two and fourtie thousand, three hundreth and threescore,

67 Besides their seruants and their maids, which were seuen thousand, three hundreth and seuen and thirtie: and they had two hundreth and fiue and fourtie singing men and singing women.

68 Their horses *were* seuen hundreth and sixe and thirtie; *and* their mules two hundreth and fiue and fourtie.

69 The camels foure hundreth and fiue and thirtie, *and* sixe thousand seuen hundreth and twentie asses.

70 And certaine of the chiefe fathers gaue vnto the worke. The Tirshatha gaue to the treasure, a thousand h drammes of golde, fiftie basins, fiue hundreth and thirtie Priests garments.

h Reade Ezra 2, 69

71 And *some* of the chiefe fathers gaue vnto the treasure of the worke, twentie thousand drammes of golde, and two thousand and two hundreth ‖ pieces of siluer.

‖ Or, minæ.

72 And the rest of the people gaue twentie thousand drammes of golde, and two thousand pieces of siluer, and threescore and seuen Priests garments.

73 And the Priests, and the Leuites, and the porters and the singers, and the rest of the people and the Nethinims, and all Israel dwelt in their cities: and when the i seuenth moneth came, the children of Israel were in their cities.

i which containeth part of September and part of October.

CHAP. VIII.

2 Ezra gathereth together the people, and readeth to them the Law.
12 They reioyce in Israel for the knowledge of the word of God.
15 They keepe the feast of Tabernacles or boothes.

A Nd all the people assembled themselues † together, in the street that was before the watergate, and they spake vnto Ezra the a Scribe, that he would bring the booke of the Law of Moses, which the Lord had commanded to Israel.

† Heb. as one man.

a Reade Ezra 7, 6.

2 And Ezra the Priest brought the Law before the Congregation both of men and women, and of all b that could heare and vnderstand it, in the first day of the seuenth moneth.

b which had age and discretion to vnderstand.

3 And hee read therein in the street that was before the watergate (from the morning vntill c the midday) before men and women, and them that vnderstood it, and the eares of all the people *hearkened* vnto the booke of the Law.

c This declareth the great zeale, that the people had to heare the word of God.

4 And Ezra the Scribe stood vpon a pulpit of wood which he had made for the preaching, and beside him stood Mattithiah, and Shema, and Ananiah, and Vriiah, and Hilkiah, and Maaseiah on his right hand, and on his left hand Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, *and* Meshullam.

5 And Ezra opened the booke before all the people: for hee was d aboue all the people: and when he opened it, all the people stood vp.

d To the intent that his voyce might be the better heard.

6 And Ezra praised the Lord the great God, and all the people answered, Amen, Amen, with lifting vp their handes: and they bowed themselues, and worshipped the Lord with their faces toward the ground.

7 Also Ieshua, and Bani, and Sherebiah, Iamin, Akkub, Shabbethai, Hodiiah, Maaseiah, Kelita, Azariah, Iozabad, Hanan, Pelaiah, and the Leuites caused the people to vnderstand the Law, and the people *stood* in their place.

8 And they read in the booke of the Law of God distinctly, and gaue § sense, and caused them to vnderstand the reading.

9 Then Nehemiah (which is Tirshatha) and Ezra the Priest and Scribe, and the Leuites that instructed the people, sayd vnto all the people, This day is holy vnto the Lord your God mourne not, neither weepe: for all the people e wept, when they heard the words of the Law.

e In considering their offences 'gainst the Law. Therefore the Leuites doe not reproue them for mourning, but assure them of Gods mercies toward such as they be repentant.

10 He said also vnto them, Goe, *and* eate of the fat, and drinke § sweete, and send part vnto them, for whom none f prepared: for this day is holy vnto our Lord: be yee not sory therefore: for

f That is, remember the poore.

tho

g Reioyce in the Lord, and he will giue you ſtrength.

the ioy of the Lord is your ſtrength.

11 And the Leuites made ſilence throughout all the people, ſaying, Holde your peace: for the day is holy, be not ſad therefore.

12 Then all the people went to eate and to drinke, and to ſend away part, and to make great ioy, becauſe they had vnderſtood the words that they had taught them.

13 And on the ſecond day the chiefe fathers of all the people, the Prieſts and the Leuites were gathered vnto Ezra the Scribe, that he alſo might inſtruct them in the words of the Law.

14 And they found written in the Law, (that the Lord had commanded Moſes) that the children of Iſrael ſhould dwell in *boothes in the feaſt of the ſeuenth moneth.

* Leuit. 23 34.

15 And that they ſhould cauſe it to be declared and proclaimed in all their cities, and in Ieruſalem, ſaying, Goe foorth vnto the mount, and bring oliue branches, and pine branches, and branches of ‖ Myrtus, and palme branches, and branches of thicke trees, to make boothes, as it is written.

‖ Or, goodly branches, or Leuit. 23 40.

16 So the people went foorth and brought *them*, and made them boothes, euery one vpon the h roofe of his houſe, and in their courts, and in the courts of the houſe of God, and in the ſtreete by the watergate, and in the ſtreete of the gate of Ephraim.

h For their houſes were made flat aboue, vnde Deut. 22, 8.

17 And all the Congregation of them that were come againe out of the captiuitie, made boothes, and ſate vnder the boothes: for ſince the i time of Ieſhua the ſonne of Nun vnto this day, had not the children of Ifrael done ſo, and there was very great ioy.

i Which was almoſt a thouſand yeeres.

18 And hee read in the booke of the Law of God euery day, from the firſt day vnto the laſt day. And they kept the feaſt ſeuen dayes, and on the eight day a ſolemne aſſembly, according vnto the maner.

CHAP. IX.

The people repent, and forſake their ſtrange wiues. 5 The Leuites exhort them to praiſe God. 6 Declaring his wonders. 26 And their ingratitude. 30 And Gods great mercies toward them.

a Meaning, the ſeuenth. b 1. Eſdras. 8. 4.

IN the foure and twentieth day of this a moneth the children of Iſrael were aſſembled with *faſting, and with ſackecloath, and earth vpon them.

2 (And they that were of the ſeede of Iſrael were ſeparated from all the † ſtrangers) and they ſtood and confeſſed their ſinnes and the iniquities of their fathers.

3 And they ſtood vp in their place and read in the booke of the Law of the Lord their God foure times on the day, and they b confeſſed and worſhipped the Lord their God foure times.

† Ebr. ſtrange children.

4 Then ſtood vp vpon the ſtaires of the Leuites, Ieſhua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cryed with a lowde voyce vnto the Lord their God.

b They made confeſſion of their ſinnes, and vſed prayers.

5 And the Leuites ſaid, *euen* Ieſhua and Kadmiel, Bani, Haſhabniah, Sherebiah, Hodiiah, Shebaniah *and* Pethahiah, Stand vp *and* praiſe the Lord your God for euer and euer, and let them praiſe thy glorious Name, O God, which exceleth aboue all thankesgiuing and praiſe.

6 Thou art Lord alone: thou haſt made heauen, and the heauen of all heauens, with all their hoſte, the earth, and all things that are therein, the ſeas, and all that are in them, and thou preſeruеſt them all, and the hoaſte of the heauen worſhippeth thee.

7 Thou art, O Lord, the God that haſt choſen Abraham, and brought him out of Ur in Caldea, and *madeſt his name Abraham.

* Gen. 11. 31. * Gen. 17. 5.

8 And founde ſt his heart faithfull before thee, *and madeſt a Couenant with him, to giue vnto his ſeede the land of the Cananites, Hittites, Amorites, and Perizzites, and Iebuſites, and Girgaſhites, and haſt performed thy wordes, becauſe thou art iuſt.

* Gen. 14. 18.

9 * Thou haſt alſo conſidered the affliction of our fathers in Egypt, and heard their cry by the red Sea.

* Exod. 3. 7. and 14. 10.

10 And ſhewed tokens and wonders vpon Pharaoh, and on all his ſeruants, and on all the people of his land: for thou kneweſt that they dealt proudly againſt them: therefore thou madeſt thee a Name, as *appeareth* this day.

11 * For thou diddeſt breake vp the Sea before them, and they went through the mids of the ſea on dry land: and thoſe that purſued them, haſt thou caſt into the bottomes as a ſtone, in the mightie waters;

* Exod. 14. 21.

12 And * leddeſt them in the day with a pillar of a cloud, and in the night with a pillar of fire to giue them light in the way that they went.

* Exod. 13. 21.

13 * Thou cameſt downe alſo vpon mount Sinai, and ſpakeſt vnto them from heauen, and gaueſt them right iudgements, and true lawes, ordinances and good Commandements.

* Exod. 19. 18. 20 and 20. 1.

14 And declareſt vnto them thine holy Sabbath, and commandeſt them precepts, and ordinances, and lawes, by the hand of Moſes thy ſeruant:

15 * And gaueſt them bread from heauen for their hunger, * and brought eſt foorth water for them out of the rocke for their thirſt: and * promiſeſt them that they ſhould goe in, and take poſſeſſion of the land, for the which thou haddeſt lift vp thine hand for to giue them.

* Exod. 16. 15. * Exod. 17. 6. * Deut. 1. 8.

16 But they and our fathers behaued themſelues proudly and hardened their necke, ſo that they hearkened not vnto thy Commandements.

17 But refuſed to obey, and would not remember thy marueilous works that thou haddeſt done for them, but hardened their neckes, and had in their heads to returne to their bondage by their rebellion: but thou, O God of mercies, gracious and full of compaſſion, of long ſuffering, and of great mercie, yet forſookeſt them not.

18 Moreouer, when they made them a molten calfe (and ſaid, This is thy God that brought thee vp out of the land of Egypt) and committed great blaſphemies.

19 Yet thou for thy great mercies forſookeſt them not in the wildernеſſe: * the pillar of the cloud departed not from them by day to leade them the way, neither the pillar of fire by night, to ſhew them light, and the way whereby they ſhould goe.

* Exod. 13. 22. Num. 14. 14. 1. 10. 11. 12.

20 Thou gaueſt alſo thy good Spirit to inſtruct them, and withheldeſt not thy MAN from their mouth, and gaueſt them water for their thirſt.

21 Thou diddeſt alſo feed them fortie yeeres in the wildernеſſe: they lacked nothing: * their clothes waxed not old, and their feet c ſwelled not.

* Deut 3. 4. c Through the way was tedious and long.

22 And thou gaueſt them kindgoms and people, and d ſcatteredſt them into corners: ſo they poſſeſſed* the land of Sihon, and the land of the king of Heſhbon, and the land of Og king of Bashan.

d Meaning, the heathen whom he droue out. * Numb. 21. 26.

23 And

23 And thou diddest multiply their children
like the starres of the heauen, and broughtest
them into the land, whereof thou haddest spoken
vnto their fathers, that they should goe, and pos-
sesse it.
24 So the children went in, and possessed the
land, and thou subduedst before them the inhabi-
tants of the land, *euen* the Canaanites, and gauest
them into their hands, with their kings and the
people of the land, that they might do with them
what they would.
25 And they tooke their strong cities and the
fat land, and possessed houses full of all goods, ci-
sternes digged out, vineyards and oliues, & trees
for foode in abundance, and they did eate, and
were filled, and became fat, and liued in pleasure
through thy great goodnesse.
26 Yet they were disobedient, and rebelled a-
gainst thee, and cast thy Law behind their backs,
and slew thy Prophets (which [e] protested among
them to turne them vnto thee) and committed
great blasphemies.
27 Therefore thou deliueredst them into the
hand of their enemies that vexed them: yet in
the time of their affliction, when they cryed vn-
to thee, thou heardest them from the heauen, and
through thy great mercies thou gauest them sa-
uiours, who saued them out of the hand of their
aduersaries.
28 But when they had [f] rest, they returned to
doe euill before thee: therefore leftest thou them
in the hand of their enemies, so that they had the
dominion ouer them, yet when they conuerted
and cryed vnto thee, thou heardest them from
heauen, and deliueredst them according to thy
great mercies many times.
29 And protestedst among them, that thou
mightest bring them againe vnto thy Law: but
they behaued themselues proudly, and hearkened
not vnto thy commandements, but sinned a-
gainst thy judgements (* which a man should
doe and liue in them) and [g] pulled away the
shoulder, and were stifnecked, and would not
[h] heare.
30 Yet thou † diddest forbeare them many
yeeres, and protestedst among them by thy Spi-
rit, *euen* by the hand of thy Prophets, but they
would not heare: therefore gauest thou them in-
to the hand of the people of the lands.
31 Yet for thy great mercies thou hast not
consumed them, neither forsaken them: for thou
art a gracious and mercifull God.
32 Now therefore our God, * thou great God,
mightie and terrible, that keepest couenant
and * mercy, let not all the affliction that hath
come vnto vs, seeme a little before thee, *that is*, to
our Kings, to our Princes, and to our Priests, and
to our Prophets, and to our fathers, and to all thy
people since the time of the [i] kings of Asshur vn-
to this day.
33 Surely thou art iust in all that is come vp-
on vs: for thou hast [k] dealt truely, but we haue
done wickedly.
34 And our kings and our princes, our priests
and our fathers haue not done thy Law, nor re-
garded thy commandements, nor thy protesta-
tions, wherewith thou hast [l] protested among
them.
35 And they haue not serued thee in their
kingdome, and in thy great goodnesse that thou
shewedst vnto them, and in the large and fat land

e Taking heauen and earth to witnesse, that God would destroy them, except they returned, as 2. Chron. 24, 19.

f He declareth how Gods mercies euer contended with the wickednesse of the people, who euer in their prosperity forgat God.

* *Leuit.* 18, 5. *Ezek.* 20, 11. *Rom.* 10, 5. *Galat.* 3, 12.

g Which is a similitude taken of oxen that shrinke at the yoke or burden, as Zech. 7, 11.

h When thou diddest admonish them by thy Prophets.

† *Ebr. thou diddest prolong vpon them many yeeres.*

* *Exod.* 34, 6, 7.

* *Psal.* 143, 1, 2.

i By whom wee were led away into captiuity, and haue bene appointed to bee slaine, as Ester 3, 13.

k He confesseth that all these things came to them iustly for their sinnes, but he appealeth from Gods iustice to his mercies.

l That thou wouldest destroy them, except they would returne to thee, as verse 26.

which thou diddest set before them, and haue not
conuerted from their euill works.
36 Behold, wee are seruants this day, and the
land that thou gauest vnto our fathers, to eat the
[m] fruite thereof, and the goodnesse thereof, be-
hold, we are seruants therein.
37 And it yeeldeth much fruit vnto the kings
whom thou hast set ouer vs, because of our
sinnes: and they haue dominion ouer our bodies,
and ouer our cattell at their pleasure, and wee
are in great affliction.
38 Now because of all this wee make [n] a sure
couenant, and write it, and our princes, our Le-
uites, *and* Priests seale vnto it.

CHAP. X.

1 *The names of them that sealed the couenant betweene God and the people.*

NOw they that sealed, *were* Nehemiah the
‖ Tirshatha the sonne of Hachaliah, and Zid-
kijah.
2 Seraiah, Azariah, Ieremiah,
3 Pashur, Amariah, Malchiah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Merimoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abijah, Miamin,
8 Maaziah, Bilgai, Shemaiah: these are [a] the
Priests.
9 ¶ And the Leuites: Ieshua the sonne of A-
zaniah, Binnui, of the sonnes of Henadad, Kad-
miel,
10 And their brethren, Shebaniah, Hodijah,
Kelita, Pelaiah, Hanun,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodiah, Bani, Beninu.
14 ¶ The chiefe of the people *were* Parosh,
‖ Pahath Moab, Elam, Zattu, Bani,
15 Bunni, Azgad, Bebai,
16 Adoniah, Biguai, Adin,
17 Ater, Hizkijah, Azzur,
18 Hodiah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabeel, Zadok, Iaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hananiah, Hashub,
24 Hallohesh, Pileha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Ahijah, Hanan, Anan,
27 Malluch, Harim, Baanah,
28 And the rest of the people, the Priests, the
Leuites the porters, the singers, the [b] Nethinims,
and all that were [c] separated from the people of
the lands vnto the Law of God, their wiues, their
sonnes and their daughters, all that could vnder-
stand.
29 The chiefe of them [d] receiued it for their
brethren, and they came to the [e] curse and to the
oathe to walke in Gods Law, which was giuen by
Moses the seruant of God, to obserue and doe all
the commandements of the Lord our God, and
his iudgements and his statutes:
30 And that we would not giue our daugh-
ters to the people of the land, neither take their
daughters for our sonnes.
31 And *if* the people of the lande brought
ware on the Sabbath, or any vitailes to sell, [f] that
wee would not take it of them on the Sabbath,
and

m That is, to be the Lords thereof.

n Thne by afaiction they promise to keepe Gods commandements, whereunto they could not be brought by Gods great benefits.

‖ *Or, butler.*

a Which subscribed to keepe the promise.

‖ *Or, captaine of Moab.*

b Reade Ezra 2, 43.

c Which being idolaters forsooke their wickednes, and gaue themselues to serue God.

d They made the oathe in the name of the whole multitude.

e Whereunto they gaue themselues if they brake the Law, as Deut. 28, 15.

f Which notwithstanding they brake soone after, as Chap. 13, 15.

* Leuit.25,4. Deut.15,1. † Ebr. hand.

and on the holy dayes: * and that wee would let
the seuenth yeere be free, and the debtes of euery
† person.
32 And we made statutes for our selues to giue
by the yeere, the third part of a shekel for the
seruice of the house of our God.
33 For the g shewbread, and for the dayly of-
fring, and for the dayly burnt offering, the Sab-
baths, the new moones, for the solemne feastes,
and for the things that were sanctified, & for the
sinne offerings, to make an atonement for Israel,
and for all the worke of the house of our God.
34 Wee cast also lots for the offering of the
wood, *euen* the Priests, the Leuites, and the peo-
ple, to bring it into the house of our God, || by the
house of our fathers, yeerely at the times appoin-
ted, to burne it vpon the Altar of the Lord our
God, as it is written in the Law.
35 And to bring the first fruites of our land,
and the first of all the fruites of all trees, yeere by
yeere, into the house of the Lord.
36 And the first borne of our sonnes, and of
our cattell, as it is h written in the Law, and the
first borne of our bullockes, and of our sheepe, to
bring it into the house of our God, vnto the
Priests that minister in the house of our God,
37 And that we should bring the first fruit of
our dough, and our offerings, and the fruit of
euery tree, of wine and of oyle, vnto the Priestes,
to the chambers of the house of our God: and the
tithes of our land vnto the Leuites, that the Le-
uites might haue the tithes in all the cities of
our i trauell.
38 And the Priest, the sonne of Aaron shall be
with the Leuites, when the Leuites take tithes,
and the Leuites shall * bring vp the tenth part of
the tithes vnto the house of our God, vnto the
chambers of the treasure house.
39 For the children of Israel, and the children
of Leui shall bring vp the offerings of the corne,
of the wine, and of the oyle, vnto the chambers:
and there *shall be* the vessels of the Sanctuary, and
the Priests that minister, and the porters, and the
singers, and k wee will not forsake the house of
our God.

g This declareth wherefore they gaue this third part of the shekel, which was besides the halfe shekel that they were bound to pay, Exod.30,13.

|| Or, into the house of.

h By this rehearsall is meant that there was no part nor ceremony in the Law, wherevnto they did not binde themselues by couenant.

i Wheresoeuer we laboured, or trauelled, there the tithes were due vnto the Lord both by the Law, and according to the oathe and couenant that we made.

* Numb.18,26.

k We will not leaue it destitute of that that shall be necessary for it.

CHAP. XI.

1 Who dwelled in Ierusalem after it was builded, 21 and who in the cities of Iudah.

AND the rulers of ỹ people dwelt in Ierusalem:
the other people also cast lots, a to bring one
out of ten to dwell in Ierusalem the holy citie,
and nine parts *to be* in the cities.
2 And the people thanked all the men that
were willing to dwell in Ierusalem.
3 These now are the chiefe of the prouince,
that dwelt in Ierusalem, but in the cities of Iu-
dah, euery one dwelt in his owne possession in
their cities of Israel, the Priests and the Leuites,
and the Nethinims, and the sonnes of Salomons
seruants.
4 And in Ierusalem dwelt *certaine* of the chil-
dren of Iudah, and of the children of Beniamin:
Of the sonnes of Iudah, Athaiah, the sonne of V-
zijah, the sonne of Zechariah, the sonne of Ama-
riah, the sonne of Shephatiah, the sonne of Maha-
leel, of the sonnes of b Perez.
5 And Maaseiah the sonne of Baruch, the
sonne of Col-hozeh, the sonne of Hazaiah, the
sonne of Adaiah, the sonne of Ioiarib, the sonne
of Zechariah, the sonne of || Shiloni,
6 All the sonnes of Perez that dwelt at Ieru-
salem, *vvere* foure hundreth threescore and eight
valiant men.
7 These also are the sonnes of Beniamin, Sal-
lu, the sonne of Meshullam, the sonne of Ioed, the
sonne of Pedaiah, the sonne of Kolaiah, the sonne
of Maaseiah, the sonne of Ithiel, the sonne of Ie-
shaiah.
8 And after him Gabai, Sallai, nine hundreth
and twenty and eight.
9 And Ioel the sonne of Zichri *vvas* gouernor
ouer them: and Iudah the sonne of Senua *vvas*
the second ouer the city:
10 Of the Priests, Iedaiah, the sonne of Ioia-
rib, Iachin.
11 Seraiah, the sonne of Hilkiah, the sonne of
Meshullam, the sonne of Zadok, the sonne of Me-
raioth, the sonne of Ahitub, c *vvas* chiefe of the
house of God.
12 And their brethren d that did the worke
in the Temple, *vvere* eight hundreth, twentie and
two: and Adaiah, the sonne of Ieroham, the sonne
of Pelaliah, the sonne of Amzi, the sonne of Ze-
chariah, the sonne of Pashur, the sonne of Mal-
chiah:
13 And his brethren, chiefe of the fathers, two
hundreth and two and fourtie: and Amashsai the
sonne of Azareel, the sonne of Ahazai, the sonne
of Meshilemoth, the sonne of Immer:
14 And their brethren valiant men, an hun-
dreth and eight and twentie: and their ouerseer
vvas Zabdiel the sonne || of Hagedolim.
15 And of the Leuites, Shemaiah, the sonne of
Hashub, the sonne of Azrikam, the sonne of Ha-
shabiah, the sonne of Bunni.
16 And Shabbethai, and Iozabad of the chiefe
of the Leuites *vvere* ouer the workes of ỹ house
of God without.
17 And Mattaniah, the sonne of Micha, the
sonne of Zabdi, the sonne of Asaph *vvas* the
chiefe to e begin the thanksgiuing *and* prayer:
and Bakbukiah the second of his brethren, and
Abda, the sonne of Shammua, the sonne of Galal,
the sonne of Ieduthun.
18 All the Leuites in the holy citie *vvere* two
hundreth fourescore and foure.
19 And the porters, Akkub, Talmon, and their
brethren that kept the f gates, *vvere* an hundreth
twentie and two.
20 And the g residue of Israel, of the Priestes,
and of the Leuites *dvvelt* in all the cities of
Iudah, euery one in his inheritance.
21 And the Nethinims dwelt in the || fortresse,
and Ziha, and Gispa *vvas* ouer the Nethinims.
22 And the ouerseer of the Leuites in Ierusa-
lem *vvas* Vzzi the sonne of Bani, the sonne of A-
shabiah, the sonne of Mattaniah, the sonne of Mi-
cha: of the sonnes of Asaph singers *vvere* ouer the
worke of the house of God.
23 For it *vvas* the kings commandement con-
cerning them, that faithfull *prouision should be* for
the singers euery day.
24 And Pethahiah the sonne of Meshezabeel,
of the sonnes of Zerah the sonne of Iudah h *vvas*
at the kings hand in all matters concerning the
people.
25 And in the villages in their landes, *some*
of the children of Iudah dwelt in Kiriath-arba,
and in the villages thereof, and in Dibon,
and in the villages thereof, and in Iekabzeel,
and

a Because their enemies dwelt round about them, they prouided that it might be replenished with men, and vsed this policy, because there were few that offered themselues willingly.

b Which came of Perez the sonne of Iudah.

|| Or, of a Shilonite.

c That is, was the high Priest.

d That serued and ministred in the Temple.

|| Or, of one of the great men.

e That is, he began the Psalme, and was the chanter.

f Meaning, of the Temple.

g Of them, which dwelt not in Ierusalem.

|| Or, Ophel.

h Was chiefe about the king for all his affaires.

and in the villages thereof,

26 And in Ieshua, and in Moladah, and in Beth-palet,

27 And in Hazer-shuall, and in Beer-sheba, and in the villages thereof,

28 And in Ziklag, and in Mechonah, and in the villages thereof,

29 And in En-rimmon, and in Zareah, and in Iarmuth,

30 Zanoah, Adullam, and in their villages, in Lachish, and in the fields thereof, at Azekah, and in the villages thereof: and they dwelt from Beer-sheba, vnto the valley of Hinnom.

31 And the sonnes of Beniamin from Geba, in Michmash, and Aija, and Beth-el, and in the villages thereof,

32 And Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Nebalat,

35 Lod and Ono, in the carpenters valley.

36 And of the Leuites *were* diuisions in Iudah and in Beniamin.

CHAP. XII.

a The Priests and Leuites which came with Zerubbabel vnto Ierusalem, are numbred, 27 and the wall is dedicated.

THese also are the Priestes and the Leuites that [a] went vp with Zerubbabel, the sonne of Shealtiel, and Ieshua: *to wit*, Seraiah, Ieremiah, Ezra,

2 Amariah, Malluch, Hattush,

3 Shecaniah, Rehum, Merimoth,

4 Iddo, Ginnetho, Abiiah,

5 Miamin, Maadiah, Bilgah,

6 Shemaiah, and Ioiarib, Iedaiah,

7 Sallu, Amok, Hilkiiah, Iedaiah: these were the [b] chiefe of the Priests, and of their brethren in the dayes of Ieshua.

8 And the Leuites, Ieshua, Binnui, Kadmiel, Sherebiah, Iudah, Mattaniah, [c] *vvere* ouer the thankesgiuings, he, and his brethren.

9 And Bakbukiah and Vnni, *and* their brethren *vvere* about them in the [d] watches.

10 And Ieshua begate Ioiakim: Ioiakim also begate Eliashib, and Eliashib begate Ioiada.

11 And Ioiada begat Ionathan, and Ionathan begate Iaddua.

12 And in the dayes of Ioiakim were *these* the chiefe fathers of the Priests: vnder [e] Seraiah *vvas* Meraiah, vnder Ieremiah, Hananiah.

13 Vnder Ezra, Meshullam, vnder Amariah, Iehohanan.

14 Vnder Melicu, Ionathan, vnder Sebaniah, Ioseph.

15 Vnder Harim, Adna, vnder Meraioth, Helkai.

16 Vnder Iddo, Zechariah, vnder Ginnethon, Meshullam.

17 Vnder [f] Abiiah, Zichri, vnder Miniamin, *and* vnder Moadiah, Piltai.

18 Vnder Bilgah, Shammua, vnder Shemaiah, Iehonathan.

19 Vnder Ioiarib, Mattenai, vnder Iedaiah, Vzzi,

20 Vnder Sallai, Kallai, vnder Amok, Eber.

21 Vnder Hilkiah, Hashabiah, vnder Iedaiah, Nethaneel.

22 In the dayes of Eliashib, Ioiada, and Iohanan and Iaddua *vvere* the chiefe fathers of the Leuites written, and the Priests in the reigne of Darius the Persian.

23 The sonnes of Leui, the chiefe fathers *vvere* written in the booke of the Chronicles euen vnto the dayes of Iohanan the sonne of Eliashib.

24 And the chiefe of the Leuites, *vvere* Hashabiah, Serebiah, and Ieshua the sonne of Kadmiel, and their brethren about them to giue praise and thankes, according to the ordinances of Dauid the man of God, ward ouer [g] against ward.

25 Mattaniah and Bakbukiah, Obadiah, Meshullam, Talmon *and* Akkub *vvere* porters keeping the ward at the thresholds of the gates.

26 These were in the dayes of Ioiakim the sonne of Ieshua, the sonne of Iozadak, and in the dayes of Nehemiah the captaine, and of Ezra the Priest and Scribe.

27 And in the dedication of the wall at Ierusalem, they sought the Leuites out of all their places to bring them to Ierusalem to keepe the dedication and gladnesse, both with thankesgiuings and with songs, cymbals, violes, and with harps.

28 Then the [†] singers gathered themselues together both from the plaine countrey about Ierusalem, and from the villages of [h] Netophathi.

29 And from the house of Gilgal, and out of the countreys of Geba, and Azmaueth: for the singers had built them villages round about Ierusalem.

30 And the Priests and Leuites were purified, and cleansed the people, and the gates, and [ɣ] wall.

31 And [i] I brought vp the princes of Iudah vpon the wall, and appointed two great companies to giue thanks, and the *one* went on the right hand of the wall toward the dung-gate.

32 And after them went Hoshaiah, and halfe of the princes of Iudah,

33 And Azariah, Ezra, and Meshullam,

34 Iudah, Beniamin, and Shemaiah, and Ieremiah,

35 And of the Priests sonnes with trumpets, Zechariah, the sonne of Ionathan, the sonne of Shemaiah, the sonne of Mattaniah, the sonne of Michaiah, the sonne of Zaccur, the sonne of Asaph.

36 And [k] his brethren, Shemaiah, and Azareel, Milalai, Gilalai, Maai, Nethaneel, and Iudah, Hanani, with the musicall instruments of Dauid the man of God: and Ezra the Scribe *vvent* before them.

37 And to the gate of the fountaine, euen ouer against them went they vp by the [l] staires of the citie of Dauid, at the going vp of the wall beyond the house of Dauid, euen vnto the water-gate Eastward.

38 And the second company of them that gaue thankes, went on the other side, and I after them, and the halfe of the people *vvas* vpon the wall, *and* vpon the tower of the furnaces euen vnto the broad wall.

39 And vpon the gate of Ephraim, and vpon the olde gate, and vpon the fish-gate, and the tower of Hananeel, and the tower of Meah, euen vnto the sheepegate: and they stood in the gate of the ward.

40 So stood the two companies (of them that gaue thankes) in the house of God, and I and the halfe of the rulers with me.

41 The Priests also, Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, Hananiah, with trumpets.

42 And Maaseiah, and Shemaiah, and Eleazar, and Vzzi, and Iehohanan, and Malchiiah, and Elam.

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a From Babylon to Ierusalem.

b Next in dignity to the high Priests, and which were of the flocke of Aaron.

c Had charge of them that sang the Psalmes.

d They kept the wards and watche according to their turnes, as 1. Chron. 23. 6.

e That is, next to Seraiah, or rather of the order, which was called after the name of Seraiah.

f Whereof was Zacharie Iohn Baptists father.

g That is, one after another, and euery one in his course.

† Ebr. the sonnes of the singers.

h Which were a certaine familie, and had their possessions in the fields, 1. Chron. 2. 54.

i Meaning, Nehemiah.

k That is, the brethren of Zaccur.

l Which was the going vp to the mount Zion, which is called the city of Dauid.

Elam, and Ezer: and the singers † sang loud, hauing Izrahiah which *was* the ouerseer.

† *Ebr. caused to heare.*

43 And the same day they offered great sacrifices and reioyced: for God had giuen them great ioy, so that both the women, and the children were ioyfull: and the ioy of Ierusalem was heard farre off.

44 Also at the same time were men appointed ℓ ouer the chambers of the store for the offrings, (for the first fruits, and for the tithes) to gather into them out of the fields of the cities, the portions of the Law for the Priests, and the Leuites: for Iudah reioyced for the Priestes and for the Leuites, that serued.

ℓ Which were chambers appointed by Hezekiah to put in the tithes, and such things, 2 Chron. 31, 11, and now were repaired against for the same vse.

45 And both the singers and the Leuites kept the ward of their God, and the ward of the purification according to the commandement of Dauid, *and* Salomon his sonne.

* *1. Chron. 15, 16.*

46 * For in the dayes of Dauid and Asaph, of olde *were* chiefe singers, and songs of praise and thankesgiuing vnto God.

47 And in the dayes of Zerubbabel, and in the dayes of Nehemiah did all Israel giue portions vnto the singers and porters, euery day his portion, and they gaue the holy things vnto the Leuites, and the Leuites ᵐ gaue the holy things vnto the sonnes of Aaron.

ᵐ That is, the tenth part of the tithes.

CHAP. XIII.

1 The Law is read. 3 They separate from them all strangers. 15 Nehemiah reproueth them that breake the Sabbath. 30 An ordinance to serue God.

ON that day they did reade in the booke of Moses, in the audience of the people, and it was found written therein, that the Ammonite and the Moabite * should not enter into the Congregation of God,

* *Deut. 23, 3.*

2 Because they met not the children of Israel with bread and with water, * but hired Balaam against them, that he should curse them: and our God turned the curse into a blessing.

* *Numb. 22, 5, 6*

3 Now when they had heard the Law, they separated from Israel ª all those that were mixed.

ª That is, all such which had ioyned in vnlawfull mariage, and also those with whom God had forbidden them to haue societie.

4 ¶ And before ᵇ this had the Priest Eliashib the ouersight of the chamber of the house of our God, being ᶜ kinsman to Tobiah:

ᵇ That the separation was made.

ᶜ He was ioyned in affinitie with Tobiah the Ammonite and enemie of the Iewes.

5 And he had made him a great chamber, and there had they aforetime laid the offerings, the incense, and the vessels, and the tithes of corne, of wine, and of oyle (appointed for the Leuites, and the singers, and the porters) and the offerings of the Priests.

d Called also Darius, Ezra. 7, 1.

6 But in all this *time* was not I in Ierusalem: for in the two and thirtieth yeere of ᵈ Artahshashte King of Babel, came I vnto the King, and ‖ after certaine dayes I obtained of the King.

‖ *Or, at the yeeres end.*

7 And when I was come to Ierusalem, I vnderstood ᵉ the euill that Eliashib had done for Tobiah, in that hee had made him a chamber in the court of the house of God,

e Thus we see to what inconueniences the people fall into, when they are destitute of one that hath the feare of God, seeing that their chiefe gouernore was but a while absent, and yet they fell into such great absurdities, as appeareth also, Exod. 32, 1.

8 And it grieued mee sore: therefore I cast foorth all the vessels of the house of Tobiah out of the chamber.

9 And I commanded them to cleanse the chambers: and thither brought I againe the vessels of the house of God with the meate offering and the incense.

10 And I perceiued that the portions of the Leuites had not beene giuen, and that euery one was fled to his land, *euen* the Leuites and singers that executed the worke,

11 Then reproued I the rulers and said, Why is the house of God forsaken? And I assembled them, and set them in their place.

12 Then brought all Iudah the tithes of corne and of wine, and of oyle vnto the treasures.

13 And I made treasurers ouer the treasures, Shelemiah the Priest, and Zadok the Scribe, and of the Leuites, Pedaiah, and vnder their hand Hanan the sonne of Zaccur the sonne of Mattaniah: for they were counted faithfull, and their office was ᶠ to distribute vnto their brethren.

ᶠ He protesteth that he did his duetie with a good conscience, yet he doeth not iustifie himselfe therein, but desireth God to fauour him and to be mercifull vnto him for his owne goodnesse sake, as verse 22 and 31.

14 Remember mee, O my God, herein, and wipe not out my ᵍ kindnesse that I haue shewed on the house of my God, & on the offices thereof.

ᵍ I declared vnto them, that God would not suffer such transgressours of his Law to be vnpunished.

15 In those dayes saw I in Iudah them, that trode winepresses on ℣ Sabbath, and that brought in sheaues, and with laded asses also with wine, grapes, and figges, and all burdens, and brought them into Ierusalem vpon the Sabbath day: and ª I protested to them in the day that they solde vitailes.

ª It was not this a great cause, why God plagued vs in times past: meaning, that if they transgressed now in the same againe, their plague should be greater.

16 There dwelt men of Tyrus also therein, which brought fish and all wares, and solde on the Sabbath vnto the children of Iudah euen in Ierusalem.

17 Then reproued I the rulers of Iudah, and sayd vnto them, What euill thing is this that yee doe, and breake the Sabbath day?

18 Did not your fathers ʰ thus, and our God brought all this plague vpon vs, and vpon this city? yet ye increase the wrath vpon Israel, in breaking the Sabbath.

ʰ About the time that the Sunne went downe: for the Sabbath lasted from the Sunne going downe of the one day, to the Sunne setting of the other.

19 And when the gates of Ierusalem began to be ⁱ darke before the Sabbath, I commanded to shut the gates, and charged, that they should not be opened till after the Sabbath, and *some* of my seruants set I at the gates, that there should no burden be brought in on the Sabbath day.

20 So the chapmen and merchants of all merchandise remained once or twise all night without Ierusalem.

ⁱ Meaning, of the Temple, that none that was vncleane, should enter.

21 And I protested among them, and said vnto them, Why tary ye all night about the wall? If ye do it once againe, I will lay hands vpon you. From that time came they no more on the Sabbath.

22 ¶ And I sayd vnto the Leuites, that they should cleanse themselues, and that they should come and ᵏ keepe the gates, to sanctifie the Sabbath day. Remember mee, O my God, concerning this, and pardon mee according to thy great mercy.

ᵏ Meaning, of the Temple, that none that was vncleane, should enter.

23 In those dayes also I saw Iewes that maried wiues of ˡ Ashdod, of Ammon, and of Moab.

ˡ Which was a city of the Philistims, and they had maried wiues thereof, and so had corrupted their speach and Religion.

24 And their children spake halfe in the speach of Ashdod, and could not speake in the Iewes language, and according to the langnage of the *one* people, and of the *other* people.

25 Then I reproued them, and ᵐ cursed them, and smote certaine of them, and pulled off their haire, and tooke an oathe of them by God, Ye shall not giue your daughters vnto their sonnes, neither shall yee take of their daughters vnto your sonnes, nor for your selues.

ᵐ In that is, I did excommunicate them, and drive them out of the Congregation.

26 * Did not Salomon the king of Israel sinne by these things? yet among many nations was there no King like him: for he was * beloued of his God, and God had made him King ouer Israel: * yet strange women caused him to sinne.

* *1. King. 3, 7. 12.*

* *2. Sam. 12, 24, 25*

* *1. King. 11, 1. 4. Nehem. 4, 7, 19, 20.*

27 Shall wee then obey vnto you, to doe all this great euill, and to transgresse against our God, *euen* to marry strange wiues?

28 And

28 And one of the sonnes of Ioiada the sonne of Eliashib the hie Priest was the sonne in law of Sanballat the Horonite: but I chased him frō me.

29 Remember them, O my God, that [n] defile the Priesthood, and the couenant of the Priesthood, and of the Leuites.

30 Then cleansed I them from all strangers, and appointed the wards of the Priestes and of the Leuites, euery one in his office,

31 And for the offering of the wood at times appoynted, and for the first fruits. Remember me, O my God, [o] in goodnesse.

n Punish them according to their fault and euill example, which they hane giuen to the rest of thy people, contrary to their vocation.

o That is, to shew mercy vnto me.

ESTER.

THE ARGVMENT.

Because of the diuersitie of names, vvhereby they vsed to name their Kings, and the supputation of yeares vvherein the Ebreuves and the Grecians doe varie, diuers authours vvrite diuerslie as touching this Ahasuerosh, but it seemeth, Daniel 6.1. and 9.1. that hee vvas Darius king of the Medes, and sonne of Astyages, called also Ahasuerosh, vvhich vvas a name of honour, and signified great and chiefe as chiefe head. Herein is declared the great mercies of God tovvard his Church: vvho neuer faileth them in their greatest dangers, but vvhen all hope of vvorldly helpe faileth, hee euer stirreth vp some, by vvhom he sendeth comfort and deliuerance. Herein also is described the ambition, pride and cruelty of the vvicked, vvhen they come to honour and their sudden fall vvhen they are at highest. And hovv God preserueth and preferreth them vvhich are zealous of his glory, and haue a care and loue tovvard their brethren.

CHAP. I.

3 *King Ahasuerosh maketh a royall feast.* 12 *Wherevnto the Queene Vashti will not come.* 19 *For which cause she is diuorced.* 20 *The Kings decree touching the preeminence of man.*

a Called also Darius, who was now the fourtine Monarch, and had the gouernment of the Medes, Persians, and Chaldeans, some thinke hee was Darius Hystaspis sonne, called also Artaxerxes.

b Daniel chap. 6, 2. maketh mention but of sixe score, leauing out the number that is vnperfect, as the Scripture in diuerse places vseth.

c That is, had rest and quietnesse.

* Nehem. 2. 1.

IN the dayes of [a] Ahasuerosh (this is Ahasuerosh that reigned from India euen vnto Ethiopia, ouer an [b] hundreth and seuen and twenty prouinces.)

2 In those dayes when the king Ahasuerosh [c] sate on his throne, which was in the palace of * Shushan,

3 In the third yeere of his reigne, hee made a feast vnto all his princes and his seruants, *euen* the power of Persia and Media, and to the captaines and gouernours of the prouinces *vvhich vvere* before him,

4 That hee might shew the riches *and* glory of his kingdome, and the honour of his great maiestie many dayes, *euen* an hundreth and foure-score dayes.

5 And when these dayes were expired, the King made a feast to all the people that were found in the palace of Shushan, both vnto great and small, seuen dayes, in the court of the garden of the kings palace,

6 *Vnder* an hanging of white, greene, and blue *cloathes*, fastened with cords of finne linnen and purple, in siluer rings, and pillars of marble: and the [d] beds *vvere* of golde and of siluer vpon a pauement of porphyre, and marble and alabaster, and blue colour.

d Which they vsed in those countreyes in stead of tables.

7 And they gaue them drinke in vessels of gold, and changed vessel after vessell, and royall wine in abundance, according to the [e] power of the King.

e As was beseeming for so magnificall a King.

8 And the drinking *vvas* by an order, none might [f] compell: for so the King had appoynted vnto all the officers of his house, that they should doe according to euery mans pleasure.

f None might be compelled to drinke more then it pleased him.

9 ¶ The Queene Vashti made a feast also for the women in the royall house of King Ahasuerosh.

10 Vpon the [g] seuenth day when the King was merry with wine, hee commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas the seuen eunuches, (that serued in the presence of King Ahasuerosh.)

g Which was the last day of the feast that the king made for the people, as vers. 5.

11 To bring Queene Vashti before the King with the crowne royall, that hee might shew the people and the princes her beautie: for shee was faire to looke vpon.

12 But the Queene Vashti refused to come at the Kings word, [†] which hee had giuen in charge to the eunuches: therefore the King was very angry, and his wrath kindled in him.

† Els with the hand of the eunuches.

13 Then the King said to the wise men, [h] that knew the times (for so was the Kings maner towards all that knew the law and the iudgement:

h That had experience of things as they had learned by diligent marking in continuance of time.

14 And the next vnto him *vvas* Carshena, Shetar, Admatha, Tarshish, Meres, Marsena, *and* Memucan the seuen princes of Persia, and Media, which saw the [i] Kings face, and sate the first in the kingdome.)

i Which were his chiefe counsellers, that might haue alwayes accesse to him.

15 What shall we doe vnto the Queene Vashti according to the law, because she did not according to the word of the King Ahasuerosh by the commission of the eunuches?

16 Then Memucan answered before the king and the Princes, The Queene Vashti hath not onely done [k] euill against the King, but against all the Princes, and against all the people that are in all the prouinces of King Ahasuerosh.

k By her disobedience she hath giuen an example to all women to doe the like to their husbands.

17 For the [l] acte of the Queene shall come abroad vnto all women, so that they shall despise their husbands in their owne eyes, and shall say, The King Ahasuerosh commanded Vashti the Queene to be brought in before him, but shee came not.

l That is, her disobedience.

18 So shall the [m] princesses of Persia and Media this day say vnto all the Kings Princes, when they heare of the acte of the Queene: thus *shall there be* much despitefullnesse and wrath.

m Meaning, that they would take first occasion hereof to doe the like, and that the rest of women would by continuance doe the same.

19 If it please the King, let a royall decree proceede from him, and let it be written among the statutes of Persia & Media, (and let it not be transgressed) that Vashti come [n] no more before king Ahasuerosh: and let the king giue her royall estate vnto her companion that is better then she.

n Let her be diuorced, and another made Queene.

20 And when the decree of the King which shalbe made, shalbe published throughout all his kingdome (though it be [o] great) all the women shall giue their husbands honour, both great and small.

o For he had vnder him an hundreth twenty and seuen countreys.

21 And this saying pleased the King and the Princes, and the King did according to the word of Memucan.

22 For he sent letters into all the prouinces of the King, into euery prouince according to the writing thereof, and to euery people after their

language,that euery man should p beare rule in his owne house, and that hee should publish it in the language of that same people.

p That is, that the wife should be subiect to the husband, and at his commandement.

CHAP. II.

2 After the Queene is put away, certaine young maides are brought to the King. 17 Ester pleaseth the King, and is made Queene. 22 Mordecai disclosethe vnto the King those that would betray him.

After these things, when the wrath of King Ahashuerosh was appeased, he a remembred Vashti, and what she had done, and what was decreed b against her.

2 And the Kings seruants that ministred vnto him, said, Let them seeke for the King beautifull yong virgins,

3 And let the King appoint officers through all the prouinces of his Kingdome, and let them gather all the beautifull young virgins vnto the palace of Shushan, into the house of the women vnder the hand of Hege the Kings eunuch c keeper of the women, to giue them their things d for purification.

4 And the maid that shall please the King, let her reigne in the stead of Vashti. And this pleased the King, and he did so.

5 ¶ In the citie of Shushan there was a certaine Iew, whose name *was* Mordecai, the sonne of Iair, the sonne of Shimei, the sonne of Kish a man of Iemini,

6 Which had beene caried away from Ierusalem * with the captiuitie that was caried away with Ieconiah King of Iudah (whom Nebuchadnezzar king of Babel had caried away.)

7 And he nourished Hadassah, that is, Ester, his vncles daughter: for shee had neither father nor mother, and the maid was faire and beautifull to looke on: and after the death of her father and her mother, Mordecai tooke her for his own daughter.

8 And when the kings commandement, and his decree was published, and many maides were brought together to the palace of Shushan, vnder the hand of Hege, Ester was brought also vnto the Kings house vnder the hand of Hege the keeper of the women.

9 And the maide pleased him, and she found fauour in his sight, therefore he caused her things for purification to be giuen her speedily, and her † state, and seuen comely maides to be giuen her out of the Kings house, and hee gaue change to her and to her maides of the best in the house of the women.

10 *But* Ester shewed not her people and her kinred: for Mordecai had charged her that shee should not tell it.

11 And Mordecai walked e euery day before the court of the womens house, to know if Ester did well, and what should be done with her.

12 And when the course of euery maid came, to goe in to King Ahashuerosh, after that she had bene twelue moneths according to the maner of the women (for so were the dayes of their purifications accomplished, sixe moneths with oyle of myrrhe, and sixe moneths with sweet odours and in the purifying of the women:

13 And thus went the maides vnto the King) whatsoeuer she required, was f giuen her to goe with her out of the womens house vnto the kings house.

14 In the euening she went, and on the morow she returned into the second house of the women vnder the hand of Shaashgaz the Kings eunuch which kept the concubines: shee came in to the King no more, except shee pleased the King, and that she were called by name.

15 Now when the course of Ester the daughter of Abihail the vncle of Mordecai (which had taken her as his owne daughter) came, that shee should go in to the king, she desired nothing, but what ‖ Hege the kings eunuch the keeper of the women g said: and Ester found fauour in the sight of all them that looked vpon her.

16 ¶ So Ester was taken vnto king Ahashuerosh into his house royall in the tenth moneth, which is the h moneth Tebeth, in the seuenth yeere of his reigne.

17 And the King loued Ester aboue all the women, and shee found grace and fauour in his sight more then all the virgins: so that he set the crowne of the kingdome vpon her head, and made her Queene in stead of Vashti.

18 Then the king made a great feast vnto all his princes, and his seruants, *which was* the feast i of Ester; and gaue rest k vnto the prouinces, and gifts, according to the l power of a king.

19 And when the virgins were gathered the m second time, then Mordecai sate in the kings gate.

20 Ester had not yet shewed her kinred nor her people, as Mordecai had charged her: for Ester did after the word of Mordecai, as when shee was nourished with him.

21 ¶ In those dayes when Mordecai sate in the kings gate, two of the kings eunuches, Bigthan & Teresh which kept the doore, were wroth, and sought to lay n hand on the king Ahashuerosh.

22 And the thing was knowen to Mordecai, and hee told it vnto Queene Ester, and Ester certified the king thereof in Mordecais name: and when inquisition was made, it was found so: therefore they were both hanged on a tree: and it was written in the booke of the o Chronicles before the king.

a That is, he called the matter againe into communication.
b By the seuen wise men of his counsell.
c The abuse of these countreys was so great, that they inuented many meanes to serue the lusts of princes, and therefore as they ordeined wicked lawes, that the king might haue whose daughters he would, so they had diuers houses appoynted as one for them whiles they were virgins, another when they were concubines, and for the Queenes another.
d Reade what this purification was verse 12.
* 2.Kings 24,15.
† Ebr. portions.
e For though she was taken away by a cruell law, yet he ceased not to haue a fatherly care ouer her, and therefore did resort oft times to heare of her.
f What apparell she asked of the eunuch, that was he bound to giue her.
‖ Or, Hegai.
g Wherein her modesty appeared, because she sought not apparell to commend her beauty, but stood to the Eunuches appointment.
h Which conteined part of December and part of Ianuary.
i That is, made for her sake.
k He released their tribute.
l That is, great and magnificall.
m That is, at the marriage of Ester, which was the second marriage of the king.
n Meaning, to kill him.
o In the Chronicles of the Medes and Persians, as Chap. 10.2.

CHAP. III.

1 Haman, after he was exalted, obteined of the King, that all the Iewes should be put to death, because Mordecai had not done him worship as other had.

After these things did king Ahashuerosh promote Haman the sonne of Hammedatha the Agagite, and exalted him, and set his seate aboue all the princes that were with him.

2 And all the kings seruants that were at the kings gate, bowed their knees, and reuerenced Haman: for the king had so commanded concerning him: but Mordecai a bowed not the knee, neither did reuerence.

3 Then the kings seruants which were at the kings gate, said vnto Mordecai, Why transgressest thou the kings commandement?

4 And albeit they spake dayly vnto him, yet he would not heare them: therefore they b tolde Haman, that they might see how Mordecais matters would stand: for he had told them, that he was a Iew.

5 And when Haman saw that Mordecai bowed not the knee vnto him, nor did reuerence vnto him, then Haman was full of wrath.

6 Now he † thought it too little to lay hands onely on Mordecai: and because they had shewed him the people of Mordecai, Haman sought to destroy all the Iewes that were throughout the whole kingdome of Ahashuerosh, *euen* the people of Mordecai.

a The Persians manner was to kneele downe and reuerence their kings, and such as he appoynted in their authority, which Mordecai would not doe to this ambitious and proud man.
b Thus we see that there is none so wicked, but they haue their flatterers to accuse the godly.
† Ebr. despised in his eyes.

7 In the first moneth (that is the moneth
c Nisan) in the twelft yeere of king Ahashuerosh,
they cast Pur (that is a lot) d before Haman, from
day to day, and from moneth to moneth *vnto* the
twelfth moneth, that is the moneth e Adar.
8 Then Haman said vnto king Ahashuerosh,
There is a people scattered, and dispersed among
the people in all the prouinces of thy kingdome,
and their lawes *are* diuers from all people, and
they doe not obserue the f Kings lawes: therefore
it is not the kings profit to suffer them.
9 If it please the king, let it be written that
they may be destroyed, and I will † pay ten thousand
talents of siluer by the handes of them that
haue the charge of this businesse to bring it into
the kings treasurie.
10 Then the king tooke his ring from his
hand, and gaue it vnto Haman the sonne of Hammedatha
the Agagite the Iewes aduersarie.
11 And the king said vnto Haman, Let the siluer
be thine, and the people to doe with them as
it pleaseth thee.
12 Then were the kings ‖ Scribes called on
the thirteenth day of the first moneth, and there
was written (according to all that Haman commanded)
vnto the kings officers, and to the captaines
that were ouer euery prouince, and to the
rulers of euery people, *and* to euery prouince, according
to the writing thereof, and to euery people
according to their language: in the name of
king Ahashuerosh was it written, and sealed with
the kings ring.
13 And the letters were sent † by postes into
all the kings prouinces, to roote out, to kill and
to destroy all the Iewes, both yong and old, children
and women, in one day vpon the thirteenth
day of the twelfth moneth (which is the moneth
Adar) and to spoyle them as a pray.
14 The contents of the writing was, that there
should be giuen a commandement in all prouinces,
and published vnto all people, that they
should be ready against the same day.
15 And the postes compelled by the Kings
commandement went forth, and the commandement
was giuen in the palace at Shushan: and the
king and Haman sate drinking, but the g citie of
Shushan was in perplexitie.

c Which answereth to part of March and part of Aprill.
d To know what moneth and day should be good to enterprise this thing, that it might haue good successe: but God disappointed their lots, and expectation.
e Containing part of February and part of March.
f These be the two arguments which commonly the worldlings and the wicked vse toward princes against the godly, that is, the contempt of their lawes, and diminishing of their profit: without respect how God is either pleased or displeased.
† Ebr. weigh.
‖ Or, secretaries.
† Ebr. the hands of postes.
g To wit, the Iewes that were in Shushan.

CHAP. IIII.

5 Mordecai giueth the Queene knowledge of the cruell decree of the king against the Iewes. 16 Shee willeth that they pray for her.

NOw when Mordecai perceiued all that was
done, Mordecai rent his cloathes, and put on
sackcloath, and ashes, and went out into the mids
of the citie, and cryed with a great crie, and a bitter.
2 And he came euen before the Kings a gate,
but he might not enter within the kings gate, being
cloathed with sackcloath.
3 And in euery prouince *and* place, whither
the kings charge and his commission came, there
was great sorow among the Iewes, and fasting,
and weeping, and mourning, and † many lay in
sackcloath and in ashes.
4 ¶ Then Esters maids and her Eunuches came
and told it her: therefore the queene was very
heauie, and shee sent raiment to cloathe Mordecai,
and to take away his sackcloath from him, but he
receiued it not.
5 Then called Ester Hatach *one* of the Kings
ennuches, whom he † had appointed to serue her,
and gaue him a commandement vnto Mordecai, to
know what it was, and why it was.
6 So Hatach went foorth to Mordecai vnto
the street of the citie, which was before the kings
gate.
7 And Mordecai told him of all that which
had come vnto him, and of the † summe of the
siluer that Haman had promised to pay vnto the
Kings treasures, because of the Iewes, for to destroy
them.
8 Also he gaue him the ‖ copie of the writing
and commission that was giuen at Shushan, to destroy
them, that he might shew it vnto Ester and
declare it vnto her, and to charge her that shee
should goe in to the king, and make petition and
supplication before him for her people.
9 ¶ So when Hatach came, he told Ester the
words of Mordecai.
10 Then Ester said vnto Hatach, and commanded
him *to say* vnto Mordecai,
11 All the kings seruants and the people of the
Kings prouinces do know, That whosoeuer, man
or woman, that commeth to the king into the
inner court, which is not called, there *is* a law of
his, that hee shall die, except him to whom the
king holdeth out the golden rod, that hee may
liue. Now I haue not beene called to come vnto
the king these thirtie dayes.
12 And they certified Mordecai of Esters
wordes.
13 And Mordecai said, that they should answere
Ester *thus*, Thinke not with thy selfe that
thou shalt escape in the kings house, more then
all the Iewes.
14 For if thou holdest thy peace at this time,
† comfort and deliuerance b shall appeare to the
Iewes out of another place, but thou and thy fathers
house shall perish: and who knoweth whether
thou art come to the kingdome for c such a
time?
15 Then Ester commanded to answer Mordecai,
16 Goe, *and* assemble all the Iewes that are
found in Shushan, and fast ye for me, and eate
not, nor drinke in three dayes, day nor night. I also
and my mayds will fast likewise, and so will I goe
in to the King, which is not according to the law:
and if I perish, d I perish.
17 So Mordecai went his way, and did according
to all that Ester had commanded him.

a Because hee would aduertise Ester of this cruell proclamation.
† Ebr. sackecloath and ashes were spread for many.
† Ebr. had caused to stand before her.
† Ebr. declaration.
‖ Or, content.
† Ebr. breathing.
b Thus Mordecai spake in the confidence of that faith which all Gods children ought to haue: Which is, that God will deliuer them, though all worldly meanes faile.
c For to deliuer Gods Church out of these present dangers.
d I will put my life in danger and refer the successe to God, seeing it is for his glory and the deliuerance of his Church.

CHAP. V.

1 Ester entreateth the King, and biddeth him & Haman to a feast. 14 Haman prepareth a gallowes for Mordecai.

ANd on the third a day Ester put on her royall
apparell, and stood in the court of the Kings
palace within, ouer against the Kings house: and
the King sate vpon his royall throne in the kings
palace ouer against the gate of the house.
2 And when the King sawe Ester the Queene
standing in the court, shee found fauour in his
sight: and the King b held out the golden scepter
that was in his hand: so Ester drewe neere, and
touched the top of the scepter.
3 Then said the King vnto her, What wilt thou,
Queene Ester? and what is thy request? it shall be
euen c giuen thee to the halfe of the kingdome.
4 Then said Ester, If it please the king, let the
King and Haman come this day vnto the banket,
that I haue prepared for him.

a To wit, after that the Iewes had begon to fast.
b Which was a signe that her comming was agreeable vnto him, as Chap. 4. 11.
c Meaning hereby, that whatsoeuer shee asked should be granted, as Mark. 6. 23.

9 And the king said, Cause Haman to make haste, that he may doe as Ester hath sayd. So the king and Haman came to the banket that Ester had prepared.

6 And the king said vnto Ester at the banket of [d] wine, What is thy petition, that it may be giuen thee? and what is thy requeſt? it ſhall euen be performed vnto the halfe of the kingdome.

7 Then answered Ester, and said, My petition, and my requeſt is,

8 If I haue found fauour in the ſight of the king, and if it pleaſe the king to giue me my petition, and to performe my requeſt, let the king and Haman come to the banket that I ſhall prepare for them, and I will do to morrow according to the kings [e] saying.

9 Then went Haman foorth the ſame day ioyfull, and with a glad heart. But when Haman ſaw Mordecai in the kings gate, that he ſtood not vp, nor mooued for him, then was Haman full of indignation at Mordecai.

10 Neuertheleſſe, Haman refrained himſelfe: and when he came home, hee ſent, and called for his friends, and Zereſh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had [f] promoted him, and how that hee had ſet him aboue the princes and ſeruants of the king.

12 Haman ſaid moreouer, Yea, Eſter the queene did let no man come in with the king to the banket that ſhee had prepared, ſaue me: and to morrow am I bidden vnto her alſo with the king.

13 But all this doeth nothing auaile mee, as long as I ſee Mordecai the Iewe ſitting at the kings gate.

14 Then ſaid Zereſh his wife and all his friends vnto him, Let them make a tree of fiftie [g] cubites hie, and to morrowe ſpeake thou vnto the king, that Mordecai may be hanged thereon: then ſhalt thou goe ioyfully with the king vnto the banket. And the thing pleaſed Haman, and he cauſed to make the tree.

CHAP. VI.

a The king turneth ouer the Chronikle, and findeth the ſeruice of Mordecai, 10 and commandeth Haman to cauſe Mordecai to be had in honour.

THe ſame night † the king ſlept not, and hee commanded to bring the booke of the Records, *and* the Chronicles: and they were read before the king.

2 Then it was found written that Mordecai *had told of Bigtana, and Tereſh, two of the kings eunuches keepers of the doore, who ſought to lay hands on the king Ahaſhueroſh.

3 Then the king ſaid, What honour and dignitie hath beene giuen to Mordecai [a] for this? And the kings ſeruants that miniſtred vnto him, ſaid, There is nothing done for him.

4 And the king ſaid, Who is in the court? (Now Haman was come into the inner court of the kings houſe, that hee might ſpeake vnto the king to [b] hang Mordecai on the tree that he had prepared for him.)

5 And the kings ſeruants ſaid vnto him, Behold, Haman ſtandeth in the court. And the king ſaid, Let him come in.

6 And when Haman came in, the king ſaid vnto him, What ſhall be done vnto the man whome the king will honour? Then Haman thought in his heart, To whom would the king doe honour more then to me?

7 And Haman anſwered the king, The man whom the king would honour,

8 Let them bring *for him* royall apparell, which the king *vſeth* to weare, and the [c] horſe that the king rideth vpon, and that the crowne royall may be ſet vpon his head.

9 And let the raiment and the horſe be deliuered by the hand of one of the kings moſt noble princes, and let them apparell the man (whom the king will honour) and cauſe him to ride vpon the horſe through ſ̄ ſtreet of the citie, and proclaime before him, Thus ſhall it be done vnto the man whom the king will honour.

10 Then the king ſaid to Haman, Make haſte, take the raiment and the horſe, as thou haſt ſaid, and doe ſo vnto Mordecai the Iew, that ſitteth at the kings gate: let nothing fayle of all that thou haſt ſpoken.

11 So Haman tooke the raiment and the horſe, and araied Mordecai, and brought him on horſebacke thorow the ſtreet of the city, and proclaimed before him, Thus ſhall it be done to the man whom the king will honour.

12 And Mordecai came againe to the kings gate, but Haman haſted home mourning and his head couered.

13 And Haman tolde Zereſh his wife, and all his friends all that had befallen him. Then ſaid his wiſe men, and Zereſh his wife vnto him, If Mordecai be of the ſeede of the Iewes, before whom thou haſt begun to fall, thou ſhalt not preuaile againſt him, [d] but ſhalt ſurely fall before him.

14 And while they were yet talking with him, came the kings eunuches and haſted to bring Haman vnto the banket that Eſter had prepared.

CHAP. VII.

3 The queene bidden the king and Haman againe, and prayeth for her ſelfe and her people. 6 She accuſeth Haman, and he is hanged on the gallowes which he had prepared for Mordecai.

SO the king and Haman came to banket with the queene Ester.

2 And the king ſaid againe vnto Eſter on the ſecond day at the banket of [a] wine, What is thy petition, Queene Eſter, that it may be giuen thee? and what is thy requeſt? It ſhall be euen performed vnto the halfe of the kingdome.

3 And Eſter the queene anſwered, and ſaid, If I haue found fauour in thy ſight, O king, and if it pleaſe the king, let my life be giuen me at my petition, and my people at my requeſt.

4 For we are ſold, I, and my people, to be deſtroyed, to be ſlaine, and to periſh: but if we were ſold for ſeruants, and for handmaids, I would haue held my tongue, although the aduerſarie could not [b] recompence the kings loſſe.

5 Then king Ahaſhueroſh anſwered, and ſaid vnto the queene Eſter, Who is hee? and where is he that † preſumeth to doe thus?

6 And Eſter ſaid, The aduerſarie and enemie is this wicked Haman. Then Haman was afraid before the king and the queene.

7 And the king aroſe from the banket of wine in his wrath, *and went* into the palace garden: but Haman ſtood vp, to make requeſt for his life to the queene Eſter: for hee ſaw that there was a [c] miſchiefe prepared for him of the king.

8 And when the king came againe out of the palace garden, into the houſe where they dranke wine, Haman was [d] fallen vpon the bed where-

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[d] Because they vſed to drinke exceſſiuely in their bankets, they called the banket by the name of that which was moſt in vſe or eſteemed.

[e] I will declare what thing I demand.

[f] Thus the wicked when they are promoted, in ſtead of acknowledging their charge and humbling themſelues, waxe ambitious, diſdainefull, and cruell.

[g] Meaning, the highest that could be found.

† Ebr. the kings ſleepe departed.

* Chap. 2. 22.

[a] For he thought it was worthy his eſtate to receiue a benefit, and not reward it.

[b] Thus while the wicked imagine the deſtruction of others, they themſelues fall into the ſame pit.

[c] Meaning hereby that the king ſhould make him next vnto himſelf, as Ioſeph hereby was knowen to be next to Pharaoh, Gen. 41. 42.

[d] Thus God ſometime putteth in the mouth of the very wicked, to ſpeake that thing which he hath decreed ſhall come to paſſe.

[a] Reade Chap. 5. 6.

[b] Haman could not ſo much profit the king by this his malice, as he ſhould hinder him by the loſſe of the Iewes, and the tribute which hee hath of them.

† Ebr. fulfilleth his heart.

[c] His conſcience did accuſe him that as he had conſpired the death of innocents, ſo the vengeance of God might fall vpon him for the ſame.

[d] He fell downe at the beds feete or couch, whereupon thee fate, and made requeſt for his life.

whereon Ester *sate*: therefore the King said, Will he force the Queene also before me in the house? As the word went out of the Kings mouth, they e couered Hamans face.

e This was the maner of the Persians, when one was out of the Kings fauour.

9 And Harbonah one of the eunuches, said in the presence of the King, Behold, there standeth yet the tree in Hamans house fiftie cubites high, which Haman had prepared for Mordecai, that spake f good for the king. Then the King said, Hang him thereon.

f Which discouered the conspiracy against the King, Chap. 2. 21, 22.

10 So they hanged Haman on the tree, that he had prepared for Mordecai: then was the Kings wrath pacified.

CHAP. VIII.

1 *After the death of Haman was Mordecai exalted. The Comfortable letters are sent vnto the Iewes.*

THe same day did King Ahashuerosh giue the house of Haman the aduersarie of the Iewes, vnto the Queene Ester. And Mordecai a came before the King: for Ester told what he was b vnto her.

a That is, was receiued into the kings fauour and presence.
b That he was her vncle, and had brought her vp.

2 And the King tooke off his ring, which he had taken from Haman, and gaue it vnto Mordecai: and Ester set Mordecai ouer the house of Haman.

3 And Ester spake yet more before the King, and fell downe at his feet weeping, and besought him that he would put away the c wickednesse of Haman the Agagite, and his deuice that hee had imagined against the Iewes.

c Meaning, that he should abolish the wicked decrees, which hee had made for the destruction of the Iewes.

4 And the King held out the golden d scepter toward Ester. Then arose Ester, and stood before the King,

d Reade Chap. 5. 2.

5 And said, If it please the King, and if I haue found fauour in his sight, and the thing be acceptable before the King, and I please him, let it be written, that the letters of the deuice of Haman the sonne of Ammedatha the Agagite may be called againe, which he wrote to destroy the Iewes, that are in all the Kings prouinces.

6 For how can I suffer and see the euill, that shall come vnto my people? Or how can I suffer and see the destruction of my kinred?

7 And the king Ahashuerosh said vnto the Queene Ester, and to Mordecai the Iew, Behold, I haue giuen Ester the house of Haman, whom they haue hanged vpon the tree, because he ‖ layd hand vpon the Iewes.

‖ Or, went about to slay the Iewes.

8 Write ye also for the Iewes, as it liketh you in the Kings name, and seale it with the Kings ring, (for the writings written in the Kings name, and sealed with the kings ring, may e no man reuoke.)

e This was the law of the Medes and Persians, as Dan. 6. 15. notwithstanding the king reuoked the former decree graunted to Haman, for Esters sake.

9 Then were the Kings Scribes called at the same time, euen in the third moneth, that is the moneth f Siuan, on the three and twentieth *day* thereof: and it was written, according to all as Mordecai commanded, vnto the Iewes and to the princes, and captains and rulers of the prouinces, which were from India euen vnto Ethiopia, an hundreth and seuen and twentie prouinces, vnto euery prouince according to the g writing thereof, and to euery people after their speache, and to the Iewes, according to their writing, and according to their language.

f Which conteineth part of May and part of Iune.
g That is, in such letters and language, as was vsuall in euery prouince.

10 And hee wrote in the King Ahashuerosh name, and sealed it with the Kings ring, and hee sent letters by posts on horsebacke *and* that rode on *beasts* of price, *as* dromedaries, *and* ‖ colts of mares,

‖ Or, mules.

11 Wherein the King graunted the Iewes (in what cities soeuer they were) to gather themselues together, and to stand for h their life, *and* to roote out, to slay and to destroy all the power of the people and of the prouince that vexed them, *both* children and women, and to spoile their goods:

h That is, to defend themselues against all that would inuade them.

12 Vpon one day in all the prouinces of King Ahashuerosh, *euen* in the thirteenth *day* of the twelft moneth, which is the moneth i Adar.

i Which hath part of February and part of March.

13 The copie of the writing *was*, how there should be a commandement giuen in all and euery prouince, published among all the people, and that the Iewes should be ready against that day, to k auenge themselues on their enemies.

k The king gaue them liberty to kill all that did oppresse them.

14 So the posts rode vpon *beastes* of price, *and* dromedaries, & went foorth with speed, to execute the Kings commandement, and the decree was giuen at Shushan the palace.

15 And Mordecai went out from the King in royall apparell of blue, and white, and with a great crowne of gold, and with a garment of fine linnen and purple, and the citie of Shushan reioyced and was glad.

16 *And* vnto the Iewes was come light and l ioy and gladnesse, and honour.

l He diuerseth by these words that follow, what this light was.

17 Also in all and euery prouince, and in all and euery citie and place, where the Kings commandement and his decree came, *there was* ioy and gladnesse to the Iewes, a feast and good day, and many of the people of the land m became Iewes: for the feare of the Iewes fell vpon them.

m Conformed themselues to the Iewes religion.

CHAP. IX.

1 *At the commandement of the King, the Iewes put their aduersaries to death.* 14 *The ten sonnes of Haman are hanged.* 17 *The Iewes keepe a feast in remembrance of their deliuerance.*

SO in the twelfth moneth, which is the moneth Ader, vpon the thirteenth day of the same, when the Kings commandement and his decree drew neere to be put in execution, in the day that the enemies of the Iewes hoped to haue power ouer them (but it a turned contrary: for the Iewes had rule ouer them that hated them.)

a This was by Gods great prouidence, who turneth the ioy of the wicked into sorow, and the teares of the godly into gladnesse.

2 The Iewes gathered themselues together into their cities thorowout all the prouinces of the King Ahashuerosh, to lay hand on such as sought their hurt, and no man could withstand them: for the feare of them fell vpon all people.

3 And all the rulers of the prouinces, and the princes and the captaines, and the officers of the King b exalted the Iewes: for the feare of Mordecai fell vpon them.

b Did them honour, and shewed them friendship.

4 For Mordecai was great in the Kings house, and the report of him went through all the prouinces: for this man Mordecai waxed greater and greater.

5 Thus the Iewes smote all their c enemies with strokes of the sword, and slaughter, and destruction, and did what they would vnto those that hated them.

c Which had conspired their death by the permission of the wicked Haman.

6 And at Shushan the palace *ſew* the Iewes, and destroyed d fiue hundreth men,

d Besides those three hundreth, that they slew the second day, as verse 15.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vaiezatha,

10 The ten sonnes of Haman, the sonne of Ammedatha, the aduersarie of the Iewes slew they: but they laid not their hands e on the spoyle.

e Whereby they declared that this was God iust iudgement vpon the enemies of his Church, forasmuch as they sought not their owne gaine, but to execute his vengeance.

11 On the same day came the number of those

that were slaine, vnto the palace of Shushan before the King.

12 And the King said vnto the Queene Ester, The Iewes haue slaine in Shushan the palace, and destroyed fiue hundreth men, and the ten sonnes of Haman: what haue they done in the rest of the Kings prouinces? and what is thy petition, that it may be giuen thee? or what is thy requeſt moreouer, that it may be performed?

13 Then said Ester, If it pleaſe the King, let it be granted also to morow to the Iewes that are in Shushan, to doe according vnto this dayes decree, that they may hang vpon the tree Hamans ten sonnes.

14 And the King charged to doe so, and the decree was giuen at Shushan, and they hanged Hamans ten sonnes.

15 ¶ So the Iewes that were in Shushan, assembled themselues vpon the fourteenth day of the moneth Adar, & slew three hundreth men in Shushan, but on the spoile they laid not their hand.

16 And the reſt of the Iewes that were in the Kings prouinces, assembled themselues, and stood for g their liues, and had reſt from their enemies, and slew of them that h hated them, seuentie and fiue thousand: but they laid not their hand on the spoile.

17 *This they did* on the i thirteenth day of the moneth Adar, and reſted the fourteenth day thereof, and kept it a day of feasting and ioy.

18 But the Iewes that were in Shushan assembled themselues on the thirteenth *day*, and on the fourteenth thereof, & they reſted on the fifteenth of the same, and kept it a day of feasting and ioy.

19 Therefore the Iewes of the villages that dwelt in the vnwalled townes, k kept the foureteenth day of the moneth Adar with ioy and feasting, *euen* a joyfull day, and euery one sent presents vnto his neighbour.

20 ¶ And Mordecai wrote l these words, and sent letters vnto all the Iewes that were through all the prouinces of the King Ahasuerosh, *both* neere and farre,

21 Inioyning them that they should keepe the fourteenth day of the moneth Adar, and the fifteenth day of the same, euery yeere.

22 According to the dayes wherein the Iewes reſted from their enemies, and the moneth which was turned vnto them from sorowe to ioy, and from mourning into a joyfull day, to keepe them the dayes of feasting and ioy, and to m send presents euery man to his neighbour, and gifts to the poore.

23 And the Iewes promiſed to do as they had begun, and as Mordecay had written vnto them,

24 Becauſe Haman the sonne of Hammedatha the Agagite all the Iewes aduerſary had imagined against the Iewes to destroy them, and had a cast Pur (that is a lot) to consume and destroy them.

25 And when o she came before the king, hee commanded by letters, Let his wicked p deuice (which he imagined against the Iewes) turne vpon his owne head, and let them hang him and his sonnes on the tree.

26 Therefore they called these dayes Purim, by the name of Pur, *and* becauſe of all the words of this letter, & of that which they had seene besides this, and of that which had come vnto them.

27 The Iewes *also* ordeined, and promiſed for them and for their ſeede, and for all that ioyned vnto them, that they would not ‖ faile to obſerue those two q dayes euery yeere, according to their writing, and according vnto their ſeason.

28 And that these dayes should be remembred, and kept throughout euery generation and euery family, and euery prouince, and euery citie: euen these dayes of Purim ſhould not faile among the Iewes, and the memorial of them ſhould not periſh from their seed.

29 And the Queene Ester the daughter of Abihail and Mordecai the Iew wrote with all ‖ authoritie (to confirme this letter of Purim the second time.)

30 And he sent letters vnto all the Iewes to the hundreth and seuen and twentie prouinces of the kingdome of Ahasuerosh, with r words of peace and trueth,

31 To confirme these dayes of Purim according to their ſeaſons, as Mordecai the Iew and Ester the Queene had appoynted them, and as they had promiſed for them ſelues and for their ſeede with ſ faſting and prayer.

32 And the decree of Ester confirmed these words of Purim, and was written in the booke.

CHAP. X.

1 The eſtimation and authority of Mordecai.

AND the King Ahasuerosh laid a tribute vpon the land, and vpon the yles of the sea.

2 And all the actes of his power, and of his might, & the declaration of the dignitie of Mordecai, wherewith ſ King magnified him, are they not written in the booke of the Chronicles of the Kings of Media and Perſia?

3 For Mordecai the Iew was the ſecond vnto king Ahasuerosh, & great among the Iewes, and a accepted among the multitude of his brethren, who procured the wealth of his people, and ſpake peaceably to all his ſeed.

f This ſhe requireth not for deſire of vengeance, but with zeale to ſee Gods iudgements executed againſt his enemies.

g Reade Chap 8, 11

h Meaning, that they laid hands on none that were not the enemies of God.

i Meaning, in all places ſtaying in Shushan.

k As the Iewes do euen to this day, calling it in the Perſian language Purim, that is, the day of lots.

l The Iewes gather hereof that Mordecai wrote this ſtory: but it ſeemeth that hee wrote but onely theſe letters and decrees that follow.

m Hee ſetteth before our eyes the vſe of this feaſt, which was for the remembrance of Gods deliuerance, the maintenance of mutuall friendſhip and reliefe of the poore.

n Reade Chap. 3, 7.

o That is, Ester.

p Theſe are the wordes of the kings commandement to diſanull Hamans wicked enterpriſe.

q Or, *tranſgreſſe*.

r Meaning, the fourteenth and fifteenth day of the moneth Adar.

‖ Or, *ſtrength, or effecacie.*

s Which were letters declaring vnto them quietneſſe, and aſſurance, and putting them out of doubt and feare.

t *Ebr ſoules.*

u That they would obſerue this feaſt with faſting and earneſt prayer, which in Hebrew is ſignified by this word (they cry.)

a These three points are here ſet forth as commendable: and neceſſarie for him that is in authoritie, to haue the fauour of the people, to procure their wealth, and to be gentle and louing toward them.

IOB.

THE ARGVMENT.

IN this hiſtorie is ſet before our eyes the example of a ſingular patience. For this holy man Iob vvas not onely extremely afflicted in outvvard things and in his body, but alſo in his mind and conſcience, by the ſharpe tentations of his vvife, and chiefeſt friends: vvhich by their vehement vvords, and ſubtill diſputations brought him almoſt to deſpaire: for they ſet forth God as a ſeuere Iudge, and mortall enemie vnto him, vvhich had caſt him off, therefore in vaine he ſhould ſeeke vnto him for ſaccour. Theſe friends came vnto him vnder pretence of conſolation, & yet they tormented him more then did all his affliction. Not vvithſtanding he did conſtantly reſiſt them, and at length had good ſucceſſe. In this ſtory vve haue to marke that Iob maintaineth a good cauſe, but handleth it euill: againe his aduerſaries haue an euill matter, but they defend it craftily. For Iob held that God did not alvvay puniſh men according to their ſinnes, but that he had ſecret iudgments, vvherof man knevv not the cauſe, & therefore man could not reaſon againſt God therein, but he ſhould be conſulted. Moreouer, he vvas aſſured that God had not reiected him,

yet

yet through his great torments and affliction hee brasteth foorth into many inconueniences both of vvordes and sentences, and shevveth himselfe as a desperate man in many things, and as one that vvould resist God: and this is his good cause vvhich hee doth not handle vvell. Againe the aduersaries maintaine vvith many goodly arguments, that God punisheth continually according to the trespasse, grounding vpon Gods prouidence, his iustice, and mans sinnes, yet their intention is euill: for they labour to bring Iob into despaire, and so they maintaine an euill cause. Ezekiel commendeth Iob as a iust man, Ezek. 14. 14. and Iames setteth out his patience for an example. Iam. 5.11.

CHAP. I.

1 The holinesse, riches, and care of Iob for his children. 10 Satan hath permission to tempt him. 13 He tempteth him by taking away his substance, and his children. 20 His faith and patience.

THere was a man in the lande of [a] Vz
called Iob, and this man [b] was an vp-
right and iust man, [c] one that feared
God, and eschewed euill.
2 And he had seuen sonnes, and three daugh-
ters.
3 His [d] substance also was seuen thousand
sheepe, and three thousand camels, and fiue hun-
dreth yoke of oxen, and fiue hundreth shee asses,
and his familie was very great, so that this man
was the greatest of all the † men of [e] the East.
4 And his sonnes went and banketted in their
houses, euery one his day, and sent, and called their
three sisters to eate and drinke with them.
5 And when the dayes of their banketting
were gone about, Iob sent, and [f] sanctified them,
and rose vp early in the morning, and [g] offered
burnt offrings *according* to the number of them
all. For Iob thought, It may be that my sonnes
haue sinned, and [h] blasphemed God in their hearts,
thus did Iob [i] euery day.
6 ¶ Now on a day when the [k] children of
God came and stoode [l] before the Lord, Satan
[m] came also among them.
7 Then the Lord sayde vnto Satan, Whence
[n] commest thou? And Satan answered the Lord,
saying, [o] From compassing the earth to and fro,
and from walking in it.
8 And the Lord said vnto Satan, Hast thou
not considered my seruant Iob, how none *is* like
him in the earth? an vpright and iust man, one
that feareth God, and escheweth euill?
9 Then Satan answered the Lord, and sayd,
Doeth Iob feare God for [p] nought?
10 Hast thou not made [q] an hedge about him
and about his house, and about all that he hath on
euery side? thou hast blessed the worke of his
hands, and his substance is increased in the land.
11 But stretch out now thine hand and [r] touch
all that he hath, *to see* if he will not blaspheme
thee to [s] thy face
12 Then the Lord sayd vnto Satan, Loe, all
that he hath *is* in [t] thine hand, onely vpon him-
selfe shalt thou not stretch out thine hand. So Sa-
tan departed from the [u] presence of the Lord.
13 ¶ And on a day, when his sonnes and his
daughters were eating and drinking wine in their
eldest brothers house,
14 There came a messenger vnto Iob, and said,
The oxen were plowing, and the asses feeding in
their places,
15 And the [x] Shabeans came violently, and
tooke them: yea, they haue slaine the seruants
with the edge of the sword: but I onely am esca-
ped alone to tell thee.
16 And whiles he was yet speaking, another
came, and sayd, The [y] fire of God is fallen from
the heauen, and hath burnt vp the sheepe and the
seruants, and deuoured them: but I onely am es-
caped alone to tell thee.
17 And whiles he was yet speaking, another
came, and sayd, The Caldeans set out three bands,
and fell vpon the camels, and haue taken them,
and haue slaine the seruants with the edge of the
sworde: but I onely am escaped alone to tell
thee.
18 And whiles he was yet speaking, came ano-
ther, and sayd, Thy [z] sonnes, and thy daughters
were eating, and drinking wine in their eldest
brothers house,
19 And behold, there came a great wind from
beyond the wildernesse, and smote the foure cor-
ners of the house, which fell vpon the children,
and they are dead, and I onely am escaped alone,
to tell thee.
20 Then Iob arose, and [a] rent his garment,
and shaued his head, and fell downe vpon the
ground, and worshipped.
21 And said, * Naked came I out of my mo-
thers wombe, and naked shall I returne [b] thither:
the Lord hath giuen, and the Lord hath taken it:
[c] blessed be the Name of the Lord.
22 In all this did not Iob sinne, nor charge
God [d] foolishly.

a That is, of the countrey of Idumea, as Lament. 4. 21. or bordering thereupon: for the land was called by the name of Vz the sonne of Dishan the sonne of Seir, Gen. 36. 28.
b Forasmuch as he was a Gentile, and not a Iewe, and yet is pronounced vpright, and without hypocrisie, it declareth that among the heathen God hath his.
c Hereby is declared, what is meant by an vpright and iust man.
d His children and riches are declared, to commend his vertue in his prosperitie and his patience, and constancie, when God had taken them from him.
† Ebr. children.
e Meaning, the Arabians, Chaldeans, Idumeans, &c.
f That is, commanded them to be sanctified: meaning, that they should consider the faults that they had committed, and reconcile themselues for the same.
g That is, hee offered for euery one of his children an offering of reconciliation, which declared his religion toward God, and the care that he had toward his children. h In Ebrew it is, and blessed God, which is sometime taken for blaspheming and cursing, as heere, and 1. Kings 21. 10. and 13. &c. i While the feast lasted. k Meaning, the Angels, which are called the sonnes of God, because they are willinge to execute his will. l Because our infirmitie cannot comprehend God in his maiestie, hee is set foorth vnto vs as a King, that our capacitie may be able to vnderstand that which is spoken of him. m This declareth, that although Satan be aduersarie to God, yet hee is compelled to obey him, and doe him all homage, without whose permission and appoyntment he can doe nothing. n This question is asked for our infirmitie: for God knew whence he came. o Herein is described the nature of Satan, which is euer ranging for his pray, 1. Pet. 5. 8. p Hee feareth thee not for thine owne sake, but for the commoditie that hee receiued by thee. q Meaning, the grace of God, which serued Iob as a rampart against all tentations. r This signifieth, that Satan is not able to touch vs, but it is God that must doe it. s Satan noteth the vice whereunto men are commonly subiect: that is, to hide their rebellion, and to be content with God in the time of prosperitie, which vice is disclosed in the time of their aduersitie.

t God giueth not Satan power ouer man to gratifie him, but to declare that he hath no power ouer man, but that which God giueth him.
u That is, went to execute that which God had permitted him to doe. for else hee can neuer goe out of Gods presence.
x That is, the Arabians.
y Which thing was also done by the craft of Satan, to tempt Iob the more grieuously, for asmuch as he might see, that not onely men were his enemies, but that God made warre against him.
z This last plague declareth, that when one plague is past which seemeth hard to be borne, God can send vs another farre more grieuous, to trie his, and teach them obedience.
a Which came not of impatiencie, but declareth that the children of God are not insensible like blocks, but that in their patience they feele affliction and griefe of minde: yet they keepe a meane herein, and rebell not against God, as the wicked doe. * Eccles. 5. 14. 1. tim. 6. 7. b That is, into the bellie of the earth, which is the mother of all. c Hereby he confesseth that God is iust, and good, although his hande be sore vpon him. d But declared that God did all things according to iustice and equitie.

CHAP. II.

6 Satan hath permission to afflict Iob. 9 His wife tempteth him to forsake God. 11 His three friends visit him.

ANd on a day the [a] children of God came and
stood before the Lord, and [b] Satan came also
among them, and stood before the Lord.
2 Then the Lord sayd vnto Satan, Whence
commest thou? And Satan answered the Lord,
and sayd, From compassing the earth to and fro,
and from walking in it.
3 And the Lord sayd vnto Satan, Hast thou
not considered my seruant Iob, how none *is* like
him in the earth; * an vpright and iust man, one
that feareth God, and escheweth euill? for yet he
continueth in his vprightnesse, [c] although thou
mouedst me against him, to destroy [d] him with-
out cause.

a That is, the Angels, as Chap. 1. 6.
b Reade Chap 1. 6.
* Ezek. 14. 14. Chap. 1. 1.
c He prooueth Iobs integritie by this that he ceased not to serue God when his plagues were grieuously vpon him.
d That is, when thou hadst nought against him, or when thou wast not able to bring thy purpose to passe.

4 And Satan answered the Lord, and said,
e Skin for skin, and all that euer a man hath, will
he giue for his life.
5 But stretch now out thine hand, and touch
his f bones and his flesh, *to see* if he will not blas-
pheme thee to thy face.
6 Then the Lord said vnto Satan, Loe he is in
thine hand, but saue g his life.
7 ¶ So Satan departed from the presence of
the Lord, and smote Iob with sore h boyles, from
the sole of his foote vnto his crowne.
8 And hee tooke a i potshard to scrape him,
and he sate downe among the ashes.
9 Then said his k wife vnto him, Doest thou
l continue yet in thine vprightnesse? m Blaspheme
God, and die.
10 But he said vnto her, Thou speakest like a
foolish woman: what? shall we receiue good at
the hand of God, and not n receiue euill? In all
this did not Iob sinne with his o lips.
11 Now when Iobs three p friends heard of
all this euill that was come vpon him, they came
euery one from his owne place, *to wit*, Eliphaz
the Temanite, and Bildad the Shuhite, and Zo-
phar the Naamathite: for they were agreed toge-
ther to come to lament with him, and to comfort
him.
12 So when they lift vp their eyes afarre off,
they knew him not: therefore they lift vp their
voyces and wept, and euery one of them rent his
garment and sprinkled q dust vpon their heads
toward the heauen.
13 So they sate by him vpon the ground se-
uen dayes, and seuen nights, and none spake a
word vnto him: for they saw that the griefe *was*
very r great.

e Hereby hee meant, that a mans owne skin is dearer vnto him then another mans.
f Meaning, his owne person.
g Thus Satan can goe no further in punishing, then God hath limited him.
h This sore was most vehement, wherewith also God plagued the Egyptians, Exod. 9.9. and threatneth to punish the rebellious people. Deut. 28.27. so that this tentation was most grieuous: for if Iob had measured Gods fauour by the vehemencie of his disease, he might haue thought that God had cast him off.
i As destitute of all other helpe and meanes, and wonderfully afflicted with the sorow of his disease.
k Satan vseth the same instrument against Iob, as he did against Adam.
l Meaning, what gainest thou to serue God, seeing he thus plagueth thee, as though he were thine enemie? This is the most grieuous tentation of the faithfull, when their faith is assailed, & when Satan goeth about to perswade them that they trust in God in vaine. m For death was appointed to the blasphemer, and so shee meant that he should soone be rid out of his paine. n That is, to be patient in aduersitie, as we reioyce when he sendeth prosperitie, & so to acknowledge him to be both mercifull and iust. o He so bridled his affections, that his tongue through impatiencie did not murmure against God. p Which were men of authoritie, wise and learned, and as the Septuagint write, Kings, and came to comfort him, but when they saw how he was visited, they conceiued an euill opinion of him, as though he had beene but an hypocrite, and so iustly plagued of God for his sinnes. q This was also a ceremonie, which they vsed in those countreys, as the renting of their cloathes in signe of sorow, &c. r And therefore thought that he would not haue heakened vnto their counsell.

CHAP. III.

1 Iob complaineth, and curseth the day of his birth. 11 Hee desireth to die, as though death were the end of all mans miserie.

AFterward a Iob opened his mouth, and b cur-
sed his day.
2 And Iob cryed out, and said,
3 Let the day c perish wherein I was borne,
and the night when it was sayd, There is a man
child conceiued.
4 Let that day be darkenesse, let not God
d regard it from aboue, neither let the light shine
vpon it.
5 *But* let darkenesse and the e shadow of death
staine it: let the cloude remaine vpon it, and let
them make it fearefull as a bitter day.
6 Let darkenesse possesse that night, let it not
be ioyned vnto the dayes of the yeere, nor let it
come into the count of the moneths.
7 Yea, desolate be that night, and let no ioy
be in it.
8 Let them that curse the day, (being f ready
to renew their mourning) curse it.
9 Let the starres of that twilight be dimme
through darkenesse of it: let it looke for light, but
haue none: neither let it g see † the dawning of
the day.
10 Because it shut not vp the doores of my *mo-
thers* wombe, nor hid sorow from mine eyes.
11 h Why died I not in the birth? or why died
I not, when I came out of the wombe?
12 Why did the knees preuent me? and why
did I sucke the breasts?
13 For *so* should I now haue i lien and beene
quiet, I should haue slept then, *and* beene at rest.
14 With the kings and counsellers of the
earth, which haue builded themselues k desolate
places:
15 Or with the princes that had golde, *and*
haue filled their houses with siluer.
16 Or *why* was I not hid, as an vntimely birth,
either as infants, *which* haue not seene the light?
17 The wicked l haue there ceased from *their*
tyrannie, and there they that laboured valiantly,
are at rest.
18 The m prisoners rest together, *and* heare
not the voyce of the oppressour.
19 There are small and great, and the seruant
is free from his master.
20 Wherefore is the light giuen to him that
is in miserie? and n life vnto them that haue hea-
uy hearts?
21 Which long for death, and if it come not,
they would euen search it more then treasures:
22 Which ioy for gladnesse, *and* reioyce, when
they can finde the graue.
23 *Why is the light giuen* to the man whose
way is o hid, and whom God hath hedged in?
24 For my sighing commeth before I eat, and
my roarings are powred out like the water.
25 For the thing I p feared, is come vpon me,
& the thing that I was afraid of, is come vnto me.
26 I had no peace, neither had I quietnesse,
neither had I rest, q yet trouble is come.

a The seuen dayes ended, Chap. 2.13.
b Here Iob beginneth to feele his great imperfection in this battell betweene the spirit and the flesh, Rom. 7.18. & after a maner yeeldeth, yet in the end he getteth victorie, though he was in the meane time greatly wounded.
c Men ought not to be wearie of their life, and curse it, because of the infirmities that it is subiect vnto, but because they are giuen to sinne and rebellion against God. d Let it be put out of the number of dayes, and let it not haue the light of the Sunne to separate it from the night. e That is, most obscure darkenesse, which maketh them afraid of death that are in it.
f Which curse the day of their birth, let them lay that curse vpon this night.
g Let it be alwayes night, and neuer see day.
† Ebr. The eye lids of the morning.
h This, and that which followeth, declareth, that when man giueth place to his passions, he is not able to stay nor keepe measure, but runneth headlong into all euill, except God call him back.
i The vehemencie of his afflictions made him to vtter these words, as though death were the end of all miseries, and as if there were no life after this, which he speaketh not as though it were so, but the infirmities of his flesh caused him to brast out into this errour of the wicked.
k He noteth the ambition of them, which for their pleasure, as it were, change the order of nature, and build in most barren places, because they would hereby make their names immortall.
l That is, by death the crueltie of the tyrans hath ceased.
m All they that sustaine any kinde of calamitie and miserie in this world: which he speaketh after the iudgement of the flesh. n Hee sheweth that the benefits of God are not comfortable, except the heart be ioyfull, and the conscience quieted. o That seeth not how to come out of his miseries, because he dependeth not on Gods prouidence. p In my prosperitie I looked euer for a fall, as is come now to passe. q The feare of troubles that should ensue, caused my prosperitie to seeme to mee as nothing, and yet I am not exempted from trouble.

CHAP. IIII.

5 Iob is reprehended of impatience, 7 and iniustice, 17 and of the presumption of his owne righteousnesse.

THen Eliphaz the Temanite, answered and
sayd,
2 If wee assay to commune with thee, wilt
thou be grieued; but a who can withhold him-
selfe from speaking?
3 Behold, thou hast taught many, and b hast
strengthened the weary hands.
4 Thy wordes haue confirmed him that was
falling, and thou hast strengthened the weake
knees.
5 But now it is come vpon thee, and thou
art grieued: it toucheth thee, and thou art trou-
bled.
6 Is not this thy c feare, thy confidence, thy
patience, and vprightnesse of thy wayes?
7 Remember, I pray thee: who *euer* perished,
being

a Seeing this thine impatiency.
b Thou hast comforted others in their afflictions, and canst not now comfort thy selfe.
c This he concludeth that Iob was but an hypocrite, and had no true feare nor trust in God.

being an [d] innocent; or where were the vpright destroyed?

8 As I haue seene, they that [e] plow iniquity: and sowe wickednesse, reape the same.

9 With the [f] blast of God they perish, and with the breath of his nostrels are they consumed.

10 The roaring of the [g] Lion, and the voyce of the Lionesse, and the teeth of the Lions whelps are broken.

11 The Lion perisheth for lacke of praye, and the Lions whelps are scattered abroad.

12 But a thing was brought to me [h] secretly, and mine eare hath receiued a little thereof.

13 In the thoughts of the visions of the night, when sleepe falleth on men,

14 Feare came vpon me, and dread which made all my bones [i] to tremble.

15 And the winde passed before me, and made the haires of my flesh to stand vp.

16 *Then* stood *one*, and I knew not his face: an image *was* before mine eyes, *and* in [k] silence heard I a voyce, *saying*,

17 Shall man be more [l] iust then God? or shall a man be more pure then his Maker?

18 Beholde, hee found no stedfastnesse in his seruants, and laid follie vpon his [m] Angels.

19 How much more in them that dwell in houses of [n] clay, whose foundation is in the dust, which shall be destroyed before the moth?

20 They be destroyed from the [o] morning vnto the euening: they perish for euer, [p] without regard.

21 Doth not their dignity go away with them? doe they not die, and that without [q] wisedome?

d He concludeth that Iob was reprooued, seeing that God handled him so extremely, which is the argument that the carnall men make against the children of God.
e They that doe euill, cannot but receiue euill.
f He sheweth that God needeth no great preparation to destroy his enemies: for he can doe it with the blast of his mouth.
g Though men according to their office doe not punish tyrants (whom for their cruelty hee compareth to lions, and their children to their whelps) yet God both is able, and his iustice will punish them.
h A thing that I knew not before, was declared vnto me by vision, that is, that whosoeuer thinketh himselfe iust, shall be found a sinner, when he commeth before God.
i In these visions which God sheweth to his creatures, there is euer a certain feare ioyned, that the authority thereof might be had in greater reuerence.
k When all things were quiet, or when the feare was somewhat asswaged, as God appeared to Eliiah, 1.King. 19.12.
l He prooueth that if God did punish the innocent, the creature should be more iust then the Creator, which were a blasphemie.
m If God find imperfection in his Angels, when they are not maintained by his power, how much more shall he lay folly to mans charge, when hee would iustifie himselfe against God?
n That is, in this mortall body, subiect to corruption, as 2.Cor. 5.1.
o They see death continually before their eyes, and dayly approaching toward them.
p No man for all this doeth consider it.
q That is, before that any of them were so wise as to thinke on death.

CHAP. V.

2.2 Eliphaz sheweth the difference betweene the children of God and the wicked. 3 The fall of the wicked. 9 Gods power who destroyeth the wicked, and deliuereth his.

CAll now, if any will [a] answere thee, and to which of the Saints wilt thou turne?

2 Doubtlesse [b] anger killeth the foolish, and enuie slayeth the idiot.

3 I haue seene the [c] foolish well rooted, and suddenly I [d] cursed his habitation, *saying*,

4 His [e] children shalbe farre from saluation, and they shalbe destroyed in the [f] gate, and none shall deliuer them.

5 The hungry shall eate vp his haruest: yea, they shall take it from among the [g] thornes, and the thirstie shall drinke vp their substance.

6 For miserie commeth not foorth of the dust, [h] neither doeth affliction spring out of the earth.

7 But man is borne vnto [i] trauell, as the sparks flie vpward.

8 But I would enquire at [k] God, and turne my talke vnto God:

9 Which [l] doeth great things, and vnsearchable, *and* marueilous things without number.

10 He [m] giueth raine vpon the earth, and powreth water vpon the streetes.

11 And setteth vp on hie them that be lowe, that the sorowfull may be exalted to saluation.

12 He scattereth the deuises of the craftie: so that their hands cannot accomplish that which they doe enterprise.

13 *He taketh the wise in their craftinesse, and the counsell of the wicked is made foolish.

14 They meete with [n] darkenesse in the day time, and [o] grope at noone day, as in the night.

15 But he saueth the [p] poore from the sword, from their [q] mouth, and from the hand of the violent man,

16 So that the poore hath *his* hope, but iniquity shall [r] stop her mouth.

17 Behold, blessed *is* the man whom God correcteth: therefore refuse not thou the chastising of the Almighty.

18 For he maketh the wound, and bindeth it vp: he smiteth, and his hands make whole.

19 He shall deliuer thee in [s] sixe troubles, and in the seuenth the euill shall not touch thee.

20 In famine he shall deliuer thee from death: and in battell from the power of the sword.

21 Thou shalt be hid from the scourge of the tongue, and thou shalt not be afraid of destruction when it commeth.

22 *But* thou shalt [t] laugh at destruction and dearth, and shalt not be afraid of the beast of the earth.

23 For the stones of the field [u] shall be in league with thee, and the beasts of the field shall be at peace with thee.

24 And thou shalt know, that peace *shall be* in thy tabernacle, and thou shalt visit thine habitation, and shalt not [x] sinne.

25 Thou shalt perceiue also that thy seede *shalbe* great, and thy posteritie as the grasse of the earth.

26 Thou shalt goe to thy graue in [y] a full age, as a ricke *of corne* commeth in due season *into the barne*.

27 Loe, [z] thus haue we enquired of it, *and* so it is: heare this and know it for thy selfe.

a He willeth Iob to consider the exemple of all them that haue liued or doe liue godly, whether any of them be like vnto him in raging against God as he doeth.
b Murmuring against God in afflictions increaseth the paine, and vttereth mans folly.
c That is, the sinner that hath not the feare of God.
d I was not mooued with his prosperitie, but knew that God had cursed him and his.
e Though God sometime suffer the fathers to passe in this world, yet his iudgements will light vpon their wicked children.
f By publike iudgement they shalbe condemned, and none shall pity them.
g Though there be but two or three eares left in the hedges, yet these shall be taken from him.
h That is, the earth is not the cause of barrennesse and mans misery, but his owne sinne.
i Which declareth that sinne is euer in our corrupt nature: for before sinne it was not subiect to paine and affliction.
k If I suffered as thou doest, I would seeke vnto God.
l He counselleth Iob to humble himselfe vnto God to whom all creatures are subiect, and whose works declare that man is inexcusable, except he glorifie God in all his workes.
m He sheweth by particular examples, what the workes of God are.
* 1.Cor.3.19.
n In things plaine and euident they shew themselues fooles in stead of wise men.
o This declareth that God punisheth the worldly wise, as he threatned, Deut. 28.29.
p That is, he that humbleth himselfe before God.
q He compareth the slander of the wicked to sharpe swords.
r If the wicked be compelled at Gods workes to stoppe their mouthes, much more they that professe God.
s He will send trouble after trouble, that his children may not for one time, but continually trust in him: but they shall haue a comfortable issue, euen in the greatest and the last, which is here called the seuenth.
t Whereas the wicked lament in their troubles, thou shalt haue occasion to reioyce.
u When we are in Gods fauour, all creatures shall serue vs.
x God shall so blesse thee, that thou shalt haue occasion to reioyce in all things, and not to be offended.
y Though the children of God haue not alwayes this promise performed, yet God doeth recompense it otherwise to their aduantage.
z Wee haue learned these points by experience, that God punisheth not the innocent, that man cannot compare in iustice with him, that the hypocrites shall not long prosper, and that the affliction which man susteineth, commeth for his owne sinne.

CHAP. VI.

1 Iob answereth, that his paine is more grieuous then his fault. 8 He wisheth death. 14 He complaineth of his friends.

BVt Iob answered and said,

2 Oh that my griefe were well weighed, and my miseries were layed together in the [a] ballance!

3 For it would be now heauier then the sand of the sea: therefore my wordes are [b] swallowed vp.

4 For the arrowes of the Almighty *are* in me, and the venim whereof doeth drinke vp my spirit, *and* the terrours of God [c] fight against me.

5 Doeth

a To know whether I complaine without iust cause.
b My griefe is so great, that I lacke wordes to expresse it.
c Which declareth that he was not onely afflicted in body, but wounded in conscience, which is the greatest battell that the faithfull can haue.

a Thinke you that I cry without cause, seeing the brute beasts doe not complaine when they haue what they would?

b Can a mans taste delight in that, that hath no sauour? meaning, that none take pleasure in affliction, seeing they cannot away with things that are vnsauory to the mouth.

c Herein he sinneth double, both in wishing through impatiency to die, and also in desiring of God a thing which was not agreable to his will.

d That is, let me die at once, before I come to distrust in Gods promise through my impatiencie.

e He feareth least he should be brought to intolerable sorrowes, if his sorowes should continue.

f Haue I not sought to helpe my selfe as much as was possible? ‖ Or, wisedome, or law.

g He compareth those friendes which comfort vs not in misery, to a brooke, which in Summer, when we neede waters, is drie: in winter is hard frozen, and in the time of raine, when we haue no need, ouerfloweth with water.

h They that passe thereby to go into the hot countreys of Arabia, thinke to find water there to quench their thirst, but they are deceiued.

i That is, like to this brooke, which deceiueth them that thinke to haue water there in their need, as I looked for consolation at your hands.

k He concludeth the worldling, which for no necessitie will giue part of their goods, and much more these men, which would not giue him comfortable words. l Shew me wherein I haue erred, and I will confesse my fault. m He that hath a good conscience doeth not disdaine at the sharpe words or reasonings of others, except they be able to perswade him by reason. n Doe you cauill at my words because I should be thought to speake foolishly, which am now in miserie? o Consider whether I speake as one that is driuen to this impatiencie through very sorow, or as an hypocrite as you condemne me.

5 Doeth the a wilde asse bray when hee hath grasse? or loweth the oxe when he hath fodder?

6 That which is b vnsauory, shall it be eaten without salt? or is there any taste in the white of an egge?

7 Such things as my soule refused to touch as *were* sorowes, are my meate.

8 Oh that I might haue my c desire, and that God would graunt me the thing that I long for!

9 That is, that God would destroy mee: that he would let his hand goe, and cut me off.

10 Then should I yet haue comfort, (though I burne with sorow, let him not spare) d because I haue not denied the words of the Holy one.

11 What power haue I that I should endure? or what is mine e ende, if I should prolong my life?

12 Is my strength the strength of stones? *or* is my flesh of brasse?

13 Is it not so, that there is in me no f helpe? and that ‖ strength is taken from me?

14 He that is in misery, ought to be comforted of his neighbour: but men haue forsaken the feare of the Almighty.

15 My brethren haue deceiued me as a g brooke, *and* as the rising of the riuers they passe away.

16 Which are blackish with yce, *and* wherein the snow is hid.

17 But in time they are dried vp with heate *and* are consumed: and when it is hot they faile out of their places,

18 *Or* they depart from their way and course, *yea*, they vanish and perish.

19 They that goe to Tema, h considered them, *and* they that goe to Sheba, waited for them.

20 *But* they were confounded: when they hoped, they came thither, and were ashamed.

21 Surely now are ye *like* i vnto it: yee haue seene *my* fearefull plague, and are afraid.

22 Was it because I sayd, Bring vnto me? or giue a reward to me of your k substance?

23 And deliuer me from the enemies hand, or ransome me out of the hand of tyrants?

24 Teach me, and I will l hold my tongue: and cause me to vnderstand, wherein I haue erred.

25 How ‖ stedfast are the words of righteousnesse? and what can any of you iustly reproue?

26 Doe ye imagine to reproue ‖ words, that the talke of the afflicted should be as the winde?

27 Yee make your wrath to fall vpon the fatherlesse, and digge a pit for your friend.

28 Now therefore be content to l looke vpon me: for I will not lie before your face.

29 Turne, I pray you, let there be none iniquitie: returne, I say, *and ye shall see* yet my righteousnesse in that behalfe. Is there iniquity in my tongue? doeth not my mouth feele sorowes?

CHAP. VII.

a Iob sheweth the shortnesse and miserie of mans life.

IS there not an appointed time to man vpon earth? and *are not* his dayes as the dayes of an a hireling?

a Hath not an hired seruant some rest and ease? then in this my continuall torment I am worse then an hireling.

2 As a seruant longeth for the shadow, and as an hireling looketh to *the end* of his worke,

3 So haue I had as an inheritance the b monethes of vanity, and painefull nights haue beene appointed vnto me.

4 If I layed me downe, I sayd, When shall I arise? and measuring the euening, I am euery full with tossing to and fro vnto the dawning of the day.

5 My flesh is c cloathed with wormes and filthinesse of the dust: my skin is rent, and become horrible.

6 My dayes are swifter then d a weauers shittle, and they are spent without hope.

7 Remember that my life is but a winde, *and that* mine eye shall not returne to see pleasure.

8 The eye that hath seene me, shall see me no more: thine eyes *are* vpon me, and I shall be no longer.

9 e *As* the cloude vanisheth and goeth away, so he that goeth downe to the graue, shall f come vp no more.

10 He shall returne no more to his house, neither shall his place know him any more.

11 Therefore I will not g spare my mouth, *but* will speake in the trouble of my spirit, *and* muse in the bitternesse of my minde.

12 Am I a sea? or a whalefish, that thou keepest me in ward?

13 When I say, My couch shall relieue me, *and* my bed shall bring *comfort* in my meditation.

14 Then feareest thou me with dreames, and astonishest me with visions.

15 Therefore my soule h chuseth rather to be strangled *and* to die, then *to be* in my bones.

16 I abhorre it: I shall not liue alway: i spare me then, for my dayes *are* but vanity.

17 What is man, that thou k doest magnifie him, and that thou setteste thine heart vpon him?

18 And doest visit him euery morning, and triest him euery moment?

19 How long will it be *yer* thou depart from mee? thou wilt not let mee alone whiles I may swallow my spettle.

20 I haue l sinned, what shall I doe vnto thee? O thou preseruer of men, why hast thou set me as *a marke* against thee, so that I am a burden vnto my selfe?

21 And why doest thou not pardon my trespasse? and take away mine iniquity? for now shall I sleepe in the dust, and if thou seeke mee in the morning, I shall m not be *found*.

b My sorow hath continued from moneth to moneth and I haue looked for hope in vaine.

c This signifieth that his disease was sore and most horrible.

d Thus he speaketh in respect of the brittle estate of mans life, which passeth without hope of returning: in consideration whereof he desireth God to haue compassion on him.

e If thou behold mee in thine anger, I shall not be able to stand in thy presence.

f Shall no more enioy this mortall life.

g Seeing I can by none other meanes comfort my selfe, I will declare my griefe by words, and thus he speaketh as one ouercome with griefe of minde.

h Am not I a poore wretch? what needeth thou then to lay so much paine on me?

i So that I can haue no rest, night nor day.

k He speaketh as one ouercome with sorow, and not of iudgement, as of the examination of his faith.

l Seeing my terme of life is so short, let me haue some rest and ease.

m Seeing that man of himselfe is so vile, why doest thou giue him that honour to contend against him? Iob vseth all kinds of perswasion with God, that he might stay his hand.

n After all temptations faith brasteth forth and beseecheth Iob to repentance: yet perfection that he could bridle himselfe from reasoning with God, because that he still tried his faith.

o That is, I shall be dead.

CHAP. VIII.

a Bildad sheweth that Iob is a sinner, because that God punisheth the wicked, and preserueth the good.

THen answered Bildad the Shuhite, and sayd,

2 How long wilt thou talke of these things? and how long shall the wordes of thy mouth *be as* a mighty winde?

3 Doeth God peruert iudgement? or doeth the Almighty subuert iustice?

4 If thy sonnes haue sinned against him, and hee hath sent them into the place of their b iniquitie,

a He declareth that their words which would diminish any thing from the iustice of God, is but as a puffe of wind that vanisheth away.

b That is, hath rewarded them according to their iniquitie: meaning, that Iob ought to be warned by the example of his children, that he offend not God.

5 *Yet* if thou c wilt early seeke vnto God, and pray to the Almighty,

6 If thou be pure and vpright, then surely he will awake vp vnto thee, and he will make the habitation of thy righteousnes prosperous.

7 And though thy beginning d be small, yet thy latter end shall greatly increase.

8 e Enquire therefore, I pray thee, of the former age, and prepare thy selfe to search of their fathers.

9 (For we are but f of yesterday, and are ignorant; for our dayes vpon earth *are* but a shadow.)

10 Shall not they teach thee *and* tell thee, and vtter the words of their heart?

11 Can a rush g grow without myre? or can the grasse grow without water?

12 Though it were in greene *and* not cut downe, yet shall it wither before any other herbe.

13 So *are* the paths of all that forget God, and the hypocrites hope shall perish.

14 His confidence also shalbe cut off, and his trust *shalbe as* the house of a h spider.

15 Hee shall leane vpon his house, but it shall not stand: he shall hold him fast by it, yet shall it not endure.

16 The *i tree* is greene before the Sunne, and the branches i spread ouer the garden thereof.

17 The roots thereof are wrapped about the fountaine, *and* are folden *about* the house of stones.

18 If *any* plucke it from his place, and it k deny, *saying*, I haue not seene thee,

19 Behold, it will reioyce l by this meanes, that it may grow in another mould.

20 Behold, God will not cast away an vpright man, neither will he take the wicked by the hand,

21 Till he haue filled thy mouth with m laughter, and thy lips with ioy.

22 They that hate thee, shall be cloathed with shame, and the dwelling of the wicked shall not *remaine*.

c That is, if thou wilt betime whiles God calleth thee to repentance.

d Though the beginnings be not so pleasant as thou wouldest desire, yet in the ende thou shalt haue sufficient occasion to content thy selfe.

e Hee willeth Iob to examine all antiquity, and he shall find it true which he here saith.

f Meaning, that it is not enough to haue the experience of our selues, but to be confirmed by the examples of them that went before vs.

g As a rush cannot grow without moisture, so can not the hypocrite, become hee hath not faith, which is moistened with Gods Spirit.

h Which is to day, and to morrow is cast away.

i He compareth the iust to a tree, which although it be remooued out of one place vnto another, yet flourisheth: so the affliction of the godly turneth to their profit.

k That is, so that there remaine nothing there to proue whether the tree had growen there or no.

l To be pluted in another place, where it may grow at pleasure.

m If then be godly, he will giue thee occasion to reioyce, and shall increase.

CHAP. IX.

1 Iob doth set th the mightie power of God, and that mans righteousnesse is nothing.

THen Iob answered, and said,

2 I knowe verily that it is so: for how should man *compared* to God be a iustified?

3 If he would dispute with him, he could not answere him one thing of a b thousand.

4 He is wise in heart, & mighty in strength, who hath bene fierce against him, and hath prospered?

5 He remooueth the mountaines, and they feele not when hee ouerthroweth them in his wrath.

6 He c remooueth the earth out of her place, that the pillers thereof doe shake.

7 He commandeth the Sunne, and it riseth not: he closeth vp the starres as vnder a signet.

8 Hee himselfe alone spreadeth out the heauens, and walketh vpon the height of the Sea.

9 He maketh *the starres* d Arcturus, Orion, and Pleiades, and the climates of the South.

10 Hee doeth great things, and vnsearchable: yea, marueilous things without number.

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b Of a thousand things, which God could lay to his charge, man cannot answere him one.

c He declareth what is the infirmitie of man, by the mighty and incomprehensible power that is in God, shewing what he could doe if he would set to his power.

d These are the names of certaine starres, whereby he meaneth that all starres both knowen & vnknowen are at his appointment.

e I am not able to comprehend his workes, which are common and daily before mine eyes, much lesse in those things, which are hid and secret.

and when he passeth by, I perceiue him not:

12 Behold, when he taketh a pray, f who can make him to restore it? who shall say vnto him, What doest thou?

13 God g will not withdraw his anger, *and* the most mighty helpes h doe stoupe vnder him.

14 How much lesse shall I answere him? or how should I find out i my words with him?

15 For though I were iust, yet could I k not answere, *but* I would make supplication to my Iudge.

16 If I l cry, and he answere mee, *yet* would I not beleeue, that he heard my voyce.

17 For he destroyeth me with a tempest, and woundeth me m without cause.

18 He will not suffer me to take my breath, but filleth me with bitternesse.

19 If *we speake* of strength, beholde, hee is n strong: If *we speake* of iudgement, who shall bring me in to pleade?

20 If I should iustifie my selfe, mine owne mouth shall condemne me; o if I would be perfit, he shall iudge me wicked.

21 *Though* I were perfit, *yet* I know not my soule: *therefore* abhorre I my life.

22 This is one point: therefore I said, He destroyeth the p perfect and the wicked.

23 If the scourge should suddenly q slay *should God* r laugh at the punishment of the innocent?

24 The earth is giuen into the hand of the wicked: he coureth the faces of ſ iudges thereof: if not, where is he? or who is he?

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28 *Then* I am afraid of all my sorowes, knowing that thou wilt not iudge me innocent.

29 *If* I be wicked, why x labour I thus in vaine?

30 If I wash y my selfe with snow water, and purge mine hands most cleane,

31 Yet shalt thou plunge mee in the pit, and mine owne z cloathes shall make me filthy.

32 For he is not a man as I am, that I should answere him, *if* we come together to iudgement.

33 Neither is there any vmpire a that might lay his hand vpon vs both.

34 Let him take his rod away from me, and let not his feare affonish me:

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f He sheweth this when God doeth execute his power, he doeth it iustly, so as much as none can controll him.

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k Meaning, in his owne opinion, signifying, that man will sometime frame himselfe to be righteous, which before God is abomination.

l Whiles I am in my pangs, I cannot but bralle forth into many inconueniences, although I know full well that God is iust.

m I am not able to feele my sinnes so great, as I feele the weight of his plagues: and this hee speaketh to condemne his dulnesse, and to iustifie God.

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CHAP. X.

1 Iob is wearie of his life, and setteth out his frailtie before God.
20 Hee desireth hast to forgiue hard. *22 A description of death.*

MY soule is cut off a though I liue: I will leaue my b complaint vpon my selfe, *and* will speake

ample declaration of my torments, accusing my selfe and not God,

in

in the bitternesse of my soule.

2 I will say vnto God, [c] Condemne mee not: shew me, wherefore thou contendest with me.

3 Thinkest thou it [d] good to oppresse me, *and* to cast off the [e] labour of thine hands, and to fauour the [f] counsell of the wicked?

4 Hast thou [g] carnall eyes? or doest thou see as man seeth?

5 Are thy dayes as mans [h] dayes? or thy yeeres as the time of man,

6 That thou enquirest of mine iniquitie, and searchst out my sinne?

7 Thou knowest that I cannot doe [i] wickedly: for none can deliuer me out of thine hand.

8 Thine [k] hands haue made me, and fashioned mee wholly round about, and wilt thou destroy mee?

9 Remember, I pray thee, that thou hast mad me as [l] the clay, and wilt thou bring me into dust againe?

10 Hast thou not powred me out as milke? and turned me to cruds like cheese?

11 Thou hast cloathed me with skin and flesh, and ioyned me together with bones and sinewes,

12 Thou hast giuen me life, and [m] grace: and the [n] visitation hath preserued my spirit.

13 Though thou hast hid these things in thine heart, *yet* I know [o] that it is so with thee.

14 If I haue sinned, then thou wilt streightly looke vnto me, and wilt not hold me guiltlesse of mine iniquitie.

15 If I haue done wickedly, woe vnto me: If I haue done righteously, I will not [p] lift vp mine head, being full of confusion, because I see mine affliction.

16 But let it increase: hunt thou me as a lyon: returne and shew thy selfe [q] marueilous vpon mee.

17 Thou renuest thy plagues against me, and thou increasest thy wrath against me: [r] changes and armies *of sorowes* are against me.

18 Wherefore then hast thou brought me out of the wombe? Oh that I had perished, and that none eye had seene me!

19 *And* that I were as I had not beene, *but* brought from the wombe to the graue!

20 Are not my dayes few? let him cease, & leaue off from me, that I may take a little comfort.

21 Before I goe and shall not [t] returne, *euen* to the land of darkenesse and shadow of death:

22 Into a land, *I say*, darke as darkenesse it selfe, *and* into the shadow of death, where is none [u] order, but the light *is there* as darkenesse.

c He would not that God should proceed against him by his secret iustice, but by the ordinary meanes that hee punisheth others.
d Is it agreeable to thy iustice to doe me wrong?
e Wilt thou be without compassion?
f Wilt thou gratifie the wicked and condemne me?
g Doest thou this of ignorance?
h Art thou inconstant and changeable, as the times, to day a friend, to morow an enemy?
i By affliction thou keepest me as in a prison, and restrainest me from doing euill, neither can any set me at libertie.
k In these eight verses following he describeth the mercy of God, in the wonderfull creation of man: and thereon groundeth that God should not shew himselfe rigorous against him.
l As brittle as a pot of clay.
m That is, reason and vnderstanding, and many other gifts, whereby man excelleth all earthly creatures.
n That is, thy fatherly care and prouidence whereby thou preseruest me, and without the which I should perish straightway.
o Though I be not fully able to comprehend these things, yet I must needes confesse that it is so.
p I will alway walke in feare and humilitie, knowing that none is iust before thee. q Iob being sore assaulted in this battel betweene the flesh & the spirit, bursteth out into these affections, wishing rather short dayes then long paine. r That is, diuersitie of diseases & in great abundance: shewing that God hath infinite meanes to punish man. s He wisheth that God would leaue off his affliction, considering his great miserie and the breuitie of his life. t Hee speaketh thus in the person of a sinner, that is ouercome with passions & with the feeling of Gods iudgements, & therefore cannot apprehend in that state the mercies of God, and comfort of the resurrection. u No destinction betweeen light & darkenesse, but where al is very darkenesse it selfe.

CHAP. XI.

2 Iob is vniustly reprehended of Zophar. 7 God is incomprehensible. 14 Hee is mercifull to the repentant. 18 Their assurance that liue godly.

THen answered Zophar ẏ Naamathite, & said,

2 Should not the multitude of words be answered? or should a great [a] talker be iustified?

3 Should men hold their peace at thy lies? and when thou mockest *others*, shall none make thee ashamed?

4 For thou hast said, [b] My doctrine is pure, and I am cleane in thine eyes.

5 But, oh that God would speake and open his lips against thee!

6 That hee might shew thee the [c] secrets of wisedome how thou hast *deserued* double, according to right: know therefore that God hath forgotten thee for thine iniquitie.

7 Canst thou by searching find out God? canst thou find out the Almightie to *his* perfection?

8 The heauens are hie, what canst thou do? [d] it is deeper then the hell, how canst thou know it?

9 The measure thereof is longer then the earth, and it is broader then the Sea.

10 If he cut off and [e] shut vp, or gather together, who can turne him backe?

11 For he knoweth vaine men, and seeth iniquitie, and him that vnderstandeth nothing.

12 Yet vaine man would be wise, though man *new* borne is like a wilde [f] asse colt.

13 If thou [g] prepare thine heart, and stretch out thine hands toward him:

14 If iniquitie be in thine [h] hand, put it farre away, and let no wickednesse dwell in thy Tabernacle.

15 Then truely shalt thou lift vp thy [i] face without spot, and shalt be stable, and shalt not feare.

16 But thou shalt forget *thy* miserie, and remember it as waters that are past.

17 Thine age also shall appeare more *cleare* then the noone day: thou shalt shine *and* be as the morning.

18 And thou shalt be bolde, because there is hope: and thou shalt digge pittes, *and* shalt lye downe safely.

19 * For when thou takest thy rest, none shall make thee afraid: yea, many shall make sure vnto thee.

20 But the eyes [k] of the wicked shall faile, and their refuge shall perish, and their hope *shalbe* sorow of minde.

a Should he perswade by his great talke, that he is iust?
b He chargeth Iob with this, that he should say, that the thing which he spake was true, and that he was without sinne in the sight of God.
c Which is not to stand in iustifying of thy selfe, he signifieth that man will neuer be ouercome, whiles he reasoneth with another, and therefore God must breake off the controuersie, and stop mans mouth.
d That is, this perfection of God, and if man be not able to comprehend the height of the heauen, the depth of hell, the length of the earth, the breadth of the Sea, which are but creatures: how can he attaine to the perfection of the Creator?
e If God should turne the state of things, and establish a new order in nature, who could controlle him?
f That is, without vnderstanding: so that whatsoeuer gifts he hath afterward, come of God, and not of nature.
g If thou repent, pray vnto him.
h Renounce thine owne euill workes and see that they offend not God, ouer whom thou hast charge. i Hee declareth what quietnesse of conscience and successe in all things such shall haue, which turne to God by true repentance. * Leuit. 26, 5, 6. k He sheweth that contrary things shall come vnto them that doe not repent.

CHAP. XII.

2 Iob accuseth his friendes of ignorance. 7 Hee declareth the might, and power of God. 17 And how hee changeth the course of things.

THen Iob answered, and said,

2 Indeede because that ye are the people *onely*, [a] wisedome must die with you.

3 But I haue vnderstanding aswell as you, and am not inferiour vnto you: yea, who knoweth not such things?

4 * I am [b] as one mocked of his neighbour, who calleth vpon God, and he [c] heareth him: the iust *and* the vpright is laughed to scorne.

5 [d] Hee that is ready to fall, *it as* a lampe despised in the opinion of the rich.

6 The tabernacles of robbers doe prosper, and they are in safetie that prouoke God, † whom God hath enriched with his hand.

7 Aske now the beasts, [e] and they shall teach

a Because you feele not that which you speake, you thinke the whole standeth in wordes, and so flatter your selues as though none knew any thing, or could know but you.
* Psal. 14. 2.
b He reprooueth these his friends of two faults: the one that they thought they had better knowledge then indeede they had: and the other, that in stead of true consolation, they did deride and despice their friend in his aduersity. c The which neighbour being a mocker and a wicked man, thinketh that no man is in Gods fauour but hee, because hee hath all things that he desireth. d As the rich esteeme not a light, or torch that goeth out, so is hee despised that falleth from prosperity to aduersitie. † Ebr. to whom God hath brought in with his hand. e He declareth to them that did dispute against him, that their wisedome is common to all, and such as the very bruite beasts doe dayly teach.

thee, and the foules of the heauen, and they ſhall
tell thee.
8 Or ſpeake to the earth, and it ſhall ſhew
thee: or the fiſhes of the ſea, and they ſhall de-
clare vnto thee.
9 Who is ignorant of all theſe, but that the
hand of the Lord hath made theſe?
10 In whoſe hand is the ſoule of euery liuing
thing, and the breath of all ‖ mankinde.
11 Doeth not the eares [f] diſcerne the words,
and the mouth taſte meate for it ſelfe?
12 Among the [g] ancient *is* wiſdome, and in the
length of dayes *is* vnderſtanding.
13 With him *is* wiſedome and ſtrength: hee
hath counſell and vnderſtanding.
14 Behold, he will breake downe, and it can-
not be built: he ſhutteth a man vp, and he cannot
be looſed.
15 Behold, hee withholdeth the waters, and
they drie vp: but when he ſendeth them out, they
deſtroy the earth.
16 With him *is* ſtrength and wiſdome: he that
is deceiued, and that [h] deceiueth, are his.
17 Hee cauſeth the counſelers to goe *as* ſpoi-
led, and maketh the iudges fooles.
18 [i] He looſeth [k] the collar of kings, and gir-
deth their loynes with a girdle.
19 Hee leadeth away the princes *as* a pray, and
ouerthroweth the mighty.
20 He taketh away the ſpeach from the [l] faith-
full *counſellers*, and taketh away the iudgement of
the ancient.
21 Hee powreth contempt vpon princes, and
maketh the ſtrength of the mighty weake.
22 He diſcouereth the deepe places from *their*
darkeneſſe, and bringeth foorth the ſhadow of
death to light.
23 He [m] increaſeth the people, and deſtroyeth
them: hee enlargeth the nations, and bringeth
them in againe.
24 Hee taketh away the hearts of them that
are the chiefe ouer the people of the earth, and
maketh them to wander in the wilderneſſe out of
the way.
25 They grope in the darke without light: and
he maketh them to ſtagger like a drunken man.

CHAP. XIII.

3 *Iob compareth his knowledge with the experience of his friends.*
16 The penitent ſhalbe ſaued, and the hypocrite condemned. 20 He
prayeth vnto God, that he would not handle him rigorouſly.

LOe, mine eye hath ſeene all *this*: mine eare
hath heard, and vnderſtood it.
2 I know alſo as much as you know: I am
not inferiour vnto you.
3 But I will ſpeake to the Almighty, and I
deſire [a] to diſpute with God.
4 For in deede yee forge lies, and all you are
[b] phyſicians of no value.
5 Oh, that you would hold your tongue, that
it might be imputed to you for wiſedome!
6 Now heare my diſputation, and giue eare
to the arguments of my lips.
7 Will ye ſpeake [c] wickedly for Gods *defence*,
and talke deceitfully for his cauſe?
8 Will ye accept his perſon? or will ye con-
tend for God?

‖ Or, fleſh.
f He exhorteth them to be wiſe in iudging, and aſwell to know the right vſe why God hath giuen them eares, as he hath done a mouth.
g Though men by age, and continuance of time attaine to wiſedome, yet it is not comparable to Gods wiſedome, nor able to comprehend his iudgements, wherein he anſwereth to that which was alleaged, Chap. 8. 8.
h He ſheweth that there is nothing done in this world without Gods will and ordinance, for elſe he ſhould not be Almighty.
i He taketh wiſedome from them.
k He abateth the honour of princes, and bringeth them into the ſubiection of others.
l He cauſeth that their words haue no credite, which is when he will puniſh ſinne.
m In this diſcourſe of Gods wonderfull workes, Iob ſheweth that whatſoeuer is done in this world both in the order and change of things is by Gods will and appointment: wherein he declareth that hee thinketh well of God, and is as able to ſet foorth his power in wordes as they that reaſoned againſt, were.

a For although he knew that God had iuſtice, which was manifeſt in his ordinary working and another in his ſecret counſell, yet he would vtter his affection to God, becauſe he was not able to vnderſtand the cauſe why he did thus puniſh him.
b You doe not well apply your medicine to the diſeaſe.
c He condemneth their zeale, which had not knowledge, neither regarded they to comfort him, but alwayes gazed on Gods iuſtice as though it was not euidently ſeene in Iob, except they had vndertaken the probation thereof,

9 Is it well that hee ſhould ſeeke of you?
will you make a lye for him, as one lyeth for a
man?
10 He will ſurely reprooue you, if ye doe ſe-
cretly accept any perſon.
11 Shall not his excellencie make you afraid?
and his feare fall vpon you?
12 Your [d] memories may be compared vnto
aſhes, *and* your bodies vnto bodies of clay.
13 Hold your tongues in my preſence, that I
may ſpeake, and let come vpon me what will.
14 Wherefore doe I [e] take my fleſh in my teeth,
and put my ſoule in my hand?
15 Loe, though hee ſlay me, *yet* will I truſt in
him, and I will reprooue my wayes in his ſight.
16 Hee ſhall be my ſaluation alſo: for the hy-
pocrite ſhall not come before him.
17 Heare diligently my words, and marke my
talke.
18 Behold now: *if* I prepare me to iudgement,
I know that I ſhalbe [g] iuſtified.
19 Who is he that will pleade [h] with me? for
if I now hold my tongue, I [i] die.
20 But do not theſe two things vnto me: then
will I not hide my ſelfe from thee.
21 [k] Withdraw thine hand from me, and let
not thy feare make me afraid.
22 Then call thou, and I will anſwere: or let
me ſpeake, and anſwere thou me.
23 How many are [l] mine iniquities and ſinnes:
ſhew me my rebellion and my ſinne.
24 Wherefore hideſt thou thy face, and takeſt
me for thine enemie?
25 Wilt thou breake a leafe driuen to and
fro? and wilt thou purſue the drie ſtubble?
26 For thou writeſt bitter things againſt me,
and makeſt me to poſſeſſe [m] the iniquities of my
youth.
27 Thou putteſt my feete alſo in the [n] ſtocks,
and lookeſt narrowly vnto all my paths, and ma-
keſt the print *thereof* in the † heeles of my feete.
28 Such a one conſumeth like a rotten thing,
and as a garment that is motheaten.

youth. n Thou makeſt me thy priſoner, and doeſt ſo preuent me that I cannot ſtirre hand nor foote. † Ebr. rootes.

CHAP. XIV.

1 *Iob deſcribeth the ſhortneſſe and miſerie of the life of man. 14 He*
ſtedfaſtly comforteth the godly. 22 The condition of mans life.

MAn [a] that is borne of woman, is of ſhort
continuance and full of trouble.
2 Hee ſhooteth foorth as a floure, and is cut
downe: he vaniſheth alſo as a * ſhadow, and con-
tinueth not.
3 *And* yet thou openeſt thine eyes vpon ſuch
[b] one, and cauſeſt me to enter into iudgement
with thee.
4 * Who can bring a cleane thing out of fil-
thineſſe? there is not one.
5 Are not his dayes determined? the number
of his moneths *are* with thee: thou haſt appoin-
ted his bounds which he cannot paſſe.
6 Turne from him that hee may ceaſe vntill
his deſired day, [c] as an hireling.
7 For there is hope of a tree, if it be cut
downe, that it will yet ſprout, and the branches
thereof will not ceaſe.
8 Though the roote of it waxe olde in the
earth, & the ſtocke thereof be dead in the ground,
9 *Yet* by the ſent of water it will budde, and
bring

d Your fame ſhall come to nothing.
e Is not this a manifeſt ſigne of mine affliction, and that I do not complaine without cauſe, ſeeing that I am thus tormented as though I ſhould teare mine owne fleſh, and put my life in danger?
f Whereby hee declareth that he is not an hypocrite as they charged him.
g That is, cleered and not caſt off for my ſinnes, as you reaſon.
h To prooue that God doeth thus puniſh me for my ſinnes.
i If I defend not my cauſe, euery man will condemne me.
k He ſheweth what theſe two things are.
l His pangs thus mooue him to reaſon with God, not denying but that he had ſinned: but he deſired to vnderſtand what were his great ſinnes that had deſerued ſuch rigour, wherein he offended that he would know a cauſe of God why he did puniſh him.
m Thou puniſheſt me now for the faultes that I committed in my

a Taking occaſion of his aduerſaries wordes, he deſcribeth the ſtate of mans life from his birth to his death.
* Chap. 8. 9. Pſal. 144. 4.
b His meaning is, that ſeeing that man is ſo fraile a creature, God ſhould not handle him ſo extremely: wherein Iob ſheweth the wickedneſſe of the fleſh, when it is not ſubiect to the Spirit.
* Pſal. 51. 5. 7.
c Vntill the time that thou haſt appointed for him to die, which he deſireth as the hireling wayteth for the ende of his labour to receiue his wages.

bring forth boughes like a plant.
10 d But man is sicke,and dieth,and man peri-
sheth, and where is he?
11 As the waters passe from the sea,and as the
flood decayeth and drieth vp,
12 So man sleepeth and riseth not: *for* he shall
not wake againe, nor be raised from his sleepe till
the heauen be no more.
13 Oh that thou wouldest hide me in the
graue, and keepe me secret,vntil thy e wrath were
past, *and* wouldest giue mee terme, and f remem-
ber me!
14 If a man die, shall he liue againe? All the
dayes of mine appointed time will I wait, till g my
changing shall come.
15 Thou shalt call *mee*, and I will h answere
thee: thou louest the worke of thine owne hands.
16 But now thou * numbrest my steppes, *and*
doest not delay my sinnes.
17 Mine iniquity is sealed vp, *as* in a i bagge,
and thou addest vnto my wickednesse.
18 And surely *as* the mountaine that falleth,
commeth to nought, and the k rocke that is re-
mooued from his place:
19 As the water breaketh the stones,*when* thou
ouerflowest the things which grow in the dust of
the earth: so thou destroyest the hope of man.
20 Thou preuailest alway against him, so that
he passeth away: he changeth his face when thou
castest him away,
21 And he knoweth not if his sonnes shall be
honourable, neither shall he vnderstand concer-
ning them, whether they shall be of low degree.
22 But *while* his l flesh *is* vpon him, hee shall
be sorowfull, and *while* his soule *is* in him, it shall
mourne.

d Hee speaketh not here as though he had not hope ot the immortalitie, but as a man in extreme paine, when reason is ouercome by affections and torments.
e Hereby he declareth that the feare of Gods iudgement was the cause why he desired to die.
f That is, release my paines and take me to mercy.
g Meaning, vnto the day of the resurrection when he should be changed, and renewed.
h Though I be afflicted in this life, yet in the resurrection I shall feele thy mercies and answere when thou callest me.
* Prou.5.21.
i Thou layest them altogether, and sufferest none of my sinnes vnpunished.
k He murmureth through the impatiencie of the flesh against God, as though he vsed as great seueritie against him as against the hard rocks, or waters that ouerflow, so that hereby all the occasion of his hope is taken away.
l Yet whiles he liueth, he shalbe in paine, and miserie.

CHAP. XV.

1 Eliphaz reprehendeth Iob, because hee ascribeth wisdome and pureness to himselfe. 16 He describeth the curse that falleth on the wicked, reckoning Iob to be one of the number.

Then answered Eliphaz the Temanite, and
sayd,
2 Shall a wise man speake words of the a wind?
and fill his bellie b with the East winde?
3 Shall hee dispute with words not comely?
or with talke that is not profitable?
4 Surely thou hast cast off c feare, and restrai-
nest prayer before God:
5 For thy mouth declareth thine iniquity,see-
ing thou hast chosen the d tongue of the craftie.
6 Thine owne mouth condemneth thee, and
not I, and thy lips testifie against thee.
7 Art thou the e first man that was borne?
and wast thou made before the hils?
8 Hast thou heard the secret counsell of God,
and doest thou restraine wisedome f to thee?
9 What knowest thou that we know not? *and*
vnderstandest that is not in vs?
10 With vs are both ancient and very aged
men, farre older then thy father.
11 *Seeme* the consolations of God g small vn-
to thee? is this thing strange vnto thee?
12 Why doeth thine heart h take thee away,
and what doe thine eyes meane,
13 That thou answerest to God † at thy plea-
sure, and bringest *such* words out of thy mouth?

a That is, vaine words,and without consolation?
b Meaning, with matters that are of none importance, which are forgotten assoone as they are vttered,as the East winde drieth vp the moisture assoone as it falleth.
c He chargeth Iob as though his talke caused men to cast off the feare of God,and prayer.
d Thou speakest as doe the mockers and contemners of God.
e That is,the most ancient, and so by reason the most wise?
f Art thou onely wise?
g He accuseth Iobs pride & ingratitude, that will not be comforted by God, nor by their counsell.
h Why doest thou stand in thine owne conceit?
† Ebr. in thy spirit.

14 What is man, that hee should be cleane?
and hee that is borne of woman, that hee should
i be iust?
15 Behold, hee found no stedfastnesse in his
Saints: yea, the heauens are not cleane in his
sight.
16 How much more *is* man abominable, and
filthy, which k drinketh iniquity like water?
17 I will tell thee, heare mee, and I will de-
clare that which I haue seene:
18 Which wise men haue tolde, *as they haue
heard* of their fathers, and haue not kept it secret:
19 To whom alone the land was l giuen, and
no stranger passed through them.
20 The wicked man is continually as one that
trauaileth of child, and the number m of yeeres is
hid from the tyrant.
21 A sound of feare *is* in his eares, *and* in his
prosperity the destroyer shall come vpon him.
22 He beleeueth not to returne out of n dark-
nesse: for he seeth the sword before him.
23 Hee wandreth o to and fro for bread where
he may: he knoweth that the day of darkenesse is
prepared at hand.
24 Affliction and p anguish shall make him
afraid: they shall preuaile against him as a king
ready to the battell.
25 For he hath stretched out his hand against
God, and made himselfe strong against the Al-
mighty.
26 *Therefore God* shall runne vpon him, *euen*
vpon his necke, and against the most thicke part
of his shield.
27 Because he hath couered his face with q his
fatnesse, and hath collops in *his* flancke.
28 Though he dwell r in desolate cities,*and* in
houses which no man inhabiteth, but are become
heapes.
29 Hee shall not be rich, neither shall his sub-
stance continue, neither shall hee prolong the
s perfection thereof in the earth.
30 He shall neuer depart out of darkenesse: the
flame shall drie vp his branches, and hee shall goe
away with the breath of his mouth.
31 He t beleeueth not that he erreth in vanity:
therefore vanity shall be his change.
32 His branch shall not be greene, but shall be
cut off before his day.
33 *God* shall destroy him as the vine her sowre
u grape, and shall cast him off, as the oliue *doeth*
her flowre.
34 For the congregation of the hypocrite
shall be desolate, and fire shall deuoure the houses
of x bribes.
35 *For* they y conceiue mischiefe and bring
foorth vanity, and their belly hath prepared de-
ceit.

i His purpose is to prooue that Iob as an vniust man, and an hypocrite is punished for his sinnes, like as he did before, Chap. 4.18.
k Which hath a desire to sinne, as he that is thirstie to drinke.
l Who by their wisedome so gouerned, that no stranger inuaded them, and so the land seemed to be giuen to them alone.
m The cruell man is euer in danger of death, and is neuer quiet in conscience.
n Out of that miserie whereinto he once falleth.
o God doeth not onely impouerish the wicked oft-times, but euen in their prosperity he punisheth them with a greedinesse euermore to gather: which is as a beggery.
p He sheweth what weapons God vseth against the wicked, which lift vp themselues against him, to wit, terrour of conscience, and outward afflictions.
q That is, he was so puft vp with great prosperity and abundance of all things, that he forgate God: noting, that Iob in his felicity had not the true feare of God.
r Though hee build and repaire ruinous places to get him fame, yet God shall bring all to nought, and turne his great prosperity into extreme misery.
s Meaning, that his sumptuous buildings should neuer come to perfection.
t He standeth so in his owne conceit, that hee will giue no place to good counsell, therefore his owne pride shall bring him to destruction.
u As one that gathereth grapes before they be ripe.
x Which were built or maintained by powling and briberie.
y And therefore all their vaine deuises shall turne to their owne destruction.

CHAP. XVI.

1 Iob mooued by the importunatie of his friends. 7 Counteth in what extremitie he is. 19 And taketh God to witnesse of his innocencie.

But Iob answered and sayd,
2 I haue oftentimes heard such things: mi-
serable comforters are ye all.
3 Shall there be none ende of the wordes of
a winde?

[a] winde? or what maketh thee bold so to [b] an-
swere?
4 I could also speake as ye doe: (but would
God your [c] soule were in my soules stead) I could
keep you company in speaking, and could [d] shake
mine head at you.
5 But I would strengthen you [e] with my
mouth, and the comfort of my lips should
aswage *your sorow.*
6 Though I speake, my sorow [f] cannot be as-
swaged: though I cease, what release haue I?
7 But now [g] he maketh mee wearie: *O God,*
thou hast made all my [h] congregation desolate.
8 And hast made me full of [i] wrinckels which
is a witnesse thereof, and my leannesse riseth vp
in me, testifying *the same* in my face.
9 [k] His wrath hath torne *mee*, and he hateth
me, *and* gnasheth vpon me with his teeth: mine
enemie hath sharpened his eyes against me.
10 They haue opened their mouthes vpon me,
and smitten mee on the [l] cheeke in reproch: they
gathered themselues together against me.
11 God hath deliuered me to the vniust, and
hath made mee to turne out of the way by the
[m] hands of the wicked.
12 I was in wealth, but he hath brought me
to nought: he hath taken me by the necke and
beaten me, and set me as a marke for himselfe.
13 His [n] archers compasse me round about:
he cutteth my reines, and doeth not spare, and
powreth my gall [o] vpon the ground.
14 He hath broken me with one breaking vp-
on another, and runneth vpon me like a giant.
15 I haue sowed a sacke cloath vpon my skinne,
and haue abased mine [p] horne vnto the dust.
16 My face is withered with weeping, and the
shadow of death *is* vpon mine eyes.
17 Though *there be* no wickednesse in [q] mine
hands, and my prayer [r] *be* pure.
18 O earth, couer not thou my [s] blood, and let
my crying find no place.
19 For loe, now my [t] witnesse *is* in the heauen,
and my record *is* on high.
20 My friends [u] speake eloquently against me:
but mine eye powreth out *teares* vnto God.
21 Oh that a man might [x] pleade with God, as
man with his neighbour!
22 For the yeeres accounted come, and I shall
goe the way, whence I shall not returne.

a Which serue for vaine ostentation and for no true comfort.
b For Eliphaz did replie against Iobs answere.
c I would you felt that which I doe.
d That is, mocke at your misery, as you do at mine.
e If this were in my power, yet would I comfort you, and not doe as ye doe to me.
f If they would say, Why doest thou not then comfort thy selfe? he answereth, that the iudgements of God are more heauy then he is able to asswage either by words or silence.
g Meaning, God.
h That is, destroyed most of my familie.
i In tooken of sorow and griefe.
k That is, God by his wrath: and in this diuersitie of words and high stile, he expresseth how grieuous the hand of God was vpon him.
l That is, hath handled me most contemptuously: for so smiting on the cheeke signified, 2 king. 22, 24. mar. 14, 65.
m They haue led me whither they would.
n His manifold afflictions.
o I am wounded to the heart.
p Meaning, his glory was brought lowe.
q Signifying, that he is not able to comprehend the cause of this his grieuous punishment.
r That is, vnfained, and without hypocrisie. s Let my sinne be knowen if I be such a sinner as mine aduersaries accuse me, and let me finde no fauour. t Though man condemne me, yet God is witnesse of my cause. u Vse painted wordes in steed of true consolation. x Thus by his great torments he is caried away, and brasteth out into passions, and speaketh vnaduisedly, as though God should intreat man more gently, seeing hee hath but a short time here to liue.

CHAP. XVII.

1 Iob sayth that he consumeth away, and yet doeth patiently abide it. 10 He exhorteth his friends to repentance, 13 shewing that he looketh but for death.

MY breath is corrupt: my dayes are cut off,
and the graue *is ready* for me.
2 There are none but [a] mockers with me, and
mine eye continueth in [b] their bitternesse.
3 [c] Lay downe now, *and* put me in suretie for
thee: who is he, that [d] will touch mine hand?
4 For thou hast hid their heart from [e] vnder-
standing? therefore shalt thou not set *them* vpon
high.

a In stead of comfort, beeing now at deaths doore, he had but them that mocked at him, and discouraged him.
b I see still that they seeke but to vexe me.
c He reasoneth with God as a man beside himselfe, to the intent that his cause might be brought to light. d And answere for thee? e That these mine afflictions are thy iust iudgements, though man know not the cause.

5 [f] For the eyes of his children shall faile, that
speaketh flatterie to *his* friends.
6 Hee hath also made mee, a [g] byword of the
people, and I am as a tabret [h] before them.
7 Mine eye therefore is dim for griefe, and all
my strength *is* like a shadow.
8 The righteous shalbe astonied at [i] this, and
the innocent shalbe moued against the hypocrite.
9 But the righteous will hold his [k] way, and he
whose hands are pure, shall increase *his* strength.
10 All you therefore turne you, and come
now, and I shall not finde one wise among you.
11 My dayes are past, mine enterprises are
broken, *and* the thoughts of mine heart
12 Haue changed the [m] night for the day, and
the light that approached, for darkenesse.
13 Though I hope, [n] *yet* the graue shalbe mine
house, *and* I shall make my bed in the darke.
14 I shall say to corruption, Thou art my [o] fa-
ther, *and* to the worme, Thou art my mother and
my sister.
15 Where is then now mine hope? or who
shall consider the thing that I hoped for?
16 [p] They shall goe downe into the bottome
of the pit: surely it shall lie together in the dust.

f Hee that flattereth a man, and onely iudgeth him happy in his prosperitie, shall not himselfe onely but in his posteritie be punished.
g God hath made all the world to speake of me, because of mine afflictions.
h That is, as a continuall sound in their eares.
i To wit, when they see the godly punished: but in the end they shall come to vnderstanding, and know what shall be the reward of the hypocrite.
k That is, will not be discouraged, considering that the godly are punished as well as the wicked.
l Iob speaketh to them three that came to comfort him. m That is, haue brought me sorow in stead of comfort. n Though I should hope to come from aduersitie to prosperity as your discourse pretendeth. o I haue no more hope in father, mother, sister, or any worldly thing: for the dust and wormes shall be to me in stead of them. p All worldly hope & prosperity faile, which you say, are only signes of Gods fauour: but seeing that these things perish, I set mine hope in God and in the life euerlasting.

CHAP. XVIII.

2 Bildad rehearseth the paines of the vnfaithfull and wicked.

THen answered Bildad the Shuhite, and sayd,
2 When will [a] yee make an ende of *your*
words? [b] cause vs to vnderstand, and then we will
speake.
3 Wherefore are wee counted as beastes, *and*
are vile in your sight?
4 *Thou art* [c] *as one* that teareth his soule in his
anger. Shall the [d] earth be forsaken for thy sake?
or the rocke remooued out of his place?
5 Yea, the light of the wicked shall be [e] quen-
ched, and the sparke of his fire shall not shine.
6 The light shall be darke in his dwelling,
and his candle shall be put out with him.
7 The steps of his strength shalbe restrained,
and his owne counsell shall cast him downe.
8 For hee is taken in the net by his feete, and
he [f] walketh vpon the snares.
9 The grenne shall take him by the heele, and
the thiefe shall come vpon him.
10 A snare is laid for him in the ground, and
a trap for him in the way.
11 Fearefulnesse shall make him afraid on
euery side, and shall driue him to his feete.
12 His strength shalbe [g] famine: and destructi-
on shalbe ready at his side.
13 It shall deuoure the inner partes of his
skinne, *and* the [h] first borne of death shall de-
uoure his strength.
14 His hope shalbe rooted out of his dwelling,
and shall cause him to goe to the [i] king of feare.
15 *Feare* shall dwell in his house (because it is
not [k] his) [l] *and* brimstone shall be scattered vpon
his habitation.
16 His rootes shall be dryed vp beneath, and
aboue shall his branch be cut downe.
17 His remembrance shall perish from the
earth, and he shall haue no name in the streete.

a Which count your selues iust, as Chap. 11, 4.
b Whom you take to be but beasts, as Chap. 12, 7.
c That is, like a mad man.
d Shall God change the order of nature for thy sake, by dealing with thee otherwise then he doeth with al men?
e When the wicked is in his prosperity, then God changeth his state: and this is his ordinary working for their sinnes.
f Meaning, that the wicked are in continuall danger.
g That which should nourish him, shalbe consumed by famine.
h That is, some strong and violent death shall consume his strength: or as the Ebrew word signifieth, his members or parts.
i That is, with most great feare.
k Meaning, not iustly come by.
l Though all the world would fauour him, yet God would destroy him and his.

18 They ſhall driue him out of the [m] light vnto darkeneſſe, and chaſe him out of the world.

19 Hee ſhall neither haue ſonne nor nephewe among his people, nor any poſterity in his dwellings.

20 The poſteritie ſhalbe aſtonied at his [n] day, and feare ſhall come vpon the ancient.

21 Surely ſuch are the habitations of the wicked, and this is the place of him that knoweth not God.

m He ſhall fall from proſperity to aduerſity.

n When they ſhall ſee what came vnto him.

CHAP. XIX.

2 Iob reprooueth his friends, 15 and reciteth his miſeries and grieuous paines. 25 He aſſureth himſelfe of the generall reſurrection.

BVt Iob anſwered, and ſaid,

2 How long will yee vexe my ſoule, and torment me with words?

3 Ye haue now [a] ten times reproached me, and are not aſhamed: ye are impudent toward me.

4 And though I had indeed erred, mine error [b] remaineth with me.

5 But indeed if ye will aduance your ſelues againſt me, and rebuke me for my reproach,

6 Know now, that God hath [c] ouerthrowen me, and hath compaſſed me with his net.

7 Behold, I crie out of violence, but I haue none anſwere: I crie, but there *is* no iudgement.

8 Hee hath hedged vp my way that I cannot [d] paſſe, and he hath ſet darkeneſſe in my paths.

9 Hee hath ſpoiled mee of mine honour, and taken the [e] crowne away from mine head.

10 He hath deſtroyed mee on euery ſide, and I am gone: and he hath remooued mine hope like [f] a tree.

11 And he hath kindled his wrath againſt me, and counteth me as one of his enemies.

12 His [g] armies came together, and made their way vpon me, and camped about my tabernacle.

13 He hath remooued my brethren farre from mee, and alſo mine acquaintance were ſtrangers vnto me.

14 My neighbours haue forſaken me, and my familiars haue forgotten me.

15 [h] They that dwell in mine houſe, and my mayds tooke me for a ſtranger: for I was a ſtranger in their ſight.

16 I called my ſeruant, but he would not anſwere, *though* I prayed him with my mouth.

17 My breath was ſtrange vnto my wife, though I prayed her for the childrens ſake of mine [i] owne body.

18 The wicked alſo deſpiſed mee, *and* when I roſe, they ſpake againſt me.

19 All my ſecret friends abhorred me, and they whom I loued, are turned againſt me.

20 My bone [k] cleaueth to my ſkinne and to my fleſh, and I haue eſcaped with the [l] skinne of my teeth.

21 Haue pitie vpon me: haue [m] pitie vpon me, (O ye my friends) for the hand of God hath touched me.

22 Why doe ye perſecute mee, as [n] God? and are not ſatisfied with my [o] fleſh?

23 Oh that my wordes were now written! oh that they were written euen in a booke,

24 *And* grauen with [p] an yron pen in lead, or in ſtone for euer!

25 For I am ſure that my [q] Redeemer liueth, and hee ſhall ſtand the laſt on the earth

26 And though after my ſkin *wormes* deſtroy this *body*, yet ſhall I ſee God [r] in my fleſh.

27 Whom I my ſelfe ſhall ſee, and mine eyes ſhall behold, and none other *for me*, *though* my reynes are conſumed within me.

28 But ye ſayd, Why is he perſecuted? And there was a [f] deepe matter in me

29 Be yee afraid of the ſword: for the ſword will be [t] auenged of wickedneſſe, that yee may know that there is a iudgement.

a That is, many times, as Neh. 4, 12.
b That is, I my ſelfe ſhalbe puniſhed for it, or you haue not yet confuted it.
c He braſteth out againe into his paſſions, and declareth ſtill that his affliction commeth of God, though he be not able to feele the cauſe in himſelfe.
d Meaning, out of his afflictions.
e Meaning, his children, and whatſoeuer was deare vnto him in this world.
f Which is pluckt vp, and hath no more hope to grow.
g His manifold afflictions.
h Mine houſhold ſeruants: by all theſe loſſes Iob ſheweth that touching the fleſh he had great occaſion to be mooued.
i Which were hers and mine.
k Beſides theſe great loſſes and moſt cruell vnkindneſſe, he was touched in his owne perſon, as followeth.
l All my fleſh was conſumed.
m Seeing I haue theſe iuſt cauſes to complaine, condemne [me] not as an hypocrite, ſpecially ye which ſhould comfort me.
n Is it not enough that God doth puniſh me, except you by reproaches increaſe my ſorow?
o To ſee my body puniſhed, except yee trouble my minde?
p He proteſteth that notwithſtanding his ſore paſſions his religion is perfit, and that he is not a blaſphemer as they iudged him.
q I doe not ſo iuſtifie my ſelfe before the world, but I know that I ſhall come before the great Iudge, who ſhall be my deliuerer and Sauiour.
r Herein Iob declareth plainely that he had a full hope, that both the ſoule and body ſhould enioy the preſence of God in the laſt reſurrection.
f Though his friends thought that he was but perſecuted of God for his ſinnes, yet he declareth that there was a deeper conſideration, to wit, the trial of his faith & patience, and ſo to be an example for others.
t God will be reuenged of this haſtie iudgement, whereby you condemned me.

CHAP. XX.

1 Zophar ſheweth, that the wicked and the couetous ſhall haue a ſhort end, 22 though for a time they flouriſh.

THen anſwered Zophar the Naamathite, and ſaid,

2 Doubtleſſe my thoughts cauſe mee to anſwere, and therefore I make haſte.

3 I haue heard [a] the correction of my reproach: therefore the ſpirit of mine vnderſtanding cauſeth me to anſwere.

4 Knoweſt thou not this of old? *and* ſince God placed man vpon the earth,

5 That the reioycing of the wicked *is* ſhort, and that the ioy of the hypocrites is but a moment?

6 Though [b] his excellencie mount vp to the heauen, and his head reach vnto the cloudes,

7 *Yet* ſhal he periſh for euer like his dung, *&* they which haue ſeene him, ſhall ſay, Where is hee?

8 He ſhall flee away as a dreame, and they ſhall not finde him, and ſhall paſſe away as a viſion of the night.

9 So that the eye which had ſeene him, ſhall do ſo no more, and his place ſhall ſee him no more.

10 His children ſhall [c] flatter the poore, and his hands ſhall [d] reſtore his ſubſtance.

11 His bones are full *of the ſinne* of his youth, and [e] it ſhall lie downe with him in the duſt.

12 When wickednes was [f] ſweet in his mouth, *and* he hid it vnder his tongue,

13 *And* fauoured it, and would not forſake it, but kept it cloſe in his mouth,

14 *Then* his meate in his bowels was turned: the gall of Aſpes *was* in the middes of him.

15 He hath deuoured ſubſtance, and hee ſhall vomit it: *for* God ſhall draw it out of his belly.

16 Hee ſhall ſucke the [g] gall of Aſpes, *and* the vipers tongue ſhall ſlay him.

17 Hee ſhall not ſee the [h] riuers, *nor* the floods *and* ſtreames of hony and butter.

18 Hee ſhall reſtore the labour, and ſhall deuoure no more: *euen* according to the ſubſtance *ſhall be* his exchange, [i] and hee ſhall enioy it no more.

19 For hee hath vndone *many*: he hath forſaken the poore, *and* hath ſpoyled houſes which he builded not

20 Surely he ſhal feele no quietnes in his body, *neither* ſhall he reſerue of that which he deſired.

21 There ſhall none of his [k] meate be left: therefore none ſhall hope for his goods.

22 When he ſhalbe filled with his abundance, he ſhall be in paine, *and* the hand [l] of all the wicked ſhall aſſaile him.

a He declareth that two things mooued him to ſpeake: to wit, becauſe Iob ſeemed to touch him, and becauſe he thought he had knowledge ſufficient to confute him.
b His purpoſe *is* to prooue Iob to be a wicked man, and an hypocrite, becauſe God puniſhed him, and changed his proſperity into aduerſitie.
c Whereas the father through ambition and tyranny oppreſſed the poore, the children through pouertie and miſerie, ſhall ſeeke fauour at the poore.
d So that the thing which he hath taken away by violence, ſhall be reſtored againe by force.
e Meaning, that he ſhall cary nothing away with him but his ſinne.
f As poyſon that is ſweete in the mouth, bringeth deſtruction when it commeth into the body: ſo all vice at the firſt is pleaſant, but afterward God turneth it to deſtruction.
g He compareth euill gotten goods to the venim of Aſpes, which ſerpent is moſt dangerous: noting that Iobs great riches were not truely come by, and therefore God did plague him iuſtly for the ſame.
h Though God giue to all other abundance of his bleſſings, yet he ſhall haue no part thereof.
i That is, theſe rauenors and ſpoylers of the poore ſhall enioy their theft but for a time: for after, God will take it from them, and cauſe them to make reſtitution, ſo that it is but an exchange.
k Hee ſhall leaue nothing to his poſterity.
l The wicked ſhall neuer be in reſt: for one wicked man ſhall ſeeke to deſtroy another.

23 He shallbe about to fill his bellie, *but God* shall send vpon him his fierce wrath, [m] and shall cause to raine vpon him, *euen* vpon his meat.

24 He shall flee from the yron weapons, *and* the bow of steele shall strike him through.

25 *The arrow* is drawen out, and commeth foorth of the [o] bodie, and shineth of his gall, *so* feare commeth vpon him.

26 [o] All darknesse shall be hid in the secret places: the fire that is not [p] blowen shall deuoure him, *and* that which remaineth in his tabernacle, shallbe destroyed.

27 The heauen shall declare his wickednesse, and the earth shall rise vp against him.

28 The [q] in crease of his house shall goe away: it shall flow away in the day of his wrath.

29 This is the portion of the wicked man from [r] God, and the heritage *that he shall haue* of God, for his [s] words.

CHAP. XXI.

1 Iob declareth how the prosperitie of the wicked maketh them proud. 15 In so much that they blaspheme God. 16 Their destruction is at hand. 23 None ought to be iudged wicked for affliction, neither good for prosperity.

BVt Iob answered, and said,

2 Heare diligently my wordes, and this [a] shallbe in stead of your consolations.

3 Suffer mee that I may speake, and when I haue spoken, mocke on.

4 Doe I *direct* my talke to man? If it [b] were so, how should not my spirit be troubled?

5 Marke mee, and be abashed, and lay your hand vpon *your* [c] mouth.

6 Euen when I remember, I am afraide, and feare taketh hold on my flesh.

7 Wherefore doe the wicked [d] liue, *and* waxe old, and grow in wealth?

8 Their seed is established in their sight with them, and their generation before their eyes.

9 Their houses are peaceable without feare, and the rod of God is not vpon them.

10 Their bullocke gendreth, and faileth not: their kow calueth, and casteth not her calfe.

11 They send forth their children [e] like sheep, and their sonnes dance.

12 They take the tabret and harpe, and reioyce in the sound of the organs.

13 They spend their dayes in wealth, and suddenly [f] they goe downe to the graue.

14 They say also vnto God, Depart from vs: for we desire not the [g] knowledge of thy wayes.

15 Who is the Almighty, that we should serue him? and what profit should we haue, if we should pray vnto him?

16 Loe, their wealth is not in their [h] hand: *therefore* let the counsell of the wicked [i] be farre from mee,

17 How oft shall the candle of the wicked be put out, and their destruction come vpon them? he will diuide *their* liues in his wrath,

18 They shall be as stubble before the wind, and as chaffe that the storme carieth away.

19 God will lay vp the sorow *of the father* for his children: when hee rewardeth him, hee shall know it.

20 [k] His eyes shall see his destruction, and hee shall drinke of the wrath of the Almightie.

21 For what pleasure hath he in his house after him, When the number of his moneths is cut off?

22 Shall any teach [l] God knowledge, who iudgeth the highest things?

23 One [m] dieth in his full strength, being in all ease and prosperitie.

24 His breasts are full of milke, and his bones run full of marow.

25 And another [n] dieth in the bitternesse of his soule, and neuer eateth with pleasure.

26 They shall sleepe both in [o] the dust, and the wormes shall couer them.

27 Behold, I know your thoughts, and the enterprises *wherewith* ye doe mee wrong.

28 For ye say, Where is the princes [p] house? and where is the tabernacle of the wickeds dwelling?

29 May yee [q] not aske them that goe by the way? and ye cannot denie their signes.

30 But the wicked is kept vnto the day of [r] destruction, *and* they shall be brought foorth to the day of wrath.

31 Who shall declare his way [s] to his face? and who shall reward him for that he hath done?

32 Yet shall he be brought to the graue, and remaine in the heape.

33. The [t] slimie valley shallbe sweet vnto him, and euery man shall draw after him, as before him there were innumerable.

34 How then comfort [u] ye me in vaine, seeing in your answere there remaine but lies?

CHAP. XXII.

2 Eliphaz affirmeth that Iob is punished for his sinnes. 6 He accuseth him of vnmercifulnesse. 23 And that hee denied Gods prouidence. 21 He exhorteth to repentance.

THen Eliphaz the Temanite answered, and said,

2 May a man be [a] profitable vnto God, as he that is wise may be profitable to himselfe?

3 *Is it any thing vnto the Almightie, that thou art righteous? or is it profitable to him, that thou makest thy wayes vpright?*

4 Is it for feare [b] of thee that hee will accuse thee? *or* goe with thee into iudgement?

5 Is not thy wickednesse great, and thine iniquities innumerable?

6 For thou hast taken the [c] pledge from thy brother for nought, and spoiled the cloathes of the naked.

7 To such as were weary thou hast not giuen water to drinke, and hast withdrawen bread from the hungry.

8 But the mighty man [d] had the earth, and hee that was in authoritie, dwelt in it.

9 Thou hast cast out widowes emptie, and the armes of the [e] fatherlesse were broken.

10 Therefore snares *are* round about thee, and feare shall suddenly trouble thee.

11 Or darknesse that thou shouldest not see, and abundance of waters shall couer thee.

12 Is not God on [g] hie in the heauen? and behold the height of the [h] starres how hie they are.

13 But thou sayest, How should God [i] know? can he iudge through the darke cloud?

m Some reade, vpon his flesh, alluding to Iob, whose flesh was smitten which a feabn Some reade, of the quiuer.

o All feare and sorow shall light vpon him, when he thinketh to escape.

p That is, fire from heauen, or the fire of Gods wrath.

q Meaning, the children of the wicked shall flow away like riuers, and be disperssed in diuers places.

r Thus God will plague the wicked.

s Against God, thinking to excuse himselfe, and to escape Gods hand.

a Your diligent marking of my words shallbe to me a great consolation.

b As though he would say, I doe not talk with man but with God, who will not answere me, and therefore my minde must needes be troubled.

c He chargeth them as though they were not able to comprehend this his feeling of Gods iudgement, and exhorteth them therefore to silence,

d Iob prooueth against his aduersaries that God punisheth not straightwayes the wicked, but oft times giueth them long life, and prosperitie: so that we must not iudge God iust or vniust by the things that appeare to our eye.

e They haue store of children, lustie and healthfull, & in these points he answereth to that which Zophar alleaged before.

f Not being tormented with long sickenesse.

g They desire nothing more then to be exempt from all subiection that they should beare to God: that Iob sheweth his aduersaries, that if they reason onely by that which is seene by common experience, the wicked that hate God, are better dealt withall, then they that loue him. h It is not their owne, but God onely lendeth it vnto them. i God keepe me from their prosperity. k When God recompenseth his wickednes, he shall know that his prosperity was but vanitie.

l Who sendeth to the wicked prosperitie, and punisheth the godly. m Meaning, the wicked.

n To wit, the godly.

o As concerning their bodies: and this he speaketh according to the common iudgement.

p That they called Iobs house in derision, concluding that it was destroyed, because he was wicked.

q Which through long trauailing haue experience and tokens thereof, to wit, that the wicked doe prosper, and the godly liue in affliction.

r Though the wicked flourish here, yet God will punish him in the last day.

s Though men doe flatter him, and none dare reproue him in this world, yet death is a token that he will bring him to an account. t Hee shall be glad to lie in a slimie pit, which before could not be content with a royall palace u Saying, that she iult in this world haue prosperity, and the wicked aduersitie.

a Though man were iust, yet God could haue no profit of this his iustice: and therefore when he punisheth him, he hath no regard to his iustice, but his sinne. * *Chap. 35. 7.*

b Least thou shouldest reproue or hurt him?

c Thou hast bene cruell and without charitie, and wouldest doe nothing for the poore, but for thine owne aduantage.

d When thou wast in power & authority, thou didst not iustice but wrong.

e Thou hast not onely not shewed pity, but oppressed them.

f That is, manifold afflictions.

g He accuseth Iob of impiety and contempt of God, as though he would say, If thou passe not for men, yet consider the height of Gods maiestie.

h That so much the more by that excellent worke thou mayest feare God, and reuerence him. i He reproueth Iob, as though he denied Gods prouidence, and that he could not see the things that were done in this world.

14 The cloudes hide him that he cannot see, and he walketh in the circle of heauen.

15 Hast thou marked the way of the world, k wherein wicked men haue walked?

16 Which were l cut downe before the time, whose foundation *was as a* riuer that ouerflowed.

17 Which said vnto God, Depart from vs, and *asked* what the Almighty could doe for them.

18 Yet hee m filled their houses with good things: but let the counsell of the wicked *be* farre from me.

19 The righteous shall see them, and shall reioyce, n and the innocent shall laugh them to scorne.

20 Surely, o our substance is hid: but the fire hath deuoured the remnant of p them.

21 Therefore acquaint thy selfe, I pray thee, q with him, and make peace: thereby thou shalt haue prosperity.

22 Receiue, I pray thee, the law of his mouth, and lay vp his words in thine heart.

23 If thou returne to the Almighty, thou shalt r be built vp, *and* thou shalt put iniquitie farre from thy tabernacle.

24 Thou shalt lay vp gold for s dust, and the gold of Ophir, as the stones of the riuers.

25 Yea, the Almighty shall be thy defence, and thou shalt haue plentie of siluer.

26 And thou shalt then delight in the Almighty, and lift vp thy face vnto God.

27 Thou shalt make thy prayer vnto him, and he shall heare thee, & thou shalt render thy vowes.

28 Thou shalt also decree a thing, and he shall establish it vnto thee, and the t light shall shine vpon thy wayes.

29 u When *others* are cast downe, then shalt thou say, I am lifted vp: and *God* shall saue the humble person.

30 The innocent shall deliuer the x yland, & it shallbe preserued by the pureneſſe of thine hands.

CHAP. XXIII.

2 Iob affirmeth that he hath knowneth and feareth the power and sentence of the Iudge, 10 And that hee is not punished onely for his sinnes.

BVt Iob answered, and said,

2 Though my talke be this day in a bitternesse, *and* my plague greater then my groning.

3 Would God *yet* I knew how to finde him, I would enter vnto his place.

4 I would pleade the cause before him, and fill my mouth with arguments.

5 I would know the words, t*hat* hee would answere me, and would vnderstand what he would say vnto me.

6 Would he b plead against me with his great power? No, but he would c put *strength* in me.

7 d There the righteous might reason with him, so I should be deliuered for euer from my Iudge.

8 e Behold, *if* I go to the East, he is not there: if to the West, yet I cannot perceiue him:

9 *If* to the North where hee worketh, yet I cannot see him: he will hide himselfe in the South and I cannot behold him.

10 But he knoweth my f way, *and* tryeth mee, *and* I shall come forth like gold.

11 My foote hath followed his steps: his way haue I kept, and haue not declined:

12 Neither haue I departed from the commandement of his lippes, *and* I haue g esteemed the wordes of his mouth more then mine appointed food.

13 Yet he is in one *minde*, and who can h turne him? yea, he doeth what his mind desireth.

14 For he will performe that which is decreed of me, and i many such things *are* with him.

15 Therefore I am troubled at his presence, and in considering it, I am afraid of him.

16 For k God hath softened mine heart, and the Almighty hath troubled me.

17 For I am not cut off in l darkeneſſe, but he hath hid the darkeneſſe from my face.

a He sheweth the cause of his complaining, and astouching that Eliphaz had exhorted him to returne to God, Cap. 22. 21. he declareth that he desireth nothing more then to be reconciled that God would not be found of him. *b* Vsing his absolute power, and sayings, because I am God, I may do what I will. *c* Of his mercie he would giue me power to answere him. *d* When hee of his mere y hatred giueth sentence. *e* Meaning, that if he consider Gods iustice, he is not able to comprehend his iudgements on what side or what part soeuer he turneth himselfe.

f God hath this preeminence aboue me, that he knoweth my way: to wit, that I am innocent, & am not able to iudge of his workes: he sheweth also his confidence that God doeth vse him for his profit. *g* His word is more precious vnto me, then the meate wherewith the body is sustained. *h* Iob protesteth that at this present he felt not Gods fauour, and yet was assured that he had appointed him to a good end. *i* In many points man is not able to attaine to Gods iudgements. *k* That I should not be without feare. *l* He sheweth the cause of his feare, which is, that he being in trouble seeth none end, neither yet knoweth the cause.

CHAP. XXIV.

2 Iob describeth the wickednesse of men, and sheweth what curse belongeth to the wicked. 22 How all things are governed of Gods prouidence. 17 And the destruction of the wicked.

HOw should not the times a be hid from the Almightie, seeing that they which knowe him, see not his b dayes?

2 *Some* remoone the land markes, that rob the flocks and feed *thereof*.

3 They leade away the asse of the fatherlesse, *and* take away the widowes oxe to pledge.

4 They make the poore to turne out of the way, so that the poore of the earth hide themselues c together.

5 Behold, *others as* wilde asses in the wildernesse, goe forth to their businesse, and d rise early for a pray: the wildernesse *giueth* him *and* his children food.

6 They reape *his* prouision in the field, but they gather the late gvintage of the wicked.

7 They cause the naked to lodge without garment, and without couering in the cold.

8 They are wet with the showres of the mountaines, h and they embrace the rocke for want of a couering.

9 They plucke the fatherles i from the breast, and take the pledge of k the poore.

10 They cause him to goe naked without clothing, and take the gleaning from the hungry.

11 They that make oyle l betweene their walles, and tread their winepresses, suffer thirst.

12 Men m crie out of the city, and the soules of the slaine n crie out: yet God o doeth not charge them with folly.

13 These are they that abhorre the p light: they know not the wayes thereof, nor continue in the paths thereof

14 The murtherer riseth early, *and* killeth the poore and the needy: and in the night he is as a thiefe.

15 The eye also of the q adulterer waiteth for the twilight, and saith, None eye shall see me, and disguiseth his face.

16 They digge through houses in the darke, *which* they marked for themselues in the day: r strength to maintaine their cause. *e* Meaning, that if he consider Gods iustice, he is not able to comprehend his iudgements on what side or what part soeuer he turneth himselfe.

a Thus Iob speaketh of his passions, and after the iudgement of the flesh, that is, that hee seeth not the things that are done at times, neither yet hath a peculiar care ouer all, because he punisheth not the wicked, nor reuenge the godly. *b* When he punisheth the wicked, and rewardeth the good. *c* And for crueltie and oppression dare not shew their faces. *d* That is, watcheth diligence. *e* He and his liue by robbing and murthering. *f* Meaning, the poore mans. *g* Signifying, that one wicked man will not spoile an other, but for necessitie. *h* The poore are driuen by the wicked into the rocks and holes where they cannot lie dry for the raine. *i* That is, they spoyle and pill the poore widow, that she cannot haue to sustaine her selfe that she may be able to giue her child sucke. *k* That is, his garment which he should be couered of. *l* In such places which are appointed for that purpose: meaning, that those that labour for the wicked, are pined for hunger. *m* For the great oppression and extortion. *n* Cry out and call for vengeance. *o* God doeth not condemne the wicked but forbeareth to punish them it by a long silence. *p* That is, Gods word, because they are reproued thereby. *q* By the sepatitions vices and the like. *r* Wherefore, he would proue that God punisheth not the wicked, and rewardeth the iust, they

they know not the light.
17 But the morning *is* euen to them as the sha-
dow of death : if one know them, *they are* in the
terrours of the shadow of death.
18 He is swift vpon the r waters : their s por-
tion shallbe cursed in the earth: he will not behold
the way of the vineyards.
19 *As* the drie ground and heate consume the
snow waters, *so shall* the graue t the sinners.
20 u The pitifull man shall forget him : the
worme *shall feele* his sweetnesse : hee shallbe no
more remembred, and the wicked shallbe broken
like a tree.
21 He x doth euill intreat the barren that doth
not beare, neither doth he good to the widow.
22 He draweth also the y mighty by his pow-
er, *and* when he riseth vp, none is sure of life.
23 Though men giue him assurance to be in
safety, yet his eyes *are* vpon their wayes.
24 They are exalted for a little, but they are
gone, and are brought low as all *others* : they are
destroyed, and cut off as the toppe of an eare of
corne.
25 But if it be not z so, where is he? or who will
proue me a liar, and make my words of no value?

r Hee fleeth to the waters for his succour.
s They thinke that all the world is bent against them, and dare not goe by the high way.
t As the dry ground is neuer full with waters, so will they neuer cease sinning till they come to the graue.
u Though God suffer the wicked for a time, yet their end shallbe most vile destruction, and in this point Iob commeth to himselfe, and sheweth his confidence.
x He sheweth why the wicked shall not be lamented, because he did not pitie others.
y Hee declareth that after that the wicked haue destroyed the weakest, they will doe like to the stronger, and therefore are iustly punished by Gods iudgements.
z That is, that contrarie to your reasoning no man can giue perfit reason of Gods iudgements, let me be reprooued.

CHAP. XXV.

Bildad prooueth that no man is cleane nor without sinne before God.

THen answered Bildad the Shuhite, and said,
2 a Power and feare *is* with him, that ma-
keth peace in his high places.
3 Is there any number in his armies? and
vpon whom shall not his light arise?
4 And how may a man c be iustified with God?
or how can he be cleane that is borne of woman?
5 Behold, he will giue no light to the Moone,
d and the Starres are vncleane in his sight.
6 How much more man, a worme, euen the
sonne of man, *which is but* a worme?

a His purpose is to prooue that albeit God trie and afflict the iust, yet soone after he sendeth prosperitie, and because he did not so to Iob, he concludeth that he is wicked.
b Who can hide him from his presence?
c That is, be iust in respect of God?
d If God shew his power, the Moone and Starres cannot haue that light which is giuen them, much lesse can man haue any excellencie but of God.

CHAP. XXVI.

Iob sheweth that man cannot helpe God, and prooueth it by his miracles.

BVt Iob answered, and said,
2 a Whom helpest thou? him that hath no
power? sauest thou ẏ arme that hath no strength?
3 Whom counsellest thou? him that hath
no wisedome? thou shewest right well as the
thing is.
4 To whom doest thou declare *these* words?
or whose spirit c commeth out of thee?
5 The d dead things are formed vnder the
waters, and neere vnto them.
6 The graue is e naked before him, and there
is no couering for f destruction.
7 He stretcheth out the g North ouer the emp-
tie place, and hangeth the earth vpon nothing.
8 He bindeth the waters in his clouds, & the
cloud is not broken vnder them.
9 Hee holdeth backe the face of his throne,
and spreadeth his cloud vpon it.
10 He hath set bounds about the waters, vntill
the i day and night come to an end.
11 The k pillars of heauen tremble and quake
at his reproofe.
12 The sea is calme by his power, and by his
vnderstanding he smiteth the pride *thereof*.
13 His Spirit hath garnished the heauens, *and*
his hand hath formed the crooked l serpent.
14 Lo, these are part of his wayes: But m how
little a portion heare wee of him? and who can
vnderstand his fearefull power?

a Thou concludest nothing: for neither thou helpest me, which am destitute of all helpe, neither yet speakest sufficiently on Gods behalfe, who hath no neede of thy defence.
b But thou doest not applie it to the purpose.
c That is, mooueth thee to speake this?
d Iob beginneth to declare the force of Gods power and prouidence in the mines and mettals in the deepe places of the earth.
e There is nothing hid in the bottome of the earth but he seeth it.
f Meaning, the graue wherein things putrifie.
g He causeth the whole heauen to turne about the North pole.
h That is, he hideth the heauens which are called his throne.
i So long as this world endureth.
k Not that heauen hath pillars to vphold it, but he speaketh by a similitude, as though he would say, The heauen it selfe is not able to abide his reproach.
l Which is a figure of stars fashioned like a serpent, because of the crookednesse.
m If these few things, which we see dayly with our eyes, declare his great power and prouidence, how much more would they appeare, if we were to comprehend all his works?

CHAP. XXVII.

3 *The constancie and perfitnesse of Iob.* 13 *The reward of the wicked and of the tyrants.*

MOreouer Iob proceeded and continued his
parable, saying,
2 The liuing God hath taken away my a iudge-
ment: for the Almightie hath put my soule in
bitternesse.
3 Yet so long as my breath is in mee, and the
Spirit of God in my nostrels,
4 My lips surely shall speake no wickednesse,
and my tongue shall vtter no deceit.
5 God forbid, that I should c iustifie you: vn-
till I die, I will neuer take away mine d innocen-
cie from my selfe.
6 I will keepe my righteousnesse, and will not
forsake it: mine heart shall not reprooue mee of
my e dayes.
7 Mine enemie shallbe as the wicked, and he
that riseth against me, as the vnrighteous.
8 For what f hope hath the hypocrite when
hee hath heaped vp riches, if God take away his
soule?
9 Will God heare his crie, when trouble com-
meth vpon him?
10 Will hee set his delight on the Almightie?
will he call vpon God at all times?
11 I will teach you *what is* in the hand of
g God, *and* I will not conceale that which is with
the Almightie.
12 Behold, all yee your selues h haue seene it:
why then doe you thus vanish in vanitie?
13 This is the k portion of a wicked man with
God, and the heritage of tyrants, *which* they shall
receiue of the Almightie.
14 If his children be in great number, the
sword *shall destroy* them, and his posteritie shall
not be satisfied with bread.
15 His remnant shall be buried in death, and
his widowes l shall not weepe.
16 Though hee should heape vp siluer as the
dust, and prepare raiment as the clay.
17 He may prepare it, but the iust shall put it
on, and the innocent shall diuide the siluer.
18 Hee buildeth his house as the m moth, and
as a lodge that the watchman maketh.
19 When the rich man sleepeth, n he shall not
be gathered *to his fathers*: they opened their eyes,
and he was gone.
20 Terrors shall take him as waters, *and* a tem-
pest shall carie him away by night.
21 The East wind shall take him away, and he
shall depart: & it shall hurle him out of his place.
22 And *God* shall cast vpon him and not spare,
though he would faine flee out of his hand.

a He hath so sore afflicted me, that men cannot iudge of mine vprightnesse for they iudge onely by outward signes.
b Howsoeuer men iudge of mee, yet will I not speake contrary to that which I haue said, and so do wickedly in betraying the trueth.
c Which condemne me as a wicked man, because the hand of God is vpon me.
d I will not confesse that God doth thus punish me for my sinnes.
e Of my life past.
f What aduantage hath the dissembler to gaine neuer so much, seeing hee shall lose his owne soule?
g That is what God reserueth to himself and whereof he giueth not the knowledge to all.
h That is, these secret iudgements of God, and yet doe not vnderstand them.
i Why maintaine you then this errour?
k Thus will God order the wicked, and punish him euen vnto his posteritie.
l None shall lament him.
m Which breedeth in another mans possession or garment, but is soone shaken out.
n Hee meaneth, that the wicked tyrants shall not haue a quiet death, nor be buried honourably.

23 *Euery man* shall clap their hands at him, and hisse at him out of their place.

CHAP. XXVIII.

Iob sheweth that the wisedome of God is vnsearchable.

The siluer surely hath his veine, [a] and the gold his place, *where* they take it.

2 Yron is taken out of the dust, and brasse is molten out of the stone.

3 *God* putteth an ende to darkenesse, [b] and hee trieth the perfection of all things: hee setteth a bond of darkenesse, and of the shadow of death.

4 The flood breaketh out against the [c] inhabitant, *and the waters* [d] forgotten of the foote, being higher then man, are gone away.

5 Out of the same earth commeth [e] bread, and vnder it, as it were fire is turned vp.

6 The stones thereof *are* a place [f] of Saphirs, and the dust of it *is* gold.

7 There is a path which no fowle hath knowen, neither hath the kites eye seene it.

8 The Lions whelps haue not walked it, nor the Lion passed thereby.

9 He putteth his hand vpon the [g] rockes, and ouerthroweth the mountaines by the rootes.

10 He breaketh riuers in the rockes, and his eye seeth euery precious thing.

11 Hee bindeth the floods, that they doe not ouerflow, and the thing that is hid, bringeth hee to light.

12 But where is wisedome found? [h] and where is the place of vnderstanding?

13 Man knoweth not [i] the price thereof: for it is not found in the land of the liuing.

14 The depth saith, It is not in mee: the Sea also saith, It is not with mee.

15 [k] Gold shall not be giuen for it, neither shall siluer be weighed for the price thereof.

16 It shall not be valued with the wedge of gold of Ophir, *nor* with the precious onix, nor the saphir.

17 The gold nor the crystall shalbe equall vnto it, nor the exchange *shalbe* for plate of fine golde.

18 No mention shallbe made of corall, nor of the [l] gablish: for wisedome is more precious then pearles.

19 The Topaz of Ethiopia shall not be equall vnto it, neither shall it be valued with the wedge of pure gold.

20 Whence then commeth wisedome, and where is the place of vnderstanding?

21 Seeing it is hid from the eyes of all the liuing, and is hid from the [m] fowles of the heauen?

22 Destruction and death say, We haue heard the fame thereof with our eares.

23 *But* God vnderstandeth the [n] way thereof, and he knoweth the place thereof.

24 For hee beholdeth the ends of the world, *and* seeth all that is vnder heauen.

25 To make the weight of the windes, and to weigh the waters by measure.

26 When he made a decree for the raine, and a way for the lightning of the thunders,

27 Then did hee see it, and counted it: he prepared it, and also considered it.

28 And vnto man he said, Behold * the [o] feare of the Lord is wisedome, and to depart from euill *is* vnderstanding.

a His purpose is to declare that man may attaine in this world to diuers secrets of nature, but man is neuer able to comprehend the wisedome of God.
b There is nothing but it is compassed within certaine limits, and hath an end, but Gods wisedome.
c Meaning him that dwelleth thereby.
d Which a man cannot wade thorow.
e That is, corne, and vnderneath is brimstone or coale, which easily conceiueth fire.
f He alludeth to the mines and secrets of nature, which are vnder the earth, wherein to neither foules nor beasts can enter.
g After that he hath declared the wisedome of God in the secrets of nature, he describeth his power.
h Though Gods power and wisedome may be vnderstood in earthly things, yet his heauenly wisdome cannot be attained vnto.
i It is too high a thing for man to attaine vnto in this world.
k It can neither be bought for gold nor precious stones, but is onely the gift of God.
l Which is thought to be a kind of precious stone.
m Meaning, that there is no naturall meanes whereby man might attaine to the heauenly wisdome: which he meaneth by the foules that fly hie.
n He maketh God onely the author of this wisedome, and the giuer thereof.
* Prou. 1.7.
o He declareth that man hath so much of this heauenly wisedome, as he sheweth by fearing God, and departing from euill.

CHAP. XXIX.

1 Iob complaineth of the prosperitie of the time past. 7, at His authoritie: as Iustice and equitie.

So Iob proceeded, and continued his parable, saying,

2 Oh that I were as † in times past, when God preserued me!

3 When his [a] light shined vpon mine head: *and when* by his light I walked thorowe the darkenesse.

4 As I was in the dayes of my youth: when [c] Gods prouidence *was* vpon my tabernacle:

5 When the Almightie was yet with me, *and* my children round about me:

6 When I washed my pathes [d] with butter, and when the rocke powred mee out riuers of oyle:

7 When I went out to the gate, *euen* to the iudgement seate, *and when* I caused them to prepare my seat in the streete.

8 The yong men saue mee, and * hid themselues, and the aged arose, *and* stood vp.

9 The princes stayed talke, and layd their hand on their [f] mouth.

10 The voyce of princes was hidde, and their tongue cleaued to the roofe of their mouth.

11 And when the [g] eare heard mee, it blessed mee, † and when the eye saw *me*, it gaue witnesse to [h] mee.

12 For I deliuered the [i] poore that cried, and the fatherlesse, and him that had none to helpe him.

13 [k] The blessing of him that was readie to perish, came vpon me, and I caused the widowes heart to reioyce.

14 I put [l] on iustice, and it couered mee: my iudgement *was* as a robe, and a crowne,

15 I was the eyes to the blinde, and I was the feete to the lame.

16 I was a father vnto the poore, and *when* I knew not the cause, I sought it out diligently.

17 I brake also the iawes of the vnrighteous man, and pluckt the pray out of his teeth.

18 Then I sayd, I shall die in my [m] nest, and I shall multiply *my* dayes as the sand.

19 *For* my roote is [n] spred out by the water, an the dew shall lie vpon my branch.

20 My glory shall renew toward me, and my bowe shallbe restored in mine hand.

21 Vnto me men gaue eare, and waited, and held their tongue at my counsell.

22 After my wordes they replied not, and my talke [o] dropped vpon them.

23 And they waited for mee, as for the raine, and they opened their mouth [p] as for the latter raine.

24 *If* I [q] laughed on them, they beleeued it not: neither did they cause the light of my countenance [r] to fall.

25 I appointed out [s] their way, and did sit as chiefe, and dwelt as a King in the armie, *and* like him that comforteth the mourners.

† Ebr. moneth before.
a When I felt his fauour.
b I was free from affliction.
c That is, seemed by euident tokens to be more present with me.
d By these similitudes he declareth the great prosperity that hee was in, so that he had none occasion to be such a sinner as they accused him.
e Being ashamed of their lightnesse and affraid of my grauitie.
f Acknowledging my wisedome.
g All that heard me, praised me.
h Testifying that I did good iustice.
i Because his aduersaries did so much charge him with wickednes, he is compelled to render account of his life.
k That is, I did succour him that was in distresse, & so he had cause to praise me.
l I delighted to doe iustice, as others did to weare costly apparell.
m That is, at home in my bed without all trouble and vnquietnesse.
n My felicity doth encrease.
o That is, was pleasant vnto them.
p As the drie ground thirsteth for the raine.
q That is, they thought it not to be a iest, or they thought not that I would condescend vnto them.
r They were afraid to offend me and cause me to be angry.
s I had them at commandement.

CHAP. XXX.

1 Iob complaineth that he is contemned of the most contemptible, 11, 12 because of his aduersitie and affliction. 23 Death is the house of all flesh.

But now they that are yonger then I, [a] mocke me: *yea*, they whose fathers I haue refused to set with the [b] dogges of my flockes.

a That is, mine estate is changed, and whereas before the ancient men were glad to doe me reuerence, the yong men now contemne me. b Meaning to be my shepherds, or to keepe my dogs.

2. For

2 For whereto should the strength of their
hande haue serued mee, *seeing* age c perisheth in
them?
3 For pouerty and famine *they were* solitary,
fleeing into the wildernes, *which is* darke, desolate
and waste.
4 They cut vp ‖ nettles by the bushes, and the
iuniper roots *was* their meat.
5 They were d chased forth from among *men*:
they shouted at them, as at a thiefe.
6 Therefore they dwelt in the clefts of riuers,
in the holes of the earth and rocks.
7 They roared among the bushes, and vnder
the thistles they gathered themselues.
8 *They were* the children of fooles, and the
children of villaines, which were more vile then
the earth.
9 And now am I their e song, and I am their
talke.
10 They abhorre me, *and* flee farre from mee,
and spare not to spit in my face.
11 Because that *God* hath loosed my f coard
and humbled mee, g they haue loosed the bridle
before me.
12 The youth rise vp at my right hand: they
haue pusht my feete, and haue troode on mee *as on*
the h paths of their destruction.
13 They haue destroyed my paths: they tooke
pleasure at my calamity, they had no i helpe.
14 They came as a great breach *of waters, and*
k vnder this calamity they come on heaps.
15 Feare is turned vpon me: *and* they pursue
my soule as the wind, and mine health passeth
away as a cloud.
16 Therefore my soule is now l powred out
vpon me, and the dayes of affliction haue taken
hold on me.
17 m It pearceth my bones in the night, and
my sinewes take no rest.
18 For the great vehemencie is my garments
changed, *which* compasseth me about, as the col-
lar of my coat.
19 n Hee hath cast me into the mire, and I am
become like ashes and dust.
20 When I cry vnto thee, thou dost not heare
me, neither regardest me, *when* I stand vp.
21 Thou turnest thy selfe o cruelly against me,
and art enemy vnto me with the strength of thine
hand.
22 Thou takest me vp *and* causest mee to ride
vpon the p winde, and makest my ‖ strength to
faile.
23 Surely I know that thou wilt bring mee
to death, and to the house appointed for all the
liuing.
24 Doubtles none can stretch his hand q vnto
the graue, though they crie in his destruction.
25 Did not I weepe with him that was in
trouble? was not my soule in heauinesse for the
poore?
26 Yet when I looked for good, r euill came
vnto me: and when I waited for light, there came
darkenesse.
27 My bowels did boyle without rest: *for* the
dayes of affliction are come vpon me.
28 I went mourning s without sunne; I stood
vp in the Congregation t *and* cried.
29 I am a brother to the u Dragons, and a
companion to the Ostriches.
30 My skin is blacke vpon me, and my bones
are burnt with x heat.
31 Therefore mine harpe is turned to mour-
ning, and mine organs into the voyce of them
that weepe.

CHAP. XXXI.

1 Iob reciteth the innocency of his liuing and number of his vertues, which declareth what ought to be the life of the faithfull.

I Made a couenant with mine a eyes: why then
should I thinke on b a maid?
2 For what portion *should I haue* of God
from aboue? and *what* inheritance of the almigh-
ty from on high?
3 Is not destruction to the wicked, and strange
punishment to c the workers of iniquitie?
4 Doeth not he behold my wayes, and tell all
my steps?
5 If I haue walked in vanitie, or if my foote
hath made haste to deceit?
6 Let God weigh me in the iust balance, and
he shall know my d vprightnesse.
7 If my step hath turned out of the way, or
mine heart hath e walked after mine eye, or if any
blot hath cleaued to mine hands,
8 Let me sow, and let another f eate: yea, let
my plants be rooted out.
9 If mine heart hath beene deceiued by a wo-
man, or if I haue laide wayte at the doore of my
neighbour,
10 Let my wife g grind vnto another man, and
let other men bow downe vpon her.
11 For this is a wickednes, and iniquity to be
condemned.
12 Yea, this is a fire that shall deuoure h to de-
struction, & which shall root out all my increase.
13 If I did contemne the iudgement of my ser-
uant, and of my maide, when they i did contend
with me,
14 What then shall I do when k God standeth
vp? and when he shall visit *me*, what shall I answer?
15 He that hath made me in the wombe, hath
he not made l him? hath not he alone fashioned
vs in the wombe?
16 If I restrained the poore of *their* desire, or
haue caused the eyes of the widow m to faile,
17 Or haue eaten my morsels alone, & the fa-
therlesse hath not eaten thereof.
18 (For from my youth hath hee growen vp
with me n as *with* a father, and from my mothers
wombe haue I beene a guide vnto her.)
19 If I haue seene any perish for want of cloa-
thing, or any poore without couering.
20 If his loynes haue not blessed me, because
he was warmed with the fleece of my sheepe,
21 If I haue lift o vp my hand against the fa-
therles, when I saw that I might helpe him in the
gate,
22 Let mine p arme fall from my shoulder, and
mine arme be broken from the bone.
23 For Gods punishment was q fearefull vnto
me, and I could not *be deliuered* from his High-
nesse.
24 If I made golde mine hope, or haue said to
the wedge of gold, *Thou* art my confidence,
25 If I reioyced because my substance was
great, or because mine hand had gotten much,
26 If I did behold the r sunne, when it shined,
or the moone walking in *her* brightnes,
27 If mine heart did flatter me in secret, or if
my mouth did kisse mine s hand.
28 (This also had beene an iniquity to be con-
demned: for I had denied the God t aboue.)
29 If I reioyced at his destruction that hated
me.

c That is, their fathers died for famine before they came to age.
‖ Or, mallowes.
d Iob sheweth that these that mocked him in his affliction, were like to their fathers, wicked, and lewd fellows, such as he here describeth.
e They make songs of me, and mocke at my misery.
f God hath taken from me the force, credit, and authority wherewith I kept them in subiection.
g He said that the yong men when they saw him, hid themselues, as chap. 29. 8. and now in his misery they were impudent and licencious.
h That is, they sought by all meanes how they might destroy me.
i They need none to helpe them.
k By my calamity they tooke an occasion against me.
l My life faileth me, and I am as halfe dead.
m Meaning sorrow.
n That is, God hath brought me into contempt.
o He speaketh not thus to accuse God, but to declare the vehemencie of his affliction, whereby he was caried beside himselfe.
p He compareth his afflictions to a tempest or whirlewind.
‖ Or, wisedome, or law.
q None can deliuer me thence, though they lament at my death.
r In stead of comforting they mocked at me.
s Not delighting in any worldly thing, no not so much as in the vse of the Sunne.
t Lamenting them that were in affliction, and mouing others to pity them.
u I am like the wild beasts that desire most solitary places.
x With the heat of affliction.

a I kept mine eyes from all wanton looks.
b Would not God then haue punished me?
c Iob declareth that the feare of God was a bridle to stay him from all wickednes.
d He sheweth whereto his vprightnes standeth, that is, in as much as he was blameles before men, and sinned not against the second Table.
e That is, hath accomplished the lust of mine eye.
f According to the curse of the law, Deut. 28. 33.
g Let her be made a slaue.
h Hee sheweth that albeit man neglect the punishment of adultery, yet the wrath of God will neuer cease till such be destroyed.
i When they thought themselues euill intreated by me.
k If I had oppressed others, how should I haue escaped Gods iudgement?
l Hee was mooued to shew pity vnto seruants, because they were Gods creatures as hee was.
m By long waiting for her request.
n Hee nourished the fatherles, and maintained the widowes cause.
o To oppresse him and to doe him iniury.
p Let me rot in pieces.
q I refrained not from sinning for feare of men, but because I feared God.
r If I was proud of my worldly prosperity and felicitie, which is meant by the shining of the sunne, and brightnes of the moone.
s If mine owne doings delighted me.
t By putting confidence in any thing but in him alone.

me, or was mooued *to ioy* when euill came vpon him.

30 Neither haue I ſuffered my mouth to ſinne, by wiſhing a curſe vnto his ſoule.

31 Did not the men of my [u] Tabernacle ſay, Who ſhall giue vs of his fleſh? wee cannot be ſatisfied.

32 The ſtranger did not lodge in the ſtreete, *but* I opened my doores vnto him, that went by the way.

33 If I haue hid [x] my ſinnes, as Adam, concealing mine iniquitie in my boſome,

34 Though I could haue made afraid a great multitude, yet the moſt contemptible of the families did [y] feare me: ſo I kept [z] ſilence, and went not out of the doore.

35 Oh that I had ſome to heare me! beholde my [a] ſigne that the Almightie will witneſſe for me: though mine aduerſarie ſhould write a booke *againſt me*,

36 Would not I take it vpon my ſhoulder, *and* binde it as a [b] crowne vnto me?

37 I will tell him the number of my goings, and goe vnto him as to a [c] prince.

38 If my land [d] cry againſt mee, or the furrowes thereof complaine together.

39 If I haue eaten the fruits thereof without ſiluer: or *if* I haue grieued [e] the ſoules of the maſters thereof,

40 Let thiſtles grow in ſtead of wheate, and cockle in the ſtead of barley.

THE [f] WORDS OF IOB ARE ENDED.

CHAP. XXXII.

2 Elihu reprooueth them of folly. 8 Age maketh not a man wiſe, but the ſpirit of God.

SO theſe three men ceaſed to anſwere Iob, becauſe he † eſteemed himſelfe iuſt.

2 Then the wrath of Elihu the ſonne of Barachel the [a] Buzite, of the family of [b] Ram, was kindled: his wrath, *I ſay*, was kindled againſt Iob, becauſe he iuſtified himſelfe [c] more then God.

3 Alſo his anger was kindled againſt his three friends, becauſe they could not finde an anſwere, *and* yet condemned Iob.

4 (Now Elihu had waited till Iob had ſpoken: for [d] they were more ancient in yeeres then hee.)

5 So when Elihu ſaw, that there was none anſwere in the mouth of the three men, his wrath was kindled.

6 Therefore Elihu the ſonne of Barachel, the Buzite anſwered and ſaide, I am yong in yeeres, and ye are ancient: therefore I doubted, and was afraid to ſhew you mine opinion.

7 *For* I ſaid, The dayes [e] ſhall ſpeake, and the multitude of yeeres ſhall teach wiſedome.

8 Surely there is a ſpirit in man, [f] but the inſpiration of the Almightie giueth vnderſtanding.

9 Great men are not *alway* wiſe, neither doe the aged *alway* vnderſtand iudgement.

10 Therefore I ſay, Heare me *and* I will ſhewe alſo mine opinion.

11 Behold, I did waite vpon your words, *and* hearkened vnto your knowledge, whiles you ſought out [g] reaſons.

12 Yea, when I had conſidered you, loe, there was none of you that reprooued Iob, nor anſwered his words:

13 Leaſt ye ſhould ſay, We haue [h] found wiſedome: *for* God hath caſt him downe, *and* no man.

14 Yet hath [i] he not directed *his* words to me, neither will I anſwere [k] him by your words.

15 *Then* they fearing, anſwered no more, *but* left off their talke.

16 When I had waited (for they ſpake not, but ſtood ſtill *and* anſwered no more.)

17 *Then* anſwered I in my turne, and I ſhewed mine opinion.

18 For I am full of [l] matter, *and* the ſpirit within me compelleth me.

19 Behold, my belly *is* as the wine, which hath no vent, *and* like the new bottels that braſt.

20 *Therefore* will I ſpeake, that I may take breath: I will open my lips, and will anſwere.

21 I will not now accept the perſon of man, [m] neither will I giue titles to man.

22 For I may not giue [n] titles, *leaſt* my Maker ſhould take me away ſuddenly.

CHAP. XXXIII.

5 Elihu accuſeth Iob of ignorance. 14 He ſheweth that God hath diuers meanes to inſtruct man and to draw him from ſinne. 19, 20 Hee afflicteth man and ſuddenly deliuereth him. 26 Man being deliuered giueth thanks to God.

WHerefore, Iob, I pray thee, heare my talke, and hearken vnto all my words.

2 Behold now, I haue opened my mouth: my tongue hath ſpoken in my mouth.

3 My wordes *are* in the vprightneſſe of mine heart, and my lips ſhall ſpeake pure knowledge.

4 The [a] Spirit of God hath made me, and the breath of the Almightie hath giuen me life.

5 If thou canſt giue me anſwere, prepare thy ſelfe *and* ſtand before me.

6 Behold, I am according to thy wiſh, in [b] Gods ſtead: I am alſo formed of the clay.

7 Beholde, my terrour ſhall not feare thee, neither ſhall mine hand [c] be heauy vpon thee.

8 Doubtleſſe thou haſt ſpoken in mine eares, and I haue heard the voyce of *thy* words.

9 I am [d] cleane, without ſinne: I am innocent, and there is none iniquitie in me.

10 Loe, he hath found occaſions againſt mee, and counted me for his enemie.

11 Hee hath put my feete in the ſtockes, and looketh narrowly vnto all my paths.

12 Behold, in this haſt thou not done right: I will anſwere thee, that God is greater then man.

13 Why doeſt thou ſtriue againſt him? for he doeth not [e] giue account of all his matters.

14 For God ſpeaketh [f] once or twiſe, and one ſeeth it not.

15 In dreames *and* [g] viſions of the night, when ſleepe falleth vpon men, and they ſleepe vpon *their* beds,

16 Then he openeth the eares of men, euen by their corrections, *which* he [h] had ſealed,

17 That he might cauſe man to turne away from *his* enterpriſe, and that hee might hide the [i] pride of man,

18 And keepe back his ſoule from the pit, and that his life ſhould not paſſe by the ſword.

19 He is alſo ſtricken with ſorow vpon his bed,

[u] My ſeruants mooued me to be reuenged of mine enemie, yet did I neuer wiſh him hurt.
[x] And not confeſſed it freely: whereby it is euident that he iuſtified himſelfe before men, and not before God.
[y] That is, I reuerenced the moſt weake and contemned, and was afraid to offend them.
[z] I ſuffered them to ſpeake euill of me, and went not out of my houſe to reuenge it.
[a] This is a ſufficient token of my righteouſneſſe, that God is my witneſſe and will iuſtifie my cauſe.
[b] Should not this booke of his accuſations be a praiſe and commendation to me?
[c] I will make him account of all my life, without feare.
[d] As though I had withholden their wages that laboured in it.
[e] Meaning, that he was no briber nor extortioner.
[f] That is, the talke which he had with his three friends.
† Ebr. was iuſt in his owne eyes.
[a] Which came of Buz the ſonne of Nahor, Abrahams brother.
[b] Or, as the Chalde paraphraſt readeth, Abram.
[c] By making himſelfe innocent, and by charging God of rigour.
[d] That is, the three mentioned before.
[e] Meaning, the ancient, which haue experience.
[f] It is a ſpeciall gift of God that man hath vnderſtanding, and commeth neither of nature nor by age.
[g] To prooue that Iobs affliction came for his ſinnes.

[h] And flatter your ſelues, as though you had ouercome him.
[i] To wit, Iob.
[k] He vſeth almoſt the like arguments, but without taunting and reproaches.
[l] I haue conceiued in my minde great ſtore of reaſons.
[m] I will neither haue regard to riches, credit, nor authoritie, but will ſpeake the very trueth.
[n] The Ebrew word ſignifieth, to change the name, as to call a foole a wiſe man: meaning, that he would not cloake the trueth to flatter men.
[a] I confeſſe the power of God, and am one of his, therefore thou oughteſt to heare mee.
[b] Becauſe Iob had wiſhed to diſpute his cauſe with God, Chap. 16, 21. ſo that he might doe it without feare, Elihu ſaith, he will reaſon in Gods ſtead, whom he needeth not to feare, becauſe he is a man made of the ſame matter that he is.
[c] I will not handle thee ſo roughly as theſe others haue done.
[d] He repeateth Iobs words, whereby he proteſted his innocencie in diuers places, but ſpecially in the 13, 16. and 30. Chapters.
[e] The cauſe of his iudgements is not alwayes declared to man.
[f] Though God by ſundry examples of his iudgements ſpeake vnto man, yet the reaſon thereof is not knowen: yea and though God ſhould ſpeake, yet is hee not vnderſtood.
[g] God, ſaith hee, ſpeaketh commonly, either by afflictions, or by his viſions to teach vs the cauſe of his iudgements, or els by his meſſenger. [h] That is, determined to ſend vpon them. [i] Hee ſheweth for what end God ſendeth afflictions: to beate downe mans pride, and to turne from euill.

and the griefe of his bones *is* sore.
20 So that his [k] life causeth him to abhorre
bread, and his soule daintie meat.
21 His flesh faileth that it cannot be seene,
and his bones *which* were not seene, clatter.
22 So his soule draweth to the graue, and his
life [l] to the buriers.
23 If there be a [m] messenger with him, *or* an
interpreter, one of a thousand [n] to declare vnto
man his righteousnesse.
24 Then will he haue [o] mercy vpon him, and
will say, [p] Deliuer him, that he go not downe into
the pit: for I haue receiued a reconciliation.
25 *Then* shall his flesh be [q] as fresh as a childs,
and shall returne as in the dayes of his youth.
26 Hee shall pray vnto God, and he will be
fauourable vnto him, and hee shall see his face
with ioy: for he will render vnto man his [r] righ-
teousnesse.
27 Hee looketh vpon men, and if one say, I
haue sinned, and [s] peruerted righteousnes, and it
did not profit [t] me.
28 [u] He will deliuer his soule from going in-
to the pit, and his life shall see the light.
29 Lo, all these things will God worke [x] twise
or thrise with a man,
30 That hee may turne backe his soule from
the pit, to be illuminate in the light of the liuing.
31 Marke well, O Iob, *and* heare mee: keepe
silence and I will speake.
32 If there be [y] matter, answere me, *and* speake:
for I desire to [z] iustifie thee.
33 If thou hast not, heare mee: holde thy
tongue, and I will teach thee wisedome.

k That is, his painefull and miserable life.
l To them that shall burie him.
m A man sent of God to declare his will.
n A singular man, and as one chosen out of a thousand, which is able to declare the great mercies of God vnto sinners: and wherein mans righteousnes standeth, which is through the iustice of Iesus Christ and faith therein.
o Hee sheweth that it is a sure token of Gods mercy toward sinners, when hee causeth his word to be preached vnto them.
p That is, the minister shall by the preaching of the word pronounce vnto him the forgiuenesse of his sinnes.
q He shall feele Gods fauour and reioyce: declaring hereby wherein standeth the true ioy of the faithfull, and that God will restore him to health of body, Which is a token of his blessing. r God will forgiue his sinnes, and accept him as iust. s That is, done wickedly. t But my sinnes hath beene the cause of Gods wrath toward me. u God will forgiue the penitent sinner. x Meaning, oftentimes, euen as oft as a sinner doeth repent. y If thou doubt of any thing, or see occasion to speake against it. z That is, to shew thee, wherein mans iustification consisteth.

CHAP, XXXIII.

5 Elihu chargeth Iob, that hee called himselfe righteous. 11 Hee sheweth that God is iust in his iugements. 24 God destroyeth the mightie. 30 By him the hypocrite reigneth.

MOreouer Elihu answered and said,
2 Heare my words, yee [a] wisemen, and
hearken vnto me ye that haue knowledge,
3 For the eare trieth the words, as the mouth
tasteth meate.
4 Let vs seeke [b] iudgement among vs, and let
vs know among our selues what is good.
5 For Iob hath said, I am righteous, and God
hath taken [c] away my iudgement.
6 Should I lie in my [d] right? my *wound of*
the arrow is [e] grieuous without *my* sinne.
7 What man is like Iob, that drinketh [f] scorn-
fulnesse like water?
8 Which goeth in the [g] company of them that
worke iniquitie, and walketh with wicked men?
9 For hee hath sayd, [h] It profiteth a man no-
thing that he should [i] walke with God.
10 Therefore hearken vnto mee, yee men of
wisedome, God forbid that wickednes *should be*
in God, and iniquitie in the Almightie.
11 For he will render vnto man *according* to
his worke, and cause euery one to finde according
to his way
12 And certainely God will not do wickedly,
neither will the Almightie peruert iudgement.
13 Whom * hath he appointed ouer the earth
beside himselfe? or who hath placed the whole
world?

a Which are esteemed wise of the world.
b Let vs examine the matter vprightly.
c That is, hath afflicted me without measure.
d Should I say, I am wicked, being an innocent?
e I am sorer punished, then my sinne deserueth.
f Which is compelled to receiue the reproach and scornes of many for his foolish words.
g Meaning, that Iob was like to the wicked, because he seemed not to glorifie God and submit himselfe to his iudgements.
h He wresteth Iobs words who said that Gods children are oft times punished in this world, and the wicked go free.
i That is, liue godly, as Gen. 5, 22.
* Chap. 36, 23.

14 If [k] he set his heart vpon *man*, and gather
vnto himselfe his spirit [l] and his breath,
15 All flesh shall perish together, and man shall
returne vnto dust.
16 And if thou hast vnderstanding, heare this,
and hearken to the voyce of my words,
17 Shall he that hateth iudgement, [m] gouerne?
and wilt thou iudge him wicked that is most iust?
18 Wilt thou say vnto a king, *Thou art* [n] wic-
ked? or to princes, *Ye are* vngodly?
19 *How much lesse* to him that accepteth not
the persons of princes, and regardeth not the rich,
more then the poore? for they be all the worke
of his hands,
20 They shall die suddenly, [o] and the people
shalbe troubled at midnight, [p] and they shall passe
forth and take away the mightie without hand.
21 For his eyes *are* vpon the wayes of man,
and hee seeth all his goings.
22 There is no darkenesse nor shadowe of
death, that the workers of iniquitie might be hid
therein.
23 For hee will not lay on man so much, that
he should [q] enter into iudgement with God.
24 Hee shall breake the mightie without [r] see-
king, and shall set vp other in their stead.
25 Therefore shall he declare their [s] works: he
shall turne the [t] night, and they shalbe destroyd.
26 He striketh them as wicked men in the pla-
ces of the [u] seers,
27 Because they haue turned backe from him,
and would not consider all his wayes:
28 So that they haue caused the voyce of the
poore to [x] come vnto him, and he hath heard the
cry of the afflicted.
29 And when he giueth quietnesse, who can
make trouble? and when he hideth his face, who
can behold him, whether *it be* vpon nations, or
vpon a man onely?
30 Because the [y] hypocrite doeth reigne, *and*
because the people are snared.
31 Surely *it appertaineth* vnto God [z] to say, I
haue pardoned, I will not destroy.
32 [a] But if I see not, teach thou mee: if I haue
done wickedly, I will doe no more.
33 Will he performe the thing through [b] thee?
for thou hast reprooued [c] it, because that thou hast
chosen, and not I: now speake what thou knowest.
34 Let men of vnderstanding tell mee, and let
a wise man hearken vnto me.
35 Iob hath not spoken of knowledge, neither
were his words according to wisedome.
36 I desire that Iob may be [d] tried, vnto the
end, touching the answeres for wicked men.
37 For hee [e] addeth rebellion vnto his sinne,
he clappeth his hands among vs, and multiplieth
his words against God.

k To destroy him.
l The breath of life which he gaue man.
m If God were not iust, how could he gouerne the world.
n If man of nature feare to speake euill of such as haue power, then much more ought they to be afrayd to speake euill of God.
o When they looke not for it.
p The messengers of visitation that God shall send.
q God doeth not afflict man aboue measure, so that he should haue occasion to contend with him.
r For all his creatures are at hand to serue him, so that hee needeth not to seeke for any other army.
s Make them manifest that they are wicked.
t Declare the things that were hid.
u Meaning, openly in the light of all men.
x By their cruelty and extortion.
y When tyrants sit in the throne of iustice which vnder pretence of executing iustice are but hypocrites and oppresse the people, it is a signe that God hath drawen backe his countenance and fauour from that place.
z Onely it belongeth to God to moderate his corrections, and not vnto man.
a Thus Elihu speaketh in the person of God, as it were mocking Iob, because hee would be wiser then God.
b Will God vse thy counsell in doing his workes?
c Thus he speaketh in the person of God, as though Iob should chuse and refuse affliction at his pleasure. d That he may speake as much as he can, that we may answere him and all the wicked that shall vse such arguments. e Hee standeth stubbornly in the maintenance of his cause.

CHAP. XXXV.

6 Neither doeth godlinesse profit, or vngodlinesse hurt God, but man. 13 The wicked cry vnto God and are not heard.

ELihu spake moreouer, and sayd,
2 Thinkest thou this right, that thou hast
sayd, I am [a] more righteous then God?
3 For thou hast sayd, What profiteth it thee,
and what auaileth it mee, *to purge mee* from my
sinne?

a Iob neuer spake these words: but because he maintained his innocencie, it seemed as though hee would say, that God tormented him without iust cause.

4 *Therefore* will I answere thee, and thy [b] companions with thee.

5 Looke vnto the heauen, and see and behold, the [c] clouds *which* are higher then thou.

6 If thou sinnest, what doest thou [d] against him, yea, when thy sinnes be many, what doest thou vnto him?

7 If thou be righteous, what giuest thou vnto him? or what receiueth he at thine hand?

8 Thy wickednes *may hurt* a man as thou art: and thy righteousnes *may profit* the sonne of man.

9 They cause many that are oppressed, [e] to cry, *which* cry out for the violence of the mighty.

10 But none sayeth, Where is God that made me, which giueth songs in the night?

11 Which teacheth vs more then the beasts of the earth, and giueth vs more wisedome then the foules of the heauen.

12 Then they crie because of the violence of the wicked, [f] but he answereth not.

13 Surely God will not heare vanitie, neither will the Almighty regard it.

14 Although thou sayest *to God*, Thou wilt not regard it, & yet iudgement *is* before him: trust thou in him.

15 But now because his anger hath not visited, nor called to coun: *the euill* with great extremity.

16 Therefore Iob [h] openeth his mouth in vaine, and multiplieth words without knowledge.

CHAP. XXXVI.

1 Elihu sheweth the power of God. 6 And his iustice. 9 And wherefore he punisheth. 23 The propertie of the wicked.

ELihu also proceeded and sayd,

2 Suffer me a little and I will instruct thee: for *I haue* yet to speake on Gods behalfe.

3 I will fetch [a] my knowledge afarre off, and will attribute righteousnes vnto my maker.

4 For truely my words shall not be false, *and* he that is [b] perfect in knowledge, *speaketh* with thee.

5 Behold, the mighty God casteth away none that is [c] mighty, *and* valiant of courage.

6 He [d] maintaineth not the wicked, but hee giueth iudgement to the afflicted.

7 He withdraweth not his eyes from the righteous, but *they are* with [e] kings in § throne, where he placeth them for euer: thus they are exalted.

8 And if they be bound in fetters *and* tyed with the cords of affliction,

9 Then will he shew them their [f] worke and their sinnes, because they haue beene proud.

10 He openeth also their eare to discipline, and cõmandeth them that they returne from iniquity.

11 * If they obey and serue him, they shall end their daies in prosperity, & their yeres in pleasures:

12 But if they will not obey, they shall passe by the sword and perish [g] without knowledge.

13 But the hypocrites [h] of heart increase the wrath: *for* they [i] call not when he bindeth them.

14 Their soule dieth in [k] youth, and their life among the whoremongers.

15 Hee deliuereth the poore in his afflictions, and openeth their eare in trouble.

16 Euen so would he haue taken thee out of the straite place *into* a broad place, *and* not shut vp beneath: and *that* which resteth vpon thy table had beene full of fat.

17 But thou art full of the [m] iudgement of the wicked, *though* iudgement and equitie maintaine *all things*.

18 [n] For *Gods* wrath is, least hee should take thee away in *thine* abundance: for no multitude of gifts can deliuer thee.

19 Will he regard thy riches? *he regardeth* not gold, nor all them that excell in strength.

20 [o] Be not carefull in the night, now hee destroyeth the people out of their place.

21 Take thou heede: looke not to [p] iniquitie, for thou hast chosen it rather then affliction.

22 Behold, God exalteth by his power: what teacher is like him?

23 Who hath appointed to him his way? or who can say, Thou hast done wickedly?

24 Remember that thou magnifie his worke, which men behold.

25 All men see it, and men behold it [q] afarre off.

26 Behold, God *is* excellent, [r] and wee know him not, neither can the number of his yeeres be searched out.

27 When he [s] draweth the drops of water, the raine [t] powreth downe by the vapour thereof

28 Which *raine* the clouds doe drop *and* let fall abundantly vpon man.

29 Who can know the diuisions of the clouds, *and* the thunders of his [u] Tabernacle?

30 Behold, hee spreadeth his light vpon [v] it, and coūereth the [x] bottome of the sea.

31 For thereby he iudgeth [y] the people, and giueth meat abundantly.

32 He coūereth the light with the clouds, and commandeth them to goe [z] against it.

33 [a] His companion sheweth him thereof, and there is anger in rising vp.

CHAP. XXXVII.

1 Elihu proceedeth that the vnsearchable wisdome of God is manifest by his workes. 4 As by the thunders. 6 The snow. 9 The whirlewinde. 11 And the raine.

AT this also mine heart is [a] astonied, and is moued out of his place.

2 Heare the [b] sound of his voyce, and the noise that goeth out of his mouth.

3 He directeth it vnder the whole heauen, and his light vnto the ends of the world.

4 After it a noyse soundeth: hee thundereth with the voyce of his maiestie, and he will not stay [c] them when his voyce is heard.

5 God thundreth marueilously with his voyce: he worketh great things which we know not.

6 For he saith to the snow, Be thou vpon the earth: d likewise to the small raine and to the great raine of his power.

7 With the force *thereof* he [e] shutteth vp euery man, that all men may know his worke.

8 Then the beastes goe into the denne, and remaine in their places.

9 The whirlewind commeth out of the South, and the cold from the [f] Northwind.

a He sheweth that when we speake of God, we must lift vp our spirits more hie, then our naturall sense is able to reach.
b Thou shalt perceiue that I am a faithfull instructor, and that I speake to thee in the name of God.
c Strong and constant, and of vnderstanding: for these are the gifts of God, and he loueth them in man: but forasmuch as God punished now Iob, it is a signe that those are not in him.
d Therefore he will not preserue the wicked: but to the humble and afflicted heart hee will shew grace.
e He preferreth the godly to honour.
f He will moue their hearts to seeke their sins that they may come to him by repentance as he did Manasseh.
* *Isa.* 1. 19
g That is, in their folly or obstination, and so shalbe cause of their owne destruction. h Which are maliciously bent against God, and flatter themselues in their vices. i When they are in affliction, they seeke not to God for succour, as Asa 2. Chro. 16. 12. verse 16. 11. k They die of some vile death, and that before they come to age. l If

m Thou art altogether after the maner of the wicked: for thou dost murmure against the iustice of God.
n God doeth punish thee, least thou shouldest forget God in thy wealth and so perish.
o Be not thou curious in seeking the cause of Gods iudgements, when he destroyeth any.
p And so murmure against God through impatiencie.
q The workes of God are so manifest, that a man may see them afarre off, and know God by the same.
r Our infinitnesse bindereth vs so, that wee can not attaine to the perfect knowledge of God.
s That is, the raine commeth of those drops of water, which he keepeth in the clouds.
t Meaning, of the clouds, which he calleth the Tabernacle of God.
u Vpon the cloud,
x That men can not come to the knowledge of the springs thereof.
y He sheweth that the raine hath double vse: the one that it declareth Gods iudgements, when it doeth ourflow any places, and the other that it maketh the land fruitfull. z That is, one cloud to dash against another. a The cold vapour sheweth him: that is, the cloud of the hot exhalation, which being taken in the cold cloude mounteth vp toward the place where the fire is, and so anger is ingendred: that is, noyse, and thunderclaps.

a At the marueiling of the thunder and lightnings: whereby he declareth that the faithfull are liuely touched with the maiestie of God, when they behold his works.
b That is, the thunder, whereby he speaketh to men to waken their dulnesse, and to bring them to the consideration of his workes.
c Meaning, the raines and thunders.
d So that neither small raine nor great, know nor any things els commeth without Gods appointment.
e By raine and thunders God causeth men to keepe themselues within their houses. f In Ebrew it is called the scattering winde, because it driueth away the cloudes and purgeth the ayre.

10 At the breath of God the froſt is giuen, and the breadth of the waters g *is* made narrow.

11 He maketh alſo the cloudes to h labour, to water *the earth, and* ſcattereth the cloude of i his light.

12 And it is turned about by his gouernement, that they may doe whatſoeuer he commaundeth them vpon the whole world:

13 Whether it be for k puniſhment, or for his land, or of mercy, he cauſeth it to come.

14 Hearken vnto this, O Iob; ſtand and conſider the wonderous workes of God.

15 Diddeſt thou know when God diſpoſed them? and cauſed the l light of his cloud to ſhine?

16 Haſt thou knowen the m varietie of the cloud, *and* the wonderous workes of him that is perfit in knowledge?

17 *Or* how thy cloathes are n warme, when hee maketh the earth quiet through the South-winde?

18 Haſt thou ſtretched out the heauens, which are ſtrong, *and as a* molten o glaſſe?

19 Tell vs what we ſhall ſay vnto him: *for* we cannot diſpoſe *our matter* becauſe of darkeneſſe.

20 Shall it be q told he him when I ſpeake? or ſhall man ſpeake when he ſhall be r deſtroyed?

21 And now men ſee not the light, ſ which ſhineth in the cloudes, but the winde paſſeth and cleanſeth them.

22 The t brightnes commeth out of the North: the praiſe *thereof is* to God, which is terrible.

23 *It is* the Almighty: we cannot finde him out: *he is* excellent in power and iudgement, and abundant in iuſtice: he u afflicteth not.

24 Let men therefore feare him: *for* hee will not regard any that are wiſe in their owne conceit.

g That is, froſen vp and dried. h Gather the vapours and mooue to and fro to water the earth. i That is, the cloud that hath lightning in it. k Raine, colde, heate, tempeſts and ſuch like are ſent of God, either to puniſh man, or to profit the earth, or to declare his fauour toward man, as Chap. 37. 31. l That is, the lightning to breake forth in the cloudes? m Which is ſometime changed into raine, or ſnowe, haile, or ſuch like. n Why thy cloathes ſhould keepe thee warme when the South wind bloweth, rather then when any other winde bloweth? o For their clearneſſe. p That is, our ignorance: ſignifying that Iob was ſo preſumptuous, that he would controll the works of God. q Hath God need that any ſhould tell him when man murmureth againſt him? r If God would deſtroy a man, ſhould hee repine? ſ The cloude ſtoppeth the ſhining of the ſunne, that man cannot ſee it till the winde haue chaſed away the cloud: and if man be not able to attaine to the knowledge of theſe things, how much leſſe of God? t In Ebrew, golde, meaning, faire weather and cleare as golde. u Meaning, without cauſe.

9 When I made the cloudes *as* a couering thereof, and darkeneſſe *as* the ſ waſdling bandes thereof:

10 When I ſtabliſhed my commandement vpon it, and ſet barres and doores,

11 And ſayd, Hitherto ſhalt thou come, but no further, and heere ſhalt it h ſtay thy proude waues.

12 Haſt thou commanded the i morning ſince thy dayes? haſt thou cauſed the morning to know his place?

13 That it might take holde of the corners of the earth, and that the wicked might be k ſhaken out of it?

14 It is turned as clay to faſhion, l and all ſtand vp as a garment.

15 And from the wicked their light ſhalbe taken away, and the high arme ſhalbe broken.

16 Haſt thou entred into the bottomes of the ſea? or haſt thou walked to ſeeke out the m depth?

17 Haue the gates of death bene opened vnto thee? or haſt thou ſeene the gates of the ſhadow of death?

18 Haſt thou perceiued the breadth of the earth? tell if thou knoweſt all this.

19 Where is the way *where* light dwelleth? and where is the place of darkeneſſe,

20 That thou n ſhouldeſt receiue it in the bounds thereof, and that thou ſhouldeſt know the paths to the houſe thereof?

21 Knoweſt thou it, becauſe thou waſt then borne? and *becauſe* the number of thy dayes is great?

22 Haſt thou entred into the treaſures of the ſnowe? or haſt thou ſeene the treaſures of the haile,

23 Which I haue hid o againſt the time of trouble, againſt the day of warre and battell?

24 By what way is the light parted, *which* ſcattereth the Eaſt winde vpon the earth?

25 Who hath diuided the ſpouts for the raine? or the way for the lightning of the thunders,

26 To cauſe it to raine on the earth where no man is, *and* in the wilderneſſe where there is no man?

27 To fulfill the wilde and waſte place, and to cauſe the bud of the herbe to ſpring forth?

28 Who is the father of the raine? or who hath begotten the drops of the dew?

29 Out of whoſe wombe came the yce? who hath ingendred the froſt of the heauen?

30 The waters are hid p as *with* a ſtone: and the face of the depth is frozen.

31 Canſt thou reſtraine the ſweete *influences* of q the Pleiades, or looſe the bands of r Orion?

32 Canſt thou bring forth ſ Mazzaroth in their time? canſt thou alſo guide t Arcturus with his ſonnes?

33 Knoweſt thou the courſe of heauen, or canſt thou ſet the u rule thereof in the earth?

34 Canſt thou lift vp thy voyce to the cloudes, that the abundance of water may couer thee?

35 Canſt thou ſend the lightnings that they may walke, and ſay vnto thee, Loe, heere wee are?

36 Who hath put wiſedome in the x reines? or who hath giuen the heart vnderſtanding?

37 Who can number cloudes by wiſdome? or who can cauſe to ceaſe the y bottels of heauen,

38 When the earth groweth into hardneſſe, z and the clots are faſt together?

g As though the great ſea were but as a little babe in the hands of God to turne to and fro.

h That is, Gods decree and commandement, as verſe 10.

i To wit, to riſe, ſince thou waſt borne.

k Who hauing in the night bene giuen to wickedneſſe, cannot abide the light, but hide themſelues.

l The earth which ſeemed in the night to haue no forme, by the ſtriking of the ſunne, is as it were created anew, and all things therein clad with new beauty.

m If thou are not able to ſeeke out the depth of the ſea, how much leſſe art thou able to comprehend the counſell of God?

n That thou might eſt appoint it his way and limits.

o To puniſh mice ceremies with them, as Exod. 9. 18. Ioſh. 10. 11.

p The yce couereth it, as though it were paued with ſtone.

q Which ſtarres ariſe when the ſunne is in Taurus, which is the ſpring time, and bring flowres.

r Which ſtarres brought in Winter.

ſ Certaine ſtarres ſo called: ſome thinke they were the twelue ſignes.

t The North ſtarre with thoſe that are about him.

u Canſt thou caule the heauenly bodies to haue any power ouer the earthly bodies?

x In the ſecret parts of man.

y That is, the cloudes wherein the water is contained as in bottels.

z For when God doeth not open theſe bottels, the earth commeth to this inconuenience.

CHAP. XXXVIII.

God ſpeaketh to Iob, and declareth the weakeneſſe of man in the conſideration of his creatures, by whoſe excellencie the power, iuſtice, and prouidence of the Creator is knowen.

THen anſwered the Lord vnto Iob out of the a whirlewinde, and ſayd,

2 Who is this that b darkeneth the counſell by words without knowledge?

3 Gird vp now thy loynes like a man: I c will demaund of thee, and declare thou vnto me.

4 Where waſt thou when I d layed the foundations of the earth? declare, if thou haſt vnderſtanding.

5 Who hath layed the meaſures thereof, if thou knoweſt, or who hath ſtretched the line ouer it:

6 Wherevpon are the foundations thereof ſet: or who layd the corner ſtone thereof:

7 When the ſtarres of the morning e prayſed *me* together: and all the ſ children of God reioyced:

8 *Or who* hath ſhut vp the Sea with doores, when it iſſued and came foorth *as* out of the wombe:

a That his words might haue greater maieſty, and that Iob might know with whom he had to doe.

b Which by ſeeking out the ſecret counſell of God by mans reaſon, maketh it more obſcure, and ſhaweth his owne follie.

c Becauſe he had wiſhed to diſpute with God. Chap. 12. 3. God reaſoneth with him, to declare his raſhneſſe, and ſeeing he could not iudge of thoſe things which were done ſo long before he was borne, hee was not able to comprehend all Gods workes: much leſſe the ſecret cauſes of his iudgements.

d The ſtarres and dumbe creatures are ſayde to prayſe God, becauſe his power, wiſedome and goodneſſe is manifeſt and knowen therein, f Meaning, the Angels.

CHAP. XXXIX.

The bountie & prouidence of God, which extendeth euen to the young rauens, giueth man full occasion to put his confidence in God. 37 Iob confesseth and humbleth himselfe.

WIlt [a] thou hunt the pray for the lion ? or
fill the appetite of the lions whelpes,
2 When they couch in their places, *and* re-
maine in the couert to lie in waite ?
3 Who prepareth for the rauen his meate,
when his birds [b] crie vnto God , wandering for
lacke of meate ?
4 Knowest thou the time when the wild goats
bring foorth young ? *or* doest thou marke when
the [c] hindes doe calue ?
5 Canst thou number the moneths that they
[d] fulfill ? or knowest thou the time when they
bring forth ?
6 They bow themselues : they [e] bruise their
young and cast out their sorowes.
7 *Let* their young waxe fatte , and grow vp
with corne : they goe forth and returne not vnto
them.
8 Who hath set the wilde asse at libertie ? or
who hath loosed the bonds of the wilde asse ?
9 *It is* I which haue made the wildernesse his
house, and the [f] salt places his dwellings.
10 He derideth the multitude of the citie : he
heareth not the crie of the driuer.
11 Hee seeketh out the mountaine for his pa-
sture, and searcheth after euery greene thing.
12 Will the vnicorne [g] serue thee ? or will he
tary by thy crib ?
13 Canst thou binde the vnicorne with his
band *to labour* in the furrow ? or will he plow the
valleys after thee ?
14 Wilt thou trust in him, because his strength
is great, and cast off thy labour vnto him ?
15 Wilt thou beleeue him , that he will bring
home thy seede, and gather it vnto thy barne ?
16 *Hast thou giuen* the pleasant wings vnto
the peacockes ? or wings and feathers vnto the
ostrich ?
17 Which leaueth his egges in the earth, and
maketh them [h] hot in the dust,
18 And forgetteth that the foot might scatter
them, or that the wilde beast might breake them.
19 He sheweth himselfe cruell vnto his yong
ones , *as* they were not his , *and* is without feare
as if he trauelled [i] in vaine.
20 For God hath depriued him of [k] wisdome,
and hath giuen him no part of vnderstanding.
21 When [l] time *is*, hee mounteth on high: hee
mocketh the horse and his rider.
22 Hast thou giuen the horse strength, *or* co-
uered his necke with [m] neying ?
23 Hast thou made him afraid as the grashop-
per ? his strong neying is fearefull.
24 He [n] diggeth in the valley , and reioyceth
in *his* strength : he goeth foorth to meete the har-
nessed *man*.
25 He mocketh at feare, and is not afraid, and
turneth not backe from the sword.
26 *Though* the quiuer rattle against him , the
glittering speare and the shield.
27 He [o] swalloweth the ground for fiercenesse
and rage , and he beleeueth not that it is the noise
of the trumpet.
28 He saith among the trumpets, Ha, ha : he
smelleth the battell afarre off, and the noise of the
captaines, and the shouting.

a After he had declared Gods workes in the heauens, he sheweth his maruellous prouidence in earth, euen toward the bruit beasts.
b Reade Psal. 147,9.
c He chiefly maketh mention of wilde goats and hindes, because they bring forth their yong with most difficultie.
d That is, how long they goe with young ?
e They bring forth with great difficultie.
f That is, the barren ground where no good fruits grow.
g Is it possible to make the vnicorne tame ? signifying that if man cannot rule a creature, that it is much more impossible that he should appoint the wisedome of God, whereby he gouerneth all the world.
h They write that the ostrich couereth her egges in the sand, and because the countrey is hot and the sunne still keepeth them warme, they are hatched.
i If he should take care for them.
k That is, to haue a care and naturall affection toward his yong.
l When the yong ostrich is growen vp, he ouerrunneth the horse.
m That is, giuen him courage, which is meant by neying and shaking his mane : for with his breath he couereth his necke.
n He beateth with his hoofe.
o He so riddeth the ground that it seemeth nothing vnder him.

29 Shall the hauke flie by thy wisedome, *stret-
ching out* his wings euen toward the [p] South?
30 Doth the eagle mount vp at thy comman-
dement, or make his nest on high ?
31 Shee abideth and remained in the rocke,
euen vpon the top of the rocke, and the tower.
32 From thence she spieth for meate, *and* her
eyes behold afarre off.
33 His young ones also sucke vp blood : and
where the slaine *are*, there is she.
34 Moreouer the Lord spake vnto Iob, and sayd,
35 Is this [q] to learne, to striue with the Al-
mighty? he that reprooueth God, let him answere
to it.
36 ¶ Then Iob answered the Lord, saying,
37 Behold, I am [r] vile : what shall I answere
thee ? I will lay mine hand vpon my mouth.
38 Once haue I spoken, but I will answere no
more, yea twise, but I will proceede no further.

p That is, when colde commeth, to flie into the warme countreys.
q Is this the way for a man that will learne, to striue with God? which thing he reprooueth in Iob.
r Whereby hee sheweth that he repented, and desired pardon for his faults.

CHAP. XL.

a How weake mans power is, being compared to the worke of God. 10 Whose power appeareth in the creation, and gouerning of the great beasts.

AGaine the Lord answered Iob out of * the
whirlewinde, and sayd,
2 Gird vp now thy loynes like a man : I will
demaund of thee, and declare thou vnto me.
3 Wilt thou disanull [a] my iudgement? *or* wilt
thou condemne me, that thou maiest be iustified ?
4 Or hast thou an arme like God ? or doest
thou thunder with a voyce like him ?
5 Decke thy selfe now with [b] maiestie and
excellencie , and aray thy selfe with beautie and
glory.
6 Cast abroad the indignation of thy wrath,
and behold euery one that is proud, & abase him.
7 Looke on euery one that is arrogant , *and*
bring him low : and destroy the wicked in their
place.
8 Hide them in the dust together , *and* binde
[c] their faces in a secret place.
9 Then will I confesse vnto thee also, that thy
right hand can [d] saue thee.
10 ¶ Behold now [e] Behemoth (whom I made
[f] with thee) which eateth [g] grasse as an oxe.
11 Behold now, his strength *is* in his loynes,
and his force *is* in the nauell of his belly.
12 *When* hee taketh pleasure, his taile is like a
cedar: the sinews of his stones are wrapt together.
13 His bones *are like* staues of brasse, *and* his
small bones like staues of yron.
14 [h] He is the chiefe of the wayes of God: [i] he
that made him , will make his sword to approach
vnto him.
15 Surely the mountaines bring him foorth
grasse, where all the beasts of the field play.
16 Lieth he vnder the trees in the couert of the
reede and fennes ?
17 Can the trees couer him with their sha-
dow ? or can the willowes of the riuer compasse
him about ?
18 Behold, he spoileth the riuer, [k] and hasteth
not : he trusteth that he can draw vp Iorden into
his mouth.
19 Hee taketh it with his eyes , and thrusteth
his nose through whatsoeuer meeteth him.
20 ¶ Canst thou draw out [l] Liuiathan with
an hooke, and with a line which thou shalt cast
downe vnto his tongue ?
21 Canst thou cast an hooke into his nose ?
canst

* Chap. 38, 1.
a Signifying that they that iustifie themselues, condemne God as iniust.
b Meaning, that these were proper vnto God, and belonged to no man.
c Cause them to die if thou canst.
d Prouing hereby that whosoeuer attributeth to himselfe power and abilitie to saue himselfe, maketh himselfe God.
e This beast is thought to be the elephant, or some other, which is vnknowen.
f Whom I made aswell as thee.
g This commendeth the prouidence of God toward man: for if he were giuen to deuoure as a lion, nothing were able to resist him, or content him.
h He is one of the chiefest works of God among the beasts.
i Though man dare not come neere him, yet God can kill him.
k He drinketh at leisure, and feareth no body.
l Meaning, the whale.

m Because he feareth least thou shouldest take him.

n To do thy businesse, and be at thy commandement?

o If thou once consider the danger, thou wilt not meddle with him.
p To wit, that trusteth to take him.

a If none dare stand against a whale, which is but a creature, who is able to compare with God the Creator?
b Who hath taught me to accomplish my worke?
c The parts and members of the whale?
d That is, who dare pull off his skin?
e Who dare put a bridle in his mouth?
f Who dare looke in his mouth?
g That is, casteth out flames of fire.

h Nothing is painfull or hard vnto him.

i His skinne is so hard that he lyeth with a great ease on the stones as in the myre.
k Either he maketh the sea to seeme as it boyled by his wallowing, or els he spouteth water in such abundance as it would seeme that the sea boiled.
l That is, a white froth and shining streame before him.

canst thou pierce his iawes with an angle?
22 Will he make many prayers vnto thee? *and* speake thee faire?
23 Will he make a couenant with thee? *and* wilt thou take [n] him as a seruant for euer?
24 Wilt thou play with him as with a bird? or wilt thou bind him for thy maides?
25 Shall the compainions banquet with him? shall they diuide him among the merchants?
26 Canst thou fill the basketh with his skinne? or the fish panyer with his head?
27 Lay thine hand vpon him: remember [o] the battell, *and* doe no more so.
28 Behold, [p] his hope is in vaine: *for* shall not one perish euen at the sight of him?

CHAP. XLI.

1 By the greatnesse of this monster Liuiathan, God sheweth his greatnesse and his power, which nothing can resist.

NOne *is* so fierce that dare stirre him vp. Who is he then that can [a] stand before me?
2 Who hath preuented mee that I should [b] make an end? All vnder heauen *is* mine.
3 I will not keepe silence *concerning* [c] his parts, nor *his* power, nor his comely proportion.
4 Who can discouer the face [d] of his garment? *or* who shall come to him with a double [e] bridle?
5 Who shall [f] open the doores of his face? his teeth are fearefull round about.
6 The maiesty *of his scales is like* strong shields, *and* are sure sealed.
7 One is set to another, that no winde can come betweene them.
8 One is ioyned to another: they sticke together, that they cannot be sundred.
9 His neisings [g] make the light to shinne, and his eyes *are* like the eye lids of the morning.
10 Out of his mouth goe lamps, *and* sparkes of fire leape out.
11 Out of his nostrels commeth out smoke, as out of a boyling pot or caldron.
12 His breath maketh the coales burne: for a flame goeth out of his mouth.
13 In his necke remaineth strength, and [h] labour is reiected before his face.
14 The members of his body are ioyned: they are strong in themselues, *and* cannot be mooued.
15 His heart is as strong as a stone, and as hard as the nether milstone.
16 The mightie are afraid of his maiestie, *and* for feare they faint in themselues.
17 When the sword doeth touch him, he will not rise vp, *nor for* the speare, dart nor habergion.
18 Hee esteemeth yron as straw, and brasse as rotten wood.
19 The archer cannot make him flee: the stones of the sling are turned into stubble vnto him.
20 The dartes are counted as strawe: and hee laugheth at the shaking of the speare.
21 Sharpe stones [i] are vnder him, and he spreadeth sharpe things vpon the myre.
22 He maketh the depth to [k] boile like a pot, and maketh the Sea like *a pot* of oyntment.
23 He maketh a path to [l] shine after him, one would thinke the depth as an hoare head.
24 In the earth there is none like him: hee is made without feare.
25 He beholdeth [m] all hie things: he is a King ouer all the children of pride.

CHAP. XLII.

6 The repentance of Iob. 9 Hee prayeth for his friends. 12 His goods are restored double vnto him. 13 His children, age and death.

THen Iob answered the Lord, and sayd,
2 I know that thou canst doe all things, and that there is no [a] thought hid from thee.
3 Who is hee that hideth counsell without [b] knowledge? therefore haue I spoken that I vnderstood not, *euen* things to wonderfull for me, [c] and *which* I knew not.
4 Heare, I beseech thee, and I will speake: I will demand of thee, [d] and declare thou vnto me.
5 I haue [e] heard of thee by the hearing of the eare, but now mine eye seeth thee.
6 Therefore I abhorre *my selfe*, and repent in dust and ashes.
7 Now after that the Lord had spoken these words vnto Iob, the Lord also sayd vnto Eliphaz the Temanite, My wrath is kindled against thee and against thy two friends: for ye haue not spoken of me the thing that is [f] right, like my seruant [g] Iob.
8 Therefore take vnto you now seuen bullockes, and seuen rammes, and goe to my seruant Iob, and offer vp for your selues a burnt offering, and my seruant Iob shall [h] pray for you: for I will accept him, least I should put you to shame, because yee haue not spoken of me the thing which is right, like my seruant Iob.
9 So Eliphaz the Temanite, and Bildad the Shuhite, *and* Zophar the Naamathite, went, and did according as the Lord had sayd vnto them, and the Lord accepted Iob.
10 ¶ Then the Lord turned the [i] captiuitie of Iob, when he prayed for his friends: also the Lord gaue Iob twise so much as he had before.
11 Then came vnto him all his [k] Brethren, and all his sisters, and all they that had beene of his acquaintance before, and did eat bread with him in his house, and had compassion on him, and comforted him for all the euill that the Lord had brought vpon him, and euery man gaue him a ‖ piece of money, & euery one an earering of gold.
12 So the Lord blessed the last dayes of Iob, more then the first: for hee had [l] foureteene thousand sheepe, and sixe thousand camels, and a thousand yoke of oxen, and a thousand shee asses.
13 He had also seuen sonnes, and three daughters.
14 And he called the name of one [m] Iemimah, and the name of the second [n] Keziah, & the name of the third [o] Keren-happuch.
15 In all the land were no women found so faire as the daughters of Iob, and their father gaue them inheritance among their brethren.
16 And after this liued Iob an hundreth and fourtie yeeres, and saw his sonnes, and his sonnes sonnes, *euen* foure generations.
17 So Iob died, being olde, and full of

m He despiseth all other beastes and monsters, and is the proudest of all others.

a No thought so secret, but thou doest see it, nor any thing that thou thinkest, but thou canst bring it to passe.
b Is there any but I? for this God laid to his charge, Chap. 38, 2.
c I confesse herein mine ignorance, and that I spake I wist not what.
d He sheweth that he will be Gods scholer to learne of him.
e I knew thee onely before by heare say, but now thou hast caused me to feele what thou art in me, that I may resigne my selfe ouer vnto thee.
f You tooke in hand an euil cause, in that you condemned him by his outward afflictions, and not comforted him with my mercies.
g Who had a good cause, but handled it euill.
h When you haue reconciled your selues to him for the faults that you haue committed against him, he shall pray for you, and I will heare him.
i He deliuered him out of the affliction wherein he was.
k That is, all his kindred, reade Chap. 19, 13.
‖ Or, lamb, or money marked.
l God made him [illegible] as he was afore, and gaue him as many children as he [illegible]

Compare this Translation with the New in these texts. Jere. 33.16. Job. 33.13. Amos. 3:7

Titles of Christ: Jere. 23.5. The branch. v.6 Jehovah tze
kenu. ch 33.15,16. Isa. 4.2. & 40.11. Dan. 9.24 in heb. called the
the Prophet. Messias Jo. 1.45. Dan. 9.17. the Lord. Exo. 3.14
Ejeh, or I am. chap. 6.3 Jehovah called Lord. Gen. 19.24. God. Je.
ro. 4 Psa. 106.21. & 89.19. & 91.1. Psa. 168. 4 Job. v.18. Man. heb. i
the man, i.e. in the manhood, ps 83.18 Jehovah. Gen. 32.24. Man
v. 28, & 30. God. Judges 13 Man. an Angel, God, 6, 9, 22. & not
ver. 18 Secret, or wonderful. Messenger of the Covenant Ma
Highest Luke. 1.76. & 7. 26. Isa. 53.5. & 9.6. & 6.5. & 7. 14. & 11.1.
Isa. 16. 5. & 28.16. psa 118.22. Mat 22.21, 42. Act 4.11. 1pet.
7, 8. Rom. 9.33. & 10.11. Isa. 32.1, 2. & ch 44.6, 8, 24. & ch 45.5. & 53.10
54.5. & 61.1. & 63.9. Zech. 13.7. & 14.4. 1 Cor. 8.6. God Heb. 1.1.
Jude v.1. heb. 12. 23, 29. & 13. 20. Father 1 Joh, 3.1. Rev. 1.1.2, 4.
and chap 2. 27. & chap 14.1. and 5. 5, 6, 9, 10, 11, 12, 13. 20. Ja. 1.1, 17.
2 John, 1-3. 1 pet, 1.3. ch 5.10. 2 pet. 1.17. heb. 12.2. & ch 10. 2
& 9. 24. & 10. 7. tit. 1.4. philem 1.3. Tim. 1.2. 1 thes, 1.2. Col 3.1.
Eph. 1.3. Gal. 3.17. & ch 1.1. Ro 11 28. & ch 5.10. & 1, 2, 3, 4. Ac. 13
30, 37. & 10 38, 39. & ch 7. 55. 56. & ch 2. 23, 24 to 36. & ch 1. 4.
17.3. & ch 1.18. & 3.16. & 4. 24. & 6. 44, 46. & ch 8. 38, 54.
Dan. 7. 9, 13. Rev 4. 23. & ch 5. 1, 7, 13

Nehoah Robeson was born march the 21 1757

Mary Robeson was born febevery the first 1753

l Whe. ostrich is g. vp, he ouerru the horse.
m That is, giue him courage, which is meant by neying and shaking his mane: for with his breath he casteth his necke.
n He beateth with his hoofe.
o He so riddeth the ground that it seemeth nothing vnder him.

glitter...
27 B...
and rage,
of the trumpe...
28 He...
smelleth th...
captaines, ...

THIS SECOND PART OF THE BIBLE, CONTEINETH THESE BOOKES.

Psalmes.

Prouerbes.

Ecclesiastes.

The song of Salomon.

Isaiah.

Ieremiah.

Lamentations.

Ezekiel.

Daniel.

Hosea.

Ioel.

Amos.

Obadiah.

Ionah.

Micah.

Nahum.

Habakkuk.

Zephaniah.

Haggai.

Zechariah.

Malachi.

* Or, praises, according to the Ebrewes; and were chiefly instituted to praise and giue thankes to God for his benefits. They are called the Psalmes or Songs of Dauid, because the most part were made by him.

THE * PSALMES OF DAVID.

THE ARGVMENT.

This booke of Psalmes is set forth vnto vs by the holy Ghost, to be esteemed as a most precious treasure, wherein all things are conteined that appertaine to true felicity, aswell in this life present as in the life to come. For the riches of true knowledge and heauenly wisdome, are here set open for vs to take thereof most abundantly. If we would know the great & high maiesty of God, here we may see the brightnes thereof shine most clearely. If wee would seeke his incomprehensible wisedome, heere is the schoole of the same profession. If wee would comprehend his inestimable bounty, & approach neere thereunto, and fill our handes with that treasure, heere we may haue a most liuely and comfortable taste thereof. If we would know wherein standeth our saluation, and how to attaine to life euerlasting, here is Christ our onely redeemer, and mediatour most euidently described. The rich man may learne the true vse of his riches. The poore man may find full contentation. He that will reioyce, shall know the true ioy, and how to keepe measure therein. They that are afflicted and oppressed, shall see wherein standeth their comfort, and how they ought to praise God when he sendeth them deliuerance. The wicked and the persecutors of the children of God shall see how the hand of God is euer against them: and though he suffer them to prosper for a while, yet he bridleth them, in so much as they cannot touch an haire of ones head except he permit them, and how in the end their destruction is most miserable. Briefly, here we may haue most present remedies against all tentations & troubles of mind & conscience, so that being well practised herein, we may be assured against all dangers in this life, liue in the true feare and loue of God, and at length attaine to that incorruptible crowne of glory, which is laid vp for all them that loue the comming of our Lord Iesus Christ.

PSAL. I.

Whether it was Esdras, or any other that gathered the Psalmes into a booke, it seemeth he did this Psalme first in maner of a preface, to exhort all godly men to study and meditate the heauenly wisdome. For the effect hereof is, 1 That they be blessed which giue themselues wholly all their life to the holy Scriptures; 4 and that the wicked contemners of God, though they seeme for a while happy, yet at length shall come to miserable destruction.

BLessed *is* the man that doeth
not welke in the [a] counsell of
the wicked, nor stand in the
way of sinners, nor sit in the
seate of the scornefull.
2 But his delight *is* in the
*law of the Lord, and in his [b] law doth he medi-
tate day and night.
3 For he shallbe like a * tree planted by the ri-
uers of waters, that will bring forth her fruits in
due season; whose leafe shall not fade: so [c] whatso-
euer he shall doe, shall prosper.
4 [d] The wicked *are* not so, but as the chaffe,
which the wind driueth away.
5 Therefore the wicked shall not stand in the
[e] iudgement, nor sinners in the assembly of the
righteous.
6 For the Lord [f] knoweth the way of the
righteous, and the way of the wicked shall perish.

a When a man hath giuen once place to euill counsell, or to his owne concupiscence, he beginneth to forget himselfe in his sinne, and so falleth into contempt of God, which contempt is called the seat of the scorners.
* Deut. 6, 6 iosh. 1. 8. prou. 6. 20.
b In the holy Scriptures.
* Iere. 17. 8.
c Gods children are so moystened euer with his grace, that whatsoeuer commeth vnto them, tendeth vnto their saluation.
d Though the wicked seeme to beare the swinge in this world, yet the Lord driueth them downe that they shall not rise nor stand in the company of the righteous.
e But tremble when they feele Gods wrath.
f Doth approoue and prosper, like as not to know, is to reprooue and reiect.

PSAL. II.

1 The Prophet Dauid reioyceth, that notwithstanding his enemies rage, yet God will continue his kingdome for euer, and aduance it euen to the end of the world. 10 and therefore exhorteth kings and rulers, that they would humbly submit themselues vnder Gods yoke, because it is in vaine to resist God. Herein is figured Christs kingdome.

WHy doe the [a] heathen * rage, and the peo-
ple murmure in vaine.
2 The kings of the earth band themselues, and
the Princes are assembled together against the
Lord, and against his ‖ Christ.
3 [b] Let vs breake their bandes, and cast their
cords from vs.
4 * But hee that dwelleth in the heauen shall
laugh: the Lord shall haue them in derision.
5 [c] Then shall hee speake vnto them in his
wrath, and vexe them in his sore displeasure,
saying,
6 *Euen* I haue set my King vpon Zion mine
holy mountaine.
7 I will declare the [d] decree: *that is,* the Lord
hath said vnto mee, * Thou art my sonne; this
[e] day haue I begotten thee.
8 Aske of mee, and I shall giue thee the hea-
then for thine inheritance, and the [f] endes of the
earth for thy possession
9 * Thou shalt crush them with a scepter of
yron, *and* breake them in pieces like a potters
vessell.
10 [g] Be wise now therefore, ye kings: be lear-
ned ye iudges of the earth.
11 Serue the Lord in feare, and reioyce in
trembling.
12 [h] Kisse the Sonne, least he be angry, and ye
[i] perish in the way, when his wrath shall suddenly
burne. Blessed *are* all that trust in him.

a The conspiracy of the Gentiles, the murmuring of the Iewes, and power of kings cannot preuaile against Christ. * Acts. 4, 25.
‖ Or, anoynted
b Thus the wicked say, that they will cast off the yoke of God, and of his Christ.
* Prou. 1. 26.
c Gods plagues will declare that in resisting Christ, they fought against him.
d To shew that my vocation to the kingdome is of God
* Acts. 13, 33 hebr. 1, 5.
e That is to say, as touching mans knowledge because it was the first time that Dauid appeared to be elected of God. So is it applied to Christ in his first comming and manifestation to the world.
f Not onely the Iewes but the Gentiles also.
* Reuel. 2. 27.
g He exhorteth all rulers to repent in time.
h In signe of homage.
i When the wicked shall say, Peace and rest, seeming yet to be but in the midway of their purposes, then shall destruction suddenly come, 1. Thess. 5. 3.

PSAL. III.

1 Dauid driuen foorth of his kingdome, was greatly tormented in mind for his sinnes against God: 4 And therefore calleth vpon God, and waxeth bold through his promises, against the great railings and terrors of his enemies, yea against death it selfe, which he saw present before his eyes. 7 Finally, he reioyceth for the good successe that God gaue him and all the Church.

¶ A Psalme

¶ *A Psalme of Dauid, when he fled from his sonne Absalom.*

Lord, how are mine aduersaries [a] increased? how many rise against me?
2 Many say to my soule, *There is* no helpe for him in God.[b] Selah.
3 But thou Lord art a buckler for me, my glory, and the lifter vp of mine head.
4 I did call vnto the Lord with my voyce, and he heard me out of his holy mountaine. Selah.
5 I laid mee downe and slept, *and* rose vp againe: for the Lord sustained me.
6 I will not be afraid for [c] ten thousand of the people, that should beset me round about.
7 O Lord, arise helpe me, my God: for thou hast smitten all mine enemies vpon ÿ cheek bone: thou hast broken the teeth of the wicked.
8 [d] Saluation *belongeth* vnto the Lord, *and* thy blessing *is* vpon thy people. Selah.

a This was a token of his stable faith, that for all his troubles hee had his recourse to God.
b Selah here signifieth a lifting vp of the voyce, to cause vs to consider the sentence, as a thing of great importance.
c When he considered the truth of Gods promise, and tried the same, his faith increased marueilously.
d Be the dangers neuer so great or many, yet God hath euer meanes to deliuer his.

PSAL. IIII.

1 *When Saul persecuted him he called vpon God, trusting most assuredly in his promise, and therefore boldly reproueth his enemies, who wilfully resisted his dominion. 7 And finally preferreth the fauour of God before all worldly treasures.*

¶ [a] *To him that excelleth on Neginoth. A Psalme of Dauid.*

Heare me when I call, [b] O God of my righteousnes: thou hast set me at liberty, *when I was* in [c] distresse: haue mercy vpon me, and hearken vnto my prayer.
2 O ye [d] sonnes of men, how long *will ye turne* my glory into shame, [e] louing vanity, *and* seeking lyes? Selah.
3 For be ye sure that the Lord hath chosen to himselfe [f] a godly man, the Lord will heare when I call vnto him.
4 [g] Tremble and sinne not: examine your owne heart vpon your bed, and be [h] still. Selah.
5 [i] Offer the sacrifices of righteousnesse, and trust in the Lord.
6 Many say, Who will shew vs *any* [k] good? *but* Lord, lift vp the light of thy countenance vpon vs.
7 Thou hast giuen me more ioy of heart, then *they haue had*, when their wheate and their wine did abound.
8 I will lay me downe, and also sleep in peace: for thou, Lord, [l] onely makest me dwell in safety.

a Among them that were appointed to sing the Psalmes, and to play on the instruments, one was appointed chiefe to set the tune, and to begin: who because he was most excellent, and began this Psalme on the instrument called Neginoth, or a tune so called.
b Thou that art the defender of my iust cause.
c Both of minde and body.
d Ye that thinke your selues noble in this world.
e Though your enterprises please you neuer so much, yet God will bring them to nought.
f A king that walketh in his vocation.
g For feare of Gods iudgement. h Cease your rage. i Serue God purely, and not with outward ceremonies. k The multitude seeke worldly wealth, but Dauid setteth his felicitie in Gods fauour. l This word in Ebrew may be referred to God, as it is here translated, or to Dauid, signifying that he should dwell as ioyfully alone, as if he had many about him, because the Lord is with him.

PSAL. V.

1 *Dauid oppressed with the crueltie of his enemies, and fearing greater dangers, calleth to God for succour, shewing how requisit it is that God should punish the malice of his aduersaries. 7 After, being assured of prosperous successe, hee conceiueth comfort, 12 concluding, that when God shall deliuer him, others also shall be partakers of the same mercies.*

¶ *To him that excelleth vpon* ‖ *Nehiloth.*
¶ *A Psalme of Dauid.*

Heare my words, O Lord: vnderstand my [a] meditation.
2 Hearken vnto the voyce of my cry, my king, and my God: for vnto thee doe I pray.
3 Heare my voyce in the morning, O Lord: *for* in the morning will I direct *mee* vnto thee, and I will [b] wait.
4 For thou art not a God that loueth [c] wickednes, neither shall euill dwell with thee.
5 [d] The foolish shall not stand in thy sight: for thou hatest all them that worke iniquity.
6 Thou shalt destroy them that speake lyes: the Lord will abhorre the bloody man and deceitfull.
7 But I [e] will come into thine house in the multitude of thy mercy: *and* in thy feare will I worship toward thine Holy Temple.
8 Lead me, O Lord, in thy righteousnes, [f] because of *mine* enemies: make thy way plaine before my face.
9 For no constancie *is* in their mouth: within they are very corruption: their [*] throat *is* an open sepulchre, *and* they flatter with their tongue.
10 Destroy them, O God, ‖ let them [g] fall from their counsels: cast them out for the multitude of their iniquities, because they haue rebelled against thee.
11 And [h] let all them that trust in thee, reioyce *and* triumph for euer, and couer thou them: and let them that loue thy Name, reioyce in thee.
12 For thou Lord, wilt ‖ blesse the righteous, *and* with fauour [i] wilt compasse him, as with a shield.

‖ Or, a musicall instrument or tune.
a That is, my vehement prayer, and secret complaint and sighings.
b With patience and trust till I be heard.
c Seeing that God of nature hateth wickednesse, he must needes punish the wicked, and saue the godly.
d Which runne most ragingly after their carnall affections.
e In the deepest of his tentation hee putteth his full confidence in God.
f Because thou art iust, therefore leade me out of the dangers of mine enemies.
* Rom. 3. 13.
‖ Or, *cause them to erre.*
g Let their deuices come to nought.
h Thy fauour toward me shall confirme the faith of all others.
‖ Or, *giue good successe.*
i So that he shall be safe from all dangers.

PSAL. VI.

1 *When Dauid by his sinnes had prouoked Gods wrath, and now felt not onely his hand against him, but also conceiued the horrors of death euerlasting, he desireth forgiuenesse. 6 Bewailing that if God tooke him away in his indignation, he should lack occasion to prayse him as he was wont to doe whiles he was among men. 9 Then suddenly feeling Gods mercies, hee sharply rebuketh his enemies which reioyced in his affliction.*

¶ *To him that excelleth on Neginoth, vpon the eight tune. A Psalme of Dauid.*

O Lord, [*] [a] rebuke mee not in thine anger, neither chastise me in thy wrath.
2 Haue mercie vpon mee, O Lord, for I am weake: O Lord heale me, for my [b] bones are vexed.
3 [c] My soule is also sore troubled: but Lord, how long wilt thou delay?
4 Returne, O Lord: deliuer my soule: saue me for thy mercies sake.
5 For in [d] death *there is* no remembrance of thee: in the graue who shall praise thee?
6 I fainted in my mourning: I cause my bed euery night to swimme, *and* water my couch with my teares.
7 ‖ Mine eye is dimmed for despight, and sunke in because of all mine enemies.
8 [e] Away from me all ye workers of iniquitie: for the Lord hath heard the voice of my weeping.
9 The Lord hath heard my petition: the Lord will receiue my prayer.
10 All mine enemies shall be confounded and sore vexed: they shall be turned backe, *and* put to shame [f] suddenly.

* Iere. 10. 24.
a Though I deserue destruction, yet let thy mercie pitie my frailtie.
b For my whole strength is abated.
c His conscience is also touched with the feare of Gods iudgement.
d He lamenteth that occasion should be taken from him to praise God in the congregation.
‖ Or, *mine eye is eaten as it were with wormes.*
e God sendeth comfort and boldnesse in affliction, that we may triumph ouer our enemies.
f When the wicked thinke that the godly shall perish, God deliuereth them suddenly, and destroyeth their enemies.

PSAL. VII.

1 *Being falsly accused by Chush one of Sauls kinsmen, hee calleth God to be his defender, 3 to whom he commendeth his innocencie, 9 first shewing that his conscience did not accuse him of any euill toward Saul, 10 Next that it touched Gods glory to award sentence against the wicked. 12 And so entring into the consideration of Gods mercies and promise, he waxeth bold, and derideth the vaine enterprises of his enemies, 15 threatning that that shall fall on their owne necke which they haue purposed for others.*

¶ ‖ *Shigaion of Dauid, which he sang vnto the Lord, concerning the* ‖ *words of* [*] *Chush the sonne of Iemini.*

O Lord my God, in thee I put my trust: saue me from all that persecute me, and deliuer me.
2 Least [a] hee deuoure my soule like a lion, and teare it in pieces, while there is none to helpe.

‖ Or, *kind of tune.*
‖ Or, *accusation.*
* 2. Sam. 16. 7.
a He desireth God to deliuer him from the rage of cruell Saul.

b Wherewith Chush chargeth me.
c If I reuerenced not Saul for affinities sake and preserued his life, 1.Sam. 26, 8, 9.
d Let me not only die, but be dishonoured for euer.

3 O Lord my God, if I haue done [b] this thing,
if there be *any* wickednes in mine hands.
4 [c] If I haue rewarded euill vnto him that
had peace with me,(yea I haue deliuered him that
vexed me without cause.)
5 *Then* let the enemie persecute my soule,
and take it; yea, let him tread my life downe vp-
on the earth, and lay mine [d] honour in the dust.
Selah.
6 Arise, O Lord, in thy wrath,and lift vp thy
selfe against the rage of mine enemies, and awake
for mee *according* to the [e] iudgement *that* thou
hast appointed.
7 So shall the congregation of the people
compasse thee about: for their sakes therefore
[f] returne on high.
8 The Lord shall iudge the people: iudge thou
me, O Lord,according to my [g] righteousnes, and
according to mine innocencie *that is* in me.
9 Oh let the malice of the wicked come to
an end: but guide thou the iust: for the righteous
God trieth the [h] hearts and reines.
10 My defence *is* in God, who preserueth the
vpright in heart.
11 God iudgeth the righteous, and him that
contemneth God, [i] euery day.
12 Except [k] he turne, he hath whet his sword:
he hath bent his bow, and made it ready.
13 He hath also prepared him deadly weapons:
he will ordeine his arrowes for them that perse-
cute *me*.
14 * Behold,he shall trauaile with wickednes:
for hee hath conceiued mischiefe, but hee shall
bring forth a lie.
15 He hath made a pit,and digged it, and is
fallen into the pit *that* he made.
16 His mischiefe shall returne vpon his owne
head,and his cruelty shall fall vpon his owne pate.
17 I will praise the Lord according to his [l] righ-
teousnesse, and will sing praise to the Name of the
Lord most high.

e In promising me the kingdome.
f Not onely for mine, but for thy Church sake, declare thy power.
g As touching my behauiour toward Saul and mine enemies.
h Though they pretend a iust cause against me: yet God shall iudge their hypocrisie.
i Hee doth continually call the wicked to repentance by some signes of his iudgements.
k Except Saul turne his minde, I die: for he hath both men and weapons to destroy me. Thus considering his great danger, he magnifieth Gods grace.
Isa.59.4. Iob 15, 35.
l In keeping faithfully his promise with me.

PSAL. VIII.

1 *The Prophet considering the excellent liberalitie and Fatherly prouidence of God toward man, whom he made as it were a god ouer all his works, doth not only giue great thanks, but is astonished with the admiration of the same, as one nothing able to compasse such great mercies.*

¶ *To him that excelleth on* ‖ *Gittith.*
A Psalme of Dauid.

O Lord our Lord,how ‖ excellent is thy Name
in all the world! which hast set thy glory
aboue the heauens.
2 Out of the mouth [a] of babes and sucklings
hast thou ‖ ordeined strength, because of thine
enemies, that thou mightest ‖ still the enemy and
the auenger.
3 When I beholde thine heauens, *euen* the
workes of thy fingers, the moone and the starres,
which thou hast ordained.
4 What is [b] man, *say I*, that thou art mind-
full of him? and the sonne of man that thou vi-
sitest him?
5 For thou hast made him a little lower then
[c] God, and crowned him with glory and wor-
ship.
6 Thou hast made him to haue dominion in
the works of thine hands, thou hast put all things
vnder his feet:
7 All [d] sheepe and oxen: yea, and the beasts
of the field:
8 The fowles of the ayre, and the fish of the

that is, shal be cast forth [of the] Church.
‖ Or, kind of instrument, or tune.
‖ Or, noble, or marueilous.
a Though the wicked would hide Gods praises, yet the very babes are sufficient witnesses of the same.
‖ Or, established.
‖ Or, confound.
b It had beene sufficient for him to haue set forth his glory by the heauens, though he had not come so low as to man, which is but dust.
c Touching his first creation.
d By the temporall gifts of mans creation, he is led to consider the benefits which he hath by his regeneration through Christ.

sea, *and* that which passeth thorow the paths of
the seas.
9 O Lord our Lord,how excellent is thy Name
in all the world?

PSAL. IX.

1 *After he had giuen thanks to God for the sundry victories that he had sent him against his enemies, and also prooued by manifold experience, how ready God was at hand in all his troubles, 14 Hee being now likewise in danger of new enemies, desireth God to helpe him according to his wont, 17 and to destroy the malicious arrogancie of his aduersaries.*

¶ *To him that excelleth vpon* ‖ *Muth Labben.*
A Psalme of Dauid.

I Will praise the Lord with my [a] whole heart: I
will speake of all thy marueillous works.
2 I will be glad, and reioyce in thee: I will
sing praise to thy Name, O most High.
3 For that mine enemies are turned backe:
they shall fall and perish at thy presence.
4 For [b] thou hast maintained my right and
my cause: thou art set in the throne, *and* iudgest
right.
5 Thou hast rebuked the heathen: thou hast
destroyed the wicked: thou hast put out their
name for euer and euer.
6 [c] O enemie, destructions are come to a per-
petuall end, and thou hast destroyed the cities:
their memoriall is perished with them.
7 But the Lord * shall sit for euer: hee hath
prepared his throne for iudgement.
8 For hee shall iudge the world in righteous-
nesse,*and* shall iudge the people with equitie.
9 The Lord also will be a refuge for the
[d] poore,a refuge in *due* time, *euen* in affliction.
10 And they that know thy Name, will trust
in thee: for thou, Lord, hast not failed them that
seeke thee.
11 Sing praises to the Lord, which dwelleth
in Zion: shew the people his works.
12 For [e] when hee maketh inquisition for
blood, hee remembreth it, *and* forgetteth not the
complaint of the poore.
13 Haue mercy vpon mee, O Lord: consider
my trouble *which I suffer* of them that hate
mee, thou that liftest mee vp from the gates of
death,
14 [That I may] shew all thy praises within the
[f] gates [of] the daughter of Zion, *and* reioyce in
thy saluation.
15 The heathen are [g] sunken downe in the pit
that they made: in the net that they hid,is their
foot taken.
16 [h] The Lord is knowen by executing iudge-
ment: the wicked is snared in the worke of his
owne hands. * Higgaion. Selah.
17 The wicked shall turne into hell, *and* all
nations that forget God.
18 For the poore shall not be alway forgot-
ten: the hope [i] of the afflicted shall not perish
for euer.
19 Vp Lord, let not man preuaile; let the hea-
then be iudged in thy sight.
20 Put them in feare, O Lord,that the heathen
may know that they are but [k] men. Selah.

PSAL. X.

1 *Hee complaineth of the fraud, rapine, tyrannie, and all kindes of wrong, which worldly men vse, assigning the cause thereof, that wicked men, being as it were drunken with worldly prosperitie, & therefore setting apart all feare and reuerence towards God, thinke they may doe all things without controlling. 15 Therefore hee calleth vpon God to send some remedie against these desperate euils, 16 and at length comforteth himselfe with hope of deliuerance.*

‖ Or, kind of instrument, or tune: or for the death of Labben or Goliath.
a God is not praised, except the whole glory be giuen to him alone.
b Howsoeuer the enemie seeme for a time to preuaile, yet God preserueth the iust.
c A derision of the enemy, that mindeth nothing but destruction but the Lord will deliuer his, and bring him into iudgement.
* Or, reigne as Iudge.
d Our miseries are meanes to cause vs to feele Gods present care ouer vs.
e Though God reuengeth not suddenly the wrong done to his, yet hee suffereth not the wicked vnpunished.
f In the open assembly of the Church.
g For God ouerthroweth the wicked in their enterprises.
h The mercie of God toward his Saints must be declared, and the fall of the wicked must alwayes be considered.
* Or, this is worthy to be noted.
i God promiseth not to helpe vs before we haue felt the crosse.
k Which they cannot learne without the feare of thy iudgement.

WHy ſtandeſt thou farre off, O Lord, *and* hideſt thee in [a] *due* time, *euen* in affliction?

2 The wicked with pride doth perſecute the poore: let them be taken in the crafts that they haue imagined.

3 For the wicked hath [b] made boaſt of his owne hearts deſire, and the couetous bleſſeth *himſelfe*, he contemneth the Lord.

4 The wicked is ſo proude, that hee ſeeketh not *for God: hee* thinketh alwayes, There is no God.

5 His wayes alway proſper: thy iudgements are high aboue his ſight, therefore ‖ defieth he all his enemies.

6 He ſaith in his heart, I ſhall ‖ neuer be mooued, [c] nor be in danger.

7 His mouth is full of curſing, and deceite, and fraud: vnder his tongue is miſchiefe and iniquitie.

8 [d] He lieth in wait in the villages: in the ſecret places doth he murder the innocent; his eyes are bent againſt the poore.

9 He lieth in waite ſecretly, *euen* as a lion in his denne; he lieth in wait to ſpoyle the poore; he doth ſpoile the poore, when he draweth him into his net.

10 He croucheth *and* boweth; therefore heaps of the [e] poore doe fall by his might.

11 He hath ſaid in his heart, God hath forgotten, he hideth away his face, *and* will neuer ſee.

12 [f] Ariſe, O Lord God, lift vp thine hand; forget not the poore.

13 Wherefore doeth the wicked contemne God? hee ſaith in his heart, Thou wilt not [g] regard.

14 *Yet* thou haſt ſeene it; for thou beholdeſt miſchiefe and wrong; that thou mayeſt [h] take it into thine hands: the poore committeth himſelfe vnto thee; *for* thou art the helper of the fatherleſſe.

15 Breake thou the arme of the wicked and malicious; ſearch his wickedneſſe, *and* thou ſhalt find [i] none.

16 The Lord *is* King for euer and euer; the [k] heathen are deſtroyed forth of his land.

17 Lord, thou haſt heard the deſ[ire] of the poore; thou prepareſt their heart; th[ou] [b]endeſt thine eare *to them.*

18 [l] To iudge the fatherleſſe and poore, that earthly man ‖ cauſe to feare no more.

a So ſoone as we enter into affliction, we thinke God ſhould help vs, but that is not alway his due time.
b The wicked man reioyceth in his owne luſt, he boaſteth when he hath that he would: he braggeth of his wit and wealth, and bleſſeth himſelfe, and thus blaſphemeth the Lord.
‖ Or, *ſnuffeth at.*
‖ *Or not be mooued, becauſe he was neuer in euill.*
c The euill ſhall not touch me, Iſa. 28. 15; or elſe he ſpeaketh thus becauſe he neuer felt euill.
d He ſheweth that the wicked haue many meanes to hide their crueltie, and therefore ought more to be feared.
e By the hypocriſie of them that haue authority, the poore are deuoured.
f He calleth to God for helpe, becauſe wickednes is ſo farre ouergrowen, that God muſt now helpe or neuer.
g Therefore thou muſt needs puniſh this their blaſphemie.
h To iudge betweene the right and the wrong.
i For thou haſt vtterly deſtroyed him.
k The hypocrites or ſuch as liue not after Gods Law, ſhalbe deſtroyed.
l God helpeth when mans helpe ceaſeth.
‖ Or, *deſtroy no more man vpon the earth.*

PSAL. XI.

1 This Pſalme conteineth two parts. In the firſt Dauid ſheweth how hard aſſaults of tentations he ſuſtained, and in how great anguiſh of mind he was, when Saul did perſecute him. 4 Then next he reioyceth that God ſent him ſuccour in his neceſſity, declaring his iuſtice aſwell in gouerning the good, and the wicked men, as the whole world.

¶ *To him that excelleth.* A Pſalme *of Dauid.*

IN the Lord put I my truſt: how ſay yee then to my ſoule, [a] Flee to your mountaine *as* a bird?

2 For loe, the wicked bend their bow, *and* make ready their arrowes vpon the ſtring, that they may ſecretly ſhoot at them which are vpright in heart.

3 For the [b] foundations are caſt downe; what hath the [c] righteous done?

4 The Lord *is* in his holy palace; the Lords throne *is* in the heauen; his eyes [d] will conſider: his eye lids will try the children of men.

a This is the wicked counſell of his enemies to him and his companions to driue him from the hope of Gods promiſe.
b All hope of ſuccour is taken away.
c Yet am I innocent and my cauſe good.
d Though all things in earth be out of order, yet God will execute iudgement from heauen.

5 The Lord will trie the righteous; but the wicked, and him that loueth iniquitie, doeth his ſoule hate.

6 Vpon the wicked he ſhall raine ſnares, [e] fire, and brimſtone, and ſtormie tempeſt; *this is* the [f] portion of their cup.

7 For the righteous Lord loueth righteouſneſſe: his countenance doeth behold the iuſt.

e As in the deſtruction of Sodom and Gomorah.
f Which they ſhall drinke euen to the dreggies, Ezek. c. 23. 34.

PSAL. XII.

1 The Prophet lamenting the miſerable eſtate of the people, and the decay of all good order, deſireth God ſpeedily to ſend ſuccour to his children. 7 Then comforting himſelfe and others with the aſſurance of Gods helpe, he commendeth the conſtant veritie that God obſerueth in keeping his promiſes.

¶ *To him that excelleth vpon the eight tune.*

A Pſalm of Dauid.

HElp Lord, for there is not [a] a godly man left: for the faithfull are failed from among the children of men.

2 They ſpeake deceitfully euery one with his neighbour, [b] flattering with their lips, *and* ſpeake with a double heart.

3 The Lord cut off all flattering lips, *and* the tongue that ſpeaketh proud things:

4 Which haue ſaid, [c] With our tongue will we preuaile; our lips are our owne; who is Lord ouer vs?

5 [d] Now for the oppreſſion of the needy, *and* for the ſighs of the poore, I will vp, ſaith the Lord, *and* will [e] ſet at libertie him, *whom the wicked* hath ſnared.

6 The words of the Lord *are* pure words, *as* the ſiluer, tried in a fornace of earth, fined ſeuen fold.

7 Thou wilt keepe [f] them, O Lord; thou wilt preſerue him from this generation for euer.

8 The wicked walke on euery ſide; when they are exalted, [g] *it is* a ſhame for the ſonnes of men.

a Which dare defend the trueth & ſhew mercy to the oppreſſed.
b He meaneth the flatterers of the court which hurt him more with their tongues, then with their weapons.
c They thinke themſelues able to perſwade whatſoeuer they take in hand.
d The Lord is mooued with the complaints of his, and deliuereth in the end from all dangers.
e Becauſe the Lords word and promiſe is true and vnchangeable, he will performe it and preſerue the poore from this wicked generation. f That is, thine though he were but one man. g For they ſuppreſſe the godly and maintaine the wicked.

PSAL. XIII.

1 Dauid as it were ouercome with ſundry and new afflictions, flieth to God as his onely refuge, 3 and ſo at the length being encouraged through Gods promiſes, hee conceiueth moſt ſure confidence againſt the extreme horrors of death.

¶ *To him that excelleth. A Pſalme of Dauid.*

HOw long wilt thou forget me, O Lord, [a] for euer? how long wilt thou hide thy face from me?

2 How long ſhall I take [b] counſell within my ſelfe *hauing* wearineſſe dayly in mine heart? how long ſhall mine enemie be exalted aboue me?

3 Behold, *and* heare mee, O Lord my God: lighten mine eyes, that I ſleepe not in death.

4 Leaſt mine enemie ſay, I haue [c] preuailed againſt him: *and* they that afflict me, reioyce, when I ſlide.

5 But I truſt in thy [d] mercy: mine heart ſhall reioyce in thy ſaluation; I will ſing to the Lord, becauſe he hath [e] dealt louingly with me.

a [...] [...]d in the con[ti]nuation [...] that his enemies [...] ſtaied a long time, and that his faith fainted not.
b Changing my purpoſes as the ſicke man doeth his place.
c Which might turne to Gods diſhonour: if he did not defend his.
d The mercy of God is the cauſe of our ſaluation.
e Both by the benefits paſt, and by others to come.

PSAL. XIV.

1 He deſcribeth the peruerſe nature of men, which were ſo growen to licentiouſneſſe, that God was brought to vtter contempt. 7 For the which thing, although he was greatly grieued, yet being perſwaded that God would ſend ſome preſent remedy, he comforteth himſelfe and others.

¶ *To him that excelleth.* A Pſalme *of Dauid.*

THe * foole hath ſaid in his heart, [a] *There is no* God: they haue [b] corrupted, and done an abominable worke: *there is* none that doeth good.

* Pſal. 53.
a He ſheweth that the cauſe of all wickedneſſe is to forget God. b There is nothing, but diſorder and wickedneſſe among them.

2 The Lord looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, and seeke God.

3 c All are gone out of the way: they are all corrupt: there is none that doeth good, no not one.

4 Doe not all the workers of iniquitie know that they eate vp my people, *as* they eate bread? they call not vpon the Lord.

5 d There they shall be taken with feare, because God *is* in the generation of the iust.

6 You haue made e a mocke at the counsell of the poore, because the Lord *is* his trust.

7 Oh giue saluation vnto f Israel out of Zion: when the Lord turneth the captiuitie of his people, *then* Iaakob shall reioyce, and Israel shall be glad.

¶ Note that of this 14 Psalme, the 5, 6 and 7 verses which are put into the common translation, & may seeme vnto some to be left out in this, are not in the same Psalme in the Hebrew text, but rather are put in more fully to expresse the manners of the wicked, and are gathered out of the 5, 140. and 10. Psalmes, the 59. of the Prophet Isaiah, and the 36. Psalme, and are alleadged by S. Paul, and placed together in the 3. to the Romanes.

PSAL. XV.

1 *This Psalme teacheth on what condition God did chuse the Iewes for his peculiar people; and wherefore he placed his Temple among them, which was to the intent that they by liuing vprightly and godly, might witnesse that they were his speciall and holy people.*

¶ *A Psalme of Dauid.*

Lord, who shall dwell in thy Tabernacle? who shall rest in thine holy Mountaine?

2 He that a walketh vprightly and worketh righteousnesse, and speaketh the trueth in his heart.

3 He that slandereth not with his tongue, nor doeth euill to his neighbour, nor receiueth a false report against his neighbour.

4 b In whose eyes a vile person is contemned, but he *honoureth* them that feare the Lord: hee that sweareth to his *owne* hinderance and changeth not.

5 He that c giueth not his money vnto vsury, nor taketh reward against the innocent: he that doeth these things, d shall neuer be mooued.

PSAL. XVI.

1 *Dauid prayeth to God for succour not for his workes, but for his faiths sake, 4 Protesting that he hateth all idolatry, taking God onely for his comfort and felicitie, 8 Who suffereth his to lacke nothing.*

¶ ‖ *Michtam of Dauid.*

Preserue mee, O GOD: for in thee doe I a trust.

2 *O my soule*, thou hast saide vnto the Lord, Thou art my Lord: my b well doing *extendeth* not to thee,

3 *But* to the Saints that are in the earth, and to the excellent: all my delight is in them.

4 The c sorowes of them, that offer to an other *god*, shalbe multiplied: d their offerings of blood will I not offer, neither make * mention of their names with my lips.

5 The Lord *is* the portion of mine inheritance and of my cup: thou shalt maintaine my lot.

6 The e lines are fallen vnto me in pleasant places: yea, I haue a faire heritage.

7 I will praise the Lord, who hath giuen me counsell: my f reines also teach me in the nights.

f God teacheth me continually by secret inspiration.

c Dauid here maketh comparison betweene the faithfull and the reprobate, but S. Paul speaketh the same of all men naturally, Rom. 3. 10.
d Where they thinke themselues most sure.
e You mocke them that put their trust in God.
f He prayeth for the whole Church whom he is assured God will deliuer: for none but he onely can doe it.

a First God requireth vprightnesse of life, next doing well to others, and thirdly, trueth and simplicitie in our words.
b He that flattereth not the vngodly in their wickednesse.
c To the hinderance of his neighbour.
d That is, shall not be cast forth of the Church as hypocrites.

‖ *Or, a certaine tune.*
a He sheweth that we cannot call vpon God, except we trust in him.
b Though we can not enrich God, yet we must bestow Gods gifts to the vse of his children.
c As griefe of conscience and miserable destruction.
d He would neither by outward profession nor in heart, nor in mouth consent to their idolatries.
* *Exod.* 23. 13.
e Wherewith my portion is measured.

8 I haue set the Lord alwayes before mee: for he is at my right hand: *therefore* I g shall not slide.

9 Wherefore h mine heart is glad, and my tongue reioyceth: my flesh also doeth rest in hope.

10 For thou i wilt not leaue my soule in the graue: neither wilt thou suffer thine holy One to see corruption.

11 Thou wilt shew me the path of life: in thy k presence *is* the fulnesse of ioy: *and* at thy right hand there *are* pleasures for euermore.

PSAL. XVII.

1 *Here he complaineth to God of the cruell pride and arrogancie of Saul, and the rest of his enemies, who thus raged without any cause giuen on his part. 6 Therefore he desireth God to reuenge his innocencie and deliuer him.*

¶ *The prayer of Dauid.*

Heare a the right, O Lord, consider my crie; hearken vnto my prayer of lips vnfained.

2 Let my b sentence come foorth from thy presence, *and* let thine eyes behold equitie.

3 Thou hast c prooued and visited mine heart in the night: thou hast tried me, *and* foundest nothing: *for* I was purposed that my d mouth should not offend.

4 Concerning the workes of men, by the e words of thy lips I kept me from the paths of the cruell man.

5 Stay my steps in thy paths, that my feet do not slide.

6 I haue called vpon thee: f surely thou wilt heare me, O God: encline thine eare to me, *and* hearken vnto my words.

7 Shew thy marueilous mercies: *thou* that art the Sauiour of them that trust *in thee*, from such as g resist thy right hand.

8 Keepe mee as the apple of the eye; hide mee vnder the shadow of thy wings.

9 From the wicked that oppresse mee, *from mine* enemies, which compasse mee round about for h *my* soule.

10 They are inclosed in their owne i fat, *and* they haue spoken proudly with their mouth.

11 They haue compassed vs now in our steps; they haue set their eyes to bring downe to the ground;

12 Like as a lion that is greedy of pray, and as it were a Lions whelpe lurking in secret places.

13 Vp Lord, k disappoint him: cast him downe; deliuer my soule from the wicked ‖ with thy sword.

14 From men by thine l hand, O Lord, from men ‖ of the world, who haue their m portion in this life, whose bellies thou fillest with thine hid treasure; their children haue enough, and leaue the rest of their substance for their children.

15 *But* I will behold thy face n in righteousnesse, *and* when I o wake, I shalbe satisfied with thine image.

PSAL. XVIII.

1 *This Psalme is the first beginning of his gratulation, and thankesgiuing in the entring into his kingdome, wherein hee extolleth and prayseth most highly the marueilous mercies and grace of God, who hath thus preserued and defended him. 32 Also hee setteth forth the image of Christes kingdome, that the faithfull may be assured that Christ shall alwayes conquere and ouercome by the vnspeakeable power of his Father, though all the whole world should striue there against.*

g The faithfull are sure to perseuere to the end.
h That is, I reioyce both in body and in soule.
i This is chiefly meant of Christ, by whose resurrection all his members haue immortalitie.
k Where God fauoureth there is perfect felicitie.

a My righteous cause.
b The vengeance that thou shalt shew against mine enemies.
c When thy Spirit examined my conscience.
d I was innocent toward mine enemie both in deed and thought.
e Though the wicked prouoked me to doe euill for euill, yet thy word kept me backe.
f He was assured that God would not refuse his request.
g For all rebell against thee, which trouble thy Church.
h For their crueltie cannot be satisfied but with my death.
i They are puft vp with pride, as the stomacke that is choked with fat.
k Stop his rage.
‖ *Or, which is thy sword.*
l By thine heauenly power.
‖ *Or, whose tyrannie hath too long endured.*
m And feele not the smart that Gods children oft times doe.
n This is the full felicitie, consisting against all assaults, to haue the face of God and fauourable countenance opened vnto vs.
o And am deliuered out of my great troubles.

¶ To

¶ *To him that excelleth.* A Pſalme *of Dauid the ſeruant of the Lord, which ſpake vnto the Lord the words of this ſong(in the day that the Lord deliuered him from the hand of all his enemies, and from the hand of Saul) and ſaid,*

I Will loue thee dearly, O Lord my ſtrength.
2 * a The Lord *is* my rocke, and my for-
treſſe, and he that deliuereth me, my God *and* my
ſtrength: in him will I truſt. my ſhield, the horne
alſo of my ſaluation, *and* my refuge.
3 I will call vpon the Lord, which is worthy
to be b praiſed: ſo ſhall I be ſafe from mine ene-
mies.
4 c The ſorowes of death compaſſed me, and
the floods of wickedneſſe made me afraid,
5 The ‖ ſorowes of the graue haue compaſſed
me about: the ſnares of death ouertooke me.
6 *But* in my trouble did I call vpon the Lord,
and cryed vnto my God: he heard my voyce out
of his Temple, and my cry did come before him,
euen into his eares.
7 d Then the earth trembled and quaked:
the foundations alſo of the mountaines mooued
and ſhooke, becauſe he was angry.
8 Smoke went out at his noſtrils, and a e con-
ſuming fire out of his mouth: coales were kind-
led thereat.
9 Hee bowed the heauens alſo and came
downe, and f darkenes *was* vnder his feete.
10 And hee rode vpon g Cherub, and did
flie, and hee came flying vpon the wings of the
winde.
11 He made darkeneſſe his h ſecret place, *and*
his pauilion round about him, *euen* darkeneſſe of
waters, *and* clouds of the aire.
12 At the brightnes of his preſence his clouds
paſſed, haileſtones and coales of fire.
13 The Lord alſo thundred in the heauen, and
the Higheſt gaue i his voyce, haileſtones and
coales of fire.
14 Then he ſent out k his arrowes and ſcat-
tered them, and he increaſed lightnings and de-
ſtroyed them.
15 And the channels of waters were ſeene, and
the l fondations of the world were diſcouered at
thy rebuking, O Lord, at the blaſting of the
breath of thy noſtrils.
16 He hath ſent downe from aboue *and* ta-
ken me: he hath drawen me out of many m wa-
ters.
17 Hee hath deliuered me from my n ſtrong
enemie, and from them which hate mee: for they
were o too ſtrong for me.
18 They preuented me in the day of my cala-
mity but the Lord was my ſtay.
19 Hee brought me foorth alſo into a large
place: p he deliuered me becauſe he fauoured me.
20 The Lord rewarded me according to my
q righteouſneſſe: according to the pureneſſe of
mine hande he recompenſed me.
21 Becauſe I kept the wayes of the Lord, and
did not wickedly againſt my God.
22 For all his lawes *were* before mee, and I
did not caſt away his r commandements from
me
23 I was vpright alſo with him, and haue kept
me from my ſ wickedneſſe,
24 Therefore the Lord rewarded me accor-
ding to my righteouſneſſe, *and* according to the
pureneſſe of mine hands in his ſight,
25 With the t godly thou wilt ſhew thy ſelfe
godly: with the vpright man thou wilt ſhew thy
ſelfe vpright.
26 With the pure thou wilt ſhew thy ſelfe pure,
and with the froward thou wilt ſhew thy ſelfe
froward.
27 Thus thou wilt ſaue the poore people, and
wilt u caſt downe the proud looks.
28 Surely thou wilt light my candle: the Lord
my God will lighten my darkeneſſe.
29 For by thee I haue x broken through an
hoaſte, and by my God I haue leaped ouer a wall.
30 The way of God is vncorrupt: the y word
of the Lord is tried *in the fire*, he is a ſhield to
all that truſt in him.
31 For who is God beſides the Lord? and
who is mighty ſaue our God?
32 God girdeth me with ſtrength, and ma-
keth my z way vpright.
33 Hee maketh my feete like hindes *feete*, and
ſetteth me vpon mine a high places.
34 He teacheth mine hands to fight; ſo that a
bowe of ‖ braſſe is broken with mine armes.
35 Thou haſt alſo giuen mee the b ſhield of
thy ſaluation, and thy right hand hath ſtayed
me, and thy c louing kindneſſe hath cauſed mee
to increaſe.
36 Thou haſt enlarged my ſteps vnder me, and
my heeles haue not ſlid.
37 d I haue purſued mine enemies, and taken
them, and haue not turned againe till I had con-
ſumed them.
38 I haue wounded them, that they were not
able to riſe, they are fallen vnder my feet.
39 For thou haſt girded mee with ſtrength to
battel; them that roſe againſt me, thou haſt ſub-
dued vnder me.
40 And thou haſt e giuen mee the neckes of
mine enemies, that I might deſtroy them that
hate me.
41 They f cried, but there was none to ſaue
them, euen vnto the Lord, but hee anſwered them
not.
42 Then I did beate them ſmall as the duſt be-
fore the wind: I did tread them flat as the clay in
the ſtreetes.
43 Thou haſt deliuered mee from the conten-
tions of the people: thou haſt made me the head
of the g heathen, a people, *whom* I haue not
h knowen, ſhall ſerue me.
44 Aſſoone as they heare, they ſhall obey me:
the ſtrangers ſhallbe in ſubiection to me.
45 Strangers ſhall k ſhrinke away, and feare
in their priuie chambers.
46 Let the Lord liue, and bleſſed be my
ſtrength, and the God of my ſaluation be ex
alted.
47 *It is* God that giueth me *power* to auenge
me, and ſubdueth the people vnder me.
48 O my deliuerer from mine enemies, euen
thou haſt ſet me vp from thoſe that roſe againſt
mee; thou haſt deliuered mee from the l cruell
man.
49 Therefore m I will praiſe thee, O Lord,
among the nations, and wil ſing vnto thy
Name.
50 Great deliuerances giueth hee vnto his
king, and ſheweth mercie to his anoynted, *euen*
to Dauid, and to his n ſeed for euer.

* 1 Sam 22,2.
a He vſeth this diuerſitie of names, to ſhew that as the wicked haue many meanes to hurt, ſo God hath many wayes to helpe.
b For none can obtaine their requeſts of God, that ioyne not, his glory with their petition.
c He ſpeaketh of the dangers and malice of his enemies, from the which God had deliuered him.
‖ Or, *cordes, or, cables,*
d A deſcription of the wrath of God againſt his enemies, after hee had heard his prayers.
e He ſheweth how horrible Gods iudgements ſhall be to the wicked.
f Darkeneſſe ſignifieth the wrath of God, as the cleare light ſignifieth Gods fauour.
g This is deſcribed at large, Pſal. 104.
h As a king angry with the people, will not ſhew him ſelfe vnto them
i Thundred, lightned and hailed.
k His lightnings.
l That is, the deepe bottomes were ſeene when the red ſea was diuided.
m Out of ſundry and great dangers.
n To wit, Saul.
o Therefore God ſent me ſuccour.
p The cauſe of Gods deliuerance is his onely fauour and loue to vs
q Dauid was ſure of his righteous cauſe, and good behauiour toward Saul and his enemies, and therefore was aſſured of Gods fauour and deliuerance.
r For all his dangers hee exerciſed himſelfe in the Law of God.
ſ I neither gaue place to their wicked tentations, nor to mine owne affections.

t Here he ſpeaketh of God according to our capacitie, who ſheweth mercie to his and puniſheth the wicked, as is ſaid alſo, Leu 26,21,24.
u When their ſinne is come to the full meaſure,
x He attributeth it to God that he both gate the victorie in the fielde, and alſo deſtroyed the cities of his enemies.
y Be the dangers neuer ſo many or great, yet Gods promiſe muſt take effect.
z He giueth good ſucceſſe to all mine enterpriſes.
a As towres and fortes, which he tooke out of the handes of Gods enemies.
‖ Or, *ſteele.*
b To defend me from dangers.
c He attributeth the beginning, continuance and increaſe in well doing onely to Gods fauour.
d Dauid declareth that hee did nothing beſides his vocation, but was ſtirred vp by Gods Spirit to execute his iudgements.
e Thou haſt giuen them into mine handes to be ſlaine.
f They that reiect the crie of the afflicted, God will alſo reiect them, when they cry for helpe: for either paine or feare cauſe thoſe hypocrites to cry.
g Which dwell round about me.
h The kingdome of Chriſt is in Dauids kingdome prefigured, who by the preaching of his word bringeth all to his ſubiection.
i Or, lie: ſignifying a ſubiection conſtrained and not voluntarie
k Feare ſhall cauſe them to be afraid and come foorth of their ſecret holes and holds to ſeeke pardon.
l That is, Saul, who of malice perſecuted him.
m This prophecy appertaineth to the kingdome of Chriſt and vocation of the Gentiles as Romanes 15.9.
n This did not properly appertaine to Salomon, but to Ieſus Chriſt.

PSAL. XIX.

To the intent hee might mooue the faithfull to deeper consideration of Gods glory, he setteth before their eyes the most exquisite workemanship of the heauens, with their proportion, and ornaments, 8 And afterward calleth them to the Law, wherein God hath reuealed himselfe more familiarly to his chosen people. The which peculiar grace by commending the Law, hee setteth foorth more at large.

¶ *To him that excelleth. A Psalme of David.*

THe * a heauens declare the glory of God, and
the firmamēt sheweth the worke of his hands.
2 b Day vnto day vttereth the same, and night
vnto night teacheth knowledge.
3 *There is* no speach nor c language, *where*
their voyce is not heard.
4 Their d line is gone foorth through all the
earth, & their words into the ends of the world:
in them hath he set a tabernacle for the Sunne.
5 Which commeth forth as a bridegroome
out of his e chamber, *and* reioyceth like a migh-
tie man to run *his* race.
6 His going out *is* from the ende of the hea-
uen, & his compasse *is* vnto the endes of the same,
and none is hid from the heate thereof.
7 The f Law of the Lord is perfit, conuerting
the soule: the testimony of the Lord is sure, and
giueth wisedome vnto the simple.
8 The statutes of the Lord *are* right, and re-
ioyce the heart: the commandement of the Lord
is pure, and giueth light vnto the eyes.
9 The feare of the Lord *is* cleane, and endu-
reth for euer: the iudgements of the Lord *are*
g trueth: they are righteous h altogether.
10 And more to be i desired then golde, yea,
then much fine gold; sweeter also then hony, and
the hony combe.
11 Moreouer by them *is* thy seruant made cir-
cumspect, *and* in keeping of them there *is* great
k reward.
12 Who can vnderstand *his* l faults? cleanse
me from secret *faults*.
13 Keepe thy seruant also from m presumptu-
ous sinnes, let them not reigne ouer me: n so shall
I be vpright, and made cleane from much wic-
kednesse.
14 Let the words of my mouth, and the o me-
ditation of mine heart be acceptable in thy sight,
O Lord my strength, and my redeemer.

* Rom. 1, 20.
a He reproacheth vnto man his ingratitude, seeing the heauens, which are dumbe creatures, set foorth Gods glory.
b The continuall successe of the day and the night is sufficient to declare Gods power and goodnesse.
c The heauens are a Schoolemaster to all nations, be they neuer so barbarous.
d The heauens are as a line of great capitall letters to shew vnto vs Gods glory.
e Or vaile. The maner was that the bride and bridegrom should stand vnder a vaile together and after come foorth with great solemnity, and reioycing of the assembly.
f Though the creatures cannot serue, yet this ought to be sufficient to leade vs vnto him.
g So that all mans inuentions and intentions are lies.
h Euery one without exception.
i Except Gods word be esteemed aboue all worldly things, it is contemned.
k For God accepteth our indeuour, though it be farre vnperfit. l Then there is no reward of duetie, but of grace: for where sinne is, there death is the reward. m Which are done purposely and of malice. n If thou suppresse my wicked affections by thine holy spirit. o That I may obey thee in thought, word and deede.

PSAL. XX.

A prayer of the people vnto God, that it would please him to heare their king and receiue his sacrifice, which hee offered before hee went to battel against the Ammonites.

¶ *To him that excelleth. A Psalme of David.*

THe a Lord heare thee in the day of trouble:
the b Name of ÿ God of Iaakob defend thee:
2 Send thee helpe from the Sanctuary, and
strengthen thee out of Zion.
3 Let him remember all thine offerings, and
c turne thy burnt offerings into ashes. Selah.
4 *And* graunt thee according to thine heart,
and fulfill all thy purpose:
5 *That* we may reioyce in thy d saluation, and
set vp the banner in the Name of our God, *when*
the Lord shall performe all thy petitions.
6 Now e know I that the Lord will helpe his
anoynted, *and* will heare him from his f Sanctua-

a Hereby kings are also admonished to call to God in their affaires.
b The vertue, power and grace of God.
c In token that they are acceptable vnto him.
d Granted to the King in whose wealth our felicitie standeth.
e The Church feeleth that God had heard their petition. f As by the visible Sanctuary Gods familiaritie appeared toward his people, so by the heauenly is meant his power and maiestie.

rie, by the mighty helpe of his right hand.
7 Some *trust* in chariots, and some in horses;
but we will remember the Name of the Lord our
God.
8 g They are brought downe and fallen, but
we are risen, and stand vpright.
9 Saue Lord; h Let the King heare vs in the
day that we call.

g The worldlings that put not their onely trust in God.
h Let the king be able to deliuer vs by thy strength, when wee seeke vnto him for succour.

PSAL. XXI.

a *David in the person of the people praiseth God for the victory, attributing it to God, and not to the strength of man. Wherein the holy Ghost directeth the faithfull to Christ, who is the perfection of this kingdome.*

¶ *To him that excelleth. A Psalme of David.*

THe King shall a reioyce in thy strength, O
Lord; yea how greatly shall he reioyce in thy
saluation?
2 Thou hast giuen him his hearts desire, and
hast not denied *him* the request of his lips. Selah.
3 For thou b diddest preuent him with libe-
rall blessings, *and* diddest set a crowne of pure
golde vpon his head.
4 c He asked life of thee, *and* thou gauest him
a long life for euer and euer.
5 His glory *is* great in thy saluation: dignity
and honour hast thou laid vpon him.
6 For thou hast set him *as* d blessings for e-
uer: thou hast made him glad with the ioy of thy
countenance.
7 Because the king trusteth in the Lord, and
in the mercy of the most high, he shall not slide.
8 e Thine hand shal find out all thine enemies,
& thy right hand shall find out them ÿ hate thee.
9 Thou shalt make them like a fierie ouen in
time of thine anger; the Lord shall destroy them
in his f wrath, and the fire shall deuoure them.
10 Their fruite shalt thou destroy from the
earth, and their seede from the children of men.
11 For they g intended euill against thee, *and*
imagined mischiefe, *but* they shall not preuaile.
12 Therefore shalt thou put them h apart, *and*
the strings of thy bow shalt thou make ready a-
gainst their faces.
13 i Be thou exalted, O Lord, in thy strength:
so will we sing and prayse thy power.

a When he shall ouercome his enemies, & so be assured of his vocation.
b Thou declaredst thy liberall fauour toward him before he prayed.
c David did not onely obteine life but also assurance that his posterity should reigne for euer.
d Thou hast made him thy blessings to others, and a perpetuall example of thy fauour for euer.
e Here he describeth the power of Christs kingdome against the enemies thereof.
f This teacheth vs patiently to endure the crosse till God destroy the aduersary.
g They laid as it were their nets to make Gods power to giue place to their wicked enterprises.
h As a marke to shoote at.
i Maintaine thy Church against thine aduersaries, that wee may haue ample occasion to prayse thy Name.

PSAL. XXII.

1 *David complaineth because hee was brought into such extremities that he was past all hope, but after he had rehearsed the sorrowes and griefes, wherewith he was vexed, 10 He recouereth himselfe from the bottomlesse pit of tentations, and groweth in hope. And here vnder his owne person he setteth forth the figure of Christ, whom he did foresee by the spirit of prophecie, that he should marueilously, and strangely be dejected and abased, before his Father should raise and exalt him againe.*

¶ *To him that excelleth vpon ‖ Aijeleth Hasshahar. A Psalme of David.*

MY a God, my God, why hast thou forsaken
mee, *and* art so farre from mine health, *and*
from the words of my b roaring?
2 O my God, I cry by day, but thou hearest
not: and by night, but ‖ haue no audience.
3 But thou art holy, and doest inhabite the
c prayses of Israel.
4 Our fathers trusted in thee; they trusted,
and thou diddest deliuer them.
5 They called vpon thee, and were deliuered;
they trusted in thee, and were not confounded.
6 But I am a d worme & not a man; a shame
of men, and the contempt of the people.
7 All they that see mee, haue me in derision;
they

‖ Or, the hinde of the morning, and this was the name of some common song.
a Here appeareth that horrible conflict which he susteined betweene faith & desperation.
b Being tormented with extreme anguish.
‖ Or, I cease not.
c He meaneth the place of praising, euen the Tabernacle: or els it is so called, because he gaue the people continually occasion to praise him.
d And seeming most miserable of all creatures, which was meant of Christ. And herein appeareth the vnspeakable loue of God toward man, that he would thus abase his Sonne for our sakes.

they make a mow *and* nodde the head, *saying*,
8 †* He trusted in the Lord, let him deliuer
him: let him saue him, seeing he loueth him.
9 But thou didst draw me out of the e wombe:
thou gauest me hope, *euen* at my mothers brests.
10 I was cast vpon thee, *euen* from the f wombe:
thou art my God from my mothers belly.
11 Be not farre from mee, because trouble is
neere: for *there is* none to helpe *me*.
12 Many young bulles haue compassed mee:
mighty g bulles of Bashan haue closed me about.
13 They gape vpon me with their mouthes,
as a ramping and roaring lion.
14 I am like h water powred out, and all my
bones are out of ioynt: mine heart is like waxe:
it is molten in the mids of my bowels.
15 My strength is dried vp like a potsheard,
and my tongue cleaueth to my iawes, and thou
i hast brought me into the dust of death.
16 For dogges haue compassed me, *and* the
assembly of the wicked haue inclosed mee: they
k pierced mine hands and my feete.
17 I may tell all my bones, *yet* they beholde,
and looke vpon me.
18 They part my garments among them, and
cast lots vpon my vesture.
19 But be not thou farre off, O Lord, my
strength: hasten to helpe me.
20 Deliuer my soule from the sword: my l de-
solate *soule* from the power of the dogge.
21 m Saue me from the lions mouth, and an-
swere me *in sauing me* from the hornes of the
vnicornes.
22 * I will declare thy Name vnto my bre-
thren: in the middes of the Congregation will I
prayse thee, *saying*,
23 n Prayse the Lord, ye that feare him: mag-
nifie ye him, all the seede of Iaakob, and feare yee
him all the seede of Israel.
24 For he hath not despised nor abhorred ẏ af-
fliction of the o poore: neither hath he hid his face
from him, but when he called vnto him, he heard.
25 My prayse *shalbe* of thee in the great Con-
gregation: my p vowes will I performe before
them that feare him.
26 q The poore shall eate and be satisfied: they
that seeke after the Lord, shall prayse him: your
heart shall liue for euer.
27 All the endes of the world shall remember
themselues and turne to the Lord, and all the kin-
reds of the nations shall worship before thee.
28 For the kingdome *is* the Lords, and he ru-
leth among the nations.
29 All they that be fat r in the earth shall eate
and worship: all they that goe downe into the
dust, shall bow before him, s euen he that cannot
quicken his owne soule.
30 * t *Their* seede shall serue him: it shalbe coun-
ted vnto the Lord for a generation.
31 They shall come and shall declare his righ-
teousnesse vnto a people that shall be borne, be-
cause he hath u done it.

† Ebr. rolled vpon God.
* Matth. 27, 43.
e Euen from my birth thou hast giuen me occasion to trust in thee.
f For except Gods prouidence preserue the infants, they should perish a thousand times in the mothers wombe.
g He meaneth, that his enemies were so fat, proud, and cruell, that they were rather beasts then men.
h Before he spake of the crueltie of his enemies, and now he declareth the inward griefes of the minde so that Christ was tormented both in soule and body.
i Thou hast suffered me to be without all hope of life.
k Thus Dauid complaineth as though he were nayled by his enemies both hands and feete: but this was accomplished in Christ.
l My life that is solitary, left alone and forsaken of all, Psal 35. 17. and 25. 16.
m Christ is deliuered with a more mighty deliuerance by ouercomming death, then if he had not tasted death at all.
* Hebr. 2. 12.
n He promiseth to exhort the Church that they by his example might prayse the Lord.
o The poore afflicted are comforted by this example of Dauid, or Christ.
p Which were sacrifices of thanksgiuing, which they offered by Gods commandement, when they were deliuered out of any great danger.
q He doth allude still to the sacrifice.
r Though the poore be first named, as vers. 26. yet the wealthy are not separated from the grace of Christs kingdome. s In whom there is no hope that he shall recouer life: so neither poore nor rich, quicke nor dead shall be reiected from his kingdome. t Meaning, the posterity, which the Lord keepeth as a seede to the Church to continue his prayse among men. u That is, God hath fulfilled his promise.

PSAL. XXIII.

1 *Because the Prophet had prooued the great mercies of God at diuers times, and in sundry manners, he gathereth a certaine assurance, fully perswading himselfe that God will continue the very same goodnesse towards him for euer.*

¶ *A Psalme of Dauid.*

THe Lord *is* my * shepheard. a I shall not
want.
2 Hee maketh mee to rest in greene pasture,
and leadeth me by the still waters.
3 He b restoreth my soule, *and* leadeth me in
the c paths of righteousnesse for his Names sake.
4 Yea, though I should walke through the
valley of the d shadow of death, I will feare no
euill; for thou art with me: thy rod and thy staffe,
they comfort me.
5 Thou doest prepare a e table before me in
the sight of mine aduersaries: thou doest f anoynt
mine head with oyle, *and* my cup runneth ouer.
6 Doubtlesse kindnesse and mercy shall fol-
low mee all the dayes of my life, and I shall re-
maine a long season in the g house of the Lord.

* Isa. 40. 11. Iere. 23. 5. Ezek. 34. 23. Iohn 10. 11. 1. Pet. 2. 25.
a Hee hath care ouer me and ministreth vnto me all things.
b He comforteth or refresheth me.
c Plaine, or straight wayes.
d Though hee were in danger of death, as the sheepe that wandreth in the darke valley without his shepheard.
e Albeit enemies sought to destroy him, yet God deliuereth him, and dealeth most liberally with him in despite of them. f As was the maner of great feasts. g Hee setteth not his felicitie in the pleasures of this world, but in the feare and seruice of God.

PSAL. XXIIII.

1 *Albeit the Lord God hath made, and gouerneth all the world, yet toward his chosen people, his gracious goodnesse doeth most abundantly appeare, in that among them he will haue his dwelling place. Which though it was appoynted among the children of Abraham, yet onely they doe enter aright into this Sanctuary, which are the true worshippers of God, purged from the sinfull filth of this world. 7 Finally he magnifieth Gods grace for the building of the Temple, to the ende hee might stirre vp all the faithfull to the true seruice of God.*

¶ *A Psalme of Dauid.*

THe earth * *is* the Lords, and all that therein
is; the world and they that dwell therein.
2 For he hath founded it vpon the a seas; and
established it vpon the floods.
3 Who shall ascend into the mountaine of
the Lord? and who shall stand in his holy place?
4 *Euen he that hath* innocent hands, and a
pure heart; which hath not lift vp his minde vn-
to vanitie, nor sworne deceitfully.
5 He shall receiue a blessing from the Lord,
and righteousnes from the God of his saluation.
6 This is the b generation of them that seeke
him, of them that seeke thy face, *this is* Iaakob.
Selah.
7 c Lift vp your heads ye gates, and be ye lift
vp ye euerlasting doores, and the King of glory
shall come in.
8 Who is this King of glory? the Lord, strong
and mightie, *euen* the Lord mightie in battell.
9 Lift vp your heads, ye gates, and lift vp *your
selues* ye euerlasting doores, and the King of glory
shall come in.
10 Who is this King of glory? the Lord of
hoastes, he is the King of glory. Selah.

* Deut. 10, 14. Iob. 28, 24. 1. Cor. 10. 26.
a He noteth two things: the one, that the earth to mans iudgement seemeth aboue the waters: and next, that God miraculously preserueth the earth, that it is not drowned with the waters, which naturally are aboue it.
b Though circumcision separate the carnall seed of Iaakob, from the Gentiles, yet he that seeketh God, is the true Iaakob and the very Israelite.
c Dauid desireth the building vp of the Temple, wherein the glory of God should appeare, and vnder the figure of this Temple, he also prayeth for the spirituall Temple, which is eternall, because of the promise which was made to the Temple, as it is written, Psal. 132, 14.

PSAL. XXV.

1 *The Prophet touched with the consideration of his sinnes, and also grieued with the cruell malice of his enemies, 6 Prayeth to God most feruently to haue his sinnes forgiuen. 7 Especially such as he had committed in his youth. He beginneth euery verse according to the Ebrew letters, two or three except.*

¶ A Psalme of *Dauid.*

VNto thee, a O Lord, lift I vp my soule.
2 My God, I b trust in thee; let mee not
be confounded: let not mine enemies reioyce
ouer me.
3 * So all that hope in thee, shall not be asha-
med; *but* let them be confounded, that transgresse
without cause.

a I put not my trust in any worldly thing.
b That thou wilt take away mine enemies, which are thy rods.
* Isa. 28. 16. Rom. 13. 11.

4 c Shew mee thy wayes, O Lord, *and* teach
me thy paths.
5 Leade mee foorth in thy trueth, and teach
me: for thou art the God of my saluation: in thee
doe I trust d all the day.
6 Remember, O Lord, thy tender mercies,
and thy louing kindnesse: for they haue beene for
euer.
7 Remember not the e sinnes of my youth,
nor my rebellions, *but* according to thy kindnes
remember thou me, *euen* for thy goodnesse sake,
O Lord.
8 Gracious and righteous *is* the Lord: there-
fore will he f teach sinners in the way.
9 Them that be meeke, will hee g guide in
iudgement, and teach the humble his way.
10 All the pathes of the Lord *are* mercy and
trueth vnto such as keepe his couenant and his
testimonies:
11 For thy h Names sake, O Lord, be mercifull
vnto mine iniquitie, for it is great.
12 What i man is hee that feareth the Lord?
him will he teach the way *that* he shall k chuse.
13 His soule shall dwell at l ease, and his seed
shall inherit the land.
14 The m secret of the Lord *is reuealed* to them
that feare him: and his Couenant to giue them
vnderstanding.
15 Mine eyes *are* euer toward the Lord: for he
will bring my feet out of the net.
16 Turne thy face vnto mee, and haue mercy
vpon me: for I am desolate and poore.
17 The sorowes of mine heart n are enlarged:
draw me out of my troubles.
18 Looke vpon mine affliction and my trauel,
and forgiue all my sinnes.
19 Behold mine o enemies, for they are many,
and they hate me with cruell hatred.
20 Keepe my soule and deliuer me: let me not
be confounded: for I trust in thee.
21 Let p *mine* vprightnesse and equitie preserue
me; for mine hope is in thee.
22 Deliuer Israel, O God, out of all his trou-
bles.

c Reteine me in the faith of thy promise, that I swarue not on any side.
d Constantly, and against all tentations.
e He confesseth that his manifold sinnes were the cause that his enemies did thus persecute him, desiring that the cause of the euill may be taken away, to the intent that the effect may cease.
f That is, call them to repentance.
g He will gouerne and comfort them that are truely humbled for their sinnes.
h And for none other respect.
i Meaning, the number is very small.
k He will direct such with his spirit to follow the right way.
l He shall prosper both in spirituall and corporall things.
m His counsell conteined in his word, whereby he declareth that he is the protector of the faithfull.
n My griefe is increased because of mine enemies cruelty.
o The greater that his afflictions were and the more that his enemies increased, the more neere felt he Gods helpe.
p Forasmuch as I haue behaued my selfe vprightly toward mine enemies, let them know that thou art the defender of my iust cause.

PSAL. XXVI.

a *David oppressed with many iniuries, finding no helpe in the world, calleth for ayde from God: and assured of his integritie towards Saul, desireth God to be his iudge, and to defend his innocencie 6 Finally he maketh mention of his sacrifice, which he will offer for his deliuerance, and desireth to be in the company of the faithful in the Congregation of God, whence hee was banished by Saul. promising integritie of life, and open prayses and thankesgiuing.*

¶ A Psalme *of David.*

IVdge me, a O Lord, for I haue walked in mine
innocency: my trust hath beene also in the
Lord; *therefore* shall I not slide.
2 Prooue me, O Lord, and trie me; examine
my b reines, and mine heart.
3 For thy c louing kindnesse *is* before mine
eyes; therefore haue I walked in thy trueth.
4 I haue not d haunted with vaine persons,
neither kept company with the dissemblers.
5 I haue hated the assembly of the euill, and
haue not companied with the wicked.

a Hee fleeth to God to bee the Iudge of his iust cause; seeing there is no equitie among men.
b My very affections and inward motions of the heart.
c Hee sheweth what stayed him, that hee did not recompense euill for euill.
d Hee declareth that they cannot walke in simplicitie before God, that delight in the company of the vngodly.

6 I will e wash mine hands in innocencie, O
Lord, and compasse thine altar.
7 That I may declare with the voyce of
thankesgiuing, and set forth all thy wonderous
workes.
8 O Lord, I haue loued the habitation of
thine house, and the place where thine honour
dwelleth.
9 f Gather not my soule with the sinners, nor
my life with the bloody men;
10 In whose hand *is* g wickednesse, and their
right hand is full of bribes.
11 But I will walke in mine innocencie; re-
deeme me *therefore*, and be mercifull vnto me.
12 My foot standeth in h vprightnesse; I will
prayse thee, O Lord, in the Congregations.

e I will serue thee with a pure affection, and with the godly that sacrifice vnto thee.
f Destroy me not in the ouerthrow of the wicked.
g Whose cruell hands doe execute the malicious deuises of their hearts.
h I am preserued from mine enemies by the power of God, and therefore will prayse him openly.

PSAL. XXVII.

1 *David maketh this Psalme being deliuered from great perils, as appeareth by the prayses and thankesgiuing annexed: 6 Wherein wee may see the constant faith of David against the assaults of all his enemies. 7 And also the ende wherefore hee desireth to liue and to be deliuered, onely to worship God in his Congregation.*

¶ A Psalme *of David.*

THe Lord *is* my a light and my saluation, whom
shall I feare? the Lord *is* the strength of my
life of whom shall I be afraid?
2 When the wicked, *euen* mine enemies and
my foes came vpon me to eate vp my flesh, they
stumbled and fell.
3 Though an hoaste pitched against me, mine
heart should not be afraid; though warre be rai-
sed against me, I will trust in b this.
4 c One thing haue I desired of the Lord,
that I will require, *euen* that I may dwell in the
house of the Lord all the dayes of my life, to be-
holde the beauty of the Lord, and to visite his
Temple.
5 For in the time of trouble hee shall hide
mee in his Tabernacle; in the secret *place* of his
pauilion shall he hide me, *and* set mee vp vpon a
rocke.
6 d And now shall he lift vp mine head aboue
mine enemies round about mee; therefore will I
offer in his Tabernacle sacrifices of ioy; I will
sing and prayse the Lord.
7 Hearken vnto my voyce, O Lord, *when*
I cry; haue mercie also vpon mee and heare
mee.
8 *When thou saydest*, e Seeke ye my face, mine
heart answered vnto thee, O Lord, I will seeke
thy face.
9 Hide not *therefore* thy face from mee, nor
cast thy seruant away in displeasure; thou hast
beene my succour, leaue me not, neither forsake
me, O God of my saluation.
10 f Though my father and my mother
should forsake mee, yet the Lord will gather
me vp.
11 Teach me thy way, O Lord, and leade me
in a right path, because of mine enemies.
12 Giue me not vnto the g lust of mine aduer-
saries; for there are false witnesses risen vp against
me, and such as speake cruelly.
13 *I should haue fainted*, except I had beleeued
to see the goodnesse of the Lord h in the land of
the liuing.
14 i Hope in the Lord: be strong, and he shall
comfort thine heart, and trust in the Lord.

a Because he was assured of good successe in all his danger, and that his saluation was surely layd vp in God, he feared not the tyrannie of his enemies.
b That God will deliuer me and giue my faith the victory.
c The losse of country, wife, and all worldly commodities grieue me not in respect of this one thing, that I may not prayse thy Name in the midst of the congregation.
d David assured himselfe by the Spirit of prophecie that he should ouercome his enemies, & serue God in his Tabernacle.
e He groundeth vpon Gods promise, and sheweth that hee is most willing to obey his commandement.
f He magnifieth Gods loue toward his, which same passeth the most tender loue of parents towards their children.
g But either pacifie their wrath, or bridle their rage.
h In this present life before I die, as Isa. 38. 11.
i Hee exhorteth himself to depend on the Lord, seeing he neuer failed in his promises.

PSAL.

PSAL. XXVIII.

1 Being in great feare and heauinesse of heart to see God dishonoured by the wicked, he desireth to be rid of them. 4 And crieth for vengeance against them: and at length assureth himselfe, that God hath heard his prayer. 9 Vnto whose tuition he commendeth all the faithfull.

¶ *A Psalme of Dauid.*

VNto thee, O Lord, doe I cry: O my strength, be not deafe toward me, least if thou answere mee not, I be like a them that goe downe into the pit.

2 Heare the voyce of my petitions, when I cry vnto thee, when I hold vp my hands toward thine b holy Oracle.

3 c Draw me not away with the wicked, and with the workers of iniquitie: which speake friendly to their neighbours, when malice *is* in their haarts.

4 d Reward them according to their deedes, and according to the wickednesse of their inuentions: recompense them after the worke of their hands: render them their reward.

5 For they regard not the works of the Lord, nor the operation of his hands: *therefore* e breake them downe, and build them not vp.

6 f Praysed *be* the Lord, for he hath heard the voyce of my petitions.

7 The Lord *is* my strength and my shield: mine heart trusted in him, and I was helped: therefore mine heart shall reioyce, and with my song will I prayse him.

8 The Lord *is* g their strength, and he is the strength of the deliverances of his anoynted.

9 Saue thy people, and blesse thine inheritance: feed them also, and exalt them for euer.

PSAL. XXIX.

1 The Prophet exhorteth the princes and rulers of the world (which for the most part thinke there is no God) 3 At the least to feare him for the thunders and tempests, for feare whereof all creatures tremble. 11 And though thereby God threateneth sinners, yet he is alwayes mercifull to his, and moueth them thereby to prayse his Name.

¶ *A Psalme of Dauid.*

GIue vnto the Lord, ye a sonnes of the mighty, giue vnto the Lord glory and strength.

2 Giue vnto the Lord glory *due* vnto his Name: worship the Lord in the glorious Sanctuary.

3 The b voyce of the Lord *is* vpon the waters: the God of glory maketh it to thunder: the Lord *is* vpon the great waters.

4 The voyce of the Lord *is* mighty: the voyce of the Lord *is* glorious.

5 The c voyce of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon.

6 He maketh them also to leape like a calfe: Lebanon *also* and d Shirion like a young vnicorne.

7 The voyce of the Lord diuideth the e flames of fire,

8 The voyce of the Lord maketh the wildernesse to tremble: the Lord maketh the wildernes of f Kadesh to tremble.

9 The voyce of the Lord maketh the hindes to g calue, and b discouereth the forests: *therefore* in his i Temple doeth euery man speake of *his* glory.

10 The Lord sitteth vpon the k floods, and the Lord doeth remaine King for euer.

11 The Lord shall giue strength vnto his people; the Lord shall b lesse his people with peace.

PSAL. XXX.

1 When Dauid was deliuered, from great danger, he rendred thankes to God, exhorting other to doe the like, and to learne by his example, that God is rather mercifull then seuere and rigorous towards his children. 7 And also that the fact from prosperitie to aduersitie is sudden. 8 The deuise, he vseth vnto to prayer, promising to prayse God for euer.

¶ * *A Psalme* or *song of the* * *dedication of the* a *house of Dauid.*

I Will magnifie thee, O Lord: b thou haſt exalted me, and haſt not made my foes to reioyce ouer me.

2 O Lord my God, I cryed vnto thee, and thou haſt c reſtored me.

3 O Lord, thou haſt brought vp my d ſoule out of the graue: thou haſt reuiued me from them that goe downe into the pit.

4 Sing prayſes vnto the Lord, yee e his Saints, and giue thankes f before the remembrance of his Holineſſe.

5 *For hee endureth but a* while in his anger, *but* in his fauour *is* life; weeping may abide at euening, but ioy *commeth* in the morning.

6 And in my g proſperity I ſayd, I ſhall neuer be mooued.

7 *For* thou Lord of thy goodneſſe haddeſt made my b mountaine to ſtand ſtrong; *but* thou didſt hide thy face, *and* I was troubled.

8 *Then* cryed I vnto thee, O Lord, and prayed to my Lord.

9 What profit *is there* in my blood, when I goe downe to the pit? ſhall the k duſt giue thanks vnto thee? or ſhall it declare thy trueth?

10 Heare, O Lord, and haue mercy vpon mee, Lord, be thou mine helper.

11 Thou haſt turned my mourning into ioy: thou haſt looſed my ſacke, and girded mee with gladneſſe.

12 Therefore ſhall *my* l tongue prayſe thee and not ceaſe; O Lord my God, I will giue thankes vnto thee for euer.

PSAL. XXXI.

1 Dauid deliuered from some great danger, first rehearseth what meditation he had by the power of faith, when death was before his eyes, his enemie being ready to take him. 15 Then hee affirmeth that the fauour of Gods alwayes ready to those that feare him. 20 Finally hee exhorteth all the faithfull to trust in God and to loue him, because hee preserueth and strengthneth them, as they may see by his example.

¶ *To him that excelleth. A Psalme of Dauid.*

IN thee, O Lord, haue I put my truſt; let mee neuer be confounded; deliuer me in thy a righteouſneſſe.

2 Bow downe thine eare to mee; make haſte to deliuer me; be vnto me a ſtrong rocke, *and* an houſe of defence to ſaue me.

3 For thou art my rocke and my fortreſſe; therefore for thy Names ſake direct me and guide mee.

4 Draw mee out of the b nette, that they haue layed priuily for mee; for thou art my ſtrength.

5 Into

a He counteth himſelfe as a dead man, till God ſhew his fauour toward him, and grant him his petition.
b He vſed this outward meanes to help the weakeneſſe of his faith: for in that place was the Arke, and there God promiſed to ſhew the tokē of his fauour.
c Deſtroy not the good with the bad.
d He thus prayeth in reſpect of Gods glory and not for his owne cauſe, being aſſured that God would puniſh the perſecuters of his Church.
e Let them be vtterly deſtroyed, as Malac. 4.
f Becauſe he felt the aſſurance of Gods helpe in his heart, his mouth was opened to ſing his prayſes.
g Meaning, his ſouldiers, who were as meanes, by whom God declared his power.

a He exhorteth the proud tyrants to humble themſelues vnder Gods hand, and not to be inferiour to brute beaſts and dumbe creatures.
b The thunder clappes that are heard out of the cloudes, ought to make the wicked to tremble for feare of Gods anger.
c That is, the thunderbolt breaketh the moſt ſtrong trees, and ſhall men thinke their power to be able to reſiſt God?
d Called alſo Hermon.
e It cauſeth the lightnings to ſhoot and glide.
f To places moſt deſolate, whereas ſeemeth there is no preſence of God.
g For feare maketh them to caſt their calues.
h Maketh the trees bare, or pearceth the moſt ſecret places. i Though the wicked are nothing moued with theſe ſights, yet the faithfull prayſe God.

k To moderate the rage of the tempeſt and waters, that they deſtroy not all.

* 2 Sam. 7. 2
a Deut. 20. 5.
b After that Abſolon had polluted it with moſt filthy fornication.
b He condemneth them of great ingratitude, which do not prayſe God for his benefits.
c Reſtored from the rebellion of Abſalom.
d Meaning, that he eſcaped death moſt narrowly.
e The word ſignifieth them that haue receiued mercy, and ſhew mercy liberally vnto others.
f Before his Tabernacle.
* Pſal. 145. 8. Iſa. 54. 8.
a Cor. 4. 17.
g I put too much confidence in my quiet ſtate, as Iere. 30. 18. 2 Chron. 32. 24. 25.
h I thought thou hadſt eſtabliſhed me in Zion moſt ſurely.
i After that thou haſt withdrawen thine helpe, I felt my miſery.
k Dauid meaneth that the dead are not profitable to the Congregation of the Lord here which is the end of tongue ſhould prayſe

in the earth: therefore he would liue to prayſe his Name mans creation. l Becauſe thou haſt preſerued me that my thee, I will not be vnmindfull of my duetie.

* Pſal 71. 1.
a For then God declareth himſelfe iuſt, when he preſerueth his according as he hath promiſed.

b Preſerue mee from the craftie counſels and ſubtill practiſe of mine enemies.

5 Into thine ᶜ hand I commend my ſpirit: *for*
thou haſt redeemed me, O Lord God of trueth.
6 I haue hated them that giue themſelues to
deceitfull vanities: for I ᵈ truſt in the Lord.
7 I will be glad and reioyce in thy mercy; for
thou haſt ſeene my trouble: thou haſt knowen my
ſoule in aduerſities.
8 And thou haſt not ſhut mee vp in the hand
of the enemie, *but* haſt ſet my feete at ᵉ large.
9 Haue mercie vpon me, O Lord: for I am in
trouble: mine ᶠ eye, my ſoule & my belly are con-
ſumed with griefe.
10 For my life is waſted with heauineſſe, and
my yeeres with mourning: my ſtrength faileth for
my paine, and my bones are conſumed.
11 I was a ᵍ reproach among all mine enemies,
but ſpecially among my neighbours: and a feare
to mine acquaintance, ʰ who ſeeing mee in the
ſtreete, fled from me.
12 I am forgotten as a dead man out of mind:
I am like a broken veſſell.
13 For I haue heard the railing of ⁱ great men:
feare *was* on euery ſide, while they conſpired to-
gether againſt mee, *and* conſulted to take my life.
14 But I truſted in thee, O Lord: I ſaid, ᵏ Thou
art my God.
15 My ˡ times are in thine hand: deliuer mee
from the hand of mine enemies, and from them
that perſecute me.
16 Make thy face to ſhine vpon thy ſeruant:
and ſaue me through thy mercie.
17 Let me not be confounded, O Lord: for I
haue called vpon thee; let the wicked bee put to
confuſion, *and* to ᵐ ſilence in the graue.
18 Let the lying lips be made dumbe, which
cruelly, proudly, and ſpitefully ſpeake againſt the
righteous.
19 How great is thy goodneſſe, which thou
ⁿ haſt laid vp for them that feare thee! *and* done
to them that truſt in thee, *euen* before the ſonnes
of men!
20 Thou doeſt hide them † ᵒ priuily in thy
preſence from the pride of men; thou keepeſt
them ſecretly in thy Tabernacle from the ſtrife of
tongues.
21 Bleſſed *be* the Lord; for hee hath ſhewed
his marueilous kindneſſe toward me in a ᵖ ſtrong
citie.
22 Though I ſaid in mine ᑫ haſte, I am caſt out
of thy ſight, yet thou heardeſt the voyce of my
prayer, when I cryed vnto thee.
23 Loue ye the Lord all his Saints; *for* the Lord
preſerueth the faithfull, and rewardeth abundant-
ly the proud doer.
24 All yee ‖ that truſt in the Lord, be ʳ ſtrong,
and he ſhall eſtabliſh your heart.

c Hee deſireth God not onely to take care for him in this life, but that his ſoule may be ſaued after this life.
d This affection ought to be in all Gods children, to hate whatſoeuer thing is not grounded vpon a ſure truſt in God, as deceitfull and vaine.
e Largeneſſe ſignifieth comfort, as ſtraitneſſe, ſorow, and perill.
f Meaning, that his ſorow and torment had continued a great while.
g Mine enemies had drawen all men to their part againſt me, euen my chiefe friends.
h They were afraid to ſhew me any token of friendſhip.
i They that were in authoritie, condemned me as a wicked doer.
k I had this teſtimonie of conſcience, that thou wouldeſt defend mine innocencie.
l Whatſoeuer changes come, thou gouerneſt them by thy prouidence.
m Let death deſtroy them to the intent that they may hurt no more.
n The treaſures of Gods mercy are alwaies layd vp in ſtore for his children, albeit at all times they doe not enioy them.
† *Ebr. in the ſecret of thy face.*
o That is, in a place where they ſhall haue thy comfort, and be hid ſafely from the enemies pride.
p Meaning, there was no citie ſo ſtrong to preſerue him as the defence of Gods fauour.
q And ſo by my raſhneſſe and infidelitie deſerued to haue beene forſaken. ‖Or, *yee that feele his mercies.* r Be conſtant in your vocation, and God will confirme you with heauenly ſtrength.

P S A L. XXXII.

1 *Dauid puniſhed with grieuous ſickneſſe for his ſinnes, counteth them bleſſed to whom God doeth not impute their tranſgreſſions. 5 And after that he had confeſſed his ſinnes, and obteined pardon, 6 he exhorteth the wicked men to liue godly, 11 and the good to reioyce.*

¶ A Pſalme *of Dauid to giue* ᵃ *inſtruction.*

BLeſſed *is he* whoſe wickednes is ᵇ forgiuen, *and*
whoſe ſinne is couered.
2 Bleſſed *is* the man, vnto whom the Lord im-
puteth not iniquitie, and in whoſe ſpirit *there is*
no guile.
3 When I held my ᶜ tongue, my bones con-
ſumed, *or* when I ᵈ roared all the day.
4 (For thine hand is heauie vpon me day and
night; & my moiſture is turned into the drought
of Summer. Selah.)
5 *Then I* ᵉ acknowledged my ſinne vnto thee,
neither hid I mine iniquitie; *for I* thought, I will
confeſſe againſt my ſelfe my wickedneſſe vnto
the Lord, and thou forgaueſt the puniſhment of
my ſinne. Selah.
6 Therefore ſhall euery one that is godly,
make his prayer vnto thee in a ᶠ time, when thou
mayeſt be found; ſurely in the flood of great wa-
ters ᵍ they ſhall not come neere him.
7 Thou art my ſecret place; thou preſerueſt
me from trouble; thou compaſſeſt me about with
ioyfull deliuerance. Selah.
8 I will ʰ inſtruct thee, and teach thee in the
way that thou ſhalt goe, *and* I will guide thee
with mine eye.
9 Be yee not like an horſe, *or* like a mule
which vnderſtand not; whoſe ⁱ mouthes thou
doeſt binde with bit and bridle, leaſt they come
neere thee.
10 Many ſorowes *ſhall come* to the wicked;
but he that truſteth in the Lord, mercy ſhall com-
paſſe him.
11 Be glad ye righteous, and ᵏ reioyce in the
Lord, and be ioyfull all yee, that are vpright in
heart.

a Concerning the free remiſſion of ſinnes, which is the chiefeſt point of our faith. b To be iuſtified by faith, is to haue our ſinnes freely remitted, and to be reputed iuſt, Rom. 4, 6.
c Betweene hope and deſpaire.
d Neither by ſilence nor crying found I eaſe ſignifying that before the ſinner be reconciled to God, he feeleth a perpetuall torment.
e He ſheweth that as Gods mercie is the onely cauſe of forgiueneſſe of ſinnes ſo the meanes thereof are repentance and confeſſion which proceed of faith.
f When neceſſity cauſeth him to ſeeke to thee for helpe. Iſa 55, 6.
g To wit, the waters and great dangers.
h Dauid promiſeth to make the reſt of Gods children partakers of the benefits which he felt, and that he will diligently looke and take care to direct them in the way of ſaluation.
i If men can rule bruit beaſts, thinke they that God will not bridle and tame their rage? k He ſheweth that peace and ioy of conſcience in the holy Ghoſt, is the fruit of faith.

P S A L. XXXIII.

1 *Hee exhorteth good men to praiſe God, for that he hath not onely created all things, and by his prouidence gouerneth the ſame, but alſo is faithfull in his promiſes, 10 hee vnderſtandeth mans heart and ſcattereth the counſell of the wicked. 16 ſo that no man can be preſerued by any creature or mans ſtrength: but they, that put their confidence in his mercie, ſhall be preſerued from all aduerſities.*

REioyce in the Lord, O yee righteous: *for it*
ᵃ becommeth vpright men to be thankefull.
2 Praiſe the Lord with harpe: ſing vnto him
with viole *and* ᵇ inſtrument of ten ſtrings.
3 Sing vnto him a new ſong: ſing cheerfully
with a loud voyce.
4 For the ᶜ word of the Lord *is* righteous,
and all his ᵈ workes *are* faithfull.
5 He ᵉ loueth righteouſnes and iudgement:
the earth is full of the goodneſſe of the Lord.
6 By the word of the Lord were the heauens
made, and all the hoaſte of them by the breath of
his mouth.
7 He ᶠ gathereth the waters of the ſea toge-
ther as vpon an heape, and layeth vp the depthes
in *his* treaſures.
8 Let all the earth feare the Lord: let all them
that dwell in the world, feare him.
9 For he ſpake, and it was done: he comman-
ded, and it ‖ ſtood.
10 The Lord breaketh the ᵍ counſell of the
heathen, *and* bringeth to nought the deuices of
the people.

a It is the duety of the godly to ſet forth the praiſes of God, for his mercy and power ſhewed toward them.
b To ſing on inſtruments, was a part of the ceremoniall ſeruice of the Temple, which doth no more appertaine vnto vs, then the ſacrifices, cenſings, and lights.
c That is, counſell or commandement in gouerning the world.
d That is, the effect and execution.
e How ſoeuer the world iudgeth of Gods workes, yet he doth all things according to iuſtice and mercie. f By the creation of the heauens and beautifull ornament with the gathering alſo of the waters, he ſetteth forth the power of God, that all creatures might feare him. ‖Or, *was created.* g No counſell can preuaile againſt God, but he defeateth it, and it ſhall haue euill ſucceſſe.

11 The

h Hee sheweth that all our felicitie standeth in this, that the Lord is our God.

i He proceedeth, that all things are gouerned by Gods prouidence and not by fortune.

k Therefore hee knoweth their wicked enterprises.

l If kings and the mightie of the world cannot be saued by worldly meanes, but onely by Gods prouidence, what haue others to trust in, that haue not like meanes in God sheweth that toward his of his mercie, which man by no meanes is able to compasse.

m Thus hee speaketh in the name of the whole Church, which onely depend on Gods prouidence,

11 The counsell of the Lord shall stand for euer, *and* the thoughts of his heart throughout all ages.

12 Blessed *is* that nation, whose [h] God is the Lord: *euen* the people *that* he hath chosen for his inheritance.

13 The Lord [i] looketh downe from heauen, *and* beholdeth all the children of men.

14 From the habitation of his dwelling, hee beholdeth all them that dwell in the earth.

15 He [k] fashioneth their hearts euery one, *and* vnderstandeth all their workes.

16 The [l] King is not saued by the multitude of an hoaste, *neither* is the mightie man deliuered by great strength,

17 A horse is a vaine helpe, and shall not deliuer *any* by his great strength.

18 Behold, [m] the eye of the Lord *is* vpon them that feare him, *and* vpon them that trust in his mercie,

19 To deliuer their soules from death, and to preserue them in famine.

20 [n] Our soule waiteth for the Lord: *for* he is our helpe and our shield.

21 Surely our heart shall reioyce in him, because we trusted in his holy Name.

22 Let thy mercy, O Lord, be vpon vs, as wee trusted in thee.

PSAL. XXXIIII.

1 After Dauid had escaped Achish, according as it is written in the 1. Sam. 21. whome in this title hee calleth Abimelech (which was a generall name to all the Kings of the Philistims) hee prayseth God for his deliuerance, 3 prouoking all others by his example to trust in God, to feare and serue him, 7 Who defendeth the godly with his Angels, 16 and vtterly destroyeth the wicked in their sinnes.

¶ A Psalme *of Dauid, when he changeth his behauiour before Abimelech, who draue him away, and he departed.*

I Will [a] alway giue thankes vnto the Lord: his prayse *shalbe* in my mouth continually.

2 My soule shall glory in the Lord: the [b] humble shall heare it and be glad.

3 Prayse ye the Lord with me, and let vs magnifie his Name together.

4 I sought the Lord, and he heard me: yea, he deliuered me out of all my [c] feare.

5 They [d] shall looke vnto him, and runne *to him*: and their faces shall not be ashamed, *saying*,

6 This poore man cryed, and the Lord heard *him*, and saued him out of all his troubles.

7 The [e] Angel of the Lord pitcheth round about them, that feare him, and deliuereth them.

8 Taste ye and see how gracious the Lord is: blessed *is* the man that trusteth in him.

9 Feare, the Lord yee his Saints: for nothing wanteth to them that feare him.

10 The [f] lyons do lacke and suffer hunger, but they which seeke the Lord, shall [g] want nothing that is good.

11 Come children, hearken vnto mee: I will teach you the [h] feare of the Lord.

12 * What man is he that desireth life, and loueth *long* dayes for to [i] see good?

13 Keepe thy tongue from euill, and thy lips, that they speake no guile.

14 Eschew euill and doe good: seeke peace and follow after it.

15 The eyes of the Lord *are* vpon the righteous, and his eares *are open* vnto their crie.

16 *But* the [k] face of the Lord *is* against them that doe euill, to cut off their remembrance from the earth.

17 *The righteous* cry, and the Lord heareth *them*, and deliuereth them out of all their troubles.

18 The Lord is neere vnto them that are of a [l] contrite heart, and will saue such as be afflicted in spirit.

19 Great *are* the troubles of the righteous: but the Lord deliuereth him out of them all.

20 [m] He keepeth all his bones: not one of them is broken.

21 [n] *But* malice shall slay the [n] wicked: and they that hate the righteous, shall perish.

22 The Lord [o] redeemeth the soules of his seruants: and none that trust in him, shall perish.

PSAL. XXXV.

1 So long as Saul was enemie to Dauid, al that had any authoritie vnder him, to flatter their king (as it is the course of y worle) did also most cruelly persecute Dauid against whom hee prayeth God to plead and to auenge his cause, 8 that they may be taken in the nets and snares, which they layd for him, that his innocencie may be declared, 27 and that the innocent, which take part with him, may reioyce and prayse the Name of the Lord, that thus deliuereth his seruant. 28 And so he promiseth to prayse foorth the iustice of the Lord, and to magnifie his Name all the dayes of his life.

¶ A Psalme *of Dauid.*

P Lead thou my [a] cause, O Lord, with them that striue with me: fight thou against them that fight against me.

2 [b] Lay hand vpon the shield and buckler, and stand vp for my helpe.

3 Bring out also the speare, and stop *the way* against them that persecute mee, say vnto my [c] soule, I am thy saluation.

4 Let them be confounded and put to shame, that seeke after my soule: let them be turned backe, and brought to confusion, that imagine mine hurt.

5 Let them be as chaffe before the wind, and let the Angel of the Lord [d] scatter *them*.

6 Let their way be darke and slippertie: and let the Angel of the Lord persecute them.

7 For [e] without cause they haue hid the pit *and* their net for me: without cause, haue they digged *a pit* for my soule.

8 Let destruction come vpon [f] him at vnwares, and let his net, that hee hath layd priuily, take him: let him fall into [g] the same destruction.

9 Then my soule shall be ioyfull in the Lord: it shall reioyce in his saluation.

10 All my [h] bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him, that is too strong for him! yea, the poore and him that is in miserie, from him that spoyleth him!

11 [i] Cruell witnesses did rise vp: they asked of me things that I knew not.

12 They rewarded me euill for good, to [k] haue spoyled my soule.

13 Yet I, when they were sicke, I was clothed with a sacke: I humbled my soule with fasting:

and

a Hee promised neuer to become vnmindfull of Gods great benefite for his deliuerance.

b They that are beaten downe with the experience of their owne euils.

c Which I conceiued for the danger wherein I was.

d They shall be bold to flee to thee for succour, when they shall see the mercies toward me.

e Though Gods power be sufficient to gouerne vs, yet for mans infirmitie he appointeth his Angels to watch ouer vs.

f The godly by their patient obedience profite more then they which raune and spoyle.

g If they abide the fait triall.

h That is, the true religion & worship of God.

* 1. Pet. 3. 10.

i Seeing all men naturally desire felicitie, he wondereth why they cast themselues willingly into misery.

k The anger of God doeth not onely destroy the wicked, but also abolisheth their name for euer.

l When they seeme to be fwallowed vp with affliction, then God is at hand to deliuer them

m And as Christ saith of all the bones of his head.

n Their wicked enterprises shall turne to their owne destruction.

o For when they seeme to be ouercome with great dangers and death it selfe, then God sheweth himselfe their redeemer.

a He desireth God to vouchsafe his cause against them that did persecute him and slaunder him

b Albeit God can with his breath destroy all his enemies: yet the holy Ghost attributeth vnto him these outward weapons to assure vs of his present power.

c Assure mee against these tentations, that thou art the author of my saluation.

d Smite them with the spirit of giddinesse that their enterprises may be foolish, and they receiued iust reward.

e Shewing that we may not call God to be a reuenger, but onely for his glory, and when our cause is iust.

f When he promiseth to himselfe peace.

g Which he prepared against the children of God.

h He attributeth his deliuerance ore vnto God, praysing him therefore both in soule and body

i That would not suffer me to purge my selfe.

k To haue taken from me all comfort, and brought me into despaire.

and

ar d I my prayer was turned vpon my bosome.
14 I behaued my selfe as to *my* friend, *or* as to
my brother : I humbled my selfe, mourning as
one that bewaileth his mother.
15 But in mine m aduersity they reioyced, and
gathered themselues together, the abiects assem-
bled themselues against me, and I knew not : they
tare n me, and ceased not,
16 With the false scoffers at o bankers gnash-
ing their teeth against me.
17 Lord, how long wilt thou behold *this?* de-
liuer my soule from their tumult, *euen* my deso-
late *soule* from the lions.
18 *So* will I giue thee thanks in a great Con-
gregation : I will prayse thee among much peo-
ple.
19 Let not them that are mine enemies vniust-
ly reioyce ouer me, neither let them p winke with
the eye, that hate me without a cause.
20 For they speake not as friendes : but they
imagine deceitfull wordes against the ‖ quiet of
the land.
21 And they gaped on me with their mouthes,
saying, Aha, aha, q our eye hath seene.
22 Thou hast seene it, O Lord, keepe not
silence : be not farre from me, O Lord.
23 Arise and wake to my iudgement, *euen* to
my cause, my God, and my Lord.
24 Iudge mee, O Lord my God, according to
thy r righteousnesse, and let them not reioyce
ouer me.
25 Let them not say in their hearts, f O our
soule reioyce : neither let them say, We haue de-
uoured him.
26 Let them be confounded, and put to shame
t together, that reioyce at mine hurt : let them be
cloathed u with confusion and shame, that lift vp
themselues against me.
27 *But* let them be ioyfull and glad, x that
loue my righteousnesse : yea, let them say alway,
Let the Lord be magnified, which loueth the y
prosperitie of his seruant.
28 And my tongue shall vtter thy righteous-
nesse, *and* thy praise euery day.

l I prayed for them with inward affection as I would haue done for my selfe : or, I declared mine affection with bowing downe mine head.
m When they saw me ready to slip, and as one that halted for infirmitie.
n With their railing words.
o The word signifie h cakes : meaning that the proud courtiers at their daintie feasts scoffe, raile, and conspire his death.
p In token of contempt and mocking.
‖ Or, *clefts of the earth : meaning, himselfe and others in their miserie.*
q They reioyced as though they had now seene David ouerthrowen.
r It is the iustice of God to giue to the oppressours affliction & torment, and to the oppressed aide and reliefe, 2 Thess 1 6.
f Because we haue that which we sought for, seeing he is destroyed.
t That is, at once, were they neuer so many or mightie.
u This prayer shall alwayes be verified against them that persecute the faithfull.
x That at least fauour my right, though they be not able to helpe me
y He exhorteth the Church to prayse God for the deliuerance of his seruants, and for the destruction of his aduersaries.

PSAL. XXXVI.

1 The Prophet grieuously vexed by the wicked, doeth complaine of their malicious wickednesse. 6 Then he turneth to consider the vnspeakeable goodnesse of God toward all creatures. 9 But specially towards his children, that by the faith thereof he may be comforted and assured of his deliuerance by this ordinarie course of Gods worke 13 Who in the end destroyeth the wicked, and saueth the iust.

¶ *To him that excelleth.* A Psalme *of David, the seruant of the Lord.*

WIckednes saith to the wicked man, a euen
in mine heart, *that there is* no feare of God
before his eyes.
2 For he b flattereth himselfe in his own eyes,
while his iniquity is found *worthy* to be hated.
3 The wordes of his mouth *are* iniquity and
c deceit : he hath left off to vnderstand *and* to doe
good.
4 He d imagineth mischiefe vpon his bed : he
setteth himselfe vpon a way, *that is* not good, *and*
doeth not abhorre euill.

a I see euidently by his deeds, that sinne pusheth forward the reprobate from wickednesse to wickednesse, albeit he goe about to couer his impietie.
b Though all other detest his vile sinne, yet he himselfe seeth it not.
c The reprobate mocke at wholesome doctrine, and put not difference betweene good and euill.
d By describing at large the nature of the reprobate, hee admonisheth the godly to beware of these vices.

5 Thy e mercy, O Lord, *reacheth* vnto the hea-
uens, *and* thy faithfulnesse vnto the cloudes.
6 Thy righteousnesse *is* like the † mightie
mountaines : thy iudgements *are like* a great
f deepe : thou Lord, doest saue man and beast.
7 How excellent is thy mercy, O God! there-
fore the children of men trust vnder the shadow
of thy wings.
8 They shalbe g satisfied with the fatnesse of
thine house, and thou shalt giue them drinke out
of the riuer of thy pleasures.
9 For with thee *is* the well of life, and in thy
light shall we see light.
10 Extend thy louing kindnesse vnto them
that h know thee, and thy righteousnesse vnto
them that are vpright in heart.
11 Let not the i foote of pride come against
mee, and let not the hand of the wicked men
mooue me.
12 k There they are fallen that worke iniquity:
they are cast downe, and shall not be able to rise.

e Though wickednesse seemeth to ouerflow all the world, yet by thine heauenly prouidence thou gouernest heauen and earth.
† *Ebr. the mountaines of God : for whatsoeuer is excellent, is thus called.*
f The depth of thy prouidence gouerneth all things, and disposeth them, albeit the wicked seeme to ouerwhelme the World.
g Onely Gods children haue ynough of all things both concerning this life and the life to come
h Hee sheweth who are Gods children, to wit, they that know him, and leade their liues vprightly i Let not the proude aduance him selfe against mee, neither the power of the wicked driue me away. k That is, in their pride where in they flatter themselues.

PSAL. XXXVII.

1 This Psalme containeth exhortation and consolation for the weake, that are grieued at the prosperitie of the wicked, & the affliction of the godly. 7 For how prosperously soeuer the wicked doe liue for the time, hee doeth affirme their felicitie to be vaine & transitorie, because they are not in the fauour of God, but in the end they are destroyed as his enemies. 11 And how miserably that the righteous seemeth to liue in the world yet his end is peace, and he is in the fauour of God, he is deliuered from the wicked and preserued.

¶ A Psalme *of David.*

FRet not a thy selfe because of the wicked men,
neither be enuious for the euill doers.
2 For they shall soone be b cut downe like
grasse, and shall wither as the greene herbe.
3 c Trust thou in the Lord and doe good:
dwell in the land, and thou shalt be fed assuredly:
4 And delite thy selfe in the Lord, and hee
shall giue thee thine hearts desire.
5 d Commit thy way vnto the Lord, and trust
in him, and he shall bring it to passe.
6 And he shall bring forth thy righteousnesse
as the light, & thy e iudgement as the noone day.
7 Waite patiently vpon the Lord, and hope
in him; fret not thy selfe for him f which pro-
spereth in his way, *nor* for the man that bringeth
his enterprises to passe.
8 Cease from anger, and leaue of wrath: fret
not thy selfe g also to doe euill.
9 For euill doers shalbe cut off, and they that
waite vpon the Lord, they shall inherite the land.
10 h Therefore yet a little while and the wicked
shall not *appeare*, and thou shalt looke after his
place, and he shall not *be found.*
11 But * meeke men shall possesse the earth, and
shall haue their delite in the multitude of peace.
12 i The wicked practiseth against the iust,
and gnasheth his teeth against him.
13 *But* the Lord shall laugh him to scorne:
for he seeth that his day is comming.
14 The wicked haue drawen *their* sword and
haue bent their bowe, to cast downe the poore

a He admonisheth vs neither to vexe our selues for the prosperous estate of the wicked, neither to desire to be like them to make our state the better.
b For Gods iudgement cutteth downe their state in a moment.
c To trust in God, and doe according to his will, are sure tokens that his prouidence will neuer faile vs.
d Be not led by thine owne wisedome, but obey God, and he will finish his worke in thee.
e As the hope of the daylight causeth vs not to be offended with the darkenesse of the night: so ought we patiently to trust that God will cleare our cause and restore vs to our right.
f When God suffereth the wicked to prosper it seemeth to the flesh that he fauoureth their doings, Iob 21. 7. &c. g Meaning, except he moderate his affections, he shall be led to doe as they doe. h He correcteth the impatience of our nature, which cannot abide till the fulnesse of Gods time become * Matth. 5. 5. i The godly are assured that the power and craft of the wicked shall not preuaile against them but fall on their owne neckes, and therefore ought patiently to abide Gods time, and in the meane while bewaile their sinnes, and offer vp their teares, is a sacrifice of their obedience.

and needy, *and* to slay such as be of vpright conuersation.

15 *But* their sword shall enter into their owne heart, and their bowes shalbe broken.

16 k A small thing vnto the iust man is better then great riches to the wicked *and* mightie.

17 For the armes of the wicked shall be broken: but the Lord vpholdeth the iust men.

18 The Lord l knoweth the dayes of vpright men, and their inheritance shalbe perpetuall.

19 They shall not be confounded in the perillous time, and in the dayes of famine they shall haue m ynough.

20 But the wicked shall perish, and the enemies of the Lord shall be consumed as the n fatte of lambs: *euen* with the smoke shall they consume away.

21 The wicked borroweth and payeth not againe: but the righteous is mercifull and o giueth.

22 For such as be blessed *of God* shall inherite the land, and they that be cursed of him, shall be cut off.

23 p The pathes of man are directed by the Lord: for he loueth his way.

24 Though he q fall, hee shall not be cast off, for the Lord putteth vnder his hand.

25 I haue bene yong, and am olde, yet I saw neuer the righteous forsaken, nor his r seede begging bread.

26 *But* he is euer mercifull and lendeth, and his seede *enioyeth* the blessing.

27 Flee from euill and doe good, and dwell for euer.

28 For the Lord loueth iudgement, and forsaketh not his Saints: they shall be preserued for euermore: but the seede of the wicked shall be cut off.

29 The righteous men shall inherite the land, and dwell therein s for euer.

30 The t mouth of the righteous will speake of wisedome, and his tongue will talke of iudgement.

31 *For* the Law of his God *is* in his heart, *and* his steps shall not slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 *But* the Lord will not leaue him in his hand, nor condemne him, when he is u iudged.

34 Waite thou on the Lord, and keepe his way, and he shall exalt thee, that thou shalt inherite the land: when the wicked men shall perish, thou shalt see.

35 I haue seene the wicked strong, and spreading himselfe like a greene bay tree.

36 Yet he x passed away, and loe, he was gone, and I sought him, but he could not be found.

37 y Marke the vpright man, and behold the iust: for the end of *that* man *is* peace.

38 But the transgressours shall be destroyed together, *and* the ende of the wicked shall be cut off.

39 But the z saluation of the righteous men *shalbe* of the Lord: hee *shalbe* their strength in the time of trouble.

40 For the Lord shall helpe them, and deliuer them: hee shall deliuer them from the wicked, and shall saue them, because they trust in him.

k For they are dayly fed as with Manna from heauen, and haue sufficient, when the wicked haue neuer ynough, but euer hunger.
l God knoweth what dangers hang ouer his, and by what meanes to deliuer them.
m For God will giue them contented mindes: and that which shall be necessary.
n They shall vanish away suddenly, for they are fed for the day of slaughter.
o God so furnisheth him with his blessings, that hee is able to helpe others.
p God prospereth the faithfull, because they walke in his wayes with an vpright conscience.
q When God doeth exercise his faith with diuers tentations.
r Though the iust man die, yet Gods blessings are extended to his posteritie, and though God suffer some iust man to lacke temporall benefits, yet hee recompenseth him with spirituall treasures.
s They shall continually be preserued vnder Gods wings, and haue at least inward rest.
t These three poynts are required of the faithfull, that their talke be godly, that Gods law be in their heart, and that their life be vpright.
u For though it be sometime so expedient both for Gods glory and their saluation, yet he will approoue their cause, and reuenge their wrong.
x So that the prosperitie of the wicked is but as a cloud, which vanisheth away in a moment.
y He exhorteth the faithfull to marke diligently the examples both of Gods mercies, and also of his iudgements. z He sheweth that the patient hope of the godly is neuer in vaine, but in the end hath good successe, though for a time God prooue them by sundry tentations.

PSAL. XXXVIII.

1 Dauid lying sicke of some greeuous disease, acknowledgeth himselfe to be chastised of the Lord for his sinnes, and therefore prayeth God to turne away his wrath. 5 He vttereth the greatnesse of his griefe by many wordes and circumstances, as wounded with the arrowes of Gods ire, forsaken of his friends, euill intreated of his enemies. 21 But in the end with sure confidence hee commendeth his cause to God, and hopeth for speedie helpe at his hand.

¶ *A Psalme of Dauid for a remembrance.*

O Lord a rebuke me not in thine b anger, neither chastise me in thy wrath.

2 For thine c arrowes haue light vpon mee, and thine hand lieth vpon me.

3 There *is* nothing sound in my flesh, because of thine anger: neither *is* there rest in my bones, because of my d sinne.

4 For mine e iniquities are gone ouer mine head, *and* as a weightie burden they are too heauie for me.

5 My wounds are putrified, and corrupt because of f my foolishnesse.

6 I am bowed, *and* crooked very sore: I goe ‖ mourning all the day.

7 For my reines are full of burning, and there *is* nothing sound in my flesh.

8 I am weakened and sore broken: I g roare for the very griefe of mine heart.

9 Lord, *I powre* my whole desire before thee, and my sighing is not hid from thee.

10 Mine heart † panteth: my strength faileth me, and the light of mine eyes, euen h they are not mine owne.

11 My louers and my friends stand aside from my plague, and my i kinsmen stand afarre off.

12 They also that seeke after my life, lay snares, and they that go about to do me euill, talke wicked things and imagine deceit continually.

13 But I as a k deafe man heard not, and *am* as a dumme man, *which* openeth not his mouth.

14 Thus am I as a man, that heareth not, and in whose mouth *are* no reproofes.

15 For on thee, O Lord, doe I waite: thou wilt heare *me*, my Lord, my God.

16 For I sayd, *Heare me*, least they reioyce ouer me: *for* l when my foot slippeth, they extol themselues against me.

17 Surely I am ready to m halt, and my sorow *is* euer before me.

18 When I declare my paine, *and* am sorie for my sinne,

19 Then mine n enemies are aliue, *and* are mightie, and they that hate me wrongfully are many.

20 They also, that reward euill for good, are mine aduersaries, because I follow o goodnesse.

21 Forsake mee not, O Lord, be not thou farre from me, my God.

22 Haste thee, to helpe mee, O my Lord, my p saluation.

a To put himselfe and others in minde of Gods chastisement for sinne.
b He desireth not to be exempted from Gods rod, but that he would so moderate his hand, that he might be able to beare it.
c Thy sicknesse, wherewith thou hast visited me.
d Dauid acknowledgeth God to be iust in his punishments, because his sinnes had deserued much more.
e He confesseth his sinnes, Gods iustice, and maketh prayer his refuge.
f That rather gaue place to mine owne lusts, then to the will of God.
‖ Or, *blacke as one that is disfigured and consumed with sickenesse.*
g This example warneth vs neuer to dispaire, be the torment neuer so great: but alwaies to cry vnto God with sure trust for deliuerance.
† *Ebr. runneth about, or, is tossed to and fro, meaning, that he was destitute of all helpe and counsell.*
h My sight faileth me for very sorow.
i Partly for feare and partly for pride, they denied all duetie and friendship.
k For I can haue no audience before men, and therefore patiently wait for the helpe of God.
l That is, if they see that thou succour me not in time, they will mocke and triumph, as though thou hadst forsaken me. m I am without hope to recouer my strength. o To my greatest miserie they most reioyce. o He had rather haue the hatred of all the world, then to faile in any part of his duetie to God ward. p Which art the authour of my saluation: and this declareth that he prayed with sure hope of deliuerance.

PSAL. XXXIX.

1 Dauid vttereth with what great griefe and bitternesse of minde hee was driuen to these outragious complaints of his infirmities. 2 For he confesseth that when he had determined silence, that he brast forth yet into words, that he would not, through the greatnesse of his griefe. 4 Then hee rehearseth certaine requests which taste of the infirmitie of man, 8 And mixeth with them many prayers: but all doe shew a minde

mind wonderfully troubled, that it may plainely appeare how he did striue mightily against death & desperation.

¶ To the excellent Musician [a] Iedithun.

A Psalme of Dauid.

I Thought, [b] I will take heed to my wayes, that I sin not with my tongue: I will keepe my mouth bridled, while the wicked is in my sight.

2 I was dumb and spake nothing: I kept silence *euen* from good, [c] and my sorow was more stirred.

3 Mine heart was hote within me, *and* while I was musing, the fire kindled, *and* I [d] spake with my tongue, *saying*,

4 Lord, let me know mine ende, and the measure of my dayes, what it is: let mee know how long I haue to liue.

5 Beholde, thou hast made my dayes as an hand breadth, and mine age as nothing in respect of thee: surely euery man *in his best* state is altogether e vanity. Selah.

6 Doubtlesse man walketh in a shadow, and disquieteth himselfe in vaine: he heapeth vp *riches*, and cannot tell who shall gather them.

7 And now Lord, what wait I for? mine hope is euen in thee.

8 Deliuer me from all my transgressions, and make me not a rebuke vnto the f foolish.

9 I should haue beene dumbe, and not haue opened my mouth, because g thou didst it.

10 Take thy plague away from me: for I am consumed by the stroke of thine hand.

11 When thou with rebukes dost chastise man for iniquity, thou as a moth [h] makest his beauty to consume: surely euery man *is* vanity. Selah.

12 Heare my prayer, O Lord, and hearken vnto my cry: keepe not silence at my teares, for I am a stranger with thee, *and* a sojourner as all my fathers.

13 Stay *thine anger* from me, that I may recouer my strength, [k] before I go hence and be not.

i The word signifieth all that he desireth, as health, force, strength, beauty, &c in whatsoeuer hee hath delight: so that the rod of God taketh away all that is desired in this world. k For his sorow caused him think that God would destroy him vtterly: whereby we see how hard it is for the very Saints to keepe a measure in their words, when death and despaire assaile them.

PSAL. XL.

1 *Dauid deliuered from great danger, doth magnifie and praise the grace of God for his deliuerance, and commendeth his prouidence towards all mankind.* 5 *Then doeth he promise to giue himselfe wholly to Gods seruice, and to declareth how God is truely worshipped.* 14 *Afterward he giueth thanks and prayeth God, and hauing complained of his enemies, with good courage hee calleth for ayde and succour.*

¶ *To him that excelleth. A Psalme of Dauid.*

I Waited a patiently for the Lord, & he enclined vnto me, and heard my cry.

2 He brought mee also out of the [b] horrible pit, out of the myrie clay, and set my feet vpon the rocke, and ordered my goings.

3 And he hath put in my mouth e a new song of prayse vnto our God: many shall see it & feare, and shall trust in the Lord.

4 Blessed *is* the man that maketh the Lord his trust, and regardeth [d] not the proud, nor such as turne aside to lies.

5 [e] O Lord my God, thou hast made thy wonderfull workes *so* many, that none can count in order to thee thy thoughts towards vs: I would declare, and speake *of them*, but they are moe then I am able to expresse.

6 Sacrifice and offering thou diddest not desire: (for [f] mine eares hast thou prepared) burnt offring and sinne offring hast thou not requi ed.

7 g Then said I, Lo, I come: *for* in the rolle of the booke it *is* written of me,

8 I desired to doe thy good will, O my God: yea, thy Law is within mine heart.

9 I haue declared *thy* righteousnes in [h] the great Congregation: loe, I will not refraine my lips: O Lord, thou knowest.

10 I haue not hid thy righteousnesse within mine heart, *but* I haue declared thy i trueth and thy saluation: I haue not concealed thy mercy and thy trueth from the great Congregation.

11 Withdrawe not thou thy tender mercie from me, O Lord, let thy mercy and thy trueth alway preserue me.

12 For innumerable troubles haue compassed me: my sinnes haue taken such holde vpon mee, that I am not able to looke vp: *yea*, they are moe in number then the haires of mine head: therefore mine heart hath k failed me.

13 Let it please thee, O Lord, to deliuer mee: make haste, O Lord, to helpe me.

14 Let them be l confounded and put to shame together, that seeke my soule to destroy it: let them be driuen backward and put to rebuke, that desire mine hurt.

15 Let them be [m] destroyed for a reward of their shame, which say vnto me, Aha, aha.

16 Let all them that seeke thee, reioyce and be glad in thee, and let them that loue thy saluation, say alway, [n] The Lord be praised.

17 Though I be poore and needy, the Lord thinketh on me: thou art mine helper and my deliuerer: my God, make no tarying.

Gods mercy may content for him against the rage of his enemies. m Let the same shame and confusion light vpon them, which they intended to haue brought vpon me. n As the faithfull alwayes prayse God for his benefites: so the wicked mocke Gods children in their afflictions.

PSAL. XLI.

1 *Dauid being grieuously afflicted, blesseth them that pity his estate,* 9 *and complaineth of the treason of his owne friends and familiars, as came to passe in Iudas, Iob.* 13 18. *After he feeleth the great mercies of God gently chastising him, and not suffring his enemies to triumph against him,* 13 *giueth most hearty thanks to God.*

¶ *To him that excelleth. A Psalme of Dauid.*

BLessed *is* he that [a] iudgeth wisely of the poore: the Lord shall deliuer him in the time of trouble.

2 The Lord will keepe him, and preserue him aliue, he shalbe blessed vpon the earth: and thou wilt not deliuer him vnto the will of his enemies.

3 The Lord will strengthen him vpon the [b] bed of sorow: thou hast turned all his [c] bed in his sicknesse.

4 *Therefore* I said, Lord haue mercy vpon me: heale my soule, for I haue sinned against thee.

5 Mine enemies [d] speake euill of mee, *saying*, When shall he die, and his name perish?

6 And if he come to see me, he speaketh [e] lies, *but* his heart heapeth iniquitie within him: *and when* he commeth forth, he telleth it.

7 All they that hate me, whisper together against me: *euen* against me do they imagine mine hurt.

8 [f] A mischiefe is light vpon him, and he that lyeth, shall no more rise.

9 Yea, my [†] familiar friend, whom I trusted, which did eat of my bread, [g] hath lifted vp the heele against me.

a Thou was one of the chiefe singers, 1. Chron. 16, 41.
b Albeit he had appointed with himselfe patiently to haue taried Gods leasure, yet the vehemency of his paine caused him to breake his purpose.
c Though when the wicked ruled, he thought to haue kept silence, yet his zeale caused him to change his mind.
d He confesseth that hee grudged against God, considering the greatnesse of his sorowes, and the shortnesse of his life.
e Yet Dauid offended in that hee reasoned with God as though that he were too seuere toward his weake creature.
f Make me not a mocking stocke to the wicked, or wrap mee not vp with the wicked, when they are put to shame.
g Seeing my troubles came of thy prouidence, I ought to haue endured them patiently.
h Though thine open plagues light not euermore vpon them, yet they secret curse continually fretteth them.

a Though God deferred his helpe, yet he patiently abode, till he was heard.
b He hath deliuered me from most great dangers.
c That is, a speciall occasion to prayse him: for Gods benefits are so many occasions for vs to praise his Name.
d To follow their example, which he must needs do that, trusteth not onely in the Lord.
e Dauid goeth from one kind of Gods fauour to the contemplation of his prouidence ouer all, & confesseth that his counsels towards vs are far aboue our capacities: we cannot so much as tell them in order.

f Thou hast opened mine eares to vnderstand the spirituall meaning of the sacrifices: and here Dauid esteemeth the ceremonies of the law nothing in respect of the spirituall seruice.
g When thou hadst opened mine eares and heart, I was ready to obey thee, being assured that I was written in the booke of thine elect for his end.
h In the Church assembled in the Sanctuary.
i Dauid here cumbereth 3 degrees of our saluation: Gods mercy, whereby he pitieth vs: his righteousnes, which signifieth his continuall protection: and his trueth, whereby appeareth his constant fauour for that hereof proceedeth our saluation.
k As touching the iudgement of the flesh. I was vtterly destitute of all counsell, yet faith inwardly moued mine heart to pray.
l He desireth that
m Let the
n Let them
a Not condemning him as accursed, whom God doth visit, knowing that there are diuers causes why God layeth his hand vpon vs, yea and afterward he restoreth vs.
b When for sorow and griefe of minde he calleth himselfe vpon his bed.
c Thou hast restored him in his sicke bed and seest him comfort.
d That is, curse me and cannot haue their cruell hate quenched, but with my shamefull death.
e For pretending to comfort me, he conspireth my death in his heart, and braggeth thereof.
f The enemies thought by his sharpe punishments that God was his mortall enemy. † *Ebr. the man of my peace.* g As Dauid felt this faithlessnesse, and saw it was chiefly accomplished in Christ, Iohn. 13. 18. so shall his members continually procure the same.

10 Therefore, O Lord, haue mercy vpon mee,
and raise me vp: so shall I reward them.
11 By this I know that thou fauourest me, be-
cause mine enemy doth not triumph against me.
12 And as for me, thou vpholdest me h in mine
integrity, & doest set me before thy i face for euer.
13 Blessed *be* the Lord God of Israel world
without end. k So be it, euen so be it.

h Meaning, either in prosperity of life; or in the true feare of God against all tentatiõs.
i Shewing me euident signes of thy fatherly prouidence.
k By this repetition he stirreth vp the faithfull to prayse God.

PSAL. XLII.

1 The Prophet grieuously complaineth, that being letted by his persecutors, he could not be present in the congregation of Gods people, protesting that although he was separated in body from them, yet his heart was thitherward affectioned. 7 And last of all he sheweth, that hee was not so far ouercome with these sorowes & thoughts, 8 but that he continually put his confidence in the Lord.

¶ *To him that excelleth.* A Psalme *to giue instruction,* a committed *to the sonnes of Korah.*

AS the Hart brayeth for the riuers of water, so
b panteth my soule after thee, O God.
2 My soule thirsteth for God, *euen* for the li-
uing God: when shall I come and appeare *before*
the presence of God?
3 c My teares haue beene my meate day and
night, while they dayly say vnto me, Where is thy
God?
4 When I remembred d these things, I powred
out my very heart, because I had gone with the
multitude, *and* ledde them into the house of God
with the voyce of singing, *and* praise, *as* a multitude
that keepeth a feast.
5 Why art thou cast downe, my soule, and vn-
quiet within me? e wait on God: for I will yet giue
him thanks for the helpe of his presence.
6 My God, my soule is cast downe within me,
f because I remembred thee, from the land of Ior-
den, and Hermonim, *and* from the mount Mizar.
7 *One* g deepe calleth *another* deepe by the noise
of thy water spouts: all thy waues and thy floods
are gone ouer me.
8 The Lord h will grant his louing kindnes in
the day, and in the night shall I sing of him, *euen*
a prayer vnto the God of my life.
9 I will say vnto God, *which is* my rocke, Why
hast thou forgotten mee? why goe I mourning,
when the enemy oppresseth *me*?
10 My i bones are cut asunder, while mine ene-
mies reproach me, saying dayly vnto me, Where is
thy God?
11 k Why art thou cast downe, my soule? and
why art thou disquieted within me? wait on God:
for I will yet giue him thanks: *hee is* my present
helpe, and my God.

a As a treasure to be kept of them, which were of the number of the Leuites.
b By these similitudes of thirst and panting, he sheweth his feruent desire to serue God in his Temple.
c As others take pleasure in eating and drinking, so he was altogether giuen to weeping.
d That is, how I led the people to serue thee in thy Tabernacle, and now seeing my contrary estate, I die for sorow.
e Though he sustained grieuous assaults of the flesh to cast him into despaire, yet his faith grounded on Gods accustomed mercies getteth the victory.
f That is, when I remember thee in this land of my banishment among the mountaines.
g Afflictions came so thick vpon me, that I felt my selfe as ouerwhelmed: whereby he sheweth there is no end of our misery till God be pacified and send remedy.
h He assureth himselfe of Gods help in time to come.
i That is, I am most grieuously tormented.
k This repetition doth declare that Dauid did not ouercome at once, to teach vs to be constant, for as much as God will certainely deliuer his.

PSAL. XLIII.

1 He prayeth to be deliuered from them that conspire against him, that he might ioyfully praise God in his holy congregation.

IVdge a me, O God, and defend my cause against
the vnmercifull b people: deliuer me from the
deceitfull and wicked man.
2 For thou art the God of my strength: why
hast thou put me away? why goe I so mourning,
when the enemy oppressed *me*?
3 Send thy c light and thy trueth: let them lead
mee: let them bring me vnto thine holy Moun-
taine, and to thy Tabernacles.
4 Then d will I goe vnto the altar of God, *euen*
vnto the God of my ioy *and* gladnes: and vpon the
harpe will I giue thanks vnto thee, O God my God.
5 Why art thou cast downe, my soule? and
why art thou disquieted within me? e wayte on
God: for I will yet giue him thanks, *he is* my pre-
sent helpe and my God.

a He desireth God to vndertake his cause against the enemies, but chiefly that he would restore him to the Tabernacle.
b That is, the cruell company of mine enemies.
c To wit, thy fauour, which appeareth by the performance of thy promises.
d He promiseth to offer a solemne sacrifice of thankesgiuing in token of his great deliuerance.
e Whereby he admonisheth the faithfull not to relent, but constantly to wayte on the Lord, though their troubles be long and great.

PSAL. XLIV.

1 The faithfull remember the great mercy of God toward his people. 9 After they complaine, because they feele it no more. 17 Also they alledge the couenant made with Abraham, for the keeping whereof they shew what grieuous things they suffred 23 Finally, they pray vnto God not to contemne their affliction, seeing the same redoundeth to the contempt of his honour.

¶ *To him that excelleth.* A Psalme *to giue instruction,* committed *to the sonnes of Korah.*

WE haue heard with our a eares, O God: our
fathers haue told vs the workes *that* thou hast
done in their dayes, in the old time:
2 *How* thou hast driuen out the b heathen with
thine hand, and planted c them: *how* thou hast de-
stroyed the d people, and caused e them to grow.
3 For they inherited not the lande by their
owne sword, neither did their owne arme saue
them: but thy right hand, and thine arme, and the
light of thy countenance, because thou didst f fa-
uour them.
4 Thou art my king, O God: send helpe vnto
Iaakob.
5 h Through thee haue wee thrust backe our
aduersaries: by thy Name haue we troden downe
them that rose vp against vs.
6 For I doe not trust in my bow, neither can
my sword saue me.
7 But thou hast saued vs from our aduersaties,
and hast put them to confusion that hate vs.
8 *Therefore* will wee prayse God continually,
and will confesse thy Name for euer. Selah.
9 But *now* thou art farre off, and puttest vs to
i confusion, and goest not forth with our armies.
10 Thou makest vs to turn back from ẏ aduer-
sary, and they, which hate vs, spoile ‖ for themselues.
11 * Thou giuest vs k as sheepe to be eaten, and
doest scatter vs among the nations.
12 Thou sellest thy people l without gaine, and
doest not increase their price.
13 Thou makest vs a reproach to our neigh-
bours, a iest and a laughing stocke to them that are
round about vs.
14 Thou makest vs a prouerb among the nati-
ons, and a nodding of the head among the people.
15 My m confusion *is* dayly before me, and the
shame of my face hath couered me,
16 For the voyce of the slanderer and rebuker,
for the enemy and n auenger.
17 All this is come vpon vs, yet doe wee not
o forget thee, neither deale wee falsly concerning
thy couenant.
18 Our heart is not turned backe: neither our
steps gone out of thy paths,
19 Albeit thou hast smitten vs downe into the
place of ‖ dragons, and couered vs with the sha-
dow of death.
20 If we haue forgotten the Name of our God,
and holden vp our hands to a p strange god,
21 Shall not God q search this out? for hee
knoweth the secrets of the heart.

a This Psalme seemeth to haue bene made by some excellent Prophet for the vse of the people, when the Church was in extreme misery, either at their returne from Babylon, or vnder Antiochus, or in such like affliction.
b That is, the Canaanites.
c To wit, our fathers.
d Of Canaan.
e That is, our fathers.
f Gods free mercy and loue is the only fountaine and beginning of the Church, Deut. 4, 37.
g Because thou art our king, therefore deliuer thy people from their misery.
h Because they and their forefathers made both one Church, they apply that to themselues which before they did attribute to their fathers.
i As they confessed before that their strength came of God, so now they acknowledge that this affliction came by his iust iudgement.
‖ Or, *at their pleasure.*
* *Rom. 8. 36.*
k Knowing God to be authour of this calamity, they murmure not, but seeke remedy at his hands, who wounded them.
l As slaues which are solde for a low price, neither lookest thou for him that offereth most, but takest the first chapman.
m I dare not lift vp my head for shame.
n Meaning, the proud and cruell tyrant.
o They boast not of their vertues, but declare that they rest vpon God in the midst of their afflictions: who punished not now their sinnes, but by hard afflictions called them to ẏ consideration of the heauenly ioyes.
‖ Or, *whales: meaning, the bottomlesse seas of tentations: heere we see the power of faith, which can be ouercome by no perils.*
p They shew that they honoured God aright, because they trusted in him alone.
q They take God to witnesse that they were vpright to him ward.

22 Surely for thy sake [r] are we slaine continually, and are counted as sheepe for the slaughter.
23 Vp, why sleepest thou, O Lord? awake, be not farre off for euer.
24 Wherefore hidest thou thy face? *and* forgettest our misery and our affliction?
25 For our soule is [s] beaten downe vnto the dust: our belly cleaueth to the ground.
26 Rise vp for our succour, and redeeme vs for thy [t] mercies sake.

r The faithfull make this their comfort, that the wicked punish them not for their sinnes, but for Gods cause, Mat. 5.10. 1.Pet.4.14.
s There is no hope of recouery, except thou put to thine hand and raise vs vp.
t Which is the onely sufficient ransome to deliuer both body and soule from all kinde of slauery and misery.

PSAL. XLV.

1 *The maiestie of Salomon, his honour, strength, beauty, riches, and power are praised, and also his marriage with the Egyptian being an heathen woman, is blessed.* 10 *If that shee can renounce her people and the loue of her countrey, and giue her selfe wholly to her husband. Vnder the which figure, the wonderfull maiestie and increase of the kingdome of Christ and his Church his spouse, now taken of the Gentiles, is described.*

¶ *To him that excelleth on* [a] *Shoshannim, a song of* [b] *loue to giue instruction*, committed *to the sonnes of Korah.*

MIne heart will vtter foorth a good matter: I will intreat *in* my works of the King: my tongue *is as* the pen of a swift writer.
2 Thou art [c] fairer then the children of men: grace is powred in thy lips, because God hath blessed thee for euer.
3 Gird thy sworde vpon *thy* thigh, O most mightie, *to wit*, thy worship and thy glory,
4 And prosper with thy glory: [d] ride vpon the word of trueth and of meekenes *and* of righteousnesse: so thy right hand shall teach thee terrible things.
5 Thine arrowes *are* sharpe *to pearce* the heart of the Kings enemies: *therefore* the people shall fall vnder thee.
6 Thy [e] throne, O God, *is* for euer and euer: the scepter of thy kingdome, *is* a scepter of righteousnesse.
7 Thou louest righteousnesse, and hatest wickednesse, because God, *euen* thy God, hath [f] anoynted thee with the oyle of gladnesse aboue thy fellowes.
8 All thy garments *smell* of myrrhe and aloes, *and* cassia, *when thou commest* out of the yuory palaces, [g] where they haue made thee glad.
9 Kings daughters *were* among thine honourable *wiues*: vpon thy right hand did stand the [h] Queene in a vesture of gold of Ophir.
10 [i] Hearken, O daughter, and consider, and encline thine eare: forget also thine owne people and thy fathers house.
11 So shall the King haue pleasure in thy beautie: for he is thy Lord, and reuerence thou him.
12 And the [k] daughter of ‖ Tyrus *with* the rich of the people shall doe homage before thy face with presents.
13 The Kings daughter is all glorious [l] within: her cloathing is of broidred gold.
14 She shall be brought vnto the King in raiment of needle worke: the virgins *that follow* after her, *and* her companions shallbe brought vnto thee.
15 With ioy and gladnes shall they be brought, *and* shall enter into the Kings palace.
16 In stead of thy fathers shall thy [m] children be: thou shalt make them princes [n] through all *the* earth.
17 I will make thy [o] Name to be remembred through all generations: therefore shall the people giue thankes vnto thee world without end.

a This was a certaine tune or an instrument.
b Of that perfite loue that ought to be betweene the husband and the wife.
c Salomons beauty and eloquence to winne fauour with his people, and his power to ouercome his enemies, is here described.
d He alludeth to them that ride in chariots in their triumphs, shewing that the quiet state of a kingdom standeth in trueth, meekenesse and iustice, not in worldly pompe and vanitie.
e Vnder this figure of this kingdome of iustice is set forth the euerlasting kingdome of Christ.
f Hath established thy kingdome as the figure of Christ, which is the peace and ioy of the Church.
g In the which palace the people made thee ioyfull to see them giue thankes and reioyce for thee.
h Though he had many Kings daughters among his wiues, yet he loued Pharaohs daughter best.
i Vnder the figure of Pharaohs daughter, he sheweth that the Church must cast off all carnall affections to obey Christ onely.
k He signifieth that diuers of them that be rich shalbe benefactors to the Church, albeit they giue not perfect obedience to the Gospel.
‖ Or, Zor.
l There is nothing fained, nor hypocriticall, but shee is glorious both within and without: and howbeit the Church hath not at all times this outward glory, the fault is to be imputed onely to their owne ingratitude.
m They shall haue greater graces then their fathers.
n Hee signifieth the great compasse of Christs kingdome, which shall be sufficient to enrich all his members.
o This onely must be referred to Christ, and not to Salomon.

PSAL. XLVI.

1 *A song of triumph or thankesgiuing for the deliuerance of Ierusalem, after Sennacherib with his armie was driuen away, or some other like sudden and maruellous deliuerance by the mighty hand of God.* 8 *Whereby the Prophet commending this great benefit, doeth exhort the faithfull to giue themselues wholly into the hand of God, doubting nothing but that vnder his protection they shall be safe against all the assaults of their enemies, because this is his delight to aswage the rage of the wicked, when they are most busie against the iust.*

¶ *To him that excelleth vpon* [a] *Alamoth, a song* committed *to the sonnes of Korah.*

GOD *is* our ‖ hope and strength, *and* helpe in [b] troubles, readie to be found.
2 Therefore will not wee [c] feare, though the earth be mooued, and though the mountaines fall into the middes of the sea.
3 *Though* the waters thereof [d] rage *and* be troubled, *and* the mountaines shake at the surges of the same. Selah.
4 *Yet there is* a [e] Riuer, whose streame shall make glad the Citie of God: *euen* the Sanctuarie of the Tabernacles of the most High.
5 God *is* in the middes of it: *therefore* shall it not be mooued: God shall helpe it [f] very early.
6 *When* the nations raged, *and* the kingdoms were mooued, *God* † thundered, *and* the earth melted.
7 The Lord of hoastes *is* [g] with vs: the God of Iaakob *is* our refuge. Selah.
8 Come *and* behold the workes of the Lord, [h] what desolations he hath made in the earth.
9 He maketh warres to cease vnto the ends of the world: he breaketh the bow, and cutteth the speare, *and* burneth the chariots with fire.
10 Be [i] still and know that I am God, I will be exalted among the heathen, *and* I will be exalted in the earth.
11 The Lord of hoastes *is* with vs: the God of Iaakob *is* our refuge. Selah.

a Which was either a musicall instrument or a solemne tune vnto the which this Psalme was song.
‖ Or, protection.
b In all maner of troubles God sheweth his speedie mercie and power in defending his.
c That is, we will not be ouercome with feare.
d Though the afflictions rage neuer so much, yet the riuers of Gods mercies bring sufficient comfort to his.
e The riuer of Shiloah, which passed through Ierusalem, meaning, though the defence seeme neuer so small, yet if God haue appointed it, it is sufficient.
f Alwayes when neede requireth.
† Ebr. gaue his voice.
g They are assured that God can and wil defend his Church from all dangers and enemies.
h To wit, how oft he hath destroyed his enemies, and deliuered his people.
i Hee warneth them that persecute the Church, to cease their crueltie: for else they shall feele that God is too strong for them against whom they fight.

PSAL. XLVII.

1 *The Prophet exhorteth all people to the worship of the true and euerlasting God, commending the mercie of God toward the posteritie of Iaakob.* 9 *And after prophecieth of the kingdome of Christ in the time of the Gospell.*

¶ *To him that excelleth. A Psalme* committed *to the sonnes of Korah.*

ALl people [a] clap your hands; sing lowd vnto God with a ioyfull voyce.
2 For the Lord *is* high, *and* terrible; a great King ouer all the earth.
3 He hath [b] subdued the people vnder vs, and the nations vnder our feete.
4 He hath chosen [c] our inheritance for vs: *euen* the glory of Iaakob whom he loued. Selah.

a Here is figured Christ, vnto whom all his should giue willing obedience, and who would shew himselfe terrible to the wicked.
b He hath made the Iewes, who were the keepers of the Lawe and Prophets, scholemasters to the Gentiles, that they should with gladnesse obey them.
c God hath chosen vs aboue all other nations, to enioy a most glorious inheritance.

5 God is gone vp with triumph, *euen* the Lord,
with the [d] sound of the trumpet.
6 Sing prayses to God, sing prayses: sing pray-
ses vnto our King, sing prayses.
7 For God *is* the king of all the earth: sing
prayses *euery one* that hath [e] vnderstanding.
8 God raigneth ouer the heathen: God sit-
teth vpon his holy Throne.
9 The princes of the people are gathered vn-
to the people of the God of Abraham: for the
shields of the world *belong* to God: he [f] is greatly
to be exalted.

d He doeth allude vnto the trumpets, that were blowen at solemne feasts: but he doeth further signifie the triumph of Christ and his glorious ascension into the heauens.
e He requireth that vnderstanding be ioyned with singing, least the Name of God be prophaned with vaine crying.
f He prayseth Gods highnes, for that he ioyneth the great princes of the world (whom he calleth shields) to the fellowship of his Church.

PSAL. XLVIII.

1 *A notable deliuerance of Ierusalem from the hands of many kings is mentioned, for the which thankes are giuen to God, and the state of that citie is praised, that hath God so presently at all times ready to defend them. This Psalme seemeth to be made in the time of Ahaz, Iehoshaphat, Asa or Ezechiah: for in their times chiefly was the citie by forrein princes assaulted.*

¶ [a] *A song* or *Psalme* committed *to the sonnes of Korah.*

Great *is* the Lord, and greatly to be praysed in
the [b] Citie of our God, *euen* vpon his holy
Mountaine.
2 Mount Zion, *lying* Northward, *is* faire in si-
tuation: *it is* the [c] ioy of the whole earth, *and* the
Citie of the great king.
3 In the palaces thereof God is knowne for a
[d] refuge.
4 For lo, the kings were [e] gathered, *and* went
together.
5 When they saw [f] it, they marueiled: they
were astonied, *and* suddenly driuen backe.
6 Feare came there vpon them, *and* sorow, as
vpon a woman in trauaile.
7 *As* with an East winde thou breakest the
ships [g] of Tarshish, *so were they destroyed.*
8 As we haue [h] heard, so haue we seene in the
Citie of the Lord of hoastes, in the citie of our
God: God will establish it for euer. Selah.
9 We waite for thy louing kindnesse, O God,
in the middes of thy Temple.
10 O God, according to thy Name, so is thy
prayse vnto the [i] worlds ende: thy right hand is
full of righteousnesse.
11 Let [k] mount Zion reioyce, *and* daugh-
ters of Iudah be glad, because of thy iudge-
ments.
12 [l] Compasse about Zion, and goe round
about it, *and* tell the towers thereof.
13 Marke well the wall thereof: behold her
towers, that ye may tell your posteritie.
14 For this God *is* our God for euer and euer,
he shallbe our guide vnto the death.

a Some put this difference betweene a song and Psalme, saying that it is called a song, when there is no instrument, but the voyce: and the Psalme, the contrary. The song of the Psalm is when the instruments begin, and the voyce followeth. The Psalme of the song the contrary.
b Albeit God shew his wonders through all the world, yet he will be chiefly praysed in his Church.
c Because the word of saluation came thence to all them that should beleeue.
d Except God were the defence thereof, neither situation nor munition could preuaile.
e They conspired and went against Gods people.
f The enemies were afraid at the sight of the Citie.
g That is, of Cilicia, or of the sea called Mediterraneum.
h To wit, of our fathers: so haue we prooued: or God hath performed his promise.
i In all places where thy Name shall be heard of, men shall prayse thee, when they heare of thy marueilous works.
k Let Ierusalem and the cities of Iudea reioyce, for thy iust iudgements against thine enemies.
l For in this outward defence and strength Gods blessings did also appeare: but the chiefe is to be referred to Gods fauour and secret defence, who neuer leaueth his.

PSAL. XLIX.

1 *The holy Ghost calleth all men to the consideration of mans life. 7 Shewing them not to be most blessed that are most wealthy, and therefore not to be feared: but contrariwise he lifteth vp our minds to consider how all things are ruled by Gods prouidence: 14 Who as he iudgeth these worldly misers to euerlasting torments, 15 So doeth he preserue his, and will reward them in the day of the resurrection, 1. Thessal. 4.*

¶ *To him that excelleth. A Psalme committed to the sonnes of Korah.*

Heare [a] this, all *ye* people: giue eare, all ye that
dwell in the world,
2 As well low as high, both rich and poore.
3 My mouth shall speake of wisdome, and the
meditation of mine heart *is* of knowledge.
4 I will encline mine eare to a parable, *and*
vtter my graue matter vpon the harpe.
5 Wherefore should I [b] feare in the euill dayes,
when iniquitie shal compasse me about, *as at* mine
heeles?
6 They trust in their [c] goods, and boast them-
selues in the multitude of their riches.
7 Yet a man can by no means redeeme *his*
brother: he cannot giue his ransome to God,
8 (So [d] precious is the redemption of their
soules, [e] and the continuance for euer.)
9 That hee may liue still for euer, *and* not see
the graue.
10 For hee seeth that wise men [f] die, *and* also
that the ignorant and foolish perish, and leaue
their riches for [g] others.
11 *Yet* they thinke their houses *and* their ha-
bitations *shall continue* for euer, *euen* from gene-
ration to generation, and ‖ call *their* lands by their
names.
12 But man shall not continue in honour; he
is like the [h] beasts *that* die.
13 This their way *vttereth* their foolishnesse:
yet their posteritie [i] delight in their talke. Selah.
14 [k] Like sheepe they lie in graue: [l] death de-
uoureth them, and the righteous shall haue do-
mination ouer them in the [m] morning, for their
beauty shall consume, *when they shall go* from their
house to graue.
15 But God shall deliuer my soule from the
power of the graue: ‖ for he will receiue mee. Se-
lah.
16 Be not thou afraid when one is made rich,
and when the glory of his house is increased.
17 * For he shall take nothing away, when he
dieth, neither shall his pompe descend after him.
18 For while he liued, † he reioyced himselfe;
and [n] men will prayse thee, when thou makest
much of thy selfe.
19 ‖ [o] He shall enter into the generation of his
fathers, [p] *and* they shall not liue for euer.
20 Man *is* in honour, and [q] vnderstandeth not:
he is like to beasts *that* perish.

a He will intreate how God gouerneth the world by his prouidence, which cannot be perceiued by the iudgement of the flesh.
b Though wickednes reigne, and enemies rage, seeing God will execute his iudgements against the wicked in time conuenient.
c To trust in riches is meere madnesse, seeing they can neither restore life, nor prolong it.
d That is, so rare or not to be found, as prophecy was precious in the dayes of Eli, 1. Sam 3.1.
e Meaning, it is impossible to liue for euer: also that life and death are onely in Gods hands.
f In that that death maketh no difference betweene the persons.
g That is, not to their children but to strangers. Yet the wicked profit not by these examples, but still dreame an immortalitie in earth.
‖ Or, *labour that their name may be famous in earth.*
h As touching the death of the body.
i They speake and doe the same thing that their fathers did.
k As sheepe are gathered into the folde, so shall they be brought to the graue.
l Because they haue no part of life euerlasting.
m Christes comming is as the morning, when the elect shall raigne with Christ their head ouer the wicked. ‖ *Or, because hee hath receiued me.* * *Iob 27.19 1.tim. 6.7* † *Ebr. hee blessed his soule.*
n The flatterers prayse them that liue in delights and pleasures. ‖ *Or, his soule.*
o And not passe the terme appointed for life.
p Both they and their fathers shall liue here but a while, and at length die for euer.
q He condemneth mans ingratitude, who hauing receiued excellent gifts of God, abused them like a beast to his owne condemnation.

PSAL. L.

1 *Because the Church is alway full of hypocrites, 8 which doe imagine that God will be worshipped with outward ceremonies onely, without the heart: and especially the Iewes were of this opinion, because of their figures and ceremonies of the Law, thinking that their sacrifices were sufficient. as Therefore the Prophet doth reprooue this grosse errour, and pronounceth the Name of God to be blasphemed where holinesse is set in ceremonies. 23 For hee declareth the worship of God to be spirituall, whereof are two principall parts, inuocation and thankesgiuing.*

¶ *A Psalme of* [a] *Asaph.*

The God of gods, *euen* the Lord hath spoken
and called the [b] earth from the rising vp of
the Sunne, vnto the going downe thereof.

a Who was either the authour, or a chiefe singer, to whom it was committed.
b To plead against his dissembling people before heauen and earth.

2 Out of Zion ; *which is* the c perfection of
beauty , hath God shined.
3 Our God shall come , and shalle not keepe si-
lence:d a fire shall deuoure before him, & a migh-
tie tempest shallbe mooued round about him.
4 He shall call the heauen aboue, and e ÿ earth
to iudge his people.
5 Gather my f Saints together vnto me , those
that make a couenant with me with g sacrifice.
6 And the heauens shall declare his righte-
ousnes : for God is Iudge himselfe. Selah.
7 Heare, O my people and I will speake : *heare,*
O Israel , and I will testifie vnto thee : *for* I am
God, *euen* thy God.
8 I will not h reprooue thee for thy sacrifices,
or thy burnt offerings ,*that haue not beene* conti-
nually before me.
9 I will take no bullocke out of thine house,
nor goats out of thy folds.
10 i For all the beasts of the forest are mine,
and the beasts on a thousand mountaines.
11 I know all the foules on the mountaines,
and the wilde beasts of the field are mine.
12 If I be hungry , I will not tell thee: for the
world is mine and all that therein is.
13 k Will I eate the flesh of bulles ? or drinke
the blood of goats ?
14 Offer vnto God praise, and l pay thy vowes
vnto the most High.
15 And call vpon me in the day of trouble : *so*
will I deliuer thee , and thou shalt glorifie me.
16 But vnto the wicked said God,m What hast
thou to do to declare mine ordinances , that thou
shouldest take my couenant in thy mouth,
17 Seeing thou hatest n to be reformed , and
hast cast my words behind thee ?
18 For when thou seest a thiefe, o thou runnest
with him , and thou art partaker ẇ the adulterers.
19 Thou giuest thy mouth to euill, and with
thy tongue thou forgest deceit.
20 Thou p sittest,*and* speakest against thy bro-
ther , *and* slanderest thy mothers sonne.
21 These things hast thou done, and I held my
tongue : *therefore* thou thoughtest that I was like
thee : *but* I will reprooue thee , and q set *them* in
order before thee.
22 Oh consider this yee that forget God , least
I teare you in pieces , aud there be none that can
deliuer *you.*
23 He that offereth r prayse , shall glorifie me:
and to him, that s disposeth his way *aright* , will I
t shew the saluation of God.

c Because God had chosen it to haue his Name there called vpon,and also his image shined there in the doctrine of the Law. d As when God gaue his Law in mount Sinai , he appeared terrible with thunder and tempest, so will he appeare terrible to take account for the keeping thereof. e As witnesses against ÿ hypocrits. f God in respect of his elect , calleth the whole body holy , Saints, and his people. g Which should know that sacrifices are seales of the couenant betweene God and his people, and not set religion therein. h For I passe not for sacrifices , except the true vse be there , which is to confirme your faith in my promises. i Though he did delight in sacrifice , yet had he no need of mans help therevnto. k Though mans life for the infirmity thereof hath neede of food , yet God whose life quickeneth all the world , hath no neede of such meanes. l Shew thy selfe mindfull of Gods benefits by thankesgiuing. m Why doest thou faine to be of my people , and talkest of my couenant, seeing thou art but an hypocrite ? n And to liue according to my word. o Hee sheweth what are the fruits of them that contemne Gods word. p Hee noteth the cruelty of hypocrites , which spare not in their talke or iudgement their owne mothers sonnes. q I will write all thy wicked deeds in a rol , and make thee to reade and acknowledge them , whither thou wilt or no. r Vnder the which is contained faith and inuocation. s As God hath appointed. t That is , declare my selfe to be his Sauiour.

PSAL. LI.

When Dauid was rebuked by the Prophet Nathan for his great offences, he did not onely acknowledge the same to God , with protestation of his naturall corruption and iniquitie, but also left a memoriall thereof to his posteritie.7 Therfore first he desireth God to forgiue his sins, 10 And to renew in him his holy Spirit,13 With promise that he will not be vnmindfull of those great graces. 18 Finally , fearing least God would punish the whole Church for his fault,he requireth that hee would rather increase his graces toward the same.

¶ *To him that excelleth, A Psalme of Dauid, when the Prophet Nathan* a *came vnto him, after he had gone in to Bath-sheba.*

HAue mercy vpon me , O God , b according to
thy louing kindnes : according to the multi-
tude of thy compassions put away mine iniquities.
2 Wash me c throughly from mine iniquitie,
and cleanse me from my sinne.
3 For I d know mine iniquities , and my sinne
is euer before me.
4 Against thee , against thee onely haue I sin-
ned, and done euill in thy sight , that thou mayest
be iust when thou e speakest, *and* pure when thou
iudgest.
5 Behold, I was borne in iniquity , and in sinne
hath my mother conceiued me.
6 Behold , thou f louest trueth in the inward
affections : therfore hast thou taught me wisdome
in the secret *of mine heart.*
7 Purge mee with * hyssope , and I shall be
cleane : wash me , and I shalbe whiter then snow.
8 Make me to heare g ioy and gladnesse , *that*
the h bones, *which* thou hast broken,may reioyce.
9 Hide thy face from my sinnes , and put away
all mine iniquities.
10 i Create in mee a cleane heart, O God, and
renew a right spirit within me.
11 Cast me not away from thy presence , and
take not thine holy Spirit from me.
12 Restore to me the ioy of thy saluation , and
stablish me with *thy* k free Spirit.
13 *Then* shall I teach thy l wayes vnto the wic-
ked , and sinners shallbe conuerted vnto thee.
14 Deliuer me from m blood , O God , *which*
art the God of my saluation, *and* my tongue shall
sing ioyfully of thy righteousnesse.
15 n Open thou my lips, O Lord , and my mouth
shall shew forth thy prayse,
16 For thou desirest no sacrifice , though I
would giue it : thou delitest not in burnt offring.
17 The sacrifices of God *are a* o contrite spi-
rit : a contrite and a broken heart , O God, thou
wilt not despise.
18 Be fauourable vnto p Zion for thy good
pleasure : build the walles of Ierusalem.
19 Then shalt thou accept the sacrifices of
q righteousnesse , *euen* the burnt offering and ob-
lation ; then shall they offer calues vpon thine
altar.

a To reprooue him because he had committed so horrible sinnes , and lyen in the same without repentance more then a whole yeere. that God would giue him the feeling of his excellent and abundant mercies. b As his sinnes were manifold and great , so he requireth him the feeling of his excellent and abundant mercies. c My sinnes sticke so fast in me , that I haue need of some singular kind of washing. d My conscience accuseth me so, that I can haue no rest till I be reconciled. e When thou giuest sentence against sinners, they must needes confesse thee to be iust , and themselues sinners. f He confesseth that God who loueth purenesse of heart, may iustly destroy man , who of nature is a sinner ,much more him , whom he had instructed in his heauenly wisdome. * Leuit. 14 6. g He meaneth Gods comfortable mercies toward repentant sinners. h By the bones he vnderstandeth all strength of soule and body which by cares and mourning are consumed. i He confesseth that when Gods Spirit is cold in vs, to haue it againe reuiued , is as a new creation. k Which may assure me that I am drawen out of the slauery of sinne. l He promiseth to endeuor that others by his example may turne to God. m From the murder of Vriah , and the others that were slaine with him. 2. Sam 11. 17. n By giuing me occasion to praise thee , when thou shalt forgiue my sinnes. o Which is a wounding of the heart, proceeding of faith, which seeketh vnto God for mercy. p He prayeth for the whole Church , because through his sinne it was in danger of Gods iudgement. q That is , iust and lawfull , applied to the right end , which is the exercise of faith and repentance.

PSAL. LII.

1 Dauid describeth the arrogant tyrannie of his aduersary Doeg : who by false surmises caused Ahimelech with the reste of the Priests to be slaine. 5 Dauid prophecieth his destruction, 6 and encourageth the faithful to put their confidence in God, whose iudgements are most sharpe against his aduersaries. 9 And finally , he rendreth thankes to God for his deliuerance. In this Psalme is liuely set forth the kingdome of Antichrist.

¶ *To him that excelleth,* A Psalme *of Dauid to giue instruction. When Doeg the Edomite came and shewed Saul, and said to him , Dauid is come to the house of Ahimelech.*

WHy boastest thou thy selfe in *thy* wicked-
nesse , O a man of power ? the louing kind-
nesse of God *endureth* daily.
2 Thy tongue imagineth b mischiefe , *and is*
like a sharpe rasor , that cutteth deceitfully.
3 Thou doest loue euill more then good , *and*
lies more then to speake the † trueth. Selah.
4 Thou louest all words that may destroy : O
deceitfull tongue !
5 So shall God c destroy thee for euer : he shall

a O Doeg, which hast credit with the tyrant Saul, and hast power to murther the Saints of God. b Thy malice mooueth thee by false flatteries and lies to accuse and destroy the innocents.

† Ebr. righteousnes. c Though God forbeare for a time, yet at length he will recompense thy false [illegible]

take thee and plucke thee out of *thy* tabernacle, & [d] root thee out of the land of the liuing. Selah.

6 The [e] righteous also shall see it, [f] *and* feare, and shall laugh at him, *saying*,

7 Behold the man that tooke not God for his strength, but trusted vnto the multitude of his riches, *and* put his strength ‖ in his malice.

8 But I shalbe like a [g] greene oliue tree in the house of God: *for* I trusted in the mercy of God for euer and euer.

9 I will alway prayse thee, for that thou hast done [h] *this*, and I will ‖ hope in thy name, because it is good before thy Saints.

d Albeit thou seeme to be neuer so sure setled
e For the eyes of the reprobate are shut vp at Gods iudgements.
f With ioyfull reuerence, seeing that he taketh their part against the wicked.
‖ Or, in his substance.
g He reioyceth to haue a place among the seruants of God, that he may grow in the knowledge of godlinesse.
h Executed his vengeance.
‖ Or, waite vpon thy grace and promise.

PSAL. LIII.

1 *He describeth the crooked nature,* 4 *The cruelty,* 5 *And punishment of the wicked, when they looke not for it,* 6 *And desireth the deliurance of the godly, that they may reioyce together.*

¶ *To him that excelleth on a Mahalath.* A Psalme *of Dauid to giue instruction.*

THe foole hath said in his heart, *There is* [b] no God, they haue corrupted and done abominable wickednesse, *there is* none that doeth good.

2 God looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, and [c] seeke God.

3 * Euery one is gone back: they are altogether corrupt: there is none that doth good, no not one.

4 Doe not the [d] workers of iniquitie knowe that they eate vp my people *as* they eate bread? they call not vpon God.

5 There they were afraid for feare, *where* no [e] feare was: for God hath scattered the [f] bones of him that besieged thee: thou hast put them to confusion, because God hath cast them off.

6 Oh giue saluation vnto Israel out of Zion: when God turneth the captiuitie of his people, *then* Iaakob shall reioyce, and Israel shalbe glad.

a Which was an instrument or kind of note.
b Whereas no regard is had of honestie or dishonestie, of vertue nor of vice, there the Prophet pronounceth that the people haue no God.
c Whereby he condemneth all knowledge and vnderstanding, that tendeth not to seeke God.
* Rom. 3. 10.
d Dauid pronounceth Gods vengeance against cruell gouernours, who hauing charge to defend and preserue Gods people, doe most cruelly deuoure them.
e When they thought there was none occasion to feare, the sudden vengeance of God lighted vpon them.
f Be the enemies power neuer so great, nor the danger so fearefull, yet God deliuereth his in due time.

PSAL. LIV.

1 *Dauid brought into great danger by reason of the Ziphims,* 5 *Calleth vpon the Name of God to destroy his enemies,* 6 *Promising sacrifices and free offrings for so great deliuerance.*

¶ *To him that excelleth on Neginoth.* A Psalme *of Dauid, to giue instruction. When the Ziphims came and said vnto Saul,* * *Is not Dauid hid among vs?*

SAue me, O God, [a] by thy Name, and by thy power iudge me.

2 O God, heare my prayer: hearken vnto the words of my mouth.

3 For [b] strangers are risen vp against me, and [c] tyrants seeke my soule: they haue not set God before them. Selah.

4 Beholde, God *is* mine helper: the Lord *is* with [d] them that vphold my soule.

5 Hee shall reward euill vnto mine enemies: Oh cut them off in thy [e] trueth.

6 *Then* I will sacrifice [f] freely vnto thee: I will praise thy Name, O Lord, because it is good.

7 For he hath deliuered me out of all trouble, & mine eye hath [g] seene *my desire* vpō mine enemies.

* 1. Sam. 23, 19.
a He declareth that when all meanes doe faile, God will deliuer euen as it were by miracle, them that call vnto him with an vpright conscience.
b To wit, the Ziphims.
c Saul and his armie, which were like cruell beasts, and could not be satisfied but by his death.
d Be they neuer so few, as he was with Ionathan.
e According to thy faithfull promise for my defence.
f For hypocrites serue God for feare or vpon conditions
g We may lawfully reioyce for Gods iudgements against the wicked, if our affections be pure.

PSAL. LV.

1 *Dauid being in great heauinesse and distresse, complaineth of the crueltie of Saul,* 13 *and of the falshood of his familiar acquaintance,* 17 *Vttering most ardent affections to mooue the Lord to pity him.* 22 *After, being assured of deliuerance, he setteth forth the grace of God, as though he had already obtained his request.*

¶ *To him that excelleth on Neginoth.* A Psalme *of Dauid to giue instruction.*

HEare [a] my prayer, O God, and hide not thy selfe from my supplication.

2 Hearken vnto me, and answere me: I mourne in my prayer, and make a noise,

3 For the [b] voyce of the enemie, *and* for the vexation of the wicked, because [c] they haue brought iniquitie vpon me, and furiously hate me.

4 Mine heart trembleth within me, and the terrours of death are fallen vpon me.

5 Feare and trembling are come vpon me, and an horrible feare hath [d] couered me.

6 And I said, Oh that I had wings like a doue: then would I [e] flie away and rest.

7 Behold I would take my flight farre off, *and* lodge in the wildernes. Selah.

8 Hee would make haste for my deliuerance [f] from the stormie wind and tempest.

9 Destroy, O Lord, *and* [g] diuide their tongues: for I haue seene crueltie and strife in the citie.

10 Day and night they goe about it vpon the walles thereof: both [h] iniquitie and mischiefe *are* in the middes of it.

11 Wickednesse *is* in the middes thereof: deceit and guile depart not from her streetes.

12 Surely mine [i] enemie did not defame mee; for I could haue borne it: neither did mine aduersarie exalt himselfe against me: for I would haue hid me from him.

13 But *it was* thou, O man, euen my [k] companion, my guide, and my familiar:

14 Which delited in consulting together, *and* went into the house of God as companions.

15 Let death seaze vpon them: let them [l] goe downe quicke into the graue: for wickednesse *is* in their dwellings, *euen* in the middes of them.

16 *But* I will call vnto God, and the Lord will saue me.

17 Euening and morning, and at noone will I pray, [m] & make a noise, & he wil heare my voyce.

18 Hee hath deliuered my soule in peace from the battell *that was* against me: for [n] many were with me.

19 God shall heare and afflict them, euen hee that reigneth of olde, Selah: because they [o] haue no changes, therefore they feare not God.

20 He [p] laid his hand vpon such as be at peace with him, *and* he brake his couenant.

21 *The words* of his mouth were softer then butter, yet warre *was* in his heart; his words were more gentle then oyle, yet they were swords.

22 Cast thy ‖ burden vpon the Lord, and hee shall nourish thee: he will not suffer the righteous to fall for [q] euer.

23 And thou, O God, shalt bring them downe into the pit of corruption: the bloody, and deceitfull men shall not liue [r] halfe their dayes: but I will trust in thee.

a The earnestnesse of his prayer declareth the vehemency of his griefe in so much as he is compelled to burst out into cries.
b For the threatnings of Saul and his adherents
c They haue defamed me as a wicked person, or they haue imagined my destruction.
d There was no part of him, that was not astonished with extreme feare.
e Feare had driuen him to so great distresse, ẏ he wished to be hid in some wildernes, and to be banished from that kingdome which God had promised that he should enioy.
f From the cruell rage and tyranny of Saul.
g As in the confusion of Babylon when the wicked conspired against God.
h All lawes and good orders are broken, and onely vice and dissolution reigneth vnder Saul.
i If mine open enemie had sought mine hurt, I could the better haue auoided him.
k Which was not onely ioyned to me in friendship and counsell in worldly matters, but also in religion.
l As Korah, Dathan and Abiram.
m Which signifieth a feruent mind and sure trust to obtaine his petition, which thing made him earnest at all times in prayer.
n Euen the Angels of God fought on my side against mine enemies, 2 King. 6, 16.
o But their prosperous estate still continueth.
p I did not prouoke him, but was at peace with him, yet he mad war against me
‖ Or, gift, to wit, which thou wouldest that God should giue thee.
q Though for their bettering and triall, he suffer them to slip for a time.
r Though they sometime liue longer, yet their life is cursed of God, vnquiet, and worse then any death.

PSAL. LVI.

1 *Dauid being brought to Achish the king of Gath, 1. Sam. 21.* 12 *complaineth of his enemies, demandeth succour,* 3 *Putteth his trust in God and in his promises.* 12 *And promiseth to performe his vowes which hee had taken vpon him, whereof this was the effect, to praise God in his Church.*

¶ *To him that excelleth.* A Psalme *of Dauid on Michtam, concerning the* [a] *dumbe doue in a farre countrey, when the Philistims tooke him in Gath.*

a Being chased by the furie of his enemies into a strange countrey, he was a dumbe doue not seeking reuengeance.

Be-

BE mercifull vnto me, O God, for [b] man would swallow me vp: hee fighteth continually *and* vexeth me.
2 Mine enemies would dayly swallow me vp: for many fight against me, O thou most High.
3 When I was afraid, I trusted in thee.
4 I will reioyce in God, *because* of his [c] word, I trust in God, *and* will not feare what flesh can doe vnto me.
5 Mine owne [d] words grieue *mee* dayly; all their thoughts *are* against me to doe me hurt.
6 [e] They gather together, and keepe themselues close; they marke my steps, because they wait for my soule.
7 [f] They *thinke* they shall escape by iniquity: O God, cast *these* people downe in *thine* anger.
8 Thou hast counted my wandrings; put my [g] teares into thy bottel; are they not in thy register?
9 When I crie, then mine enemies shall turne backe; this I know, for God is with me.
10 I will reioyce in God *because of his* word; in the Lord will I reioyce *because of his* word.
11 In God do I trust; I will not be afraid what man can doe vnto me.
12 [h] Thy vowes *are* vpon me, O God; I will render praises vnto thee.
13 For thou hast deliuered my soule from death, and also my feete from falling, that I may [i] walke before God in the [k] light of the liuing.

b He sheweth that it is either now time or neuer, that God help him, for all the world is against him and ready to deuoure him.
c He stayeth his conscience vpon Gods promise, though he see not present helpe.
d All my counsels haue euill successe, and turne to mine owne sorow.
e As all the world against one man, and cannot be satiate, except they haue my life.
f They thinke not onely to escape punishment, but the more wicked they are, the more impudent they waxe.
g If God keepe the teares of his Saints in store, much more will he remember their blood, to auenge it: and though tyrants burne the bones, yet can they not blot the teares and blood out of Gods register.
h Hauing receiued that which I required, I am bound to pay my vowes of thankesgiuing, as I promised.
i As mindfull of his great mercies, and giuing him thanks for the same.
k That is, in this life and light of the sunne.

PSAL. LVII.

1 Dauid being in the desert of Ziph, where the inhabitants did betray him, and at length in the same caue with Saul, 2 Calleth most earnestly vnto God, with full confidence that he will performe his promise, and take his cause in hand. 5 Also that hee will shew his glory in the heauens and the earth against his cruell enemies. 9 Therefore doeth he render laud and praise.

¶ *To him that excelleth.* [a] *Destroy not.* A Psalme *of Dauid on Michtam.* * *When hee fleade from Saul in the caue.*

HAue mercie vpon mee, O God, haue mercie vpon mee; for my soule trusteth in thee, and in the shadow of thy wings will I ‖ trust, till *these* [b] afflictions ouerpasse.
2 I will call vnto the most high God, *euen* the God, that [c] performeth *his promise* toward me.
3 He will send from [d] heauen, and saue mee from ye reproofe of him that would swallow me. Selah. God will send his mercie, and his trueth.
4 My soule *is* among lions; I lie *among* the children of men, that are set on fire, whose teeth *are* [e] speares and arrowes, and their tongue a sharpe sword.
5 [f] Exalt thy selfe, O God, aboue the heauen, *and* let thy glory *be* vpon all the earth.
6 They haue laide a net for my steps; [g] my soule is pressed downe; they haue digged a pit before me, *and* are fallen into the mids of it. Selah.
7 Mine heart is [h] prepared, O God, mine heart is prepared; I will sing and giue praise.
8 Awake my tongue, awake viole and harpe: I will awake earely.
9 I will prayse thee, O Lord, among the people, *and* I will sing vnto thee among the nations.
10 For thy mercies is great vnto the heauens, *and* thy trueth vnto the [k] cloudes.
11 Exalt thy selfe, O God, aboue the heauens, *and* let thy glory *be* vpon all the earth.

a This was either the beginning of a certaine song, or the words which Dauid vttered when he stayed his affection.
* 1. Sam. 24. 4.
‖ Or, *dwel most safely.*
b He compareth the afflictions which God layeth vpon his children, to a storme that commeth and goeth.
c Who leaueth not his workes begun vnperfit.
d He would rather deliuer me by a miracle, then that I should be ouercome.
e He meaneth their calumnies and false reports.
f Suffer me not to be destroyed to the contempt of thy Name.
g For very feare seeing the great dangers on all sides.
h That is, wholly bent to giue thee prayse for my deliuerance.
i Hee sheweth that both his heart shall prayse God, and his tongue shall confesse him, and also he will vse other meanes to prouoke himselfe forward to the same.
k Thy mercies do not onely appertaine to the Iewes, but also to the Gentiles.

PSAL. LVIII.

1 He describeth the malice of his enemies, the flatterers of Saul, who both secretly and openly sought his destruction, from whom he appealeth to Gods iudgement. 10 Shewing that the iust shall reioyce, when they see the punishment of the wicked to the glory of God.

¶ *To him that excelleth. Destroy not.* A Psalme *of Dauid on Michtam.*

IS it true? O [a] congregation, speake ye iustly? O sonnes of men, iudge ye vprightly?
2 Yea, rather yee imagine mischiefe in *your* heart: [b] your handes execute crueltie vpon the earth.
3 The wicked [c] are strangers from the wombe; *euen* from ye belly haue they erred, and speake lies.
4 Their poyson is euen like the poyson of a serpent; like the deafe [d] adder *that* stoppeth his eare.
5 Which heareth not the voyce of the inchanter, though he be most expert in charming.
6 Breake their [e] teeth, O God, in their mouthes: breake the iawes of the yong lyons, O Lord.
7 Let them [f] melt like the waters, let them passe away; when hee shooteth his arrowes, *let them be* as broken.
8 Let them consume like a snaile that melteth, *and like* the vntimely fruit of a woman, *that* hath not seene the sunne.
9 [g] As raw flesh before your pots feele *the fire* of thornes; *so* let them carie them away as with a whirlewind in *his* wrath.
10 The righteous shall [h] reioyce when hee seeth the vengeance; he shall wash his feete in the [i] blood of the wicked.
11 And men shall sey, [k] Verely there is fruit for the righteous; doubtlesse there is a God that iudgeth in the earth.

a Ye counsellers of Saul, who vnder pretence of consulting for the common wealth, conspire my death being an innocent.
b Ye are not ashamed to execute that crueltie publikely, which ye haue imagined in your hearts.
c That is, enemies to the people of God euen from their birth.
d They passe in malice and subtiltie the craftie serpent which could preserue himselfe by stopping his eare from the inchanter.
e Take away all occasions and meanes whereby they hurt.
f Considering Gods diuine power, he sheweth that God in a moment can destroy their force whereof they bragge.
g As flesh is taken rawe out of the pot before the water seethe: so he desireth God to destroy their enterprises before they bring them to passe.
h With a pure affection.
i Their punishment and slaughter shall be so great.
k Seeing God gouerneth all by his prouidence, he must needs put difference betweene the godly and the wicked.

PSAL. LIX.

1 Dauid being in great danger of Saul, who sent to slay him in his bed, prayeth vnto God 3 Declareth his innocencie, and their furie, 5 Desireth God to destroy all those that sinne of malitious wickednesse 11 Whom though hee keepe aliue for a time to exercise his people, yet in the end hee will consume them in his wrath, 13 That hee may be knowen to be the God of Iaakob to the end of the world 16 For this hee singeth prayses to God assured of his mercies

¶ *To him that excelleth Destroy not.* A Psalme *of Dauid, on* [a] *Michtam.* * *When Saul sent and they did watch the house to kill him.*

O My God, [b] deliuer me from mine enemies; defend me from them that rise vp against me.
2 Deliuer me from the wicked doers, and saue me from the bloodie men.
3 For loe, they haue laid wait for my soule; the mightie men are gathered against me, not for mine [c] offence, nor for my sinne, O Lord.
4 They runne and prepare themselues without a fault *on my part*: arise *therefore* to assist me, and behold.
5 Euen thou, O Lord God of hoasts, O God of Israel, awake to visite all the heathen, *and* be not [d] mercifull vnto al ye transgresse maliciously. Selah.

a Reade Psal. 16.
* 1. Sam. 19. 11.
b Though his enemies were euen at hand to destroy him, yet he assureth himselfe that God hath wayes ynow in hand to deliuer him.
c For I am innocent towards them, and haue not offended them.
d Seeing it appertaineth to Gods iudgements to punish the wicked, hee desireth God to execute his vengeance on the reprobate, who maliciously persecute his Church.

6 They goe to and fro in the euening: they barke like [e] dogs, and goe about the citie.

7 Behold, they [f] brag in their talke, *and* swords *are* in their lips: for who, *say they* doeth heare?

8 But thou, O Lord, shalt haue them in derision, *and* thou shalt laugh at all the heathen.

9 [g] He is strong: *but* I will wait vpon thee: for God *is* my defence.

10 My mercifull God will [h] preuent me: God will let me see *my desire* vpon mine enemies.

11 Slay them [i] not, least my people forget it: *but* scatter them abroad by thy power, and put them downe, O Lord, our shield.

12 *For* the sinne of their mouth, *and* the words of their lips: & let them be [k] taken in their pride, euen for their periurie and lies, *that* they speake.

13 [l] Consume *them* in *thy* wrath: consume *them* that they be no more: and let them knowe that God ruleth in Iaakob, *euen* vnto the ends of the world, Selah.

14 And in the euening they [m] shall go to and fro, *and* barke like dogs, and goe about the citie.

15 They shall runne here and there for meate; *and* surely they shall not be satisfied, though they tarie all night.

16 But I will sing of thy [n] power, and will praise thy mercie in the morning: for thou hast bene my defence and refuge in the day of my trouble.

17 Vnto thee, O my [o] Strength will I sing: for God is my defence, *and* my mercifull God.

e He compareth their crueltie to hungry dogges, shewing that they are neuer wearie in doing euill.
f They boast openly of their wicked deuises, and euery word is as a sword: for they neither feare God nor are ashamed of men.
g Though Saul haue neuer so great power, yet I know that thou doest bridle him: therefore will I patiently hope on thee.
h He will not faile to succour me when neede requireth.
i Altogether, but by litle and little, that the people seeing oftentimes thy iudgements, may be mindfull of thee.
k That in their miserie and shame they may be as glasses and examples of Gods vengeance.
l When thy time shall come, and, when they haue sufficiently serued for an example of thy vengeance vnto other.
m Hee mocketh at their vaine enterprises, being assured that they shall not bring their purpose to passe.
n Which didst vse the policie of a weake woman to confound the enemies strength, as 1. Sam. 19. 12.
o Confessing himselfe to be voide of all vertue and strength, he attributeth the whole to God.

PSAL. LX.

1 *Dauid being now king ouer Iudah, and hauing had many victories, sheweth by euident signes, that God elected him King, assuring the people that God will prosper them, if they approoue the same.* 11 *After, he prayeth vnto God to finish that that hee hath begunne.*

¶ *To him that excelleth vpon* [a] *Shushan Eduth,* or *Michtam.* A Psalme *of Dauid to teach,* * *When he fought against Aram Naharaim, and against* ‖*Aram* [b] *Zobah, when Ioab returned and slewe twelue thousand Edomites in the salt valley.*

O God, thou hast cast vs out, thou hast [c] scattered vs, thou hast bene angry, turne againe vnto vs.

2 Thou hast made the lande to tremble, and hast made it to [d] gape: heale the breaches thereof, for it is shaken.

3 Thou hast [e] shewed thy people heauy things: thou hast made vs to drinke the wine of giddines.

4 *But now* thou hast giuen [f] a banner to them that feare thee, that it may be displayed because of *thy* trueth, Selah.

5 That thy beloued may be deliuered, helpe with thy right hand and heare me.

6 God hath spoken in his [g] holinesse: *therefore* I will reioyce: I shall diuide Shechem, and measure the valley of Succoth.

7 Gilead *shall be* mine, and Manasseh *shall be* mine: Ephraim also *shall be* the [h] strength of mine head: [i] Iudah *is* my law-giuer.

8 Moab *shallbe* my [k] wash-pot: ouer Edom will I cast out my shoe: [l] Palestina shew thy selfe ioyfull for me.

9 Who will leade me into the [m] strong city? who will bring me vnto Edom?

10 Wilt not thou, O God, *which* haddest cast vs off, and diddest not goe foorth, O God, with our armies?

11 Giue vs helpe against trouble: for vaine is the helpe of man.

12 Through God we shall doe valiantly; for he shall tread downe our enemies.

a These were certaine songs after the note whereof this Psalme was sung.
* 2. Sam. 8. 1. and 10. 1. 1. Chro. 18. 3.
‖ Or, Syria, called Mesopotamia.
b Called also Sophene, which standeth by Euphrates.
c For when Saul was not able to resist the enemie, the people fled hither and thither: for they could not be safe in their owne houses.
d As cleft with an earthquake.
e Thou hast handled thy people sharpely, in taking from them sense and iudgement, in that they aided Saul the wicked King, and pursued him to whom God had giuen the iust title of the realme.
f In making mee king, thou hast performed thy promise which seemed to haue lost the force.
g It is so certaine as if it were spoken by an oracle, that I shall possesse these places, which Saul had left to his children.
h For it was strong and well peopled.
i Dauid meaneth, that in this tribe his kingdome shall be established, Gen. 49. 10.
k In most vile subiection.
l For thou wilt dissemble, and faine as though thou werest glad.
m He was assured, that God would giue him the strong cities of his enemies, wherein they thought themselues sure.

PSAL. LXI.

1 *Whether that hee were in danger of the Ammonites, or being pursued of Absalom, here hee crieth to be heard and deliuered,* 7 *And confirmed in his kingdome.* 8 *He promiseth perpetuall praises.*

¶ *To him that excelleth on Neginoth.* A Psalme *of Dauid.*

Heare my cry, O God: giue eare vnto my prayer.

2 From [a] the ends of the earth will I cry vnto thee: when mine heart is opprest, bring mee vpon the rocke that is [b] higher then I.

3 For thou hast bene mine hope, *and* a strong tower against the enemie.

4 I will dwell in thy Tabernacle for euer, *and* my trust shallbe vnder the couering of thy wings. Selah.

5 For thou, O God, [c] hast heard my desires; thou hast giuen an heritage vnto those that feare thy Name.

6 Thou shalt giue the King a [d] long life; his yeeres *shallbe* as many ages.

7 He shall dwell before God for euer; prepare [e] mercie and faithfulnesse, *that* they may preserue him.

8 So will I alway sing prayse vnto thy Name; in performing dayly my vowes.

a From the place where I was banished, being driuen out of the citie and Temple by my sonne Absalom.
b Vnto the which without thy helpe I cannot attaine.
c There is nothing that doeth more strengthen our faith, then the remembrance of Gods succour in times past.
d This chiefly is referred to Christ, who liueth eternally not onely in himselfe, but also in his members.
e For the stability of my kingdome standeth in thy mercie and trueth.

PSAL. LXII.

This Psalme partly conteineth meditations, whereby Dauid encourageth himselfe to trust in God against the assaults of tentations. And because our mindes are easily drawen from God by the allurements of the world, he sharpely reprooueth this vanitie, to the intent he might cleaue fast to the Lord.

¶ *To the excellent* Musician **Ieduthun.* A *Psalme of Dauid.*

Yet [a] my soule keepeth silence vnto God; of him *commeth* my saluation.

2 [b] Yet he is my strength and my saluation, *and* my defence; *therefore* I shall not much be mooued.

3 How long will yee imagine mischiefe against a [c] man? yee shallbe all slaine; *ye shallbe* as a bowed wall, *or* as a [d] wall shaken.

4 Yet they consult to cast him downe from his dignitie; their delight is in lies; they blesse with their mouthes, but curse with their hearts. Selah.

5 [e] Yet my soule keepe thou silence vnto God: for mine hope *is* in him.

6 Yet is hee my strength and my saluation, *and* my defence: *therefore* I shall not be mooued.

7 In God *is* my saluation and my [f] glory, the rocke of my strength; in God is my trust.

8 Trust in him alway, ye people; [g] powre out your hearts before him, *for* God *is* our hope. Selah.

9 Yet the children of men *are* vanitie, the chiefe

* 1. Chron. 16. 41.
a Though Satan tempted him to murmure against God, yet he brideled his affections, and resting vpon Gods promise, beareth his crosse patiently.
b It appeareth by the oft repetition of this word, that the Prophet abode manifold tentations, but by resting on God, and by patience he ouercame them all.
c He meaneth himselfe, being the man whom God had appointed to the kingdome.
d Though yee seeme to be in honour, yet God will suddenly destroy you.
e Dauid was greatly mooued with these troubles, therefore hee stirreth vp himselfe to trust in God.
f These vehement and often repetitions were necessarie to strengthen his faith against the horrible assaults of Satan.
g He admonisheth vs of our wicked nature, which rather hide our sorow and bite on the bridle, then vtter our griefe to God to obteine remedie.

chiefe men *are* liers: to lay them vpon a balance
they are altogether lighter then vanitie.
10 Trust not in oppression nor in robberie:
[b] be not vaine; if riches increase, set not your heart
thereon.
11 God spake [i] once or twice, I haue heard it,
that power *belongeth* vnto God.
12 And to thee, O Lord, mercy: for thou [k] re-
wardest euery one according to his worke.

b Giue your selues wholly to God by putting away all things that are contrary to his Law.
i He hath plainely borne witnesse of his power, so that none needeth to doubt thereof.
k So that the wicked shall feele thy power, and the godly thy mercy.

PSAL. LXIII.

1 Dauid after he had bene in great danger by Saul in the desert of Ziph, made this Psalme. 3 Wherein he giueth thankes to God for his wonderfull deliuerance, in whose mercies he trusted, euen in the middest of his miseries. 9 Prophecying the destruction of Gods enemies: 11 And contrariwise happinesse to all them that trust in the Lord.

¶ *A Psalme of Dauid, when he was in the* [a] *wildernesse of Iudah.*

O God, thou art my God, earely will I seeke
thee: my soule [b] thirsteth for thee: my flesh
longeth greatly after thee in a barren and drie
land without water.
2 Thus [c] I behold thee *as* in the Sanctuary,
when I behold thy power and thy glory.
3 For thy louing kindnesse *is* better then life:
therefore my lips shall prayse thee.
4 Thus will I magnifie thee *all* my life, *and*
lift vp mine hands in thy Name.
5 My soule shalbe satisfied, as with [d] marrow
and fatnesse, and my mouth shall prayse *thee* with
ioyfull lips,
6 When I remember thee on my bed, *and*
when I thinke vpon thee in the *night* watches.
7 Because thou hast bene mine helper, there-
fore vnder the shadow of thy wings will I reioyce.
8 My soule [e] cleaueth vnto thee: *for* thy right
hand vpholdeth me.
9 Therefore they that seeke my soule to de-
stroy it, they shall goe into the lowest parts of the
earth.
10 [f] They shall cast him downe with the edge
of the sword, *and* they shalbe a portion for foxes.
11 But the king shall reioyce in God, *and* all
that [g] sweare by him shall reioyce *in him*; for the
mouth of them that speake lies, shalbe stopped.

a To wit, of Ziph, 1. Sam. 23, 14.
b Though he was both hungry and in great distresse, yet he made God his sufficiencie and aboue all meate and drinke.
c In this miserie I exercise my selfe in the contemplation of thy power and glory, as if I were in the Sanctuary.
d The remembrance of thy fauour is more sweete vnto me then all the pleasures and dainties of the world.
e He assureth himselfe by the Spirit of God to haue the gift of constancie.
f He prophecieth of the destruction of Saul and them that take his part, whose bodies shall not be buried, but be deuoured with wilde beastes.
g All that sweare by God aright or professe him, shall reioyce in this worthy king.

PSAL. LXIIII.

1 Dauid prayeth against the furie and false reports of his enemies. 7 Hee declareth their punishment and destruction. 10 To the comfort of the iust and the glory of God.

¶ *To him that excelleth. A Psalme of Dauid.*

Heare my [a] voyce, O God, in my prayer: pre-
serue my life from feare of the enemie.
2 Hide me from the [b] conspiracie of the wic-
ked, & from the [c] rage of the workers of iniquity.
3 Which haue whet their tongue like a sword,
and shot *for* their arrowes [d] bitter words:
4 To shoote at the vpright in secret; they
shoote at him suddenly and [e] feare not.
5 They [f] encourage themselues *in* a wicked
purpose; they commune together to lay snares
priuily, *and* say, Who shall see them?
6 They haue sought out iniquities, *and* haue
accomplished that which they sought out, euen
euery one [g] *his* secret *thoughts*, and the depth of
his heart.
7 But God will shoote an arrow at them sud-
denly: their strokes shalbe *at once*.
8 They shall cause their owne tongue to fall
vpon them; *and* whosoeuer shall see them, shall
[h] flee away.
9 And all men shall see it, and declare the
worke of God, and they shall vnderstand, what
he hath wrought.
10 *But* the righteous [i] shall be glad in the
Lord, and trust in him: and all that are vpright
of heart, shall reioyce.

a In that he calleth to God with his voyce, it is a signe that his prayer was vehement, and that his life was in danger.
b That is, from their secret malice.
c To wit, their outward violence.
d False reports and slanders.
e To be without feare of God and reuerence of man, is a signe of reprobation.
f The more that the wicked see God's children in miserie, the more bold and impudent are they in oppressing them.
g There is no way so secret and subtill to doe hurt, which they inuented not for his destruction.
h To see Gods heauy iudgements against them, and how hee hath caught them in their owne snares.
i When they shall consider that hee will be fauourable to them as he was to his seruant Dauid.

PSAL. LXV.

1 A prayse and thankesgiuing vnto God by the faithfull, who are signified by Zion, 4 For the chusing, preseruation, and gouernance of them, 9 And for the plentifull blessings powred forth vpon all the earth, but especially toward his Church.

¶ *To him that excelleth. A Psalme or song of Dauid.*

O God, [a] prayse waiteth for thee in Zion, and
vnto thee shall the vow be performed.
2 *Because thou* hearest the prayer, vnto thee
shall all [b] flesh come.
3 Wicked deedes [c] haue preuailed against me;
but thou wilt be mercifull vnto our trangressions.
4 Blessed *is hee*, *whom* thou chusest and causest
to come *to thee*: he shall dwell in thy courts, *and*
wee shall be satisfied with the pleasures of thine
House, *euen* of thine holy Temple.
5 O God of our saluation, thou wilt [d] answere
vs with fearefull *signes* in *thy* righteousnesse, O
thou the hope of all the ends of the earth, and of
them that are farre off in the [e] Sea.
6 Hee stablisheth the mountaines by his
power: *and* is girded about with strength.
7 Hee appeaseth the [f] noyse of the seas, *and*
the noyse of the waues thereof, and the tumults
of the people.
8 They also that dwell in the vttermost parts
of the earth, shalbe afraid of thy signes; thou shalt
make † the East and the West to reioyce.
9 Thou [g] visitest the earth, and waterest it;
thou makest it very rich: the [h] riuer of God is full
of water: thou preparest them corne; for so thou
appointest [i] it.
10 Thou [k] waterest abundantly the furrowes
thereof; thou causest *the raine* to descend into the
valleys thereof; thou makest it soft with showres,
and blessest the bud thereof.
11 Thou crownest the yeere with thy good-
nesse, and thy steps drop fatnesse.
12 They drop *vpon* the pastures of the wilder-
nes: and the hils shalbe compassed with gladnes.
13 The pastures are clad with sheepe; the val-
leys also shalbe couered with corne, *therefore* they
shout for ioy, [l] and sing.

a Thou giuest dayly new occasion to thy Church to prayse thee.
b Not onely the Iewes but also the Gentiles in the kingdom of Christ.
c He imputeth it to his sinnes and to the sinnes of the people, that God who was accustomed to assist them withdraweth his succour from them.
d Thou wilt declare thy selfe to be the preseruer of thy Church in destroying thine enemies, as thou diddest in the red Sea.
e As of all barbarous nations and farre off.
f He sheweth that there is no part nor creature in the world which is not gouerned by Gods power and prouidence.
† Ebr. the going forth of the morning and of the euening.
g To wit, with raine.
h That is, Shiloah or the raine.
i Thou hast appointed the earth to bring foorth foode to mans vse.
k By this description he sheweth that all the order of nature is a testimony of Gods loue toward vs, who causeth all creatures to serue our necessitie.
l That is, the dumbe creatures shall not onely reioyce for a time for Gods benefits, but shall continually sing.

PSAL. LXVI.

1 Hee prouoketh all men to prayse the Lord and to consider his works. 6 Hee setteth foorth the power of God to affray the rebels, 10 And sheweth how God hath deliuered Israel from great bondage and afflictions. 13 Hee promiseth to giue sacrifice, 16 And prouoketh all men to heare what God hath done for him, and to prayse his Name.

¶ *To him that excelleth. A song or Psalme.*

Reioyce in God, [a] all ye *inhabitants* of ye earth.
2 Sing foorth the glory of his Name:
make his prayse glorious.
3 Say vnto God, How terrible art thou *in*
thy workes! through the greatnesse of thy power
shall

a He prophecieth that all nations shall come to the knowledge of God, who then was onely knowen in Iudea.

ſhall thine enemies be [b] in ſubiection vnto thee.
4 All the world ſhall worſhip thee, and ſing vnto thee, *euen* ſing of thy Name. Selah.
5 [c] Come and behold the workes of God: he is terrible in *his* doings toward [d] the ſonnes of men.
6 He hath turned the ſea into dry land: they paſſed through the riuer on foote; there did wee reioyce in him.
7 Hee ruleth the world with his power; his eyes behold the nations; the rebellious ſhall not [e] exalt themſelues. Selah.
8 Prayſe our God, yee people, and make the voyce of his prayſe to be heard.
9 Which [f] holdeth our ſoules in life, and ſuffereth not our feete to ſlip.
10 For thou, O God, haſt prooued vs, thou haſt tried vs as ſiluer is tried.
11 Thou haſt brought vs into the [g] ſnare, *and* laid a ſtrait *chaine* vpon our loynes.
12 Thou haſt cauſed men to ride ouer our heads; we went into fire and into water, but thou broughteſt vs out into a wealthy *place*.
13 I will goe into thine [h] Houſe with burnt offerings, *and* will pay thee my vowes.
14 Which my lippes haue promiſed, and my mouth hath ſpoken in mine affliction.
15 I will offer vnto thee the burnt offerings of fat rams with incenſe; I will prepare bullocks and goates. Selah.
16 [i] Come *and* hearken, all ye that feare God, and I will tell you what he hath done to my ſoule.
17 I called vnto him with my mouth, and he was exalted with my tongue.
18 [k] If I regard wickedneſſe in mine heart, the Lord will not heare me.
19 But God hath heard *me*, *and* conſidered the voyce of my prayer.
20 Prayſed *be* God, which hath not put backe my prayer, nor his mercy from me.

b As the faithfull ſhall obey God willingly, ſo the infidels for feare ſhall diſſemble themſelues to be ſubiect.
c Hee toucheth the ſlouthfull dulneſſe of man, who is cold in the conſideration of Gods workes.
d His prouidence is wonderfull in maintaining their eſtate.
e Hee prooueth that God will extend his grace alſo to the Gentiles, becauſe he puniſheth among them ſuch as will not obey his calling.
f Hee ſignifieth ſome ſpeciall benefite, that God had ſhewed to his Church of the Iewes, in deliuering them from ſome great danger: whereof or of the like he promiſeth that the Gentiles ſhalbe partakers.
g The condition of the Church is here deſcribed, which is to be led by Gods prouidence into troubles, to be ſubiect vnder tyrants, and to enter into manifold dangers.
h The duetie of the faithfull is here deſcribed, which are neuer vnmindfull to render God prayſe for his benefits.
i It is not enough to haue receiued Gods benefits, and to be mindfull thereof, but alſo we are bound to make others to profit thereby and prayſe God.
k If I delight in wickedneſſe, God will not heare me, but if I confeſſe it, he will receiue me.

PSAL. LXVII.

1 A prayer of the Church to obtaine the fauour of God and to be lightened with his countenance. 2 To the ende that his way and iudgement may be knowen throughout the earth. 7 And finally is declared the kingdome of God, which ſhould be vniuerſally erected at the comming of Chriſt.

¶ *To him that excelleth on Neginoth, A Pſalme or ſong.*

GOd be mercifull vnto vs, and bleſſe vs, *and* [a] cauſe his face to ſhine among vs. (Selah.)
2 That [b] they may know thy way vpon earth, *and* thy ſauing health among all nations.
3 Let the people prayſe thee, O God; let all the people prayſe thee.
4 [c] Let the people be glad and reioyce; for thou ſhalt iudge the people righteouſly, and goueme the nations vpon the earth. Selah.
5 Let the people prayſe thee, O God; let all the people prayſe thee.
6 *Then* ſhall [d] the earth bring foorth her encreaſe, *and* God, *euen* our God ſhall bleſſe vs.
7 God ſhall bleſſe vs, and all the ends of the earth [e] ſhall feare him.

a That is, mooue our hearts with his holy Spirit, that we may feele his fauour towards vs.
b That both Iewes and Gentiles may know Gods couenant made with them.
c By theſe oft repetitions hee ſheweth that the people can neuer reioyce ſufficiently and giue thanks for the great benefits that they ſhall receiue vnder the kingdome of Chriſt.
d He ſheweth that where God fauoureth, there ſhall be abundance of all other things.
e When they feele his great benefits both ſpirituall and corporall toward them.

PSAL. LXVIII.

1 In this Pſalme Dauid ſetteth foorth as in a glaſſe the wonderfull mercies of God toward his people: 5 Who by all meanes and moſt ſtrange ſorts declared himſelfe to them. 15 And therefore Gods Church by reaſon of his promiſes, graces, and victories doeth excell without compariſon all worldly things. 34 He exhorteth therefore all men to prayſe God for euer.

¶ *To him that excelleth. A Pſalme or ſong of Dauid.*

GOd [a] will ariſe, *and* his enemies ſhall be ſcattered; they alſo that hate him, ſhall flee before him.
2 As the ſmoke vaniſheth, *ſo* ſhalt thou driue *them* away; *and* as waxe melteth before the fire, *ſo* ſhall the wicked periſh at the preſence of God.
3 [b] But the righteous ſhall be glad, *and* reioyce before God; yea, they ſhall leape for ioy.
4 Sing vnto God, *and* ſing prayſes vnto his name; exalt him that rideth vpon the heauens, in his Name [c] Iah, and reioyce before him.
5 *He is* a Father of the fatherleſſe, and a Iudge of the widowes, *euen* God in his holy habitation.
6 God [d] maketh the ſolitary to dwell in families, *and* deliuereth them that were priſoners in ſtockes; but the rebellious ſhall dwell in a [e] drie land.
7 [f] O God, when thou wenteſt foorth before thy people; when thou wenteſt through the wilderneſſe, (Selah)
8 The earth ſhooke, and the heauens dropped at the preſence of this God; *euen* Sinai *was mooued* at the preſence of God, *euen* the God of Iſrael.
9 Thou, O God, ſenteſt a gracious raine *vpon* thine inheritance, and thou didſt refreſh it when it was wearie.
10 Thy Congregation dwelled therein; *for* thou, O God, haſt of thy [g] goodneſſe prepared it for the poore.
11 The Lord gaue matter to the [h] women to tell of the great armie.
12 Kings of the armies did flee; they did flee, and [i] ſhe that remained in the houſe, diuided the ſpoile.
13 Though ye haue lien among [k] pots, *yet ſhall ye be as* the wings of a doue that is couered with ſiluer, and whoſe feathers *are like* yellow gold.
14 When the Almighty ſcattered kings [l] in it, it was white as the ſnow in Zalmon.
15 [m] The mountaine of God *is like* the mountaine of Baſhan: *it is* an high mountaine, *as* mount Baſhan.
16 [n] Why leape yee, yee high mountaines? as for this Mountaine, God delighteth to dwell in it; yea, the Lord will dwell in it for euer.
17 The charets of God *are* twentie thouſand thouſand Angels, *and* the Lord is among them, *as* in the Sanctuary of Sinai.
18 Thou art gone vp on high; thou haſt [o] led captiuitie captiue, *and* receiued gifts for men; yea, euen the rebellious *haſt thou led*, that the Lord God might dwell *there*.
19 Prayſed *be* the Lord, *euen* the God of our ſaluation, *which* ladeth vs dayly *with benefites*. Selah.

a The Prophet ſheweth that albeit God ſuffereth the wicked tyrants to oppreſſe his Church for a time, yet at length hee will be reuenged of them.
b Hee ſheweth that when God declareth his power againſt the wicked, that it is for the commoditie and ſaluation of his Church, which prayſe him therefore.
c Iah and Iehouah are the names of God, which doe ſignifie his eſſence and maieſtie incomprehenſible, ſo that hereby is declared that all idoles are but vanitie, and that the God of Iſrael is the only true God.
d He giueth children to them that be childeleſſe, and encreaſeth their families.
e Which is barren of Gods bleſſings, which before they had abuſed.
f Hee teacheth that Gods fauour peculiarly belongeth to his Church, as appeareth by their wonderfull deliuerance out of Egypt.
g God bleſſed the land of Canaan, becauſe hee had choſen that place for his Church.
h The faſhion then was that women ſang ſongs after the victory, as Miriam, Deborah, Iudith, and others.
i The pray was ſo great, that not only the ſouldiers, but women alſo had part thereof.
k Though God ſuffer his Church for a time to lie in blacke darkeneſſe, yet he will reſtore it, and make it moſt ſhining and white.
l In the land of Canaan, where his Church was.
m Zion the Church of God, doeth excell all worldly things, not in pompe and outward ſhew, but by the inward grace of God, which there remayneth, becauſe of his dwelling there.
n Why boaſt yee of your ſtrength and beautie againſt this Mountaine of God?
o As God ouercame the enemies of his Church, tooke them priſoners, and made them tributaries: ſo Chriſt, which is God manifeſted in the fleſh, ſubdued Satan and ſinne vnder vs, and gaue vnto his Church moſt liberall gifts of his Spirit, Epheſ. 4. 8.

20 This *is* our God, *euen* the God that saueth
vs: and to the Lord God *belong* the [p] issues of
death.
21 Surely God will wound the head of his e-
nemies, *and* the hairy pate of him that walketh
in his sinnes.
22 The Lord hath said, I will bring *my people*
againe from [q] Bashan: I will bring them againe
from the depths of the Sea:
23 That thy foote may be dipped in blood,
and the tongue of thy dogges *in the blood* of the
enemies, *euen* in [r] it.
24 They haue seene, O God, thy [s] goings, the
goings of my God, *and* my King, *which art* in the
Sanctuary.
25 The [t] singers went before, the players of
instruments after: in the middes *were* the maides
playing with timbrels.
26 Prayse yee God in the assemblies, *and* the
Lord, *ye that are* of the fountaine [u] of Israel.
27 There *was* [x] litle Beniamin *with* their [y] ru-
ler, *and* the princes of Iudah *with* their assembly,
the princes of Zebulun, *and* the princes of Naph-
taly.
28 Thy GOD hath appointed thy strength:
stablish, O God, that *which* thou hast wrought
in vs,
29 [z] Out of thy Temple vpon Ierusalem, *and*
Kings shall bring presents vnto thee.
30 Destroy the company of the spearemen, *and*
multitude of the mighty bulles with the calues
of the people, that [a] tread vnder feete pieces of
siluer: scatter the people that delite in warre.
31 *Then* shall the princes come out [b] of E-
gypt: Ethiopia shall haste to stretch her hands
vnto God.
32 Sing vnto God, O yee kingdomes of the
earth; sing prayse vnto the Lord. (Selah)
33 To him that rideth vpon the most hie hea-
uens, *which were from* the beginning: behold, hee
will send out by his [c] voyce a mighty sound.
34 Ascribe the power to God: *for* his maiesty
is vpon Israel, and his strength *is* in the cloudes.
35 O God, thou art [d] terrible out of thine ho-
ly [e] places: the God of Israel is hee that giueth
strength and power vnto the people: praysed *be*
God.

p In most extreme dangers God hath infinite wayes to deliuer his.
q As he deliuered his Church once from Og of Bashan, and other tyrants, and from the danger of the red Sea, so will he still doe as oft as necessity requireth.
r That is, in the blood of that great slaughter, where dogs shall lappe blood.
s That is, how thou which art chiefe King goest out with thy people to warre, and giuest them the victory.
t He describeth the order of the people, when they went to the Temple to giue thanks for the victorie.
u Which come of the Patriarch Iaakob.
x Beniamin is called little, because he was the yongest sonne of Iaakob.
y Who was some chiefe ruler of the tribe.
z Declare out of thine holy palace thy power for the defence of thy Church Ierusalem.
a He desireth that the pride of the mighty may be destroyed, which accustomed to garnish their shooes with siluer, and therefor for their glittering pompe thought themselues aboue all men.
b He prophecieth that the Gentiles shall come to the true knowledge and worship of God.
c By his terrible thunders hee will make himselfe to be knowen the God of all the world.
d In shewing fearefull iudgements against thine enemies for the saluation of thy people.
e He alludeth to the Tabernacle which was diuided into three parts.

PSAL. LXIX.

1 The complaints, prayers, feruent zeale and great anguish of Dauid is set foorth as a figure of Christ and all his members: 21 The malicious crueltie of the enemies. 22 And their punishment also. 26 Where Iudas and such traitours are accursed. 30 He gathereth courage in his affliction, and offereth prayses vnto God, 32 Which are more acceptable then all sacrifices: whereof all the afflicted may take comfort. 35 Finally, hee doth prouoke all creatures to prayses, prophecying of the kingdome of Christ, and the preseruation of the Church, where all the faithfull, 37 And their seede shall dwell for euer.

¶ *To him that excelleth vpon* [a] *Shoshannim.*
A Psalme *of Dauid.*

Saue mee, O God: for the [b] waters are entred
euen to *my* soule.
2 I sticke fast in the deepe myre, where no
[c] stay *is*: I am come into deepe waters, and the
streames runne ouer me.
3 I am weary of crying: my throate is dry:
mine [d] eyes faile, whiles I waite for my God.
4 They that hate me without a cause, are more
then the haires of mine head; they that would
destroy mee, *and* are mine enemies [e] falsly, are
mighty, so that I restored that which I [f] tooke
not.
5 O God, thou knowest my [g] foolishnes, and
my faults are not hid from thee.
6 Let not them that trust in thee, O Lord
God of hoastes, be ashamed for [h] me: let not those
that seeke thee, be confounded through mee, O
God of Israel.
7 For thy sake haue I suffred reproofe: shame
hath couered my face.
8 I am become a stranger vnto my brethren,
euen an aliant vnto my mothers sonnes.
9 [i] For the zeale of thine house hath eaten me,
and the rebukes of them that rebuked thee, are
fallen vpon me.
10 I [k] wept and my soule fasted, but that was
to my reproofe.
11 I put on a sacke also; and I became a pro-
uerbe vnto them.
12 They that [l] sate in the gate, spake of mee,
and the drunkards sang *of me*.
13 But Lord, *I make* my prayer vnto thee in
an [m] acceptable time, *euen* in the multitude of
thy mercy: O God, heare me in the trueth of thy
saluation.
14 Deliuer mee out of the myre, that I sinke
not; let me be deliuered from them that hate me,
and out of the [n] deepe waters.
15 Let not the water flood drowne me, neither
let the deepe swallow me vp; and let not the pit
shut her mouth vpon mee.
16 Heare me, O Lord, for thy louing kindnesse
is good; turne vnto mee according to the multi-
tude of thy tender mercies,
17 And [o] hide not thy face from thy ser-
uant, for I am in trouble; make haste *and* heare
mee.
18 Draw neere vnto my soule *and* redeeme it;
deliuer me because of mine enemies.
19 Thou hast knowen my reproofe and my
shame, and my dishonour; all mine [p] aduersaries
are before thee
20 Rebuke hath broken mine heart, and I am
full of heauinesse, and [q] I looked *for some* to haue
pity *on me*, but there was none; and for comfor-
ters, but I found none.
21 For they gaue me gall in my meate, and in
my thirst they gaue me vineger to drinke.
22 Let their [r] table be a snare before them, and
their prosperity *their* ruine.
23 Let their eyes be blinded that they see not:
and make their [s] loynes alway to tremble.
24 Powre out thine anger vpon them, and let
thy wrathfull displeasure take them.
25 * Let their [t] habitation be voyde, *and* let
none dwell in their tents.
26 For they persecute him, whom thou hast
smitten: and they adde vnto the sorow of them,
whom thou hast wounded.
27 Lay [u] iniquity vpon their iniquity, and

a Of Shoshannim, reade Psalm 45.
b Dauid signifieth by the waters, in what great dangers he was, out of the which God did deliuer him.
c No firmitie or stablenesse to settle my feete.
d Though his senses failed him, yet his faith was constant and incouraged him still to pray.
e Causelesse enemies.
f They iudged me poore innocent as a theefe, and gaue my goods to others as though I had stolen them.
g Though I be guiltie to thee-ward, yet am I innocent toward them.
h Let not mine euill intreatie of the enemies be an occasion, that the faithfull fall from thee.
i When I sawe thine enemies pretend thy Name onely in mouth, and in their life denie the same, thine holy Spirit thrust me forward to reproue them and defend thy glorie.
k My zeale mooued me to lament and pray for my saluation.
l The more hee sought to winne them to God, the more they were against him both poore and rich.
m Knowing that albeit I suffer now trouble, yet thou hast a time wherein thou hast appointed my deliuerance.
n He sheweth a liuely faith, in that that he assureth himselfe, that God is fauourable to him, when hee seemeth to be angrie: and at hand when hee seemeth to be farre off.
o Not that hee feared that God would not heare him, but that care made him to thinke that God deferred long.
p Thou seest that I am beset as a sheepe among many woolues.
q He sheweth that it is in vaine to put our trust in men in our great necessities but that our comfort onely dependeth of God: for man rather increaseth our sorrowes, then diminisheth them, Iohn 19. 29.
r He desireth God to execute his iudgements against the reprobate, which cannot by any meanes be turned. Romanes 11. 9.
s Take both iudgement and power from them.
t Acts 1. 20.
u By their continuance and increasing in their sinnes, let it be knowen that they be of the reprobate.
Punish not onely them but their posteritie, which shall be like vnto them.

x They which feared by their profession to haue beene written in thy booke, yet by their fruits prooue the contrary, let them be hooued as reprobate.
y There is no sacrifice, which God more esteemeth, then thankesgiuing for his benefits.
z For as hee deliuered his seruant Dauid, so will hee doe all that are in distresse, and call vpon him.
a Vnder the temporall promise of the land of Canaan, he comprehendeth the promise of life euerlasting to the faithfull and their posteritie.

let them not come into thy righteousnesse.
28 Let them be put out of the x booke of life, neither let them be written with the righteous.
29 When I am poore and in heauinesse, thine helpe, O God, shall exalt me.
30 I will prayse the Name of God with a song, and magnifie him with thankesgiuing.
31 *This* also shall please the Lord better then a y yong bullocke that hath hornes and hoofes.
32 The humble shall see this, *and* they that seeke God shalbe glad, and your heart shall liue.
33 For the Lord heareth the poore, and despiseth not his z prisoners.
34 Let heauen and earth prayse him: the seas and all that moueth in them.
35 For God will saue Zion, and build the cities of Iudah, that men may dwell there and haue it in possession.
36 The a seed also of his seruants shall inherite it, and they that loue his name shall dwell therein.

PSAL. LXX.

He prayeth to be right speedily deliuered. 2 Hee desireth the shame of his enemies, 4 And the ioyfull comfort of all those that seeke the Lord.

¶ *To him that excelleth.* A Psalme *of Dauid, to put* a *in remembrance.*

O* God, b*haste thee* to deliuer mee: make haste to helpe me, O Lord.
2 Let them be c confounded and put to shame, that seeke my soule: let them be turned backward and put to rebuke, that desire mine hurt.
3 Let them be turned backe for a reward of their d shame, which sayd, Aha, aha.
4 *But* let all those that seeke thee, be ioyfull and glad in thee, and let all that loue thy saluation, say alwayes, God be praysed.
5 Now I am e poore and needy: O God, make haste to me: thou art my helper, and my deliuerer: O Lord, make no tarying.

a Which might put him in remembrance of his deliuerance.
* *Psal* 40. 13.
b He teacheth vs to be earnest in prayer, though God seeme to stay: for at his time he will heare vs.
c Hee was assured that the more they raged, the neerer why were to destruction, and hee the neerer to his deliuerance.
d Hereby we are taught not to mocke at others i- their misery, least the same fall on our owne neckes.
e Because he had felt Gods helpe before, he grounded on experience, and boldly seeketh vnto him for succour.

PSAL. LXXI.

He prayeth in faith, established by the word of promise. 5 And confirmed by the worke of God from his youth. 10 He complaineth of the cruelty of his enemies, 17 And desireth God to continue his graces toward him. 22 Promising to be mindfull and thankefull for the same.

IN* a thee, O Lord, I trust: let mee neuer be ashamed.
2 Rescue mee and deliuer mee in thy b righteousnesse: incline thine eare vnto me and saue me.
3 Be thou my strong rocke, whereunto I may alway resort: thou c hast giuen commandement to saue mee: for thou art my rocke, and my fortresse.
4 Deliuer me, O my God, out of the hand d of the wicked: out of the hand of the euill and cruell man.
5 For thou art mine hope, O Lord God, *euen* my e trust from my youth.
6 Vpon thee haue I beene stayed from the wombe: thou art he that tooke me out of my mothers bowels: my prayse shall be alwayes of thee.
7 I am become as it were a f monster vnto many: but thou art my sure trust.

* *Psal.* 31. 1.
a He prayeth to God with full assurance of faith, that he will deliuer him from his aduersaries.
b By declaring thy selfe true of promise.
c Thou hast infinite meanes, and all creatures are at thy commandement: therefore shew some signe, whereby I shall be deliuered.
d That is, from Absalom, Ahitophel and that conspiracie.
e Hee interpreteth his faith by the experience of Gods benefits, who did not onely preserue him in his mothers belly, but tooke him thence, and euer since hath preserued him.
f All the world woondereth at mee because of my miseries, as well they in authoritie as the common people, yet being assured of thy fauour, I remayned stedfast,

8 Let my mouth be filled with thy prayse, *and* with thy glory euery day.
9 Cast me not off in the time of g age: forsake me not when my strength faileth.
10 For mine enemies speake of me, & they that lay wait for my soule, take their counsell together,
11 Saying, h God hath forsaken him: pursue and take him, for there is none to deliuer *him.*
12 Goe not farre from me, O God: i my God haste thee to helpe me.
13 Let them be confounded *and* consumed that are against my soule: let them be couered with reproofe and confusion, that seeke mine hurt.
14 But I will waite continually, and will prayse thee more and more.
15 My mouth shall dayly rehearse thy righteousnesse, *and* thy saluation: k for I know not the number.
16 I will l goe forward in the strength of the Lord God, *and* will make mention of thy righteousnesse, *euen* of thine onely.
17 O God, thou hast taught mee from my youth euen vntill now: *therefore* will I tell of thy wonderous workes.
18 m Yea euen vnto *mine* olde age and gray head, O God: forsake me not, vntill I haue declared thine arme vnto *this* generation, *and* thy power to all them that shall come.
19 And thy n righteousnes, O God, *I will exalt* on high: for thou hast done great things: o O God, who is like vnto thee!
20 Which hast shewed me great troubles and p aduersities, *but* thou wilt returne *and* reuiue me, and wilt come againe, *and* take mee vp from the depth of the earth.
21 Thou wilt increase mine honour, and returne *and* comfort me.
22 Therefore will I prayse thee *for* thy q faithfulnesse, O God, vpon instrument *and* viole: vnto thee will I sing vpon the harpe, O Holy one of Israel.
23 My lips will reioyce when I sing vnto thee, and my r soule which thou hast deliuered.
24 My tongue also shall talke of thy righteousnesse dayly: for they are confounded and brought vnto shame, that seeke mine hurt.

g Thou that didst helpe me in my youth, when I had more strength, helpe me now to much the more in mine olde age and weakenesse.
h Thus the wicked both blaspheme God, and triumph against his Saints, as though he had forsaken them, if he suffer them to fall into their hands.
i To calling him his God, he putteth backe the false reports of the aduersaries, that sayd, God had forsaken him.
k Because thy benefits toward mee are innumerable, I cannot but continually meditate and rehearse them.
l I will renounce stedfast, being vpholden with the power of God.
m He desireth that as he hath begun, he would so continue his benefits, that his liberality may haue perfite prayse.
n Thy iust performance of thy promise.
o His faith breaketh through all tentations, and by his exclamation he prayseth the power of God.
p As he confesseth that God is the only author of his deliuerance: so he acknowledgeth that these euils were sent vnto him by Gods prouidence.
q He confesseth that his long tariance was well recompensed, when God performed his promise.
r For there is no true praying of God, except it come from the heart: and therefore he promiseth to delight in in God may be glorified.

PSAL. LXXII.

He prayeth for the prosperous estate of the kingdome of Salomon, who was the figure of Christ. 4 Under whom shall be righteousnesse, peace, and felicitie. 10 Vnto whom all Kings and nations shall doe homage, 17 Whose name and power shall endure for euer, and in whom all nations shall be blessed.

¶ A Psalme a *of Salomon.*

GIue thy b iudgements to the King, O God, and thy righteousnesse to the Kings c sonne.
2 *Then* shall hee iudge thy people in righteousnesse, and thy poore with equity.
3 The d mountaines, and the hils shall bring peace to the people by iustice.
4 Hee shall e iudge the poore of the people, hee shall saue the children of the needy, and shall subdue the oppressor.
5 They shall f feare thee as long as the sunne

a Composed by Dauid as touching the reigne of his sonne Salomon.
b Eudue the king with the Spirit of wisedome and iustice, that he reigne not as doe the worldly tyrants.
c To wit, to his posteritie.
d When iustice reigneth, euen the places most barren shall be enriched with thy blessings.
e Hee sheweth wherefore the sword is committed to Kings: to wit, to defend the innocent, and suppresse the wicked.
f The people shall imbrace thy true religion, when thou giuest a King that ruleth according to thy word.

and

and moone endureth, from generation to gene-
ration.
6 He fhall come g downe like the raine vpon
the mowen graffe, *and* as the fhowers that water
the earth.
7 In his dayes fhall the righteous flourifh,
and abundance of peace *fhall be* fo long as the
moone endureth.
8 His dominion fhalbe alfo from h fea to fea,
and from the riuer vnto the ends of the land.
9 They that dwell in the wildernes, fhal kneele
before him, and his enemies fhall licke the duft.
10 The kings of i Tarfhifh & of the yles fhall
bring prefents : the kings k of Sheba and Seba
fhall bring gifts.
11 Yea, all kings fhall worfhip him : all nati-
ons fhall ferue him.
12 For he fhall deliuer the poore when he cri-
eth : the needie alfo, and him that hath no helper.
13 He fhalbe mercifull to the poore and needy,
and fhall preferue the foules of the poore.
14 Hee fhall redeeme their foules from deceit
and violence, and l deare fhall their blood be in
his fight.
15 Yea, hee fhall liue, and vnto him fhall they
giue of the m golde of Sheba : they fhall alfo pray
for him continually, *and* dayly bleffe him.
16 An handfull of corne fhall be *fowen* in the
earth, *euen* in the top of the mountaines, *and* the
n fruit thereof fhall fhake like *the trees* of Leba-
non : and the *children* fhall flourifh out of the ci-
tie like the graffe of the earth.
17 His name fhalbe for euer : his name fhall
endure as long as the Sunne : all nations fhall
bleffe o him, and be bleffed in him.
18 Bleffed *be* the Lord God, *euen* the God of
Ifrael, which onely doth p wondrous things.
19 And bleffed *be* his glorious Name for euer:
and let all the earth be filled with his glory. So
be it, euen fo be it.
HERE END THE q prayers of Dauid
the fonne of Ifhai.

g As this is true in all godly kings, fo it is chiefly verified in Chrift, who with his heauenly dew, maketh his Church euer to flourifh.
h That is, from the red fea to the fea called Syriacum, and from Euphrates forward, meaning, that Chrifts Kingdome fhould be large and vniuerfall.
i Of Cilicia, and of all other countreyes, beyond the fea, which be meaneth by the yles.
k That is, of Arabia that rich countrey, whereof Sheba was a part bordering vpon Ethiopia.
l Though tyrants paffe not to fhed blood : yet this godly king fhall preferue his fubiects from all kind of wrong.
m God will both profper his life, and alfo make the people moft willing to obey him.
n Vnder fuch a king fhalbe moft great plenty, both of fruit and alfo of the increafe of mankind.
o They fhall pray to God for his continuance, and know that God doth profper them for his fake.
p Hee confeffeth that except God miraculoufly preferue his people, that neither the king nor the kingdome can continue. q Concerning his fonne Salomon.

PSAL. LXXIII.

1 *The Prophet teacheth by his example that neither the worldly profperitie of the vngodly,* 14 *nor yet the affliction of the good ought to difcourage Gods children : but rather ought to moone vs to confider our Fathers prouidence, and to caufe vs to reuerence Gods iudgements,* 19 *forafmuch as the wicked vanifh away,* 24 *and the godly enter into life euerlafting,* 28 *in hope whereof he refigneth himfelfe into Gods hands.*

¶ *A Pfalme* committed *to Afaph.*

YEt a God is good to Ifrael : *euen* to the pure
in heart.
2 As for me, my feete were almoft gone : my
fteps had well neere flipt.
3 For I fretted at the foolifh, *when* I faw the
profperitie of the wicked.
4 For there are b no bands in their death, but
they are luftie *and* ftrong.
5 They are not in trouble *as other* men, nei-
ther are they plagued with *other* men.
6 c Therefore pride *is* as a chaine vnto them,
and crueltie couereth them *as* a garment.
7 Their eyes ftand out for fatneffe: † they haue
more then heart can wifh.
8 They are licentious, and fpeake wickedly of
their oppreffion : they talke prefumptuoufly.
9 They d fet their mouth againft heauen, and
their tongue walketh thorow the earth.
10 Therefore his e people turne hither: for wa-
ters of a full *cup* are wrung out to them.
11 And they f fay, How doeth God know it?
or is there knowledge in the moft High ?
12 Loe thefe are the wicked, yet profper they
alway, *and* increafe in riches.
13 Certainely I haue cleanfed mine heart in
vaine, and wafhed mine hands in innocencie.
14 For dayly haue I beene punifhed, and cha-
ftened *euery* morning.
15 If I fay, g I will iudge thus, behold the ge-
neration of thy children, I haue trefpaffed.
16 Then thought I to know this, *but* it was
too painefull for mee,
17 Vntill I went into the h Sanctuary of God:
then vnderftood I their end.
18 Surely thou haft fet them in flipperie pla-
ces, *and* cafteft them downe into defolation.
19 How fuddenly are they deftroyed, perifhed
and i horribly confumed,
20 As a dreame when one awaketh ! O Lord,
when k thou raifeft vs vp, thou fhalt make their
image defpifed.
21 Certainely mine heart was vexed, and I
was pricked in my reines.
22 So foolifh was I & ignorant: I was a l beaft
before thee.
23 Yet I was alway m with thee : thou haft
holden *me* by my right hand.
24 Thou wilt guide mee by thy counfell, and
afterward receiue me to glorie.
25 Whom haue I in n heauen *but thee* ? and I
haue defired none in the earth with thee.
26 My flefh faileth and mine heart *alfo* : *but*
God *is* the ftrength of mine heart, and my o por-
tion for euer.
27 For loe, they that withdrawe themfelues
from thee, fhall perifh : thou deftroyeft all them
that p goe a whoring from thee.
28 As for me, it is good for me q to draw neere
to God : *therefore* I haue put my truft in the Lord
God, that I may declare all thy workes.

a As it were betweene hope and defpaire he burfteth fooith into this affection, being affured that God would continue his fauour toward fuch as were godly indeed, and not hypocrites.
b The wicked in this life liue at pleafure and are not drawen to death like prifoners : that is, by fickneffe which is deaths meffenger.
c They glory in their pride as fome doe in their chaines, and in crueltie, as fome doe in apparell. † *Ebr. they paffe the defires of the heart.*

d They blafpheme God, and feare not his power and rayle vpon men, becaufe they efteeme themfelues aboue all others.
e Not onely the reprobate, but alfo the people of God oftentimes fall backe, feeing the profperous eftate of the wicked, and are ouerwhelmed with forrowes, thinking that God confidereth not aright the eftate of the godly.
f Thus the flefh mooueth euen the godly to difpute with God touching their poore eftate and the profperity of the wicked.
g If I giue place to this wicked thought, I offend againft thy prouidence, feeing thou difpofeft all things moft wifely, and preferueft thy children in their greateft dangers.
h Vntill I entred into thy fchoole and learned by thy word and holy Spirit, that thou ordereft all things moft wifely and iuftly.
i By thy fearefull iudgement.
k When thou openeft our eyes to confider thy heauenly felicitie, we contemne all their vaine pompe.
l For the more that man goeth about by his owne reafon to feeke out Gods iudgements, the more doeth he declare himfelfe a beaft. m By faith I was affured that thy prouidence did watch alwayes ouer mee, to preferue mee. n Hee fought neither helpe nor comfort of any faue of God onely. o He teacheth vs to denie our felues, to haue God our whole fufficiencie, and onely contentment. p That is, forfake thee to feeke others. q Though all the world fhrinke from God, yet he promifeth to truft in him, and to magnifie his workes.

PSAL. LXXIIII.

1 *The faithfull complaine of the deftruction of the Church and true religion,* 2 *vnder the Name of Zion, and the Temple deftroyed:* 11 *and trufting in the might and free mercies of God,* 20 *by his couenant,* 21 *they require helpe and fuccour for the glorie of Gods holy Name, for the faluation of his poore afflicted feruants,* 23 *and the confufion of his proud enemies.*

¶ A Pfalme *to giue inftruction,* committed
to Afaph.

O God, a why haft thou put vs away for euer ?
why is thy wrath kindled againft the fheepe
of thy pafture ?
2 Thinke vpon the congregation, *which* thou
haft poffeffed of olde, *and* on the b rod of thine
inheritance, *which* thou haft redeemed, *and* on
this mount Zion, wherein thou haft dwelt.
3 Lift vp thy ‖ ftrokes, that thou mayeft for
euer deftroy euery enemie that doeth euill to the
Sanctuary.

a The Church of God being oppreffed by the tyrannie, either of the Babylonians or of Antiochus, prayeth to God by whofe hand this yoke was layed vpon them for their finnes.
b Which inheritance thou haft meafured out for thy felfe as with a line or rod. ‖ Or *feete.*

4 Thine

c They haue destroyed thy true religion, and spred their banners in signe of defiance.
d He commendeth the temple for the goltly matter, the excellent workemanship, and beauty thereof, which notwithstanding the enemies did destroy.
e They encouraged one another to cruelnie, that not onely Gods people might be destroyed, but also his religion vterly in all places suppressed.
f They lament that they haue no Prophet among them to shewe them how long their misery should endure.
g They ioine their deliuerance with Gods glorie and power, knowing that the punishment of the enemie should be their deliuerance.
h Meaning, in the sight of all the world.
i To wit, Pharaohs armie.
k Which was a great mouther of the sea, or whale, meaning, Pharaoh.
l His destruction did reioyce them as meat refresheth the body.
m Seeing that God by his prouidence gouerneth and disposeth all things, he gathereth that he will take care chiefly for his children.
n He meaneth the Church of God, which it exposed as a pray to the wicked.
o That is, all places where thy word shineth not, there reigneth tyrannie and ambition.
p Hee sheweth that God cannot suffer his Church to be oppressed, except he loose his owne right.
‖ Or, *increaseth more and more.*

4 Thine aduersaries roare in the midst of thy congregation, *and* † set vp their banners for signes.
5 *He that* d *lifted* the axe vpon the thicke trees, was renowmed as one that brought a thing to perfection:
6 But now they breake downe the carued worke thereof with axes and hammers.
7 They haue cast thy Sanctuarie into the fire, *and raised it* to the ground, *and* haue defiled the dwelling place of thy Name.
8 They sayd in their e hearts, Let vs destroy them altogether: they haue burnt all the Synagogues of God in the land.
9 Wee see not our signes: there is not one Prophet more, nor any with vs that knoweth f how long.
10 O God, how long shall the aduersarie reproach *thee?* shall the enemie blaspheme thy Name for euer?
11 Why withdraweſt thou thine hand, euen thy right hand? *draw it* out of thy bosome, *and* g consume them,
12 Euen God *is* my king of olde, working saluation h in the mids of the earth.
13 Thou diddeſt diuide the sea by thy power: thou brakeſt the heads of the i dragons in the waters.
14 Thou brakeſt the head of k Liuiathan in pieces, *and* gaueſt him to be l meat for the people in wildernesse.
15 Thou brakeſt vp the fountaine and riuer: thou drieſt vp mighties riuers.
16 The m day is thine, and the night is thine: thou haſt prepared the light and the sunne.
17 Thou haſt set all the borders of the earth: thou haſt made Summer and Winter.
18 Remember this, *that* the enemie hath reproached the Lord, and the foolish people hath blasphemed thy Name.
19 Giue not the soule of thy n turtle doue vnto the beast, *and* forget not the Congregation of the poore for euer.
20 Consider *thy* couenant: for o the darke places of the earth are full of the habitations of the cruell.
21 O let not the oppressed returne ashamed, *but* let the poore and needy prayse thy Name.
22 Arise, O God: maintaine thy p owne cause: remember thy dayly reproach by the foolish man.
23 Forget not the voice of thine enemies: *for* the tumult of them that rise against thee, ‖ ascendeth continually.

PSAL. LXXV.

1 *The faithfull doe prayse the Name of the Lord, 2 which shall come to iudge at the time appointed, 3 when the wicked shall be put to confusion, and drinke of the cup of his wrath. 10 Their pride shalbe abased, and the righteous shalbe exalted to heauen.*

¶ *To him that excelleth* a *Destroy not. A Psalme, or song* committed *to Asaph.*

WE will prayse thee, O God, we will prayse *thee*, for thy Name *is* neere: *therefore* b they will declare thy wondrous workes.
2 c When I shall take a conuenient time, I will iudge righteously.
3 The earth and all the inhabitants thereof are dissolued: *but* I will establish the pillars d of it. Selah.
4 I sayd vnto the foolish, Be not so foolish, and to the wicked, Lift not vp the horne.
5 Lift not vp your e horne on high, neither speake with a stiffe necke.
6 For to come to preferment *is* neither from the East, nor from the West, nor from the South,
7 But God *is* the iudge; he maketh lowe, and he maketh high.
8 For in the hand of the Lord *is a* f cup, and the wine is red: it is full mixt, and hee powreth out of the same: surely all the wicked of the earth shall wring out *and* drinke the dregs thereof.
9 But I will declare for euer, and sing prayses vnto the God of Iaakob.
10 All the hornes of the wicked also will I breake: *but* the hornes of the g righteous shalbe exalted.

PSAL. LXXVI.

1 *This Psalme setteth forth the power of God, and care for the defence of his people in Ierusalem, in the destruction of the armie of Sancherib: 11 and exhorteth the faithfull to be thankefull for the same.*

¶ *To him that excelleth on Neginoth. A Psalme, or song* committed *to Asaph.*

GOd is a knowen in Iudah: his Name *is* great in Israel.
2 For in b Shalem is his Tabernacle, and his dwelling in Zion.
3 There brake he the arrowes of the bow, the shield, and the sword, and the battell. Selah.
4 Thou art more bright and puissant, then c the mountaines of pray.
5 The stout hearted are spoyled: they haue slept their sleepe, and all the men of strength haue not d found their hands.
6 At thy rebuke, O God of Iaakob, both the charet and horse are cast asleepe.
7 Thou, *euen* thou art to be feared; and who shall stand in thy e sight, when thou art angrie!
8 Thou diddeſt cause *thy* iudgement to be heard from heauen: *therefore* the earth feared, and was still,
9 When thou, O God, arose to iudgement, to f helpe all the meeke of the earth. Selah.
10 Surely the g rage of man shall turne to thy prayse; the remnant of the rage shalt thou restraine.
11 Vowe and performe vnto the Lord your God, all *ye* that be h round about him; let them bring presents vnto him that ought to be feared.
12 He shall i cut off the spirit of princes: he is terrible to the kings of the earth.

a Reade Psal. 57. 1.

b He declareth how the faithfull shall euer haue iust occasion to prayse God, forasmuch as in their need they shall feele his power at hand to helpe them. c When I see my time (saith God) to helpe your miseries, I will come and set all things in good order.

d Though all things be brought to ruine, yet I can restore and preserue them.
e The Prophet warneth the wicked that they would not set themselues against Gods people, seeing that God at his time will destroy.
f Gods wrath is compared to a cup of strong and delicate wine, wherewith the wicked are made so drunke, that by drinking till they come to the very dregs they are vtterly destroyed.
g The godly shall better prosper by their innocent simplicitie, then the wicked shall by all their craft and subtilitie.

a He declareth that Gods power is euidently seene in preseruing his people and destroying his enemies.
b Which afterward was called Ierusalem.
c He compareth the kingdome full of extortion and rage to the mountaines that are full of rauening beasts.
d God hath taken their spirits and strength from them, as though their hands were cut off.
e God with a looke is able to destroy all the power and actiuitie of the enemies, were they neuer so many, or mighty.
f To reuenge the wrongs done to thy Church.
g For the end shall shew that the enemie was able to bring nothing to passe: also thou shalt bridle their rage that they shall not compasse their purpose.
h To wit, the Leuites that dwell about the Tabernacle, or the people among whom he doeth dwell. i The Ebrew word signifieth to vintage, or gather grapes: meaning, that he shall make the counsels and enterprises of wicked tyrants foolish and vaine.

PSAL. LXXVII.

1 *The Prophet in the Name of the Church rehearseth the greatnes of his affliction, and his grieuous tentations. 6 whereby hee was driuen to this end to consider his former conuersation, 11 and the continuall course of Gods workes in the preseruation of his seruants, and so he confirmeth his faith against these tentations.*

¶ *For the excellent* Musician * *Iedithun. A Psalme* committed *to Asaph.*

MY a voyce *came* to God, when I cried: my voyce *came* to God; and he heard me.

* *Psal. 39. and 62. 1. Chron. 16. 41.*
a The Prophet teacheth vs by his example to flie vnto God for helpe in our necessities.

2 In the day of my trouble I sought the Lord:
a my sore ran & ceased not in the night: my soule
refused comfort.
3 I did thinke vpon God,and was b troubled: I
prayed, and my spirit was full of anguish. Selah.
4 Thou keepest mine eyes c waking: I was a-
stonied, and could not speake.
5 *Then* I considered the dayes of old: *and* the
yeeres of ancient time.
6 I called to remembrance my d song in the
night: I communed with mine owne heart, and my
spirit searched e diligently.
7 Will the Lord absent himselfe for euer? and
will he shew no more fauour?
8 Is his f mercy cleane gone for euer? doeth
his promise faile for euermore?
9 Hath God forgotten to be mercifull? hath he
shut vp his tender mercies in displeasure? Selah.
10 And I said,This is my g death: *yet I remem-
bred* the yeeres of the right hand of the most
High.
11 I remembred the works of the Lord: cer-
tainely I remembred thy wonders of old.
12 I did also meditate all thy workes, and did
deuise of thine acts, *saying,*
13 Thy way,O God, *is* h in the Sanctuary:who
is so great a i God, as *our* God!
14 Thou art the God that doest wonders;thou
hast declared thy power among the people.
15 Thou hast redeemed thy people with *thine*
arme, *euen* the sonnes of Iaakob & Ioseph. Selah.
16 The k waters saw thee, O God: the waters
saw thee, *and* were afrayde: yea, the depths trem-
bled.
17 The cloudes powred out water: the hea-
uens gaue a l sound: yea, thine arrowes went
abroad.
18 The voice of thy thunder was round about;
the lightenings lightened the world: the earth
trembled and shooke.
19 Thy way *is* in the sea, and thy paths in the
great waters, and thy footsteps are not m knowen.
20 Thou diddest leade thy people like sheepe
by the hand of Moses and Aaron.

a Or, *mine hand was stretched out.*
b He sheweth that we must patiently abide, although God deliuer vs not out of our troubles at the first cry.
c Meaning, that his sorowes were as watchmen that kept his eyes from sleeping.
d Of thankesgiuing, which I was accustomed to sing in my prosperity.
e Both the causes why I was chastened, and when my sorowes should haue an end.
f As if he should say, It is impossible: whereby he exhorteth himselfe to patience.
g Though I first doubted of my life, yet considering that God had his yeeres, that is, change of times, and was accustomed also to lift vp them, whome he hath beaten, I tooke heart againe.
h That is, in heauen, whereunto we must ascend by faith, if we will know the wayes of God.
i He condemneth all that worship any thing saue the onely true God, whose glory appeareth through the world.
k Hee declareth wherein the power of God was declared,when hee deliuered the Israelites thorow the red sea.

l That is, thondered and lightned. m For when thou haddest brought ouer thy people, the water returned to her course, and the enemies that thought to haue followed them, could not passe thorow. Exod.14,28,19.

PSAL. LXXVIII.

1 He sheweth how God of his mercie chose his Church of the posteritie of Abraham, 8 Reproaching the stubburne rebellion of their fathers, that the children might not onely vnderstand, 11 That God of his free mercie made his Couenant with their ancestours,17 But also seeing them so malicious and peruerse, might be ashamed, & so turne wholly to God. In this Psalme the holy Ghost hath comprehended, as it were, the summe of all Gods benefits,to the intent the ignorant & grosse people might see in few words the effect of the whole histories of the Bible.

¶ A Psalme *to giue* a *instruction*, committed to *Asaph.*

HEare my b doctrine,O my people:incline your
eares vnto the words of my mouth.
2 I will open my mouth in a parable: I will
declare high sentences of old.
3 Which we haue heard and knowen,and our
c fathers haue told vs.
4 We will not hide them from their children,
but to the generation to come we will shew the
prayse of the Lord, his power also, and his won-
derfull workes that he hath done:
5 How he established a d testimony in Iaakob,
and ordeined a Law in Israel, which he comman-
ded our fathers, that they should teach their chil-
dren:
6 That the e posteritie might know it, *and*
the children, which should be borne, should stand
vp, and declare it to their children.
7 That they might f set their hope on God,
and not forget the workes of God, but keepe his
commandements:
8 And not to be as their g fathers, a disobedi-
ent and rebellious generation: a generation that
set not their heart aright, and whose spirit was not
faithfull vnto God.
9 The children of h Ephraim being armed and
shooting with the bow, turned backe in the day of
battell.
10 They kept not the Couenant of God, but
refused to walke in his Law,
11 And forgate his actes, and his wonderfull
workes that he had shewed them.
12 Hee did marueillous things in the sight of
their i fathers in the land of Egypt; *euen* in the
field of Zoan.
13 *He diuided the Sea,and led them through:
he made also the waters to stand as an heape.
14 *In the day time also hee led them with a
cloude, and all the night with a light of fire.
15 *He claue the rocks in the wildernesse,and
gaue them drinke as of the great depths.
16 *Hee brought floods also out of the stonie
rocke, so that he made the waters to descend like
the riuers.
17 Yet they k sinned still against him, and pro-
uoked the Highest in the wildernesse,
18 And tempted God in their hearts in l re-
quiring meate for their lust.
19 *They spake against God also, saying,Can
God m prepare a table in the wildernesse?
20 *Behold, he smote the rocke, that the wa-
ter gushed out, and the streames ouerflowed: can
hee giue bread also? or prepare flesh for his peo-
ple?
21 Therefore the Lord heard, and was angrie,
and the * fire was kindled in Iaakob, and also
wrath came vpon Israel,
22 Because they beleeued not in God, and
n trusted not in his helpe.
23 Yet hee had commanded the o cloudes
aboue, and had opened the doores of heauen,
24 And had rained downe MAN vpon them
for to eate, and had giuen them of the wheate of
heauen.
25 *Man did eate the bread of Angels: he sent
them meate enough.
26 He caused the p East winde to passe in the
heauen: and through his power hee brought in the
South winde.
27 He rained flesh also vpon them as dust, and
feathered fowle as the sand of the sea.
28 And he made it fall in the middes of their
campe, *euen* round about their habitations.
29 So they did eate, and were well filled: for
he gaue them their desire.
30 They were not turned from their q lust, *but*
the meate *was* yet in their mouthes,
31 When the wrath of God came euen vpon
them,

a Reade Psal.32,
b The Prophet vnder the name of a teacher calleth the people his,and the doctrine his,as Paul calleth the Gospel his, whereof he was but the preacher,as Rom.2.16. and 16,25.
c Which were the people of God.
d By the testimonie and law, hee meaneth the law written, which they were commanded to teach their children, Deu.6,7.

e Hee sheweth wherein the children should be like their fathers: that is, in mainteining Gods pure Religion.
f Hee sheweth wherein the vse of this doctrine standeth: in faith, to the meditation of Gods benefits, and in obedience.
g Though these fathers were the seede of Abraham and the chosen people, yet hee sheweth by their rebellion, prouocation, falshood, and hypocrisie, that the children ought not to follow their examples.
h By Ephraim he meaneth also the rest of the tribes, because they were most in number: whose punishment declareth that they were vnfaithfull to God, and by their multitude and authoritie had corrupt all others.
i He prooueth that not only the posteritie, but also their forefathers were wicked and rebellious to God.
* Exod.14,21.
* Exod.14,24.
* Exod.17,6. Numb.20,12. Psal.105,41.
* 1.Cor.10,4.
Wisd 11,4.
k Their wicked malice could be ouercome by no benefits, which were great and many.
l Then to require more then is necessary, and to separate Gods power from his will, is to tempt God.
* Numb.11,1.
m Thus when we giue place to finer, we are mooued to doubt of Gods power, except he will alwayes be ready to serue our lust.
* Exod.17,6. numb.20,11. Psal.105,41. 1.Cor.10,4.
* Numb 11,1.
n That is, to his fatherly prouidence, whereby he careth for his, and prouideth sufficiently.
o So that they had that, which was necessary and sufficient: but their lust made them to couet that which they knew God had denied them.
* Iohn 6,31. 1.Cor.10,3.
p God vsed the meanes of the winde to teach them that all elements were at his commandement, and that no distance of place could let his working.
q Such is the nature of concupiscence, that the more it hath, the more it lusteth.

them, and slew [r] the strongest of them, and smote downe the chosen men of Israel.

32 For all this, they [s] sinned still, and beleeued not his wonderous works.

33 Therefore their dayes did he consume in vanity, and their yeeres hastily.

34 And when he [t] slew them, they sought him, and they returned, and sought God early.

35 And they remembred that God *was* their strength, and the most hie God their redeemer.

36 But they flattered him with their mouth, and dissembled with him with their tongue.

37 For their [u] heart was not vpright with him: neither were they faithfull in his couenant.

38 Yet he being mercifull, [x] forgaue *their* iniquity, and destroyed *them* not, but oft times called backe his anger, and did not stir vp all his wrath.

39 For hee remembred that they were flesh: *yea*, a winde that passeth and commeth not againe.

40 How oft did they prouoke him in the wildernesse? *and* grieue him in the desert?

41 Yea, they [y] returned and tempted God, and [z] limited the Holy one of Israel.

42 They [a] remembred not his hand, *nor* the day when he deliuered them from the enemy,

43 *Nor* him that set his signes in Egypt, and his wonders in the field of Zoan,

44 And turned their riuers into blood, and their floods, that they could not drinke.

45 Hee sent [b] a swarme of flies among them, which deuoured them, and frogs, which destroyed them.

46 He [c] gaue also their fruits vnto the caterpillar, and their labour vnto the grashopper.

47 Hee destroyed their vines with haile, and their wild figge trees with the hailestone.

48 He gaue their cattell also to the haile, and their flocks to the thunderbolts.

49 He cast vpon them the fiercenes of his anger, indignation and wrath, and vexation by the sending out of [d] euill angels.

50 He made a way to his anger: he spared not their soule from death, *but* gaue their life to the pestilence,

51 And smote all the first borne in Egypt, *euen* the [e] beginning of *their* strength in the tabernacles of [f] Ham.

52 But hee made his people to goe out like sheepe, & led them in the wildernes like a flocke.

53 Yea, hee caried them out safely, and they [g] feared not, and the Sea couered their enemies.

54 And he brought them vnto the borders of his [h] Sanctuairy: *euen* to this Mountain, *which* his right hand purchased.

55 * He cast out the heathen also before them, and caused them to fall to the lot of *his* inheritance, and made the tribes of Israel to dwell in their tabernacles.

56 Yet they tempted, and prouoked the most high God, and kept not his testimonies,

57 But turned backe, and dealt [i] falsly like their fathers: they turned like a deceitfull bow.

58 And they [k] prouoked him to anger with their high places, and mooued him to wrath with their grauen images.

59 God heard *this* and was wroth, and greatly abhorred Israel,

60 So that he [l] forsooke the habitation of Shilo, *euen* the Tabernacle where hee dwelt among men,

61 And deliuered his [m] power into captiuity, and his beauty into the enemies hand.

62 And hee gaue vp his people to the sword, and was angry with his inheritance.

63 The fire [n] deuoured their chosen men, and their maides were not [o] praysed.

64 Their Priests fell by the sword, and their [p] widowes lamented not.

65 But the Lord awaked as one out of sleepe, *and* as a strong man that after *his* [q] wine cryeth out,

66 And smote his enemies in the hinder *parts*, *and* put them to a perpetuall shame.

67 Yet hee refused the tabernacle of [r] Ioseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Iudah, *and* mount Zion which he loued.

69 And he [s] built his Sanctuarie as an high *palace*, like the earth, which he stablished for euer.

70 He chose Dauid also his seruant, and tooke him from the sheepefolds,

71 Euen from behinde the ewes with young, brought he him to feed his people in Iaakob, and his inheritance in Israel.

72 So [t] he fed them according to the simplicitie of his heart, and guided them by the discretion of his hands.

r Though other were not spared, yet chiefly they suffered, which trusted in their strength against God.
s Thus sinne by continuance maked men insensible, so that by no plagues they can be amended.
t Such was their hypocrisie, that they sought vnto God for feare of punishment, though in their heart they loued him not.
u Whatsoeuer commeth not from the pure fountaine of the heart, is hypocrisie.
x Because hee would euer haue some remnant of a Church to prayse his Name in earth, he suffred not their sins to ouercome his mercy.
y That is, they tempted him ofttimes.
z As they all doe that measure the power of God by their capacity.
a The forgetfulnesse of Gods benefits is the root of rebellion and all vice.
b This word signifieth a confused mixture of flies and venemous wormes. Some take it for all sorts of serpents: some for all wilde beasts.
c He repeateth not here all the miracles that God did in Egypt, but certaine which might be sufficient to conuince the people of malice and ingratitude.
d So called either of the effect, that is, of punishing the wicked: or els because they were wicked spirits, whom God permitted to vexe men.
e The first borne are so called, as Gen.49,3.
f That is, Egypt: for it was called Mizraim or Egypt of Mizraim that was the sonne of Ham.
g That is, they had none occasion to feare, forasmuch as God destroyed their enemies, and deliuered them safely.
h Meaning Canaan, which God had consecrated to himselfe, and appointed to his people.
* Iosh.11.6. and 13.6.
i Nothing more displeaseth God in the children, then when they continue in that wickednesse, which their fathers had begun.
k By seruing God otherwise then he had appointed.

l For their ingratitude he suffered the Philistims to take the Arke, which was the signe of his presence, from among them.
m The Arke is called his power and beautie, because thereby he defended his people, and beautifully appeared vnto them.
n They were suddenly destroyed, 1.Sam.4.10.
o They had no marriage songs: that is, they were not married.
p Either they were slaine before, or taken prisoners of their enemies, and so were forbidden.
q Because they were drunken in their sinnes, they iudged Gods patience to be a slumbring, as though he were drunken, therefore he answering their beastly iudgement, sayeth, hee wil awake and take sudden vengeance.
r Shewing that hee spared not altogether the Israelites, though he punished their enemies.
s By building the Temple, and establishing the kingdome, he declareth that ÿ signes of his fauour were among them.
t He sheweth wherein a kings charge standeth: to wit, to prouide faithfully for his people, to guide them by counsell, and defend them by power.

PSAL. LXXIX.

1 The Israelites complaine to God for the great calamitie and oppression that they suffered by Gods enemies, 8 and confessing their sinnes, flee to Gods mercies with full hope of deliuerance, 10 Because their calamities were ioyned with the contempt of his Name, 13 for the which they promise to be thankefull.

¶ *A Psalme* committed *to Asaph.*

O God, [a] the heathen are come into thine inheritance: thine holy Temple haue they defiled, *and* made Ierusalem heapes *of stones*.

2 The [b] dead bodies of thy seruants haue they giuen to be meate vnto fowles of the heauen: *and* the flesh of thy saints vnto the beasts of the earth.

3 Their blood haue they shed like waters, round about Ierusalem, and there was none to [c] bury them.

4 We are a reproach to our [d] neighbours, *euen* a scorne and derision vnto them that are round about vs.

5 Lord, how long wilt thou be angry, for euer? shall thy ielousie [e] burne like fire?

6 * Powre out thy wrath vpon the heathen that haue not knowen thee, and vpon the kingdomes that haue not called vpon thy Name.

7 For they haue deuoured Iaakob, and made his dwelling place desolate.

8 Remember not against vs the [f] former iniquities, *but* [g] make haste, *and* let thy tender mercies preuent vs: for we are in great miserie.

9 Helpe vs, O God of our [h] saluation, for the

a The people cry vnto God against the barbarous tyranny of the Babylonians, who spoyled Gods inheritance, polluted his Temple, destroyed his religion, & murdered his people.
b The Prophet sheweth to what extremities God suffereth sometime his Church to fall, to exercise their faith, before he set to his hand to deliuer them.
c Their friends and kinsefolkes durst not bury them for feare of the enemies.
d Whereof some came of Abraham, but were degenerate: and others were open enemies to thy religion, but they both laughed at our miseries.
e Wilt thou vtterly consume vs for our sinnes, before thou takest vs to mercy?
* Iere.10,25.
f Which wee and our fathers haue committed.
g And stay not till wee haue recompensed for our sins.
h Seeing we haue none other Sauiour, neither can we helpe our selues, and also by our saluation thy Name shalbe praysed: therefore, O Lord, helpe vs.

glory of thy Name, and deliuer vs, and be merci-
full vnto our sinnes for thy Names sake.
10 Wherefore should the heathen say, Where
is their God? let him be knowen among the hea-
then in our sight by the vengeance of the blood
of thy seruants that is shed.
11 Let the sighing of the [i] prisoners come be-
fore thee: according to thy mighty arme preserue
[k] the children of death.
12 And render to our neighbours seuen folde
into their bosome their reproach, wherwith they
haue reproached thee, O Lord.
13 So wee thy people, and sheepe of thy pa-
sture shall prayse thee for euer: and from genera-
tion to generation [l] wee will set forth thy prayse.

i Who though in respect of God they were iustly punished for their sinnes: yet in consideration of their cause were vniustly murthered.
k Which were captiues among their enemies, and could looke for nothing but death.
l We ought to desire no benefite of God, but on this condition to prayse his name, Isa 43. 21.

P S A L. L XXX.

1 A lamentable prayer to God to helpe the miseries of his Church. 8 Desiring him to consider their first estate, when his fauour shined toward them, to the intent that hee might finish that worke which he had begun.

¶ *To him that excelleth on Shoshannim Eduth. A Psalme* committed *to Asaph.*

Heare a O thou shepheard of Israel, thou that
leadest Ioseph like sheepe: shew *thy* bright-
nesse, thou that sittest betweene the [b] Cheru-
bims.
2 Before Ephraim and Beniamin and Ma-
nasseh stirre vp thy strength, and come to helpe
vs.
3 [c] Turne vs againe, O God, and cause thy
face to shine that we may be saued.
4 O Lord God of hoastes, how long wilt thou
be [d] angry against the prayer of thy people?
5 Thou hast fedde them with the bread of
teares, and giuen them teares to drink with great
measure.
6 Thou hast made vs a [e] strife vnto our neigh-
bours, and our enemies laugh *at vs* among them-
selues.
7 [f] Turne vs againe, O God of hoastes: cause
thy face to shine, and we shalbe saued.
8 Thou hast brought a [g] vine out of Egypt:
thou hast cast out the heathen, and planted it.
9 Thou madest roume for it, & diddest cause
it to take root, and it filled the land.
10 The mountaines were couered with the
shadowe of it, and the boughs thereof *were like*
the † goodly cedars.
11 Shee stretched out her branches vnto the
Sea; and her boughes vnto the [h] Riuer.
12 Why hast thou *then* broken downe her
hedges, so that all they, which passe by the way,
haue plucked her?
13 The wilde [i] bore out of the wood hath de-
stroyed it, and the wilde beasts of the field haue
eaten it vp.
14 Returne we beseech thee, O God of hoastes:
looke downe [k] from heauen and behold, and vi-
site this vine,
15 And the vineyard, that thy right hand hath
planted, and the yong vine, *which* thou madest
[l] strong for thy selfe.
16 It is burnt with fire, *and* cut downe: *and*
they perish at the [m] rebuke of thy countenance.
17 Let thine hand bee vpon the [n] man of thy
right hand, *and* vpon the sonne of man, *whome*
thou madest strong for thine owne selfe.

a This Psalme was made as a prayer for to desire God to be mercifull to the ten tribes.
b Mooue their hearts, that they may returne to worship God aright: that, is in the place where thou hast appointed.
c Ioyne thy whole people, and all thy tribes together againe.
d The faithfull feare Gods anger, when they perceiue that their prayers are not forthwith heard.
e Our neighbours haue continuall strife and warre against vs.
f Because that repentance onely commeth of God, they most instantly and ofttimes call to God for it as a meane, whereby they shalbe saued.
g Seeing that of thy mercy thou hast made vs a most deare possession to thee, and wee through our sinnes are made open for wild beasts to deuoure vs, declare againe thy loue, and finish the worke that thou hast begun.
† Eb. Cedars of God.
h To wit, Euphrates.
i Thats is, aswell they that hate our religion, as they that hate our persons.
k They gaue not place to tentation, knowing that albeit there were no helpe in earth, yet God was able to succour them from heauen. l So that no power can preuaile against it, and which as a young bud thou raisest vp againe as out of the burnt ashes. m Onely when thou art angry, and not with the sword of the enemie. n That is, vpon this vine or people, whom thou hast planted with thy right hand, that they should be as one man or one body.

18 So will not we go backe from thee, [o] reuiue
thou vs, and we shall call vpon thy Name.
19 Turne vs againe, O Lord God of hoastes:
cause thy face to shine, and we shalbe saued.

o For none can call vpon God, but such as are raised vp, as it were from death to life, and regenerate by the holy Spirit.

P S A L. L X X X I.

1 An exhortation to prayse God both in heart and voyce for his benefits, 8 and to worship him onely. 11 God condemneth their ingratitude, 12 and sheweth what great benefite they haue lost through their owne malice.

¶ *To him that excelleth vpon* [a] *Gittith.* A Psalme committed *to Asaph.*

Sing [b] ioyfully vnto God our strength: sing
loud vnto the God of Iaakob.
2 Take the song and bring forth the timbrell,
the pleasant harpe with the viole.
3 Blow the trumpet in the [c] new moone, *euen*
in the time appoynted at our feast day.
4 For this is a statute for Israel, *and* a Law of
the God of Iaakob.
5 He set this in [d] Ioseph for a testimony, when
he came out of the land of Egypt, *where* I heard a
language, that [e] I vnderstood not.
6 I haue withdrawen his shoulder from the
burden, *and* his hands haue left the [f] pots.
7 Thou calledst in affliction, and I deliuered
thee, *and* [g] answered thee in the secret of the
thunder: I prooued thee at the waters of ‖ Meri-
bah. Selah.
8 [h] Heare, O my people, and I will protest vnto
thee: O Israel, if thou wilt hearken vnto me.
9 And wilt haue no strange god in thee, nei-
ther worship any strange god.
10 (*For* I am the Lord thy God, which brought
thee out of the land of Egypt:) [i] open thy mouth
wide, and I will fill it.
11 But my people would not heare my voyce,
and Israel would none of me.
12 So I gaue them vp vnto the hardnesse of
their heart, *and* they haue walked in their owne
counsels.
13 [k] Oh that my people had hearkened vnto
me, *and* Israel had walked in my wayes!
14 I would soone haue humbled their ene-
mies, and turned mine hand [l] against their aduer-
saries.
15 The haters of the Lord should haue beene
subiect vnto him, and their time [m] should haue
endured for euer.
16 And *God* would haue fed them with the
[n] fatte of wheate, and with hony out of the rocke
would I haue sufficed thee.

a An instrument of musick brought from Gath.
b It seemeth that this Psalme was appoynted for solemne feasts and assemblies of the people to whom for a time these ceremonies were ordeined, but now vnder the Gospel are abolished.
c Vnder this feast he comprehendeth all other solemne dayes.
d That is, in Israel, for Iosephs family was counted the chiefe before that Iudah was preferred.
e God speaketh in the person of the people, because he was their leader.
f If they were neuer able to giue sufficient thanks to God for this deliuerance from corporall bondage, how much more are we indebted to him for our spirituall deliuerance from the tyranny of Satan and sinne?
g By a strange and wonderfull fashion.
‖ Or, contention, Exod. 17. 7.
h He condemneth all assemblies, where the people are not attentiue to heare Gods voyce, and to giue obedience to the same. i God accuseth their incredulity, because they opened not their mouthe to receiue Gods benefits in such abundance as he powreth them out. k God by his word calleth al, but his secret election appointeth who shal heare with fruite. l If their sins had not letted. m If the Israelites had not broken couenant with God, he would haue giuen them victory against their enemies. n That is, with most fine wheate and abundance of hony.

P S A L. L X X X I I.

1 The Prophet declaring God to be present among the Iudges and Magistrates, 2 Reprooueth their partialitie. 3 And exhorteth them to do iustice. 5 But seeing none amendment, 8 He desireth God to vndertake the matter, and execute iustice himselfe.

¶ *A Psalme* committed *to Asaph.*

God standeth in the assembly of [a] gods: hee
iudgeth among gods.
2 How long will ye iudge vniustly, and accept
the persons of the [b] wicked? Selah.
3 Doe right to the poore and fatherlesse: do
iustice to the poore and needy.
4 Deliuer the poore and [c] needy: saue *them*

a The Prophet sheweth, that if princes and iudges do not their dutie, God, whose authoritie is aboue them, will take vengeance on them.
b For thieues and murderers finde fauour in iudgement, when the cause of the godly cannot be heard. c Not only when they cry for help, but when their cause requireth aide and support.

from the hand of the wicked.
5 They know not and vnderſtand nothing:
they walke in darknes, *albeit* all the [d] fundations
of the earth be mooued.
6 I haue ſaid, Ye are gods, and ye all are chil-
dren of the moſt High.
7 [e] But yee ſhall die as a man, and ye princes
ſhall fail like others.
8 O God, ariſe, *therefore* iudge thou the earth:
for thou ſhalt inherite [f] all nations.

PSAL. LXXXIII.

1 The people of Iſrael pray vnto the Lord to deliuer them from their enemies both at home and farre off, which imagined nothing but their deſtruction. 9 And they deſire that all ſuch wicked people may, according as God was accuſtomed, be ſtricken with the ſtormy tempeſt of Gods wrath, 18 That they may know that the Lord is moſt high vpon the earth.

¶ *A ſong* or *Pſalme* committed *to Aſaph.*

KEepe [a] not thou ſilence, O God; be not ſtill,
and ceaſe not, O God.
2 For loe, thine [b] enemies make a tumult, and
they that hate thee, lifted vp the head.
3 They haue taken crafty counſell againſt
thy people, and haue conſulted againſt thy [c] ſecret
ones.
4 They haue ſaid, Come and let vs [d] cut them
off from being a nation: and let the name of Iſ-
rael be no more in remembrance.
5 For they haue conſulted together in [e] heart,
and haue made a league [f] againſt thee.
6 The tabernacles of Edom; and the Iſhmae-
lites, Moab and the Agarims;
7 Gebal and Ammon, and Amalech the Phi-
liſtims, with the inhabitants of ‖ Tyrus.
8 Aſhur alſo is ioyned with them; they haue
beene an arme to the children [g] of Lot Selah.
9 Doe thou to them as vnto the [h] Midia-
nites; as to Siſera *and* as to Iabin at the riuer of
Kiſhon.
10 They periſhed at Endor, *and* were [i] dung for
the earth.
11 Make them, *euen* their princes, like *Oreb
and like Zeeb: yea, all their princes like Zebah
and like Zalmunna.
12 Which haue ſayd, Let vs take for our poſ-
ſeſſion the [k] habitations of God.
13 O my God, make them like vnto a [l] wheele,
and as the ſtubble before the wind.
14 As the fire burneth the forreſt, and as the
flame ſetteth the mountaines on fire:
15 So perſecute them with thy tempeſt, and
make them afraid with thy ſtorme.
16 Fill their faces with ſhame, that they may
[m] ſeeke thy Name, O Lord.
17 Let them be confounded and troubled for
euer: yea, let them be put to ſhame, and periſh,
18 That they may [o] know that thou, which art
called Iehouah, art alone, *euen* the moſt High ouer
all the earth.

d That is, all things are out of order either by their tyranny or carelesse negligence.
e No title of honor ſhall excuſe you, but you ſhall be ſubiect to Gods iudgement, and render account as well as other men.
f Therefore no tyrant ſhall plucke thy right and authoritie from thee.
a This Pſalme ſeemeth to haue bene compoſed, as a forme of prayer againſt the dangers that the Church was in, in the dayes of Iehoſhaphat.
b He calleth them Gods enemies, which are enemies to his Church.
c The elect of God are his ſecret ones: for he hideth them in the ſecret of his tabernacle, and preſerueth them from all dangers.
d They were not content to take the Church as priſoner: but ſought vtterly to deſtroy it.
e By all ſecret meanes.
f They thought to haue ſubuerted thy counſell wherein the perpetuitie of the Church was eſtabliſhed.
‖ Or, Zor.
g The wickednes of the Ammonites and Moabites is deſcribed in that they prouoked theſe other nations to fight againſt the Iſraelites their brethren.
h By theſe examples they were confirmed, that God would not ſuffer his people to be vtterly deſtroyed, Iud. 7. 21. and 4. 15.
i Troden vnder feet as myre. *Iudg. 7. 25. and 8. 21. k That is, Iudea: for where his Church is, there dwelleth he among them. l Becauſe the reprobate could by no meanes be amended, he prayeth ẏ they may vtterly be deſtroyed, be vnſtable, & led with al winds. m That is, be compelled by thy plagues to confeſſe thy power. n Though they beleeue not, yet they may prooue by experience, that it is in vaine to reſiſt againſt thy counſell in eſtabliſhing thy Church.

PSAL. LXXXIV.

1 Dauid driuen foorth of his countrey. 2 Deſireth moſt ardently to come againe to the tabernacle of the Lord and the aſſembly of the Saints to prayſe God, 4 pronounceing them bleſſed that may ſo doe 6 Then hee praiſeth the courage of the people, that paſſe through the wilderneſſe to aſſemble themſelues in Zion. 10 Finally, with prayſe of this matter and confidence of Gods goodnes, he endeth the Pſalme.

To him that excelleth vpon Gittith. A Pſalme committed *to the ſonnes of Korah.*

O [a] Lord of hoaſts, how amiable *are* thy Taber-
nacles?
2 My ſoule longeth, yea, and fainteth for the
[b] courts of the Lord: *for* my heart and my fleſh
reioyce in the liuing God.
3 Yea, the ſparrow hath found *her* an houſe,
and the ſwallow a neſt for her, where ſhe may lay
her yong: *euen* by thine [c] altars, O Lord of hoaſts,
my King *and* my God.
4 Bleſſed *are* they that dwell in thine houſe,
they will euer prayſe thee. Selah.
5 Bleſſed *is* the man whoſe [d] ſtrength *is* in thee,
and in whoſe heart *are thy* wayes.
6 They going through the vale of [e] Baca,
make welles therein: the raine alſo couereth the
pooles.
7 They go from [f] ſtrength to ſtrength, *till*
euery one appeare before God in Zion.
8 O Lord God of hoaſts, heare my prayer, hear-
ken, O God of Iaakob. Selah.
9 Behold, O God, our ſhield, and looke vpon
the face of thine [g] Anoynted.
10 For [h] a day in thy courts is better then a
thouſand *other where*: I had rather be a dore kee-
per in the houſe of my God, then to dwell in the
tabernacles of wickednes.
11 For the Lord God is the ſunne and ſhield
vnto vs: the Lord will giue grace and glory, and
no [i] good thing will he withhold from them that
walke vprightly.
12 O Lord of hoaſtes, bleſſed *is* the man that
truſteth in thee.

a Dauid complaineth that he cannot haue acceſſe to the Church of God to make profeſſion of his faith, and to profit in religion.
b For none but the Prieſts could enter into the Sanctuary, and the reſt of the people into the courts.
c So that the poore birds haue more liberty then I.
d Who truſteth nothing in himſelfe, but in thee only, and learneth of thee to rule his life.
e That is of mulberry trees, which was a barren place: ſo that they which paſſed through, muſt dig pits for water: ſignifying, that no lets can hinder them that are fully bent to come to Chriſts Church, neither yet that God will euer faile them.
f They are neuer weary, but increaſe in ſtrength and courage till they come to Gods houſe. g That is, for Chriſts ſake, whoſe figure I repreſent. h Hee would wiſh to liue but one day rather in Gods Church, then a thouſand among ẏ worldlings. i But will from time to time increaſe his bleſſings toward his more and more.

PSAL. LXXXV.

1 Becauſe God withdrew not his rods from his Church after their returne from Babylon, firſt they put him in mind of their deliuerance, to the intent that he ſhould not leaue the worke of his grace vnperfit. 5 Next they complaine of their long affliction. 8 And thirdly, they reioyce in hope of felicity promiſed 9 For their deliuerance was a figure of Chriſts kingdome, vnder the which ſhould be perfect felicitee.

¶ *To him that excelleth. A Pſalme* committed *to the ſonnes of Korah.*

LOrd, thou haſt beene [a] fauourable vnto thy
land: thou haſt brought againe the captiuity
of Iaakob.
2 Thou haſt forgiuen the iniquity of thy peo-
ple, *and* couered all their ſinnes. Selah.
3 Thou haſt withdrawen all thine anger, and
haſt turned backe from the [c] fierceneſſe of thy
wrath.
4 Turne vs, O God of our ſaluation, and releaſe
thine anger towards vs.
5 Wilt thou be angry with vs [d] for euer? *and*
wilt thou prolong thy wrath from one generati-
on to another?
6 Wilt thou not turne againe *and* quicken vs,
that thy people may reioyce in thee?
7 Shew vs thy mercy, O Lord, and graunt vs
thy [e] ſaluation.
8 I will hearken what the Lord God will ſay;
for he will ſpeake [f] peace vnto his people, and to
his Saints, that they turne not againe to folly.
9 Surely his ſaluation is neere to them that

a They confeſſe that Gods free mercy was the cauſe of their deliuerance, becauſe he loued the land which he had choſen.
b Thou haſt buried them that they ſhall not come into iudgement.
c Not onely in withdrawing thy rod, but in forgiuing of ſinnes, and in touching our hearts to confeſſe them.
d As in times paſt they had felt Gods mercies, ſo now being oppreſſed by the long continuance of euils, they pray vnto God that according to his nature he would be mercifull vnto them. e Hee confeſſeth that our ſaluation commeth onely of Gods mercy. f He will ſend all proſperity to his Church, when he hath ſufficiently corrected them, alſo by his puniſhments the faithfull ſhall learne to beware that they returne not to like offences.

feare him, that glory may dwell in our land.
10 Mercie and trueth shall meete, righteousnesse and peace shall kisse *one another.*
11 g Trueth shall bud out of the earth, and righteousnesse shall looke downe from heauen.
12 Yea, the Lord shall giue good things, and our land shall giue her increase.
13 h Righteousnesse shall goe before him, and shall set her steps in the way.

g Though for a time God thus exerciseth them with his rods, yet vnder the kingdome of Christ they should haue peace and ioy.
h Iustice shall then flourish, and haue free course and passage in euery place.

PSAL. LXXXVI.

1 Dauid sore afflicted & forsaken of all, prayeth feruently for deliuerance: sometimes rehearsing his miseries, 5 Sometimes the mercies receiued. 11 Desiring also to be instructed of the Lord, that he may feare him, and glorifie his Name. 14. Hee complaineth also of his aduersaries, and requireth to be deliuered from them.

¶ *A prayer of Dauid.*

Incline a thine eare, O Lord, *and* heare me: for I am poore and needie.
2 Preserue thou my soule, for I am b mercifull: my God, saue thou thy seruant, that trusteth in thee.
3 Be mercifull vnto mee, O Lord; for I c cry vpon thee continually.
4 Reioyce the soule of thy seruant; for vnto thee, O Lord, doe I lift vp my soule.
5 For thou, Lord, art good and d mercifull, and of great kindnesse vnto all them that call vpon thee.
6 Giue eare, Lord, vnto my prayer, and e hearken to the voyce of my supplication.
7 In the day of my trouble I will call vpon thee; for thou hearest me.
8 Among the gods there is none like thee, O Lord, and there is none f *that can doe* like thy works.
9 All nations whom thou hast made, shall come and g worship before thee, O Lord, and shall glorifie thy Name.
10 For thou art great and doest wonderous things; thou art God alone.
11 h Teach mee thy way, O Lord, *and* I will walke in thy trueth; knit mine heart vnto thee, that I may feare thy Name.
12 I will prayse thee, O Lord my God, with all mine heart: yea, I will glorifie thy Name for euer.
13 For great is thy mercie toward me, and thou hast deliuered my soule from i the lowest graue.
14 O God, the proud are rised against me, and the assemblies of violent men haue k sought my soule, and haue not set thee before them.
15 But thou, O Lord, art a pitifull God and mercifull, slow to anger, and great in kindnesse and trueth.
16 Turne vnto me, and haue mercie vpon me: giue thy strength vnto thy seruant, and saue the l sonne of thine handmaid.
17 Shew a token of *thy* goodnesse toward me, that they which hate me, may see it, and be ashamed, because thou, O Lord, hast holpen mee and comforted me.

a David persecuted of Saul, thus prayed, leauing the same to the Church as a monument, how to seeke redresse against their miseries.
b I am not enemy to them, but pitie them, though they be cruell toward me.
c Which was a sure token that he beleeued that God would deliuer him.
d Hee doeth confesse that God is good to all, but onely mercifull to poore sinners.
e By crying and calling continually, he sheweth how wee may not be weary, though God grant not foorthwith our request, but that we must earnestly and often call vpon him.
f Hee condemneth all idoles, forasmuch as they can doe no workes to declare that they are gods.
g This prooueth that Dauid prayed in the Name of Christ the Messias, of whose kingdom he doeth here prophecie.
h He confesseth himselfe ignorant till God hath taught him, and his heart variable and separate from God, till God ioyne it to him, and confirme it in his obedience.
i That is, from most great danger of death: out of the which none but onely the almightie hand of God could deliuer him. k He sheweth that there can be no moderation nor equitie, where proud tyrants reigne, and that the lacke of Gods feare is as a priuiledge to all vice and crueltie. l Hee boasteth not of his owne vertues, but confesseth that God of his free goodnesse hath euer bene mercifull vnto him, and giuen him power against his enemies, as to one of his owne houshold.

PSAL. LXXXVII.

1 The holy Ghost promiseth, that the condition of the Church which was in misery after the captiuitie of Babylon, should be restored to great excellencie, 4 So that there should be nothing more comfortable, then to be numbred among the members thereof.

¶ *A Psalme or song committed to the sonnes of Korah.*

God layd his a foundations among the holy mountaines.
2 The Lord loueth the gates of Zion aboue all the habitations of Iaakob.
3 b Glorious things are spoken of thee, O citie of God. Selah.
4 I will make mention of c Rahab and Babel among them that know mee: behold Palestina and Tyrus with Ethiopia, d There is he borne.
5 And of Zion it shall be said, e Many are borne in her: and hee, *euen* the most High shall stablish her.
6 The Lord shall count, when he f writeth the people, He was borne there. Selah.
7 Aswell the singers as the players on instruments *shall prayse thee:* all my g springs *are* in thee.

a God did chuse that place among the hilles, to establish Ierusalem and his Temple.
b Though thy glorious estate doe not yet appeare, yet waite with patience, and God will accomplish his promise.
c That is, Egypt and these other countreys shall come to the knowledge of God.
d It shalbe said of him that is regenerate and come to the Church that he is as one that was borne in the Church. e Out of all quarters they shall come to the Church, and be counted as citizens. f When hee calleth them into the Church, whom he had elected and written in his booke. g The Prophet setteth his whole affections and comfort in the Church.

PSAL. LXXXVIII.

1 A grieuous complaint of the faithfull, sore afflicted by sicknesse, persecutions and aduersitie. 7 Being as it were left of God without any consolation. 13 Yet he calleth on God by faith, and striueth against desperation. 8 Complaining himselfe to be forsaken of all earthly helpe.

¶ *A song or Psalme of * Heman the Ezrahite to giue instruction*, committed *to the sonnes of Korah for him that excelleth vpon Malath a Leannoth.*

O Lord God of my saluation, I cry day *and* night b before thee.
2 Let my prayer enter into thy presence: incline thine eare vnto my crie.
3 For my soule is filled with euils, and my life draweth neere to the graue.
4 I am counted among them that go downe vnto the pit, *and* am as a man without strength:
5 c Free among the dead, like the slaine lying in the graue, whom thou remembrest no more, and they are cut off from thy d hand.
6 Thou hast laid me in the lowest pit, in darknesse, *and* in the deepe.
7 Thine indignation lieth vpon me, and thou hast vexed me with all thy e waues. Selah.
8 Thou hast put away mine f acquaintance farre from mee, *and* made mee to be abhorred of them: g I am shut vp, and cannot get forth.
9 h Mine eye is sorowfull through mine affliction; Lord, I call dayly vpon thee; I stretch out mine hands vnto thee.
10 Wilt thou shew i a miracle to the dead? or shall the dead rise *and* prayse thee? Selah.
11 Shall thy louing kindnesse be declared in the graue? *or* thy faithfulnesse in destruction?
12 Shall thy wonderous workes be knowen in the darke? and thy righteousnesse in the land k of obliuion?
13 But vnto thee, haue I cryed, O Lord, and early shall my prayer come before thee.
14 Lord, why doest thou reiect my soule, *and* hidest thy face from me?
15 I am afflicted and at the point of death;

* 1. King. 4. 31 psalme 53.
a That is, to humble. It was the beginning of a song, by the tune whereof this Psalme was sung.
b Though many crie in their sorowes, yet they cry not earnestly to God for remedie, as he did whom he confessed to be the authour of his saluation.
c For he that is dead, is free from all cares and businesse of this life: and thus he saith, because he was vnprofitable for all matters concerning mans life, and as it were cut off from this world.
d That is, from thy prouidence and care, which is meant according to the iudgement of the flesh.
e The stormes of thy wrath haue ouerwhelmed mee.
f Hee attributeth the losse and displeasure of his friends to Gods prouidence, whereby he partly punisheth, and partly trieth his.
g I see none end of my sorowes.
h Mine eyes and face declare my sorowes. i He sheweth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to tary till they be dead, and then raise them vp againe. k That is, in the graue where onely the body lyeth without all sense and remembrance.

l I am euer in great dangers and sorowes, as though my life should vtterly be cut off euery momeut.

† Ebr. were in darknesse.

l from *my* youth I suffer thy terrours doubting *of my life.*
16 Thine indignations goe ouer me, and thy
feare hath cut me off.
17 They came round about me daily like wa-
ter, *and* compassed me together.
18 My louers and friends hast thou put away
from me, *and* mine acquaintance † hid themselues.

PSAL. LXXXIX.

With many wordes doth the Prophet prayse the goodnesse of God, 23 For his testament and couenant, that hee had made betweene him and his elect by Iesus Christ the sonne of David. 38 Then doeth hee complaine of the great ruine, and desolation of the kingdom of David so that to the outward appearance the promise was broken. 46 Finally, he prayeth to be deliuered from his afflictions, making mention of the shortnesse of mans life, and confirming himselfe by Gods promise.

¶ A Psalme *to giue instruction, of Ethan the Ezrahite.*

I Will [a] sing the mercies of the Lord for euer:
with my mouth will I declare thy trueth from
generation to generation.
2 For I [b] said, Mercy shall be set vp for euer:
thy trueth shalt thou [c] stablish in the very hea-
uens.
3 [d] I haue made a couenant with my chosen:
I haue sworne to Dauid my seruant.
4 Thy seede will I stablish for euer, and set
vp thy throne from generation to generation.
Selah.
5 O Lord, euen the [e] heauens shall prayse thy
wonderous worke: yea, thy trueth in the [f] Con-
gregation of the Saints.
6 For who is equall to the Lord in the hea-
uen? *and who* is like the Lord among the [g] sonnes
of the gods?
7 God is very terrible in the assemblie of the
[h] Saints, and to be reuerenced aboue all *that are*
about him.
8 O Lord God of hoastes, who is like vnto
thee, *which art* a mightie Lord, and thy trueth *is*
about thee?
9 [i] Thou rulest the raging of the Sea: when
the waues thereof arise, thou stillest them.
10 Thou hast beaten downe Rahab as a man
slaine: thou hast scattered thine enemie with thy
mightie arme.
11 The heauens are thine, the earth also is
thine: thou hast laid the foundation of the world,
and all that therein is.
12 Thou hast created the North and the
South: [k] Tabor and Hermon shall reioyce in thy
Name.
13 Thou hast a mightie arme: strong is thy
hand, *and* high is thy right hand.
14 [l] Righteousnesse and equitie *are* the sta-
blishment of thy throne: mercie and trueth goe
before thy face.
15 Blessed *is* the people that can [m] reioyce *in
thee*: they shall walke in the light of thy [n] coun-
tenance, O Lord.
16 They shall reioyce continually in thy
Name, and in thy righteousnesse shall they exalt
them selues.
17 For thou art the [o] glory of their strength,
and by thy fauour our hornes shall be exalted.
18 For our [p] shield *appertaineth* to the Lord,
and our King to the Holy one of Israel.
19 Thou spakest then in a vision vnto [q] thine
Holy one, and saidest, I haue layd helpe vpon one
that is [r] mightie: I haue exalted one chosen out
of the people.
20 I haue found Dauid my seruant: with mine
holy oyle haue I annoynted him.
21 Therefore mine hand shall be established
with him, and mine arme shall strengthen him.
22 The enemy shall not oppresse him, neither
shall the wicked hurt him.
23 But I will [s] destroy his foes before his face,
and plague them that hate him.
24 My trueth also and my [t] mercie *shall be*
with him, and in my Name shall his [u] horne be
exalted.
25 I will set his hand also in the sea, and his
right hand in the [x] floods.
26 He shall cry vnto mee, Thou art my [y] Fa-
ther, my God, and the rocke of my saluation.
27 Also I will make him my first borne, higher
then the kings of the earth.
28 My mercy will I keepe for him for euer-
more, and my Couenant shall stand fast with
him.
29 His seede also will I make to endure [z] for
euer, and his throne as the dayes of heauen.
30 *But* if his children forsake my Law, and
walke not in my iudgements,
31 * If they breake my statutes, and keepe not
my commandements:
32 Then will I visite their transgression with
the rod, and their iniquitie with strokes.
33 [a] Yet my louing kindnesse will I not take
from him, neither will I falsifie my trueth.
34 My Couenant will I not breake, nor [b] alter
the thing that is gone out of my lips.
35 I haue sworne once by mine holines, † that
I will not faile Dauid, *saying,*
36 His seede shall endure for euer, and his
throne *shall be* as the sunne before me.
37 He shall be established for euermore as the
moone, and *as* a faithfull [c] witnesse in the heauen.
Selah.
38 But thou hast reiected and abhorred, thou
hast beene angry with thine annoynted.
39 Thou hast [d] broken the Couenant of thy
seruant, *and* prophaned his [e] crowne, *casting it* on
the ground.
40 Thou hast broken downe all his walles:
thou hast layd his fortresses in ruine.
41 All that goe by the way, spoyle him: he is a
rebuke vnto his neighbours.
42 Thou hast set vp the right hand of his ene-
mies, *and* made all his aduersaries to reioyce.
43 Thou hast also turned the edge of his
sword, and hast not made him to stand in the
battell.
44 Thou hast caused his dignitie to decay, and
cast his throne to the ground.
45 The dayes of his [f] youth hast thou shorte-
ned, *and* couered him with shame. Selah.
46 [g] Lord, how long wilt thou hide thy selfe,
for euer? shall thy wrath burne like fire?

a Though the horrible confusion of things might cause them to despaire of Gods fauour, yet the manifold examples of his mercies cause them to trust in God, though to mans iudgement they saw none occasion.
b As he that surely beleeueth in heart.
c As thine inuisible heauen is not subiect to any alteration and change: so shall the trueth of thy promise be vnchangeable.
d The Prophet sheweth what was the promise of God, whereon he grounded his faith.
e The Angels shall prayse thy power and faithfulnesse in deliuering thy Church.
f That is, in the heauens.
g Meaning, the Angels.
h If the Angels tremble before Gods maiestie and infinite iustice, what earthly creature by oppressing the Church, dare set him selfe against God?
i For as he deliuered the Church by the red Sea, and by destroying Rahab, that is, the Egyptians: so will he eft sonnes deliuer it, when the dangers be great.
k Tabor is a mountaine Westward from Ierusalem, and Hermon Eastward: so the Prophet signifieth that all parts and places of the world shall obey Gods power for the deliuerance of his Church.
l For hereby hee iudgeth the world, and sheweth himselfe a mercifull Father and faithfull protectour vnto his.
m Feeling in their conscience that God is their Father.
n They shall be preserued by thy Fatherly prouidence.
o So that they are preserued and continue, they ought to giue the prayse and glory onely to thee.

p In that that our King hath power to defend vs, it is the gift of God.
q To Samuel and to others, to assure, that Dauid was thy chosen one.
r Whom I haue both chosen and giuen him strength to execute his office, as verse 21.
s Though there shall be euermore enemies against Gods kingdome, yet he promiseth to ouercome them.
t I will mercifully performe my promises to him, not withstanding his infirmities and offences.
u His power, glory and estate.
x He shall enioy the land round about.
y His excellent dignitie shall appeare herein, that he shall be named the sonnes of God, and the first borne, wherein he is a figure of Christ.
z Though for the sinnes of the people the state of this kingdom decayed: yet God reserued still a root, till he had accomplished this promise in Christ.
* 2. Sam. 7, 14.
a Though the faithfull answere not in all points to their profession, yet God will not breake his Couenant with them.
b For God in promising hath respect to his mercie, and not to mans power in performing.
† Ebr. If I lie vnto Dauid: which is a manner of oath.
c As long as the Sunne and Moone endure, they shall be witnesses to me of this promise.
d Because of the horrible confusion of things, the Prophet complaineth to God, as though he saw not the performance of his promise. And thus discharging his cares on God, he resisteth doubt and impatience.
e By this he meaneth the horrible dissipation and renting of the kingdom, which was vnder Ieroboam, or els by the spirit of prophecie Ethan speaketh of those great miseries, which came soone afterward to passe at the captiuitie of Babylon.
f He sheweth that the kingdome fell before it came to perfection, or was ripe.
g The Prophet in ioyning prayer with his complaint, sheweth that his faith neuer failed.

47 Remember [h] of what time I am: wherefore shouldest thou create in vaine all the children of men?
48 What man liueth, and shall not see death? shall hee deliuer his soule from the hand of the graue? Selah.
49 Lord, where are thy former mercies, *which* thou swarest vnto Dauid in thy trueth?
50 Remember, O Lord, the rebuke of thy seruants, which I beare in my [i] bosome of all the mighty people.
51 For [k] thine enemies haue reproched *thee*, O Lord, because they haue reproched the [l] footsteps of thine Anoynted.
52 Praysed *be* the Lord for euermore. So be it, euen so be it.

h Seeing mans life is short, and thou hast created man to bestowe thy benefits vpon him, except thou haste to help, death will preuent thee.
i He meaneth that Gods enemies did not onely slander him behinde his backe: but also mocked him to his face, and as it were cast their iniuries in his bosome.
k So he calleth them that persecute the Church.
l They laugh at vs which patiently wait for the comming of thy Christ.

PSAL. XC.

1 *Moses in his prayer setteth before vs the eternall fauour of God toward his, 3 who are neither admonished by the breuitie of their life, 7 nor by his plagues to be thankfull, 12 therefore Moses prayeth God to turne their hearts, and continue his mercies toward them and their posteritie for euer.*

¶ *A prayer of Moses, [a] the man of God.*

Lord, thou hast bene our [b] habitation from generation to generation.
2 Before the [c] mountaines were made, and *before* thou hadst formed the earth, and the world, euen from euerlasting to euerlasting thou art *our* God.
3 Thou [d] turnest man to destruction: againe thou sayest, Returne ye sonnes of Adam.
4 [e] For a thousand yeeres in thy sight *are* as yesterday when it is past, and *as* a watch in the night.
5 Thou hast [f] ouerflowed them, they are *as* a sleepe, in the morning he groweth like the grasse:
6 In the morning it flourisheth and groweth, *but* in the euening it is cut downe and withereth.
7 For we are [g] consumed by thine anger, and by thy wrath are we troubled.
8 Thou hast set our iniquities before thee, *and* our secret sinnes in the light of thy countenance.
9 For all our dayes are past in thine anger: we haue [h] spent our yeeres as a thought.
10 The time of our life *is* threescore yeeres and ten, and if they be of strength, [i] fourescore yeeres: yet their strength *is* but labour and sorrow: for it is cut off quickly, and we flee away.
11 [k] Who knoweth the power of thy wrath? for according to thy feare *is* thine anger.
12 Teach vs so to number our dayes, that we may apply *our* hearts vnto [l] wisedome.
13 Returne (O Lord, [m] how long?) and be [‖] pacified toward thy seruants.
14 Fill vs with thy mercy in the morning: so shall we reioyce and be glad all our dayes:
15 Comfort vs according to the dayes that thou hast afflicted vs, *and according* to the yeeres that we haue seene euill.
16 [n] Let thy worke be seene toward thy seruants, and thy glory vpon their [o] children.
17 And let the [p] beauty of the Lord our God be vpon vs, and [q] direct thou þ worke of our hands vpon vs, euen direct the worke of our hands.

a Thus the Scripture vseth to call the Prophetes.
b Thou hast bene as an house and defence vnto vs in all our troubles and trauels now this foure hundreth yeeres.
c Thou hast chosen vs to be thy people before the foundations of the world were layd.
d Moses by lamenting the frailtie and shortnesse of mans life mooueth God to pity.
e Though man thinke his life long, which is indeed most short, yet, though it were a thousand yeeres: yet in Gods sight it is as nothing, and as the watch that lasteth but three houres.
f Thou takest them away suddenly as with a flood.
g Thou callest vs by thy rods to consider the shortnes of our life, and for our sinnes thou abridgest our dayes.
h Our dayes are not onely short, but miserable, forasmuch as our sinnes dayly prouoke thy wrath.
i Meaning, according to the common state of life.
k If mans life for the breuitie be miserable, much more if thy wrath lie vpon it, as they which feare thee, onely know.
l Which is, by considering the shortnesse of our life, and by meditating the heauenly ioyes.
m Meaning, wilt thou be angry?
‖ Or, *take comfort in thy seruants.*
n Euen thy mercy, which is thy chiefest worke.
o As Gods promises appertained as well to their posteritie, as to them, so Moses prayeth for the posteritie.
p Meaning, that it was obscured, when he ceaseth to doe good to his Church.
q For except thou guide vs with thine holy Spirit, our enterprises can haue no good successe.

PSAL. XCI.

1 *Here is described in what assurance he liueth, that putteth his whole trust in God, and committeth himselfe wholly to his protection in all temptation. 14 A promise of God to those that loue him, know him, and trust in him to deliuer them, and giue them immortall glory.*

Who so dwelleth in the [a] secret of the most High, shall abide in the shadowe of the Almighty.
2 [b] I will say vnto the Lord, O my hope, and my fortresse: *hee is* my God, in him will I trust.
3 Surely I will deliuer thee from the [c] snare of the hunter, *and* from the noysome pestilence.
4 Hee will couer thee vnder his wings, and thou shalt be sure vnder his feathers: his [d] trueth shallbe thy shield and buckler.
5 [e] Thou shalt not be afraid of the feare of the night: *nor* of the arrow that flieth by day:
6 *Nor* of the pestilence that walketh in the darkenesse: *nor* of the plague that destroyeth at noone day.
7 A thousand shall fall at thy side, and tenne thousand at thy right hand, *but* it shall not come neere thee.
8 Doubtlesse with thine [f] eyes shalt thou behold and see the reward of the wicked.
9 For thou *hast said*, The Lord *is* mine hope: thou hast set the most High for thy refuge.
10 There shall none euill come vnto thee, neither shall any plague come neere thy tabernacle.
11 [g] For he shall giue his Angels charge ouer thee to keepe thee in all thy wayes.
12 They shall beare thee in their hands, that thou hurt not thy foot against a stone.
13 Thou shalt walke vpon the lyon and aspe: the [h] yong lyon, and the dragon shalt thou tread vnder feet.
14 [i] Because he hath loued me, therefore will I deliuer him: I will exalt him because hee hath knowen my Name.
15 He shall call vpon me, and I will heare him; I will be with him in trouble: I will deliuer him, and glorifie him.
16 With [k] long life will I satisfie him, and shew him my saluation.

a He that maketh God his defence and trust, shall perceiue his protection to be a most sure safegard.
b Being assured of this protection, he prayeth vnto the Lord.
c That my God's helpe is most ready for vs, whether Satan assaile vs secretly, which he calleth a snare: or openly which is here meant by the pestilence.
d That is, his faithfull keeping of promise to helpe thee in thy necessitie.
e The care that God hath ouer his, is most sufficient to defend them from all dangers.
f The godly shall haue some experience of Gods iudgements against the wicked euen in this life, but fully they shall see it at that day when all things shalbe reuealed.
g God hath not appointed euery man one Angel, but many to be ministers of his prouidence to keep his, and defend them in their vocation, which is the way to walke in without tempting God.
h Thou shalt not onely be preserued from all euill, but ouercome it whether it be secret or open.
i To assure the faithfull of Gods protection, he bringeth in God to confirme the same.
k For he is contented with that life that God giueth: for by death the shortnesse of this life is recompensed with immortality.

PSAL. XCII.

1 *This Psalme was made to be sung on the Sabbath, to stirre vp the people to acknowledge God, and to prayse him in his workes: the Prophet reioyceth therein. 6 But the wicked is not able to consider, that the vngodly, when hee is most flourishing, shall most speedily perish. 12 In the end is described the felicity of the iust, planted in the house of God to prayse the Lord.*

¶ *A Psalme or song for the [a] Sabbath day.*

It is a good thing to prayse the Lord, and to sing vnto thy Name, O most High.
2 To declare thy louing kindnesse in the [b] morning, and thy trueth in the night.
3 Vpon an [c] instrument of ten strings, and vpon the viole, with the song vpon the harpe.
4 For thou Lord, hast made me glad by thy [d] works, *and* I will reioyce in the works of thine hands.
5 O Lord, how glorious are thy workes! *and* thy thoughts are very deepe.
6 An [e] vnwise man knoweth it not, and a

a Which teacheth that the vse of the Sabbath standeth in praysing God, and not onely in ceasing from workes.
b For Gods mercie and fidelity in his promises toward his, binde them to prayse him continually both day and night.
c These instruments were then permitted, but at Christs comming abolished.
d He sheweth what is the vse of the Sabbath day to wit, to meditate Gods works.
e That is, the wicked consider not Gods workes, nor his iudgements against them, and therefore most iustly perish.

foole doeth not vnderstand this.
7 (When the wicked grow as the grasse, and
all the workers of wickednesse doe flourish) that
they shallbe destroyed for euer.
8 But thou, O Lord, art [f] most High for
euermore.
9 For loe, thine enemies, O Lord: for loe,
thine enemies shall perish: all the workers of ini-
quitie shallbe destroyed.
10 [g] But thou shalt exalt mine horne, like the
vnicornes, *and* I shall be anoynted with fresh
oyle.
11 Mine eye also shall see *my desire* against
mine enemies: and mine eares shall heare *my wish*
against the wicked, that rise vp against me.
12 The righteous shall [h] flourish like a palme
tree, *and* shall grow like a cedar in Lebanon.
13 Such as be planted in the house of the
Lord, shall flourish in the courts of our God.
14 They shall still bring foorth fruit in *their*
age: they shallbe fat and flourishing.
15 To declare that the Lord my rocke is
righteous, and that none iniquity *is* in him.

f Thy iudgements are most constant against the wicked and passe our reach.
g Thou will strengthen them with all power, and blesse them with all felicitie.
h Though the faithfull seeme to wither and be cut downe by the wicked, yet they shall grow againe and flourish in the Church of God as the cedars doe in mount Lebanon.
i The children of God shall haue a power aboue nature and their age shall bring foorth most fresh fruits.

PSAL. XCIII.

1 Hee prayseth the power of God in the creation of the world, and beateth downe all people which lift them vp against his maiesty, 5 and prouoketh to consider his promises.

THe Lord [a] reigneth, *and* is cloathed with ma-
iestie: the Lord is cloathed, *and* girded with
power, the world also shall be established, that it
cannot be mooued.
2 Thy [b] throne is established of old: thou art
from euerlasting.
3 [c] The floods haue lifted vp, O Lord: the
floods haue lifted vp their voyce: the floods lift
vp their waues.
4 The waues of the sea *are* marueilous through
the noise of many waters, *yet* the Lord on high is
more mighty.
5 Thy [d] testimonies are very sure: holinesse
becommeth thine House, O Lord, for euer.

a As God by his power and wisedome hath made and gouerneth the world: so must the same be our defence against all enemies and dangers.
b Where in thou sittest and gouernest the world.
c Gods power appeareth in ruling the furious waters.
d Besides Gods power and wisedome in creating and gouerning, his great mercy also appeareth in that hee hath giuen his people his word and couenant.

PSAL. XCIV.

1 Hee prayeth vnto God against the violence and arrogance of tyrants, 10 warning them of Gods iudgements. 12 Then doth he comfort the afflicted by the good issue of their afflictions, as he felt in himselfe, and did see in others, and by the ruine of the wicked, 23 whom the Lord will destroy.

O Lord God [a] the auenger, O God the auen-
ger, shew thy selfe [b] clearely.
2 Exalt thy selfe, O Iudge of the world, *and*
render a reward to the proud.
3 Lord, how long shall the wicked, how long
shall the wicked [c] triumph?
4 They prate *and* speake fiercely: all the wor-
kers of iniquity vaunt themselues.
5 They [d] smite downe thy people, O Lord,
and trouble thine heritage.
6 They slay the widow and the stranger, and
murther the fatherlesse.
7 [e] Yet they say, The Lord shall not see: nei-
ther will the God of Iaakob regard it.
8 Vnderstand, yee vnwise among the people:
and ye fooles, when will ye be wise?
9 Hee that [f] planted the eare, shall hee not
heare? or he that formed the eye, shall he not see?
10 Or he that chastiseth the [g] nations, shall he
not correct? he that teacheth man knowledge,
shall he not know?
11 The Lord knoweth the thoughts of man,
that they are vanitie.
12 Blessed *is* the man whom thou [h] chastisest,
O Lord, and teachest him in thy Law,
13 That thou mayest giue him rest from the
dayes of euill, whiles the pitte is digged for the
wicked.
14 Surely the Lord will not faile his people,
neither will he forsake his inheritance.
15 For [i] iudgement shall returne to iustice, and
all the vpright in heart *shall follow* after it.
16 Who will rise vp with me against the wic-
ked? *or* who will take my part against the wor-
kers of iniquitie?
17 If the Lord had not [k] holpen me, my soule
had almost dwelt in silence.
18 When I said, [l] My foot slideth, thy mercy,
O Lord, stayed me.
19 In the multitude of my [m] thoughts in mine
heart, thy comforts haue reioyced my soule.
20 Hath the throne of iniquitie [n] fellowship
with thee, which forgeth wrong for a Law?
21 They gather them together against the
soule of the righteous, and condemne the inno-
cent blood.
22 But the Lord is my refuge, and my God *is*
the rocke of mine hope.
23 And he will recompense them their wic-
kednesse, and [o] destroy them in their owne malice,
yea, the Lord our God shall destroy them.

a Whose office it is to take vengeance on the wicked.
b Shew by effect that thou art Iudge of the world to punish the wicked.
c That is, bragge of their crueltie and oppression: or esteeme themselues aboue all other.
d Seeing the Church was then so sore oppressed, it ought not to seeme strange to vs, if we see it so now and therefore we must call to God, to take our cause in hand.
e He sheweth that they are desperate in malice, forasmuch as they feared not God, but gaue themselues wholly to doe wickedly.
f He sheweth that it is impossible, but God should heare, see, and vnderstand their wickednesse.
g If God punish whole nations for their sinnes, it is meere folly for any one man, or els a few to thinke that God will spare them.
h God hath care ouer his, and chastiseth them for their wealth, that they should not perish for euer with the wicked.
i God will restore the state and gouernment of things to their right vse, and then the Godly shall follow him cheerefully.
k He complaineth of them which would not helpe him to resist the enemies: yet was assured that Gods helpe would not faile.
l When I thought there was no way but death.
m In my trouble and distresse I euer found thy present helpe.
n Though the wicked iudges pretend iustice in oppressing the Church, yet they haue not that authority of God.
o It is a great token of Gods iudgement, when the purpose of the wicked is broken, but most, when they are destroyed in their owne malice.

PSAL. XCV.

1 An earnest exhortation to prayse God, 4 for the gouernment of the world, and the election of the Church. 8 An admonition not to follow the rebellion of the olde fathers, that tempted God in the wildernesse, 11 For the which they might not enter into the land of promise.

COme, let vs reioyce vnto the Lord: let vs
sing [a] alowde vnto the rocke of our salua-
tion.
2 Let vs come before his face with praise: let
vs sing lowd vnto him with Psalmes.
3 For the Lord *is* a great God, and a great
King aboue all [b] gods.
4 In whose hand *are* the deepe places of the
earth, and the [c] heights of the mountaines *are*
his.
5 To whom the Sea *belongeth*, for he made it,
and his hands formed the dry land.
6 Come, let vs [d] worship and fall downe, and
kneele before the Lord our maker.
7 For he is our God, and we are the people of
his pasture, and the sheepe of his [e] hand: to day, if
ye will heare his voyce.
8 [f] Harden not your heart, as in ‖ Meribah,
and as in the day of ‖ Massah in the wildernes.
9 When your fathers * tempted mee, prooued
me, though they had seene my worke.
10 Fourtie yeeres haue I contended with *this*
generation, and said, They are a people that [g] erre
in heart, for they haue not knowen my wayes.
11 Wherefore I sware in my wrath, *saying*,
Surely they shall not enter into [h] my rest.

a He sheweth that Gods seruice standeth not in dead ceremonies, but chiefly in the sacrifice of prayse and thanksgiuing.
b Euen the Angels (who in respect of men are thought as gods) are nothing in his sight, much lesse the idoles, which mans braine inuenteth.
c All things are gouerned by his prouidence.
d By these three words he signifieth one thing: meaning that they must wholly giue themselues to serue God.
e That is, the flocke, whom he gouerneth with his owne hand. He sheweth wherein they are Gods flocke, that is, if they heare his voyce.
f By the contemning of Gods word.
‖ Or, *in strife: where of the place was so called.*
‖ Or, *tentation, reade Exod. 17.7.*
* Exod. 17. 2. numb. 14, 22.
g They were without iudgement and reason.
h That is, into the land of Canaan, where he promised them rest.

PSAL. XCVI.

a An exhortation both to the Iewes and Gentiles to prayse God for his mercie. And this specially ought to be referred to the kingdome of Christ.

a The Prophet sheweth that the time shall come, that all nations shall haue occasion to prayse the Lord for the reuealing of his Gospel.

SIng a vnto the Lord a newe song: sing vnto the Lord all the earth.

2 Sing vnto the Lord, *and* prayse his Name: declare his saluation from day to day.

3 Declare his glory among all nations, *and* his wonders among all people.

4 For the Lord *is* b great and much to be praised: he is to be feared aboue all gods.

5 For all the gods of the people *are* ‖ idoles: but the Lord c made the heauens.

6 d Strength and glory *are* before him: power and beautie *are* in his Sanctuary.

7 Giue vnto the Lord, ye families of the people: giue vnto the Lord glory and e power.

8 Giue vnto the Lord the glory of his Name: bring f an offering, and enter into his courts.

9 Worship the Lord in the glorious Sanctuary: tremble before him all the earth.

10 Say among the g Nations, The Lord reigneth: surely the world shall be stable, *and* not moouе, and he shall iudge the people h in righteousnesse.

11 Let the heauens reioyce, and let the earth be glad: let the sea roare, and all that therein is.

12 Let the field be ioyfull, and all that is in it: let all the i trees of the wood then reioyce,

13 Before the Lord: for hee commeth, for hee commeth to iudge the earth; he will iudge k the world with righteousnesse, and the people in his trueth.

‖ Or, *vanities*.

c Then the idoles, or whatsoeuer made not the heauens, are not God.

d God cannot be knowen, but by his strength and glory, the signes whereof appeare in his Sanctuarie.

e As by experience ye see that it is onely due vnto him.

f By offering vp your selues wholy vnto God, declare that you worship him onely.

g He prophecieth that the Gentiles shall be partakers with the Iewes of Gods promise.

h He shall regenerate them a new with his Spirit, and restore them to the image of God.

i If the insensible creatures shall haue cause to reioyce, when God appeareth, much more we, from whom he hath taken malediction and sinne.

PSAL. XCVII.

a The Prophet exhorteth all to reioyce for the comming of the kingdome of Christ, 7 dreadfull to the rebels and idolaters, 8 and ioyfull to the iust, whom he exhorteth to continue, 12 to reioycing and thankesgiuing.

THe a Lord reigneth: let the earth reioyce: let the b multitude of the Iles be glad.

2 c Cloudes and darknesse *are* round about him: righteousnesse and iudgement *are* the foundation of his throne.

3 There shall go a fire before him, and burne vp his enemies round about.

4 His lightnings gaue light vnto the world: the earth saw it and was d afraid.

5 The mountaines melted like waxe at the presence of the Lord, at the presence of the Lord of the whole earth.

6 The heauens declare his righteousnesse, and all the people see his glory.

7 e Confounded be all they that serue grauen images, *and* that glory in idols: worship him f all ye gods.

8 Zion heard of it, and was glad; and the g daughters of Iudah reioyced, because of thy iudgements, O Lord.

9 For thou, Lord, art most High aboue all the earth: thou art much exalted aboue all gods.

10 Ye that h loue the Lord, hate euill; hee preserueth the soules of his Saints; hee will deliuer them from the hand of the wicked.

11 ‖ Light is sowen for the righteous, and ioy for the vpright in heart.

12 Reioyce yee righteous in the Lord, and giue thanks for his holy k remembrance.

a He sheweth that where God reigneth, there is all felicitie, and spirituall ioy

b For the Gospel shall not be onely preached in Iudea, but through all yles and countreyes.

c He is thus described to keepe his enemies in feare, which commonly contemne Gods power.

d This feare bringeth not the wicked to true obedience, but maketh them to run away from God.

e He signifieth that Gods iudgements are in a readinesse to destroy the idolaters.

f Let all that which is esteemed in the world fall down before him.

g The Iewes shall haue occasion to reioyce, that the Gentiles are made partakers with them of Gods saluation.

h He requireth two things of his children; the one that they detest vice, the other, that they put their trust in God for their deliuerance.

i Though Gods deliuerance appeare not suddenly, yet it is sowen and laid vp to store for them.

k Be mindfull of his benefits and onely trust in his defence.

PSAL. XCVIII.

a An earnest exhortation to all creatures to prayse the Lord for his power, mercie and iustice in his promise by Christ, to by whom he hath communicated his saluation to all nations.

¶ *A Psalme.*

a That is, some song newly made in token of their wonderfull deliuerance by Christ.

* *Isa. 59, 16.*

b He preferreth his Church miraculously.

c For the deliuerance of his Church, d God was mooued by none other meanes to gather his Church of the Iewes and Gentiles, but because he would performe his promise.

e By this repetition and earnest exhortation to giue prayses with instruments, and also of the dumbe creatures, he signifieth that the world is neuer able to prayse God sufficiently for their deliuerance.

SIng a vnto the Lord a new song: for hee hath done marueilous things: * his right hand, and his holy b arme haue gotten him the victory.

2 The Lord declared his c saluation: his righteousnesse hath he reuealed in the sight of the nations.

3 Hee hath d remembred his mercie and his trueth toward the house of Israel: all the ends of the earth haue seene the saluation of our God.

4 All the earth, sing ye lond vnto the Lord: cry out and reioyce, and sing prayses.

5 Sing prayse to the Lord vpon the harpe, *euen* vpon the harpe with a singing voyce.

6 With e trumpets and sound of trumpets sing loud before the Lord the King.

7 Let the sea roare, and all that therein is, the world, and they that dwell therein.

8 Let the floods clap their hands, *and* let the mountaines reioyce together,

9 Before the Lord: for he is come to iudge the earth: with righteousnes shall he iudge the world: and the people with equitie.

PSAL. XCIX.

a Hee commendeth the power, equitie and excellencie of the kingdome of God by Christ vnto the Iewes and Gentiles, 3 And prouoketh them to magnifie the same, and to serue the Lord, 6 following the example of the auncient fathers, Moses, Aaron, Samuel, who calling vpon God, were heard in their prayers.

THe Lord reigneth, let the a people tremble: he sitteth *betweene* the * Cherubims, let the earth be mooued.

2 The Lord b great in Zion, and he is high aboue all the people.

3 They shall c prayse thy great and fearefull Name (*for* it is holy.)

4 And the Kings power, that loueth iudgement; *for* thou hast prepared equitie: thou hast executed iudgement and iustice in Iaakob.

5 Exalt the Lord our God, and fall downe before his d foorstoole; *for* he is holy.

6 Moses and Aaron *were* among his Priests, e and Samuel among such as call vpon his Name, these called vpon the Lord, and he heard them.

7 Hee spake vnto them in the cloudy pillar: they kept his testimonies, *and* the Law *that* he gaue them.

8 Thou heardest them, O Lord our God: thou wast a f auourable God vnto them, though thou diddest take vengeance for their inuentions.

9 Exalt the Lord our God and fall downe before his holy Mountaine: for the Lord our God is holy.

a When God deliuereth his Church, all the enemies shall haue cause to tremble.

* *Exod. 25, 22.*

b Though the wicked rage against God, yet the godly shall prayse his Name and mightie power.

c That is, before his Temple or Arke, where he promised to heare when they worshipped him, as now he promiseth his spirituall presence, wherefore in his Church is assembled.

d Vnder these three he compreehendeth the whole people of Israel, with whom God made his promise.

e For the more liberally that God dealeth with his people, the more doth he punish them that abuse his benefits.

PSAL. C.

a He exhorteth all to serue the Lord, 3 who hath chosen vs, and preserued vs, 4 and to enter into his assemblies to prayse his Name.

¶ *A Psalme of prayse.*

SIng a ye lond vnto the Lord, all the earth.

2 Serue the Lord with gladnesse; come before him with ioyfulnesse.

a Hee prophecieth that Gods benefite in calling the Gentiles, shall be so great, that they shall haue wonderfull occasion to prayse his mercy & reioyce,

3 Know yee that euen the Lord is God; hee
hath ^b made vs, and not we our selues: *we are* his
people, and the sheepe of his pasture.
4 ^c Enter into his gates with prayse, *and* into
his courtes with reioycing: prayse him *and* blesse
his Name.
5 For the Lord is good: his mercie is ^d euer-
lasting, and his trueth *is* from generation to ge-
neration.

b He chiefly meaneth, touching the spirituall regeneration, whereby we are his sheepe and people.
c He sheweth that God will not be worshipped, but by that meanes which he hath appointed.
d He declareth that we ought neuer to be wearie in praysing him, seeing his mercies towards vs last for euer.

PSAL. CI.

1 David describeth what gouernement hee will obserue in his house and kingdome. 5 He will punish and correct, by rooting foorth the wicked, 6 and cherishing the godly persons.

¶ *A Psalme of Dauid.*

I Will^a sing mercie and iudgement: vnto thee,
O Lord, will I sing.
2 I will doe wisely in the perfect way, ^b till
thou commest to me: I will walke in the vpright-
nesse of mine heart in the middes of my house.
3 I will set not wicked thing before mine eyes:
I hate ^c the worke of them that fall away: it shall
not cleaue vnto me.
4 A froward heart shall depart from mee; I
will know none euill.
5 Him that priuily ^d slandereth his neigh-
bour, will I destroy: him that hath a proud looke
and hie heart, I cannot *suffer*.
6 Mine eyes *shall be* vnto the ^e faithfull of the
land, that they may dwell with me: he that wal-
keth in a perfect way, he shall serue me.
7 There shall no deceitfull person dwell with-
in my house: hee that telleth lies, shall not re-
maine in my sight.
8 ^f Betimes will I destroy all the wicked of
the land, that I may cut off all the workers of in-
iquitie from the Citie of the Lord.

a David considereth what maner of King he would be, when God should place him in the throne, promising openly, that he would be mercifull and iust.
b Though as yet thou deferrest to place me in the Kingly dignitie, yet will I giue my selfe to wisedome and vprightnesse being a priuate man.
c He sheweth that Magistrates doe not their duetie, except they be enemies to all vice.
d In promising to punish these vices, which are most pernitious in them that are about Kings, he declareth that he will punish all. e He sheweth what is the true vse of the sword: to punish the wicked, and to maintaine the good. f Magistrates must immediately punish vice, least it grow to further inconuenience: and if heathen magistrates are bound to doe this, how much more they that haue the charge of the Church of God.

PSAL. CII.

1 It seemeth that this prayer was appointed to the faithful to pray in the captiuitie of Babylon. 15 A consolation for the building of the Church: 18 Whereof followeth the prayse of God to be published vnto all posteritie. 22 The conuersion of the Gentiles, 28 and the stabilitie of the Church.

¶ *A prayer^a of the afflicted, when hee shall be in distresse, and powre foorth his meditation before the Lord.*

O Lord heare my prayer, and let my ^b cry come
vnto thee.
2 Hide not thy face from mee in the time of
my trouble: incline thine eares vnto me, when I
call, make haste to heare me.
3 For my dayes are ^c consumed like smoake,
and my bones are burnt like an herth.
4 Mine heart is smitten, and withered like
grasse, because I forgate ^d to eate my bread.
5 For the voyce of my groning, my bones doe
cleaue to my skinne.
6 I am like a ^e pelicane of the wildernesse:
I am like an owle of the deserts.
7 I watch, and am as a sparow alone vpon the
house top.
8 Mine enemies reuile me dayly, *and* they that
rage against me, haue ^f sworne against me.

a Whereby is signified, that although we be in neuer so great miseries, yet there is euer place left for prayer.
b He declareth that in our prayer we must liuely feele that, which we desire, and stedfastly beleeue to obtaine.
c These excessiue kindes of speach shew how much the affliction of the Church ought to wound the hearts of the godly.
d My sorrowes were so great, that I passed not for mine ordinary food. e Euer mourning and solitarie, casting out fearfull cryes. f Haue conspired my death.

9 Surely I haue ^g eaten ashes as bread, and
mingled my drinke with weeping.
10 Because of thine ^h indignation and thy
wrath: for thou hast heaued me vp, and cast me
downe.
11 My dayes *are* like a shadowe that fadeth,
and I am withered like grasse.
12 But thou, O Lord, doest ^i remaine for euer,
and thy remembrance from generation to gene-
ration.
13 Thou wilt arise *and* haue mercie vpon
Zion: for the time to haue mercie thereon, for
the ^k appointed time is come.
14 For thy seruants delight in the ^l stones
thereof, and haue pitie on the dust thereof.
15 Then the heathen shall feare the Name of
the Lord, and all the kings of the earth thy glory,
16 When the Lord shall build vp Zion, *and*
shall appeare ^m in his glory,
17 *And* shall turne vnto the prayer of the de-
solate, and not despise their prayer.
18 This shall be written for the generation to
come: and the people which shalbe ^n created,
shall prayse the Lord.
19 For he hath looked downe from the height
of his Sanctuary: out of the heauen did the Lord
behold the earth,
20 That he might heare the mourning of the
prisoner, and deliuer the ^o children of death:
21 That they may declare the Name of the
Lord in Zion, and his prayse in Ierusalem,
22 When the people shalbe gathered ^p toge-
ther, and the kingdomes to serue the Lord.
23 Hee ^q abated my strength in the way, *and*
shortned my dayes.
24 *And* I said, O my God, take me not away
in the midst of my dayes: thy yeeres *endure* from
generation to generation.
25 Thou hast aforetime layd the foundation
of the earth, and the heauens *are* the worke of
thine hands.
26 ^r They shall perish, but thou shalt endure:
euen they all shall waxe old as doeth a garment:
as a vesture shalt thou change them, and they shall
be changed.
27 But thou art the same, and thy yeeres shall
not faile.
28 The children of thy seruants shall continue,
and their seed shall stand ^f fast in thy sight.

g I haue not refused out of my mourning to take my refection.
h He sheweth that the afflictions did not onely moue him, but chiefly the feeling of Gods displeasure.
i Howsoeuer we be fraile, yet thy promise is sure, and the remembrance thereof shall confirme vs for euer.
k That is, the seuentie yeeres which by the Prophet Ieremie thou didst appoint, Ierem. 29, 12.
l The more that the Church is in miserie and desolation, the more ought the faithfull to loue and pitie it.
m That is, when he shall haue drawen his church out of the darknes of death.
n The deliuerance of the Church is a most excellent benefit, and therefore he compareth it to a new creation: for in their banishment the body of the Church seemed to haue beene dead, which by deliuerance was as it were created a new.
o Who now in their banishment could looke for nothing but death.
p He sheweth that Gods Name is neuer more praysed, then when religion florisheth and the church increaseth: which thing is chiefly accomplished vnder the kingdome of Christ.
q The Church lament that they see not the time of Christ, which was promised, but haue but fewe yeeres and short dayes.
r If heauen and earth perish, much more man shall perish: but the Church by reason of Gods promise endureth for euer.
f Seeing thou hast chosen thy Church out of the world, and ioyned it to thee, it cannot but continue for euer: for thou art euerlasting.

PSAL. CIII.

1 Hee prouoketh all to prayse the Lord, which hath pardoned his sinnes, deliuered him from destruction, and giuen him sufficient of all good things. 10 Then hee addeth the tender mercies of God, which hee sheweth like a most tender Father towards his children. 14 The fraltie of mans life. 20 An exhortation to man and Angels to prayse the Lord.

¶ *A Psalme of Dauid.*

My soule, ^a prayse thou the Lord, and all that
is within me, *prayse* his holy Name.
2 My soule, prayse thou the Lord, and forget
not all his benefits.
3 Which ^b forgiueth all thine iniquitie, and
healeth all thine infirmities.
4 Which redeemeth thy life from the ^c graue;
and crowneth thee with mercie and compassions.

a He wakeneth his dulnesse to prayse God, shewing that both vnderstanding and affection, minde and heart are too little to set foorth his prayse.
b This is the beginning and chiefest of all benefits, remission of our sinnes. c For before that wee haue remission of sinnes, we are as dead men in the graue.

5 Which satisfied thy mouth with good
things: and thy d youth is renued like the eagles.
6 The Lord executeth righteousnesse and
iudgement to all that are oppressed.
7 He made his wayes knowen vnto e Moses,
and his workes vnto the children of Israel.
8 The Lord is full of compassion and mercy,
slow to anger and of great kindnesse.
9 He will not alway f chide, neither keepe *his*
anger for euer.
10 He hath not g dealt with vs after our sinnes,
nor rewarded vs according to our iniquities.
11 For as high as the heauen is aboue the
earth, so great is his mercie toward them that
feare him.
12 As farre as h the East is from the West, so
farre hath he remooued our sinnes from vs.
13 As a father hath compassion on his chil-
dren, so hath the Lord compassion on them that
feare him.
14 For he knoweth whereof we be made: he
remembreth that we are but dust.
15 The dayes of i man are as grasse: as a flowre
of the field, so flourisheth he.
16 For the wind goeth ouer it, and it is gone,
and the place thereof shall know it no more.
17 But the louing kindnes of the Lord *endu-*
reth for euer and euer vpon them that feare him,
and his k righteousnesse vpon childrens children,
18 Vnto them that keepe his l couenant, and
thinke vpon his commandements to doe them.
19 The Lord hath prepared his throne in hea-
uen, and his kingdome ruleth ouer all.
20 Prayse the Lord, ye m his Angels, that ex-
cell in strength, that doe his commandement in
obeying the voyce of his word.
21 Prayse the Lord all ye his hoasts, ye his ser-
uants that doe his pleasure.
22 Prayse the Lord all ye his works, in all pla-
ces of his dominion: my soule, prayse thou the
Lord.

d As the eagle, when her beake ouergroweth, sucketh blood, and so is renewed in strength, euen so God miraculously giueth strength to his Church aboue all mans expectation.
e As to his chiefe minister, and next to his people.
f He sheweth first his seuere iudgement, but so soone as the sinner is humbled, he receiueth him to mercie.
g Who haue prooued by continuall experience, that his mercy hath euer preuailed against our offences.
h As great as the world is, so full is it of signes of Gods mercies toward his faithfull, when he hath remooued their sinnes.
i Hee declareth that man hath no thing in himselfe to mooue God to mercie, but onely the confession of his infirmity and miserie.
k His iust and faithfull keeping of his promise.
l To whom hee giueth grace to feare him and to obey his word.
m In that that we which naturally are slow to prayse God, exhort the Angels, which willingly doe it, we stirre vp our selues to consider our duety, and awake out of our sluggishnesse.

PSAL. CIIII.

1 *An excellent Psalme to prayse God for the creation of the world, and the gouernance of the same by his marueilous prouidence. 35 Wherein the Prophet prayeth against the wicked, who are occasions that God diminished his blessings.*

My soule, prayse thou the Lord: O Lord my
God, thou art exceeding great, thou art
a cloathed with glory and honour.
2 Which couereth himselfe with light, as
with a garment, *and* spreadeth the heauens like a
curtaine:
3 Which layeth the beames of his chambers
in the waters, and maketh the cloudes his cha-
riot, and walketh vpon the wings of the winde.
4 Which b maketh the spirits his messengers,
and a flaming fire his ministers.
5 He set the earth vpon her foundations, so
that it shall neuer mooue.
6 Thou couerest it with the c deepe as with
a garment: the d waters would stand aboue the
mountaines.
7 *But* at thy rebuke they flee: at the voyce of
thy thunder they haste away.
8 *And* the mountaines ascend, *and* the valleys
descend to the place which thou hast established
for them.

a The Prophet sheweth that wee neede not to enter into the heauens to seeke God, for as much as all the order of nature, with the proprietie, and placing of the elements, are most liuely mirroures to see his maiestie in.
b As the Prophet here sheweth that all visible powers are ready to serue God: so the Apostle to the Hebr. 1.7. beholdeth in this glasse how the very Angels also are obedient to his commandement.
c Thou makest the sea to be an ornament vnto the earth.
d If by thy power thou diddest not bridle the rage of the waters, it were not possible, but the whole world should be destroyed.

9 *But* thou hast set them a bound, which they
shall not passe: they shall not returne to couer
the earth.
10 Hee sendeth the springs into the valleys,
which runne betweene the mountaines.
11 They shall giue drinke to all the e beastes
of the field, and the wilde asses shall quench their
thirst.
12 By these f springs shall the fowles of the
heauen dwell, and sing among the branches.
13 Hee watereth the mountaines from his
g chambers, *and* the earth is filled with the fruite
of thy workes.
14 He causeth grasse to grow for the cattell,
and herbe for the vse of h man, that he may bring
forth bread out of the earth.
15 And wine *that* maketh glad the heart of
man, *and* oyle to make his face to shine, and
bread *that* strengtheneth mans heart.
16 The high trees are satisfied, *euen* the ce-
dars of Lebanon, which he hath planted.
17 That the birds may make their nests there:
the storke dwelleth in the firre trees.
18 The high mountaines *are* for the ‖ goates:
the rocks *are* a refuge for the conies.
19 He appointed i the moone for certaine sea-
sons; k the sunne knoweth his going downe.
20 Thou makest darkenesse, and it is night,
wherein all the beasts of the forest creepe forth.
21 The lyons roare after their pray, and seeke
their meate l at God.
22 When the sunne riseth, they retire, and
couch in their dennes.
23 m *Then* goeth man forth to his worke, and
to his labour vntill the euening.
24 O Lord, how n manifold are thy workes!
in wisedome hast thou made them all: the earth
is full of thy riches.
25 *So is* the sea great and wide: *for* therein
are things creeping innumerable, both small
beasts and great.
26 There goe the ships, *yea* that ‖ Liuiathan,
whom thou hast made to play therein.
27 o All these wait vpon thee, that thou mayest
giue them foode in due season.
28 Thou giuest it to them, *and* they gather it;
thou openest thy hand, *and* they are filled with
good things.
29 *But if* thou p hide thy face, they are trou-
bled: *if* thou take away their breath, they die and
returne to their dust.
30 *Againe if* thou q send forth thy spirit, they
are created, & thou renewest the face of the earth.
31 Glory be to the Lord for euer: let the Lord
reioyce in his workes.
32 He looketh on the earth and it trembleth,
he toucheth the mountaines, and they r smoke.
33 I will sing vnto the Lord *all* my life: I will
prayse my God, while I liue.
34 Let my wordes be acceptable vnto him: I
will reioyce in the Lord.
35 Let the sinners be f consumed out of the
earth, and the wicked till there be no more: O my
soule, prayse thou the Lord. Prayse ye the Lord.

e If God prouide for the very beasts, much more will he extend his prouidence to man.
f There is no part of the world so barren, where most euident signes of Gods blessings appeare not.
g From the cloudes.
h He describeth Gods prouidence care ouer man, who doeth not onely prouide necessary things for him, as herbes and other meate: but also things to reioyce and comfort him as wine and oyle, or oyntments.
‖ Or, *does, roes, and such like.*
i As to separate the night from the day, and to note dayes, moneths and yeeres.
k That is, by his course, either farre or neere, it noteth summer, winter and other seasons.
l That is, they onely haue meate according to Gods prouidence, who careth euen for the bruite beasts.
m To wit, when the day springeth: for the light is as it were a shield to defend man against the tyrannie and furie of beasts.
n He confesseth that no tongue is able to expresse Gods workes, nor minde to comprehend them.
‖ Or, *whale.*
o God as a most nourishing Father, prouideth for all creatures their dayly foode.
p As thy presence giueth things being: so, if thou withdraw thy blessings, they all perish.
q As the death of creatures sheweth that we are nothing of our selues: so the generation declareth that we receiue all things of our Creatour.
r Gods mercifull face giueth strength to the earth, but his seuere countenance burneth the mountaines.
f Who infect the world, and cause God that he cannot reioyce in his workes.

PSAL. CV.

1 *Hee prayseth the singular grace of God, who hath of all the people of the world chosen a peculiar people to himselfe, and hauing chosen them, neuer ceaseth to doe them good, euen for his promise sake.*

Prayse

a For as much as the Israelites were exempted from the common condemnation of the world, and were elected to be Gods people, the Prophet willeth them to shew themselues mindfull by thankesgiuing.
b By the strength and face he meaneth the Arke where God declared his power and his presence.
c Which he hath wrought in the deliuerance of his people.
d Because his power was thereby as liuely declared, as if he should haue declared it by mouth.
e The promise which God made to Abraham to be his God, and the God of his seede after him, he renewed and repeated it againe to his seede after him.
f He sheweth that they should not enioy the land of Canaan by any other meanes, but by reason of his couenant made with their fathers.
g That is, the king of Egypt and the king of Gerar, Gen. 12. 17. and 20. 3.
h Those whom I haue sanctified to be my people.
i Meaning, the old fathers, to whom God shewed himselfe plainely, and who were fetters forth of his word.
k Either by sending scarcity, or by taking away the strength and nourishment thereof.
l So long he suffered aduersitie as God had appointed, and till he had tryed sufficiently his patience.
m That the very princes of the countrey should be at Iosephs commandement, and learne wisedome at him.
n So it is in God, either to mooue the hearts of the wicked to loue or to hate Gods children.
o Meaning, Moses and Aaron.
* Exod. 7. 20.
* Exod. 8. 6.
p So that this vermine came not by fortune, but as God had appointed, and his prophet Moses spake.
q It was strange to see raine in Egypt, much more it was fearefull to see haile.

PRayse the Lord, *and* call vpon his Name: a de-
clare his workes among the people.
2 Sing vnto him, sing prayse vnto him, *and*
talke of all his wondrous workes.
3 Reioyce in his holy Name, let the heart of
them that seeke the Lord, reioyce.
4 Seeke the Lord and his b strength: seeke
his face continually.
5 Remember his c marueilous workes that
he hath done, his wonders, and the d iudgements
of his mouth.
6 Ye seed of Abraham his seruant, ye children
of Iaakob, which are his elect.
7 Hee is the Lord our God: his iudgements
are through all the earth.
8 He hath alway remembred his couenant,
and promise, that he made to a thousand genera-
tions,
9 *Euen* that which he e made with Abraham,
and his oath vnto Izhak:
10 And *since* hath confirmed it to Iaakob for
a law, *and* to Israel for an euerlasting couenant,
11 Saying, f Vnto thee will I giue the land of
Canaan, the lot of your inheritance.
12 Albeit they were few in number, *yea* very
few, and strangers in the land,
13 And walked about from nation to nation,
from *one* kingdome to another people,
14 *Yet* suffered he no man to do them wrong,
but reprooued g Kings for their sakes, *saying*,
15 Touch not mine h anoynted, and doe my
i Prophets no harme.
16 Moreouer, hee called a famine vpon the
land, *and* vtterly brake the k staffe of bread.
17 *But* he sent a man before them: Ioseph was
sold for a slaue.
18 They held his feet in the stokes, *and* he
was layd in yrons,
19 Vntill l his appoynted time came, *and* the
counsell of the Lord had tried him.
20 The King sent and loosed him; *euen* the
Ruler of the people deliuered him.
21 He made him lord of his house, and ruler
of all his substance,
22 That hee should binde his m princes vnto
his will, and teach his Anciens wisdome.
23 Then Israel came to Egypt, and Iaakob
was a stranger in the land of Ham.
24 And hee increased his people exceeding-
ly, and made them stronger then their oppres-
sours.
25 n He turned their heart to hate his people,
and to deale craftily with his seruants.
26 *Then* sent he Moses his seruant, *and* Aaron
whom he had chosen.
27 They shewed among them the message of
his signes, and wonders in the land of Ham.
28 He sent darkenesse, and made it darke: and
they were not o disobedient vnto his commission.
29 * Hee turned their waters into blood, and
slew their fish.
30 * Their land brought foorth frogs, *euen* in
their Kings chambers.
31 Hee p spake, and there came swarmes of
flies *and* lice in all their quarters.
32 He gaue them q haile for raine, *and* flames
of fire in their land.
33 Hee smote their vines also and their figge
trees, and brake downe the trees in their coasts.
34 r He spake and the grashoppers came, and
caterpillers innumerable,
35 And did eate vp all the grasse in their land,
and deuoured the fruit of their ground.
36 * He smote also all the first borne in their
land, *euen* the beginning of all their strength.
37 Hee brought them foorth also with siluer
and golde, and there was s none feeble among
their tribes.
38 Egypt was t glad at their departing: for
the feare of them had fallen vpon them.
39 He spread a cloud to be a couering, and fire
to giue light in the night.
40 They u asked, and he brought quailes, and
he filled them with the bread of heauen.
41 He opened the rocke, and the waters flow-
ed out, *and* ranne in the dry places *like* a riuer.
42 For hee remembred his holy x promise to
Abraham his seruant,
43 And hee brought foorth his people with
y ioy, *and* his chosen with gladnesse,
44 And gaue them the lands of the heathen,
& they tooke the labors of ye people in possession,
45 That they might z keepe his statutes, and
obserue his Lawes. Prayse ye the Lord.

r He sheweth that all creatures are armed against man when God is his enemie, as at his commandement the grashoppers destroyed the land.
* Exod. 12. 29.
s When their enemies felt Gods plagues, his children by his prouidence were exempted.
t For Gods plagues caused them rather to depart with the Israelites, then with their liues.
u Not for necessitie, but for satisfying of their lust.
x Which he confirmeth to the posteritie, in whom after a sort the dead liue and enioy the promises.
y When the Egyptians lamented and were destroyed.
z This is the ende, why God preserueth his Church, because they should worship, and call vpon him in this world.

PSAL. CVI.

1 The people dispersed vnder Antiochus, doe magnifie the goodnesse of God among the iust and repentant: 4 Desiring to be brought againe into the land by Gods mercifull visitation. 8 And after the manifold marueiles of God wrought in their deliuerance forth of Egypt, and the great ingratitude of the people rehearsed. 47 They doe pray and desire to be gathered from among the heathen, to the intent they may prayse the Name of the God of Israel.

¶ *Prayse ye the Lord.*

PRayse a ye the Lord because he is good, for his
mercy *endureth* for euer.
2 Who can expresse the noble actes of the
Lord, *or* shew forth all his prayse?
3 Blessed *are* they that b keepe iudgement, and
doe righteousnesse at all times.
4 Remember mee, O Lord, with the c fauour
of thy people: visit me with thy saluation,
5 That I may see the felicity of thy chosen,
and reioyce in the ioy of thy people, and glory
with thine inheritance.
6 Wee haue d sinned with our fathers: wee
haue committed iniquity, *and* done wickedly.
7 Our fathers vnderstood not thy wonders
in Egypt, neither remembred they the multitude
of thy mercies, but rebelled at the Sea, *euen* at the
red sea.
8 Neuerthelesse he e saued them for his Names
sake, that he might make his power to be knowen.
9 And he rebuked the red sea, and it was dri-
ed vp, and he led them in the deepe, as in the wil-
dernesse.
10 And he saued them frō the aduersaries hand,
and deliuered them from the hand of the enemy.
11 * And the waters couered their oppressors:
not one of them was left.
12 Then f beleeued they his wordes, *and* sang
prayse vnto him.
13 But incontinently they forgate his works:
they waited not for his g counsell,

a The Prophet exhorteth the people to prayse God for his benefites past, that thereby their mindes may be strengthened against all present troubles and despaire.
b He sheweth that it is not enough to prayse God with mouth, except the whole heart agree thereunto, and all our life be thereunto framed.
c Let the good will that thou bearest to thy people, extend vnto me, that thereby I may be receiued into the number of thine.
d By earnest confession aswell of their owne, as of their fathers sinnes, they shew that they had hope that God according to his promise would pitie them.
e The inestimable goodnesse of God appeareth in this, that hee would change the order of nature, rather then his people should not be deliuered, although they were wicked.
* Exod. 14. 27.
f The wonderfull workes of God caused them to beleeue for a time, and to prayse him.
g They would preuent his wisedome and prouidence.

14 But lusted with concupiscence in the wil-
dernesse, and tempted God in the desert.
15 Then hee gaue them their desire: but hee
sent [h] leannesse into their soule.
16 They enuied Moses also in the tents, *and*
Aaron the holy one of the Lord.
17 *Therefore* the earth opened and [i] swallow-
ed vp Dathan, and couered the company of Abi-
ram.
18 And the fire was kindled in their assemblie:
the flame burnt vp the wicked.
19 They made a calfe in Horeb, and worship-
ped the molten image.
20 Thus they turned their [k] glory into the si-
militude of a bullocke, that eateth grasse.
21 They forgat God their Sauiour, which had
done great things in Egypt.
22 Wonderous workes in the land of Ham,
and fearefull things by the red sea.
23 Therefore he minded to destroy them, had
[l] not Moses his chosen stood in the breach before
him to turne away his wrath, least hee would de-
stroy *them.*
24 Also they contemned [m] that pleasant land,
and beleeued not his word,
25 But murmured in their tents *and* hearke-
ned not vnto the voyce of the Lord.
26 Therefore [n] hee lifted vp his hand against
them, to destroy them in the wildernesse,
27 And to destroy their seede among the na-
tions, and to scatter them throughout the coun-
treyes.
28 They ioyned themselues also vnto [o] Baal-
peor, and did eat the offerings of the [p] dead.
29 Thus they [q] prouoked *him* vnto anger with
their owne inuentions, and the plague brake in
vpon them.
30 But [r] Phinehas stoode vp, and executed
iudgement, and the plague was stayed.
31 * And it was [s] imputed vnto him for righ-
teousnesse from generation to generation for e-
uer.
32 They angred him also at the waters of
* Meribah, so that [t] Moses was punished for their
sakes,
33 Because they vexed his Spirit, so that hee
spake vnaduisedly with his lips,
34 Neither destroyed they the people, as the
Lord had commanded them,
35 But were mingled among the heathen, and
learned their workes,
36 And serued their idoles, which were their
ruine.
37 Yea, they offered their [u] sonnes, and their
daughters vnto deuils,
38 And shed innocent blood, *euen* the blood
of their sonnes, and of their daughters whom they
offred vnto the idoles of Canaan, and the lande
was defiled with blood.
39 Thus were they stayned with their owne
workes, and went [x] a whoring with their owne
inuentions.
40 Therefore was the wrath of the Lord kind-
led against his people, and he abhorred his owne
inheritance.
41 And hee gaue them into the hand of the
heathen: and they that hated them were lordes
ouer them.
42 Their enemies also oppressed them, and
they were humbled vnder their hand.
43 Many [y] a time did hee deliuer them, but
they prouoked him by their counsels: therefore
they were brought downe by their iniquitie.
44 Yet he saw when they were in affliction, &
he heard their cry.
45 And hee remembred his couenant toward
them, and [z] repented according to the multitude
of his mercies,
46 And gaue them fauour in the sight of all
them that led them captiues.
47 Saue vs, O Lord our God, and [a] gather vs
from among the heathen, that wee may prayse
thine holy Name, and glory in thy prayse.
48 Blessed *be* the Lord God of Israel for euer
and euer, and let all the people say, So be it. Prayse
ye the Lord.

PSAL. CVII

1 The Prophet exhorteth all those that are redeemed by the Lord and gathered vnto him, to giue thanks, 9 for their mercifull prouidence of God gouerning all things at his good pleasure, 10 sending good and euill, prosperitie and aduersitie to bring men vnto him. 42 Therefore as the righteous thereat reioyce, so shall the wicked haue their mouth stopped.

Prayse [a] the Lord, because hee is good: for his
mercy *endureth* for euer.
2 Let them, [b] which haue beene redeemed of
the Lord, shew how he hath deliuered them from
the hand of the oppressour.
3 And gathered them out of the lands, from
the East and from the West, from the North and
from the ‖ South.
4 *When* they wandred in the desert *and* wil-
dernesse out of the way, *and* found no citie to
dwell in,
5 [c] Both hungry *and* thirstie, their soule fain-
ted in them.
6 Then they cried vnto the Lord in their trou-
ble, *and* he deliuered them from their distresse,
7 And led them forth by the right way, that
they might goe to a citie of habitation.
8 Let them *therefore* confesse before the Lord
his louing kindnesse, and his wonderfull workes
before the sonnes of men.
9 For he satisfied the thirstie soule, and filled
the hungry soule with goodnesse.
10 They that dwell in darknesse and in the
shadow of death, being bound in miserie and
yron,
11 Because they [d] rebelled against the wordes
of the Lord, and despised the counsell of the most
High,
12 When hee humbled their heart with hea-
uinesse, *then* they fell downe, and there was no
helper.
13 Then they [e] cryed vnto the Lord in their
trouble, *and* he deliuered them from their distresse.
14 He brought them out of darknesse, and *out*
of the shadow of death, and brake their bands
asunder.
15 Let them *therefore* confesse before the
Lord his louing kindnesse, and his wonderfull
workes before the sonnes of men.
16 For hee hath broken the [f] gates of brasse,
and brast the barres of yron asunder.
17 [g] Fooles by reason of their transgression,

and

h The abundance that God gaue them profited not, but made them pine away, because God cursed it.
i By the greatnes of the punishment the hainous offence may be considered: for they that rise against Gods ministers, rebell against him.
k Hee sheweth that all idolaters renounce God to be their glory, when in stead of him they worship any creature, much more wood, stone, mettall, or calues.
l If Moses by his intercession had not obteined Gods fauour against their rebellions.
m That is, Canaan, which was as it were an earnest peny of the heauenly inheritance.
n That is, hee sware. Sometime also it meaneth, to punish.
o Which was the idole of the Moabites.
p Sacrifices offred to the dead idoles.
q Signifying, that whatsoeuer man inuenteth of himselfe to serue God by, is detestable, and prouoketh his anger.
r When all other neglected Gods glory, hee in his zeale killed the adulterers and preuented Gods wrath.
* Numb 25.12.
s This acte declared his liuely faith, and for his faiths sake was accepted.
* Numb.20.13. psal.95 8.
t If so notable a Prophet of God escape not punishment, though others prouoked him to sinne, how much more shall they be subiect to Gods iudgement, which cause Gods children to sinne?
u Hee sheweth how monstrous a thing idolatry is, which can winne vs to things abhorring to nature, whereas Gods word can not obteine most small things.
x Then true chastitie is to cleaue wholly and onely vnto God.
y The Prophet sheweth that neither by menaces, nor promises we can come to God, except we be altogether newly reformed, and that his mercy ouercome and hide our malice.
z Not that God is changeable in him selfe, but that then hee seemeth to vs to repent when hee altereth his punishment, and forgiueth vs.
a Gather thy Church, which is dispersed, and giue vs constancie vnder the crosse, that with one consent wee may all pray to thee,
a This notable sentence was in the beginning vsed at the foote or tenour of the song, which was often times repeated.
b As this was true in the Iewes, so is there none of Gods elect, that feele not his helpe in their necessitie.
‖ Or, *from the sea: meaning the red sea, which is on the South part of the land.*
c He sheweth that there is none affliction so grieuous, out of the which God will not deliuer his, and also exhorteth them that are deliuered to be mindefull of so great a benefite.
d Then the true way to obey God, is to follow his expresse commandement: also hereby all are exhorted to descend into themselues, forasmuch as none are punished but for their sinnes.
e Hee sheweth that the cause why God doeth punish vs extremely, is because wee can be brought vnto him by none other meanes.
f When there seemeth to mans iudgement no recouerie, but all things are brought to despayre, then God chiefly sheweth his mighty power.
g They that haue no feare of God, by his sharpe rodds are brought to call vpon him, and so finde mercy.

and becauſe of their iniquities are afflicted.

18 Their ſoule abhoreth all meate, and they are brought to deaths doore.

19 Then they cry vnto the Lord in their trouble, *and* he deliuereth them from their diſtreſſe.

20 [b] Hee ſendeth his word and healeth them, and delliuereth them from their graues.

21 Let them *therefore* confeſſe before the Lord his louing kindneſſe, and his wonderfull workes before the ſonnes of men.

22 And let them offer ſacrifices of [k] prayſe, and declare his works with reioycing.

23 They that goe downe to the [l] ſea in ſhips, *and* occupie by the great waters,

24 They ſee the workes of the Lord, and his wonders in the deepe.

25 For he commandeth and raiſeth the ſtormie winde, and it lifteth vp the waues thereof.

26 They mount vpto the heauen, *and* deſcend to the deepe, ſo that their ſoule [m] melteth for trouble.

27 They are toſſed to and fro, and ſtagger like a drunken man, and all their [n] cunning is gone.

28 Then they cry vnto the Lord in their trouble, *and* he bringeth them out of their diſtreſſe.

29 Hee turneth the ſtorme to calme, ſo that the waues thereof are ſtill.

30 When they are [o] quieted, they are glad, and hee bringeth them vnto the hauen, where they would be.

31 Let them *therefore* confeſſe before the Lord his louing kindneſſe, and his wonderfull workes before the ſonnes of men.

32 And let them exalt him in the [p] congregation of the people, and prayſe him in the aſſembly of the Elders.

33 Hee turneth the floods to a wildernеſſe, and the ſprings of waters into drineſſe.

34 *And a* fruitfull land into ‖ barrenneſſe, for the wickednеſſe of them that dwell therein.

35 *Againe* he [q] turneth the wildernes into pools of water, and the dry land into water ſprings.

36 And there he placeth the hungry, and they build a citie to dwell in,

37 And ſow the fields, and plant vineyards, which bring forth fruitfull [r] increaſe.

38 For he bleſſeth them, and they multiply exceedingly, and he diminiſheth not their cattell.

39 [s] Againe *men* are diminiſhed, and brought low by oppreſſion, euill and ſorow.

40 He powreth [t] contempt vpon princes, and cauſeth them to erre in deſert places out of [u] way.

41 Yet hee raiſeth vp the poore out of miſery, and maketh him families like a flocke of ſheepe.

42 The [w] righteous ſhall ſee it, and reioyce, and all iniquitie ſhall ſtop her mouth.

43 Who is wiſe that hee may obſerue theſe things? for they ſhall vnderſtand the louing kindneſſe of the Lord.

PSAL. CVIII.

This Pſalme is compoſed of two other Pſalmes before the ſeuen and fiftieth and the ſixteth. The matter here contained is, 1 That David giueth himſelfe with heart and voyce to prayſe the Lord, 7 and aſſureth himſelfe of the promiſe of God concerning his kingdome ouer Iſrael, and his power againſt other nations: 11 Who though hee for ſome to forſake vs for a time, yet he alone muſt in the end caſt downe our enemies.

¶ *A ſong or Pſalme of Dauid.*

O God, mine heart *is* prepared, ſo is ‖ my tongue: I will ſing and giue prayſe.

2 Awake viole and harpe, I will awake early.

3 I will prayſe thee, O Lord, among the [b] people, and I will ſing vnto thee among the nations,

4 For thy mercy is great aboue the heauens, and thy trueth vnto the cloudes.

5 [c] Exalt thy ſelfe, O God, aboue the heauens, and *let thy* glory *be* vpon all the earth.

6 That thy beloued may be deliuered: [d] helpe with thy right hand and heare me.

7 God hath ſpoken in his [e] holineſſe: *therefore* I will reioyce, I ſhall diuide Shechem and meaſure the valley of Succoth.

8 Gilead *ſhalbe* mine, *and* Manaſſeh *ſhalbe* mine: Ephraim alſo *ſhalbe* the ſtrength of mine head: Iudah *is* my lawgiuer.

9 * Moab *ſhalbe* my waſhpot: ouer Edom will I caſt out my ſhoe: vpon Paleſtina will I triumph.

10 Who will leade me into the ſtrong citie? who will bring me vnto Edome?

11 [f] Wilt not thou, O God, *which* hadſt forſaken vs, and didſt not goe foorth, O God, with our armies?

12 Giue vs helpe againſt trouble: for vaine is the helpe of man.

13 Through God we ſhall doe valiantly: for he ſhall tread downe our enemies.

[a] This earneſt affection declareth that hee is free from hypocriſie, and that ſluggiſhneſſe ſtayeth him not. ‖ Or, *my glory, becauſe it chiefly ſetteth forth the glory of God.*

[b] The prophecieth of the calling of the Gentiles: for except they were called, they could not ſhare the goodneſſe of God.

[c] Let all the world ſee thy iudgements in that thou art God ouer all, and ſo conſeſſe that thou art glorious.

[d] When God by his benefits maketh vs partakers of his mercies, he admoniſheth vs to be earneſt in prayers, to deſire him to continue and finiſh his graces.

[e] As he hath ſpoken to Samuel concerning mee, ſo will he ſhew himſelfe conſtant, and holy in his promiſe, ſo that theſe nations following ſhalbe ſubiect vnto the laſt, reade the

14 Through God we ſhall doe valiantly: for he ſhall tread downe our enemies.

me. * *Pſal.* 60. 8. [f] From the firſt verſe of this Pſalme vnto the concluſion of the ix. Pſalme and fift verſe.

PSAL. CIX.

[1] Dauid being falſely accuſed by flatterers vnto Saul, prayeth God to helpe him, and to deſtroy his enemies. 8 And vnder them he ſpeaketh of Iudas the traytor vnto Ieſus Chriſt, and of all the like enemyes of the children of God: 27 And deſireth to be deliuered, that his enemies may know the worke to be of God. 30 Then doth he promiſe to giue prayſe vnto God.

¶ *To him that excelleth. A Pſalme of Dauid.*

HOld not thy tongue, O God of my [a] prayſe;

2 For the mouth of the wicked, and the mouth *full* of deceit are opened vpon mee: they haue ſpoken to me with a lying tongue.

3 They compaſſed me about alſo with words of hatred, and fought againſt me without a cauſe.

4 For my friendſhip they were my aduerſaries, [b] but I gaue my ſelfe to prayer.

5 And they haue rewarded me euill for good, and hatred for my friendſhip.

6 [c] Set thou the wicked ouer him, and let the aduerſary ſtand at his right hand.

7 When he ſhall be iudged, let him be condemned, and let his [d] prayer be turned into ſinne.

8 Let his dayes be few, and let another take his [e] charge.

9 Let his children be fatherleſſe, and his wife a widow.

10 Let his children be vagabonds, and beg and ſeeke *bread, comming out* of their places deſtroied.

11 Let [f] the extortioner catch all that hee hath, and let the ſtrangers ſpoyle his labour.

12 Let there be none to extend mercy vnto him: neither let there be any to ſhew mercy vpon his fatherleſſe children.

13 Let his poſterity be deſtroyed, *and* in the generation following, let their name be put out.

14 [g] Let the iniquity of his fathers be had in remembrance with the Lord: and let not the ſinne of his mother be done away.

15 *But* let them alway be before the Lord, that he may cut off their memoriall from the earth.

[a] Though all the world condemne me, yet thou wilt approoue mine innocency, and that is a ſufficient prayſe to me.

[b] To declare that I had no other refuge, but thee, in whom my conſcience was at reſt.

[c] Whether it were Doeg, or Saul, or ſome familiar friend that hath betrayed him, hee prayeth not of priuate affection, but mooued by Gods Spirit, that God would take vengeance vpon him.

[d] As to the elect all things turne to their profite: ſo to the reprobate, euen thoſe things that are good, turne to their damnation.

[e] This was chiefly accomplihed in Iudas. Acts 1. 20.

[f] He declareth that the curſe of God lieth vpon the extortioners, who thinking to enrich their children by their vnlawfull gotten goods, are by God puniſhed with iudgement and fourth generation

deſtroied of all. [g] Thus puniſheth the Lord to the third the wickednеſſe of the parents in their wicked children.

16 Becauſe

16 Because b he remembred not to shew mer-
cie, but persecuted the afflicted and poore man,
and the sorrowfull hearted to slay him.
17 As he loued cursing, i so shall it come vnto
him, *and* as hee loued not blessing, so shall it be
farre from him.
18 As he cloathed himselfe with cursing like a
rayment, so shall it come into his bowels like
water, and like oyle into his bones.
19 Let it be vnto him as a garment to couer
him, and for a girdle, wherewith hee shall be al-
wayes girded.
20 Let this be the reward of mine aduersarie
k from the Lord, and of them that speake euill a-
gainst my soule.
21 But thou, O Lord my God, deale with mee
according vnto thy l Name: deliuer me, (for thy
mercy is good)
22 Because I am poore and needy, and mine
heart is wounded within me.
23 I depart like the shadow that declineth, and
am shaken off as the m grashopper.
24 My knees are weake through fasting, and
my flesh n hath lost *all* fatnesse.
25 I became also a rebuke vnto them: they
that looked vpon me, shaked their heads.
26 Helpe me, O Lord my God: o saue mee ac-
cording to thy mercie.
27 And they shall knowe that this is thine
hand, *and that* thou, Lord, hast done it.
28 *Though* p they curse, yet thou wilt blesse:
they shall arise, and be confounded, but thy seruant
shall reioyce.
29 Let mine aduersaries be cloathed with shame,
and let them couer themselues with their confu-
sion as with a cloake.
30 I will giue thanks vnto ẏ Lord greatly with
my q mouth, and prayse him among the multitude.
31 For hee will stand at the right hand of the
poore, to saue him from them that would r con-
demne his soule.

b He sheweth that God accustometh to plague them after a strange sort that shew themselues cruell toward other.
i Thus giueth the Lord to euery man the thing wherein he delighteth, that the reprobate cannot accuse God of wrong, when they are giuen vp to their lusts and reprobate minds.
k For being destitute of mans help, he fully trusted in the Lord, that hee would deliuer him.
l As thou art named mercifull, gracious and long suffering so shew thy selfe in effect.
m Meaning, that he hath no stay nor assurance in this world.
n For hunger, that came of sorrow, he was leane, and his naturall moisture failed him.
o The more grieuous ẏ Satan assayled him, the more earnest and instant was he in prayer.
p They shall gaine nothing by cursing mee:
q Not onely in confessing it secretly in my selfe, but also in declaring it before all the congregation.
r Hereby he sheweth that he had not to doe with them that were of litle power, but with the iudges and princes of the world.

PSAL. CX.

1 Dauid prophecieth of the power & euerlasting kingdome giuen to Christ, 4 and of his Priesthood, which should put an end to the Priesthood of Leui.

¶ *A Psalme of Dauid.*

The a Lord said vnto my Lord, Sit thou at my
right hand, vntill I make thine enemies thy
footstoole.
2 The Lord shall send the rod of thy power
out of Zion: be thou ruler in the middes of
thine enemies.
3 Thy people *shall come* willingly at the time
of assembling c thine armie in holy beautie: the
youth of thy wombe *shalbe* as the morning dew.
4 The Lord sware, and will not repent, Thou art
a Priest for euer, after the order of d Melchi-zedek.
5 The Lord *that is* at thy right hand, shall
wound kings in the day of his wrath.
6 Hee shallbe iudge among the heathen: hee
shall fill *all* with dead bodies, *and* smite the e head
ouer great countries.
7 He shall drinke of the brooke in the way:
therefore shall he lift vp *his* head.

a Iesus Christ in the two and twentie of Matth. verse 44. giueth the interpretation hereof, and sheweth that this cannot properly be applied vnto Dauid, but to himselfe.
b And thence it shall stretch through all the world: and this power chiefly standeth in the preaching of his word.
c By the word thy people shall be assembled into thy Church, whose increase shall be so abundant and wonderfull, as the drops of the dew.
d As Melchi-zedek the figure of Christ was both King and Priest: so the effect cannot be accomplished in any king saue onely Christ Heb. 7. 21.
e No power shalbe able to resist him. f Vnder this similitude of a captaine, that is so greedie to destroy his enemies, that he will not scarce drinke by the way, he sheweth how God will destroy his enemies.

PSAL. CXI.

1 He giueth thankes to the Lord for his mercifull workes toward his Church, 10 and declareth wherein true wisdome and right knowledge consisteth.

¶ *Prayse ye the Lord.*

I Will a prayse the Lord with my whole heart in
the assembly and congregation of the iust.
2 The works of the Lord *are* b great, & ought
to be sought out of all them that loue them.
3 His worke *is* beautifull and glorious, and
his righteousnesse endureth for euer.
4 Hee hath made his wonderfull workes to
be had in remembrance: the Lord *is* mercifull and
full of compassion.
5 He hath giuen c a ‖ portion vnto them that
feare him: he will euer be mindfull of his couenāt.
6 He hath shewed to his people the power of
his workes, in giuing vnto them the heritage of
the heathen.
7 The d workes of his hands *are* trueth and
iudgement: all his statutes are true.
8 They are established for euer and euer, and
are done in trueth and equity.
9 Hee sent redemption vnto his people: hee
hath commanded his couenant for euer: holy
and fearefull *is* his Name.
10 e The beginning of wisedome *is* the feare of
the Lord: all they that obserue f them, haue good
vnderstanding: his prayse endureth for euer.

a The Prophet declareth that he will prayse God both priuately and openly, and that from the heart, as he that consecrateth himselfe wholy and onely vnto God.
b He sheweth that Gods workes are a sufficient cause wherefore wee should prayse him, but chiefly his benefits toward his Church.
c God hath giuen to his people all that was necessarie for them, and will doe still euen for his couenants sake, and in this sense the Ebrew word is taken, Pro. 30, 8. and 31, 15.
‖ Or, pray, and food.
d As God promised to take the care of his Church: so in effect doeth he declare himselfe iust and true in the gouernement of the same.
e They onely are wise, that feare God, and obey the word. f To wit, his commandements, as verse 7.

PSAL. CXII.

1 Hee praiseth the felicitie of them that feare God, 10 and condemneth the cursed state of the contemners of God.

¶ *Prayse ye the Lord.*

Blessed *is* the man that a feareth the Lord, *and*
delighteth greatly in his commandements.
2 His seed shalbe mighty vpon earth: the ge-
neration of the righteous shalbe blessed.
3 b Riches and treasures *shalbe* in his house,
and his righteousnesse endureth for euer.
4 Vnto the c righteous ariseth light in darknes:
he is mercifull & full of compassion & righteous.
5 A good man *is* mercifull, and d lendeth, *and*
will measure his affaires by iudgement.
6 Surely he shall neuer be mooued: *but* the righ-
teous shalbe had in euerlasting remembrance.
7 He will not be afraide of euill tidings: *for* his
heart is fixed, *and* beleeueth in the Lord.
8 His heart is established: *therefore* he will not
feare, vntill he see *his desire* vpon his enemies.
9 Hee hath e distributed *and* giuen to the
poore: his righteousnesse remaineth for euer:
his f horne shall be exalted with glory.
10 The wicked shall see it, and be angry: hee
shall gnash with his teeth, and g consume away:
the desire of the wicked shall perish.

a He meaneth that reuerent feare, which is in the children of God, which causeth them to delight onely in the word of God.
b The godly shall haue abundance, and contentment, because their heart is satisfied in God onely.
c The faithfull in all their aduersities, know that all shall goe well with them, for God will be mercifull and iust.
d He sheweth what is the fruite of mercy, to lend freely, and not for gaine, and so to measure his doings that he may be able to helpe where neede requireth, and not to bestow all on himselfe.
e The godly pinch not niggardly, but distribute liberally as the necessitie of the poore requireth, and as his power is able. f His power and prosperous estate. g The blessings of God vpon his children shall cause the wicked to die for enuie.

PSAL. CXIII.

1 An exhortation to prayse the Lord for his prouidence, 7 in that that contrary to the course of nature hee worketh in his Church.

¶ *Prayse ye the Lord.*

Prayse, O yee seruants of the Lord, a prayse the
Name of the Lord.
2 Blessed be the Name of the Lord from hence-
forth and for euer.
3 The Lords Name is praysed from the rising
of the sunne, vnto the going downe of the same.

a By this often repetition he stirreth vp our cold dulnes to prayse God, seeing his workes are so wonderfull, and that we are created for the same cause.

4 The

4 The Lord is high aboue all b nations, *and* his glorie aboue the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling on high,

6 Who abaseth himselfe to behold *things* in the heauens and in the earth!

7 Hee rayseth the needie out of the dust, *and* lifteth vp the c poore out of the dung.

8 That he may set him with the princes, *euen* with the princes of his people.

9 He maketh the barren woman to dwell with a family, *and* a ioyfull mother of children. Prayse ye the Lord.

PSAL. CXIIII.

1 How the Israelites were deliuered out of Egypt, and of the wonderfull miracles that God wrought at that time. Which put vs in remembrance of Gods great mercy toward his Church, who when the course of nature faileth, preserueth his miraculously.

WHen * Israel went out of Egypt, *and* the house of Iaakob from the a barbarous people,

2 Iudah was his b sanctification, *and* Israel his dominion.

3 The sea saw it, and fled: Iorden was turned backe.

4 The c mountaines leaped like rammes, *and* the hils as lambes?

5 What ailed thee, O sea, that thou fleddest? O Iorden, *why* wast thou turned backe?

6 Ye mountaines *why* leaped ye like rammes, *and* ye hils as lambes?

7 The d earth trembled at the presence of the Lord, at the presence of the God of Iaakob.

8 Which e turneth the rocke into waterpooles, *and* the flint into a fountaine of water.

PSAL. CXV.

1 A prayer of the faithfull oppressed by idolatrous tyrants against whom they desire that God would succour them, 9 trusting most constantly that God will preserue them on this their need, seeing that he hath adopted and receiued them into his fauour. 18 Promising finally that they will not be vnmindfull of so great a benefite, if it would please God to heare their prayer, and deliuer them by his omnipotent power.

NOt a vnto vs, O Lord, not vnto vs, but vnto thy Name giue the glorie for thy louing mercie, *and* for thy trueths sake.

2 Wherefore shall the heathen say, b Where is now their God?

3 But our God *is* in heauen: he doth whatsoeuer he c will.

4 Their idoles *are* d siluer and gold, *euen* the worke of mens hands.

5 They haue a mouth, and speake not: they haue eyes, and see not.

6 They haue eares, and heare not: they haue noses and smell not.

7 They haue e hands, and touch not: they haue feete, and walke not: neither make they a sound with their throat.

8 They that make them are f like vnto them: *so are* all that trust in them.

9 O Israel, trust thou in the Lord: *for* hee is their helpe, and their shield.

10 O house of Aaron trust ye in the Lord, *for* he is their helpe, and their shield.

11 Yee that feare the Lord, trust in the Lord: *for* he is their helper, and their shield.

12 The Lord hath beene mindfull of vs, he will bleste, hee b will bleste the house of Israel, hee will bleste the house of Aaron.

13 Hee will bleste them that feare the Lord, both small and great.

14 The Lord will increase *his graces* toward you, *euen* toward you, and toward your children.

15 Ye are blessed of the Lord, which i made the heauen and the earth.

16 The k heauens, *euen* the heauens *are* the Lords: but he hath giuen the earth to the sonnes of men.

17 The dead prayse not the Lord, neither any that l goe downe into the *place* of silence:

18 But wee will prayse the Lord from henceforth and for euer. Prayse ye the Lord.

PSAL. CXVI.

1 Dauid being in great danger of Saul in the desert of Maon, perceiuing the great goodnesse and loue of God toward him, magnifieth such great mercies, 13 and protesteth that hee will be thankefull for the same.

I a Loue the Lord, because hee hath heard my voyce *and* my prayers.

2 For he hath inclined his eare vnto me, when I did call *vpon him* b in my dayes.

3 *When* the snares of death compassed me, and the griefes of the graue caught me: *When* I found trouble and sorow.

4 Then I called vpon the name of the Lord, *saying*, I beseech thee, O Lord, deliuer my soule.

5 The Lord *is* mercifull and righteous, and our God *is* full of compassion.

6 The Lord preserueth the simple: I was in misery, and he saued me.

7 Returne vnto thy rest, O d my soule: for the Lord hath beene beneficiall vnto thee.

8 Because thou hast deliuered my soule from death, mine eyes from teares, *and* my feete from falling.

9 I shall e walke before the Lord in the land of the liuing.

10 f I beleeued, therefore did I speake: *for* I was sore troubled.

11 I sayd in my g feare, All men are liars.

12 What shall I render vnto the Lord for all his benefits toward me?

13 I will h take the cup of saluation, and call vpon the Name of the Lord,

14 I will pay my vowes vnto the Lord, *euen* now in the presence of all his people.

15 Precious in the sight of the Lord *is* the i death of his Saints.

16 Behold, Lord: for I am thy seruant, I am thy seruant, *and* the sonne of thine handmaide: thou hast broken my bonds.

17 I will offer to thee a sacrifice of prayse, and will call vpon the Name of the Lord.

18 I will pay my k vowes vnto the Lord, *euen* now in the presence of all his people.

19 In the courts of the Lords house, *euen* in the mids of thee, O Ierusalem. Prayse ye the Lord.

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a Because God promised to deliuer them, not for their sakes, but for his Name, Ita 48.11. therefore they ground their prayer vpon this promise.

b When the wicked see that God accomplisheth not his promise as they imagine, they thinke there is no God.

c No impediments can let his worke, but he vseth euen the impediments to serue his will.

d Seeing that neither the matter nor the forme can commend the idoles, it followeth that there is nothing why they should be esteemed.

e He sheweth what great vanitie it is to aske helpe of them, which not only haue no helpe in them, but lacke sense and reason. f As much without sense, as blockes and stones.

g For they were appointed by God as instructers and teachers of faith and religion for others to follow.

h That is, he will continue his grace toward his people.

i And therefore doeth still gouerne and continue all things therein.

k And they declare enough his sufficiencie, so that the world seeueth him nothing, but to shew his fatherly care toward men.

l Though the dead set forth Gods glorie, yet hee meaneth here, that they prayse him not in his Church and Congregation.

a Hee granteth that no pleasure is so great, as to feele Gods helpe in our necessitie, neither that any thing more stirreth vp our loue toward him.

b That is, in conuenient time to seeke helpe, which was when he was in distresse.

c He sheweth forth the fruit of his loue in calling vpon him, confessing him to be iust and mercifull, and to helpe them that are destitute of aid and counsell.

d Which was vnquieted before, now rest vpon the Lord, for hee hath beene beneficiall towards thee.

e The Lord will preserue me, and saue my life.

f I felt all these things, and therefore was moued by faith to confesse them, 2.Cor. 4.13.

g In my great distresse I thought God would not regard man, which is but lies and vanitie, yet louer came this temptation, and felt the contrarie.

h In the Law they vsed to make a banket when they gaue solemne thankes to God, and to take the cuppe and drinke in signe of thankesgiuing.

i I perceiue that God hath a care ouer his, so that he both disposeth their death, and taketh an account.

k I will thanke him for his benefits, for that is a iust payment, to confesse that we owe all to God.

PSAL. CXVII.

1 *Hee exhorteth the Gentiles to prayse God, because he hath accomplished aswell to them as to the Iewes, the promise of life euerlasting by Iesus Christ.*

1 All * nations, prayse ye the Lord: all ye people, prayse him.

2 For his louing kindnesse is great toward vs, and the a trueth of the Lord *endureth* for euer. Prayse ye the Lord.

PSAL. CXVIII.

1 *Dauid reiected of Saul and of the people, at the time appointed obteined the kingdome. 4 For the which hee biddeth all them, that feare the Lord, to be thankefull. And vnder his person in all this was Christ liuely set foorth, who should be of his people reiected.*

1 Prayse a ye the Lord, because he is good: for his mercie *endureth* for euer.

2 Let Israel now say, That his mercy *endureth* for euer.

3 Let the house of Aaron now say, that his mercie *endureth* for euer.

4 Let them that feare the Lord, now say, That is mercie *endureth* for euer.

5 I called vpon the Lord in b trouble, *and* the Lord heard me, *and set me* at large.

6 The Lord *is* with me: *therefore I* will not feare what c man can doe vnto me.

7 The Lord *is* with me amõg them that helpe me: therefore shall I see *my desire* vpõ mine enemies.

8 It is better to trust in the Lord, then to haue confidence d in man.

9 It is better to trust in the Lord, then to haue confidence in princes.

10 All nations haue compassed me: but in the Name of the Lord shall I destroy them.

11 They haue compassed mee, yea, they haue compassed mee: but in the Name of the Lord I shall destroy them.

12 They came about me like bees, *but* they were quenched as a fire of thornes: for in the Name of the Lord I shall destroy them.

13 e Thou hast thrust sore at me, that I might fail: but the Lord hath holpen me.

14 The Lord *is* my strength and f song: for he hath beene my deliuerance.

15 The g voyce of ioy and deliuerance *shalbe* in the tabernacles of the righteous, *saying*, The right hand of the Lord hath done valiantly.

16 The right hand of the Lord is exalted: the right hand of the Lord hath done valiantly.

17 I shall not die, but liue, and declare the workes of the Lord.

18 The Lord had chastened me sore, but hee hath not deliuered me to death.

19 Open ye vnto me the i gates of righteousnes, *that* I may goe into them, *&* prayse the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will prayse thee: for thou hast heard me, and hast beene my deliuerance.

22 * The stone, *which* the builders k refused, is the head of the corner.

23 This was the Lords doing, *and* it is maruelous in our eyes.

24 This is the l day, *which* the Lord hath made: let vs reioyce and be glad in it.

25 m O Lord, I pray thee, saue now; O Lord, I pray thee now giue prosperitie.

26 Blessed *be he*, that commeth in the Name of the Lord; n wee haue blessed you out of the house of the Lord.

27 The Lord *is* mightie, and hath giuen vs o light; binde the sacrifice with cordes vnto the hornes of the altar.

28 Thou art my God, and I will prayse thee, *euen* my God: therefore I will exalt thee.

29 Prayse ye the Lord, because he is good: for his mercie *endureth* for euer.

* Rom. 15. 11.
a That is, the most certaine and continuall testimonies of his Fatherly graces.

a Because God by creating Dauid King, sheweth his mercie toward his afflicted Church, the Prophet doeth not onely himselfe thanke God, but exhorteth all the people to doe the same.
b Wee are here taught ÿ the more that troubles oppresse vs, the more ought we to be instant in prayer.
c Being exalted to this estate, he assured himselfe to haue man euer to be his enemie. Yet he doubted not, but God would mainteine him, because he had placed him.
d He sheweth that he had trusted in vaine, if he had put his confidence in man, to haue beene preferred to the kingdome, and therefore he put his trust in God and obteined.
e He noteth Saul his chiefe enemie.
f In that, he was deliuered, it came not of himselfe, nor of the power of man, but onely of Gods fauour, therefore he will prayse him.
g He promiseth both to render graces himselfe, and to cause others to doe the same, because that in his person the Church was restored.
h So that all, that are both farre and neere, may see his mightie power.
i He willeth the doores of the Tabernacle to be opened, that he may declare his thankfull minde.
* Isa. 28, 16. matt. 21 42. actes 4. 11. roman 9, 33. 1. peter 2. 6. 7.
k Though Saul and the chiefe powers refused me to be King, yet God hath preferred me aboue them all.
l Wherein God hath sheweth chiefly his mercie, by appointing me king, and deliuering his Church.

m The people pray for the prosperitie of Dauids kingdome, who was the figure of Christ.
n Which are the Priests, and haue the charge thereof, as Num. 6. 23.
o Because he hath restored vs from darkenesse to light, we will offer sacrifices and prayses vnto him.

PSAL. CXIX.

1 *The Prophet exhorteth the children of God to frame their liues according to his holy word. 123 Also hee sheweth wherein the true seruice of God standeth, that is, when we serue him according to his word, and not after our owne fantasies.*

ALEPH.

1 Blessed *are* a those that are vpright in *their* way, *and* walke in the Law of the Lord.

2 Blessed *are* they that keepe his testimonies, *and* seeke him with their whole heart.

3 Surely they worke b none iniquitie, *but* walke in his wayes.

4 Thou hast commaunded to keepe thy precepts diligently.

5 c Oh that my wayes were directed to keepe thy statutes!

6 Then should I not be confounded, when I haue respect vnto all thy commaundements.

7 I will prayse thee with an vpright d heart, when I shall learne the e iudgements of thy righteousnesse.

8 I will keepe thy statutes: forsake mee not f ouerlong.

a Heere they are not called blessed, which thinke themselues wise in their owne iudgement, not which imagine to themselues a certaine holinesse, but they whose conuersation is without hypocrisie.
b For they are ruled by Gods Spirite and imbrace no doctrine but his.
c Dauid acknowledgeth his imperfection, desiring God to reforme it, that his life may be conformable to Gods word.
d For true religion standeth in seruing God without hypocrisie.
e That is, thy precepts, which containe perfite righteousnesse.
f He refuseth not to be tryed by tentations, but he feareth to faint, if God succour not his infirmitie in time.

BETH.

9 Wherewith shall a a yong man redresse his way? in taking heede *thereto* according to thy word.

10 With my whole heart haue I sought thee: let me not wander from thy commandements.

11 I haue b hid thy promise in mine heart, that I might not sinne against thee.

12 Blessed art thou, O Lord: teach me thy statutes.

13 With my lippes haue I declared all the iudgements of thy mouth.

14 I haue had as great c delight in the way of thy testimonies, as in all riches.

15 I will meditate in thy precepts, and consider thy wayes.

16 I will delite in thy statutes, *and* I will not forget thy word.

a Because youth is most giuen to licenciousnesse, he chiefly warneth them to frame their liues betime to Gods word.
b If Gods word be grauen in our hearts, we shall be more able to resist the assaults of Satan: and therefore the Prophet desireth God to instruct him dayly more and more therein.
c The Prophet doeth not boast of his vertues, but setteth foorth an example for others to follow Gods word, and leaue worldly vanities.

GIMEL.

17 Be beneficiall vnto thy seruant, *that* I may a liue and keepe thy word.

18 Open mine eyes, that I may see the wonders of thy Law.

19 I am a b stranger vpon earth: hide not thy commandements from me.

20 Mine heart breaketh for the desire to thy iudgements alway.

a Hee sheweth that we ought not to desire to liue but to serue God, and that we can not serue him aright, except he open our eyes and mindes.
b Seeing mans life in this world is but a passage, what should become of him if thy word were not his guide?

21 Thou

21 Thou c hast destroyed the proud: cursed are they that doe erre from thy commandements.
22 Remoone from me shame and contempt: for I haue kept thy testimonies.
23 d Princes also did sit, *and* speake against mee: *but* thy seruant did meditate in thy statutes.
24 Also thy testimonies *are* my delite, *and* my counsellers.

c To all ages thou hast plagued all such which maliciously and contemptuously depart from thy trueth.
d When the powers of the world gaue false sentence against mee, thy word was a guide and counseller to teach me what to doe, and to comfort mee.

DALETH.

25 My soule cleaueth to the a dust: quicken me according to thy word.
26 I haue b declared my wayes, and thou heardest me: teach me thy statutes.
27 Make me to vnderstand the way of thy precepts, and I will meditate in thy wondrous works.
28 My soule melteth for heauinesse: rayse mee vp according to thy c word.
29 Take from me the d way of lying, and grant me graciously thy Law.
30 I haue chosen the way of trueth, *and* thy iudgements haue I layd *before me*.
31 I haue cleaued to thy testimonies, O Lord: confound me not.
32 I will runne the way of thy commandements, when thou e shalt inlarge mine heart.

a That is, it is almost brought to the graue, and without thy Word I cannot liue.
b I haue confessed mine offences, and now depend wholy on thee.
c If God did not maintaine vs by his word, our life would drop away like water.
d Instruct me in thy word, whereby my minde may be purged from vanity, and taught to obey thy will.
e By this hee sheweth that wee can neither chuse good, cleaue to Gods word, nor runne forward in his way, except hee make our hearts large to receiue grace, and willing to obey.

HE.

33 Teach a me, O Lord, the way of thy statutes, and I will keepe it vnto the end.
34 Giue me vnderstanding and I will keepe thy Law, yea, I will keepe it with *my* whole b heart.
35 Direct mee in the path of thy commandements: for therein is my delite.
36 Incline mine heart vnto thy testimonies: and not to c couetousnes.
37 Turne away mine d eyes from regarding vanity, *and* quicken me in thy way.
38 Stablish thy promise to thy seruant, because he feareth thee.
39 Take away e my rebuke that I feare: for thy iudgements are good.
40 Behold, I desire thy commandements: f quicken me in thy righteousnesse.

a He sheweth that he cannot follow on to the end, except God teach him oft times, and leade him forward.
b Not onely in outward conuersation, but also with inward affection.
c Hereby meaning all other vices, because that couetousnes is the roote of all euill.
d Meaning, all his senses.
e Let me not fall to thy dishonour, but let mine heart still delite in thy gracious word.
f Giue me strength to continue in thy word euen to the end.

VAV.

41 And let thy louing a kindnesse come vnto mee, O Lord, *and* thy saluation according to thy promise.
42 So shall I b make answere vnto my blasphemers: for I trust in thy word.
43 And take not the worde of trueth vtterly out of my mouth: for I waite for thy iudgements.
44 So shall I alway keepe thy Law for euer and euer.
45 And I will c walke at libertie: for I seeke thy precepts.
46 I will speake also of thy testimonies before d Kings, and will not be ashamed.
47 And my delite shall be in thy Commandements, which I haue loued.
48 Mine handes also will I lift vp vnto thy Commandements, which I haue loued, and I will meditate in thy statutes.

a He sheweth that Gods mercy and loue is the first cause of our saluation.
b By trusting in Gods word hee assureth himselfe to be able to confute the slanders of his aduersaries.
c They that simply walke after Gods word, haue no lets to intangle them, whereas they that doe contrary, are euer in nettes and snares.
d Hee sheweth that the children of God ought not to suffer their Fathers glory to be obscured by the vaine pompe of princes.

ZAIN.

49 Remember a the promise *made* to thy seruant; wherein thou hast caused me to trust.
50 It is my comfort in my trouble; for thy promise hath quickened me.
51 The b proud haue had me exceedingly in derision: *yet* haue I not declined from thy Law.
52 I remembred thy c iudgements of olde, O Lord, and haue bene comforted.
53 d Feare is come vpon mee for the wicked, that forsake thy Law.
54 Thy statutes haue beene my songs in the house of my e pilgrimage.
55 I haue remembred thy Name, O Lord, in the f night, and haue kept thy Law.
56 g This I had because I kept thy precepts.

a Though hee feele Gods hand still to lie vpon him, yet he resteth on his promise, and comforteth himselfe therein.
b Meaning, the wicked, which contemne Gods word, and treade his Religion vnder foo e.
c That is, the examples, whereby thou declarest thy selfe to be iudge of the world.
d That is, a vehement zeale to thy glory and indignation against the wicked.
e In the course of this life and sorowfull exile.
f Euen when other sleepe.
g That is, all these benefits.

CHETH.

57 O Lord, *that art* my a portion, I haue determined to keepe thy words.
58 I made my supplication in thy presence with *my* whole heart: be mercifull vnto mee according to thy promise.
59 I haue considered my b wayes, and turned my feet into thy testimonies.
60 I made haste and delayed not to keepe thy commandements.
61 The bands of the wicked haue c robbed me: *but* I haue not forgotten thy Law.
62 At midnight will I rise to giue thanks vnto thee, because of thy righteous iudgements.
63 I am d companion of all them that feare thee, and keept thy precepts.
64 The earth, O Lord, is full of thy mercy: e teach me thy statutes.

a I am perswaded that to keepe thy Law is an heritage and great gaine for me.
b He sheweth that none can imbrace the word of God, except he consider his owne imperfections and wayes.
c They haue gone about to draw me into their company.
d Not onely in mutual consent, but also with aide and succour.
e For the knowledge of Gods word is a singular token of his fauour.

TETH.

65 O Lord, thou hast dealt a graciously with thy seruant, according vnto thy word.
66 Teach me good iudgement and knowledge: for I haue beleeued thy commandements.
67 Before I was b afflicted, I went astray: but now I keepe thy word.
68 Thou art good and gracious: teach mee thy statutes.
69 The proud haue imagined a lie against me: *but* I will keep thy precepts with *my* whole heart.
70 c Their heart is fat as greale, *but* my delight is in thy Law.
71 It is d good for me that I haue bene afflicted, that I may learne thy statutes.
72 The Law of thy mouth is better vnto mee, then thousands of gold and siluer.

a Hauing prooued by experience that God was true in his promise, hee desireth that he would increase in him knouledge and iudgement.
b So Ieremie saith, that before the Lord touched him, he was like a calfe vntamed: so that the vse of Gods rods, is to call vs home to God.
c Their heart is indurate and hardened, puffed vp with prosperitie and vaine estimation of themselues.
d Hee confesseth that before that hee was chastened, he was rebellious, as man by nature is.

IOD.

73 Thine hands haue a made mee and fashioned me: giue mee vnderstanding *therefore*, that I may learne thy commandements.
74 So they that b feare thee, seeing mee, shall reioyce, because I haue trusted in thy word.
75 I know, O Lord, that thy iudgements *are* right, and that thou hast afflicted me † iustly.
76 I pray thee that thy mercie may comfort me, according to thy promise vnto thy seruant.
77 Let thy tender mercies come vnto me, that I may c liue: for thy Law *is* my delight.
78 Let the proude be ashamed: for they haue deal

a Because God leaueth not his worke that he hath begun, he desireth a new grace: that is, that hee would continue his mercies.
b When God sheweth his grace toward any, he testifieth to others, that he faileth not them that trust in him.
† *Ebr. in trueth.*
c Hee declareth, that when he felt not Gods mercies, he was as dead.

dealt wickedly *and* falsly with me: *but* I meditate in thy precepts.

79 Let such as feare thee [d] turne vnto me, and they that [e] know thy testimonies.

80 Let mine heart be vpright in thy statutes, that I be not ashamed.

CAPH.

81 My soule [a] fainteth for thy saluation; *yet* I wait for thy word.

82 Myne eyes fayle for thy promise, saying, When wilt thou comfort me?

83 For I am like a [b] bottle in the smoke; *yet* doe I not forget thy statutes.

84 How many are the [c] dayes of thy seruant? When wilt thou execute iudgement on them that persecute me?

85 The proud haue [d] digged pits for me, which is not after thy Law.

86 All thy commandements *are* true: they persecute me falsly: [e] helpe me.

87 They had almost consumed [f] me vpon the earth: but I forsooke not thy precepts.

88 Quicken me according to thy louing kindnes: so shall I keepe the testimony of thy mouth.

d That is, be comforted by mine example.
e He sheweth that there can be no true feare of God without the knowledge of his word.
a Though my strength faile me, yet my soule groneth and sigheth, resting still in thy word.
b Like a skinbottle or bladder ẏ is parched in the smoke.
c How long wilt thou afflict thy seruant?
d They haue not onely oppressed me violently, but also craftily conspired against me.
e He assureth himselfe, that God will deliuer his and destroy such as vniustly persecute them.
f Finding no helpe in earth, he lifteth vp his eyes to heauen.

LAMED.

89 O Lord, thy word endureth for euer in [a] heauen.

90 Thy trueth *is* from generation to generation: thou hast layed the foundation of the earth, and it abideth.

91 They [b] continue *euen* to this day by thine ordinances: for all *are* thy seruants.

92 Except thy law had bin my delite, I should now haue perished in mine affliction.

93 I will neuer forget thy precepts, for by them thou hast quickned me.

94 I am [b] thine, saue me: for I haue sought thy precepts.

95 The wicked haue waited for me to destroy me: *but* I will consider thy testimonies.

96 I [d] haue seene an end of all perfection: *but* thy commandement *is* exceeding large.

a Because none should esteeme Gods word according to the changes of things in this world, he sheweth that it abideth in heauen, and therefore is immutable.
b Seeing the earth and all creatures remaine in that estate wherein thou hast created them, much more thy trueth remaineth constant and vnchangeable.
c He prooueth by effect, that he is Gods child, because he seeketh to vnderstand his word.
d There is nothing so perfect in earth, but it hath an end, onely Gods word lasteth for euer.

MEN.

97 Oh how loue I thy law! it is my meditation [a] continually.

98 By thy commandements thou hast made me wiser then mine enemies: for they are euer ẇ me.

99 I haue had more [b] vnderstanding then all my teachers: for thy testimonies are my meditation.

100 I vnderstood more then the ancient, because I kept thy precepts.

101 I haue refrained my feete from euery euill way, that I might keepe thy word.

102 I haue not declined from thy iudgements: for [c] thou diddest teach me.

103 How sweete are thy promises vnto my mouth; *yea*, more then hony vnto my mouth.

104 By thy precepts I haue gotten vnderstanding: therefore I hate all the wayes of falshood.

a He sheweth that we cannot loue Gods word, except we exercise our selues therein and practise it.
b Whosoeuer doeth submit himselfe onely to Gods word, shall not onely be safe against the practises of his enemies, but also learne more wisdome then they that professe it, and are men of experience.
c So then of our selues we can doe nothing: but when God doth inwardly instruct vs with his spirit, we feele his graces sweeter then hony.

NVN.

105 Thy word *is* a [a] lanterne vnto my feete, and a light vnto my paths.

106 I haue [b] sworne and will performe it, that I will keepe thy righteous iudgements.

107 I am very sore afflicted: O Lord, quicken me according to thy word.

108 O Lord, I beseech thee, accept the [c] free offerings of my mouth, and teach me thy iudgements.

109 My [d] soule is continually in mine hand: yet doe I not forget thy law.

110 The wicked haue laid a snare for me: but I swarued not from thy precepts.

111 Thy testimonies haue I taken *as* an [e] heritage for euer: for they are the ioy of mine heart.

112 I haue applyed mine heart to fulfill thy statutes alway, *euen* vnto the end.

a Of our selues we are but darkenesse and cannot see, except we be lightened with Gods word.
b So all the faithfull ought to bind themselues to God by a solemne oath and promise, to stirre vp their zeale to embrace Gods word.
c That is, my prayers and thanksgiuing which sacrifice Hosea calleth the calues of the lips, Chap. 14. verse. 3.
d That is, I am in continuall danger of my life.
e I esteemed no worldly things, but made thy word mine inheritance.

SAMECH.

113 I hate [a] vaine inuentions: but thy Law doe I loue.

114 Thou art my refuge and shield, *and* I trust in thy word.

115 [b] Away from mee, yee wicked: for I will keepe the commandements of my God.

116 Stablish me according to thy promise, that I may liue, and disappoint me not of mine hope.

117 [c] Stay thou me, and I shalbe safe, and I will delight continually in thy statutes.

118 Thou hast troden downe all them that depart from thy statutes: for their [d] deceit *is* vaine.

119 Thou hast taken away all the wicked of the earth *like* [e] drosse: therefore I loue thy testimonies.

120 My flesh [f] trembleth for feare of thee, and I am afraid of thy iudgements.

a Whosoeuer will embrace Gods word aright, must abhorre all fantasies and imaginations both of himselfe and others.
b And hinder me not to keepe the Law of the Lord.
c He desireth Gods continuall assistance, least hee should faint in this race, which he had begun.
d The craftie practises of them that contemne thy Law, shall be brought to nought.
e Which infected thy people, as drosse doeth the metall.
f Thy iudgements do not onely teach me obedience, but cause me to feare, considering mine own weaknesse, which feare causeth repentance.

AIN.

121 I haue executed iudgement and iustice: leaue me not to mine oppressour.

122 [a] Answere for thy seruant in that which is good, *and* let not the proud oppresse me.

123 Mine eyes haue fayled *in waytıng* for thy saluation, and for thy iust promise.

124 Deale with thy [b] seruant according to thy mercy, and teach me thy statutes.

125 I am thy seruant: grant mee *therefore* vnderstanding, that I may know thy testimonies.

126 It is [c] time for thee, Lord, to worke: *for* they haue destroyed thy Law.

127 Therefore loue I thy commandements aboue gold, yea, aboue most fine gold.

128 Therefore I esteemed all thy precepts most iust, and hate all false [d] wayes.

a Put thy selfe betweene mine enemies and me, as if thou were my pledge.
b He boasteth not that he is Gods seruant, but hereby putteth God in mind that as he made him his by his grace, so hee would continue his fauour toward him.
c The Prophet sheweth that when the wicked haue brought all things to confusion, and Gods word to vtter contempt, then it is Gods time to helpe and send remedy.
d That is, whatsoeuer dissenteth from the puritie of thy word.

PE.

129 Thy testimonies *are* [a] wonderfull: therefore doth my soule keepe them.

130 The entrance into thy [b] wordes sheweth light, *and* giueth vnderstanding to the simple.

131 I opened my mouth, and [c] panted, because I loued thy commandements.

132 Looke vpon mee and be mercifull vnto me, as thou vsest to doe vnto those that loue thy Name.

133 Direct my steps in thy word, and let none iniquity haue dominion ouer me.

134 Deliuer me from the oppression of men, and I will keepe thy precepts.

135 Shew the light of thy countenance vpon thy seruant, and teach me thy statutes.

a Conteining hie and secret mysteries, so that I am mooued with admiration and reuerence.
b The simple ideots that submit themselues to God, haue their eyes opened and their minds illuminated, as soone as they begin to read Gods word.
c My zeale toward thy word was so great.

136 Mine eyes gush d out with riuers of wa-
ter, because they keepe not thy Law.

TSADDI.

137 Righteous art thou, O Lord, and iust *are*
thy iudgements.
138 Thou hast commanded a iustice by thy te-
stimonies and trueth especially.
139 *My zeale hath euen consumed mee; be-
cause mine enemies haue forgotten thy words.
140 Thy word is prooued b most pure, and thy
seruant loueth it.
141 I am c small and despised: *yet* doe I not
forget thy precepts.
142 Thy righteousnes *is* an euerlasting righ-
teousnes, and thy Law *is* trueth.
143 Trouble and anguish are come vpon me:
yet are thy commandements my delight.
144 The righteousnesse of thy testimonies *is*
euerlasting: grant me vnderstanding, and I shall
d liue.

KOPH.

145 I haue a cried with *my* whole heart: heare
me, O Lord, *and* I will keepe thy statutes.
146 I called vpon thee; saue me, and I will
keepe thy testimonies.
147 I preuented the morning light, and cried:
for I waited on thy word.
148 Mine eyes b preuent the *night* watches, to
meditate in thy word.
149 Heare my voyce according to thy louing
kindnesse: O Lord, quicken me according to thy
‖ iudgement.
150 They draw neere that follow after c ma-
lice, *and* are farre from thy law.
151 Thou art neere, O Lord: for all thy com-
mandements *are* true.
152 I haue knowen long since d by thy testi-
monies, that thou hast established them for euer.

RESH.

153 Behold mine affliction, and deliuer me: for
I haue not forgotten thy law.
154 Pleade my cause, and deliuer me; quicken
me according vnto thy word.
155 Saluation *is* farre from the wicked, because
they seeke not thy statutes.
156 Great art thy tender mercies, O Lord:
quicken me according to thy b iudgements.
157 My persecutors and mine oppressours *are*
many: *yet* doe I not swarue from thy testimonies.
158 I saw the transgressors and was c grieued,
because they kept not thy word.
159 Consider, O Lord, how I d loue thy pre-
cepts: quicken me according to thy louing kind-
nesse.
160 The e beginning of thy word is trueth,
and all the iudgements of thy righteousnes *indure*
for euer.

SCHIN.

161 Princes haue a persecuted mee without
cause: but mine heart stood in awe of thy words.
162 I reioyce at thy word, as one that findeth
a great spoyle.
163 I hate falshood and abhorre it, *but* thy
Law doe I loue.
164 b Seuen times a day doe I prayse thee, be-
cause of thy righteous iudgements.
165 They that c loue thy law, shall haue great
prosperity, and they shall haue none hurt.
166 Lord, I haue d trusted in thy saluation, and
haue done thy commandements.
167 My soule hath kept thy testimonies: for I
loue them exceedingly.
168 I haue kept thy precepts and thy testimo-
nies: e for all my wayes *are* before thee.

TAV.

169 Let my complaint come before thee, O
Lord, *and* giue me vnderstanding a according vn-
to thy word.
170 Let my supplication come before thee, *and*
deliuer me according to thy promise.
171 My lips shall b speake prayse, when thou
hast c taught me thy statutes.
172 My tongue shall intreate of thy word: for
all thy commandements *are* righteous.
173 Let thine hand helpe me: for I haue cho-
sen thy precepts.
174 I haue longed for thy saluation, O Lord,
and thy Law *is* my delight.
175 Let my soule liue, and it shall prayse thee,
and thy d iudgements shall helpe me.
176 I haue e gone astray like a lost sheepe: seeke
thy seruant, for I doe not forget thy commaun-
dements.

d He sheweth what ought to be ÿ zeale of Gods children, when they see his word contemned.

a We cannot confesse God to be righteous, except we liue vprightly and truely, as he hath commanded.
* Psal. 69, 9. iohn. 2, 17.
b Gold hath need to be fined, but thy word is perfection it selfe.
c This is the true triall, to prayse God in aduersity.
d So that the life of man without the knowledge of God, is death.

a He sheweth that all his affections and whole heart were bent to Godward for to haue helpe in his dangers.
b He was more earnest in the study of Gods word, then they that kept the watch were in their charge.
‖ Or, custome.
c He sheweth the nature of the wicked to be to persecute against their conscience.
d His faith is grounded vpon Gods word, that he would euer be at hand when his children be oppressed.

a For without Gods promise there is no hope of deliuerance.
b According to thy promise made in the law, which because the wicked lacke, they can haue no hope of saluation.
c My zeale consumed me when I saw their malice and contempt of thy glory.
d It is a sure signe of our adoption, when we loue the Law of God.
e Since thou first promisedst, euen to the end all thy sayings are true.

a The threatnings and persecutions of princes could not cause me to shrinke to confesse thee whom I more feare then men.
b That is, often and sundry times.
c For their conscience assureth them, that they please thee, whereas they, that loue not thee, haue the contrary.

d He sheweth that we must first haue faith before we can worke and please God.
e I had no respect of men, but set thee alwayes before mine eyes, as the iudge of my doings.

a As thou hast promised to be the schoolmaster vnto all them that depend vpon thee.
b The word signifieth to powre forth continually.
c All his prayer and desire is to profit in the word of God.

d That is, thy prouident care ouer me, and wherewith thou wilt iudge mine enemies.
e Being chased to and fro by mine enemies, and hauing no place to rest in.

PSAL. CXX.

1 The prayer of David being vexed by the false reports of Sauls flatterers. 5 And therefore he lamenteth his long abode among those infidels. 7 Who were giuen to all kinde of wickednes and contention.

¶ *A song of* a *degrees.*

I Called vnto the Lord in my b trouble, and hee
heard me.
2 Deliuer my soule, O Lord, from lying lips,
and from a deceitfull tongue.
3 What doeth *thy* c deceitfull tongue bring
vnto thee? or what doeth it auaile thee?
4 *It is as* the d sharpe arrowes of a mightie
man, and *as* the coales of Iuniper.
5 Woe is to me that I remaine in e Meshech,
and dwell in the tents of f Kedar.
6 My soule hath too long dwelt with him that
hateth peace.
7 I *seeke* g peace, and when I speake *thereof*,
they are *bent* to warre.

a That is, of lifting vp the tune and rising in singing.
b Albeit the children of God ought to reioyce when they suffer for righteousnes sake, yet it is a great griefe to the flesh to beare euill for well doing.
c He assured himselfe that God would turne their craft to their owne destruction.
d He sheweth that there is nothing so sharpe to pierce, nor so hot to set on fire, as a slaunderous tongue. e These were people of Arabia, which came of Iaphet, Genesis 10, 2. f That is, of the Ishmaelites. g He declareth what he meaneth by Meshech, and Kedar, to wit, the Israelites, which had degenerate from their godly father, and hated and contended against the faithfull.

PSAL. CXXI.

1 This Psalme teacheth that the faithfull ought onely to looke for helpe at God, 7 who onely doth maintaine, preserue and prosper his Church.

¶ *A song of degrees.*

I Will lift vp mine eyes ‖ vnto the mountaines,
from whence my helpe shall come.
2 Mine helpe *commeth* from the Lord, which
hath made the a heauen and the earth.
3 He will not suffer thy foot to slip, *for* he that
keepeth thee, will not b slumber.
4 Behold, he that keepeth Israel; will neither
slumber nor sleepe.
5 The Lord *is* thy keeper: the Lord *is* thy sha-
dow at thy right hand.
6 The sunne shall not c smite thee by day, nor
the moone by night.

‖ *Or, aboue the mountaines: meaning, that there is nothing so high in this world, wherein he can trust, but onely in God.*
a He accuseth mans ingratitude, which cannot depend on Gods power.
b He sheweth that Gods prouidence not onely watcheth ouer his Church in generall: but also ouer euery member thereof. c Neither heat nor cold, nor any incommodity shall be able to destroy Gods Church, albeit for a time they may molest it.

7 The Lord shall preserue thee from all euill: he shall keepe thy soule.
8 The Lord shall preserue thy d going out, and thy comming in from henceforth and for euer.

d Whatsoeuer thou doest enterprise, shall haue good successe.

PSAL. CXXII.

1 Dauid reioyceth in the name of the faithfull, that God hath accomplished his promise and placed his Arke in Zion. 5 For the which hee giueth thankes, 8 And prayeth for the prosperitie of the Church.

¶ *A song of degrees*, or Psalme *of Dauid.*

1 I * a Reioyced when they said to me, We will goe into the house of the Lord.
2 Our b feete shall stand in thy gates, O Ierusalem.
3 Ierusalem *is* builded as a citie, that is c compact together in it selfe:
4 Whereunto d the Tribes, *euen* the Tribes of the Lord go vp *according* to the testimonie to Israel, to prayse the Name of the Lord.
5 For there are thrones set for iudgement, *euen* the thrones of the house of e Dauid.
6 Pray for the peace of Ierusalem: let them prosper that loue thee.
7 Peace be within thy f walles, *and* prosperitie within thy palaces.
8 For my g brethren and neighbours sakes, I will wish thee now prosperitie.
9 Because of the House of the Lord our God, I will procure thy wealth.

* 1.Chron.29.9.
a He reioyceth that God had appoynted a place, where the Arke should still remaine.
b Which were wont to wander to and fro, as the Arke remooued.
c By the artificiall ioyning and beautie of the houses, he meaneth the concord and loue that was betweene the citizens.
d All the tribes according to Gods couenant shall come and pray there.
e In whose house God placed the throne of iustice, and made it a figure of Christs kingdome. f The fauour of God prosper thee both within and without. g Not onely for mine owne sake, but for all the faithfull.

PSAL. CXXIII.

1 A prayer of the faithfull, which were afflicted either in Babylon or vnder Antiochus, by the wicked worldlings and contemners of God.

¶ *A song of degrees.*

1 I Lift vp mine eyes to thee, that dwellest in the heauens.
2 Behold, as the eyes of a seruants *looke* vnto the hand of their masters, *and* as the eyes of a maiden vnto the hand of her mistresse: so our eyes *waite* vpon the Lord our God, vntill he haue mercie vpon vs.
3 Haue mercie vpon vs, O Lord, haue mercie vpon vs: for wee haue b suffered too much contempt.
4 Our soule is filled too full of the mocking of the wealthy, *and* of the despitefulnesse of the proud.

a He compareth the condition of the godly, to seruants that are destitute of all helpe, assuring that when all other helpes faile, God is euer at hand and like himselfe.
b He declareth that when the faithfull are so full, that they can no more endure the oppressions and scornings of the wicked, there is alway helpe aboue, if with hungry desires they call for it.

PSAL. CXXIV.

1 The people of God, escaping a great perill, doe acknowledge themselues to be deliuered, not by their owne force, but by the power of God. 4 They doe are the greatnesse of the perill. 6 And prayse the name of God.

¶ *A song of degrees*, or Psalme *of Dauid.*

1 IF the Lord had not beene a on our side, (may Israel now say)
2 If the Lord had not beene on our side, when men rose vp against vs,
3 They had then swallowed vs vp b quicke, when their wrath was kindled against vs.
4 Then the c waters had drowned vs, *and* the streame had gone ouer our soule:
5 Then had the swelling waters gone ouer our soule.
6 Praysed *be* the Lord, which hath not giuen vs *as* a pray vnto their teeth.
7 Our soule is escaped, euen as a bird out of the d snare of the foulers: the snare is broken, and we are deliuered.
8 Our helpe *is* in the Name of the Lord, which hath made heauen and earth.

a He sheweth that God was ready to helpe at neede, and that there was none other way to be saued, but by his onely meanes.
b So vnable were we to resist.
c He vseth most proper similitudes to expresse the great danger that the Church was in, and out of the which God miraculously deliuered them.
d For the wicked did not onely furiously rage against the faithfull, but craftily imagined to destroy them.

PSAL. CXXV.

1 Hee describeth the assurance of the faithfull in their afflictions. 4 And desireth their wealth. 5 And the destruction of the wicked.

¶ *A song of degrees.*

1 THey that trust in the Lord, *shall be* as mount Zion, *which* cannot a be remooued, *but* remaineth for euer.
2 *As* the mountaines *are* about Ierusalem: so *is* the Lord about his people from henceforth and for euer.
3 For the b rod of the wicked shall not rest on the lot of the righteous, least the righteous put forth their hand vnto wickednesse.
4 Doe well, O Lord, vnto those that be good and true in their hearts.
5 c But these that turne aside by their crooked *wayes*, them shall the Lord leade with the workers of iniquitie: *but* peace *shalbe* vpon Israel.

a Though the world be subiect to mutations, yet the people of God shall stand sure, and be defended by Gods prouidence.
b Though God suffer his to be vnder the crosse least they should embrace wickednesse, yet this crosse shall not so rest vpon them, that it should driue them from hope.
c He desireth God to purge his Church from hypocrites, and such as haue no zeale of the trueth.

PSAL. CXXVI.

1 This Psalme was made after the returne of the people from Babylon, & sheweth that the meane of their deliuerance was wonderfull after the seuentie yeeres of captiuitie forespoken by Ieremie, Chap. 25.12. and 29.10.

¶ *A song of degrees*, or Psalme *of Dauid.*

1 WHen the Lord brought againe the captiuitie of Zion, wee were like them that a dreame.
2 Then was our mouth b filled with laughter, and our tongue with ioy: then said they among the c heathen, The Lord hath done great things for them.
3 The Lord hath done great things for vs, *whereof* we reioyce.
4 O Lord, bring againe our captiuitie, as the d riuers in the South.
5 They that sowe in teares, shall reape in ioy.
6 They went weeping, and caried e precious seede: *but* they shall returne with ioy, and bring their sheaues.

a Their deliuerance was as a thing incredible, and therefore tooke away all excuse of ingratitude.
b He sheweth how the godly ought to reioyce when God gathereth his Church or deliuereth it.
c If the infidels confesse Gods wonderfull worke, the faithfull can neuer shew themselues sufficiently thankefull. d It is no more impossible to God to deliuer his people, then to cause the riuers to runne in the Wildernesse and barren places. e That is, seede which was scarce and deare: meaning, that they which trusted in Gods promise to returne, had their desire.

PSAL. CXXVII.

1 He sheweth that the whole estate of the world, both domesticall and politicall, standeth by Gods meere prouidence and blessing. 3 And that to haue children well nurtured, is an especiall grace and gift of God.

¶ *A song of degrees*, or Psalme *of Salomon.*

1 EXcept the Lord a build the house, they labour in vaine that build it: except the Lord keepe the b citie, the keeper watcheth in vaine.
2 It is in vaine for c you to rise earely, *and* to lie downe late, *and* eat the bread d of sorow: *but* hee will surely giue e rest to his beloued.
3 Behold, children are the inheritance of the Lord, *and* the fruit of the wombe *his* reward.
4 As *are* the arrowes in the hand of the strong man; so *are* the f children of youth.
5 Blessed *is* the man that hath his quiuer full of them: *for they* g shall not be ashamed, when they speake with *their* enemies in the gate.

a That is, gouerne and dispose all things pertaining to the familie.
b The publike estate of the common-wealth.
c Which watch and ward, and are also magistrates, and rulers of the citie.
d Either that which is gotten by hard labour, or eaten with griefe of minde.
e Not exempting them from labour, but making their labours comfortable and as it were a rest. f That is, endued with strength and vertues from God, for these are signes of Gods blessings, and not the number. g Such children shall be able to stop their aduersaries mouthes, when their godly life is maliciously accused before Iudges.

PSAL. CXXVIII.

1 He sheweth that blessednesse appertaineth not to all vniuersally, but to them onely that feare the Lord, and walke in his wayes.

¶ *A song of degrees.*

BLessed *is* euery one that feareth the Lord, and
walketh in his [a] wayes.
2 When thou eatest the labours of thine
[b] hands, thou shalt be blessed, and it shalbe well
with thee.
3 Thy wife *shalbe* as the fruitfull vine on the
sides of thine house, *and* thy [c] children like the
oliue plants round about thy table.
4 Lo, surely thus shall the man be blessed, that
feareth the Lord.
5 The Lord out of Zion shall [d] blesse thee,
and thou shalt see the wealth of [e] Ierusalem all
the dayes of thy life.
6 Yea, thou shalt see thy childrens children,
and peace vpon Israel.

a God approoueth not our life, except it be reformed according to his word.
b The world esteemeth them happy, which liue in wealth and idlenesse: but the holy Ghost approoueth them best that liue of the meane profite of their labours.
c Because Gods fauour appeareth in none outward thing, more then in increase of children, he promiseth to enrich the faithfull with this gift.
d Because of the spirituall blessing which God hath made to his Church, these temporal things shall be graunted.
e For except God blessed his Church publikely, this priuate blessing were nothing.

PSAL. CXXIX.

1 He admonisheth the Church to reioyce though it be afflicted. 4 For by the righteous Lord it shall be deliuered. 6 And the enemies for all their glorious shew, shall suddenly be destroyed.

¶ *A song of degrees.*

THey haue oftentimes afflicted mee from my
youth (may [a] Israel now say.)
2 They haue oftentimes afflicted me from my
youth: but they could not preuaile against me.
3 The plowers plowed vpon my backe, *and*
made long furrowes.
4 *But* the [b] righteous Lord hath cut the cords
of the wicked.
5 They that hate Zion, shall be all ashamed
and turned backward.
6 [c] They *shalbe* as the grasse on the house
tops, which withereth afore it commeth forth.
7 Whereof the mower filleth not his hand,
neither the glainer his lap:
8 [d] Neither they which goe by, say, The bles-
sing of the Lord *be* vpon you, *or*, We blesse you in
the Name of the Lord.

a The Church now afflicted, ought to remember how her condition hath euer beene such from the begining to be molested most grieuously by the wicked: yet in time it hath euer beene deliuered.
b Because God is righteous, he cannot but plague his aduersaries, and deliuer his, as oxen out of the plough.
c The enemies that lift them selues most high, and as it were approach neere to the Sunne, are consumed with the heat of Gods wrath, because they are not grounded in godly humilitie.
d That is, the wicked shall perish, and none shall passe for them.

PSAL. CXXX.

1 The people of God from their bottomlesse miseries doe cry vnto God, and are heard. 3 They confesse their sinnes, and flee vnto Gods mercies.

¶ *A song of degrees.*

OVt of the [a] deepe places haue I called vnto
thee, O Lord.
2 Lord, heare my voyce: let thine eares at-
tend to the voyce of my prayers.
3 If thou, O Lord, straightly markest iniqui-
ties, O Lord, [b] who shall stand?
4 But mercie *is* with thee, that thou [c] mayest
be feared.
5 I haue waited on the Lord: my soule hath
waited, and I haue trusted in his word.
6 My soule *waiteth* on the Lord more then
the morning watch watcheth for the morning.
7 Let Israel waite on the Lord: for with the
Lord *is* [d] mercie, and with him *is* great redemp-
tion.
8 And hee shall redeeme Israel from all his
iniquities.

a Being in great distresse and sorow.
b He declareth that we cannot be iust before God, but by forgiuenesse of sinnes.
c Because of nature thou art mercifull: therefore the faithfull reuerence thee.
d He sheweth to whom the mercy of God doth appertaine: to Israel, that is, to the Church and not to the reprobate.

PSAL. CXXXI.

1 David charged with ambition and greedie desire to reigne, protesteth his humilitie and modestie before God, and teacheth all men what they should doe.

¶ *A song of degrees*, or Psalme *of David.*

LOrd, [a] mine heart is not hautie, neither are
mine eyes lofty, neither haue I walked in great
[b] matters and hid from me.
2 Surely I haue behaued my selfe, like one
wained from his mother, and kept silence: I am in
my selfe as one that is [c] wained.
3. Let Israel waite on the Lord from hence-
foorth and for euer.

a He setteth forth his great humility, as an example to all rulers and gouernours.
b Which passe the measure and limits of his vocation.
c He was void of ambition and wicked desires.

PSAL. CXXXII.

1 The faithfull grounding on Gods promise made vnto David, desire that he would establish the same, both as touching his posteritie, and the building of the Temple, to pray there as was forespoken, Deut. 12, 5.

¶ *A song of degrees.*

LOrd, remember Dauid with all his [a] affliction:
2 Who sware vnto the Lord, *and* vowed
vnto the mightie *God* of Iaakob, *saying*,
3 I [b] will not enter into the Tabernacle of
mine house, nor come vpon my pallet *or* bed.
4 Not suffer mine eyes to sleepe, nor mine eye
lids to slumber.
5 Vntill I finde out a place for the [c] Lord, an
habitation for the mightie *God* of Iaakob.
6 Lo, we heard of it in [d] Ephrathah, *and* found
it in the fields of the forrest.
7 Wee will enter into his Tabernacles, *and*
worship before his footstole.
8 Arise, O Lord, *to come* into thy [e] rest, thou,
and the Arke of thy strength.
9 Let thy Priests be cloathed with [f] righteous-
nesse, and let thy Saints reioyce.
10 For thy [g] seruant Dauids sake refuse not the
face of thine Anoynted.
11 The Lord hath sworne in trueth vnto Da-
uid, and he will not shrinke from it, *saying*, Of the
fruit of thy body will I set vpon thy throne.
12 If thy sonnes keepe my Couenant, and my
testimonies, that I shall teach them, their sonnes
also shall sit vpon thy throne for [h] euer.
13 For the Lord hath chosen Zion, *and* loued
to dwell in it, *saying*,
14 This is my rest for euer; here will I dwell,
for I haue a [i] delight therein.
15 I will surely blesse her vitailes, *and* will sa-
tisfie her poore with bread.
16 And will cloath her Priests with [k] saluati-
on, and her Saints shall shout for ioy.
17 There will I make the [l] horne of Dauid
to bud: *for* I haue ordeined a light for mine An-
oynted
18 His enemies will I cloath with shame, but
on him his crowne shall florish.

a That is, with how great difficultie he came to the kingdom, and with how great zeale and care he went about to build thy Temple.
b Because the chiefe charge of the king was to set foorth Gods glory, he sheweth that he could take no rest, neither would goe about any worldly thing, were it neuer so necessarie, before he had executed his office.
c That is, the Arke, which was a signe of Gods presence.
d The common bruit was that the Arke should remaine in Ephrathah, that is, in Beth-lehem a plentifull place: but after we perceiued that thou wouldest place it in Ierusalem, which was barren as a forrest, and compassed about onely with hilles.
e That is, Ierusalem, because that afterward his Arke should remoue to none other place.
f Let the effect of thy grace both appeare in the Priests and in the people.
g As thou first madest promise to Dauid, so continue it to his posteritie, that whatsoeuer they shall aske for their people, it may be granted.
h Because this cannot be accomplished but in Christ, it followeth that the promise was spirituall.
i Meaning, for his owne sake, and not for the pleutifulnesse of the place for he promiseth to blesse it, declaring before that it was barren.
k That is, with my protection, whereby they shalbe safe.
l Though his force for a time seemed to be broken, yet he promiseth to restore it.

PSAL. CXXXIII.

1 This Psalme conteineth the commendation of brotherly amitie among the seruants of God

¶ *A song of degrees*, or Psalme *of David.*

BEhold, how good and how comely a thing it
is, brethren to dwell euen [a] together.

a Because the greatest part were against Dauid, though some fauoured him, yet when hee was established king at length, they ioyned altogether like brethren: and therefore he sheweth by these similitudes the commoditie of brotherly loue.

2 It

2 *It is* like to the precious b oyntment vpon
the head, that runneth downe vpon the beard,
euen vnto Aarons beard, which went downe on
the border of his garments.
3 *And* as the dew of c Hermon which falleth
vpon the mountains of Zion: for d there the Lord
appoynted the blessing *and* life for euer.

b The oyntment was a figure of the graces which come from Christ ÿ head vnto his Church.
c By Hermon and Zion he meaneth the plentifull countrey about Ierusalem.
d Where there is such concord.

PSAL. CXXXIV.

1 He exhorteth the Leuites watching in the Temple, to prayse the Lord.

¶ *A song of degrees.*

BEhold, prayse ye the Lord, all yee a seruants of
the Lord, yee that by night stand in the house
of the Lord.
2 Lift vp your b hands to the Sanctuary, and
prayse the Lord.
3 The Lord that c hath made heauen and earth,
blesse thee out of Zion.

a Ye that are Leuites and chiefly appoynted to this office.
b For their charge was not onely to keepe the Temple, but to pray there, and to giue God thanks.
c And therefore hath all power, blesse thee with his fatherly loue declared in Zion. Thus the Leuites vsed to prayse the Lord, and blesse the people.

PSAL. CXXXV.

1 Hee exhorteth all the faithfull, of what estate soeuer they be, to prayse God for his marueilous workes. 12 And specially for his graces toward his people, wherein he hath declared his Maiestie. 15 To the confusion of all idolaters and their idoles.

¶ *Prayse ye the Lord.*

PRayse the Name of the Lord; yee seruants of
the Lord, prayse *him*.
2 Yee that a stand in the House of the Lord,
and in the b courts of the House of our God.
3 Prayse yee the Lord for the Lord is good:
sing prayses vnto his Name: for it is a comely
thing
4 For the Lord hath c chosen Iaakob to himselfe,
and Israel for his chiefe treasure.
5 For I know that the Lord *is* great, and that
our Lord *is* aboue all gods.
6 Whatsoeuer pleased the Lord, that d did he in
heauen and in earth, in the sea & in all the depths.
7 He bringeth vp the cloudes from the ends
of the earth, and maketh the * lightnings with the
raine: hee draweth foorth the winde out of his
treasures.
8 * He smote the first borne of Egypt both of
man and beast.
9 Hee hath sent tokens and wonders into the
mids of thee, O Egypt, vpon Pharaoh, and vpon
all his seruants.
10 * He smote many nations, and slew mighty
Kings:
11 *As* Sihon King of the Amorites, and Og
king of Bashan, and all the kingdomes of Canaan:
12 And e gaue their land for an inheritance,
euen an inheritance vnto Israel his people.
13 Thy Name, O Lord, *endureth* for euer: O
Lord, thy remembrance *is* from generation to generation.
14 For the Lord will f iudge his people, and
be pacified toward his seruants.
15 The g idoles of the heathen *are* siluer and
gold, *euen* the worke of mens hands.
16 They haue a mouth, and speake not: they
haue eyes and see not.
17 They haue eares and heare not, neither is
there any breath in their mouth.
18 They that make them, are like vnto them:
so are all that trust in them.
19 Prayse the Lord, yee house of Israel: prayse
the Lord, ye house of Aaron.
20 Prayse the Lord, ye house of Leui: yee that
feare the Lord, prayse the Lord.
21 Praysed *be* the Lord out of Zion, which
dwelleth in Ierusalem. Prayse ye the Lord.

a Ye Leuites that are in his Sanctuary.
b Meening, the people: for the people and Leuites had their courts, which were places of the Temple separate.
c That is, hath freely loued the posterity of Abraham.
d He ioyned Gods power with his will, to the intent that we should not separate them, and hereby he willeth Gods people to depend on his power which he confirmed by examples.
* Iere. 10, 13.
* Exod. 12. 29.
* Num. 21, 24, 34.
e He sheweth what fruit the godly conceiue of Gods power, whereby they see how he destroyeth his enemies, and deliuereth his people.
f That is, gouerne and defend his people.
g By shewing what punishment God appoynteth for the heathen idolaters, hee warneth his people to beware the like offences, seeing that idoles haue neither power nor life, and that their deliuerance came not by idols, but by the mighty power of God. Reade Psal. 115, verse 4.

PSAL. CXXXVI.

1 A most earnest exhortation to giue thankes vnto God for the creation & gouernance of all things, which standeth in confessing that he giueth vs al of his meere liberalitie.

PRayse ye the Lord, because he is good: for
his a mercy *endureth* for euer.
2 Prayse yee the God of gods: for his mercie
endureth for euer.
3 Prayse yee the Lord of lords; for his mercie
endureth for euer.
4 Which onely doeth great wonders; for his
mercie *endureth* for euer.
5 Which by *his* wisedome made the heauens,
for his mercie *endureth* for euer.
6 Which hath stretched out the earth vpon
the waters: for his b mercie *endureth* for euer.
7 Which made great lights: for his mercy *endureth* for euer.
8 *As* the sunne to rule the day; for his mercy
endureth for euer.
9 The Moone and the starres to gouerne the
night: for his mercy *endureth* for euer:
10 Which smote Egypt with their first borne,
(for his mercy *endureth* for euer.)
11 And c brought out Israel from among
them; for his mercie *endureth* for euer.
12 With a mighty hand and d stretched out
arme; for his mercie *endureth* for euer:
13 Which diuideth the Sea into two parts;
for his mercie *endureth* for euer.
14 And made Israel to passe through the mids
of it; for his mercie *endureth* for euer:
15 And ouerthrew Pharaoh and his hoaste in
the red Sea; for his mercie *endureth* for euer:
16 Which led his people thorow the e wildernes;
for his mercie *endureth* for euer:
17 Which smote great Kings: for his mercie
endureth for euer.
18 And slew f mighty Kings: for his mercie
endureth for euer:
19 *As* Sihon king of the Amorites: for his
mercy *endureth* for euer:
20 And Og the king of Bashan: for his mercy
endureth for euer:
21 And gaue their land for an heritage; for
his mercy *endureth* for euer:
22 *Euen* an heritage vnto Israel his seruant;
for his mercy *endureth* for euer:
23 Which remembred vs in our g base estate;
for his mercy *endureth* for euer.
24 And hath rescued vs from our oppressours;
for his mercy *endureth* for euer:
25 Which giueth food to all h flesh; for his
mercy *endureth* for euer:
26 i Prayse ye the God of heauen; for his mercie
endureth for euer.

a By this repetition he sheweth that the least of Gods benefits binde vs to thankesgiuing, but chiefly his mercy, which is principally declared towards his Church.
b This was a common kinde of thankesgiuing, which the whole people vsed, when they had receiued any benefit of God. as 2 Chron. 7. 6 and 20. 21 meaning, that God was not onely mercifull to their fathers but also continued the same to their posterity.
c Gods mercifull prouidence toward man appeareth in all his creatures, but chiefly in that that he deliuered his Church from the thraldome of their enemies.
d In doing such a worke as was neuer done before, nor that any other could doe.
e Where for the space of fourty yeeres he sheweth infinite and most strange wonders.
f Declaring thereby that no power nor authority was so deare vnto him, as the loue of his Church.
g In our greatest affliction and slauery, when we looked for nothing lesse then to haue had any succour.
h Seeing that God prouideth euen for the beasts, much more hath he care ouer his.
i Seeing that all ages haue had most plaine testimonies of Gods benefits.

PSAL. CXXXVII.

1 The people of God in their banishment seeing Gods true Religion decay, liued in great anguish & sorow of heart: the which griefe the Caldeans did so little pitie. 3 That they rather increased the same dayly with tauntes, reproches and blasphemies against God. 7 Wherefore the Israelites desire God, first to punish the Edomites, who prouoked the Babylonians against them 8 And moued by the Spirit of God, prophecie the destruction of Babylon, where they were handled so tyrannously

BY the riuers of Babel we a sate, and there wee
wept, when we remembred Zion.
2 We hanged our harpes vpon the willowes

a That is, we abode a long time, and albeit the countrie was pleasant, yet could it not stay our teares, nor turne vs from ÿ true seruice of our God.

in

in the mids [b] thereof.
3 Then they that led vs captiue, [c] required of
vs songs and mirth, when we had hanged vp *our*
harpes, saying, Sing vs *one* of the songs of Zion.
4 How shall wee sing, *said we*, a song of the
Lord in a strange land?
5 [d] If I forget thee, O Ierusalem, let my right
hand forget *to play*.
6 If I doe not remember thee, let my tongue
cleaue to the roofe of my mouth: *yea*, if I preferre
not Ierusalem to my [e] chiefe ioy.
7 Remember the children of [f] Edom, O Lord,
in the [g] day of Ierusalem, which said, Rase it, rase
it to the foundation thereof.
8 O daughter of Babel, worthy to be destroy-
ed, blessed *shall he be* that rewardeth thee, as thou
hast serued vs.
9 [h] Blessed *shall he be* that taketh and dash-
eth thy children against the stones.

b To wit, of that countrey.
c The Babylonians spake thus in mocking vs, as though by our silence we should signifie that we hoped no more in God.
d Albeit the faithfull are touched with their particular griefes, yet the common sorow of the Church is most grieuous vnto them, and is such, as they cannot but remember and lament.
e The decay of Gods religion in their countrey was so grieuous, that no ioy could make them glad, except it were restored.
f According as Ezekiel 25.13. and Ieremiah 49.7. verse prophecied: and Obadiah, vers. 10. sheweth that the Edomites which came of Esau, conspired with the Babylonians against their brethren and kinsfolke.
g When God did visit Ierusalem.
h He alludeth to Isaiahs prophecie, Chap. 13. and 16. verse, promising good successe to Cyrus and Darius, whom ambition mooued to fight against Babylon: but God vsed them as his rods to punish his enemies.

PSAL. CXXXVIII.

1 *Dauid with great courage praiseth the goodnesse of God toward him, the which is so great,* 4 *That it is knowen to forrein princes, who shall prayse the Lord together with him.* 6 *And hee is assured to haue the like comfort of God in the time following, as he had heretofore.*

¶ A Psalme *of* Dauid.

I Will prayse thee with my whole heart: *euen* be-
fore the [a] gods will I prayse thee.
2 I will worship toward thine holy [b] Temple
and prayse thy Name, because of thy louing kind-
nesse and for thy trueth: for thou hast magnified
thy Name aboue all things by thy word.
3 When I called, then thou heardest me, *and*
hast [c] increased strength in my soule.
4 All the [d] kings of the earth shall prayse thee,
O Lord: for they haue heard the wordes of thy
mouth.
5 And they shall sing of the wayes of the
Lord, because the glory of the Lord *is* great.
6 For the Lord is high, yet he beholdeth the
lowly, but the proud he knoweth [e] afarre off.
7 Though I walke in the middes of trouble,
yet wilt thou reuiue me: thou wilt stretch foorth
thine hand vpon the wrath of mine enemies, and
thy right hand shall saue me.
8 The Lord will [f] performe *his worke* toward
mee: O Lord, thy mercy *endureth* for euer: for-
sake not the works of thine hands.

a Euen in the presence of Angels and of them that haue authority among men.
b Both the Temple and ceremoniall seruice at Christs comming were abolished: so that now God will be worshipped only in spirit and trueth, Iohn 4, 23.
c Thou hast strengthened me against mine outward and inward enemies.
d All the world shall confesse that thou hast wonderfully preserued me, and performed thy promise.
e Distance of place cannot hinder God to shew mercy to his, and to iudge the wicked though they thinke that he is farre off.
f Though mine enemies rage neuer so much, yet the Lord, which hath begun his worke in me, will continue his grace to the end.

PSAL. CXXXIX.

1 *Dauid cleanseth his heart from all hypocrisie, sheweth that there is nothing so hid, which God seeth not.* 13 *Which hee confirmeth by the creation of man,* 14 *After declaring his zeale and feare of God, hee protesteth to be enemie to all them that contemne God.*

¶ To him that excelleth. A Psalme of Dauid.

O Lord, thou hast tried me, and knowen *me*.
2 Thou knowest my [a] sitting and my ri-
sing: thou vnderstandest my thoughts afarre off.
3 Thou [b] compassest my pathes, and my lying
downe, and art accustomed to all my wayes.
4 For there is not a word in my [c] tongue, *but*
loe, thou knowest it wholly, O Lord.
5 Thou holdest me straite behind and before,
and layest thine [d] hand vpon me.
6 *Thy* knowledge is too wonderfull for me:
it is so high that I cannot *attaine* vnto it.
7 Whither shall I goe from thy [e] Spirit? or
whither shall I flee from thy presence?
8 If I ascend into heauen, thou art there: if I
lie downe in hell, thou art there.
9 Let me take the wings of the morning, *and*
dwell in the vttermost parts of the sea:
10 Yet thither shall thine hand [f] leade me, and
thy right hand hold me.
11 If I say, Yet the darknesse shall hide me,
euen the night *shallbe* [g] light about me.
12 Yea, the darkenesse hideth not from thee:
but the night shineth as the day: the darkenesse
and light are both alike.
13 For thou hast [h] possessed my reines: thou
hast couered me in my mothers wombe.
14 I will prayse thee, for I am [i] fearefully and
wonderously made: marueilous *are* thy workes,
and my soule knoweth it well.
15 My bones are not hid from thee, though I
was made in a secret *place, and* fashioned [k] be-
neath in the earth.
16 Thine eyes did see me, when I was without
forme: [l] for in thy booke were all things written,
which in continuance were fashioned, when there
was none of them *before*.
17 How [m] deare therefore are thy thoughts
vnto me, O God! how great is the summe of them!
18 If I should count them, they are moe then
the sand: when I awake, [n] I am still with thee.
19 Oh that thou wouldest slay, O God, the
wicked and bloody men, *to whom I say*, Depart
ye from me:
20 Which speake wickedly of thee, *and* being
thine enemies are lifted vp in vaine.
21 Doe not I [o] hate them, O Lord, that hate
thee? and doe not I earnestly contend with those
that rise vp against thee?
22 I hate them with an vnfained hatred, as
they were mine *vtter* enemies.
23 Try mee, O God, and knowe mine heart:
prooue me and know my thoughts.
24 And consider if there be any [p] way of wic-
kednes in me, and leade me in the [q] way for euer.

a He confesseth that neither our actions, thoughts, or any part of our life can be hid from God, though he seeme to be farre off.
b So that they are euidently knowen to thee.
c Thou knowest my meaning before I speake.
d Thou so guidest mee with thine hand, that I can turne no way, but where thou appointest me.
e From thy power and knowledge?
f Thy power doth so fast hold me, that I can escape by no meanes from thee.
g Though darknesse be an hinderance to mans sight, yet it serueth thine eyes as well as the light.
h Thou hast made me in all parts, and therefore must needs know me.
i Considering thy wonderfull worke in forming me, I cannot but praise thee and feare thy mighty power.
k That is, in my mothers wombe: which he compareth to the inward parts of the earth.
l Seeing that thou diddest know me before I was composed of either flesh or bone, much more now must thou know me when thou hast fashioned me.
m How ought we to esteeme the excellent declaration of thy wisedome in the creation of man?
n I continually see new occasions to meditate in thy wisedome, and to prayse thee.
o He teacheth vs boldly to contemne all the hatred of the wicked, and friendship of the world, when they would let vs to serue God sincerely.
p Or, any heinous way or rebellious: meaning, that though he were subiect to sinne, yet was he not giuen to wickednesse, and to prouoke God by rebellion.
q That is, continue thy fauour towards me to the end.

PSAL. CXL.

1 *Dauid complaineth of the crueltie, falshood and iniuries of his enemies.* 8 *Against the which hee prayeth vnto the Lord, and assureth himselfe of his helpe and succour.* 12 *Wherefore hee prouoketh the iust to prayse the Lord, and to assure themselues of his tuition.*

¶ *To him that excelleth. A Psalme of Dauid.*

DEliuer mee, O Lord, from the euill man: pre-
serue me from the [a] cruell man:
2 Which imagine euill things in *their* [b] heart,
and make warre continually.
3 They haue sharpened their tongues like a
serpent: [c] adders poison *is* vnder their lips, Selah.
4 Keepe [d] me, O Lord, from the hands of the
wicked; preserue me from the cruell man, which
purposeth to cause my steps to slide.
5 The proud haue layd a snare for mee, and
spread a net with cordes in my pathway, *and* set
grennes for me. Selah.
6 *Therefore* I said vnto the Lord, Thou art
my God: heare, O Lord, the voyce of my prayers.

a Which persecuteth me of malice and without cause.
b That is, by their false cauillations & lies they kindle the hatred of the wicked against me.
c He sheweth what weapons the wicked vse, when power and force faile them.
d He declareth what is the remedie of the godly, when they are oppressed by the worldlings.

7 O Lord God the ſtrength of my ſaluation,
thou [e] haſt couered my head in the day of battell.
8 Let not the wicked haue his deſire, O Lord;
[f] performe not his wicked thought, *leaſt* they be
proud. Selah.
9 *As for* [g] the chiefe of them that compaſſe
mee about, let the miſchiefe of their owne lips
come vpon them.
10 Let coales fall vpon them: let [h] him caſt
them into the fire, *and* into the deepe pits that
they riſe not.
11 *For* the backbiter ſhall not be eſtabliſhed
vpon the earth, euill ſhall [i] hunt the cruell man
to deſtruction.
12 I know that the Lord will auenge the af-
flicted, *and* iudge the poore.
13 Surely the righteous ſhall prayſe thy Name,
and the iuſt ſhall [k] dwell in thy preſence.

e He calleth to God with liuely faith, being aſſured of his mercies, becauſe he had before time prooued, that God helped him euer in his dangers.
f For it is in Gods hand to ouerthrow the counſels and enterpriſes of the wicked.
g It ſeemeth that he alludeth to Saul.
h To wit, God: for Dauid ſaw that they were reprobate, and that there was no hope of repentance in them.
i Gods plagues ſhall light vpon him in ſuch ſort, that he ſhall not eſcape. k That is, ſhall be defended and preſerued by thy fatherly prouidence and care.

P S A L. CXLI.

1 *Dauid being grieuouſly perſecuted vnder Saul, onely fleeth vnto God to haue ſuccour.* 3 *Deſiring him to bridle his affections, that he may patiently abide till God take vengeance of his enemies.*

¶ *A Pſalme of Dauid.*

O Lord, I [a] call vpon thee: haſt thee vnto mee:
heare my voyce, when I cry vnto thee.
2 Let my prayer be directed in thy ſight *as* in-
cenſe, *and* the [b] lifting vp of mine handes *as* an
euening ſacrifice.
3 Set a watch, O Lord, before my mouth, *and*
keepe the [c] doore of my lips.
4 Incline not mine heart to euill, that I ſhould
commit wicked works with them that worke in-
iquitie: and let me not eate of their [d] delicates.
5 Let the righteous ſmite me: *for that is* a bene-
fit; and let [e] him reprooue me, *and it ſhalbe* a pre-
cious oyle that ſhall not breake mine head; for
within a while I ſhall euen [f] pray in their miſeries.
6 When their iudges ſhalbe caſt downe in ſto-
nie places, they ſhall [g] heare my wordes, for they
are ſweet.
7 Our bones lie ſcattered at the [h] graues
mouth, as he that heweth *wood* or diggeth in the
earth.
8 But mine eyes *looke* vnto thee, O Lord God:
in thee is my truſt; leaue not my ſoule deſtitute.
9 Keepe mee from the ſnare, *which* they haue
layd for me, and from the grennes of the workers
of iniquitie.
10 Let the wicked fall into [i] his nets [k] toge-
ther, whiles I eſcape.

a He ſheweth that there is none other refuge in our neceſſities, but onely to flee vnto God for comfort of ſoule.
b He meaneth his earneſt zeale and geſture, which hee vſed in prayer: alluding of the ſacrifices which were by Gods commandement offered in the old Law.
c He deſireth God to keepe his thoughts and wayes either from thinking or executing vengeance.
d Let not their proſperitie allure me to be wicked as they are.
e He could abide all corrections, that came of a louing heart.
f By patience I ſhall ſee the wicked ſo ſharpely handled, that I ſhall for pitie pray for them.
g The people which followed their wicked rulers in perſecuting the Prophet, ſhall repent and turne to God, when they ſee their wicked rulers puniſhed. h Here appeareth that Dauid was miraculouſly deliuered out of many deaths as 2. Cor. 1. 9, 10. i Into Gods nets, whereby he catcheth the wicked in their owne malice. k So that none of them eſcape.

P S A L. CXLII.

1 *The Prophet neither aſtonied with feare, nor caried away with anger, nor forced by deſperation, would kill Saul: but with a quiet minde directed his earneſt prayer to God, who did preſerue him.*

¶ *A Pſalme of Dauid, to giue inſtruction, and a prayer when he was in the caue.*

I Cryed vnto the Lord with my voyce; with my
voyce I [a] prayed vnto the Lord.
2 I powred out my meditation before him, *and*
declared mine affliction in his preſence.

a Dauids patience and inſtant prayer to God condemneth their wicked rage, which in their troubles either deſpaire and murmure againſt God, or elſ ſeeke to others then to God, to haue redreſſe in their miſeries.

3 Though my ſpirit [†] was in perplexitie in me,
yet thou kneweſt my path; in the way wherein I
walked, haue they priuily laid a ſnare for me.
4 I looked vpon my right hand, and beheld,
but there was none that would know me; all re-
fuge failed me, *and* [‖] none cared for my ſoule.
5 *Then* cried I vnto thee, O Lord, *and* ſayd,
Thou art mine [b] hope, *and* my portion in the land
of the liuing.
6 Hearken vnto my cry, for I am brought ve-
ry low; deliuer me from my perſecuters, for they
are too ſtrong for me.
7 Bring my ſoule out of [c] priſon, that I may
prayſe thy Name; *then* ſhall the righteous [d] come
about me, when thou art beneficiall vnto me.

† Ebr. was folden or wrapped in me: meaning, as a thing that could haue no iſſue.
‖ Or, ſought for my ſoule.
b Though all meanes failed him, yet he knew that God would neuer forſake him.
c For he was on all ſides beſet with his enemies, as though he had beene in a moſt ſtrait priſon.
d Either to reioyce at my wonderfull deliuerance, or to ſet a crowne vpon mine head.

P S A L. CXLIII.

1 *An earneſt prayer for remiſſion of ſinnes, acknowledging that the enemies did thus cruelly perſecute him by Gods iuſt iudgement.* 8 *He deſireth to be reſtored to grace,* 10 *To be gouerned by his holy Spirit, that hee may ſpend the remnant of his life in the true feare & ſeruice of God.*

¶ *A Pſalme of Dauid.*

HEare my prayer, O Lord, *and* hearken vnto
my ſupplication: anſwere me in thy [a] trueth,
and in thy [b] righteouſneſſe.
2 (And enter not into iudgement with thy
ſeruant: for in thy [c] ſight ſhall none that liueth,
be iuſtified.)
3 For the enemie hath perſecuted my ſoule:
he hath ſmitten my life downe to the earth: hee
hath laid me in the darkeneſſe, as they that haue
beene dead [d] long agoe:
4 And my ſpirit was in perplexitie in me, *and*
mine [e] heart within me was amaſed.
5 *Yet* doe I remember the time [f] paſt; I me-
ditate in all thy workes, *yea,* I doe meditate in the
workes of thine hands.
6 I ſtretch foorth mine hands vnto thee; my
ſoule deſireth after thee, as the thirſtie land. Selah.
7 Heare mee ſpeedily, O Lord, *for* my ſpirit
faileth; hide not thy face from mee, elſe I ſhalbe
like vnto them that goe downe into the pit.
8 Let mee heare thy louing kindneſſe in the
[g] morning, for in thee is my truſt; [h] ſhew me the
way, that I ſhould walke in, for I lift vp my ſoule
vnto thee.
9 Deliuer me, O Lord, from mine enemies;
for [i] I hid mee with thee.
10 [k] Teach me to [l] doe thy will, for thou art
my God: let thy good Spirit leade mee vnto the
land of righteouſnes.
11 Quicken me, O Lord, for thy Names ſake,
and for thy righteouſneſſe bring my ſoule out of
trouble.
12 And for thy mercy [m] ſlay mine enemies,
and deſtroy all them that oppreſſe my ſoule; for
I am thy [n] ſeruant.

a That is, as thou haſt promiſed to be faithfull to thy promiſe to all that truſt in thee.
b That is, according to thy free goodneſſe, whereby thou defendeſt thine.
c He knew that his afflictions were Gods meſſengers to call him to repentance for his ſinnes, though toward his enemies he was innocent, and that in Gods ſight all men are ſinners.
d He acknowledgeth that God is the onely and true phyſitian to heale him: and that he is able to raiſe him to life, though he were dead long agoe, and turned to aſhes.
e So that onely by faith, and by the grace of Gods Spirit he was vpholden.
f To wit, thy great benefits of old, and the manifold examples of thy fauour towards thine.
g That is, ſpeedily and in due ſeaſon.
h Let thine holy Spirit counſell me how to come foorth of theſe great cares and troubles. i I hid my ſelfe vnder the ſhadow of thy wings, that I might be defended by thy power. k He confeſſeth that both the knowledge and obedience of Gods will commeth by the Spirit of God, who teacheth vs by his worde, giueth vnderſtanding by his Spirit, and frameth our hearts by his grace to obey him. l That is, iuſtly and aright: for ſo ſoone as wee decline from Gods will, wee fall into errour. m Which ſhall be a ſigne of thy Fatherly kindneſſe toward mee. n Reſigning my ſelfe wholly vnto thee, and truſting in thy protection.

P S A L. CXLIV.

1 *He prayſeth the Lord with great affection and humilitie for his kingdome reſtored, and for his victories obteined.* 5 *Demaunding helpe, and the deſtruction of the wicked.* 9 *Promiſing to acknowledge the ſame with ſongs of prayſes.* 15 *And declareth wherein the felicitie of any people conſiſteth.*

a Who of a poore sheepheard hath made me a valiant warriour and mightie conquerour.
† Ebr. my deliuerer vnto me: for the Prophet cannot satisfie himselfe with any words.
b Hee confesseth that neither by his owne authoritie, power or policie his Kingdome was quiet, but by the secret grace of God.
c To giue vnto God iust prayse, is to confesse our selues to be vnworthy of so excellent benefits, and that he bestoweth them vpon vs of his free mercie.
d He desireth God to continue his graces, and to send helpe for the present necessitie.
e By these maner of speeches he sheweth that all the lets in the world cannot hinder Gods power, which he apprehended by faith.
f That is, deliuer me from the tumults of them that should be my people, but are corrupt in their iudgement and enterprises, as though they were strangers.
g For though they shake hands, yet they keepe no promise.

¶ A Psalme of Dauid.

BLessed *be* the Lord my strength, which a tea-
cheth mine hands to fight, and my fingers to
battell.
2 *He is* my goodnesse and my fortresse, my
towre and † my deliuerer, my shield and in him I
trust, which subdueth my people vnder me.
3 Lord, what is man that thou c regardest
him! *or* the sonne of man that thou thinkest vp-
on him?
4 Man is like to vanitie; his dayes *are* like a
shadow that vanisheth.
5 d Bowe thine heauens, O Lord, and come
downe; touch the mountaines, & they shall smoke.
6 e Cast forth the lightning and scatter them;
shoot out thine arrowes and consume them.
7 Send thine hand from aboue; deliuer mee,
and take me out of the great f waters, *and* from
the hand of strangers.
8 Whose mouth talketh vanitie, and their
right hand *is* a right hand g of falshood.
9 I will sing a h new song vnto thee, O God,
and sing vnto thee vpon a viole, *and* an instru-
ment of ten strings.
10 *It is he* that giueth deliuerance vnto kings,
and rescueth Dauid his i seruant from the hurt-
full sword.
11 Rescue me, and deliuer mee from the hand
of strangers, whose mouth talketh vanitie, and
their right hand, *is* a right hand of falshood:
12 That our sonnes *may be* as the plants growing
vp in their youth, *and* our daughters as the corner
stones, grauen after the similitude of a place:
13 That our l corners *may be* full *and* abounding
with diuers sorts, *and* that our sheepe may bring
forth thousands and ten thousand in our streets.
14 That our m oxen may be strong to labour;
that there be none inuasion, nor going out, nor
no crying in our streetes.
15 Blessed *are* the people that be n so, *yea* bles-
sed *are* the people whose God is the Lord.

h That is, a rare and excellent song, as thy great benefits deserue. i Though wicked kings be called Gods seruants, as Cyrus, Isa 45,1. forasmuch as he vseth them to execute his iudgements: yet Dauid because of Gods promise, and they that rule godly, are properly so called, because they serue not their owne affections, but set forth Gods glorie. k He desireth God to continue his benefites toward his people, counting the procreation of children and their good education among the chiefest of Gods benefits. l That the very corners of our houses may be full of store for the great aboundance of thy blessings. m He attributeth not onely the great commodities, but euen the least also to Gods fauour. n And if God giue not to all his children all these blessings, yet he recompenseth them with better things.

PSAL. CXLV.

This Psalme was composed when the kingdome of Dauid flourished. 1 Wherein he describeth the wonderfull prouidence of God, aswell in gouerning man, as in preseruing all the rest of his creatures. 17 He prayseth God for his iustice and mercie. 18 But specially for his louing kindnesse toward those that call vpon him, that feare him, and loue him. 21 For the which hee promiseth to prayse him for euer.

¶ A Psalme of *Dauid of prayse.*

a He sheweth what sacrifices are pleasant and acceptable vnto God, euen prayse and thanksgiuing, and feeling that God still continueth his benefits towards vs, wee ought neuer to be wearie in praising him for the same.

O My God *and* King, a I will exalt thee, and
will blesse thy Name for euer and euer.
2 I will blesse thee dayly, and prayse thy Name
for euer and euer.
3 b Great *is* the Lord, and most worthy to be
praysed, and his greatnesse *is* incomprehensible.
4 Generation shall prayse thy works vnto c ge-
neration; and declare thy power.
5 I will meditate of the beautie of thy glori-
ous maiestie, and thy wonderfull workes.
6 And they shall speake of the power of thy
d dreadfull acts, and I will declare thy greatnesse.
7 They shall breake out into the mention of
thy great goodnesse, and shall sing aloude of thy
righteousnesse.
8 * The Lord is gracious, and e mercifull, slow
to anger, and of great mercie.
9 The Lord is good to all, and his mercies
are ouer all his works.
10 All thy works prayse thee, O Lord, and thy
Saints blesse thee.
11 f They shew the glory of thy kingdome,
and speake of thy power.
12 To cause his g power to be knowen to the
sonnes of men, and the glorious renowme of his
kingdome.
13 Thy * kingdome *is* an euerlasting kingdome,
and thy dominion *endureth* throughout all ages.
14 The Lord vpholdeth all that h fall, and lif-
teth vp all that are ready to fall.
15 The eyes of i all waite vpon thee, and thou
giuest them their meate in due season.
16 Thou openest thine hand, and fillest all
things liuing of *thy* good pleasure.
17 The Lord *is* k righteous in all his wayes,
and holy in all his works.
18 The Lord *is* neere vnto all that call vpon
him, *yea*, to all that call vpon him in l trueth.
19 He will fulfill the m desire of them that feare
him; he will also heare their cry, & will saue them.
20 The Lord preserueth all them that loue him;
but he will destroy the wicked.
21 My mouth shall speake the prayse of the
Lord, and all n flesh shall blesse his holy Name
for euer and euer.

b Hereby hee declareth that all power is subiect vnto God, and that no worldly promotion ought to obscure Gods glory. c Forasmuch as the ende of mans creation, and of his preseruation in this life is to prayse God, therefore hee requireth that not onely wee our selues doe this, but cause all others to doe the same.

d Of thy terrible iudgements against the wicked.
* Exod. 34. 6.
e He describeth after what sort God sheweth himselfe to all his creatures, though our sins haue prouoked his vengeance against all: to wit, mercifull, not onely in pardoning the sinnes of his elect, but in doing good euen to the reprobate, albeit they cannot feele the sweet comfort of the same.
f The Praise of thy glory appeareth in all thy creatures: and though the wicked would obscure the same by their silence, yet the faithfull are euer mindfull of the same.
g He sheweth that all things are out of order, but onely where God reigneth.
* Luke 1. 33. dan. 7, 14.
h Who being in miserie and affliction would faint and fall away, if God did not vphold them, and therefore they ought to reuerence him that reigneth in heauen, and suffer themselues to be gouerned by him. i To wit, aswell of man, as of beast. k He praiseth God, not onely because he is beneficiall to all his creatures, but also in that that he iustly punisheth the wicked, & mercifully examineth his by the crosse, giuing them strength and deliuering them. l Which onely appertaineth to the faithfull: and this vertue is contrary to infidelitie, doubting, impacienceie and murmuring. m For they will aske or wish for nothing, but according to his will, 1. Ioh 5, 14. n That is, all men shall be bound to prayse him.

PSAL. CXLVI.

1 Dauid declareth his great zeale that hee hath to prayse God. 3 And teacheth, not to trust in man, but onely in God Almightie. 7 Which deliuereth the afflicted 9 Defendeth the strangers, comforteth the fatherlesse, and the widowes. 10 And reigneth for euer.

¶ *Prayse ye the Lord.*

PRayse thou the Lord, O my a soule.
2 I will prayse the Lord during my life; as
long as I haue any being, I will sing vnto my God.
3 Put not your trust in b Princes, *nor* in the
sonne of man, for there is no helpe in him.
4 His breath departeth, *and* hee returneth to
his earth; then his c thoughts perish.
5 Blessed *is* he that hath the God of Iaakob
for his helpe, whose hope *is* in the Lord his God.
6 Which made d heauen and earth, the sea,
and all that therein is; which keepeth *his* fideli-
tie for euer.
7 Which executeth iustice e for the oppressed,
which giueth bread to the hungrie; the Lord
looseth the prisoners.
8 The Lord giueth sight to the blind: the

a He stirreth vp himselfe and all his affections to prayse God.
b That God may haue the whole prayse: wherein he forbiddeth all vaine confidence, shewing that of nature wee are more inclined to put our trust in creatures, then in God the Creator.
c As their vaine opinions, whereby they flattered themselues, and so imagined wicked enterprises.

d He encourageth the godly to trust onely in the Lord, both for that his power is able to deliuer them from all danger, and for his promise sake, his will is most ready to doe it. e Whose faith and patience for a while he tryeth, but at length he punisheth the aduersaries, that he may be knowen to be iudge of the world.

Lord raiseth vp the crooked: the Lord [f] loueth the righteous.

9 The Lord keepeth the [g] strangers: he relieueth the fatherlesse and widow: but hee ouerthroweth the way of the wicked.

10 The Lord shall [h] reigne for euer: O Zion, thy God *endureth* from generation to generation. Prayse ye the Lord.

f Though he visit them by affliction, hunger, imprisonment and such like, yet his fatherly loue and pitie neuer faileth them, yea, rather to his these are signes of his loue.
g Meaning, all them that are destitute of worldly meanes and succour. h He assureth the Church that God reigneth for euer for the preseruation of the same.

PSAL. CXLVII.

1 *The Prophet prayseth the bounty, wisedome, power, iustice, and prouidence of God vpon all his creatures,* 2 *But specially vpon his Church, which he gathereth together after their dispersion.* 19 *Declaring his word and iudgement so vnto them, as he hath done to none other people.*

Prayse ye the Lord, for it is good to sing vnto our God: for it is a [a] pleasant thing, *and* prayse is comely.

2 The Lord doth build vp [b] Ierusalem, *and* gather together the dispersed of Israel.

3 He healeth those that are [c] broken in heart, and bindeth vp their sores.

4 Hee [d] counteth the number of the starres, *and* calleth them all by their names.

5 Great *is* our Lord, and great *is his* power: his wisedome is infinite.

6 The Lord relieueth the meeke, *and* abaseth the wicked to the [e] ground.

7 Sing vnto the Lord with prayse: sing vpon the harpe vnto our God,

8 Which [f] couereth the heauen with clouds, and prepareth raine for the earth, and maketh the grasse to grow vpon the mountaines:

9 Which giueth to beasts their foode, *and* to the yong rauens that [g] cry.

10 He hath no pleasure in the [h] strength of an horse, neither delighteth he in the legs of man.

11 *But* the Lord delighteth in them that feare him, and attend vpon his mercy.

12 Prayse the Lord, O Ierusalem: prayse thy God, O Zion.

13 For he hath made the barres of thy gates [i] strong, *and* hath blessed thy children within thee.

14 He setteth peace in thy borders, *and* satisfieth thee with the † floure of wheate.

15 He sendeth forth his [k] commandement vpon earth, *and* his word runneth very [l] swiftly.

16 He giueth snow like wooll, *and* scattereth the hoare frost like ashes.

17 He casteth forth his yce like morsels: who can abide the cold thereof?

18 He sendeth his word and melteth them: he causeth his winde to blow, *and* the waters flow.

19 He sheweth his [m] word vnto Iaakob, his statutes and his iudgements vnto Israel.

20 He hath not dealt so with euery nation, neither haue they [n] knowen *his* iudgements. Prayse ye the Lord.

a Hee sheweth wherein we ought to exercise our selues continually, and to take our pastime: to wit, in praysing God.
b Because the Lord is the founder of the Church, it cannot be destroyed, though the members thereof be dispersed, and seeme as it were for a time to be cut off.
c With affliction, or sorow for sinne.
d Though it seeme to man incredible, that God should assemble his Church, being so dispersed, yet nothing can be too hard to him, that can number and name all the starres.
e For the more high that the wicked clime, the greater is their fall in the end.
f He sheweth by the examples of Gods mightie power, goodnesse, and wisedome, that he can neuer want most iust occasion to prayse God.
g For their crying is as it were a confession of their neede, which cannot be relieued, but by God onely, then if God shew himselfe mindfull of the most contemptible foules, can he suffer them to die with famine, whom he hath assured of life euerlasting? h Though to vse lawful meanes is both profitable and pleaseth God, yet to put our trust in them, is to defraud God of his honour. i He doth not onely furnish his Church with all things necessary, but preserueth also the same and maketh it strong against all outward force. † *Ebr. fat.* k His secret working in all creatures is as a commandement to keepe them in order, and to giue them mouing and force. l For immediatly and without resisting all things obey him. m As before hee called Gods secret working in all his creatures his word, so he meaneth hereby his word the doctrine of life euerlasting, which he hath left to his Church as a most precious treasure. n The cause of this difference is Gods free mercie, which hath elected his in his Sonne Christ Iesus to saluation: and his iust iudgement, whereby he hath appoynted the reprobate to eternall damnation.

PSAL. CXLVIII.

1 *He prouoketh all creatures to prayse the Lord in heauen and earth, and all places.* 14 *Specially his Church, for the power that hee hath giuen to the same, after that he had chosen them and ioyned them vnto him.*

¶ *Prayse ye the Lord.*

Prayse ye the Lord from the heauen: prayse ye him in the hie places.

2 Prayse ye him, all ye [a] his Angels: prayse him, all his armie.

3 Prayse ye him, [b] sunne and moone: prayse ye him all bright starres:

4 Prayse yee him, [c] heauens of heauens, and [d] waters, that be aboue the heauens.

5 Let them prayse the Name of the Lord: for he commanded, and they were created.

6 And he hath established them for euer and euer: he hath made an ordinance, which shall not passe.

7 Prayse ye the Lord from the earth, *ye* [e] dragons and all depths:

8 [f] Fire and haile, snow and vapours, stormy winde, which execute his word.

9 Mountaines and all hils, fruitfull trees, and all cedars:

10 Beasts and all cattell, creeping things and fethered foules:

11 [g] Kings of the earth and all people, princes and all iudges of the world:

12 Yong men and maidens, also old men and children:

13 Let them prayse the Name of the Lord: for his Name onely is to be exalted, *and* his prayse aboue the earth and the heauens.

14 For he hath exalted the [h] horne of his people, *which is* a prayse for all his Saints, *euen* for the [i] children of Israel, a people *that is* neere vnto him. Prayse ye the Lord.

a Because they are members of the same body, he setteth them before our eyes, which are most willing herevnto, and by their prompt obedience teach vs to doe our duety.
b In that Gods glory shineth in these insensible creatures, this their beauty is as a continuall praysing of God.
c Not that there are diuers heauens, but because of the spheres and of the situation of the fixed starres and planets, he comprehendeth by this worde the whole heauen.
d That is, the raine which is in the middle region of the ayre, which he here comprehendeth vnder the Name of the heauens.
e Meaning, the great and monstrous fishes, as whales and such like.
f Which come not by chaunce or fortune, but by Gods appointed ordinance. g For the greater gifts that any hath receiued, and the more high that one is preferred, the more bound is he to prayse God for the same: but neither hie nor low condition or degree can be exempted from this duetie. h That is, the dignitie, power and glory of his Church. i By reason of his couenant made with Abraham.

PSAL. CXLIX.

1 *An exhortation to the Church to prayse the Lord for his victory and conquest, that hee giueth his Saints against all mans power.*

¶ *Prayse ye the Lord.*

Sing yee vnto the Lord [a] a new song: let his prayse *be heard* in the Congregation of Saints.

2 Let Israel reioyce in him that [b] made him, and let the children of Zion reioyce in their [c] King.

3 Let them prayse his Name with the flute: let them sing prayses vnto him with the timbrell and harpe.

4 For the Lord hath pleasure in his people: he will make the meeke glorious by deliuerance.

5 Let the Saints be ioyfull with glory: let them sing loud vpon their [d] beds.

6 Let the high Acts of God be in their mouth, and a two edged sword in their hands,

7 [e] To execute vengeance vpon the heathen, *and* corrections among the people:

8 To bind [f] their kings in chaines, and their nobles with fetters of yron,

9 That they may execute vpon them the

a For his rare and manifold benefits bestowed on his Church.
b In that that they were preferred before all other nations, it was as a new creation, and therefore Psal. 95. 7. they were called the sheepe of Gods hands.
c For God as he is the creatour of the soule and body, so will he that both two serue him, and that his people be continually subiect to him, as to their most lawfull king.
d He alludeth to that continuall rest and quietnesse, which they should haue if they would suffer God to rule them. e This is chiefly accomplished in the kingdome of Christ, when Gods people for iust causes execute Gods iudgements against his enemies: and it giueth no libertie to any to reuenge their priuate [illegible] iniuries. f Not onely the people, but the kings that were their enemies, should be destroyed.

judgement

g Hereby God bindeth the hands and minides of all his to enterprise no further then he appointeth.

a That is, in the heauen.

q For his wonderfull power appeareth in the firmament, which in Hebrew is called a stretching out, or spreading abroad, wherein the mightie worke

judgement that is g written: this honour shall be to all his Saints. Praise ye the Lord.

PSAL. CL.

1 An exhortation to praise the Lord without cease, by all manes of wayes for all his mighty and wonderful works.

¶ *Praise ye the Lord.*

PRaise ye God in his a Sanctuary: praise ye him in the b firmament of his power.

2 Praise ye him in his mighty Acts: praise ye him according to his excellent greatnesse.

3 Praise ye him in the sound of the c trumpet: praise ye him vpon the viole and the harpe.

4 Praise ye him with timbrel and flute: praise ye him with virginals and organs.

5 Praise ye him with sounding cymbals: praise ye him with high sounding cymbals.

6 Let euery thing that hath d breath praise the Lord. Praise ye the Lord.

thereof is abolished in the Church. d He sheweth that all the order of nature is bound to this duetie, and much more Gods children, who ought neuer to cease to praise him, till they be gathered into that kingdome, which he hath prepared for his, where they shall sing euerlasting praises.

c Exhorting the people only to reioyce in praising God, he maketh mention of those instruments which by Gods commandement were appointed in the old Law, but vnder Christ the vse

THE * PROVERBES OF SALOMON.

THE ARGVMENT.

THe wonderfull loue of God toward his Church is declared in this booke: forasmuch as the summe and effect of the whole Scriptures is here set forth in these briefe sentences, which partly containe doctrine, and partly manners, and also exhortations to both: whereof the nine first Chapters are as a preface full of graue sentences and deepe mysteries to allure the hearts of men to the diligent reading of the parables that follow: which are left as a most precious iewell to the Church, of those three thousand parables mentioned 1. King. 4. 32. and were gathered and committed to writing by Salomons seruants, and indited by him.

* This word Prouerbe, or Parable, signifieth a graue and notable sentence, worthy to be kept in memorie: and is sometime taken in the euill part for a mocke or scoffe.

CHAP. I.

1 The power and vse of the word of God. 7 Of the feare of God and knowledge of his word. 10 We may not consent to the enticings of sinners. 20 Wisedome complaineth that she is contemned. 24 The punishments of them that contemne her.

THE Parables of Salomon the sonne of Dauid king of Israel,

2 To knowe wisdome, a and instruction, to vnderstand the words b of knowledge,

3 To receiue c instruction to doe wisely, by d iustice and iudgement and equity.

4 To giue vnto the e simple sharpnesse of wit, *and* to the childe knowledge and discretion.

5 A wise man shall heare and increase in learning, and a man of f vnderstanding shall attaine vnto wise counsels,

6 To vnderstand a parable, and the interpretation, the words of the wise, & their darke sayings.

7 ¶ * The feare of the Lord *is* the beginning of knowledge: *but* fooles dispise wisedome and instruction.

8 My sonne, heare thy g fathers instruction, and forsake not thy h mothers teaching.

9 For they shall be i a comely ornament vnto thine head, and *as* chaines for thy necke.

10 ¶ My sonne, if sinners doe intise thee, consent thou not.

11 If they say, Come with vs, we will lay wait for k blood, *and* lie priuily for the innocent without a cause:

12 We will swallow them vp aliue like a l graue, euen whole, as those that goe downe into the pit:

13 We shall finde all precious riches, *and* fill our houses with spoyle:

14 Cast in thy lot among vs: we will all haue one m purse:

15 My sonne, walke not thou in the way with them: refraine thy foote from their n path.

16 For their feete run to euill, and make haste to shed blood.

17 Certainely *as* without cause the net is spred before the eyes of all that hath wing:

18 So they lay waite for blood, *and* lie priuily for o their liues.

19 Such *are* the wayes of euery one that is greedie of gaine: he would take away p the life of the owners thereof.

20 ¶ q Wisdome cryeth without: she vttereth her voyce in the r streetes.

21 She calleth in the high *streete*, *among* the prease in the entrings of the gates, *and* vttereth her words in the city, *saying*,

22 O ye f fooliish, how long will ye loue foolishnesse? and the scornefull take their pleasure in scorning? and the fooles hate knowledge?

23 (Turne you at my correction: loe, I will powre out my mind vnto you, *and* make you vnderstand my words.)

24 Because I haue called, and ye refused: I haue stretched out mine hand, and none would regard.

25 But yee haue despised all my counsell, and would none of my correction,

26 I will also s laugh at your destruction, *and* mocke when your feare commeth.

27 When u your feare commeth like *sudden* desolation, and your destruction shall come like a whirlewinde: when affliction and anguish shall come vpon you,

28 Then shall they call vpon mee, but I will not answere: they shall seeke me early, but they shall not x finde me,

29 Because they hated knowledge, and did not chuse the feare of the Lord

30 They would none of my counsell, *but* y despised all my correction.

31 Therefore shall they eat of the z fruit of their owne way, and be filled with their owne deuises.

32 For a ease slayeth the foolish, and the prosperitie of fooles destroyeth them.

33 But he that obeyeth me, shall dwell safely, and be quiet from feare of euill.

CHAP. II.

1 Wisedome exhorteth to obey her. 5 She teacheth the feare of God. 6 She is giuen of God. 10 She is seuereth from wickednesse.

a That is, what we ought to know and follow, and what we ought to refuse.

b Meaning, the worde of God wherein is the onely true knowledge.

c To learne to submit our selues to the correction of those that are wise

d By liuing iustly and rendring to euery man that which appertaineth vnto him.

e To such as haue no discretion to rule themselues.

f As he sheweth that these parables containing the effect of religion as touching manners and doctrine, doe appertaine to the simple people: so doeth he declare that the same is also necessarie for them that are wise and learned.

* *Psal. 111. 10. Eccles. 1. 16.*

g He speaketh this in the Name of God, which is the vniuersall Father of all creatures, or in the name of the pastor of the Church, who is as a father.

h That is, of the Church, wherein the faithfull are begotten by the incorruptible seede of Gods worde.

i To wit, the wicked which haue not the feare of God.

k He speaketh not onely of the shedding of blood with hand, but of all craftie practises which tend to the detriment of our neighbour.

l As the graue is neuer satisfied, so the auarice of the wicked and their cruelty hath none end.

m He sheweth whereby the wicked are allured to ioyne together, because they haue euery one part of the spoyle of the innocents

n That is, haue nothing at all to doe with them.

o He sheweth that there is no cause to mistoue these which seeke to spoile the innocent, but their auarice and cruelty.

p Whereby he concludeth, that the couetous man is a murtherer.

q This wisedome is the eternall word of God.

r So that none can pretend ignorance.

s Wisedome reprooueth three kindes of men: the foolish or simple which erre of ignorance, and the mockers that cannot suffer to be taught, and the fooles which are drowned in worldly lusts, and hate the knowledge of god inesse.

t This is spoken according to our capacitie, signifying that the wicked, which mocke and iest at Gods word, shall haue the iust reward of their mocking.

u That is, your destruction, which thing you feared.

x Because they sought not with an affection to God, but for ease of their owne griefe.

y Shewing that without faith and obedience, we can not call vpon God aright.

z They shall feele what commoditie their wicked life shall giue them.

a That is, the prosperity and sensualitie wherein they delight,

a That is, keepe them in thine heart.
b If thou giue thy selfe to the true knowledge of God without hypocrisie.
c Meaning, that we must seeke the knowledge of God with care and diligence.
d Shewing that no labour must be spared.
e This (faith he) is the true wisedome, to know and feare God.
‖ Or, *hideth the salvation.*
f The word of God shall teach thee, and counsell thee how to gouerne thy selfe.
g That is, the word of God, which is the only light, to follow their owne fantasies which are darkenesse.
h When they see any giuen to euill as they are.
i Meaning, that wisedome which is the word of God, shall preserue vs from all vices, naming this vice of whoredom where-vnto man is most prone.
k That is, her husband, which is her head and guide to gouerne her, from whom she ought not to depart, but remaine in his subiection.
l Which is the promise made in mariage.
m Her acquaintance with her familiars, and them that haunt her.
n To them that are dead in body and soule.

MY sonne, if thou wilt receiue my wordes, and a hide my commandements within thee.
2 And cause thine eares to hearken vnto wisdome, *and* encline b thine heart to vnderstanding,
3 (For if thou calleſt after knowledge, c *and* cryeſt for vnderſtanding:
4 If thou ſeekeſt her as ſiluer, and ſearcheſt for her as for d treaſures.
5 Then ſhalt thou vnderſtand the feare of the Lord, and finde the e knowledge of God.
6 For the Lord giueth wiſedome, out of his mouth *commeth* knowledge and vnderſtanding.
7 He ‖ preſerueth the ſtate of the righteous, *he is* a ſhield to them that walke vprightly,
8 That they may keepe the wayes of iudgement: and he perſerueth the way of his Saints)
9 Then ſhalt thou vnderſtand righteouſneſſe and iudgement, and equitie, *and* euery good path.
10 ¶ When wiſdome entreth into thine heart, and knowledge delighteth thy ſoule.
11 *Then* ſhall counſell preſerue thee, *and* vnderſtanding ſhall keepe thee,
12 And deliuer thee from the euill way, and from the man that ſpeaketh froward things,
13 *And from* them that leaue the g wayes of righteouſneſſe to walke in the wayes of darkenes:
14 Which reioyce in doing euill, *and* delight h in the frowardneſſe of the wicked,
15 Whoſe wayes are crooked, and they are lewd in their paths.
16 And it ſhall deliuer thee from the ſtrange i woman, *euen* from the ſtranger, which flattereth with her words.
17 Which forſaketh the k guide of her youth, and forgetteth the l couenant of her God.
18 Surely her m houſe tendeth to death, and her paths vnto n the dead.
19 All they that goe vnto her, returne not againe, neither take they hold of the wayes of life:
20 Therefore walke thou in the way of good men, and keepe the wayes of the righteous,
21 For the iuſt ſhall dwell in the o land, and the vpright men ſhall remaine in it.
22 But the wicked ſhall be cut off from the earth, and the tranſgreſſour ſhall be rooted out of it.

CHAP. III.

1 *The word of God giueth life.* 5 *Truſt in God.* 7 *Feare him.* 9 *Honour him.* 11 *Suffer his correction.* 21 *To them that follow the word of God, all things ſhall ſucceed well.*

MY ſonne, forget not thou my Law, but let thine heart* keepe my commandements.
2 For they ſhall increaſe the length of thy a dayes and the yeeres of life, and *thy* proſperitie.
3 Let not b mercy and trueth forſake thee: bind them on thy c necke, *and* write them vpon the table of thine d heart,
4 So ſhalt thou find fauour and good vnderſtanding in the ſight of God and man.
5 ¶ Truſt in the Lord with all thine heart, and leane not vnto thine owne wiſedome.
6 In all thy wayes acknowledge him, and he ſhall direct thy wayes.
7 ¶ Be not wiſe in thine owne eyes: *but* feare the Lord, and depart from euill.
8 *So* health ſhalbe vnto thy e nauell, and marow vnto thy bones.
9 ¶ Honour the Lord with thy riches, and with the firſt *fruits* of all thine increaſe.
10 So ſhall thy barnes be filled with abundance, and thy preſſes ſhall burſt with new wine.
11 ¶ My ſonne, refuſe not the chaſtening of the Lord, neither be grieued with his correction.
12 * For the Lord correcteth him, whom hee loueth, euen as the father *doth* the childe, in *whom* he delighteth.
13 Bleſſed *is* the man that findeth wiſedome, and the man that getteth vnderſtanding.
14 For the marchandiſe thereof is better then the marchandiſe of ſiluer, and the gaine thereof *is better* then gold.
15 It is more precious then pearles: and all things that thou canſt deſire, are not to be compared vnto her.
16 Length of dayes *is* in her right hand, *and* in her right hand riches and glory.
17 Her wayes *are* wayes of pleaſure, and all her paths proſperitie.
18 She is a tree f of life to them that lay hold on her, and bleſſed is he that retaineth her.
19 The Lord by wiſedome hath laid the g foundation of the earth, and hath ſtabliſhed the heauens through vnderſtanding.
20 By his knowledge the depths are broken vp, and the cloudes drop downe the dew.
21 My ſonne, let not *theſe things* depart from thine eyes, *but* obſerue wiſedome and counſell:
22 So they ſhalbe life to thy ſoule, and grace vnto thy h necke.
23 Then ſhalt thou walke ſafely by the way: and thy foote ſhall not ſtumble.
24 If thou ſleepeſt, thou ſhalt not be afraid: and when thou ſleepeſt, thy ſleepe ſhalbe ſweet.
25 Thou ſhalt not feare for *any* ſudden feare, neither for the deſtruction of the wicked, when it commeth.
26 For the Lord ſhall be for thine aſſurance, and ſhall preſerue thy foot from taking.
27 ¶ With hold not the good from m the owners thereof, though there be power in thine hand to doe it.
28 Say not vnto thy neighbour, Go and come againe, and to morrow will I giue *thee*, if thou *now* haue it.
29 ¶ Intend none hurt againſt thy neighbour, ſeeing he doth dwell n without feare by thee.
30 ¶ Striue not with a man cauſeleſſe, when hee hath done thee no harme.
31 ¶ Be not o enuious for the wicked man, neither chuſe any of his wayes.
32 For the froward *is* abomination vnto the Lord: but his ſecret *is with* the righteous.
33 The curſe of the Lord *is* in the houſe of the wicked: but hee bleſſeth the habitation of the righteous.
34 With the ſcornefull he ſcorneth, but hee giueth grace vnto the humble.
35 The wiſe ſhall inherit glory: but ſooles diſhonour, *though* they be exalted.

CHAP. IIII.

1 *Wiſedome and her fruits ought to be ſearched.* 14 *The way of the wicked muſt be refuſed.* 20 *By the words of God the heart, eyes, and courſe of life muſt be guided.*

HEare, O ye children, the inſtruction of a a father, and giue eare to learne vnderſtanding.

o They ſhall enioy the temporall and ſpirituall promiſes of God, as the wicked ſhalbe voyd of them.

* *Deut.* 8. 1. & 30. 16.
a Long life is the bleſsing of God which he giueth to his, ſo far foorth as it is expedient for them.
b By mercy and trueth he meaneth the commandements of the firſt and ſecond tables: or els the mercy and faithfulneſſe that wee ought to vſe toward our neighbours.
c Keepe them as a moſt precious iewell.
d Haue them euer in remembrance.
e By this part he comprehendeth the whole body, as by breath he meaneth all the benefits promiſed in the Law both corporall and ſpirituall.

f As was commanded in the Law. Exod. 23. 19. Deut. 26. 2. and by this they acknowledged that God was the giuer of all things, and that they were ready to beſtow all at his commandement.
g For to the faithfull diſtributer God giueth in greater abundance. * *Heb.* 12. 5. *reuel.* 3. 19.

h Meaning, that he that ſeeketh wiſedome, that is, ſuffereth himſelfe to be gouerned by the word of God, ſhall haue all proſperitie both corporall and ſpirituall.
i Which bringeth forth ſuch fruit that they that eate thereof haue life: and he alludeth to the tree of life in paradiſe.
k Hereby he ſheweth that this wiſedome, whereof he ſpeaketh, is euerlaſting, becauſe it was before all the creatures, and that all things euen the whole world were made by it.
‖ Or, *threat, reade Chap.* 1. 9.
l Whereby God deſtroyeth the wicked, he will ſaue his as he did Lot in Sodom.
m Not onely from them to whom the poſſeſſion belongeth, but alſo thou ſhalt not keepe it from them, which haue need of the vſe thereof.
n That is, putteſt his truſt in thee.
o Deſire not to be like vnto him.
p That is, his reuengeance and fatherly affection which is hid and ſecret from the world.
q He will ſhewe by his plagues, that their ſcorne ſhall turne to their owne deſtruction, as Chap. 1, 26.

a He ſpeaketh this in the perſon of a Preacher. Chapter 2. verſe 6.

2 For I doe giue you a good doctrine: *therefore* forsake ye not my law.

3 For I was my fathers sonne, tender and deare in the sight of my mother.

4 When hee [b] taught me, and sayd vnto mee, Let thine heart holde fast my words: keepe my commandements, and thou shalt liue.

5 Get wisedome: get vnderstanding: forget not, neither decline from the words of my mouth.

6 Forsake her not, and shee shall keepe thee: loue her and shee shall preserue thee.

7 [c] Wisedome *is* the beginning: get wisdome *therefore*: and aboue all thy possession get vnderstanding.

8 Exalt her, and she shall exalt thee: she shall bring thee to honour, if thou imbrace her.

9 Shee shall giue a comely ornament vnto thine head, *yea*, shee shall giue thee a crowne of glory.

10 ¶ Heare, my sonne: and receiue my words, and the yeeres of thy life shalbe many.

11 I haue [d] taught thee in the way of wisdom, *and* led thee in the pathes of righteousnesse.

12 When thou goest, thy gate shall not be [e] strait, and when thou runnest, thou shalt not fall.

13 Take hold of instruction, *and* leaue not: keepe her, for shee is thy life.

14 ¶ Enter not into the way of the wicked, and walke not in the way of euill men.

15 Auoyde it, and goe not by it: turne from it, and passe by.

16 For they cannot [f] sleepe, except they haue done euill, and their sleepe departeth except they cause *some* to fall.

17 For they eate the bread of [g] wickednesse, and drinke the wine of violence.

18 But the way of the righteous shineth as the light, that [h] shineth more and more vnto the perfite day.

19 The way of the wicked *is* as the darkenesse: they know not wherein they shall fall.

20 ¶ My sonne, hearken vnto my words, incline thine eare vnto my sayings.

21 Let them not depart from thine eyes, *but* keepe them in the mids of thine heart.

22 For they are life vnto those that find them, and health vnto all their [i] flesh.

23 Keepe thine heart with all diligence: for thereout commeth [k] life.

24 Put away from the a froward mouth, and put wicked lips farre from thee.

25 Let thine eyes behold the right, and let thine eye lids direct thy way before thee.

26 [l] Ponder the path of thy feet, and let all thy wayes be ordered aright.

27 Turne not to the right hand, nor to the left, *but* remoouue thy foot from euill.

CHAP. V.

3 Whoredome forbidden. 9 And prodigalitie. 15 He willeth a man to loue on his labours and to helpe others. 18 To loue his wife. 22 The wicked taken in their owne wickednesse.

MY sonne, hearken vnto my wisedome, *and* incline thine eare vnto my [l] knowledge,

2 That thou mayest regard counsell, and thy lips obserue knowledge.

3 For the lips [a] of a strange woman drop *as* an hony combe, and her mouth is more soft then [b] oyle.

4 But the end of her is bitter as wormewood, *and* sharpe as a two edged sword.

5 Her [c] feet goe downe to death, and her steps take hold on hell.

6 She weigheth not the way of life: her paths are moueable: thou canst not know *them*.

7 Heare yee mee now therefore, O children, and depart not from the words of my mouth.

8 Keepe thy way farre from her, and come not neere the doore of her house,

9 Least thou giue thine [e] honour vnto others, and thy yeeres to the cruell:

10 Least the stranger should be filled with thy [f] strength, and thy [f] labours be in the house of a stranger.

11 And thou mourne at thine ende, (when thou hast consumed thy flesh and thy body)

12 And say, How haue I hated instruction, and mine heart despised correction!

13 And haue not obeyed the voyce of them that taught me, nor inclined mine eare to them that instructed me!

14 I was almost *brought* into all euill in the mids of the Congregation and [g] assembly.

15 ¶ Drinke the water of [h] thy cisterne, and of the riuers out of the mids of thine owne well.

16 Let thy fountaines flow forth, and the riuers of waters in the streetes.

17 But let them be thine, *euen* [i] thine onely, and not the strangers with thee.

18 Let thy [k] fountaine be blessed, and reioyce with the wife of [e] thy youth.

19 *Let her be as* the louing hinde and pleasant roe: let her breasts satisfie thee at all times, *and* delite in her loue continually.

20 For why shouldest thou [l] delite, my sonne, in a strange woman, or embrace the bosome of a stranger?

21 For the wayes of man *are* before the [m] eyes of the Lord, and he pondereth all his paths.

22 His owne iniquities shall take the wicked himselfe, and he shall be holden with the coards of his owne sinne.

23 He shall [n] die for fault of instruction, and shall goe astray through his great follie.

CHAP. VI.

1 Suretyship for sureties. 6 The slothfull and sluggish is stirred to worke. 12 He describeth the nature of the wicked. 16 The things that God hateth. 20 To obserue the word of God. 24 To flee adulterie.

MY sonne, if thou be surety for thy neighbour, *and* hast striken hands with the stranger,

2 Thou art [a] snared with the wordes of thy mouth: thou art *euen* taken with the wordes of thine owne mouth.

3 Doe this now, my Sonne and deliuer thy selfe: seeing thou art come into the hand of thy neighbour, goe, and humble thy selfe, and sollicite thy friends.

4 Giue no sleepe to thine eyes, nor slumber to thine eye lids.

5 Deliuer thy selfe as a Doe from the hand *of the hunter*, and as a bird from the hand of the fowler.

6 ¶ Goe to [b] the pismire, O sluggard: behold her wayes, and be wise.

7 For shee hauing no guide, gouernour, nor ruler,

8 Prepareth her meat in the summer, *and* gathereth her foode in haruest.

9 How long wilt thou sleepe, O sluggard? when

b Meaning, Dauid his father.

c He sheweth that we must first begin at Gods word, if so be we will that other things prosper with vs, contrary to the iudgement of the world, which make it their last study, or els care not for it at all.

d Salomon declareth what care his father had to bring him vp in the true feare of God: for this was Dauids protestation.

e That shalt walke at liberty without offence.

f Meaning, that to doe euill is more proper and naturall to the wicked, then to sleepe, eate or drinke.

g Gotten by wicked meanes and cruell oppression.

h Signifying, that the godly increase dayly in knowledge and perfection, till they come to full perfection, which is when they shalbe ioyned to their head in the heauens.

i That is, they shall haue health of body: vnder the which all other blessings promised in the law are conteined.

k For at the heart is either pure or corrupt, so is the whole course of mans life.

l Keepe a measure in all thy doings.

a He forbiddeth vs not to become suretie one for an other, according to the rule of charitie, but that we consider for whom and after what sort, so that the creditour may not be defrauded.

b If the Word of God cannot instruct them, yet learne at the little pismire to labour for thy selfe and not to burden others.

d She hath euer new meanes to allure to wickednes.

e That is, thy strength and goods to be that will haue no pitie vpon thee: as it reade of Samson, and the prodigall sonne.

f The goods gotten by thy trauell.

g Although I was faithfully instructed in the truth, yet had I almost fallen to vtter shame and destruction, notwithstanding my good bringing vp in the assembly of the godly.

h He teacheth vs sobrietie, exhorting vs to liue of our owne labours and to be beneficiall to the godly that want, i Destribute them according to the wicked and infidels, but reserue them for thy selfe, thy family and them that are of the houshold of faith.

k Thy children which shall come of thee in great abundance, shewing that God blesseth marriage, and curseth whoredome.

l Which thou diddest marry in thy youth.

‖ *Or, goe astray with a stranger?*

m He declareth that except man doe ioyne to bit wife both in heart and in outward conuersation, that he shal not escape the iudgements of God.

n Because he will not giue eare to Gods word and be admonished.

* Chap.24.33.
e He expresseth liuely the nature of the sluggards, which though they sleepe neuer so long, yet haue neuer enough, but euer seeke occasions thereunto
d That is, suddenly, and when thou lookest not for it.
e It shall come in such sort, as thou art not able to resist it
f He sheweth to what inconuenience the idle persons and sluggards come, by calling them vnthriftie, or the men of Belial, and slanderous
† Ebr. speaketh.
g Thus all his gesture tendeth to wickednesse.
h Meaning, the raging affections, which cary a man away in such sort that he cannot tell what he doeth.
‖ Or, neighbours.
i Reade Chap.3.3.
k By the commandement, hee meaneth the word of God: and by the instruction, the preaching and declaration of the same, which is committed to the Church.
l And reprehensions when the word is preached bring vs to life.
m With her wanton lookes and gesture.
n Meaning, that shee will neuer ceasse till she haue brought thee to beggerie, and then seeke thy destruction.
o He approoueth not theft, but sheweth that it is not so abominable as whoredome, forasmuch as these might be redeemed, but adulterie was a perpetuall infamie, and death by the law of God.
p Meaning, for very necessity.
† Ebr. faileth in heart.
q That is, death appointed by the Law.
r He sheweth that man by nature seeketh his death, that hath abused his wife, and so concludeth, that neither Gods Law nor the law of nature admitteth any ransome for the adulterie.

when wilt thou arise out of thy sleepe?
10 * Yet a little sleepe, a litle slumber, [c] a little
folding of the hands to sleepe.
11 Therefore thy pouertie commeth as one
that [d] trauelleth by the way, and thy necessitie
like [e] an armed man.
12 The vnthriftie man [f] and the wicked man
walketh with a froward mouth.
13 He maketh a signe with his eyes: he † signi-
fieth with his feet: he [g] instructeth w his fingers.
14 Lewd things are in his heart: he imagineth
euill at all times, and raiseth vp contentions.
15 Therefore shall his destruction come spee-
dily: he shalbe destroyed suddenly without reco-
uerie.
16 ¶ These six things doth the Lord hate: yea,
his soule abhorreth seuen:
17 The hautie eyes, a lying tongue, and the
hands that shed innocent blood,
18 An heart that imagineth wicked enterpri-
ses, [h] feete that be swift in running to mischiefe,
19 A false witnes that speaketh lyes, and him
that raiseth vp contentions among ‖ brethren.
20 ¶ My sonne, keepe thy fathers commande-
ment, and forsake not thy mothers instruction.
21 Binde them alway vpon thine [i] heart, and
tie them about thy necke.
22 It shall leade thee when thou walkest: it
shall watch for thee when thou sleepest, and when
thou wakest, it shall talke with thee.
23 For the [k] commandement is a lanterne, and
instruction a light: and [l] corrections for instru-
ction are the way of life,
24 To keepe thee from the wicked woman,
and from the flatterie of the tongue of a strange
woman.
25 Desire not her beautie in thine heart, nei-
ther let her take thee with her [m] eye lids.
26 For because of the whorish woman, a man
is brought to a morsell of bread, and a woman will
hunt for the precious life of a man.
27 [n] Can a man take fire in his bosome, and
his cloathes not be burnt?
28 Or can a man goe vpon coales, and his feet
not be burnt?
29 So he that goeth in to his neighbours wife,
shall not be innocent, whosoeuer toucheth her.
30 Men do not [o] despise a thiefe, when he stea-
leth to satisfie his [p] soule, because he is hungry.
31 But if hee be found, hee shall restore seuen
fold, or he shall giue all the substance of his house.
32 But hee that committeth adulterie with a
woman, he † is destitute of vnderstanding: he that
doeth it, destroyeth his owne soule.
33 Hee shall finde [q] a wound and dishonour,
and his reproach shall neuer be put away.
34 For ielousie is the rage of a man: therefore
he will not [r] spare in the day of vengeance.
35 He cannot beare the sight of any ransome:
neither will hee consent, though thou augment
the gifts.

CHAP. VII.

1 An exhortation to wisedome and to the word of God. 5 Which will preserue vs from the harlot, 6 Whose maners are described.

My sonne, keepe my words, and hide my com-
mandements with thee.
2 Keepe my commandements, and thou shalt
line, and mine instruction as ẏ [a] apple of thine eyes.
3 Bind them vpon thy fingers, and write them
vpon the table of thine heart.
4 Say vnto wisedome, Thou art my sister: and
call vnderstanding thy kinswoman.
5 That they may keepe thee from the strange
woman, euen from the stranger that is smooth in
her words.
6 ¶ [b] As I was in the window of mine house,
I looked thorow my window.
7 And I saw among the fooles, and conside-
red among the children a yong man destitute of
vnderstanding.
8 Who passed thorow the streete by her cor-
ner, and went toward her house.
9 In the twilight in the euening, when the
night began to be [c] blacke and darke.
10 And behold, there met him a woman with
an harlots ‖ behauiour, and ‖ subtill in heart.
11 (Shee [d] is babling and lowd, whose feete
cannot abide in her house.
12 Now she is without, now in the streets, and
lieth in wait at euery corner)
13 So she caught him and kissed him, and †
with an impudent face sayd vnto him,
14 I haue [e] peace offerings: this [f] day haue I
payed my vowes.
15 Therefore came I foorth to meet thee, that
I might seeke thy face: and I haue found thee.
16 I haue deckt my bed with ornaments, ‖ car-
pets and laces of Egypt.
17 I haue perfumed my bed with myrrhe, a-
loes, and cynamom.
18 Come, let vs take our fill of loue vntill the
morning: let vs take our pleasure in daliance.
19 For mine husband is not at home hee is
gone a iourney farre off.
20 He hath taken † with him a bagge of sil-
uer, and will come home at the day appointed.
21 Thus with her great craft she caused him to
yeeld, and with her flattering lips she intised him.
22 And hee followed her straightwayes, as an
[g] oxe that goeth to the slaughter, and [h] as a foole
to the stockes for correction.
23 Till a dart strike thorow his liuer, as a
bird hasteth to the snare, not knowing that † he
is in danger.
24 ¶ Heare me now therefore, O children, and
hearken to the words of my mouth.
25 Let not thine heart decline to her wayes:
wander thou not in her paths.
26 For shee hath caused many to fall downe
wounded, and the [i] strong men are all slaine by her.
27 Her house is the way * vnto the graue,
which goeth downe to the chambers of death.

† Ebr. It is for his life. i Neither wit nor strength can deliuer them that fall into the hands of the harlot. * Chap. 2,18.

CHAP. VIII.

1 Wisedome declareth her excellencie, 11 riches, 15 power, 22 eternitie. 32 She exhorteth all to loue and follow her.

Doth * not [a] wisedome cry? and vnderstan-
ding vtter her voyce?
2 She standeth in the toppe of the high places,
by the way in the place of the pathes.
3 She cryeth besides [b] the gates before the ci-
tie at the entrie of the doores,
4 O men, I call vnto you, and vtter my voyce
to the children of men.

a By this diuersitie of words, hee meaneth that nothing ought to be so deare vnto vs, as the word of God, nor that we looke on any thing more, nor mind any thing so much.
b Salomon vseth this parable to declare their folly, that suffer themselues to be abused by harlots.
c He sheweth that there was almost none so impudent, but they were afraid to be seene, and also their owne consciences did accuse them which caused them to seeke the night to couer their filthinesse.
‖ Or, garment.
‖ Or, hid.
d He describeth certaine conditions, which are peculiar to harlots.
† Ebr. she strengthened her face.
e Because that in peace offerings a portion returned to them that offered, she sheweth him that shee hath meat at home to make good cheere with: or els shee would vse some cloake of holinesse till she had gotten him to her snares.
f Which declareth that harlots outwardly will seeme holy and religious: both because they may the better deceiue others, and also thinking by obseruing of ceremonies and offerings to make satisfaction for their sinnes.
‖ Or, carued worke.
† Ebr. in his hand.
g Which thinking hee goeth to the pasture, goeth willingly to his owne destruction.
h Which goeth cheerefully, not knowing that he shalbe chastised.

* Chap.1.20.
a Salomon declareth that man is cause of his owne perdition and that he can pretend no ignorance, forasmuch as God calleth to all men by his word, and by his workes to follow vertue, and to flee from vice.
b Where the people did most resort, and which was the place of iustice.

5 O *ye* foolish men, vnderstand wisdome, and
ye, O fooles, be wise in heart.
6 Giue eare, for I will speake of excellent
things, and the opening of my lippes *shall teach*
things that be right.
7 For my mouth shall speake the trueth, and
my lippes abhorre wickednesse.
8 All the words of my mouth *are* righteous:
there is no lewdnesse, nor frowardnesse in them.
9 They are all [c] plaine to them that will vn-
derstand, and straight to them that would finde
knowledge.
10 Receiue mine instruction, and not siluer,
and knowledge rather then fine gold.
11 For wisedome is better then precious stones:
and all pleasures are not to be compared vnto
her.
12 I wisedome dwell with [d] prudence, and I
find foorth knowledge *and* counsels.
13 The feare of the Lord *is* to hate [e] euill, *as*
pride, and arrogancie, and the euill way: and a
mouth *that speaketh* lewd things I doe hate.
14 I haue counsell and wisdome: I am vnder-
standing, *and* I haue strength.
15 By me [f] kings raigne, and princes decree
iustice.
16 By me princes rule, and the nobles, *and* all
the iudges of the earth.
17 I loue them that loue mee: and they that
seeke me [g] early shall finde me.
18 Riches and honour *are* with mee; [h] *euen*
durable riches and righteousnesse.
19 My fruit is better then gold, *euen* then fine
gold, and my reuenues *better* then fine siluer.
20 I cause to walke in the way of righteous-
nes, *and* in the midst of the paths of [i] iudgement,
21 That I may cause them that loue me, to in-
herite substance, and I will fill their treasures.
22 The Lord hath possessed me in the begin-
ning of his way: *I was* [k] before his works of old.
23 I was set vp from euerlasting, from the be-
ginning, *and* before the earth.
24 When there were no depths, was I begot-
ten, when there were no fountaines abounding
with water.
25 Before the mountaines were setled; *and* be-
fore the hilles, was I begotten.
26 Hee had not yet made the earth, nor the
open places, nor the height of the dust in the
world.
27 When he prepared the heauens, I was there,
when hee set the compasse vpon the deepe:
28 When hee established the cloudes aboue;
when hee confirmed the fountaines of the deepe:
29 When he gaue his decree to the sea, that the
waters should not passe his commandement, when
hee appointed the foundations of the earth,
30 Then was I with him [m] *as* a nourisher, and
I was dayly *his* delight, reioycing alway before
him,
31 And tooke my [n] solace in the compasse of
[o] his earth: and my delight *is* with the children
of men.
32 Therefore now hearken, O children, vnto
me: for blessed *are they that* keepe my wayes.
33 Heare instruction, and be ye wise, and re-
fuse it not: blessed *is* the man that heareth mee,
watching dayly at my gates, *and* giuing atten-
dance at the posts of my doores.
34 For he that findeth me, findeth life, and shall
obtaine fauour of the Lord.
35 But hee that sinneth against me, hurteth his
owne soule: *and* all that hate me, loue death.

c Meaning, that the word of God is easie vnto all that haue a desire vnto it, and which are not blinded by the prince of this world.
d That is, except a man haue wisedome, which is the true knowledge of God, he can neither be prudent nor good counseller.
e So that hee that doeth not hate euill, feareth not God.
f Whereby he declareth that honours, dignitie or riches come not of mans wisedome or industry, but by the prouidence of God.
g That is, studie the word of God diligently, and with a desire to profit.
h Signifying that he chiefly meaneth the spirituall treasures and heauenly riches.
i For there can be no true iustice or iudgement, which is not directed by this wisedome.
k Hee declareth hereby the diuinitie and eternitie of this wisedome, which he magnifieth and prayseth thorow this booke: meaning thereby the eternall son of God Iesus Christ our Sauiour, whom Saint Iohn calleth the word that was in the beginning. Iohn 1.1.
l He declareth the eternitie of the Sonne of God, which is meant by this word, Wisedome, who was before all time, and euer present with the Father.
m Some reade, a chiefe worker: signifying that this Wisedome, euen Christ Iesus, was equall with God his father, and created, preserueth and still worketh with him, as Ioh. 5.17.
n Whereby is declared that the worke of the creation was no paine, but a solace vnto the wisedome of God. o By earth hee meaneth man, which is the worke of God, in whom wisedome tooke pleasure: insomuch as for mans sake the diuine wisdome tooke mans nature, and dwelt among vs and filled vs with vnspeakeable treasures: and this it that solace and pastime whereof is here spoken.

CHAP. IX.

1 Wisedome calleth all to her feast. 7 The scorner will not be corrected. 10 The feare of God. 13 The conditions of the harlot.

Wisedome hath built her [a] house, *and* hewen
out her [b] seuen pillars.
2 She hath killed her victuals, drawen her
wine, and [c] prepared her table.
3 She hath sent forth her [d] maidens, *and* cri-
eth vpon the highest places of the citie, *saying*,
4 Who so is [e] simple, let him come hither, *and*
to him that is destitute of wisedome, she saith,
5 Come, *and* eate of my [f] meate, and drink of
the wine *that* I haue drawen.
6 Forsake *your way*, yee foolish, and yee shall
liue: and walke in the way of vnderstanding.
7 He that reprooueth a scorner, purchaseth to
himselfe shame: and he that rebuketh the wicked,
getteth himselfe a [g] blot.
8 Rebuke not a [h] scorner, least he hate thee:
but rebuke a wise man, and he will loue thee.
9 Giue *admonition* to the wise, and he will be
the wiser: teach a righteous man, and hee will
increase in learning.
10 The beginning of wisedome *is* the feare of
the Lord, and the knowledge of holy things, *is*
[i] vnderstanding.
11 For thy dayes shall be multiplied by mee,
and the yeeres of thy life shall be augmented.
12 If thou be wise, thou shalt be wise for [k] thy
selfe, *and if* thou be a scorner, thou alone shalt
suffer.
13 ¶ A [l] foolish woman *is* troublesome; she *is*
ignorant and knoweth nothing.
14 But shee sitteth at the doore of her house
on a seate in the high places of the citie,
15 To call them that passe by the way, that
goe right on their way, *saying*,
16 Who so is simple let him come hither, and
to him that is destitute of wisdome, she saith also,
17 Stollen waters are sweet, and hid bread is
pleasant.
18 But he knoweth not, that the dead *are* there,
and that her ghests *are* in the depth of hell.

a Christ hath prepared him a Church.
b That is, many chiefe stayes and principall parts of the Church, as were the Patriarkes, Prophets, Apostles, Pastours and Doctours.
c Hee compareth wisedome with great Princes that keepe open house, for all that come.
d Meaning, true preachers, which are not infected with mans wisedome.
e Hee that knoweth his owne ignorance, and is voide of malice.
f By the meat and drinke, is meant the word of God, and the ministration of the Sacraments, whereby God nourisheth his seruants in his house, which is the Church.
g For the wicked will contemne him and labour to defame him.
h Meaning them that are incorrigible, which Christ calleth dogs and swine: or he speaketh this in comparison, not that the wicked should not be rebuked, but he sheweth their malice, and the small hope of profit.
i He sheweth what true vnderstanding is, to know the will of God in his word, which is meant by holy things. k Thou shalt haue the chiefe profit and commoditie thereof. l By the foolish woman, some vnderstand the wicked preachers, who counterfeite the word of God: as appeareth verse 16. which were the words of the true preachers, as verse 4. but their doctrine is but as stollen waters: meaning, that they are but mens traditions, which are more pleasant to the flesh then the word of God, and therefore they themselues boast thereof.

CHAP. X.

In this Chapter, and all that follow, vnto the thirtieth, the wise man exhorteth by diuers sentences, which hee calleth Parables, to follow vertue, and flee vice: and also sheweth what profite commeth of wisdome, and what hinderance proceedeth of foolishnesse.

THE PARABLE OF SALOMON.

A Wise* sonne maketh a glad father: but a
foolish sonne *is* an heauinesse to his mother.
2 The treasures of [a] wickednesse profite no-
thing: but righteousnesse deliuereth from death.

* Chap. 15.20.
a That is, wickedly gotten.

b Though he suffer the iust to want for a time, yet he will send him comfort in due season.
‖Or, deceitfull.

3 The Lord will b not famish the soule of the
righteous: but he casteth away the substance of
the wicked.
4 A ‖ slouthfull hand maketh poore: but the
hand of the diligent maketh rich.
5 He that gathereth in summer, *is* the sonne of
wisdome: *but* he that sleepeth in haruest, *is* the son
of confusion.
6 Blessings *are* vpon the head of the righteous:
but iniquitie shall couer the mouth of c the
wicked.
7 The memoriall of the iust *shalbe* blessed: but
the name of the wicked shall d rot.
8 The wise in heart will receiue commandements:
but the foolish in † talke shalbe beaten.
9 He that walketh vprightly, walketh ‖ boldly:
but hee that peruerteth his wayes, shall be
knowen.
10 Hee that e winketh with the eye, worketh
sorrow, and he that is f foolish in talke, shall be
beaten.
11 The mouth of a righteous man is a welspring
of life; but iniquitie couereth the mouth of
the wicked.
12 Hatred stirreth vp contentions: * but loue
couereth all trespasses.
13 In the lippes of him that hath vnderstanding,
wisdome is found, and g a rod shalbe for the
backe of him that is destitute of wisedome.
14 Wise men lay vp knowledge: but the
mouth of the foole *is* a present destruction.
15 The rich mans goods are his h strong city;
but the feare of the needy *is* their pouerty.
16 The labour of the righteous *tendeth* to life;
but the reuenues of the wicked to sinne.
17 He that regardeth instruction *is in* the way
of life; but he that refuseth correction, goeth out
of the way.
18 He that dissembleth hatred with lying lips,
and he that inuenteth slander, is a foole.
19 In many words there cannot want iniquity;
but he that refraineth his lips, is wise.
20 The tongue of the iust man *is as* fined siluer;
but the heart of the wicked *is* little worth.
21 The lips of the righteous doe i feed many;
but fooles shall die for want of wisdome.
22 The blessing of the Lord, it maketh rich,
and he doeth adde k no sorrowes with it.
23 *It is* a pastime to a foole to doe wickedly;
but wisdome *is* vnderstanding to a man.
24 That which the wicked feareth, shall come
vpon him: but *God* will graunt the desire of the
righteous.
25 As the whirlewinde passeth, so *is* the wicked
no more; but the righteous *is as* an euerlasting
foundation.
26 As vineger *is* to the teeth, and as smoke to
the eyes, so *is* the slothfull to them that l send him.
27 The feare of the Lord increaseth the dayes;
but the yeeres of the wicked m shalbe diminished.
28 The patient abiding of the righteous *shalbe*
gladnes; but the hope of the wicked shall perish.
29 The way of the Lord *is* strength to the vpright
man; but feare shalbe for the workers of
iniquitie.
30 The righteous shall n neuer be remooued:
but the wicked shall not dwell in the land.
31 The mouth of the iust shall be fruitfull in
wisdome: but the tongue of the froward shall be
cut out.
32 The lips of the righteous know what is
acceptable: but the mouth of the wicked *speaketh*
froward things.

c When their wickednes shalbe discouered, they shall be as dumbe, and not know what to say.
d Shalbe vile and abhorred both of God and man, contrary to their owne expectation, which thinke to make their name immortall.
† Ebr. lippes.
‖Or, surely.
e That beareth a faire countenance, and imagineth mischiefe in his heart, as Chap. 6, 13.
f For the corruption of his heart is knowen by his talke.
* 1. Cor. 13, 4. 1. pet. 4. 8.
g That is, God will finde him out to punish him.
h And so maketh him bold to doe euill, whereas pouerty bridleth the poore from many euill things.
i For they speake trueth, and edifie many by exhortations, admonitions, and counsell.
k Meaning, that all worldly things bring care, and sorrow, whereas they that feele the blessings of God, haue none.
l He is but a trouble and griefe to him that sendeth him about any businesse.
m The time of their prosperitie shalbe short because of their great fall, though they seeme to liue long.
n They enioy in this life by faith and hope, their euerlasting life.

CHAP. XI.

False a balances *are* an abomination vnto the
Lord: but a perfite † weight pleaseth him.
2 When pride commeth, then commeth
b shame: but with the lowly *is* wisedome.
3 The vprightnesse of the iust shall guide
them: but the frowardnesse of the transgressers
shall destroy them.
4 * Riches auaile not in the day of wrath; but
righteousnesse deliuereth from death.
5 The righteousnesse of the vpright shall direct
his way; but the wicked shall fall in his owne
wickednesse.
6 The righteousnes of the iust shall deliuer
them; but the transgressers shall be taken in *their*
owne wickednesse.
7 * When a wicked man dieth, *his* hope perisheth,
and the hope of the vniust shall perish.
8 The righteous escapeth out of trouble, and
the wicked shall come in his c stead.
9 An d hypocrite with *his* mouth hurteth his
neighbour; but the righteous shalbe deliuered by
knowledge.
10 In the prosperitie of the righteous the citie
e reioyceth; and when the wicked perish, *there is*
ioy.
11 * By the ‖ blessing of the righteous the citie
is exalted; but it is subuerted by the mouth of the
wicked.
12 Hee that despiseth his neighbour, is destitute
of wisedome: but a man of vnderstanding
will f keepe silence.
13 He that goeth about *as* a slanderer, discouereth
a secret; but hee that is of a faithfull heart,
concealeth a matter.
14 Where no counsell is, the people fall: but
where many g counsellers are, *there is* health.
15 He shall be sore vexed, that is suretie for a
h stranger, and he i that hateth suretiship, is sure.
16 A ‖ gracious woman attaineth honour, and
the strong men attaine riches.
17 He that is mercifull, k rewardeth his owne
soule: but hee that troubleth his owne ‖ flesh, *is*
cruell.
18 The wicked worketh a deceitfull worke:
but he that soweth righteousnesse, *shall receiue* a
sure reward.
19 As righteousnesse *leadeth* to life: so he that
followeth euill, *seeketh* his owne death.
20 They that are of a froward heart, *are* abomination
to the Lord; but they that are vpright
in their way, *are* his delight.
21 l *Though* hand *ioyne* in hand, the wicked
shall not be vnpunished; but the seed of the righteous
shall escape.
22 *As* a iewell of golde in a swines snout, *so is*
a faire woman which ‖ lacketh discretion.
23 The desire of the righteous *is* onely good;
but the hope of the wicked m *is* indignation.
24 There is that scattereth, n and is more increased;
but he that spareth more o then is right,
surely *commeth* to pouertie.
25 The † liberall person shall haue plenty; and
he that watereth, shall also haue raine.
26 He that withdraweth the corne, the people
will curse him; but blessing *shalbe* vpon the head
of him that p selleth corne.
27 He that seeketh good things, getteth fauour;
but he that seeketh euill, it shall come to him.
28 He

a Vnder this word he condemneth all false weights, measures and deceit.
† Ebr. stone.
b When man forgetteth himselfe, and thinketh to be exalted aboue his vocation, then God bringeth him to confusion.
* Ezec. 7, 19. eccles. 5, 1.
* Wis. 5, 15.
c That is, shall enter into trouble.
d A dissembler that pretendeth friendship, but is a priuie enemie.
e The countrey is blessed, where there are godly men, and they ought to reioyce when the wicked are take away.
‖ Or, prosperitie.
f Will not make light report of others.
g Where God giueth store of men of wisedome and counsell.
h Whose conuersation he knoweth not.
i He that doth not without iudgement, and consideration of the circumstances, put himselfe in danger, as Chap. 6, 1.
‖ Or, modest.
k Is both good to himselfe and to others.
‖ Or, neighbour.
l Though they make neuer so many friends, or thinke themselues neuer so sure, yet they shall not escape.
‖ Or, after nomely behauiour.
m They can looke for nothing but Gods vengeance.
n Meaning them that giue liberally, whom God blesseth.
o That is, the niggard.
† Ebr. the soule of blessing shalbe made fat.
p That prouideth for the vse of them that are in necessitie.

q The couetous men that spare their riches to the hinderance of their families, shalbe deprined thereof miserably.
r For though the wicked be rich, yet are they but slaues to the godly, which are y true possessors of the gifts of God.
s That is, bringeth them to the knowledge of God.
t Shalbe punished as he deserueth. 2. Pet. 2. 18.

28 He that troubleth his owne q house, shall inherite the winde, and the foole *shalbe* r seruant to the wise in heart.

30 The fruite of the righteous *is as* a tree of life, and he that s winneth soules *is* wise.

31 Behold, the righteous shalbe t recompensed in the earth: how much more the wicked and the sinner.

CHAP. XII.

HE that loueth instruction, loueth knowledge: but he that hateth correction, *is* a foole.

2 A good man getteth fauour of the Lord: but *y* man of wicked imaginations will he condemne.

3 A man cannot be established by wickednesse: but the *z* root of the righteous shall not be mooued.

4 A *a* vertuous woman *is* the crowne of her husband: but she that maketh *him* ashamed, *is as* corruption in his bones.

5 The thoughts of the iust *are* right: but the counsels of the wicked are deceitfull.

6 The talking of the wicked *is* to lie in wait for blood: but the mouth of the righteous will *b* deliuer them.

7 *God* ouerthroweth the wicked, and they are not: but the house of the righteous shall stand.

8 A man shalbe commended for his wisdome: but the froward of heart shalbe despised.

9 He that is despised, *c* and *is* his owne seruant, is better then he that boasteth himselfe, and lacketh bread.

10 A righteous man *d* regardeth the life of his beast: but the mercies of the wicked *are* cruell.

11 * He that tilleth his land, shall be satisfied with bread: but he that followeth the idle, *is* destitute of *e* vnderstanding.

12 The wicked desireth the *e* net of euils: but the *f* root of the righteous giueth *fruit*.

13 The euill man is snared by the wickednes of *his* lips, but the iust shall come out of aduersitie.

14 A man shalbe satiate with good things by the fruite of *his* mouth, and the recompense of a mans hands shall *God* giue vnto him.

15 The way of a foole *is* g right in his owne eyes: but he that heareth counsell, *is* wise.

16 A foole in a day shalbe knowen by his anger: but he *h* that couereth shame *is* wise.

17 He that speaketh trueth, will shew righteousnesse: but a false witnesse *vseth* deceit.

18 * There is that speaketh *words* like the prickings of *i* a sword, but the tongue of wise men *is* health.

19 The lips of trueth shallbe stable for euer, but a lying tongue *waareth* incontinently.

20 Deceit *is* in the heart of them that imagine euill; but to the counsellers of peace *shall be* ioy.

21 There shall none ioiq itie come to the iust; but the wicked are full of euill.

22 The lying lips *are* an abomination to the Lord; but they that deale truely *are* his delite.

23 A wise man concealeth knowledge; but the heart of the fooles publisheth foolishnesse.

24 * The hand of the diligent shall beare rule; but the idle *shall be* vnder tribute.

25 Heauinesse in the heart of man doth bring it downe: but a k good word reioyceth it.

26 The righteous l *is* more excellent then his neighbour: but the way of the wicked will deceiue them.

27 The deceitfull man rosteth not that hee m tooke in hunting: but the riches of the diligent man *are* precious.

28 Life *is* in the way of righteousnesse, and *in that* path way *there is* no death.

CHAP. XIII.

A Wise sonne *will obey* the instruction of his father: but a scorner will heare no rebuke.

2 A man shall eate good things by the fruit *a* of *his* mouth: but the soule of the trespassers *shall suffer* violence.

3 Hee that keepeth his mouth, keepeth his life: *but* he that openeth his lippes, destruction *shalbe* to him.

4 The sluggard *b* lusteth, but his soule hath nought: but the soule of the diligent shall haue plenty.

5 A righteous man hateth lying words: but the wicked causeth slander and shame.

6 Righteousnesse preserueth the vpright of † life: but wickednesse ouerthroweth the sinner.

7 There is that maketh himselfe rich, and hath nothing, *and* that maketh himselfe poore, hauing great riches.

8 A man *will giue* his riches for the ransom of *his* life; but the poore *c* cannot heare the reproach.

9 The light of the righteous reioyceth: but the candle of the wicked shalbe put out.

10 Onely by pride *d* doeth *man* make contention: but with the well aduised *is* wisedome.

11 The *e* riches of vanity shall diminish; but he that gathereth with *f* the hand, shall increase *them*.

12 The hope that *is* deferred, *is* the fainting of the heart, but when the desire commeth, *it is as* a tree of life.

13 He that despiseth g the word, hee shall be destroyed: but hee that feareth the commandement, he shall be rewarded.

14 The instruction of a wise man *is as* the well spring of life, to turne away from the snares of death.

15 Good vnderstanding maketh acceptable; but the way of the disobedient *is* hated.

16 Euery wise man will worke by knowledge; but a foole will spread abroad folly.

17 * A wicked messenger falleth h into euill; but a faithfull ambassadour *is* preferuation.

18 Pouertie and shame *is* to him that refuseth instruction; but hee that regardeth correction, shall be honoured.

19 A desire accomplished, delighteth the soule; but *it is* an abomination to fooles to depart from euill.

20 He that walketh with the wise shalbe wise; but a companion of fooles shalbe i afflicted.

21 Affliction followeth sinners; but vnto the righteous, *God* will recompense good.

22 The good man shall giue inheritance vnto *his* childrens children; and the k riches of the sinner is laid vp for the iust.

23 Much food *is* in the field of the l poore; but *the field* is destroyed without discretion.

24 * He that spareth his rod, hateth his sonne; but he that loueth him, chasteneth him betime.

25 The righteous eateth to the contentation of his mind; but the belly of the wicked shall want

CHAP.

q That is, words of comfort, or a cheerefull minde, which is declared by his words, reioyceth a man, as a couetous minde killeth him.
r That is, more liberall in giuing.
s Although he get much by vnlawfull ingames, yet will he not spread it vpon himselfe.

a If he vse his tongue to Gods glory, and the profit of his neighbour, God shall blesse him.

b He euer desireth, but taketh on paines to get any thing.

† *Ebr. way.*

c For his pouertie, he is notable to escape the threatnings, which the cruell oppressours vse against him.
d When as euery man contendeth to haue the preeminence, and will not giue place to another.
e That is, goods euill gotten.
f That is, with his owne labour.
g Meaning, the word of God, whereby he is admonished of his duety.

* *Chap.* 25. 13.
h Bringeth many inconueniences both to himselfe and to others.

i As he is partaker of their wickednesse and beareth with their vices, so shall he be punished alike as they are.
k Reade Iob 27. 16, 17.
l God blesseth the labour of the poore, and consumeth their goods which are negligent, because they think they haue enough.
* *Chap* 23. 13. *Eccles.* 30. 1.

CHAP. XIV.

A Wise woman [a] buildeth her house: but the foolish destroyeth it with her owne hands.

2 * He that walketh in his [b] righteousnes, feareth the Lord: but hee that is lewd in his wayes, despiseth him.

3 In the mouth of the foolish *is* the [c] rod of pride: but the lips of the wise preserue them.

4 Where none [d] oxen *are*, there the cribbe *is* empty: but much increase *commeth* by the strength of the oxe.

5 A faithfull witnesse will not lie: but a false record will speake lies.

6 A scorner seeketh [e] wisedome, and *findeth* it not: but knowledge *is* easie to him that will vnderstand.

7 Depart from the foolish man, when thou perceiuest not *in him* the lips of knowledge.

8 The wisedome of the prudent *is* to vnderstand his way: but the foolishnes of the fooles *is* deceit.

9 The foole maketh a mocke of [f] sinne: but among the righteous *there is* fauour.

10 The heart knoweth the [g] bitternesse of his soule, and the stranger shall not meddle with his ioy.

11 The house of the wicked shalbe destroyed: but the tabernacle of the righteous shall flourish.

12 * There is a way that seemeth right to a man: but the issues thereof *are* ỳ wayes of death.

13 Euen in laughing the heart is sorowfull, [h] and the end of that mirth *is* heauinesse.

14 The heart that declineth, [i] shalbe satiate with his owne wayes: but a good man *shall depart* from him.

15 The foolish will beleeue euery thing: but the prudent will consider his steps.

16 A wise man feareth, and departeth from euill, but a foole rageth, and is carelesse.

17 He that is hasty to anger, committeth folly, and a † busie body is hated.

18 The foolish doe inherit folly: but the prudent are crowned with knowledge.

19 The euill shall bowe before the good, and the wicked [k] at the gates of the righteous.

20 The poore is hated euen of his owne neighbour: but the friends of the rich *are* many.

21 The sinner despiseth his neighbour: but he that hath mercy on the poore, *is* blessed.

22 Do not they erre that imagine euill? but to them that thinke on good things, *shall be* mercy and trueth.

23 In all labour there is abundance; but the talke of the lips *bringeth* onely want.

24 The crowne of the wise *is* their riches, *and* the folly of fooles *is* foolishnesse.

25 A faithfull witnes deliuereth soules: but a deceiuer speaketh lies.

26 In the feare of ỳ Lord *is* an assured strength, and his children shall haue hope.

27 The feare of the Lord *is as* a welspring of life, to auoyd the snares of death.

28 In the multitude of the [l] people is the honour of a King, and for the want of people *commeth* the destruction of the prince.

29 He that is slow to wrath, *is* of great wisedom: but he that is of an hasty mind, exalteth folly.

30 A sound heart *is* the life of the ‖ flesh; but enuy *is* the rotting of the bones.

31 * He that oppresseth the poore, reprooueth him that made him: but hee honoureth him, that hath mercy on the poore.

a That is, taketh paine to profit her family, and to doe that which concerneth her duetie in her house.

* *Iob* 18,4.

b That is, in vprightnes of heart, and without hypocrisie.

c His proude tongue shall cause him to be punished.

d By the oxe is meant labour, and by the cribbe the barne, meaning, without labour there is no profit.

e For the maintenance of his owne ambition, and not for Gods glory, as Simon Magus.

f Doeth not know the grieuousnesse thereof, nor Gods iudgements against the same.

g As a mans conscience is witnes of his owne griefe, so another cannot feele the ioy and comfort which a man feeleth in himselfe.

* *Chap.* 16. 25.

h He sheweth that the allurement vnto sinne, seemeth sweet, but the end thereof is destruction.

i He that forsaketh God shalbe punished, and made weary of his sins, wherein he delighted.

† *Ebr. the man of imaginations.*

k If this come not dayly to passe, we must consider that it is because of our sinnes, which let Gods working.

l That is, the strength of a king standeth in many people.

‖ *Or, body.*

* *Chap.* 17, 5.

32 The wicked shall be cast away for his malice: but the righteous hath hope in his death.

33 Wisedome resteth in the heart of him that hath vnderstanding, and is knowen [m] in the mids of fooles.

34 Iustice exalteth a nation, ‖ but sinne is a shame to the people.

35 The pleasure of a King *is* in a wise seruant: but his wrath shalbe toward him that is lewd.

CHAP. XV.

A * Soft answere putteth away wrath: but grieuous words stirre vp anger.

2 The tongue of the wise vseth knowledge aright: but the mouth of fooles * bableth out foolishnesse.

3 The eyes of the Lord in euery place behold the euill and the good.

4 A wholesome tongue *is as* a tree of life: but the frowardnesse thereof *is* the breaking of the mind.

5 A foole despiseth his fathers instruction, but he that regardeth correction, is prudent.

6 The house of the righteous *hath* much treasure: but in the reuenues of ỳ wicked is [a] trouble.

7 The lips of the wise do spred abroad knowledge; but the heart of the foolish *doeth* not so.

8 The [b] sacrifice of the wicked *is* abomination vnto the Lord: but the prayer of the righteous is acceptable vnto him.

9 The way of the wicked is an abomination vnto the Lord; but he loueth him that followeth righteousnesse.

10 Instruction is euill to him that [c] forsaketh the way, *and* he that hateth correction, shall die.

11 [d] Hell and destruction *are* before the Lord, how much more the hearts of the sonnes of men?

12 A scorner loueth not him that rebuketh him, neither will he go vnto the wise.

13 * A ioyfull heart maketh a cheerefull countenance: but by the sorow of the heart the minde is heauie.

14 The heart of him that hath vnderstanding, seeketh knowledge: but the mouth of the fooles is fed with foolishnes.

15 All the dayes of the afflicted *are* euill; but a good † conscience is a continuall feast.

16 * Better *is* a little with the feare of the Lord, then great treasure and trouble therewith.

17 Better *is* a dinner of greene hearbes where loue *is*, then a stalled oxe and hatred therewith.

18 * An angrie man stirreth vp strife: but he that is slow to wrath, appeaseth strife.

19 The way of a slothfull man *is* as an hedge of [e] thornes; but the way of the righteous is plaine.

20 * A wise sonne reioyceth the father; but a foolish man despiseth his mother.

21 Foolishnesse *is* ioy to him that is destitute of vnderstanding; but a man of vnderstanding walketh vprightly.

22 Without counsell, thoughts come to nought: but [f] in the multitude of counsellers there is stedfastnesse.

23 A ioy *commeth* to a man by ỳ answere of his mouth: and how good *is* a word [g] in due season?

24 The way of life *is* on high to the prudent, to auoid from hell beneath.

25 The Lord will destroy the house of the proude men: but he will stablish the borders of the widow.

26 The thoughts of the wicked are abomination to the Lord, but ỳ pure *haue* [h] pleasant words:

m Forasmuch as they are conuict thereby and put to silence.

‖ *Or, and the mercy of the people is a sacrifice for sinne.*

* *Chap.* 25, 15.

* *Verse* 28.

a For though they haue much, yet it is full of trouble and care.

b That thing is abominable before God, which the wicked thinke to be most excellent, and whereby they thinke most to be accepted.

c He that swarueth from the word of God, cannot abide to be admonished.

d There is nothing so deepe or secret, that can be hidde from the eyes of God, much lesse mens thoughts.

* *Chap.* 17, 22.

† *Ebr. heart.*

* *Psal* 37, 16.

* *Chap.* 29. 22.

e That is, he euer findeth some let or stay, and dare not goe forward.

* *Chap.* 10, 1.

f Read Chap. 11, 14.

g If we will that our talke be comfortable, we must wait for time and season.

h That is, wholesome and profitable to the heare s.

27 He that is greedy of gaine, troubleth his owne house: but he that hateth gifts, shall liue.

28 The heart of the righteous studieth to answere: but the wicked mans mouth babbleth euill things.

29 The Lord is farre off from the wicked: but he heareth the prayer of the righteous.

30 The light of the eyes reioyceth the heart, and a good name maketh the bones fat.

31 The eare that hearkeneth to the [i] correction of life, shall lodge among the wise.

32 He that refuseth instruction, despiseth his owne soule: but he that obeyeth correction, getteth vnderstanding.

33 The feare of the Lord *is* the instruction of wisedome: and before honour *goeth* [k] humilitie.

CHAP. XVI.

THe preparations of the heart *are* in man: but the answere of the tongue *is* of the Lord.

2 All the wayes of a man *are* [b] cleane in his owne eyes: but the Lord pondereth the spirits.

3 † Commit thy works vnto the Lord, and thy thoughts shalbe directed.

4 The Lord hath made all things for his owne sake: yea, euen the wicked for the day of [c] euill.

5 All that are proud in heart, *are* an abomination to the Lord: *though* * hand *ioyne* in hand, he shall not be vnpunished.

6 By [d] mercy and trueth iniquitie shalbe forgiuen, and by the feare of the Lord they depart from euill.

7 When the wayes of a man please the Lord, he will make also his enemies at peace with him.

8 * Better is a little with righteousnesse, then great reuenues without equity.

9 The heart of [e] man purposeth his way: but the Lord doth direct his steps.

10 A diuine sentence *shalbe* in the lips of ỹ king: his mouth shall not transgresse in iudgement.

11 * A true weight and balance are of the Lord: and the waights of the bag *are* his [f] worke.

12 It is an abomination to kings to commit wickednesse: for the throne is stablished [g] by iustice.

13 Righteous lips are the delight of kings, and the king loueth him that speaketh right things.

14 The wrath of a king *is as* [h] messengers of death: but a wise man will pacifie it.

15 In the light of the kings countenance *is* life; and his fauour *is* [i] as a cloud of the latter raine.

16 * How much better is it to get wisedome then gold? and to get vnderstanding, is more to be desired then siluer.

17 The path of the righteous is to decline from euill, & he keepeth his soule that keepeth his way.

18 Pride *goeth* before destruction, and an high mind before the fall.

19 Better it is to be of humble mind with the lowly, then to diuide the spoyles with the proud.

20 He that is wise in *his* businesse, shall find good; and [k] he that trusteth in the Lord, he is blessed.

21 The wise in heart shall be called prudent; and [k] the sweetnesse of the lips shall increase doctrine.

22 Vnderstanding *is* a welspring of life vnto them that haue it: and the [l] instruction of fooles *is* folly.

23 The heart of the wise guideth his mouth wisely, and addeth doctrine to his lips.

24 Faire wordes *are as* an hony combe, sweetnes to the soule, and health to the bones.

25 * There is a way that seemeth right vnto man, but the issue thereof *are* the wayes of death.

26 The person that trauaileth, trauaileth for himselfe: for his mouth † craueth it of him.

27 A wicked man diggeth vp euill, and in his lips *is* like [m] burning fire.

28 A froward person soweth strife: and a tale-teller maketh diuision among princes.

29 A wicked man deceiueth his neighbour, and leadeth him into the way that is not good.

30 [n] He shutteth his eyes to diuise wickednes: he mooueth his lips, *and* bringeth euill to passe.

31 Age is a crowne of glory, *when* it is found in the way of [o] righteousnes.

32 Hee that is slow vnto anger, is better then the mightie man: and hee that ruleth his owne mind, *is better* then he that winneth a citie.

33 The lot is cast into the lap: but the whole disposition thereof *is* [p] of the Lord.

CHAP. XVII.

BEtter is a dry morsell, if peace *be* with it, then an house full of [a] sacrifices *with* strife.

2 * A discreete seruant shall haue rule ouer a lewd sonne, and he shall diuide ỹ [b] heritage among the brethren.

3 *As is* the fining pot for siluer, and the fornace for gold, so the Lord trieth the hearts.

4 The wicked giueth heed to false lips, *and a* liar hearkeneth to the naughty tongue.

5 * Hee that mocketh the poore, reproacheth him that made him; and he that reioyceth at destruction, shall not be vnpunished.

6 Childrens children are the crowne of the elders; and the glory of the children *are* their fathers.

7 † High talke becommeth not a foole, much lesse a lying talke a prince.

8 A reward *is as* a stone pleasant in the eyes of them that haue it; it prospereth, whithersoeuer it [c] turneth.

9 Hee that couereth a transgression, seeketh loue; but hee that repeateth a matter, separateth the [d] prince.

10 A reproofe entreth more into him that hath vnderstanding, then an hundred stripes into a foole.

11 A seditious person seeketh onely euill, and a cruell [e] messenger shalbe sent against him.

12 *It is better* for a man to meet a beare robbed of her whelps, then [f] a foole in his folly.

13 * Hee that rewardeth euill for good, euill shall not depart from his house.

14 The beginning of strife *is as* one that openeth the waters; therefore, or the contention be medled with, leaue off.

15 * He that iustifieth the wicked, and he that condemneth the iust, euen they both are abomination to the Lord.

16 Wherefore is there a [g] price in the hand of the foole to get wisedom, and *he hath* none heart?

17 A friend loueth at all times; and a [h] brother is borne for aduersitie.

18 A man destitute of vnderstanding, [i] toucheth the hand, & becometh surety for his neighbour.

19 He loueth transgression that loueth strife; *and* hee that exalteth his [k] gate, seeketh destruction.

20 The froward heart findeth no good; and he that

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i That suffereth himselfe to be admonished by Gods word, which bringeth life and to amendeth.
k Meaning, that God exalteth none but them that are truely humbled.

a He derideth the presumption of man, who dare attribute to himselfe any thing, as to prepare his heart or such like, seeing that he is not able to speake a word, except God giue it him.
b He sheweth hereby that man flattereth himselfe in his doings, calling that vertue, which God termeth vice.
† *Ecclus.* 16.
c So that the iustice of God shall appeare to his glory, euen in the destruction of the wicked.
* *Chap.* 11. 21.
d Their vpright and repenting life shalbe a token that their sinnes are forgiuen.
* *Chap.* 15, 16. *Psal.* 37 16.
e He sheweth the folly of man, which thinketh that his wayes are in his owne hand, and yet is not able to remooue one foote except God giue force.
* *Chap.* 11, 1.
f If they be true and iust, they are Gods worke, and he delighteth therein, but otherwise if they be false, they are the worke of the deuill, and to their condemnation that vse them.
g They are appointed by God to rule according to equity and iustice.
h That is, he flieth out into meanes to execute his wrath.
i Which is most comfortable to the drie ground, Deut 11.14.
* *Chap* 8 10 * *Psal* 12 2. k The sweet words of consolation, which come fourth of a godly heart. l Either that which the wicked teach others, or els it is folly to teach them that are malicious.

* *Chap.* 14, 12.
† *Ebr. saweth vpon him.*
m For he consumeth himselfe and others.
n With his whole indeuour he labooreth to bring his wickednesse to passe.
o That is, when he is ioyned with vertue: for in the elder that the wicked are the more they are to be abhorred.
p So that there is nothing that ought to be attributed to fortune: for all things are determined in the counsell of God which shall come to passe.

a For whereas were many sacrifices, there were many portions giuen to the people, where with they feasted.
* *Eccelus.* 10. 26.
b That is, shalbe made gouernour ouer the children.
* *Chap.* 14, 32.

† *Ebr. the lips of excellency.*

c The reward hath great force to gaine the hearts of men.
d He that admonished the prince of his fault, maketh him his enemy.
e By the messenger is meant such meanes as God vseth to punish the rebels.
f Whereby hee meaneth the wicked in his rage, who hath no feare of God.
* *Rom.* 12, 17. 1. *Thes.* 5, 15. 1. *Pet.* 3, 9.
* *Isa.* 5, 23, *chap.* 24, 24.
g What auaileth it the wicked to be rich, seeing he feareth not his mind to wisedome?
h So that he is more then a friend, euen a brother that helpeth in time of aduersity.
i Reade Chap. 6. 1.
k Lifteth vp himselfe aboue his degree.

that hath a naughtie tongue, shall fall into euill.
21 He that begetteth a foole, *getteth* himselfe
sorow, and the father of a foole can haue no ioy.
22 * A ioyfull heart causeth good health: but
a sorowful minde drieth the bones.
23 A wicked man taketh a gift out of the [l] bo-
some to wrest the wayes of iudgement.
24 * Wisedome *is* in the face of him that hath
vnderstanding: but the eyes of a foole *are* in the
[m] corners of the world.
25 A foolish sonne is a griefe vnto his father,
and a * heauinesse to her that bare him.
26 Surely it is not good to condemne the iust,
nor that the princes should smite *such* [n] for
equitie.
27 He that hath knowledge, spareth his words,
and a man of vnderstanding *is* of an excellent
spirit.
28 Euen a foole, (when hee holdeth his peace)
is counted wise, and he that stoppeth his lips, pru-
dent.

CHAP. XVIII.

For the desire *thereof* hee will [a] separate him-
selfe to seeke it, *and* occupie himselfe in all
wisedome.
2 A foole hath no delight in vnderstanding:
but that his heart may be [b] discouered.
3 When the wicked commeth, then commeth
[c] contempt, and with the vile man reproach.
4 The words of a mans mouth *are like* deepe
[d] waters, *and* the welspring of wisdome *is like* a
flowing riuer.
5 It is not good to [e] accept the person of the
wicked, to cause the righteous to fall in iudgement.
6 A fooles lips come with strife, and his mouth
calleth for stripes.
7 A fooles mouth *is* his owne destruction, and
his lips *are* a snare for his soule.
8 The words of a tale-bearer *are* as flatte-
rings, and they goe downe into the [f] bowels of
the belly.
9 Hee also that is slouthfull in his worke, is
euen the brother of him that is a great waster.
10 The name of the Lord *is* a strong tower:
the righteous runneth [g] vnto it, and is exalted.
11 * The rich mans riches *are* his strong citie:
and as an high wall in his imagination.
12 * Before destruction the heart of a man is
hautie, and before glory *goeth* lowlinesse.
13 * Hee that answereth a matter before hee
heare it, it is follie and shame vnto him.
14 The spirit of a man will sustaine his infir-
mitie: but [h] a wounded spirit who can beare it?
15 A wise heart getteth knowledge, and the
care of the wise seeketh learning.
16 A mans gift [i] enlargeth him, and leadeth
him before great men.
17 [k] *Hee that is* first in his owne cause, *is* iust:
then commeth his neighbour and maketh en-
quirie of him.
18 The lot [l] causeth contentions to cease, and
[m] maketh a partition among the mightie.
19 A brother offended *is harder to winne* then
a strong citie, and *their* contentions *are* like the
[n] barre of a palace.
20 With the fruit of a mans mouth shall his
belly be satisfied, *and* with the increase of his lips
shall he be filled.
21 Death and life *are* in the power of the

* Chap. 15, 13.
l That is, secretly and out of the bosome of the rich.
* Eccle. 2, 14. & 8. 1.
m That is, wander to and fro, and seeke not after wisedome.
* Chap. 10, 1.
n For their well doing.
a Hee that loueth wisdome, will separate himselfe from all impediments, and giue himselfe wholly to seeke it.
b That is, that he may talke licentiously of whatsoeuer commeth to mind.
c Meaning, such one as contemneth all others.
d Which can neuer be drawen emptie, but bring euer profit.
e That is, to fauour him and support him.
f They are soone beleeued, and enter most deepely.
g Hee sheweth what is the refuge of the godly against all trouble.
* Chap. 10, 15.
* Chap. 16, 18.
* Ecclus. 11, 8.
h The mind can well beare the infirmitie of the bodie, but when the spirit is wounded, it is a thing most hard to sustaine.
i Getteth him libertie to speake, and fauour of them that are most in estimation.
k He that speaketh first, is best heard of the wicked iudge, but when his aduersarie enquireth out the matter, it turneth to his shame.
l If a controuersie cannot otherwise be decided, it is best to cast lots to know whose the things shalbe.
m Appeaseth their controuersie, which are so stout that cannot otherwise be pacified. n Which for the strength thereof will not bow not yeeld.

tongue, and they that [o] loue it, shall eat the fruit
thereof.
22 Hee that findeth a [p] wife, findeth a good
thing, and receiueth fauour of the Lord.
23 The poore speaketh *with* prayers: but the
rich answereth rougly.
24 A man *that hath* friends, *ought* to shew him-
selfe friendly: for a friend is neerer [q] then a brother.

q That is, oft times such are found which are more ready to do pleasure, then he that is more bound by duetie.

CHAP. XIX.

Better * is the poore that walketh in his vp-
rightnesse, then he that abuseth his lips, and
is a foole.
2 For without knowledge the minde is not
good, and he that hasteth with his feet, sinneth.
3 The foolishnes of a man peruerteth his
way, and his heart fretteth against the Lord.
4 Riches gather many friends: but the poore
is separated from his neighbour.
5 * A false witnesse shall not be vnpunished:
and he that speaketh lies, shall not escape.
6 Many reuerence the face of the prince, and
euery man *is* friend to him that giueth gifts.
7 All the brethren of the poore doe hate him:
how much more will his friends depart farre from
him? though he be instant [a] with words, *yet* they
will not.
8 He that possesseth vnderstanding, [b] loueth his
owne soule, and keepeth wisedom to find goodnes.
9 A false witnesse shall not be vnpunished:
and he that speaketh lies, shall perish.
10 [c] Pleasure is not comely for a foole, much
lesse for a seruant to haue rule ouer princes.
11 The discretion of a man deferreth his an-
ger: and his glory *is* [d] to passe by an offence.
12 * The kings wrath *is* like the roaring of a
lion: but his fauour *is* like ẏ dew vpon the grasse.
13 * A foolish sonne *is* the calamitie of his fa-
ther, * & the contentions of a wife *are like* a con-
tinuall [e] dropping.
14 House and riches *are* the inheritance of the
fathers; but a * prudent wife *commeth* of the Lord.
15 Slouthfulnesse causeth to fall asleepe, and a
deceitfull person shalbe affamished.
16 Hee that keepeth the commandement, kee-
peth his owne soule: *but* hee that despiseth his
wayes, shall die.
17 Hee that hath mercie vpon the poore, len-
deth vnto the Lord: and the Lord will recompense
him that which he hath giuen.
18 Chasten thy sonne while there is hope, and
let not thy soule spare for his murmuring.
19 *A man* of much anger shall suffer punish-
ment, and though thou [f] deliuer *him*, yet will *his*
anger come againe.
20 Heare counsell and receiue instruction, that
thou mayest be wise in thy latter end.
21 Many diuises *are* in a [g] mans heart: but the
counsell of the Lord shall stand.
22 That that is to be desired of a man, *is* his
[h] goodnesse, and a poore man is better then a liar.
23 The feare of the Lord *leadeth* to life: and
he that is filled *therewith*, shall continue, *and* shall
not be visited with euill.
24 * The slouthfull hideth his hand in *his* bo-
some, and will not put it to his mouth againe.
25 * Smite a scorner, and the [i] foolish will be-
ware: and reprooue the prudent, and hee will vn-
derstand knowledge.
26 Hee that destroyeth *his* father, or chaseth

o By the vsing of the tongue well or euill, commeth the fruit thereof either good or bad.
p He that is ioyned with a vertuous woman in mariage, is blessed of the Lord, as Chap. 19, 14.
* Chap. 28, 6.
* Deut. 19, 18. dan. 13, 62.
a To haue comfort of them.
b He that is vpright in iudgement, findeth fauour of God.
c The free vse of things are not to be permitted to him that cannot vse them aright.
d That is, to couer it by charitie, and to doe therein as may most serue to Gods glory.
* Chap. 20, 2.
* Chap. 17, 21.
* Chap. 21, 9.
e As raine that droppeth and rotteth the house.
* Chap. 18, 22.
f Though for a time he giue place to counsell, yet soone after will be giue place to his raging affections.
g Mans diuise shall not haue successe, except God gouerne it, whose purpose is vnchangeable.
h That is, that he be honest: for the poore man that is honest, is to be esteemed aboue the rich which is not vertuous.
* Chap. 26, 15.
* Chap. 21, 11.
i That is the simple and ignorant men learne, when they see the wicked punished.

away *his* mother, *is a* lewd and shamefull childe.
27 My sonne, heare no more the instruction,
that causeth to erre from the wordes of know-
ledge.
28 A wicked witnesse mocketh at iudgement,
and the mouth of the wicked k swalloweth vp in-
iquitie.
29 *But* iudgements are prepared for the scor-
ners, and stripes for the backe of the fooles.

CHAP. XX.

Wine a *is* a mocker, *and* strong drinke is ra-
ging: and whosoeuer is deceiued thereby,
is not wise.
2 * The feare of the King *is* like the roaring
of a lyon; hee that prouoketh him vnto anger
b sinneth against his owne soule.
3 *It is a* mans honour to cease from strife: but
euery foole will be medling.
4 The slouthfull will not plow, because of
winter: *therefore* shall hee begge in summer, but
haue nothing.
5 The counsell in the heart of c man *is like*
deepe waters; but a man that hath vnderstanding,
will draw it out.
6 Many men will boast euery one of his owne
goodnesse, but who can find a faithfull man?
7 He that walketh in his integritie, *is* iust, *and*
blessed *shall* his children *be* after him.
8 A king that sitteth in the throne of iudge-
ment, d chaseth away all euill with his eyes.
9 * Who can say, I haue made mine heart
cleane, I am cleane from my sinne?
10 Diuers † weights, and diuers measures, both
e these are euen abomination vnto the Lord.
11 A child also is knowen by his doings, whe-
ther his worke be pure and right.
12 The Lord hath made both these, euen the
eare to heare, and the eye to see.
13 Loue not sleepe, least thou come vnto po-
uertie; open thine eyes, *and* thou shalt be satisfied
with bread.
14 It is naught, it is naught, saith the buyer;
but when he is gone apart, he boasteth.
15 There is gold, and a multitude of precious
stones; but the lips of knowledge *are* a precious
iewell.
16 * Take his f garment, that is suretie for a
stranger, and a pledge of him for the stranger.
17 The bread of deceit *is* sweete to a man; but
afterward his mouth shalbe filled with grauell.
18 Establish thy thoughts by counsell; and by
counsell make warre.
19 He that goeth about *as* a slanderer, disco-
uereth * secrets; therefore meddle not with him
that flattereth with his lips.
20 * He that curseth his father or his mother,
his light shall be put out in obscure darkenesse.
21 An heritage *is* hastily gotten at the begin-
ning, but the end thereof shall not be blessed.
22 Say not thou,* I will recompense euill, *but*
waite vpon the Lord, and he shall saue thee.
23 * Diuers weights *are* an abomination vnto
the Lord, and deceitfull balances *are* not good.
24 * The steps of man *are ruled* by the Lord:
how can a man then vnderstand his owne way?
25 It is a destruction for a man to g deuoure
that which is sanctified, and after the vowes to
enquire.
26 A wise King scattereth the wicked, and
causeth the h wheele to turne ouer them.
27 The i light of the Lord *is* the breath of
man, and searcheth all the bowels of the bellie.
28 * Mercie and trueth preserue the king: for
his throne shalbe established with mercy.
29 The beautie of young men *is* their strength,
and the glory of the aged *is* the gray head.
30 k The blewnesse of the wound serueth to
purge the euill, and the stripes within the bowels
of the bellie.

CHAP. XXI.

The a Kings heart *is* in the hand of the Lord,
as the riuers of waters: he turneth it whither-
soeuer it pleaseth him.
2 Euery * way of a man *is* right in his owne
eyes: but the Lord pondereth the hearts.
3 * To doe iustice and iudgement is more ac-
ceptable to the Lord then sacrifice.
4 A hautie looke, and a proud heart *which is*
the ‖ b light of the wicked, *is* sinne.
5 The thoughts of the diligent *do* surely *bring*
abundance; but c whosoeuer is hastie, *commeth*
surely to pouertie.
6 * The gathering of treasures by a deceitfull
tongue, *is* vanitie tossed too and fro of them that
seeke death.
7 The d robberie of the wicked shall destroy
them; for they haue refused to execute iudge-
ment.
8 The way of some *is* peruerted and strange;
but of the pure man, his worke *is* right.
9 * It is better to dwell in a corner of the
house top, then with a contentious woman in a
‖ wide house.
10 The soule of the wicked wisheth euill: *and*
his neighbour hath no fauour in his eyes.
11 e When the scorner is punished, the foolish
is wise, and when one instructeth the wise, he will
receiue knowledge.
12 The righteous f teacheth the house of the
wicked; *but* God ouerthroweth the wicked for
their euill.
13 Hee that stoppeth his eare at the crying of
the poore, he shall also crie and not be heard.
14 A g gift in secret pacifieth anger, and a gift
in the bosome, great wrath.
15 It is ioy to the iust to doe iudgement; but
destruction *shalbe* to the workers of iniquitie.
16 A man that wandreth out of the way of
wisedome, shall remaine in the congregation of
the dead.
17 He that loueth pastime, *shall be* a poore
man: *and* he that loueth wine and oyle, shall not
be rich.
18 The h wicked *shall be* a ransome for the iust,
and the transgressour for the righteous.
19 * It is better to dwell in the wildernesse,
then with a contentious and angry woman.
20 In the house of the wise is a pleasant trea-
sure and i oyle, but a foolish man deuoureth it.
21 He that followeth after righteousnesse and
mercy, shall find life, righteousnesse and glory.
22 A k wise man goeth vp into the citie of the
mightie, and casteth downe the strength of the
confidence thereof.
23 He that keepeth his mouth and his tongue,
keepeth his soule from afflictions.
24 Proud, hautie, *and* scornefull *is* his name
that worketh in *his* arrogancie wrath.
25 The desire of the slouthfull l slayeth him;
for his hands refuse to worke.
26 Hee coueteth euermore greedily: but the
righteous giueth and spareth not.

k Taketh a pleasure and delight therein, as gluttons and drunkards in delicate meates and drinkes.

a By wine here is meant him that is giuen to wine, and so by strong drinke.
* Chap. 9. 12.

b Putteth his life in danger.

c It is hard to find out: for it is as deepe waters, whose bottome cannot be found: yet the wise man will know a man either by his words or maners.

d Where righteous iudgement is executed, there sinne ceaseth, and vice dare not appeare.
* 1. Kin 8. 46. 2. chron. 6. 36. eccles. 7. 22. 1. iohn. 1. 8.
† Ebr. stone and stone, ephah and ephah.
e Reade Chap. 16. 11.
* Chap. 27. 13.
f Teach him wit, that he cast not himselfe rashly into danger.
* Chap. 11. 13.
* Exod. 21. 17. leuit. 20. 9. matth. 15, 4.
* Deut. 32. 35. chap. 17. 13. and 24. 29. rom. 12. 17. 1. thess. 5. 15. 1. Pet. 3. 9.
* Chap. 11. 1. and verse 10.
* Iere. 10. 23.
g That is, to apply it, or take it to his owne vse, which was appointed to God's, and then enquire how they may be exempted from the fault.
h Which was a kind of punishment then vsed.
i The word of God giueth life vnto man, and causeth vs to see and trie the secret of our darke hearts, Hebr. 4. 12.

* Chap. 19. 14.
k Sharpe punishment that pierceth euen the inward parts, is profitable for the wicked, to bring them to amendement.

a Though Kings seeme to haue all thing at commandement, yet are they not able to bring their owne purposes to passe any other wise then God hath appointed: much lesse are the inferiours able.
* Chap. 16, 2.
* Mich. 6. 8.
‖ Or, plowing.
b That is, the thing whereby hee is guided, or which he bringeth forth as the fruit of his worke.
c He that goeth rashly about his busines, and without counsell.
* Chap. 13, 11.
d He meaneth this chiefly of Iudges, and Princes which leaue that vocation whereunto God hath called them, and powle their subiects to maintaine their lusts.
* Chap 19, 13. and 25 24.
‖ Or, in a great familie.
e Reade Chap. 19. 25.
f Though the godly admonish them both by words and example of life, yet the wicked will not amend, till God destroy them.
g To doe a pleasure to the angry man pacifieth him.

h God shall cause that to fall on their owne heads, which they intended against the iust, by deliuering the iust and putting the wicked in their places.
* Ecclus. 25 18.
i Meaning, abundance of all things.
k Wisedome ouercommeth strength and confidence in worldly things.
l He thinketh to liue by wishing and desiring all things but will take no paine to get ought.

* *Chap.15.8. Isa.1.13. Ecclus.34,21.*

* *Chap.19.5* m He may boldly confesse the trueth that he hath heard.

* *Ecclus 7,5.* a Which commeth by well doing
* *Chap.29,13.* b Liue together, and bane neede the one of the other.
* *Chap.27,12.* c That is, the punishment, which is prepared for the wicked, and fleeth to God for succour.
d Bring him vp vertuously, and he shall so continue.

e His authority, whereby he aid oppresse others, shalbe taken from him.
* *Ecclus.31,23.*
f He that is merciful and liberall.
g Hee she weth that princes should vse their familiarity, whose conscience is good and their talke wise and godly.
h Fauour them that loue knowledge
i He derideth them that inuent vaine excuses, because they would not doe their duetie.
k So God punisheth one sinne by another, when he suffereth the wicked to fall into the acquaintance of an harlot.
l He is naturally giuen vnto it.
m He sheweth what the end of wisedome is: to wit, to direct vs to the Lord.
n That is, sundry times.

† *Ebr. in thegates.*
* *Chap.23,11.*
o Haue not to do with him that is norable to rule his affections: for he would hurt thee by his euill conuersation.

27 The * sacrifice of the wicked *is* an abomination: how much more when hee bringeth it with a wicked mind?

28 * A false witnesse shall perish: but he that heareth, m speaketh continually.

29 A wicked man hardeneth his face: but the iust, he will direct his way.

30 There is no wisedome, neither vnderstanding, nor counsell against the Lord.

31 The horse is prepared against the day of battell: but saluation *is* of the Lord.

CHAP. XXII.

A * Good name is to be chosen aboue great riches, and a louing fauour is aboue siluer and aboue gold.

2 * The rich and poore b meet together, the Lord *is* the maker of them all.

3 * A prudent man c seeth the plague, and hideth himselfe: but the foolish go on still, and are punished.

4 The reward of humilitie, *and* the feare of God *is* riches, and glory, and life.

5 Thornes *and* snares *are* in the way of the froward: *but* he that regardeth his soule, will depart farre from them.

6 Teach a child d in the trade of his way, and when he *is* old he shall not depart from it.

7 The rich ruleth the poore, and the borower *is* seruant to the man that lendeth.

8 Hee that soweth iniquitie, shall reape affliction, and the e rod of his anger shall faile.

9 * He that hath a good f eye, he shall be blessed: for he giueth of his bread vnto the poore.

10 Cast out the scorner, and strife shall go out: so contention and reproach shall cease.

11 Hee that loueth pureneſſe of heart *for* the grace of his lips, the g king *shalbe* his friend.

12 The eyes of the Lord preserue h knowledge: but hee ouerthroweth the words of the transgressour.

13 The sloathfull man saith, i A lyon *is* with out, I shalbe slaine in the streete.

14 The mouth of strange women *is as* a deepe pit: he with whom the Lord is angry, k shall fall therein.

15 Foolishnesse *is* bound l in the heart of a child: but the rod of correction shall driue it away from him.

16 Hee that oppresseth the poore to increase himselfe, *and* giueth vnto the rich, *shall* surely *come* to pouertie.

17 ¶ Encline thine eare, and heare the words of the wise, and apply thine heart vnto my knowledge.

18 For *it shall be* pleasant, if thou keepe them in thy bellie, *and if* they be directed together in thy lips.

19 That thy confidence may be in m the Lord, I haue shewed thee this day: thou therefore *take heede.*

20 Haue not I written vnto thee o three times in counsels and knowledge,

21 That I might shew thee the assurance of the words of trueth, to answer the words of trueth to them that send to thee?

22 Robbe not the poore, because hee is poore, neither oppresse the afflicted † in iudgement.

23 For the Lord * will defend their cause, and spoyle the soule of those that spoyle them.

24 Make o no friendship with an angry man, neither goe with the furious man,

25 Least thou learne his wayes, and receiue destruction to thy soule.

26 Be not thou of them that p touch the hand, *nor* among them that are suretie for debts.

27 If thou hast nothing to pay, why *causeth thou* that hee should take thy bed from vnder thee?

28 Thou shalt not * remooue the ancient bounds which thy fathers haue made.

29 Thou seest that a diligent man in his businesse standeth before Kings, *and* standeth not before the base sort.

CHAP. XXIII.

WHen thou sittest to eate with a ruler, a consider diligently what is before thee,

2 b And put thy knife to thy throate, if thou be a man giuen to the appetite.

3 Be not desirous of his daintie meates: c for it is a deceiuable meat.

4 Trauaile not too much to be rich: *but* cease from thy d wisedome.

5 Wilt thou cast thine eyes vpon it, which is nothing? for *riches* taketh her to her wings, as an Eagle, and flieth into the heauen.

6 Eate thou not the bread of him that hath an e euill eye, neither desire his dainty meats.

7 For as though hee thought it in his heart: so will hee say vnto thee, Eate and drinke: but his heart is not with thee.

8 Thou shalt vomit thy f morsels that thou hast eaten, and thou shalt lose thy sweet words,

9 Speake not in the eares of a foole: for hee will despise the wisedome of thy words.

10 * Remooue not the ancient bounds, and enter not into the fields of the fatherlesse.

11 For hee that redeemeth them, is mightie: he will * defend their cause against thee.

12 Apply thine heart to instuction, and thine eares to the words of knowledge.

13 * Withhold not correction from the child: if thou smite him with the rod, he shall not die.

14 Thou shalt smite him with the rod, and shalt deliuer his soule from g hell.

15 My sonne, if thine heart be wise, mine heart shall reioyce, and I also,

16 And my reines shall reioyce, when thy lips speake righteous things.

17 * Let not thine heart be enuious against sinners: but *let it be* in the feare of the Lord continually.

18 For surely there is an end, h and thy hope shall not be cut off.

19 O thou my sonne, heare, and be wise, and guide thine heart in the i way.

20 Keepe not companie with † drunkards, *nor* with † gluttons.

21 For the drunkard and the glutton shall be poore, and the sleeper shall be cloathed with ragges.

22 Obey thy father that hath begotten thee, and despise not thy mother when she is old.

23 Buy k the trueth, but sell it not: *likewise* wisedome, instruction, and vnderstanding.

24 The father of the righteous shall greatly reioyce, and he that begetteth a wise childe, shall haue ioy of him.

25 Thy father and thy mother shall be glad, and she that bare thee shall reioyce.

26 My sonne, giue mee l thine heart, and let thine eyes delight in my wayes.

27 * For a whore *is as* a deepe ditch, and a

p Which rashly put themselues in danger for others; as Cap.6.1.

* *Deut.27,17. chap.23,10.*

q Bee with sobrietie.
b Bridle thine appetite, as it were by force and violence.
c For oft times she rich when they bid their seruitours to their tables, teare not for the loue they beare them, but for their owne secret purposes.
d Bestow not the gifts that God hath giuen thee, to get worldly riches.
e That is, couetous, as contrary a good eye is taken for liberall, as Cap.22,9.
f He will not cease till he hath done thee some harme, and his flattering words shall come to no vse.
* *Deut.27,17. chap.22,28.*
* *Chap.22,23.*
* *Chap.13,24. and 19,18. Ecclus.30,1.*

g That is, from destruction.

? *Psal.37,31 chap.24,1.*

h The prosperity of the wicked shall not continue.

i To the obseruation of Gods commandements.
† *Ebr. wine-bibbers.*
† *Ebr deuourers of flesh.*

k Spare no cost for trueths sake, neither depart from it for any gaine.

l Giue thy selfe wholly to wisedome.
* *Chap.22,14.*

strange woman *is as* a narrow pit.

28 * Also she lieth in wait as for a pray, [m] and she increaseth the transgressors among men.

29 To whom is woe ? to whom is sorow ? to whom is strife ? to whom is murmuring ? to whom are wounds without cause ? *and* to whom is the redneſſe of the eyes ?

30 *Euen* to them that tary long at the wine, to them that goe, [n] and seeke mixt wine.

31 Looke not thou vpon the wine, when it is red, *and* when it sheweth his colour in the cup, *or* goeth downe pleasantly.

32 In the end thereof it will bite like a serpent, and hurt like a cockattrice.

33 Thine [o] eyes shall looke vpon strange women, and thine heart shall speake lewd things.

34 And thou shalt be as one that sleepeth in the mids of the [p] sea, and as he that sleepeth in the top of the mast.

35 They haue stricken mee, *shalt thou say, but* I was not sicke : they haue beaten mee, *but* I knew not, when I awoke : *therefore* will I [q] seeke it yet still.

CHAP. XXIV.

BE * not thou enuious against euill men, neither desire to be with them.

2 For their heart imagineth destruction, and their lips speake mischiefe.

3 Through wisdome is an house builded, and with vnderstanding it is established.

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

5 A wise man *is* strong : for a man of vnderstanding increaseth *his* strength.

6 * For with counsell thou shalt enterprise thy warre, and in the multitude of them that can giue counsell, *is* health.

7 Wisedome is high to a foole : *therefore* hee cannot open his mouth in the [a] gate.

8 Hee that imagineth to doe euill, men shall call him an authour of wickednesse.

9 The wicked thought of a foole *is* sinne, and the scorner *is* an abomination vnto men.

10 *If* thou be [b] faint in the day of aduersitie, thy strength *is* small.

11 Deliuer them that are drawen [c] to death, and wilt thou not preserue them that are led to be slaine ?

12 If thou say, Behold, we knew not of it : he that pondereth the hearts, doeth not hee vnderstand it ? and he that keepeth thy soule, knoweth he it not ? will he not also recompense euery man according to his workes ?

13 My sonne, eate [d] hony, for it is good, and the hony combe, *for it is* sweet vnto thy mouth.

14 So shall the knowledge of wisedome be vnto thy soule if thou finde it, and there shall be an [ll] end, and thine hope shall not be cut off.

15 Lay no waite, O wicked man, against the house of the righteous, and spoyle not his resting place.

16 For a iust man [e] falleth seuen times, and riseth againe, but the wicked fall into mischiefe.

17 Be thou not glad when thine enemie falleth, and let not thine heart reioyce when hee stumbleth,

18 Least the Lord see it, and it displease him, and he turne his wrath [f] from him.

19 * Fret not thy selfe because of the malicious, neither be enuious at the wicked.

20 For there shall be none end *of plagues* to the euill man : * the light of the wicked shall be put out.

21 My sonne, feare the Lord, and the King, *and* meddle not with them that are seditious.

22 For their destruction shall rise suddenly, and who knoweth the ruine of them [g] both ?

23 ALSO THESE THINGS PERTEINE TO THE WISE, It is not good † to haue respect of any person in iudgement.

24 Hee that saith to the wicked, * Thou art righteous, him shall the people curse, and the multitude shall abhorre him.

25 But to them that rebuke *him*, shall be pleasure, and vpon them shall come the blessing of goodnesse.

26 They shall kisse the lips of him that answereth vpright words.

27 Prepare thy worke without, and make ready thy things in the field, [h] and after, build thine house.

28 Be not a witnesse against thy neighbour without cause : for wilt thou deceiue with thy lips ?

29 * Say not, I will do to him as he hath done to me, I [i] will recompense euery man according to his worke.

30 I passed by the field of the slouthfull, and by the vineyard of the man destitute of vnderstanding.

31 And lo, it was all growen ouer with thornes, *and* nettles had couered the face thereof, and the stone wall thereof was broken downe.

32 Then I beheld, *and* I considered it well : I looked vpon it, *and* receiued [k] instruction.

33 *Yet* a little sleepe, [l] a little slumber, a little folding of the hands to sleepe.

34 So thy pouerte commeth *as* one that trauelleth by the way, and thy necessitie like an armed man.

CHAP. XXV.

1 THESE ARE ALSO PARABLES of Salomon, which the [a] men of Hezekiah King of Iudah [b] copied out.

THE glory of God *is* to [c] conceale a thing secret : but the [d] Kings honour *is* to search out a thing.

3 The heauens in height, and the earth in deepnesse, and [§] kings heart can no man search out.

4 Take the [e] drosse from the siluer, and there shall proceed a vessell for the finer,

5 Take [g] away the wicked from the King, and his throne shalbe established in righteousnes.

6 Boast not thy selfe before the King, and stand not in the place of great men,

7 * For it is better, that it be said vnto thee, Come vp hither, then thou to be put lower in the presence of [§] Prince whom thine eyes haue seene.

8 Goe not foorth hastily to strife, least thou know not what to doe in the end thereof, when thy neighbour hath put thee to shame.

9 Debate thy matter with thy neighbour, and discouer not the secret to another,

10 Least hee that heareth it, put thee to shame, and thine infamie doe not [h] cease.

11 A word spoken in his place, *is like* apples of gold with pictures of siluer.

12 He that reproueth the wise *and* the obedient eare, *is as* a golden eareting, and an ornament of fine gold.

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* *Chap.* 7. 22. in She seduceth many and causeth them to offend God.

m Which by art make wine stronger and more pleasant.

n That is, drunkennes shall bring thee to whoredome.

o To such great danger shalt thou be.

p Though drunkennesse make them more insensible then beasts, yet can they not refraine.

q *Psal* 37 1. *chap.* 23 17.

* *Chap.* 10. 18.

a In the place where wisedome should be shewed.

b Man hath no triall of his strength till he be in troubles.

c None can be excused, if he helpe not the innocent when he is in danger.

d As hony is sweet and pleasant to the taste, so wisedome is to the soule.

§ Or, *reward.*

e He is subiect to many perils, but God deliuereth him.

f To be auenged on thee.

* *Psal* 37. 1. *chap.* 23. 17.

* *Chap.* 23 9.

g Meaning either of the wicked and seditious, as verse 19 and 21. or of them that feare not God, nor obey their King.

† *Ebr to know the face.*

* *Chap.* 17. 25. *Isa.* 5. 23.

h Be sure of the meanes how to compasse it, before thou take any enterprise in hand.

* *Chap.* 20. 22.

i Hee sheweth what is the nature of the wicked, to reuenge wrong for wrong.

k That I might learne by another mans fault.

l Reade Chap 6. 10.

a Whom Hezekiah appoynted for this purpose.

b That is, gathered out of diuers bookes of Salomon.

c God doeth not reuenge the cause of his iudgements to man.

d Because the king vseth by the reuealed word of God the cause of his doings may appeare, and therefore he must vse diligence in trying out of causes.

e He sheweth that it is too hard for a man to attaine to the reason of all the secret doings of the King, euen when he is vpright, and doeth his duetie.

f When vice is remooued from a king, he is a meet vessell for the Lords vse.

g It is not enough that he be pure himselfe, but that he put away others vnlike to him.

13 As the cold of the snow [i] in the time of haruest, *so is* a faithfull messenger to them that send him; for he refresheth the soule of his masters.

14 A man that boasteth of false liberalitie, *is like* [k] clouds and wind without raine.

15 A Prince is pacified by staying of [l] anger, and a soft tongue breaketh the [m] bones.

16 *If* thou haue found hony, eat that is [n] sufficient for thee, least thou be ouerfull, and vomit it.

17 Withdraw thy foote from thy neighbours house, least he be weary of thee, and hate thee.

18 A man that beareth false witnesse against his neighbour, *is like* an hammer and a sword, and a sharpe arrow.

19 Confidence in an vnfaithfull man in time of trouble, *is like* a broken tooth & a sliding foot.

20 Hee that taketh away the garment in the cold season, *is like* vineger *powred* vpon [o] || nitre, or *like* him that singeth songs to an heauy heart.

21 * If hee that hateth thee be hungry, giue him bread to eat, and if hee be thirstie, giue him water to drinke.

22 For thou shalt lay [p] coales vpon his head, and the Lord shall recompense thee.

23 *As* the Northwind driueth away the raine, so doeth an angry countenance the slandering tongue.

24 * It is better to dwell in a corner of the housetop, then with a contentious woman in a wide house.

25 *As are* the cold waters to a weary soule, so *is* good newes from a farre countrey.

26 A righteous man falling downe before the wicked, *is like* a troubled well and a corrupt spring.

27 It is not good to eate much hony: * so to search their owne glory, *is not* glory.

28 A man that refraineth not his appetite, *is like* a city which is [q] broken downe *and* without walles.

CHAP. XXVI.

AS the snow in the Summer, and as the raine in the Haruest *are not meet*, so is honour vnseemely for a foole.

2 As the sparrow by flying, and the swallow by flying *escape*, so the curse *that is* causelesse, shal not come.

3 Vnto the horse *belongeth* a whip, to the asse a bridle, and a rod to the fooles backe.

4 Answere not a foole [a] according to his foolishnesse, least thou also be like him.

5 Answere a foole [b] according to his foolishnesse, least he be wise in his owne † conceit.

6 He that sendeth a message by the hand of a foole, *is as* hee that cutteth off [c] the feet, [d] and drinketh iniquitie.

7 *As* they that lift vp the legs of the lame, so *is* a parable in a fooles mouth.

8 As the closing vp of a *precious* stone in an heape of stones, so *is* hee that giueth glory to a foole.

9 *As* a thorne standing [e] vp in the hand of a drunkard, so *is* a parable in the mouth of fooles.

10 [f] The Excellent that formed all things, both rewardeth the foole, and rewardeth the transgressours.

11 * As a dog turneth againe to his owne vomit, *so* a foole turneth to his foolishnesse.

12 Seest thou a man wise in his owne conceit? [g] more hope *is* of a foole then of him.

13 The slouthfull man saith, [h] A lion *is* in the way; a lion *is* in the streetes.

i In the time of great heat, when men desire cold.
k Which haue an outward appearance, and are nothing within.
l By not ministring occasion to prouoke him farther.
m That is, the heart that is bent to anger, as Chap. 15. 1
n Vse moderately the pleasures of this world.
o Which melteth it, and consumeth it.
|| Or, alume.
* Rom. 12, 20.
p Thou shalt, as it were by force, ouercome him, in so much that his owne conscience shall mooue him to acknowledge thy benefits, and his heart shalbe inflamed.
* Chap. 21, 9.
* Ecclus. 3, 22.
q And so is in extreme danger.
a Consent not vnto him in his doings.
b Reprooue him as the matter requireth.
† Ebr. eyes.
c To wit, of the messenger whom he sendeth.
d That is, receiueth domage thereby.
e Whereby he both hurteth himselfe and others.
f Meaning, God.
* 1. Pet. 2, 22.
g For the foole will rather be counselled then he: also the foole sinneth of ignorance, and the other of malice.
h Read Chap. 22, 13.

14 *As* the doore turneth vpon his hinges, so *doeth* the slouthfull man vpon his bed.

15 * The slouthfull hideth his hand in *his* bosome, *and* it grieueth him to put it againe to his mouth.

16 The sluggard is wiser in his owne conceit, then seuen *men* that can render a reason.

17 Hee that passeth by and medleth with the strife *that belongeth* not vnto him, *is as* one that taketh a dog by the eares.

18 As hee that faineth himselfe mad, casteth firebrands, arrowes, and mortall things.

19 So *dealeth* the deceitfull man with [i] his friend, and saith, Am not I in sport?

20 Without wood the fire is quenched, and without a tale-bearer strife ceaseth.

21 * *As* the cole *maketh* burning coales, and wood a fire, so the contentious man *is apt* to kindle strife.

22 * The words of a tale-bearer *are* as flatterings, and they go downe into the bowels of the belly.

23 *As* siluer drosse ouerlaid vpon a potsheard, *so are* burning lips, and [k] an euill heart.

24 Hee that hateth, will counterfeit with his lips, but in his heart he layeth vp deceit.

25 Though hee speake fauourably, beleeue him not: for *there are* [l] seuen abominations in his heart.

26 Hatred may be couered by deceit: *but* the malice thereof shall be discouered in the [m] congregation.

27 * He that diggeth a pit shall fall therein, and he that rolleth a stone, it shall returne vnto him.

28 A false tongue hateth the afflicted, and a flattering mouth causeth ruine.

CHAP. XXVII.

BOast not thy selfe of to [a] morrowe, for thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine owne mouth: a stranger, and not thine owne lips.

3 * A stone *is* heauy, and the sand weightie: but a fooles wrath *is* heauier then them both.

4 Anger is cruell, and wrath *is* raging: but who can stand before [b] enuie?

5 Open rebuke *is* better then secret loue.

6 The wounds of a louer *are* faithfull, and the kisses of an enemie *are* [c] pleasant.

7 * The person that is full, despiseth an hony combe: but vnto the hungry soule euery bitter thing is sweet.

8 As a bird that wandreth from her nest, so is a man that wandreth from his owne place.

9 *As* oyntment and perfume reioyce the heart, so *doeth* the sweetnesse of a mans friend by hearty counsell.

10 Thine owne friend and thy fathers friend forsake thou not: neither enter into thy brothers [d] house in the day of thy calamitie: *for* better is a neighbour *that is* neere, then a brother farre off.

11 My sonne, be wise, and reioyce mine heart, that I may answere him that reproacheth me.

12 [e] A prudent man seeth the plague, and hideth himselfe: *but* the foolish goe on still, *and* are punished.

13 * Take his garment that is suretie for a stranger, and a pledge of him for the stranger.

14 He that † praiseth his friend with a loude voyce, rising [f] earely in the morning, it shall be counted to him as a curse.

15 A * continuall dropping in the day of raine, and

* Chap. 19, 24.
i Which dissembleth himselfe to be that he is not.
* Ecclus. 28, 10.
* Chap. 18, 8.
k They will soone breake out and vtter themselues.
l Meaning, many: he vseth the number certaine, for the vncertaine.
m In the assembly of the godly.
* Eccles. 10, 8. Ecclus. 27, 26.
a Delay not the time, but take occasion when it is offered.
* Ecclus. 22, 15.
b For the enuious are obstinate, and cannot be reconciled.
c They are flattering, and seeme friendfull.
* Iob. 6, 6.
d Trust not to any worldly helpe in the day of thy trouble.
e Reade Chap. 22, 3.
* Chap. 20, 16.
† Ebr. blesseth.
f Hastily and without cause.
* Chap. 19, 13. and 21, 9.

and a contentious woman are alike.

16 He that hideth her, hideth the winde, and *she is as* the oyle in his right hand that vttereth it selfe.

17 Yron sharpeneth yron, so doeth [g] man sharpen the face of his friend.

18 He that keepeth the fige tree, shall eate the fruit thereof: so hee that watteth vpon his master, shall come to honour.

19 As in water face *answereth* to face, [h] so the heart of man to man.

20 The graue and destruction can neuer be full, so* the eyes of man can neuer be satisfied.

21 *As is* the fining pot for siluer, and the fornace for gold, so *is* euery man according to his [i] dignitie.

22 Though thou shouldest bray a foole in a morter among wheat brayed with a pestell, *yet* will not his foolishnesse depart from him.

23 Be diligent to know the state of thy flocke, and take heed to the herds.

24 For riches *remaine* not alway, nor the crowne from generation to generation.

25 The hay discouereth it selfe, and the grasse appeareth, and the herbes of the mountaines are gathered.

26 The [k] lambes *are* for thy cloathing, and the goats *are* the price of the field.

27 And let the milke of the goats *be* sufficient for thy food, for the food of thy familie, and for the sustenance of thy maides.

CHAP. XXVIII.

THe wicked [a] flee when none pursueth: but the righteous are bold as a lion.

2 For the transgression of the land [b] *there are* many princes thereof: but by a man of vnderstanding and knowledge *a realme* likewise endureth long.

3 A poore man, if hee oppresse the poore, is like a raging raine that *leaueth* no food.

4 They that forsake the Law, prayse the wicked: but they that keepe the Law, set themselues against them.

5 Wicked men vnderstand not iudgement: but they that seeke the Lord, vnderstand all things.

6 *Better is the poore that walketh in his vprightnesse, then hee that peruerteth *his* wayes, though he be rich.

7 He that keepeth the Law, is a childe of vnderstanding: but hee that feedeth the gluttons, shameth his father.

8 He that increaseth his riches by vsurie and interest, gathereth [c] them for him that will be mercifull vnto the poore.

9 He that turneth away his eare from hearing the Law, euen his prayer shallbe [d] abominable.

10 He that causeth the righteous to go astray by an euill way, shall fall into his owne pit, and the vpright shall inherit good things.

11 The rich man is wise in his owne conceit: but the poore that hath vnderstanding, can trie [e] him.

12 *When righteous men reioyce, *there is* great glory: but when the wicked come vp, the man [f] is tried.

13 He that hideth his sinnes, shall not prosper: but he that confesseth, and forsaketh *them*, shall haue mercie.

14 Blessed *is* the man that [g] feareth alway: but he that hardeneth his heart, shall fall into euill.

15 *As a* roaring lion, and an hungry beare, *so is* [h] a wicked ruler ouer the poore people.

16 A prince destitute of vnderstanding, is also a great oppressour: but he that hateth couetousnesse, shall prolonge *his* dayes.

17 A man that doeth violence against the blood of a person, shall flee vnto the graue, *and* they shall not [i] stay him.

18 He that walketh vprightly shall be saued: but hee that is froward in *his* wayes, shall once fall.

19 * He that tilleth his land, shallbe satisfied with bread, but he that followeth the idle, shalbe filled with pouertie.

20 A faithfull man shall abound in blessings, and [†] hee that maketh haste to be rich, shall not be innocent.

21 To haue respect of persons is not good: for *that* man will transgresse for a piece of [k] bread.

22 A man with a wicked [l] eye hasteth to riches, and knoweth not that pouertie shall come vpon him.

23 He that rebuketh a man, shall finde more fauour at the length, then he that flattereth with *his* tongue.

24 He that robbeth his father and mother, and saith, It is no transgression, is the companion of a man that destroyeth.

25 Hee that is of a proud heart, stirreth vp strife: but the that trusteth in the Lord, shallbe [m] fat.

26 Hee that trusteth in his owne heart, is a foole: but hee that walketh in wisedome, shalbe deliuered.

27 Hee that giueth vnto the poore, shall not lacke: but he that hideth his eyes, *shall haue* many curses.

28 * When the wicked rise vp, men hide themselues: but when they perish, the righteous increase.

CHAP. XXIX.

A Man that hardeneth his necke when he is rebuked, shall suddenly be destroyed, and cannot be cured.

2 * When the righteous ‖ are in authority, the people reioyce: but when the wicked beareth rule, the people sigh.

3 A man that loueth wisedome reioyceth his father: but * hee that feedeth harlots wasteth *his* substance.

4 A king by iudgement maintaineth the countrey: but a man *receiuing* gifts, destroyeth it.

5 A man that flattereth his neighbour, [a] spreadeth a net for his steps.

6 In the transgression of an euill man *is* his [b] snare: but the righteous doeth sing and reioyce.

7 The righteous knoweth the cause of the poore: *but* the wicked regardeth not knowledge.

8 Scornefull men bring a city into a snare: but wise men turne away wrath.

9 *If* a wise man contend with [c] a foolish man, whether he be angry or laugh, there *is* no rest.

10 Bloody men hate him that is vpright: but the iust haue care of his soule.

11 A foole powreth out all his minde: but a wise man keepeth it in till afterward.

12 Of a prince that hearkeneth to lies, all his seruants *are* wicked.

13 * The poore and the vsurer meet together, *and* the Lord lighteneth both their eyes.

14 A * King that iudgeth the poore in trueth, his throne shall be established for euer.

15 The rod and correction giue wisedome: but

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g One hasty man prouoketh another to anger.

h There is no difference betweene man and man by nature, but onely the grace of God maketh the difference.
* *Ecclus.* 14, 9.
* *Chap.* 17, 3.

i That is, hee is either knowen to be ambitious, and glorious, or humble and modest.

k This declareth the great goodnesse of God towards man, and the diligence that he requireth of him for the preseruation of his gifts

a Because their owne conscience accuseth them.
b The state of the common-weale is oftentimes changed.

* *Chap.* 19, 1.

c For God will take away the wicked vsurer, and giue his goods to him that shall behaue them well.
d Because it is not of faith which is grounded of Gods word or Law, which the wicked contemne.
e And iudge that he is not wise.
* *Chap* 29. 2.
f He is knowen by his doings to be wicked.
g Which standeth in awe of God and is afraid to offend him.
h For he can neuer be satisfied, but euer oppresseth and spoyleth.

i None shalbe able to deliuer him.

* *Chap.* 12, 11. *Ecclus.* 20, 27.

† *Chap.* 13, 11. *and* 20, 21.

k He will be abused for nothing.
l Meaning, him that is couetous.

m Shall haue all things in abundance

* *Chap.* 29, 2.

‖ Or, *are increased.*

* *Luke* 15, 13.

a He that giueth eare to the flatterer, is in danger as the bird is before the fouler.
b He is euer ready to fall into the snare that he laieth for others.

c He can heare no admonition in what sort soeuer it is spoken.

* *Chap.* 22, 2.

* *Chap.* 20, 28.

but a childe set at libertie, maketh his mother ashamed.

16 When the wicked are increased, transgression increaseth: but ẏ righteous shall see their fall.

17 Correct thy sonne, and hee will giue thee rest, and will giue pleasures to thy soule.

18 [d] Where there *is* no vision, the people decay: but he that keepeth the law *is* blessed.

19 A [e] seruant will not be chastised ẇ words: though he vnderstand, yet he will not ‖ answere.

20 Seest thou a man hasty in his matters? *there is* more hope of a foole, then of him.

21 He that delicately bringeth vp his seruant from youth, at length he will be euen *as* his sonne.

22 * And angry man stirreth vp strife, and a furious man aboundeth in transgression.

23 * The pride of a man shall bring him low: but the humble in spirit shall enioy glory.

24 He that is partner with a thiefe, hateth his owne soule: he heareth cursing and declareth it not.

25 The feare of man bringeth a [f] snare: but he that trusteth in the Lord shalbe exalted.

26 Many doe seeke the face of the ruler: but euery mans [g] iudgement *commeth* from the Lord.

27 A wicked man *is* abomination to the iust, and he that is vpright in *his* way, *is* abomination to the wicked.

d Where there are not faithfull ministers of the word of God.
e He that is of a seruile and rebellious nature.
‖ Or, regard.
* Chap. 15,18.
* Iob. 22,29
f He that feareth man more then God, falleth into a snare and is destroyed.
g He needeth not to flatter the ruler: for what God hath appointed, that shall come to him.

CHAP. XXX.

1 To humble our selues in consideration of Gods workes. 5 The word of God is perfit. 11 Of the wicked and hypocrites. 15 Of things that are neuer satiate. 18 Of others that are wonderfull.

THE WORDES OF [a] AGVR THE SONNE OF IAKEH.

The prophecie *which* the man spake vnto Ithiel, *euen* to [b] Ithiel, and Vcal.

2 Surely I am more [c] foolish then any man, and haue not the vnderstanding of a man in me.

3 For I haue not learned wisedome, nor attained to the knowledge of holy things.

4 Who hath ascended vp to [d] heauen, and descended? Who hath gathered the wind in his fist? Who hath bound the waters in a garment? Who hath established all the ends of the world? What is his name, and what is his sonnes name, if thou canst tell?

5 * Euery word of God is pure: he is a shield to those that trust in him.

6 * Put nothing vnto his wordes, least hee reprooue thee, and thou be found a lyar.

7 Two [e] things haue I required of thee: denie me them not before I die.

8 Remooue farre from mee vanitie and lyes: giue me not pouertie, nor riches: feede mee with foode conuenient for me.

9 Least I be full, and denie *thee*, and say, [f] Who is the Lord? or least I be poore and steale, and take the Name of my God *in vaine*.

10 Accuse not a seruant vnto his master, least he curse thee, [g] when thou hast offended.

11 *There is* a generation that curseth their father, and doeth not blesse their mother.

12 *There is* a generation that are pure in their owne conceit, and *yet* are not washed from their filthinesse.

13 *There is* a generation whose eyes are hauty, and their eye lids are lifted vp.

14 *There is* a generation, whose teeth *are as* swords, and their chawes *as* kniues to eate vp the afflicted out of the earth, and the poore from among men.

a Who was an excellent man in vertue and knowledge in the time of Salomon.
b Which were Agurs scholers or friends.
c Herein he declareth his great humilitie, who would not attribute any wisdome to himselfe, but al vnto God.
d Meaning, to know the secrets of God, as though he would say, None.
* Psal. 19. 8.
* Deut. 4, 2. and 12, 32.
e He maketh this request to God.
f Meaning, that they that put their trust in their riches, forget God, and that by too much wealth men haue an occasion to the same.
g In accusing him without cause.

15 The horseleach hath two [h] daughters *which cry*, Giue, giue. There be three things that will not be satisfied: *yea*, foure that say not, It is enough.

16 The graue, and the barren wombe, the earth, that cannot be satisfied with water, and the fire that saith not, It is enough.

17 The eye that mocketh *his* father & despiseth the instruction of *his* mother, let the rauens [i] of the valley picke it out, and the yong eagles eate it.

18 There be three things hid from mee; yea, foure that I know not:

19 The way of an eagle in the ayre, the way of a serpent vpon a stone, the way of a shippe in the mids of the sea, & the way of a man with a maide.

20 Such is the way also of an adulterous woman: shee eateth and [k] wipeth her mouth, and saith, I haue not commited iniquity.

21 For three things the earth is mooued: yea, for foure it cannot susteine it selfe,

22 For [l] a seruant when hee reigneth, and a foole when he is filled with meate.

23 For ẏ hatefull woman, when she is maried, & for a handmaid that is [m] heire to her mistresse.

24 These be foure small things in the earth, yet they are [n] wise, and full of wisedome.

25 The pismires a people not strong, yet prepare they their meate in summer:

26 The conies a people not mighty, yet make they their houses in the rocke:

27 The grashopper hath no king, yet goe they forth all by bands:

28 The spider taketh hold [o] with *her* hands, and is in kings palaces.

29 There be three things that order well *their* going: yea, foure are comely in going.

30 A lion which is strong among beastes, and turneth not at the sight of any:

31 A lusty grayhound, and a goat, and a king against whom there is no rising vp.

32 If thou hast bene foolish in lifting thy selfe vp, and if thou hast thought wickedly, *lay* thine hand [p] vpon *thy* mouth.

33 When one churneth milke, hee bringeth forth butter; and he that wringeth his nose, causeth blood to come out, so he that forceth wrath, bringeth forth strife.

h The leach hath two forkes in her tongue, which here he calleth her two daughters, whereby shee sucketh the blood, and is neuer satiate: euen so are the couetous extortioners insatiable.
i Which haunt in the valley for carions.
k Shee hath her desires, and after counte[n]ance setteth as though she were an honest woman.
l These commonly abuse the state whereunto they are called.
m Which is maried to her master after the death of her mistresse.
n They containe great doctrine and wisedome.
o If man be not able to compasse these common things by his wisdome, we cannot attribute wisdome to man, but folly.
p Make a stay, and continue not in doing euill.

CHAP. XXXI.

2 He exhorteth to chastitie and iustice. 10 And sheweth the conditions of a wise and worthy woman.

1 THE WORDS OF KING [a] LEMVEL: The [b] prophecie which his mother taught him.

What my sonne! and what the sonne of [c] my wombe! and what, O sonne of my desires!

3 Giue not thy strength vnto women, [d] nor thy wayes *which is* to destroy kings.

4 It is not for kings, O Lemuel, it is not for kings to drinke wine, nor for princes [e] strong drinke.

5 Least he drinke and forget the decree, and change the iudgement of all the children of affliction.

6 Giue yee strong drinke vnto him that is ready to perish, and wine vnto them that haue griefe of heart.

7 Let him drinke, that hee may forget [f] his pouerty, and remember his miserie no more.

8 Open thy mouth for the [g] dumbe in the cause

a That is of Salomon, who was called Lemuel, that is, of God, because God had ordeined him to be king ouer Israel.
b The doctrine which his mother Bath-sheba taught him.
c By this often repetition of one thing, she declareth her motherly affection.
d Meaning, that women are the destruction of kings, if they haunt them.
e That is, the King must not giue himselfe to wantonnesse, and neglect his office, which is to execute iudgement.
f For wine doeth comfort the heart, as Psal. 104, 15.
g Defend their cause that are not able to helpe themselues.

caufe of all the children of deftruction.
9 Open thy mouth, iudge righteoufly, and
iudge the afflicted, and the poore.
10 ¶ Who fhall finde a vertuous woman? for
her price *is* farre aboue the pearles.
11 The heart of her husband trufteth in her,
and he fhall haue no neede of [h] fpoyle.
12 Shee will doe him good, and not euill all
the dayes of her life.
13 She feeketh wooll and flaxe, and laboureth
cheerefully with her hands.
14 Shee is like the fhips of marchants: fhee
bringeth her foode from afarre.
15 And fhe arifeth, whiles it is yet night: and
giueth ‖ the portion to her houfholde, and the
[i] ordinary to her maides.
16 She confidereth a fielde, and [k] getteth it:
and with the fruite of her hands fhee planteth a
vineyard.
17 She girdeth her loynes with ftrength, and
ftrengtheneth her armes.
18 She feeleth that her marchandife is good:
her candle is not put out by night.
19 Shee putteth her hands to the wheele, and
her hands handle the fpindle.

h He fhall not neede to vfe any vnlawfull meanes to gaine his liuing.
‖ Or, meate, as Pfal. 111, 15.
i She prepareth their meat betime.
k She purchafeth it with the gaines of her trauaile.

20 Shee ftretcheth out her hand to the poore,
and putteth forth her hands to the needy.
21 Shee feareth not the fnow for her familie:
for all her familie is cloathed with ‖ skarlet.
22 She maketh her felfe carpets: fine linnen
and purple *is* her garment.
23 Her husband is knowen in the [l] gates, when
he fitteth with the Elders of the land.
24 She maketh ‖ fheetes, and felleth them, and
giueth girdles vnto the marchant.
25 [m] Strength and honour *is* her cloathing, and
in the latter day fhe fhall reioyce.
26 She openeth her mouth with wifdome, and
the [n] law of grace *is* in her tongue.
27 She ouerfeeth the wayes of her houfhold,
and eateth not the bread of idleneffe.
28 Her children rife vp, and [o] call her bleffed:
her husband alfo fhall prayfe her, *faying,*
29 Many daughters haue done vertuoufly:
but thou furmounteft them all.
30 Fauour *is* deceitfull, and beautie *is* vanitie:
but a woman that feareth the Lord fhee fhall be
prayfed.
31 Giue [p] her of the fruite of her hands, and
let her owne workes prayfe her in the [q] gates.

‖ Or, with double.
l In the affemblies and places of iudgement.
‖ Or, linnen cloath.
m After that he had fpoken of the apparell of the body, he now declareth the apparell of the fpirit.
n Her tongue is as a booke whereby one might learne many good things: for fhe delighteth to talke of the word of God.
o That is, doe her reuerence.
p Confeffe her diligent labours, and commend her therefore.
q Forafmuch as the moft honourable are clad in the apparell that fhe made.

ECCLESIASTES, OR THE PREACHER.

THE ARGVMENT.

Salomon as a Preacher and one that defired to inftruct all in the way of faluation, defcribeth the deceiueable vanities of this world: that man fhould not be addicted to any thing vnder the funne, but rather inflamed with the defire of the heauenly life: therefore he confuteth their opinions, which fet their felicity either in knowledge, or in pleafures, or in dignitie and riches, fhewing that mans true felicitie confifteth in that, that hee is vnited with God, and fhall enioy his prefence: fo that all other things muft be reiected, faue in afmuch as they further vs to attaine to this heauenly treafure, which is fure and permanent, and cannot be found in any other faue in God alone.

CHAP. I.

1 *All things in this world are full of vanitie, and of none indurance. 13 All mans wifedome is but follie and griefe.*

THE wordes of the [a] Preacher,
the fonne of Dauid king in Ie-
rufalem.
2 [b] Vanitie of vanities, fayth
the Preacher: vanitie of vani-
ties, all *is* vanitie.
3 What remaineth vnto man
in all his [c] trauaile, which he fuffreth vnder ẏ funne?
4 *One* generation paffeth, and *another* genera-
tion fucceedeth: but the earth remaineth for [d] euer.
5 The funne rifeth, and the funne goeth downe,
and draweth to his place where he rifeth.
6 The [e] winde goeth toward the South, and
compaffeth toward the North: the winde goeth
round about, and returneth by his circuites.
7 * All the riuers goe into the fea, yet the fea
is not full: *for* the riuers goe vnto the place
[f] whence they returne, and goe.
8 All things are full of labour: man cannot
vtter it: the eye is not fatisfied with feeing, nor
the eare filled with hearing.
9 [g] What is it that hath bin? that that fhalbe:
and what is it that hath bin done? that which fhall
be done: & there *is* no new thing vnder the funne.
10 Is there any thing, whereof one may fay,
Behold this, it is new? it hath bin already in the
old time that was before vs.
11 There is no memory of the former, neither
fhall there be a remembrance of the latter that
fhall be, with them that fhall come after.
12 ¶ [h] I the Preacher haue beene king ouer If-
rael in Ierufalem.
13 And I haue giuen mine heart to fearch and
find out wifdome by all things that are done vn-
der the heauen: (this fore trauell hath God giuen
to the fonnes of men, [i] to humble them thereby.)
14 I haue confidered all the workes that are
done vnder the funne, and behold, all *is* vanitie,
and vexation of the fpirit.
15 That which is [k] crooked, can none make
ftreight: & that which faileth, cannot be numbred.
16 I thought in mine heart, and fayd, Behold,
I am become great, and excell in wifdom all them
that haue beene before me in Ierufalem; and mine
heart hath feene much wifedome and knowledge.
17 And I gaue mine heart to know wifdome
and knowledge, [l] madneffe and foolifhneffe; I
knew alfo that this is a vexation of the fpirit.
18 For in the multitude of wifedome *is* much
[m] griefe; and he that increafeth knowledge, in-
creafeth forow.

a Salomon is here called a preacher, or one that affembleth the people, becaufe he teacheth the true knowledge of God, and how men ought to paffe their life in this tranfitory world.
b He condemneth the opinions of all men that fet felicitie in any thing, but in God alone, feeing that in this world all things are as vanitie and nothing.
c Salomon doeth not condemne mans labour or diligence, but fheweth that there is no full contentation in any thing vnder the heauen, nor in any creature, forafmuch as all things are tranfitory.
d One man dieth after another, and the earth remaineth longeft, euen to the laft day, which yet is fubiect to corruption. e By the funne, wind and riuers, he fheweth that the greateft labour and longeft hath an end, and therefore there can be no felicity in this world. * Ecclus. 40, 11. f The fea which compaffeth all the earth, filleth the veines thereof, the which powre out fprings and riuers into the fea againe. g Hee fpeaketh of times and feafons, and things done in them, which as they haue bene in times paft, fo come they to paffe againe.

h He prooueth that if any could haue attained to felicitie in this world by labour and ftudie, hee chiefly fhould haue obtained it, becaufe he had gifts and aydes of God therevnto aboue all other.
i Man of nature hath a defire to know, and yet is not able to come to the perfection of knowledge, which is the punifhment of finne, to humble man, and to teach him to depend onely vpon God.
k Man is not able by all his diligence to caufe things to go otherwife then they doe: neither can hee number the faults that are committed, much leffe remedy them. l That is, vaine things, which ferued vnto pleafure, wherein was no commoditie, but griefe and trouble of confcience. m Wifedome and knowledge cannot be come by without great paine of body and minde: for when a man hath attained to the higheft, yet is his minde neuer fully content: therefore in this world is no true felicity.

CHAP.

CHAP. II.

Pleasures, sumptuous buildings, riches and possessions are but vanitie. 24 The wise and the foole haue both one ende touching the bodily death.

I Said in mine heart, Goe to now, I will prooue
[a] thee with ioy: therefore take thou pleasure in
pleasant things: and behold, this also is vanitie.
2 I said of laughter, Thou art mad: and of
ioy, What is this that thou doest?
3 I sought in mine heart † to giue my selfe to
wine, and to leade mine heart in [b] wisedome, and
to take hold of folly, till I might see where is that
goodnesse of the children of men, which they
† enioy vnder the Sunne, the *whole* number of the
dayes of their life.
4 I haue made my great workes: I haue built
me houses: I haue planted me vineyards.
5 I haue made me gardens and † orchards, and
planted in them trees of all fruit.
6 I haue made me cisternes of water, to water
therewith the woods that grow with trees.
7 I haue gotten seruants and maides, and had
children *borne* in the [c] house: also I had great
Possession of beeues and sheepe aboue all that
were before me in Ierusalem.
8 I haue gathered vnto mee also siluer and
gold, and the chiefe treasures of Kings and pro-
uinces: I haue prouided me men singers, and wo-
men singers, and the [d] delights of the sonnes of
men, *as* a woman [e] taken captiue, and women ta-
ken captiues.
9 And I was great, and increased aboue all
that were before me in Ierusalem: also my wise-
dome [f] remained with me.
10 And whatsoeuer mine eyes desired, I with-
held it not from them: I withdrew not mine heart
from any ioy: for mine heart reioyced in all my
labour: and this was my [g] portiō of all my trauaile.
11 Then I looked on all my works that mine
hands had wrought, and on the trauaile that I had
laboured to doe: and behold, all *is* vanitie and
vexation of the spirit: and there *is* no profit vn-
der the sunne.
12 ¶ And I turned to behold [h] wisedome, and
madnes, and folly; (for who is the man that ‖ will
come after the King in things, which men now
haue done?)
13 Then I saw that there is profit in wisdome,
more then in folly: as the light is more excellent
then darkenesse.
14 * For the wise mans [i] eyes *are* in his head,
but the foole walketh in darkenesse: yet I know
also that the same [k] condition falleth to them all.
15 Then I thought in mine heart, It befalleth
vnto me, as it befalleth to the foole. Why there-
fore doe I then labour to be more wise? And I said
in mine heart, that this also is vanitie.
16 For there shall be no remembrance of the
wise, nor of the foole [l] for euer: for that that now
is, in the dayes to come, shall all be forgotten. And
[m] how dieth the wise man, as doeth the foole?
17 Therefore I hated life: for the worke that
is wrought vnder the Sunne is grieuous vnto me;
for all *is* vanitie, and vexation of the spirit.
18 I hated also all my labour, wherein I had
trauailed vnder the Sunne, which I shall leaue to
the man that shalbe after me.
19 And who knoweth whether he shalbe wise
or foolish? yet shall he haue rule ouer all my la-
bour, wherein I haue trauailed, and wherein I
haue shewed my selfe wise vnder the sunne. This

a Salomon maketh this discourse with himselfe, as though he would try whether there were contentation in ease and pleasures.
† Ebr. draw my flesh to wine.
b Albeit I gaue my selfe to pleasures, yet I thought to keepe wisedom and the feare of God in mine heart, and gouerne mine affaires by the same.
† Ebr. see.
† Ebr. paradises.
c Meaning, of the seruants or slaues, which hee had bought: so the children borne in their seruitude, were the masters.
d That is, whatsoeuer men take pleasure in.
e Which were the most beautifull of them that were taken in warre, as Iudg. 5, 30. Some vnderstand by these words, no women, but instruments of musicke.
f For all this God did not take his gift of wisedome from mee.
g This was the fruit of all my labour, a certaine pleasure mixt with care, which he calleth vanity in the next verse.
h I bethought with my selfe whether it were better to follow wisedome or mine owne affections and pleasures which he calleth madnes.
‖ Or, compare with the King.
* Prou. 17, 24.
i Hee foreseeth things which the foole cannot for lacke of wisedome.
k For both die and are forgotten as verse 16: or they both alike haue prosperitie or aduersitie.
l Meaning, in this world.
m He woondreth that men forget a wise man, being dead, as well as they doe a foole.

is also vanitie.
20 Therefore I went about to make mine heart
[n] abhorre all the labour, wherein I had trauailed
vnder the Sunne.
21 For there is a man whose trauaile is in wise-
dome, and in knowledge, and in equitie: yet to a
man that hath not trauailed herein, shall he [o] giue
his portion: this also is vanity, and a great griefe.
22 For what hath man of all his trauaile and
griefe of his heart, wherein he hath trauailed
vnder the Sunne?
23 For all his dayes are sorowes, and his tra-
uaile griefe: his heart also taketh not rest in the
night: which also is vanitie.
24 There *is* no profit to man, but that he eat,
and drinke, and [p] delight his soule with the pro-
fit of his labour: I saw also this, that it was of the
hand of God.
25 For who could eat, and who could haste to
[q] outward things more then I?
26 Surely to a man that is good in his sight,
God giueth wisdome, and knowledge, and ioy: but
to the sinner hee giueth paine to gather, and to
heape to giue to him that is good before God:
this also is vanitie, and vexation of the spirit.

n That I might seeke the true felicitie which is in God.
o Among other griefes that was not the least, to leaue that which he had gotten by great trauails, to one that had taken no paine therefore, and whom he knew not whether he were a wise man or a foole.
p When man hath all laboured, hee can get no more then foode and refreshing, yet hee confesseth also that this commeth of Gods blessing as Chap. 3, 13.
q Meaning, to pleasures.

CHAP. III.

1 All things haue their time. 14 The workes of God are perfect, and cause vs to feare him. 17 God shall iudge both the iust and vniust.

TO all things *there is* an [a] appointed time, and
a time to euery purpose vnder the heauen.
2 A time to be borne, and a time to die: a
time to plant, and a time to plucke vp that which
is planted.
3 A time to slay, and a time to heale: a time
to breake downe, and a time to build.
4 A time to weepe, and a time to laugh, a time
to mourne, and a time to daunce.
5 A time to cast away stones, and a time to
gather stones: a time to embrace, and a time to
be farre from embracing.
6 A time to seeke, and a time to lose: a time to
keepe, and a time to cast away.
7 A time to rent, and a time to sowe: a time
to keepe silence, and a time to speake.
8 A time to loue, and a time to hate: a time of
warre, and a time of peace.
9 What profit *hath* hee that worketh of the
thing wherein he trauaileth?
10 I haue seene the trauaile that God hath giuen
to the sonnes of men, [b] to humble them thereby.
11 He hath made euery thing beautifull in his
time; also hee hath set the [c] world in their heart,
yet cannot man find out the work that God hath
wrought from the beginning euen to the end.
12 I know that there is nothing good in them,
but to reioyce, and to doe good in his life.
13 And also that euery man eateth and drink-
eth, and seeth the commoditie of all his labour.
This is the [d] gift of God.
14 I know that whatsoeuer God shall doe, it
shalbe for [e] euer; to it can no man adde, and from
it can none diminish; for God hath done it, that
they should feare before him.
15 What is that that hath beene? that is now;
and that that shall be, hath now beene; for God
[f] requireth that which is past.
16 And moreouer, I haue seene vnder the Sunne
the place of iudgement, where *was* wickednesse,
and the place of iustice, where *was* iniquity.
17 I thought in mine heart, God will iudge the
iust

a He speaketh of this diuersitie of time for two causes: first to declare that there is nothing in this world perpetuall: next to teach vs not to be grieued, if we haue not all things at once according to our desires, neither enioy them so long as we would wish.
b Reade Chap. 1, 13.
c God hath giuen man a desire, and affection to seeke out the things of this world, and to labour therein.
d Reade Chap. 2, 24 and these places declare that we should doe all things with sobrietie and in the feare of God, forasmuch as he giueth not his gifts to the intent that they should be abused.
e That is man shall neuer be able to let Gods worke, but as he hath determined, so it shall come to passe.
f God onely causeth that, which is past, to returne.

iust and the wicked: for time is g there for euery purpose and for euery worke.

18 I considered in mine heart the state of the children of men, that God had h purged them: yet to see too, they are in themselues *as* beasts.

19 For the condition of the children of men, and the condition of beasts are euen *as* one i condition vnto them. As the one dieth, so dieth the other: for they haue al one breath, & there is no excellencie of man aboue the beast: for all *is* vanity.

20 All go to one place, and all was of the dust, and all shall returne to the dust.

21 Who k knoweth whether the spirit of man ascend vpward, and the spirit of the beast descend downeward to the earth?

22 Therefore I see that there is nothing better then that a man should l reioyce in his affaires, because that is his portion. For who shall bring him to see what shalbe after him.

k Meaning, that reason cannot comprehend that which faith beleeueth herein. l By the often repetition of this sentence, as Chap. 2. 24. and Chap. 3. 12. 22. Chap. 5. 17. and Chap. 8. 15. he declareth that man by reason can comprehend nothing better in this life, then to vse the gifts of God soberly and comfortably: for to know further, is a speciall gift of God reuealed by his Spirit.

CHAP. IIII.

a The innocents are oppressed. 4 Mans labours are full of abuse and vanitie. 9 Mans societie is necessarie. 13 A young man poore and wise, is to be preferred to an old King that is a foole.

SO a I turned and considered all the oppressions that are wrought vnder the sunne, and behold, the teares of the oppressed, and none comforteth them, and *loe*, the strength *is* of the hand of them that oppresse them, and none comforteth them.

2 Wherefore I prayfed the b dead which now are dead, aboue the liuing, which are yet aliue.

3 And *I count* him c better then them both, which hath not yet beene: for hee hath not seene the euill works which are wrought vnder the sun.

4 Also I beheld all trauaile, and all d perfection of workes, that this is the enuie of a man against his neighbour: this also *is* vanitie and vexation of spirit.

5 The foole foldeth his hands, and e eateth vp his owne flesh.

6 Better is an handfull with quietnesse, then two handfuls with labour and vexation of spirit.

7 Againe I returned, and sawe vanitie vnder the sunne.

8 There is one *alone*, and there *is* not a second, which hath neither sonne nor brother, yet *is* there none end of all his trauaile, neither can his eye be satisfied with riches: neither *doeth he thinke*, For whom doe I trauaile and defraud my soule of pleasure? this also is vanitie, & this is an euill trauaile.

9 f Two *are* better then one: for they haue better wages for their labour.

10 For if they fall, the one will lift vp his fellow: but woe vnto him *that is* alone: for he falleth, and there *is* not a second to lift him vp.

11 Also if two sleepe *together*, then shall they haue heate: but to one how should there be heate?

12 And if one ouercome him, two shall stand against him: and a threefold g cord is not easily broken.

13 Better is a poore and wise childe, then an old and foolish King, which will no more be admonished.

14 For out of the h prison he commeth forth to reigne: when as he that is i borne in his kingdome, is made poore.

15 I behelde all the liuing, which walke vnder the Sunne k with the second childe, which shall stand vp in his place.

16 There is none l end of all the people, *nor* of all that were before them, and they that come after, shall not reioyce in him: surely this is also vanitie and vexation of spirit.

17 Take heed to thine m foote when thou entrest into the house of God, and be more neere to heare then to giue the sacrifice of n fooles: for they know not that they doe euill,

thinke themselues abused, as other haue beene in time past for him. m That is, with what affection thou commest to God. n Meaning, of the wicked, which thinke to please God with ceremonies, and haue neither faith nor repentance.

CHAP. V.

a Not to speake lightly, chiefly in Gods matters. 9 The couetous can neuer haue enough. 12 The labourers sleepe is sweete. 14 Man when he dieth, taketh nothing with him. 18 To liue ioyfully, and with a contented mind, is the gift of God.

BE not a rash with thy mouth, nor let thine heart be hastie to vtter a thing before God: for God *is* in the heauens, and thou art on the earth; therefore let thy words be b few.

2 For *as* a dreame commeth by the multitude of businesse; so the voyce of a foole *is* in the multitude of words.

3 * When thou hast vowed a vow to God, defer not to pay it; for he delighteth not in fooles; pay *therefore* that thou hast c vowed.

4 It is better that thou shouldest not vow, then that thou shouldest vow and not pay it.

5 Suffer not thy mouth to make thy d flesh to sinne; neither say before the e Angel, that this is ignorance; wherefore shall God be angry by thy voyce, and destroy the worke of thine hands?

6 For in the multitude of dreames, and vanities *are* also many words: but feare thou God.

7 If in a countrey thou seest the oppression of the poore, and the defrauding of iudgement and iustice, be not astonied at the matter: for he that is f higher then the highest, regardeth, and *there be* higher then they.

8 And the g abundance of the earth is ouer all: the king h *also consisteth* by the field that is tilled.

9 He that loueth siluer, shall not be satisfied with siluer, and he that loueth riches, *shalbe* without the fruit *thereof*: this is also vanitie.

10 When goods increase, they are increased that eate them: and what good commeth to the owners thereof, but the beholding *thereof* with their eyes.

11 The sleepe of him that trauaileth, *is* sweete, whether hee eate little or much: but the i facietie of the rich will not suffer him to sleepe.

12 There is an euill sicknesse *that* I haue seene vnder the sunne: *to wit*, riches k reserued to the owners thereof for their euill.

13 And these riches perish by euill trauell, and he begetteth a sonne, and in his l hand *is* nothing.

14 * As he came foorth of his mothers belly, he shall returne naked to goe as he came, and shall beare away nothing of his labour, which he hath caused to passe by his hand.

15 And this also is an euill sicknesse, *that* in all points as he came, so shall he goe, and what profit hath he that he hath trauelled for the m winde?

16 Also all his dayes he eateth in n darknesse with

k Which follow and flatter the Kings sonne, or him that shall succeede, to enter into credite with them in hope of gaine.

l They neuer cease by all means to creepe into fauour, but when they obteine not their greedy desires, they and so care no more to heare the worde of God.

a Either in vowing or in praying: meaning, that we should vse all reuerence to Godward.

b Hee heareth thee not for thy many words sake, or often repetitions, but considereth thy faith and feruent minde. * *Deut.* 23. 21.

c He speaketh of vowes, which are approoued by Gods worde, and serue to his glory.

d Cause not thy selfe to sinne by vowing rashly: as they doe which make a vow to liue vnmarried, &c. such like.

e That is, before Gods messenger, when he shall examine thy doing, as though thy ignorance should be a iust excuse.

f Meaning, that God will redresse these things, and therefore we must depend vpon him.

g The reuenues of the earth are to be preferred aboue all things which apperteine to this life.

h Kings and Princes cannot maintaine their estate without tillage, which thing commendeth the excellencie of tillage.

i That is, his great abundance of riches or the surfeiting, which commeth by his great feeding.

k When couetous men heape vp riches, while they turn to their destruction.

l He doeth not enioy his fathers riches. * *Iob.* 1, 21. *Prou.* 27, 6. 1. *Tim.* 6, 7.

m Meaning, in vaine, and without profit.

n In affliction and griefe of minde.

d He maketh here another discourse with himselfe concerning the tyrannie of them that oppressed the poore.

b Because they are no more subiect to these oppressions.

c He speaketh according to the iudgement of the flesh, which cannot abide to seele or see troubles.

d The more perfite that the worke is, the more it is enuied of the wicked.

e For idlenesse he is compelled to destroy himselfe.

f Forasmuch as when man is alone, he can neither helpe himselfe nor others, he sheweth that men ought to liue in mutuall societie to the intent they may be profitable one to another, and that their things may increase.

g By this prouerbe he declareth how necessary it is, that men should liue in societie.

h That is, from a poore and base estate, or out of trouble, and prison as Ioseph did, Gen. 41, 14.

i Meaning, that is borne a King.

with much grief, and in his sorow and anger.

17 Behold then, what I haue sene good, that it is comely to o eate, and to drinke, and to take pleasure in all his labour, wherein he trauaileth vnder the sunne, the *whole* number of the dayes of his life, which God giueth him: for this is his portion.

18 Also to euery man to whom God hath giuen riches and treasures, and giueth him power to eate thereof, and to take his part, and to enioy his labour: this is the gift of God.

19 Surely hee will not much remember the dayes of his p life, because God answereth to the ioy of his heart.

o Reade Chap. 3.22.

p He will take no great thought for the paines that he hath indured in time past.

CHAP. VI.

The miserable estate of him to whom God hath giuen riches, and not the grace to vse them.

There is an euill, which I saw vnder the sunne, and it is much among men:

2 A man to whom God hath giuen riches and treasures and honour, and hee wanteth nothing for his soule of all that he desireth: but a God giueth him not power to eate thereof, but a strange man shall eat it vp: this is vanitie, and this is an euill sickenesse.

3 If a man beget an hundreth *children* and liue many yeeres, and the dayes of his yeeres be multiplyed: and his soule be not b satisfied with good things, and he be not c buried, I say that an vntimely fruit is better then he.

4 For d he commeth into vanitie, and goeth into darkenesse: and his name shall be couered with darkenesse.

5 Also he hath not seen the sunne, nor knowen it: *therefore* this hath more rest then the other.

6 And if he had liued a thousand yeeres twise tolde, and had seene no good, shall not all go to one place?

7 All the labour of man *is* for his mouth; yet the e soule is not filled.

8 For what hath the wise man more then the foole? what hath the poore that f knoweth how to walke before the liuing?

9 The g sight of the eye is better then to walke in the lusts: this also is vanitie, and vexation of spirit.

10 What is that that hath bene? the name thereof is now named: and it is knowen that it is man: and he cannot striue with him that is h stronger then hee.

a He sheweth that it is the plague of God when the rich man hath not a liberall heart to vse his riches.
b If he can neuer haue ynough.
c As we see oftentimes that the couetous man either falleth into crimes that deserue death, or is murthered or drowned or hangeth himselfe or such like, and so lacketh the honor of buriall, which is the last office of humanitie.
d Meaning, the vntimely fruit whose life did neither profit or hurt any.
e His desire and affection.
f That knoweth to vse his goods well in the iudgement of men.
g To be content with that which God hath giuen, is better then to followe the desires that neuer can be satisfie.
h Meaning, God who will make him to feele that he is mortall.

CHAP. VII.

Diuers precepts to follow that which is good, and to auoid the contrary.

Surely there be many things that increase vanitie, *and* what auaileth it a man?

2 For who knoweth what is a good for man in the life, *and* in the number of the dayes of the life of his vanitie, seeing hee maketh them as a * shadow? for who can shew vnto man what shall be after him vnder the sunne?

3 * A good name *is better* then a good oyntment, and the day of b death, then the day that one is borne.

4 It is better to goe to the house of c mourning, then to goe to the house of feasting, because this is the end of all men: and the liuing shall lay it to his heart.

5 Anger is better then laughter: for by a sad looke the heart is made better.

6 The heart of the wise *is* in the house of mourning: but the heart of fooles *is* in the house of mirth.

7 Better it is to heare the rebuke of a wise man, then that a man should heare the song of fooles.

8 For like the noise of the d thornes vnder the pot, so *is* the laughter of the foole: this also is vanitie.

9 Surely oppression maketh a wise man e mad; and the reward destroieth the heart.

10 The f end of a thing is better then the beginning thereof, *and* the patient in spirit is better then the proud in spirit.

11 Be not thou of an hasty spirit to be angry for anger resteth in the bosome of fooles.

12 Say not thou, Why is it that the former daies were better then these? for thou doest not enquire g wisely of this thing.

13 Wisedome is good with an h inheritance, and excellent to them that see the sunne.

14 For *man shall rest* in the shadow of wisedome, and in the shadow of siluer: but the excellencie of the knowledge of wisedome giueth life to the possessors thereof.

15 Beholde the worke of God; for who can make * straight that which he hath made crooked?

16 In the day of wealth be of good comfort, and in the day of affliction i consider: God also hath made this contrary to that, to the intent that man should find k nothing after him.

17 I haue seene all things in the daies of my vanity: there is a iust man that perisheth in his l iustice, & there is a wicked man that continueth long in his malice.

18 Be not thou iust m ouermuch, neither make thy selfe ouerwise: wherefore shouldest thou be desolate?

19 Be not thou wicked n ouermuch, neither be thou foolish: wherefore shouldest thou perish not in thy time?

20 It is good that thou lay hold on o this: but yet withdraw not thine hand from p that: for he that feareth God shall come forth of them all.

21 Wisedome shall strengthen the wise men more then ten mighty princes that are in the city.

22 * Surely there is no man iust in the earth that doeth good and sinneth not.

23 Giue not thine q heart also to all the words that men speake, least thou doe heare thy seruant cursing thee.

24 For oftentimes also thine heart knoweth that thou likewise hast || cursed others.

25 All this haue I prooued by wisedome: I thought, I will be wise, but it went farre from me.

26 It is farre off, what may r it be? and it is a profound deepenesse, who can find it?

27 I haue compassed about, *both* I and mine heart to know and to enquire and to search wisdome, and reason, and to know the wickednesse of folly, and the foolishnesse of madnesse.

28 And I find more bitter then death the woman whose heart is *as* nets and snares, *and* her hands *as* bands: he that is good before God, shall be deliuered from her, but the sinner shalbe taken by her.

29 Behold, saith the Preacher, this haue I found, *seeking* one by one to s find the count:

30 And yet my soule seeketh, but I finde it not. I haue found one man of a thousand: but a woman among them all haue I not found.

31 Onely loe, this haue I found, that God hath made man righteous; but they haue sought many t inuentions.

a There is no state where in man can liue to haue perfit quietnesse in this life.
* Iob 14,2. psal. 144.4.
* prou 22,1.
b He speaketh thus after the iudgement of the flesh, which thinketh death to be the end of all euils, or else, because that this corruptible body entreth into life euerlasting.
c Where we may see the hand of God and learne to examine our liues.

d Which crackle for a while and profit nothing.
e A man that is esteemed wise, when he is brought to oppression becommeth like a beast.
f He noteth their lightnesse which enterprise a thing and suddenly leaue it off againe.
g Murmure not against God when he sendeth aduersities for mans sinnes.
h He answereth to them that esteeme not wisedome, except riches be ioyned therewith, shewing that both are the gifts of God, but that wisdome is farre more excellent, and may be without riches.
* Chap. 1,15.
i Consider wherefore God doeth send it, and what may comfort thee.
k That man should be able to controll nothing in his workes.
l Meaning, that cruell tyrants put the godly to death and let the wicked goe free.
m Boast not too much of thine owne iustice and wisedome.
n Tary not long when thou art admonished to come out of the way of wickednesse.
o To wit, on these admonitions.
p That goe before.
q Consider what desolation and destruction shall come, if thou doest not obey them.
* 1. King. 8, 36. 2. chron. 6, 36. prou 20, 9. 1 iohn 1, 8.
q Credite them not, neither care for them.
|| Or, spoken euill of others.
r Meaning, wisedome.
s That is, to come to a conclusion.
t And so are cause of their owne destruction.

CHAP.

CHAP. VIII.

a *To obey Princes and Magistrates.* 17 *The workes of God passe mans knowledge.*

WHo is as the wiseman? and who knoweth the interpretation of a thing? the wisedome of a man doth make his face to shine: and b the strength of his face shalbe changed.

2 *I aduertise thee* to take heede to the c mouth of the king, and to the word of the oath of God.

3 d Haste not to goe foorth of his sight: stand not in an euill thing: for he will doe whatsoeuer pleaseth him.

4 Where the worde of the King is, *there is* power, and who shall say vnto him, What doest thou?

5 He that keepeth the commandement, shall know none euill thing, and the heart of the wise shall know the e time, and iudgement.

6 For to euery purpose there is a time and iudgement, because the f miserie of man is great vpon him.

7 For he knoweth not that which shalbe: for who can tell him when it shall be?

8 Man is not Lord g ouer the spirit to retaine the spirit: neither hath hee power in the day of death, nor deliuerance in the battell, neither shall wickednesse deliuer the possessors thereof.

9 All this haue I seene, and haue giuen mine heart to euery worke which is wrought vnder the sunne, *and I saw* a time that man ruleth ouer man to his owne h hurt.

10 And likewise I saw the wicked buried, and i they returned, and they that came from the holy k place, were yet forgotten in the city, where they had done right: this also is vanitie.

11 Because sentence against an euill worke is not l executed speedily, therefore the heart of the children of men is fully set in them to doe euill.

12 Though a sinner doe euill an hundreth times, and *God* prolongeth *his dayes*, yet I know that it shall be well with them that feare the Lord, and doe reuerence before him.

13 But it shall not be well to the wicked, neither shall he prolonge *his* dayes; *he shall be* like a shadow, because he feareth not before God.

14 There is a vanitie, which is done vpon the earth, that there be righteous men to whom it commeth according to ᵐ the worke of the wicked; and there be wicked men to whom it commeth according to the worke of the iust; I thought also that this is vanitie.

15 And I praysed ioy, for there is no goodnesse to man vnder the sunne, saue n to eate and to drinke and to reioyce; for this is adioined to his labour the dayes of his life that God hath giuen him vnder the sunne.

16 When I applied mine heart to know wisedome, and to behold the businesse that is done on earth, that neither day nor night the eyes of man take sleepe.

17 Then I beheld the whole worke of God, that man cannot finde out the worke that is wrought vnder the sunne; for the which man laboureth to seeke it, and cannot finde it; yea, and though the wise man thinke to know it, he cannot finde it.

CHAP. IX.

1 *By no outward thing can man know whom God loueth or hateth.* 12 *No man knoweth his ende.* 16 *Wisedome excelleth strength.*

I Haue surely giuen mine heart to all this, and to declare all this, that the iust and the wise, and their workes *are* in the hand of God: and no man knoweth either loue or o hatred of all *that is* before them.

2 All things *come* alike to all: and the same condition *is* to the iust and to the wicked, to the good and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not: as *is* the good, so *is* the sinner, he that sweareth, as he that feareth an oath.

3 This is euill among all that is done vnder the sunne, that there is one b condition to all, and also the heart of the sonnes of men is full of euill, and madnes *is* in their hearts whiles they liue, and after that, *they go* to the dead.

4 Surely whosoeuer is ioyned to all the liuing, there is hope: for it is better to a c liuing dog, then to a dead lyon.

5 For the liuing knowe that they shall die, but the dead know nothing at all: neither haue they any more a reward: for their remembrance is forgotten.

6 Also their loue and their hatred, and their enuie is now perished, and they haue no more portion for euer, in all that is doue vnder the sunne.

7 Go, eat thy bread with ioy, and drinke thy wine with a cheresull heart: for God now d accepteth thy workes.

8 At all times let thy garments be e white, and let not oyle be lacking vpon thine head.

9 † * Reioyce with the wife whom thou hast loued all the dayes of the life of thy vanity, which *God* hath giuen thee vnder the sunne all the dayes of thy vanitie: for this is thy portion in the life, and in thy trauaile wherein thou laboureſt vnder the sunne.

10 All that thine hand shall finde to doe, doe it with *all* thy power: for there is neither worke nor inuention, nor knowledge, nor wisedome in the graue whither thou goest.

11 I returned, and I saw vnder the sunne that the race is not to the swift, nor the battell to the strong, nor yet bread to the wise, nor also riches to men of vnderstanding, neither yet fauour to men of knowledge; but time and f chance commeth to them all.

12 For neither doth man know his g time, *but* as the fishes which are taken in an euill net, and as the birds that are caught in the snare; so are the children of men snared in the euill time, when it falleth vpon them suddenly.

13 I haue also seene this wisedome vnder the sunne, and it is great vnto mee.

14 A little citie and few men in it, and a great King came against it, and compassed it about, and builded forts against it.

15 And there was found therein a poore and wise man, and hee deliuered the citie by his wisedome, but none remembred this poore man.

16 Then sayd I, Better is wisdome then strength; yet the wisedome of the poore is despised, and his words are not heard.

17 The words of the wise are more heard in quietnesse, then the cry of him that ruleth among fooles.

18 Better is wisedome then weapons of warre: but one sinner destroyeth much good.

CHAP. X.

1 *The difference of foolishnesse and wisedome.* 11 *A slanderer is like a serpent that cannot be charmed.* 16 *Of foolish kings and drunken princes.* 17 *And of good Kings and Princes.*

a Meaning, what things he ought to chuse or refuse: or man knoweth not by these outward things, that is, by prosperitie or aduersitie, whom God doeth fauour or hate, for he seeth them as well to the wicked as to the godly.
b In outward things, as riches and povertie, sickenesse and health, there is no difference betweene the godly and the wicked: but the difference is that the godly are assured by faith of Gods fauour and affiftance.
c He noteth the Epicures and carnall men, which made their belly their god, and had no pleasure, but in this life, wishing rather to be an abiect and vile person in this life, then a man of authoritie, and so to die, which is meant by the dogge and lyon.
d They flatter themselues to be in Gods fauour, because they haue all things in abundance.
e Reioyce, be merry, and spare for no cost, thus speake the wicked belly-gods.
f *Ebr. regard the life.*
* *Chap. 5, 18.*
f Thus the worldlings say to proone that all things are lawfull for them, and attribute that to chance and fortune, which is done by the prouidence of God.
g That is, he doth not foresee what shall come.

a That is, doeth get him fauour and prosperitie.
b Whereas before he was proud and arrogant, hee shall become humble and meeke.
c That is, that thou obey the king and keep the oath that thou hast made for the same cause.
d Withdraw not thy selfe lightly from the obedience of thy prince.
e That is, when time is to obey, and how farre he should obey.
f Man of himselfe is miserable, and therefore ought so doe nothing to increase the same, but to worke all things by wisdom and counsell.
g Man hath no power to saue his owne life, and therefore must not rashly cast himselfe into danger.
h As commeth oftimes to tyrants and wicked rulers.
i That is, others as wicked as they.
k They that feared God and worshipped him according as he had appointed.
l Where iustice is delayed, there sinne reigneth.

m Which are punished as though they were wicked, as Chap. 7, 16.

n Read Chap. 3, 22.

DEad flies cause to stinke, and putrifie the
oyntment of the apothecarie: *so doeth* a litle
folly him that is in estimation for wisedome, *and*
for glory.
2 The heart of a [a] wise man *is* at his right hand;
but the heart of a foole *is* at his left hand.
3 And also when the foole goeth by the way,
his heart faileth, and he [b] telleth vnto all that he
is a foole.
4 If the [c] spirit of him that ruleth, rise vp a-
gainst thee, leaue not thy place; for gentlenes pa-
cifieth great sinnes.
5 There is an euill *that* I haue seene vnder the
sunne, as an [d] errour that proceedeth from the
face of him that ruleth.
6 Folly is set in great excellency, and the [e] rich
set in the low place.
7 I haue seene seruants on horses, and princes
walking as seruants on the ground.
8 * He that diggeth a pit, shall fall into it, & he
that breaketh the hedge, a serpent shall bite him.
9 Hee that remooueth stones, shall hurt him-
selfe thereby, *and* he that cutteth wood, shalbe in
danger thereby.
10 If the yron be blunt, & one hath not whet
the edge, he must then put to more [f] strength: but
the excellency to direct a thing *is* wisedome.
11 If the serpent bite, when he is not charmed;
no better is a babler.
12 The words of the mouth of a wise man *haue*
grace; but the lips of a foole deuoure himselfe.
13 The beginning of the words of his mouth
is foolishnesse, and the latter end of his mouth *is*
wicked madnesse.
14 For the foole multiplieth wordes, *saying*,
Man knoweth not what shalbe; and who can tell
him what shalbe after him?
15 The labour of the foolish doth weary him;
for he knoweth not to go into the [g] citie.
16 Woe to thee, O land, when thy king *is* a
[h] child, and thy princes [i] eat in the morning.
17 Blessed art thou, O land, when thy King *is*
the sonne [k] of nobles, and thy princes eat in time,
for strength and not for dronkennes.
18 By slouthfulnes the roofe of the house go-
eth to decay, and by the idlenes of the hands the
house dropeth thorow.
19 They prepare bread for laughter, and wine
comforteth the liuing, but siluer answereth to all.
20 Curse not the king, no not in thy thought,
neither curse the rich in thy bed chamber: for the
[l] foule of the heauen shall cary the voice, and that
which hath wings, shall declare the matter.

a So that he doth all things well and iustly, where as the foole doeth the contrary.
b By his doings he bewrayeth himselfe.
c If thy superiour be angry with thee, be thou discreete, and not mooued.
d Meaning, that it is an euill thing when they that are in authority, faile and doe not their duety.
e They that are rich in wisedome and vertue.
* *Psal.* 7, 16. *prou.* 26, 27. *ecclus.* 27, 26.
f Without wisedome whatsoeuer a man taketh in hand, turneth to his owne hurt.
g The ignorance and beastlines of the wicked is such that they know not common things, and yet will they discusse high matters.
h That is, without wisedome and counsell.
i Are giuen to their lustes and pleasures.
k Meaning, when he is noble for vertue and wisedome, and with the gifts of God.
l Thou canst not worke euill so secretly, but it shall be knowen.

CHAP. XI.

1 *To be liberall to the poore.* 4 *Not to doubt of Gods pro-
uidence.* 8 *All worldly prosperitie is but vanitie.* 9 *God
will iudge all.*

CAst thy bread vpon the [a] waters: for after
many dayes thou shalt find it.
2 Giue a portion to seuen, and also to eight:
for thou knowest not what euill shall be vpon the
earth.
3 If the [b] cloudes be full, they will powre forth
raine vpon the earth: and if the [c] tree doe fall to-
ward the South, or toward the North, in the place
that the tree falleth, there it shalbe.
4 He that obserueth the [d] wind shall not sow,
and he that regardeth the cloudes, shall not reape.
5 As thou knowest not which is the way of
the spirit, *nor* how the bones *do grow* in the womb
of her that is with child: so thou knowest not the
worke of God that worketh all.
6 In the morning sowe thy seede, and in the
euening let not thine hand [e] rest: for thou know-
est not whether shall prosper, this or [f] that, or
whether both shall be a like good.
7 Surely the light is a pleasant thing: and it is
a good thing to the eyes to see the sunne.
8 Though a man liue many yeeres, *and* in them
all he reioyce, yet he shall remember the dayes of
[g] darkenesse, because they are many, all that com-
meth *is* vanitie.
9 [h] Reioyce, O yong man, in thy youth, and
let thine heart cheere thee in the dayes of thy
youth: and walke in the wayes of thine heart, and
in the sight of thine eyes: but know that for all
these things, God will bring thee to iudgement.
10 Therefore take away [i] griefe out of thine
heart, and cause euill [k] to depart from thy flesh:
for childhood and youth *are* vanitie.

a That is, be liberall to the poore, and though it seeme to be as a thing ventred on the sea, yet it shall bring thee profit.
b As the cloudes that are full, powre out raine, so the rich that haue abundance must destribute it liberally.
c He exhorteth to be liberall while wee liue: for after there is no power.
d Hee that feareth inconueniences, when necessitie requireth, shall neuer doe his duetie.
e Be not wearie of well doing.
f That is, which of thy workes are most agreable to God.
g That is, of affliction and trouble
h Hee derideth them that set their delite in worldly pleasures, as though God would not call them to an account.
i To wit, anger, and enuie.
k Meaning, carnall lusts, whereunto youth is giuen.

CHAP. XII.

1 *To thinke on God in youth, and not to deferre till age.*
7 *The soule returneth to God.* 11 *Wisdome is the gift
of God, and consisteth in fearing him and keeping his
commandements.*

REmember now thy Creator in the dayes of
thy youth, whiles the euill daies come not,
nor the yeeres approach, wherein thou shalt say,
I haue no pleasure in them:
2 Whiles the sunne is not darke, nor the light,
nor the moone, nor the starres, nor the [a] cloudes
returne after the raine.
3 When the [b] keepers of the house shall trem-
ble, and the [c] strong men shall bow themselues,
and the [d] grinders shall cease, because they are
few, and they waxe darke that [e] looke out by the
windowes:
4 And the [f] doores shall be shut without by
the base sound of the [g] grinding, and he shall rise
vp at the voyce of the [h] bird: and all the [i] daugh-
ters of singing shalbe abased:
5 Also they shall be afraid of the [k] hie thing,
and feare *shalbe* in the [l] way, and the almond tree
shall [m] flourish, and the [n] grashopper shall be a
burden, and concupiscence shall be driuen away:
for man goeth to the house of his age, and the
mourners goe about in the streete.
6 Whiles the [o] siluer coard is not lengthened,
nor the golden [p] ewer broken, nor the [q] pitcher
broken at the [r] well, nor the [s] wheele broken at
the [t] cisterne.
7 And dust returne to the earth as it was, and
the [u] spirit returne to God that gaue it.
8 Vanity of vanities, saith the Preacher, all *is*
vanitie.
9 And the more wise the Preacher was, the
more he taught the people knowledge, and cau-
sed them to heare, and searched forth, and prepa-
red many parables.
10 The Preacher sought to find out pleasant
words, and an vpright writing, *euen* the words of
trueth.
11 The words of the wise are like goads, and
like nailes [x] fastened by the masters of the assem-
blies, *which* are giuen by one [y] pastour.
12 And of other things beside these, my sonne,
take thou heede: for there is none end in making

a Before thou come to a continuall miserie: for when the cloudes remaine after the raine, mans griefe is increased.
b The handes, which keepe the body.
c The legs.
d The teeth.
e The eyes.
f The lips, or mouth.
g When the iawes shall scarce open, and not be able to chew any more.
h He shall not be able to sleepe.
i That is, the winde pipes, or the eares shall be deafe and not able to heare singing.
k To climbe hie because of their weaknesse, or they stoope downe, as though they were afraid, least any thing should hit them
l They shall tremble as they goe, as though they were afraid.
m Their head shall be as white as the blossomes of an almond tree.
n They shall be able to beare nothing.
o Meaning, the marrow of the backbone and the sinewes.
p The little skin that couereth the braine, which is in colour like golde.
q That is, the veines.
r Meaning, the liuer.
s Which is the head.
t That is, the heart, out of which the head draweth the powers of life.
u The soule incontinently goeth either to ioy or torment, and sleepeth not as the wicked imagine.
x Which are well applyed by the ministers, whom he calleth masters.
y That is, by God.

many

z These things cannot be comprehended in bookes or learned by study, but God must instruct the heart that thou mayest onely know that wisdom is the true felicity, and the way thereunto is to feare God.

many z bookes, and much reading is a wearinesse of the flesh.

13 Let vs heare the end of all: feare God and keepe his commandements: for this is the whole duety of man.

14 For God will bring every worke vnto iudgement, with every secret thing, whether it be good or euill.

AN † EXCELLENT SONG
WHICH WAS SALOMONS.

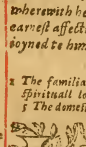
THE ARGVMENT.

In this Song, Salomon by most sweete and comfortable allegories and parables describeth the perfite loue of Iesus Christ, the true Salomon and King of peace, and the faithfull soule or his Church, which he hath sanctified and appointed to be his spouse, holy, chaste, and without reprehension. So that here is declared the singular loue of the bridegrome toward the bride, and his great and excellent benefites wherewith he doeth enrich her of his pure mercie and grace without any of her deserving. Also the earnest affection of the Church which is inflamed with the loue of Christ, desiring to be more and more ioyned to him in loue, and not to be forsaken for any spot or blemish that is in her.

CHAP. I.

1 The familiar talke and mysticall communication of the Spirituall loue betweene Iesus Christ and his Church. 5 The domesticall enemies that persecute the Church.

a This is spoken in the person of the Church, or of the faithfull soule inflamed with the desire of Christ, whom she loueth.
b The seeling of thy great benefits.
c They that are pure in heart and conuersation.
d The Faithfull confesse that they cannot come to Christ, except they be drawē.
e Meaning, the secret ioy that is not knowē in the world.
f The Church confesseth her spots and sinne, but hath confidence in the fauour of Christ.
g Kedar was Ismaels soone, of whom came the Arabians that dwelt in tents.
h Which within were all set with precious stones and Iewels.
i Consider not the Church by the outward appearance.
k The corruption of nature through sinne and afflictions.
l Mine owne brethren, which should haue moit fauoured me.
m She confesseth her own negligence.
n The spouse feeling her fault seeth to her husband only for succour.
o Whom thou hast called to the dignitie of pastours, and they set forth their owne deuises in stead of thy doctrine.
p Christ speaketh to his Church, bidding them that are ignorant, so goe to the pathours where was no worldly treasure to be compared vnto thee.
r The Church reioyceth that she is admitted to the company of Christ.
s He shall be most deare vnto me.
t Christ accepteth his Church, and commendeth her beautie.
u That is, the heart of the faithfull, wherein Christ dwelleth by his Spirit.



Et a him kisse me with the kisses of his mouth: for thy loue is better then wine.

2 Because of the b sauour of thy good ointments, thy name *is as* an oyntment powred out: therefore the c virgins loue thee.

3 d Draw me; we will run after thee; the King hath brought me into his e chambers; wee will reioyce and be glad in thee; we will remember thy loue more then wine; the righteous doe loue thee.

4 I am f blacke, O daughters of Ierusalem, but comely, as the tents of g Kedar, *and* as the h curtaine of Salomon.

5 Regard yee mee not because I am i blacke; for the k sunne hath looked vpō me. The l sonnes of my mother were angry against me: they made me the keeper of ỹ vines; but I m kept not mine own vine.

6 Shew me, n *O thou* whom my soule loueth, where thou feedest, where thou liest at noone: for why should I be as she that turneth aside to the flockes of o thy companions?

7 p If thou know not, O thou the fairest among women, get thee foorth by the steps of the flocke, and feed thy kids by the tents of the shepheards.

8 I haue compared thee, O my loue, to the troupe of horses in the q charets of Pharaoh.

9 Thy cheekes are comely with rowes of stones, and thy necke with chaines.

10 Wee will make thee borders of golde with floods of siluer.

11 r Whiles the King was at his repast, my spikenard gaue the smell thereof.

12 My wel-beloued *is as* a bundle of myrrhe vnto me: he shall lie betweene my f breasts.

13 My wel-beloued *is as* a cluster of camphire vnto me in the vines of Engedy.

14 My loue, behold, thou art t faire; beholde thou art faire; thine eyes *are like* the doues.

15 My welbeloued, behold, thou art faire, and pleasant; also our u bed is greene.

16 The beames of our house *are* cedars, our rafters *are* of firre.

CHAP. II.

3 The Church desireth to rest vnder the shadow of Christ. 8 She heareth his voyce. 14 She is compared to the doue. 15 And the enemies to the foxes.

I Am the rose of the field, *and* the lillie of the valleyes.

2 Like a lillie among the thornes, so *is* my a loue among the daughters.

3 b Like the apple tree among the trees of the foreſt, so *is* my welbeloued among the sons *of men:* vnder his shadowe had I delite, and sate downe: and his fruit *was* sweet vnto my mouth.

4 Hee brought mee into the wine cellar, and loue *was* his banner ouer me.

5 Stay me with flagons, and comfort me with apples; for I am sicke of loue.

6 His left hand *is* vnder mine head, and his right hand doeth imbrace me.

7 c I charge you, O daughters of Ierusalem, by the roes and by the hinds of the field, that ye stir not vp, nor waken my loue, vntill she please.

8 d *It is* the voyce of my welbeloued: behold, he commeth leaping by the mountains, and skipping by the hils.

9 My welbeloued is like a roe, or a yong hart: loe, he e standeth behind our wall, looking forth of the windowes, shewing himselfe through the f grates.

10 My welbeloued spake and sayd vnto mee, Arise, my loue, my faire one, and come thy way.

11 For behold, g winter is past: the raine is changed, and is gone away.

12 The flowers appeare in the earth: the time of the singing of birds is come; and the voyce of the turtle is heard in our land.

13 The figtree hath br ought foorth her yong figs: and the vines with *their* small grapes haue cast a sauour: arise my loue, my faire one, and come away.

14 My doue, that art in the h holes of the rocke, in the secret places of the staires, shew mee thy sight, let me heare thy voyce: for thy voyce is sweet, and thy sight comely.

15 Take vs the foxes, the i little foxes, which destroy the vines: for our vines *haue* small grapes.

16 My welbeloued *is* mine, and I am his: hee feedeth among the lillies.

17 Vntill the day breake, and the shadowes flee away: returne, my welbeloued, *and* be like a k roe, or a yong hart vpon the mountaines of Bether.

CHAP

† Ebr. A song of songs: so called because it is the chiefest of those 1005. which Salomon made, as is mentioned, 1. King. 4. 32.

a Thus Christ preferreth his Church aboue all other things.
b The spouse testifieth her great desire toward her husband, but her strength faileth her, and therefore the desireth to be comforted, and felt it.
c Christ chargeth them which haue to doe in the Church as it were by a solemne oath, that they trouble not the quietnesse thereof.
d This is spoken of Christ, who tooke vpon him our nature to come to helpe his Church.
e Forasmuch as his humanitie was hidde vnder the cloake of our flesh.
f So that we cannot haue full knowledge of him in this life.
g That is, since and errour is driuen backe by the commng of Christ, which is here described by the spring time, when all things flourish.
h Thou that art ashamed of thy sinnes, come and shew thy selfe vnto me.
i Suppresse the heretikes whiles they are young, that is, when they begin to shew their malice, and destroy the vine of the Lord.
k The Church desireth Christ to be most ready to helpe her in all dangers.

CHAP. III.

1 The Church desireth to be ioyned inseparably to Christ her husband. 6 Her deliuerance out of the wildernes.

I N my bed by ^a night I sought him that my soule
loued: I sought him; but I found him not.
2 I will rise *therefore* now, and go about in the
city, by the streets, and by the open places, *and* will
^b seeke him that my soule loueth: I sought him,
but I found him not.
3 The ^c watchmen that went about the city,
found mee: *to whom I sayd,* Haue you seene him
whom my soule loueth?
4 When I had past a little from them, then I
found him whom my soule loued; I tooke hold
on him, and left him not, till I had brought him
vnto my mothers house, into the chamber of her
that conceiued me.
5 ^d I charge you, O daughters of Ierusalem,
by the roes and by the hindes of the field, that ye
stirre not vp, nor waken *my* loue vntill she please.
6 Who is shee that commeth vp out of the
^e wildernes like pillars of smoake perfumed with
myrrhe and incense, *and* with all the † spices of
the marchant?
7 Behold his ^f bed, which is Salomons; three-
score strong men *are* round about it, of the vali-
ant men of Israel.
8 They all handle the sword, *and are* expert
in warre, euery one *hath* his sword vpon his thigh
for the feare ^g by night.
9 King Salomon made himselfe a ‖ palace of
the trees of Lebanon.
10 He made the pillars thereof of siluer, *and* the
pauement thereof of gold, the hangings thereof of
purple, whose middes *was* paued with the loue of
the daughters of Ierusalem.
11 Come foorth, ye ^h daughters of Zion, and
beholde the King Salomon with the ^i crowne,
wherewith his mother crowned him in the day
of his mariage, and in the day of the gladnesse of
his heart.

a The Church by night, that is in troubles, seeketh to Christ, but is not incontinently heard.
b Shewing that although we be not heard at the first, yet we must still continue in prayer, till we feele comfort.
c Which declareth, that we must seeke vnto all of whom we hope to haue any succour.
d Reade Chap. 2, 7.
e This is referred to the Church of Israel, which was led by the wildernes fortie yeeres.
† Ebr. powder.
f By the bed is meant the Temple which Salomon made.
g He alludeth to the watch which kept the Temple.
‖ Or, charet.
h All ye that are of the number of the faithfull.
i Christ become man was crowned by the loue of God with the glorious crowne of his diuinity.

CHAP. IV.

1 The prayses of the Church. 7 She is without blemish in his sight. 9 The loue of Christ towards her.

B Ehold, thou art ^a faire, my loue; behold, thou
art faire; thine eyes *are like* the doues; among
thy lockes * thine haire is like the ^b flocke of
goates, which looke downe from the mountaine
of Gilead.
2 They teeth *are* like a flocke of *sheepe* in good
order, which goe vp from the washing; which
euery one bring out twinnes, and none is barren
among them.
3 Thy lips are like a threed of scarlet, and thy
talke is comely, thy temples *are* within thy locks
as a piece of a pomegranate.
4 Thy necke is as the tower of Dauid built
for defence; a thousand shields hang therein, *and*
all the targates of the strong men.
5 Thy two ^c breasts *are* as two yong roes that
are twinnes, feeding among the lilies.
6 Vntill the day breake, and the shadowes flie
away, I will go into the mountaine of myrrhe, and
to the mountaine of incense.
7 Thou art all faire my loue, and there is no
spot in thee.
8 ^d Come with me from Lebanon, *my* spouse,
euen with me from Lebanon, *and* looke from the
top of Amanah, from the top of Shener, and Her-
mon, from the dennes of the lions, *and* from the
mountaines of the leopards.
9 My ^e sister, *my* spouse, thou hast wounded
mine heart: thou hast wounded mine heart with
one of thine ^f eyes, *and* with a chaine of thy
necke.
10 My sister, *my* Spouse, how faire is thy loue?
how much better is thy loue then wine? and the
sauour of thine oyntments then all spices?
11 Thy ^g lippes, *my* Spouse, droppe *as* hony
combes: hony and milke are vnder thy tongue,
and the sauour of thy garment *is* as the sauour of
Lebanon.
12 My sister, my spouse *is as* a garden inclosed,
as a spring shut vp, *and* a fountaine sealed vp.
13 Thy plants *are as* an orchard of pomegra-
nates with sweet fruits, *as* camphire, spikenard,
14 *Euen* spikenard, and saffron: calamus, and
cynamon, with all the trees of incense, myrrhe
and aloes, with all the chiefe spices.
15 ^h O fountaine of the gardens, O well of li-
uing waters, and the springs of Lebanon.
16 Arise, O ^i North, and come, O South, *and*
blow on my garden, that the spices thereof may
flow out: let my wellbeloued come to his garden,
and eat his pleasant fruit.

a Because Christ delighteth in his Church, he commendeth all that is in her.
* Chap. 6, 4.
b He hath respect to the multitude of the faithfull, which are many in number.
c Wherein are knowledge and zeale two precious iewels.
d Christ promiseth his Church to call his faithfull from all the corners of the world.
e Christ calleth his Church sister, in respect that he had taken the flesh of man.
f In that he made his Church beautifull & rich, he loued his gifts in her.
g Because of thy confession and thankesgiuing.
h The Church confesseth that all her glory and beauty commeth of Christ, who is the true fountaine of all grace.
i She desireth Christ to comfort her, and to powre the graces of his Spirit vpon her, which Spirit is meant by the North and South wind.

CHAP. V.

1 Christ calleth his Church to the participation of all his treasures. 2 She heareth his voyce. 3 She confesseth her nakednesse. 10 She prayseth Christ her husband.

I Am come into my ^a garden, my sister, my spouse,
I gathered my myrrhe with my spice: I ate mine
hony combe with mine hony, I dranke my wine
with my milke: eate, O friends, drinke, and make
you merry, O welbeloued.
2 ^b I sleepe, but mine heart waketh, *it is* the
voyce of my welbeloued that knocketh, *saying,*
Open vnto me, my sister, my loue, my doue, my vn-
defiled: for mine head is full of dew, and my locks
with the drops of the ^c night.
3 I haue put off my ^d coate, how shall I put
it on? I haue washed my feete, how shall I defile
them?
4 My wellbeloued put in his hand by the hole
of the doore, and † mine heart was affectioned to-
ward him.
5 I rose vp to open to my welbeloued, and mine
hands did drop downe myrrhe, and my ^e fingers
pure myrrhe upon the handles of the barre.
6 I opened to my welbeloued: but my welbe-
loued was gone & past: mine heart was gone when
he did speake: I sought him, but I could not find
him: I called him, but he answered me not.
7 The ^f watchmen that were about the city,
found me: they smote me, *and* wounded mee: the
watchmen of the walles tooke away my vaile from
mee.
8 I charge you, O daughters of Ierusalem,
if you find my welbeloued, that you tell him that
I am sicke of loue.
9 ^h O the fairest among women, what is thy
welbeloued more then *other* welbeloued? wha[t]
is thy welbeloued more then *another* louer, tha[t]
thou doest so charge vs?
10 My welbeloued is white and ruddy, th[e]
chiefest of ten thousand.
11 His ^i head *is as* fine gold, his lockes curl[ed]
and blacke as a rauen.
12 His eyes *are* like doues vpon the riue[rs of]
waters, which are washt with milke, *and* re[main]
by the full *vessels.*
13 His cheekes *are* as a bedde of spices [...]dred

a The garden signifieth the kingdome of Christ, where he prepareth the banket for his elect.
b The spouse saith that shee is troubled with the cares of worldly things, which is meant by sleeping.
c Declaring the long patience of the Lord toward sinners.
d The spouse confesseth her nakednesse, and that of her selfe she hath nothing, or seeing that she is once made cleane, she promiseth not to defile her selfe againe.
† Ebr. my bowels were moued towards him.
e The spouse which should [...] anoynted of [...] shall not [...] if she thi[...] of [...] oynt hi[...] dwell good [...] wich
f T[...] they [...] for no ad[...] tea[...] age of that w[...]ch remaineth en[...] troy all before [...]em.
[...] That is, Ierusa[l]em.
p Because that he will euer haue a Church to call vpon his Name.
[...]ed all to be destroyed, [...] little number, Lamen[...] [...]es for a time, as ayde[...] [...]ad not faith nor repen[...] [...] 6. 30. Amos 5. 21, Mi[...]

ſweete flowers, *and* his lippes *like* lilies dropping
dc wne pure myrrhe.
14 His handes *as* rings of golde ſet with the
† chryſolite, his belly like white yuory couered
with ſaphirs.
15 His legges *are as* pillars of marble ſet vpon
ſockets of fine gold: his countenance as Leba-
non, excellent as the cedars.
16 His mouth *is as* ſweet things,and he is whol-
ly delectable: this is my welbeloued, and this is
my louer,O daughters of Ieruſalem.
17 [k] O the fayreſt among women, whither is
thy welbeloued gone? whither is thy welbeloued
turned aſide, that we may ſeeke him with thee?

† Ebr.Tarſhiſh.

k Hearing of the excellency of Chriſt,the faithfull deſire to know how to find him.

CHAP. VI.

a The Church aſſureth herſelfe of the loue of Chriſt, 3 The praiſes of the Church. 8 She is but one and vndefiled.

MY welbeloued is gone downe into his [a] gar-
den to the beds of ſpices,to feede in the gar-
dens,and to gather lilies.
2 I am my welbeloueds, and my welbeloued is
mine, who feedeth among the lilies.
3 Thou art beautifull, my loue, as [b] Tirzah,
comly as Ieruſalem,terrible as an army with banners.
4 [c] Turne away thine eyes from me: for they
ouercome mee: * thine haire is like a flocke of
goats, which looke downe from Gilead.
5 Thy teeth *are* like a flocke of ſheepe, which
goe vp from the waſhing, which euery one bring
out twinnes,and none is barren among them.
6 Thy temples *are* within thy locks as a piece
of a pomegranate.
7 There are [d] threeſcore Queenes,& foureſcore
concubines,and of the damſels without number.
8 *But* my doue is alone,*and* my vndefiled, ſhe is
the onely *daughter* of her mother, and ſhe is deare
to her that bare her: the daughters haue ſeene her,
and counted her bleſſed: *euen* the Queenes and
the concubines,and they haue praiſed her.
9 [e] Who is ſhe that looketh forth as the mor-
ning, faire as the moone, pure as the ſunne, terri-
ble as an army with banners!
10 I went downe to the [f] garden of nuts,to ſee
the fruites of the valley, to ſee if the vine budded,
and if the pomegranates flouriſhed.
11 [g] I knew nothing,my ſoule ſet me [h] as the
charets of my noble people.
12 Returne,returne,O [i] Shulamite,returne:re-
turne that we may behold thee.What ſhall you ſee
in the Shulamite, *but* as the company of an army?

a That is, is conuerſant heere in earth among men.
b Which was a faire and ſtrong city. 1.King, 14.17.
c This declareth the exceeding loue of Chriſt toward his Church.
* Chap.4,1.
d Meaning that the gifts are infinite which Chriſt giueth to his Church: or that his faithfull are many in number.
e He ſheweth that the beginning of the Church was ſmall,but that it grew vp to a great multitude.
f He went downe into the Synagogue to ſee what fruits came of the Law and the Prophets.
g I found nothing but rebellion.
h I ran as ſwift as the nobles of my people in their charets.
i O ye people of Ieruſalem: for Ieruſalem was called Shalem,which ſignifieth peace.

CHAP. VII.

1 The beauty of the Church in all her members. 10 She is aſſured of Chriſts loue toward her.

HOw beautifull are thy [a] goings with ſhoes, O
princes daughter! the ioynts of thy thighes
are like iewels: the worke of the hand of a cun-
ning workman.
2 Thy nauell *is as* a round cup that wanteth
not liquor: thy belly *is as* an heap of wheat com-
paſſed about with lilies.
3 [b] Thy two breaſts *are* as two yong roes that
are twinnes.
4 Thy necke *is* like a towre of yuory; thine
eyes *are like* the fiſhpooles in Heſhbon by the gate
of Bath-rabbim: thy noſe *is* as the tower of Leba-
non that looketh toward Damaſcus.
5 Thine head vpon thee *is* as ſcarlet, and the
bush of thine head like purple: the king *is* tied [c] in
the raſters.
6 How faire art thou, and how pleaſant art
thou, *my* loue, in pleaſures!

k The nature ... and afflict...
l Mine owne ... thren, which ... haue moſt fauour... me.
m She confeſſeth her owne negligence.
n The ſpouſe feeling her fault fleeth to her husband only for ſuccour.
o Whom thou haſt called to the dignitie of paſtours, and they ſet forth their owne dreames in ſtead of thy doctrine.
p Chriſt ſpeaketh to his Church, bidding them that are ignorant, to goe to the paſtours to learne. ... where was no worldly treaſure ... ſeeth that ſhe is admitted to ... vnto me.
c Chriſt accepteth his ... is, the heart of the faithfull, where ...

7 This thy ſtature is like a palme tree,and thy
breaſts like cluſters.
8 I ſaid, I will goe vp into the palme tree,I will
take hold of her boughes: thy breaſtes ſhall now
be like the cluſters of the vine: and the ſauour of
thy noſe like apples.
9 And the roofe of thy mouth like good
wine, which goeth ſtreight to my welbeloued,
and cauſeth the lips of the ancient to ſpeake.
10 [d] I am my welbeloueds,and his deſire is to-
ward me.
11 Come my welbeloued, let vs go forth into
the field: let vs remaine in the villages.
12 Let vs get vp early to the vines,let vs ſee if
the [e] vine flouriſh,*whither* it hath budded the ſmal
grape: *or whither* the pomegranates flouriſh:there
will I giue thee my loue.
13 The mandrakes haue giuen a ſmell, and in
our gates are all ſweet things, new and olde: my
welbeloued, I haue kept *them* for thee.

d This the ſpouſe ſpeaketh.

e If the people that are called to Chriſt, bring forth any fruit.

CHAP. VIII.

1 The Church will be taught by Chriſt. 3 She is vpholden by him, 6 The vehement loue wherewith Chriſt loueth her. 11 She is the vine that bringeth forth fruit to the ſpirituall Salomon,which is Ieſus Chriſt.

OH [a] that thou wereſt as my brother that ſuc-
ked the breaſts of my mother: I would finde
thee without, I would kiſſe thee, then they ſhould
not deſpiſe ‖ thee.
2 I will lead thee *and* bring thee into my mo-
thers houſe: *there* thou ſhalt teach me; *and* I will
cauſe thee to drinke ſpiced wine, *and* new wine of
the pomegranate.
3 [b] His left hand *ſhallbe* vnder mine head,and
his right hand ſhall imbrace me.
4 [c] I charge you, O daughters of Ieruſalem,
that you ſtirre not vp, nor waken *my* loue vntill
ſhe pleaſe.
5 (Who is this that commeth vp out of the
wildernes, leaning vpon her welbeloued?) I rai-
ſed thee vp vnder an apple tree; there the mother
conceiued thee: there ſhe conceiued ý bare thee.
6 [d] Set me a ſeale on thine heart, *and* as a
ſignet vpon thine arme: for loue *is* ſtrong as
death: ielouſie is cruell as the graue: the coales
thereof *are* fiery coales, *and* a vehement flame.
7 Much water cannot quench loue, neither
can the floods drowne it: if a man ſhould giue
all the ſubſtance of his houſe for loue, they would
greatly contemne it.
8 [e] Wee haue a little ſiſter, and ſhee hath no
breaſts: what ſhall we do for our ſiſter when ſhe
ſhalbe ſpoken for?
9 [f] If ſhe be a wall, we will build vpon her a
ſiluer palace: and if ſhe be a doore, we will keepe
her in with boards of cedar.
10 [g] I am a wall, and my breſts *are* as towers:
then was I in his eyes as one that findeth peace.
11 [h] Salomon had a vine in Baal-hamon: hee
gaue ý vineyard vnto keepers: euery one bringeth
for the fruit thereof a thouſand *pieces* of ſiluer.
12 *But* my vineyard which is mine, *is* before
me: to thee, O Salomon,*appertaineth* a thouſand
pieces of ſiluer, and two hundred to them that keep
the fruit thereof.
13 O thou that dwelleſt in the [i] gardens, the
companions hearken vnto thy voyce: cauſe me to
heare it.
14 O my welbeloued, [k] flee away and be like
vnto the roe, or to the yong hart vpon the moun-
taines of ſpices.

a The Church called of the Gentiles, ſpeaketh thus to the Church of Ieruſalem.
‖ Or,me.
b Reade Chap.2.6.
c Reade Chap.3.5.
d The ſpouſe deſireth Chriſt to be ioyned in perpetuall loue with him.
e The Iewiſh Church ſpeaketh this of the Church of the Gentiles.
f If ſhe be ſure and faſt,ſhe is meet for the husband to dwell in.
g The Church promiſeth fidelity and conſtancie.
h This is the vineyard of the Lord hired out,Matt. 21.33.
i Chriſt dwelleth in his Church, whoſe voyce the faithfull heare.
k The Church deſireth Chriſt that if he depart from them,yet that he would haſte to helpe them in their troubles.

ISAIAH.

THE ARGVMENT.

GOD, according to his promise, Deuteron. 18. 15. that hee would neuer leaue his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not onely to declare vnto the people the things to come, whereof they had a speciall reuelation, but also to interprete and declare the Law, and to apply particularly the doctrine conteined briefly therein, to the vtilitie and profite of those, to whom they thought it chiefly to appertaine, and as the time and state of things required. And principally in the declaration of the Law, they had respect to three things, which were the ground of their doctrine: First, to his doctrine conteined briefly in the two Tables; secondly, to the promises and threatnings of the Law: and thirdly, to the Couenant of grace and reconciliation, grounded vpon our Sauiour Iesus Christ, who is the end of the Law. Whereunto they neither added nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gaue them vnderstanding of things, they applied the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same; not for any care or regard to the enemies, but to assure the Church of their safegard by the destruction of their enemies. And as touching the doctrine of reconciliation, they haue more clearely intreated it then Moses, and set foorth more liuely Iesus Christ, in whom this Couenant of reconciliation was made. In all these things Isaiah did excell all the Prophets, and was most diligent to set out the same, with most vehement admonitions, reprehensions, and consolations; euer applying the doctrine, as hee saw that the disease of the people required. Hee declareth also many notable prophecies which hee had receiued of God, as touching the promise of the Messiah his office, and kingdome. And of the fauour of God toward his Church, the vocation of the Gentiles and their vnion with the Iewes. Which are as most principall points conteined in this booke, and a gathering of his Sermons that hee preached. Which after certaine dayes that they had stood vpon the Temple doore (for the manner of the Prophets was to set vp the summe of their doctrine for certaine dayes, that the people might the better marke it, as Isa. 8. 1. and Habak. 2. 2) the Priestes tooke it downe, and reserued it among their Registers; and so by Gods prouidence these bookes were preserued as a monument to the Church for euer. As touching his person and time, hee was of the kings stocke (for Amoz his father was brother to Azariah king of Iudah, as the best writers doe agree) and prophecied more then 64 yeeres, from the time of Vzziah vnto the reigne of Manasseh, whose father in law he was (as the Ebrewes write) and of whom hee was put to death. And in reading of the Prophets, it is one thing among others is to be obserued, that they speake of things to come as though they were now past, because of the certaintie thereof, and that they could not but come to passe, because God had ordained them in his secret counsell, and so reuealed them to his Prophets.

CHAP. I.

1 Isaiah reprooueth the Iewes of their ingratitude and stubbornnesse, that neither for benefits nor punishments would amend. 11 He sheweth why their sacrifices are reiected, and wherein Gods true seruice standeth. 24 He prophecieth of the destruction of Ierusalem, 25 and of the restitution thereof.

1 A [a] Vision of Isaiah, the sonne of Amoz, which hee saw [b] concerning Iudah and Ierusalem, in the dayes of [c] Vzziah, Iotham, Ahaz, and Hezekiah Kings of Iudah.

2 Heare, O [d] heauens, and hearken, O earth: for the Lord hath said, I haue nourished and brought vp [e] children, but they haue rebelled against me.

3 The [f] oxe knoweth his owner, and the asse his masters crib; but Israel hath not knowen; my people hath not vnderstood.

4 Ah, sinfull nation, a people laden with iniquitie; a [g] seede of the wicked, corrupt children; they haue forsaken the Lord; they haue prouoked the [h] Holy one of Israel to anger; they are gone backward.

5 Wherefore should ye be [i] smitten any more? for ye fall away more and more; the whole [k] head is sicke, and the whole heart is heauie.

6 From the [l] sole of the foote vnto the head, there is nothing whole therein, but wounds and swelling, and sores full of corruption; they haue not beene wrapped, [m] nor bound vp, nor mollified with oyle.

7 Your land is waste; your cities are burnt with fire; strangers deuoure your land in your presence, and it is desolate like the ouerthrow of [n] strangers.

8 And the daughter of [o] Zion shall remaine like a cottage in a vineyard, like a lodge in a garden of cucumbers, and like a besieged citie.

9 Except the Lord of hoastes [p] had reserued vnto vs euen a small remnant, wee should haue beene [q] as Sodom, and should haue beene like vnto Gomorah.

10 Heare the word of the Lord, O [r] princes of Sodom: hearken vnto the Law of our God, O people of Gomorah.

11 What haue I to doe with the multitude of your sacrifices, saith the Lord? I am full of the burnt offrings of rams, and of the fat of fed beasts: and I [s] desire not the blood of bullockes, nor of lambes, nor of goats.

12 When ye come to appeare before mee, who

a That is, a reuelation or prophecie, which was one of the two meanes whereby God declared himselfe to his seruants in old time, as Num. 12. 6. and therefore the Prophets were called Seers, 1 Sam. 9. 9.

b Isaiah was chiefly sent to Iudah and Ierusalem, but not onely: for in this booke are prophecies concerning other nations also.

c Called also Azariah, 2 Kings 15. 1. of these Kings, read 2 King. from Chap. 14. vnto Chap. 21. and 2 Chron. from Chap. 25. vnto Chap 33.

d Because men were obstinate and insensible, he calleth to the dumbe creatures, which were more prompt to obey Gods word, as Deut. 32. 1.

e Here declareth his great mercie toward the Iewes forasmuch as hee chose them aboue all other nations to be his people and children, as Deuteronom 10. 15.

f The most dull and bruit beasts doe more acknowledge their duety toward their masters, then my people doe toward mee, of whom they haue receiued benefites without comparison.

g They were not onely wicked as were their fathers, but vtterly corrupt, and by their euill example infected others.

h That is, him that sanctifieth Israel.

i What auaileth it to seeke to amend you by punishment, seeing the more I correct you, the more ye rebell?

k By naming the chiefe parts of the body, he signifieth that there was no part of the whole body of the Iewes free from his rods.

l Euery part of the bodie as well the least as the chiefest, was plagued.

m Their plagues were so grieuous that they were incurable, and yet they would not repent.

n Meaning, of them that dwell farre off, which because they looke for no aduantage of that which remaineth destroy all before them.

o That is, Ierusalem.

p Because that he will euer haue a Church to call vpon his Name.

q That is, all destroyed.

r Yee that for your vices deserued all to be destroyed, as they of Sodom, saue that God of his mercie reserued a little number, Lamentations 3. 22.

s Although God commanded these sacrifices for a time, as aydes and exercises of their faith: yet because the people had not faith nor repentance, God detesteth them, Psalme 50. 13. Ieremiah 6. 20. Amos 5. 21. Micah 6. 7.

required this of your hands to tread in my courts?

13 Bring no mo oblations, t in vaine: incense is an abomination vnto me: I cannot suffer *your* new moones, nor Sabbath, *nor* solemne dayes (*it is* iniquitie) nor solemne assemblies.

14 My soule hateth your u new moones and your appointed feasts: they are a burden vnto me: I am wearie to beare *them*.

15 And when you shall stretch out your hands I will hide mine eyes from you: and though yee make many prayers, I will not heare: *for* your hands are full x of blood.

16 y Wash you, make you cleane, take away the euill of your workes from before mine eyes: cease to doe euill.

17 Learne to z doe well: seeke iudgement, relieue the oppressed: iudge the fatherlesse, *and* defend the widow.

18 Come now, a and let vs reason together, saith the Lord: though your sinnes were as crimsen, they shall be made b white as snow: though they were red like scarlet, they shalbe as wooll.

19 If yee c consent and obey, ye shall eate the good *things* of the land.

20 But if ye refuse and be rebellious, ye shalbe deuoured with the sword: for the mouth of the Lord hath spoken it.

21 How is the d faithfull citie become an harlot? it was full of iudgement, *and* iustice lodged therein, but now e *they are* murtherers.

22 Thy f siluer is become drosse: thy wine is mixt with water.

23 Thy princes *are* rebellious, and companions of g theeues: euery one loueth gifts, and followeth after rewards: they iudge not the fatherlesse, neither doeth the widowes cause come before them.

24 Therefore saith the Lord God of hoastes, the h Mightie one of Israel, Ah, I will i ease me of mine aduersaries, and auenge mee of mine enemies.

25 Then I will turne mine hand vpon thee, and burne out thy drosse, till it k be pure, and take away all thy tinne.

26 l And I will restore thy Iudges as at the first, and thy councellers as at the beginning: afterward shalt thou be called a citie of righteousnes, *and* a faithfull citie.

27 Zion shall be redeemed in iudgement, and they that returne in her, in m iustice.

28 And the n destruction of the transgressours and of the sinners shall be together: and they that forsake the Lord, shalbe consumed.

29 For they shalbe confounded for the o okes, which ye haue desired, and ye shall be ashamed of the gardens that ye haue chosen.

30 For ye shall be as an oke, whose leafe fadeth: and as a garden that hath no water.

31 And the strong shall be as p towe, and the maker thereof as a sparke: and they shall both burne together, and none shall quench *them*.

CHAP. II.

a *The Church shall be restored by Christ, and the Gentiles called. 6. The punishment of the rebellious and obstinate.*

THe word that Isaiah the sonne of Amoz sawe vpon Iudah and Ierusalem,

2 * It a shalbe in the last dayes, that the mountaine of the House of the Lord shall be prepared in the top of the mountaines, and b shall be exalted aboue the hilles, and all nations shall c flow vnto it.

3 And many people shall goe, and say, Come, and let vs goe vp to d the mountaine of the Lord, to the house of the God of Iaakob, and hee will teach vs his wayes, and we will walke in his paths, * for the e Law shall goe foorth of Zion, and the word of the Lord from f Ierusalem.

4 And g he shall iudge among the nations, and h rebuke many people: they shall i breake their swords also into mattocks, and their speares into sythes: nation shall not lift vp a sword against nation, neither shall they learne k to fight any more,

5 O house of Iaakob, come yee, and let vs l walke in the Law of the Lord.

6 Surely thou m hast forsaken thy people, the house of Iaakob, because they are n full of the East *maners*, and *are* sorcerers as the Philistims, o and abound with strange children.

7 Their land also was full of P siluer and gold, and there *was* none end of their treasures: and their land was full of horses, and their charets *were* infinite.

8 Their land was also full of idoles; they worshipped the worke of their owne handes, which their owne fingers haue made.

9 And a man bowed himselfe, and a man q humbled himselfe; therefore r spare them not.

10 Enter into the rocke, and hide thee in the dust from before the feare of the Lord, and from the glory of his Maiestie.

11 The high looke of man shall be humbled, and the loftinesse of men shall be abased, and the Lord onely shall be exalted in s that day.

12 For the day of the Lord of hoastes *is* vpon all the proud and hautie, and vpon all that is exalted, and it shalbe made low.

13 Euen vpon all the cedars of Lebanon, that are high and exalted, and vpon all the okes of Bashan.

14 And vpon all the hie t mountaines, and vpon all the hils that are lifted vp,

15 And vpon euery hie tower, and vpon euery strong wall.

16 And vpon u all the ships of Tarshish, and

t Without faith and repentance.

u Your sacrifices offered in the new moones and feasts: hee condemneth hereby hypocrites, which thinke to please God with ceremonies, and they themselues are void of faith and mercy.

x He sheweth that where men be giuen to auarice, deceit, cruelties and extortion, which is meant by blood, there God will shew his anger, and not accept them, though they seeme neuer so holy, as Chap. 59. 3.

y By this outward washing, he meaneth the spirituall: exhorting the Iewes to repent and amend their faults.

z This kind of reasoning by the second Table, the Scriptures vse in many places against the hypocrites, who preferred such workes and religion in word, but when the charitie and loue toward their brethren should appeare, they declare that they haue neither faith nor religion.

a To know if I doe accuse you without cause.

b Least sinners should pretend any rigour on Gods part, he only willeth them to be pure in heart, and he will forgiue all their sinnes, were they neuer so many or great.

c He sheweth that whatsoeuer aduersitie man endureth, it ought to be attributed to his owne iucredulitie and disobedience.

d That is, Ierusalem, which had promised fidelity vnto me, as a wife to her husband.

e Giuen to couetousnes and extortion, which he signified before by blood ver. 15.

f Whatsoeuer was pure in the before, is now corrupt, though thou haue an outward shew.

g That is, they maintaine the wicked and the extortioners: and not onely doe not punish them, but are themselues such.

h When God will shew himselfe merciful to his Church, he is called himselfe, The Holy one of Israel: but when he hath a doe with his enemies, he is called Mightie, as against whom no power is able to resist.

i I will take vengeance of mine aduersaries the Iewes, and so satisfie my desire by punishing them. Which thing yet hee doeth with a griefe, because of his Couenant.

k Least the faithfull among them should be ouercome with his threatning, he addeth this consolation.

l It is onely the worke of God to purifie the heart of man, which thing hee doeth because of his promise, made concerning the saluation of his Church.

m By iustice is meant Gods faithfull promise, which is the cause of the deliuerance of his Church.

n The wicked shall not be partakers of Gods promise Psal. 92. 9.

o That is, the rites and pleasant places, where ye commit idolatry, which was forbidden, Deut. 16, 22.

p The false god, wherein ye put your confidence, shalbe consumed as easily as a piece of tow.

* *Mich.* 4. 1.

a The decree and ordinance of God, touching the restauration of the Church, which is chiefly meant of the time of Christ.

b In an euident place to be seene and discerned.

c When the kingdome of Christ shalbe enlarged by the preaching of the doctrine. Here also is declared the zeale of the children of God, when they are called.

d Alluding to mount Zion, where the visible Church then was.

* *Mich.* 4. 2.

e Meaning, the whole doctrine of saluation.

f This was accomplished, when the Gospel was first preached in Ierusalem, and from thence went thorow all the word.

g The Lord, which is Christ, shall haue all power giuen him.

h That they may acknowledge their sinnes, and turne to him.

i He sheweth the fruit of the peace, which the Gospell shoulf bring: to wit, that men should doe good one to another, whereas before they were enemies.

k He seeketh not against the vse of weapons and lawfull warre, but sheweth how the heart of the godly shalbe affected one to and another, but shal be perfected when we are ioyned with our Head Christ Iesus.

l Seeing the Gentiles will be so readie, make you haste and shew them the way to worship God.

m The Prophet seeing the small hope that the Iewes would conuert, complaineth to God, as though he had vtterly forsaken them for their sins.

n Full of the corruption that reigned chiefly in the East parts.

o They altogether gaue themselues to the fashions of other nations.

p The Prophet first condemned their superstition and idolatry: next their couetousnes, and thirdly their vaine trust in worldly meanes.

q He noteth the nature of the idolaters, which are neuer satisfied in their superstitions.

r Thus the Prophet spake, being influenced with the zeale of Gods glory, and that he might feare them with Gods iudgements.

s Meaning, at soone as God shall begin to execute his iudgements.

t By hie trees and mountaines are meant them that are proud and lustie, and thinke themselues most strong in this world.

u Hee condemneth their vaine confidence, which they had in strong holdes, and in their rich marchandise, which brought in vaine pleasures, wherewith mens mindes became effeminate.

vpon all pleasant pictures.
17 And the hautinesse of men shall be brought
low, and the loftinesse of men shalbe abased, and
the Lord shall onely be exalted in that day.
18 And the Idoles will he vtterly destroy.
19 Then shall they goe * into the holes of the
rocks, and into the caues of the earth, from before
the feare of the Lord, and from the glory of his
maiestie, when he shall arise to destroy the earth.
20 At that day shall man cast away his siluer
idoles & his golden idoles (which they had made
themselues to worship them) [x] to the mowles,
and to the backs.
21 To goe into the holes of the rocks, and in-
to the tops of the ragged rockes from before the
feare of the Lord, and from the glory of his ma-
iestie, when he shall rise to destroy the earth.
22 Cease you from the man, whose [y] breath is
in his nostrels: for wherein is he to be esteemed?

* Hosea 10.8. luke 23.30. reuel 6.16. and 9. 6.

x They shall cast them into most vile and filthie places, when they perceiue that they are not able to helpe them.

y Cast off your vaine confidence of man, whose life is so fraile, that if his nose be stopped, he is dead, and consider that you haue to doe with God.

CHAP. III.

1 For the sinne of the people, God will take away the wise men, and giue them foolish princes. 14 The couetousnesse of the gouernours. 16 The pride of the women.

For loe, the Lord God of hoastes will take away
from Ierusalem and from Iudah the stay [a] and
the strength: *euen* all the stay of bread, and all
the stay of water,
2 The strong man, and the man of warre, [b] the
iudge, and the Prophet, the prudent and the aged,
3 The captaine of fiftie, and the honourable,
and the counseller, and the cunning artificer, and
[c] eloquent man.
4 And I will appoint [d] children *to be* their
princes, and babes shall rule ouer them.
5 The people shalbe [e] oppressed one of ano-
ther, and euery one by his neighbour: the children
shall presume against the ancient, and the vile
against the honourable.
6 When euery one shall [f] take hold of his
brother of the house of his father, *and say*, Thou
hast cloathing, thou shalt be our prince, and let
this fall be vnder thine hand:
7 In that day he shall [g] sweare, saying, I can-
not be an helper: for there is no bread in mine
house, nor cloathing: *therefore* make me no prince
of the people.
8 Doubtlesse Ierusalem is fallen, and Iudah is
fallen downe, because their tongue and works *are*
against the Lord, to prouoke the eyes of his glory.
9 The [h] triall of their countenance testifieth
against them, yea, they declare their sinnes, as So-
dom: they hide them not. Wo be vnto their soules:
for they haue rewarded euill vnto themselues.
10 [i] Say ye, Surely it shalbe well with the iust:
for they shall eate the fruit of their works.
11 Woe be to the wicked, it shalbe euill *with
him*: for ẏ reward of his hands shallbe giuen him.
12 [k] Children *are* extortioners of my people,
and women haue rule ouer them: O my people,
they that leade thee, cause thee to erre, and destroy
the way of thy paths.
13 The Lord standeth vp to pleade, yea, hee
standeth to iudge the people.
14 The Lord shall enter into iudgement with
the [l] Ancients of his people & the princes thereof:
for yee haue eaten vp the vineyard: the spoyle of
the poore *is* in your houses.
15 What haue ye to do that ye beate my peo-
ple to pieces, [m] and grinde the faces of the poore,
saith the Lord, *euen* the Lord of hoasts?
16 The Lord also saith, [n] Because the daugh-
ters of Zion are hauty, and walke with [o] stretched
out neckes, and with [p] wandring eyes, walking
and [q] minsing as they goe, and making a [r] tink-
ling with their feet.
17 Therefore shall the Lord make the heads
of the daughters of Zion bald, and the Lord shall
discouer their secret parts.
18 In that day shall the Lord take away the
ornament of the slippers, and the kalles, and the
round tyres.
19 The sweet balles, and the bracelets, and the
bonnets.
20 * The tyres of the head, and the sloppes, and
the headbands, and the tablets, and the earerings,
23 The rings and the mufflers,
22 The costly apparell and the vailes, and the
wimples, and the crisping pinnes.
23 And the glasses and the fine linnen, and the
hoods and the [s] launes.
24 And in stead of sweete sauour, there shalbe
stinke, and in stead of a girdle, a rent, and in stead
of dressing of the haire, baldnesse, and in stead of
a stomacher, a girding of sackecloath, *and* burning
in stead of beauty.
25 Thy men shall fall by the [t] sword, and thy
strength in the battell.
26 Then shall her gates mourne and lament,
and she being desolate, shall sit vpon the ground.

a Because they trusted in their abundance and prosperity, he sheweth that they should be taken from them.

b The temporall gouernour and the minister.

c By these he meaneth that God would take away euery thing that was in any estimation, and wherein they had any occasion to vant themselues.

d Not onely in age, but in wit, maners, knowledge and strength.

e For lacke of good regiment, and order.

f He sheweth that this plague shalbe so horrible, that contrary to the common maner of men, which by nature are ambitious, none shalbe found able or willing to be their gouernour

g Feare shall rather cause him to forsweare himselfe, then to take such a dangerous charge vpon him

h When God shall examine their deeds whereupon they now set an impudent face, he shall finde the marke of their impietie in their forehead

i Be ye that are godly assured that God will defend you in the middes of these troubles. k Because the wicked people were more addict to their princes, then to the commandements of God, he sheweth that he would giue them such princes, by whom they should haue no helpe, but that should be manifest tokens of his wrath, because they should be fooles and effeminate. l Meaning, that the rulers and gouernours had destroyed his Church, and not preserued it, according to their duetie.

m That is, yee shew all cruelty against them.

n He menaceth the people because of the arrogancy and pride of their women, which gaue themselues to all wantonnes and dissolution.

o Which declared their pride.

p As a signe, that they were not chaste

q Which shewed their wantonnes.

r They delighted them in slippers that did creke, or had little plates sowed vpon them, which tinkled as they went.

s In rehearsing all these things particularly, he sheweth the lightnesse and vanitie of such as cannot be content with comely apparell according to their degree.

t Meaning, that God will not onely punish the women, but their husbands which haue suffered this dissolutenesse, and also the common weale, which hath not remedied it.

CHAP IV.

1 The small remnant of men after the destruction of Ierusalem. 2 The graces of God vpon them that remaine.

And in that day shall [a] seuen women take hold
of one man, saying, Wee will eate our owne
bread, and we will weare our owne garments: one-
ly [b] let vs be called by thy name, *and* take away
our [c] reproach.
2 In that day shall the [d] bud of the Lord be
beautifull and glorious, and the fruit of the earth
shall be excellent and pleasant for them that are
escaped of Israel.
3 Then he that shall be left in Zion, and he
that shall remaine in Ierusalem, shalbe called ho-
ly, *and* euery one shall be [e] written among the li-
uing in Ierusalem,
4 When the Lord shall wash the filthinesse of
the daughters of Zion, and purge the [f] blood of Ie-
rusalem out of the mids thereof by the spirit of
[g] iudgements, and by the spirit of burning.
5 And the Lord shall create vpon euery place
of mount Zion, and vpon the assemblies thereof,
[h] a cloude and smoke by day, and the shining of
a flaming fire by night: for vpon all the [i] glory
shall be a defence.
6 And a couering shalbe for a shadow in the
day for the heate, and a place of refuge and a co-
uert for the storme [k] and for the raine.

a When God shall execute this vengeance, there shall not be one man found to be the head to many women, and they contrary to womanly shamefastnesse shall seeke vnto men, and offer themselues to any condition.

b Be thou our husband, and let vs be called thy wiues.

c For so they thought it to be without an head and husband.

d He comforteth the Church in this desolation, which shall spring vp like a bud signifying that Gods grace should be as plentifull toward the faithfull, as though they sprang out of the earth, as Chap. 45 8. Some by the budde of the Lord meane Christ. e He alludeth to the booke of life, whereof read Exod. 32 32 meaning, Gods secret counsell, wherein his elect are predestinate to life euerlasting. f That is, the cruelty, extortion, auarice, and all wickednes. g When things shall be redressed that were amisse. h He alludeth to the piller of the cloud, Exod. 13, 21. meaning, that Gods fauour and protection should appeare in euery place. i The faithfull are called the glory of God, because his image and tokens of his grace shine in them. k God promiseth to be the defence of his Church against all troubles and dangers.

CHAP. V.

1 Vnder the similitude of the vine, he describeth the state of the people. 7 Of their auarice. 11 Their drunkennesse. 13 Of their captiuitie.

NOw will a I sing to my b beloued a song of my beloued to his vineyard, * My beloued had a c vineyard in a very fruitfull hill.

2 And hee hedged it, and gathered out the stones of it, and he planted it with the best plants, d and hee built a tower in the mids thereof, and made a winepresse therein: then hee looked that it should bring forth grapes: but it brought forth e wild grapes.

3 Now therefore, O inhabitants of Ierusalem and men of Iudah, iudge, I pray you, f betweene me and my vineyard.

4 What could I haue done any more to my vineyard that I haue not done vnto it? why haue I looked that it should bring forth grapes, and it bringeth foorth wild grapes?

5 And now I will tell you what I will doe to my vineyard: I g will take away the hedge thereof, and it shall be eaten vp: I will breake the wall thereof, and it shall be troden downe:

6 And I will lay it waste: it shall not be cut, nor digged, but briers and thornes shall grow vp: I will also command the cloudes that they raine no raine vpon it.

7 ¶ Surely the vineyard of the Lord of hoasts *is* the house of Israel, and the men of Iudah *are* his pleasant plant, and he looked for h iudgement, but behold oppression: for righteousnesse, but behold i a crying.

8 Woe vnto them that ioyne house to house, *and* lay field to field, till there be no k place, that ye may be placed by your selues in the mids of the earth.

9 *This is* in mine l eares, *saith* the Lord of hoasts. Surely many houses shall be desolate, *euen* great and faire without inhabitant.

10 For ten acres of vines shall yeeld one m bath, and the seed of an n homer shall yeeld an o ephah.

11 ¶ Woe unto them, that p rise vp early to follow drunkennesse, and to them that continue vntill q night, *till* the wine doe inflame them.

12 And the harpe and viole, timbrel and pipe, and wine *are* in their feasts: but they regard not the r worke of the Lord, neither consider the worke of his hands.

13 Therefore my people s is gone into captiuitie, because they had t no knowledge, and the glory thereof *are* men famished, and the multitude thereof is dried vp with thirst.

14 Therefore u hell hath enlarged it selfe, and hath opened his mouth without measure, and their glory, and their multitude, and their pompe, and he that reioyceth among them, shall descend *into it*.

15 And man shalbe brought downe, and man shall be humbled, euen the eyes of the proud shall be humbled.

16 And the Lord of hoastes shall be exalted in iudgement, and the holy God shall be sanctified in iustice.

17 Then shall x the lambes feede after their maner, and the strangers shall eate the desolate places of the fat.

18 ¶ Woe vnto them that draw iniquity with y cordes of vanitie, and sinne, as with cart ropes:

19 Which say, z Let him make speed: let him hasten his worke, that wee may see it: and let the counsell of the Holy One of Israel draw neere and come, that we may know it.

20 Woe vnto them that speake good of euill, a and euill of good, which put darknes for light, and light for darkenesse, that put bitter for sweet, and sweet for sowre.

21 Woe vnto them that are b wise in their owne eyes, and prudent in their owne sight.

22 Wo vnto them that are c mighty to drinke wine, and vnto them that are strong to powre in strong drinke:

23 Which iustifie the wicked for a reward, and take away the righteousnesse of the righteous from him.

24 Therefore as the flame of fire deuoureth the stubble, &c *as* the chaffe is consumed of the flame: *so* their roote shalbe as rottennesse, and their bud shall rise vp like dust, because they haue cast off the Law of the Lord of hoasts, and contemned the word of the Holy one of Israel.

25 Therefore is the wrath of the Lord kindled against his people, and he hath stretched out his e hand vpon them, and hath smitten them that the mountaines did tremble: and their carkeises were torne in the middes of the streets, *and* for all this his wrath was not turned away, but his hand was stretched out still.

26 And he will lift vp a signe f vnto the nations afarre, and will hisse vnto them from the end of the earth: and behold, they shall come hastily with speed.

27 None shall g faint nor fall among them: none shall slumber nor sleep, neither shall the girdle of his loynes be loosed, nor h the latchet of his shooes be broken.

28 Whose arrowes shall be sharpe, and all his bowes bent: his horse hoofes shalbe thought like flint, and his wheeles like a whirlewind.

29 His roaring *shall be* like a lion, and he shall roare like lions whelpes: they shall i roare, and lay hold of the pray: they shall take it away, and none shall deliuer it.

30 And in that day they shall roare vpon them, as the roaring of the sea: and if k they looke vnto the earth, behold darkenesse *and* sorow, and the light shalbe darkened in their l skie.

CHAP. VI.

1 Isaiah sheweth his vocation by the vision of the diuine maiestie. 9 He sheweth the obstinacie of the people. 11 The destruction of the land. 13 The remnant reserued.

IN the yeere of the death of king Vzziah, a I saw also the Lord sitting vpon an b hie throne, and lifted vp, and the lower c parts thereof filled the Temple.

2 The d Seraphims stoode vpon it, euery one had sixe wings: with twaine he couered his e face, and with twaine he couered his f feete, and with twaine he did h flie,

a The Prophet by this song doth set before the peoples eyes their ingratitude, and Gods mercy.
b That is, to God. * *Iere. 2. 21. mat. 21. 33.*
c Meaning, that he had planted his Church in a place most plentifull and abundant.
d He spared no diligence nor cost.
e In the seuenth verse he declareth what they were.
f He maketh them iudges in their owne cause, for as much as it was euident that they were the cause of their owne ruine.
g I will take no more care for it: meaning, that he would take from them his word and ministers, and all other comforts, and send them contrary plagues.
h Iudgement and righteousnesse are the fruits of the feare of God, and therefore in the cruell oppressors there is no religion.
i Of them that are oppressed.
k To wit, for the poore to dwell in.
l I haue heard the complaint and cry of the poore.
m Which conteineth about ten bottles: so that euery acre should but yeeld one bottel.
n Which conteineth an hundreth pottels.
o An Ephah conteineth ten pottels, and is to dry things as much as Bath is in liquors.
p That feare no pain nor diligence to follow their lustes.
q Which are neuer weary of their rioting and excessiue pleasures, but vse all meanes to prouoke to the same.
r They regard not the prouident care of God ouer them, nor for what end he hath created them.
s Speake as though the thing which shall come to passe, were done already.
t Because they would not obey the Word of God.
u Meaning, the graue shall swallow vp them that shall die for hunger and thirst, and yet for all this great destruction it shall neuer be satiate.
x God comforteth the poore bushes of his Church, which had bene strangers in other countreys, promising that they should dwell in those places againe, whereof they had bene deprived by the fat and cruell tyrants.
y Which vse all allurements, occasions, and excuses to harden their conscience in sin.
z He sheweth what are the words of the wicked, when they are menaced with Gods iudgements, 2. Pet. 3. 4.
a Which are not ashamed of sinne, nor care for honestie, but are growen to a desperate impietie.
b Which are contemners of all doctrine and admonition.
c Which are neuer weary, but shew their strength, and bragge in gluttony and drunkenes.
d Both they and their posterity, so that nothing shall be left.
e He sheweth that God had so fore punished this people, that the dumbe creatures, if they had beene so plagued, would haue bin more sensible, and therefore his plagues must continue, till they begin to feele them.
f He will make the Babylonians to come against them as his becke, and to fight vnder his standard.
g They shall be prompt and iustie to execute Gods vengeance.
h The enemy shall haue none impediments.
i Whereby is declared the cruelty of the enemie.
k The Iewes shall find no succour.
l To the land of Iudah.

a God sheweth not himselfe to man in his maiestie, but according as mans capacitie is able to comprehend him, that is by visible figures, as Iohn Baptist saw the holy Ghost in the forme of a

doue. b As a Iudge ready to giue sentence. c Of his throne. d They were Angels, so called because they were of a fierie colour, to signifie that they burnt in the loue of God, or were light as fire to execute his will. e Signifying, that they were not able to endure the brightnesse of Gods glory. f Whereby was declared that man was not able to see the brightnesse of God in them. g Which thing declareth the prompte obedience of the Angels to execute Gods commandement.

3 And one cried to another, and said, [b] Holy,
holy, holy *is* the Lord of hoasts: the whole [i] world
is full of his glory.
4 And the lintels of the doore cheekes [k] moo-
ued at the voyce of him that cried, and the house
was filled with smoke.
5 Then I said, [l] Woe is me: for I am vndone,
because I am a man of polluted lips, and I dwell
in the mids of a people of polluted lips: for mine
eyes haue seene the King, and Lord of hoasts.
6 Then flew one of the Seraphims vnto mee
with an hot cole in his hand, *which* he hath taken
from the [m] altar with the tongs:
7 And he touched my mouth, and said, Loe,
this hath touched my lips, and thine iniquity shall
be taken away, and thy [n] sinne shalbe purged.
8 Also I heard the voyce of the Lord, saying,
Whom shall I send? and who shall goe for vs?
Then I said, Here am I, send me.
9 And he said, Goe, and say vnto this people,
[o] Yee shall heare indeed, but yee shall not vnder-
stand: ye shall plainely see, and not perceiue.
10 Make the heart of this people fat, make
their eares heauy, and shut their eyes, least they see
with their eyes, and heare with their eares, and
vnderstand with their heart, and conuert, and
he heale them.
11 Then said I, Lord, [p] how long? And hee
answered, Vntill the cities be wasted without in-
habitant, and the houses without man, and the
land be vtterly desolate.
12 And the Lord haue remoued men farre
away, and *there be* a great desolation in the mids
of the land.
13 But yet in it *shall be* [q] a tenth, and shall re-
turne, and shall be eaten vp as an elme [r] or as an
oke, which haue a substance in them, when they
cast *their leaues*: *so* the holy seed shall be the sub-
stance thereof.

b This oft repetition signifieth, that the holy Angels cannot satisfie themselues in praysing God, to teach vs that in all our liues we should giue our selues to the continuall praise of God.
i His glory doeth not onely appeare in the heauens, but through all the world, and therefore all creatures are bound to praise him.
k Which things were to confirme the Prophet, that it was not the voyce of man: and by the smoke was signified the blindnesse that should come vpon the Iewes.
l He speaketh this for two causes: the one, because hee that was a mortall creature, and therefore had more need to glorifie God then the Angels, did it not: and the other, because the more neere that man approacheth to God, the more doth he know his owne sinne and corruption.
m Of the burnt offrings, where the fire neuer went out.
n This declareth that man cannot render due obedience to God, till he haue purged vs. o Wherby is declared that for the malice of man, God will not immediatly take away his word, but he will cause it to be preached to their condemnation, when as they will not learne thereby to obey his will, & be saued: hereby he exhorteth the ministers to do their duty, and answereth to the wicked murmurers, that through their own malice their heart is hardened, Matt.13.14. Act. 28.26. rom.11,8. p As he was mooued with the zeale of Gods glory, so was he touched with a charitable affection toward the people. q Meaning, the tenth part, or as some write, it was reuealed to Isaiah for the confirmation of his prophecie, that ten Kings should come before their captiuity, as were from Vzziah to Zedekiah. r For the fewnes they shall seeme to be eaten vp: yet they shall after flourish as a tree, which in Winter loseth leaues, and seemed to be dead, yet in Summer is fresh and greene.

CHAP. VII.

1 *Ierusalem is besieged.* 4 *Isaiah comforteth the king.*
14 *Christ is promised.*

AND in the dayes of * Ahaz, the sonne of Io-
tham, the sonne of Vzziah king of Iudah, Re-
zin the king of ‖ Aram [a] came vp, and Pekah the
sonne of Remeliah king of Israel, to Ierusalem to
fight against it; but he could not ouercome it.
2 And it was told the house of [b] Dauid, say-
ing, Aram is ioyned with [c] Ephraim: therefore
his heart was [d] mooued, and the heart of his
people, as the trees of the forest are mooued by
the wind.
3 ¶ Then said the Lord vnto Isaiah, Go foorth
now to meete Ahaz (thou and [e] Shear-iashub thy
sonne) at the end of the conduit of the vpper
poole, in the path of the fullers field,
4 And say vnto him; Take heed, and be still:
feare not, neither be faint hearted for the two
tailes of these smoking [f] firebrands, for the furi-
ous wrath of Rezin and of Aram, and of Remali-
ahs sonne.
5 Because Aram hath taken wicked counsell
against thee, *and* Ephraim and Remaliahs sonne,
saying,
6 Let vs goe vp against Iudah, and let vs wa-
ken them up, and make a breach therein for vs,
and set a king in the mids thereof, *euen* the sonne
of [g] Tabeall.
7 Thus saith the Lord God, it shall not stand,
neither shall it be.
8 For the head of Aram *is* Damascus, and the
head of Damascus *is* Rezin: and within fiue and
[h] threescore yeere, Ephraim shall be destroyed
from being a people.
9 And the head of Ephraim *is* Samaria, and the
head of Samaria *is* Remaliahs sonne. If ye beleeue
not, surely ye shall not be established.
10 ¶ And the Lord spake againe vnto Ahaz,
saying,
11 Aske [i] a signe for thee of the Lord thy
God: aske it *either* in the depth beneath, or in the
height aboue.
12 But Ahaz said, I will not aske, neither will
I [k] tempt the Lord.
13 Then he said, Heare you now. O house of
Dauid; is it a small thing for you to grieue [l] men,
that ye will also grieue my God?
14 Therefore the * Lord [m] himselfe will giue
you a signe. Behold, the virgine shall conceiue
and beare a sonne, and shee shall call his name ‖ Im-
manuell.
15 [n] Butter and hony shall he eate, till he haue
knowledge to refuse the euill, and to chuse the
good.
16 For afore the childe shall haue knowledge
to eschew the euill, and to chuse the good, the
land that thou abhorrest, shalbe forsaken of both
her kings.
17 The Lord shall bring vpon thee, and vpon
thy people, and vpon thy fathers house (the dayes
that are not come from the day that [p] Ephraim
departed from Iudah) *euen* the King of [q] As-
shur.
18 And in that day shall the Lord hisse for the
[r] flie that is at the vttermost parts of the floods
of Egypt, and for the Bee which is in the land of
Asshur.
19 And they shall come and shall light all in
the desolate valleys, and in the holes of the rocks,
and vpon all thornie places, and vpon all bushie
[s] places.
20 In that day shall the Lord shaue with a ra-
sor that is hired, *euen* by them beyond the Riuer,
by the King of Asshur, the head and the haire of
the [t] feet, and it shall consume the beard.
21 And in the same day shall a man [u] nourish
a yong kow, and two sheepe.
22 And for the [x] abundance of milke, that
they shall giue, hee shall eate butter: for butter
and hony shall euery one eate, which is left with-
in the land.

* 2 Kings 16. 5.
‖ Or, Syria.
a To wit, the second time: for in the first battell Ahaz was ouercome.
b Meaning, the Kings house.
c That is, Israel, because that tribe was the greatest, Gen. 48. 19.
d For feare.
e That is to say, the rest shall returne, which name Isaiah gaue his sonne, to signifie that the rest of the people should returne out of their captiuitie.

f Which haue but a little smoke and shall quickly be quenched.
g Which was an Israelite, and as seemeth, enemy to the house of Dauid.
h Counting from the fiue and twentieth yeere of the reigne of Vzziah, at what time Amos prophecied this thing, and now Isaiah confirmeth that the Israelites should be led into perpetuall captiuity, which thing came to passe within 12. yeere after that Isaiah did this message.
i For the confirmation of this thing, that thine enemies shalbe destroyed and thou preserued.
k Not to beleeue Gods word without a signe, is to tempt God, but to refuse a signe when God offreth it for the aid and helpe of our infirmitie, is to rebell against him.
l You thinke you haue to doe with men, when ye contemne Gods messengers: but it is God against whom you bend your selues.
m Forasmuch as thou art vnworthy, the Lord for his owne promise sake will giue a signe, which shalbe that Christ the Sauiour of his Church, and the effect of all signes and miracles shalbe reuealed.
‖ Or, *God with vs, which name can agree to none, but to him that is both God and man.*
n Meaning, that Christ is not onely God, but man also, because he shalbe nourished as other men, vntill the age of discretion.
o Not meaning Christ but any child: for before a child can come to the yeeres of discretion, the kings of Samaria and Syria shall be destroyed. p Since the time that the twelue Tribes rebelled vnder Roboam. q In whom thou hast put thy trust. r Meaning, the Egyptians: for by reason the countrey is hot and moist, it is full of flies, as Assyria is full of bees. s Signifying, that no place shalbe free from them. t That is, that which is from the belly downeward: meaning, that he would destroy both great and small. u He that before hath a great number of cattell, shalbe content with one kow and two sheepe. x The number of men shalbe so small, that a few beasts shalbe able to nourish all abundantly.

23 And at the same day euery place, wherein shall be a thousand vines, shall bee at a thousand *pieces* of siluer: *so* it shall be for the briers and for the thornes.

24 With arrowes and with y bowe shall one come thither: because all the land shall be briers and thornes.

25 But on z all the mountaines, which shall be digged with the mattocke, there shall not come thither the feare of briers and thornes: but they shall be for the sending out of bullockes, and for the treading of sheepe.

y As they that go to seeke wilde beasts among the bushes.
z The mountains contrary to their wont, shalbe tilled by such as shall flee to them for succour.

CHAP. VIII.

1 The captiuitie of Israel and Iudah by the Assyrians. 6 The infidelitie of the Iewes. 9 The destruction of the Assyrians. 14 Christ the stone of stumbling to the wicked. 19 The word of God must be enquired at.

MOreouer the Lord said vnto me, Take thee a a great roll, and write it b with a mans pen, Make speed to the spoyle: haste to the pray.

2 Then I tooke vnto me c faithfull witnesses to record, Vriah the Priest, and Zechariah the sonne of Ieberechiah.

3 After, I came vnto the d Prophetesse, which conceiued, and bare a sonne. Then said the Lord to me, Call his name, ‖ Maher-shalahash-baz.

4 For before the e childe shall haue knowledge to cry, My father, and my mother, f he shall take away the riches of Damascus, and the spoyle of Samaria, before the King of Asshur.

5 ¶ And the Lord spake yet againe vnto me, saying,

6 Because this people hath refused the waters of g Shiloah that runne softly, and reioyce with Rezin, and the sonne of Remaliah,

7 Now therefore, behold, the Lord bringeth vp vpon them the waters of h the Riuer mightie and great, *euen* the King of Asshur with all his glory, and hee shall come vp vpon all their riuers, and go ouer all their bankes.

8 And shall breake into Iudah, *and* shall ouerflow, and passe through, *and* shall come vp to the i necke, and the stretching out of his wings shall fill the breadth of thy land, O k Immanu-el.

9 Gather together on heapes, O ye l people, and ye shall be broken in pieces, and hearken all yee of farre countreys: gird your selues, and you shall be broken in pieces: gird your selues, and you shall be broken in pieces.

10 Take counsell together, yet it shall be brought to nought: pronounce a decree, yet shall it not stand: for God is with vs.

11 For the Lord spake thus to mee, in taking m *of mine* hand, and taught me, that I should not walke in the way of this people, saying,

12 Say ye not, A n confederacie, to all them to whom this people saith a confederacie, neither feare you o their feare, not be afraid of them.

13 p Sanctifie the Lord of hoastes, and let him be your feare, and let him be your dread,

14 And he shall be as a q Sanctuarie: *but* as a stumbling stone, and as a rocke to fall vpon, to both the houses of Israel, *and* as a snare and as a net to the inhabitants of Ierusalem.

15 And many among them shall stumble, and shall fall, and shall be broken, and shall be snared, and shall be taken.

16 r Binde vp the testimony: seale vp the Law among my disciples.

17 Therefore I will waite vpon the Lord that hath hid his face from the house of Iaakob, and I will looke for him.

18 Behold, I and the s children whom the Lord hath giuen me, *are* as signes and as wonders in Israel, t by the Lord of hoastes, which dwelleth in Mount Zion.

19 And when they shall say vnto you, Enquire at them that haue a spirit of diuination, and at the soothsayers which whisper and murmure, u Should not a people enquire at their God? from the x liuing to the dead?

20 To the y Law, and to the testimonie, if they speake not according to this word: *it is* because there *is* no z light in them.

21 Then he that is afflicted and famished, shall goe to and fro in a it: and when hee shall be hungry, he shall euen fret himselfe, b and curse his king and his gods, and shall looke vpward.

22 And when he shall looke to the earth, behold trouble, and c darkenesse, vexation, *and* anguish, and he *is* driuen to darkenesse.

a That thou maiest write in great letters, to the intent it may be more easily read.
b Meaning, after the common fashion, because all men might read it.
c Because the thing was of great importance, he tooke these two witnesses, which were of credit with the people, when hee set this vp vpon the doore of the Temple, albeit Vriah was a flattering hypocrite, 2 Kin. 16, 12.
d Meaning, to his wife, and this was done in a vision.
‖ *Or made speed to the spoile: haste to the pray.*
e Before any child be able to speake.
f That is, the army of Assyria.
g Which was a fountaine at the foote of mount Zion, out of the which ran a small riuer through the city: meaning, that they of Iudah, distrusting their owne power, which was small, desired such power and riches as they saw in Syria and Israel.
h That is, the Assyrians which dwell beyond Euphrates.
i It shall be ready to drowne them.
k He speaketh this to Messiah, or Christ, in whom the faithfull were comforted, and who would not suffer his Church to be destroyed vtterly.
l To wit, yee that are enemies to the Church, as the Assyrians, Egyptians, Syrians, &c.
m To encourage me that I should not shrinke for the infidelitie of this people, and so neglect mine office.
n Consent not yee that are godly, to the league and friendship that this people seeke with strangers and idolaters.
o Meaning, that they should not feare the thing that they feared, which haue no hope in God.
p In putting your trust onely in him, in calling vpon him in aduersitie, patiently looking for his helpe, and fearing to doe any thing contrary to his will.
q Hee will defend you which are his elect, and reiect all the rest, which is meant of Christ, against whom the Iewes should stumble and fall, Luke 2, 34. Rom. 9 33. 1 Pet. 2 7, 8.

r Though all forsake me, yet ye that are mine, keep my word fast sealed in your hearts.
s Meaning, them that were willing to heare and obey the word of God, whom the world hated, as though they were monsters and not worthy to liue.
t This was a consolation in their troubles, knowing that nothing could come vnto them, but by the will of the Lord.
u Answere the wicked thus, Should not Gods people seeke succour onely at him?
x That is, will they refuse to be taught of the Prophet, who is the mouth of God, and seeke helpe at the dead, which is the illusion of Satan?
y Seeke remedie in the word of God, where his will is declared.
z They haue no knowledge, but are blinde leaders of the blinde.
a This is, in Iudah, where they should haue had rest, if they had not thus grieuously offended God.
b In whom afore they put their trust.
c They shall thinke that heauen and earth and all creatures are bent against them to trouble them.

CHAP. IX.

1 The vocation of the Gentiles. 6 A prophecie of Christ. 14 The destruction of the ten tribes for their pride and contempt of God.

YEt a the darkenesse shall not *be* according to the affliction, b that it had when at the first hee touched lightly the land of Zebulun and the land of Naphtaly, nor afterward *when* he was more grieuous by the way of the sea beyond Iorden in Galile of c the Gentiles.

2 The people that d walked in darknesse, haue seene a great e light: they that dwelled in the land of the shadow of death, vpon them hath the f light shined.

3 Thou hast g multiplied the nation, *and* not increased *their* ioy: they haue reioyced before thee according to the ioy in haruest, *&* as men reioyce when they diuide a spoyle.

4 For the h yoke of their burthen, and the staffe of their shoulder, *and* the rod of their oppressour hast thou broken, as in the day of Midian.

5 Surely euery battell of the warriour *is* with noise, and with tumbling of garments in blood: but *this* shalbe i with burning, *and* deuoring of fire.

6 For vnto vs a childe is borne, *and* vnto vs a Sonne is giuen: and the gouernement is vpon

a He comforteth the Church againe after these great threatnings, promising to restore them to great glory in Messiah.
b Wherewith Israel was punished, first by Tiglath-pileser, which was a light scourge in respect of that which they suffered afterward by Shalmaneser, who caried the Israelites away captiues.
c Whereas the Iewes and Gentiles dwelt together by reason of those twenty cities, which Salomon gaue to Hiram.
d Which were captiue in Babylon: and the Prophet speaketh of that thing which should come to passe threescore yeeres after, as though it were now done.
e Meaning, the comfort of their deliuerance.
f This captiuitie and deliuerance were figures of our captiuitie by sinne, and of our deliuerance by Christ through the preaching of the Gospel, Mathew 4. 15. 16.
g Their number was greater when they went into captiuitie, then when they returned, but their ioy was greater at their returne, Hag. 2 10.
h Thou gauest them perfite ioy by deliuering them, and by destroying the tyrants, that had kept them in cruell bondage, as thou diddest deliuer them by Gideon from the Midianites, Iudg. 7, 21.
i He speaketh of the deliuerance of his Church, which he hath deliuered miraculously from his enemies, but especially by the comming of Christ, of whom he prophecieth in the next verse.

his shoulder, and he shall call his name, Wonderfull, Counseller, The mightie God, The everlasting [k] Father, The prince of peace.

7 The encrease of *his* gouernment and peace shall haue none end: he shall sit vpon the throne of Dauid, and vpon his kingdome, to order it, and to stablish it with iudgement, and with iustice, from henceforth, *euen* for euer; [l] the zeale of the Lord of hoastes will performe this.

8 ¶ The Lord hath sent a word into Iaakob, and it hath lighted vpon [m] Israel.

9 And all the people shall know, *euen* Ephraim, and the inhabitant of Samaria, that say in the pride and presumption of their heart,

10 The [n] brickes are fallen, but we will build it with hewen stones; the wild figge trees are cut downe, but we will change them into cedars.

11 Neuerthelesse, the Lord will raise vp the aduersaries of [o] Rezin against him, and ioyne his enemies together.

12 Aram before and the Philistims behinde, and they shall deuoure Israel with open mouth; *yet* for all this his wrath is not turned away, but his hand *is* stretched out still.

13 For the people turneth not vnto him that smiteth them, neither doe they seeke the Lord of hoastes.

14 Therefore will the Lord cut off from Israel head and taile, branch and rush in one day.

15 The ancient and the honourable man, he is the head: and the prophet that teacheth lies, he is the taile.

16 For the leaders of the people cause them to erre: and they that are led by them are deuoured.

17 Therefore shall the Lord haue no pleasure in their yong men, neither will he haue compassion of their fatherlesse and of their widowes: for euery one is an hypocrite and wicked, and euery mouth speaketh follie; *yet* for all this his wrath is not turned away, but his hand *is* stretched out still.

18 For wickednesse [p] burneth as a fire; it deuoureth the briers and the thornes, and will kindle in the thicke places of the forest; and they shall mount vp *like* the lifting vp of smoke.

19 By the wrath of the Lord of hoasts shall the land be darkened, and the people shall be as the meate of the fire; no man shall [q] spare his brother.

20 And he shall snatch at the right hand, and be hungry; and he shall eate on the left hand, and shall not be satisfied; euery one shall eate the [r] flesh of his owne arme.

21 Manasseh Ephraim; and Ephraim Manasseh, *and* they both shalbe against Iudah; *yet* for all this his wrath is not turned away, but his hand *is* stretched out still.

CHAP. X.

1 Of wicked lawmakers. 5 God will punish his people by the Assyrians and after destroy them. 21 The remnant of Israel shall be saued.

WOe vnto them that decree wicked decrees, and [a] write grieuous things.

2 To keepe backe the poore from iudgement, and to take away the iudgement of the poore of my people, that widowes may be their pray, and that they may spoyle the fatherlesse.

3 What will ye doe now in the day of visitation, and of destruction, which shall come from [b] farre? to whom will yee flee for helpe? and where will ye leaue your [c] glory?

4 [d] Without mee *euery one* shall fall among them that are bound, and they shall fall downe among the slaine: *yet* for all this his wrath is not turned away, but his hand *is* stretched out still.

5 ¶ O [e] Asshur, the rodde of my wrath: and the staffe in their hands is mine indignation.

6 I will send [f] him to a dissembling nation, and I will giue him a charge against the people of my wrath to take the spoyle and to take the pray, and to tread them vnder feete like the mire in the streete.

7 But hee thinketh not so, neither doeth his heart esteeme it so: but hee imagineth to destroy and to cut off not a few nations.

8 For he saith, Are not my princes altogether Kings?

9 Is not Calno as [g] Carchemish? Is not Hamath like Arpad? Is not Samaria as Damascus?

10 Like as mine hand hath found the kingdoms of the idoles, seeing their idoles *were* aboue Ierusalem, and aboue Samaria:

11 Shall not I, as I haue done to Samaria, and to the idoles thereof, so doe to Ierusalem, and to the idoles thereof?

12 ¶ But when the Lord hath accomplished [h] all his worke vpon mount Zion and Ierusalem, I will visite the fruit of the proud heart [i] of the king of Asshur, and his glorious and proud lookes.

13 Because hee said, By the power of mine owne hand haue I done it, and by my wisedome, because I am wise: therefore I haue remooued the borders of the people, and haue spoyled their treasures, and haue pulled downe the inhabitants like a valiant man.

14 And mine hand hath found as a nest the riches of the people, and as one that gathereth egges that are left, so haue I gathered all the earth: and there was none to moue the wing or to open the mouth, or to whisper.

15 Shall the [k] axe boast it selfe against him that heweth therewith? or shall the saw exalt it selfe against him that moueth it? as if the rod should lift vp it selfe against him that taketh it vp, *or* the staffe should exalt it selfe *as it were* no wood.

16 Therefore shall the Lord God of hoasts send among his fat men leannesse, and vnder his glory he shall kindle a burning, like the burning of fire.

17 And the light of Israel shalbe as a [l] fire, and the Holy one thereof as a flame, and it shall burne, and deuoure [m] his thorns & his briers in one day:

18 And shall consume the glory of his forest, and of his fruitfull fields both soule [n] and flesh: & he shalbe as the [o] fainting of a standard bearer.

19 And the rest of the trees of his forest shall be few, that a childe may tell them.

20 ¶ And at that day shall the remnant of Israel and such as are escaped of the house of Iaakob, stay no more vpon him that smote them, but shall [p] stay vpon the Lord, the Holy one of Israel in trueth.

21 The remnant shall returne, *euen* the remnant of Iaakob vnto the mighty God.

22 For though thy people, O Israel, be as the sand of the sea, *yet* shall the remnant of them returne. The consumption [q] decreed shall ouerflow with righteousnesse.

23 For the Lord God of hoastes shall make the consumption euen [r] determined, in the middes of all the land.

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k The authour of eternity, end by whom the Church and euery member thereof shall be preserued for euer, and haue immortall life.

l His singular loue and care for his sleck.

m This is another prophecie against them of Samaria, which were mockers and contemners of Gods promises and menaces.

n We were but weake, when the enemie ouercame vs, but wee will make our selues so strong, that we will neither care for out enemies, nor feare Gods theatnings.

o Rezin king of Syria, who was in league with Israel, was slaine by the Assyrians, after whose death Aram, that is, the Syrians were against Israel, which on the other side were assayled by the Philistims.

p Wicked nesse as a bellowes kindleth the fire of Gods wrath, which consumeth all his obstinate enemies.

q Though there were no forreine enemie, yet they shall destroy one another.

r Their greedinesse shalbe insatiable, so that one brother shall eate vp another, as though he should eat his owne flesh.

a Which write and pronounce a wicked sentence to oppresse the poore: meaning, that the wicked magistrates, which were the chiefe cause of mischiefe, should be first punished.

b To wit, from Assyria. c Your riches and authority, that they may be safe, and that ye may receiue them againe.

d Because they haue forsaken me, some shall go into captiuity, and the rest shalbe slaine.

e God calleth for the Assyrians to be his executioners of his vengeance.

f That is, the Assyrians against the Iewes, which are but hypocrites, and in the sixt and seuenth verse is declared the difference of the worke of God, and of the wicked in one very thing and acte: for Gods intention is to chastise them for their amendment, and the Assyrians purpose is to destroy them to enrich themselues: thus in respect of Gods iustice, it is Gods worke, but in respect of their owne malice, it is the worke of the deuill.

g Seeing that I haue ouercome a towell one city as another, so that none could resist, shall Ierusalem be able to escape mine handes?

h When he hath sufficiently chastised his people (for he beginneth at his owne house) then will he burne the rods.

i Meaning of Senecherib.

k Here we see that no creature is able to doe any thing, but as God appointeth him, and that they are all but his instruments to doe his worke, though the intentions be diuers, as verse 6.

l Meaning, that God is a light to comfort his people, and a fire to burne his enemies.

m That is, the Assyrians.

n To wit, body and soule vtterly.

o When the battell is lost, and the standard taken.

p This is the end of Gods plague toward his, to bring them to him, and to forsake all trust in others.

q This small number which seemed to be consumed, and yet according to Gods decree is saued shall be sufficient to fill all the place that he hath determined,

world with righteousnesse. r God will destroy this land and after saue a small portion,

24 Therefore

24 Therefore thus saith the Lord God of hoasts, O my people, that dwellest in Zion, be not afraid of Asshur, he shall smite thee with a rod, & shal lift vp his staffe against thee after ỹ maner of f Egypt.
25 But yet a very little time, and the wrath shall be consumed, and mine anger in their destruction.
26 And the Lord of hoastes shall rayse vp a scourge for him, according to the plague of t Midian in the rocke Oreb: and as his staffe was vpon the u Sea, so hee will lift it vp after the maner of Egypt.
27 And at that day shall his burden be taken away from off thy shoulder, and his yoke from off thy necke: and the yoke shalbe destroyed because of x the anoynting.
28 He is come to y Aiath: he is passed into Migron: at Michmash shall he lay vp his armour.
29 They haue gone ouer the foord: they lodged in the lodging at Geba: Ramah is afraid: Gibeah of Saul is fled away.
30 Lift vp thy voyce, O daughter Gallim, cause Laish to heare, O poore Anathoth.
31 Madmenah is removed: the inhabitants of Gebim haue gathered themselues together.
32 Yet there is a time that he will stay at Nob: hee shall lift vp his hand toward the mount of the daughter Zion, the hill of Ierusalem.
33 Behold, the Lord God of hoasts shall cut off the z bough with feare, and they of high stature shalbe cut off, and the high shalbe humbled.
34 And he shall cut away the thicke places of the forrest with yron, and Lebanon shall haue a mightie fall.

CHAP. XI.

a Christ borne of the roote of Iesse. 2 His vertues and kyndome. 6. The fruits of the Gospel. 10 The calling of the Gentiles.

BVt there shall come a a rodde foorth of the stocke of Ishai, and a grasse shall growe out of his rootes.
2 And the Spirit of the Lord shall rest vpon him: the Spirit of wisedome and vnderstanding, the Spirit of counsell and strength, the Spirit of knowledge, and of the feare of the Lord.
3 And shall make him prudent in the feare of the Lord; for hee shall not iudge after the sight of his eyes, neither reproue by the hearing of his eares.
4 But with righteousnesse shall hee iudge the poore, and with equitie shall he reproue for the meeke of the earth: and he shall b smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.
5 And iustice shall be the girdle of his loynes, and faithfulnesse the girdle of his reines.
6 The c wolfe also shall dwell with the lambe, and the leopard shall lye with the kid, and the calfe, and the lyon, and the fat beast together, and a little childe shall leade them.
7 And the kow and the beare shall feede: their yong ones shall lye together: and the lyon shall eate straw like the bullocke.
8 And the sucking childe shall play vpon the hole of the aspe, and the weaned childe shall put his hand vpon the cockatrice hole.
9 They shall not hurt nor destroy in all the mountaine of my holinesse: for the earth shall be full of the knowledge of the Lord, d as the waters that couer the sea.
10 And in that day the roote of Ishai, which shall stand vp for a signe vnto the e people, the nations shall seeke vnto it, and his f rest shall be glorious.
11 And in the same day shall the Lord *stretch out* his hand g againe the second time, to possesse the remnant of his people, (which shalbe left) of Asshur, and of Egypt, and of Pathros, and of Ethiopia, and of Elam, and of Shinear, and of Hamath, and of the yles of the sea.
12 And hee shall set vp a signe to the nations, and assemble the dispersed of Israel, and gather the scattered of Iudah from the foure corners of the world.
13 The hatred also of Ephraim shall depart, and the aduersaries of Iudah shall be cut off: Ephraim shall not enuie h Iudah, neither shall Iudah vexe Ephraim:
14 But they shall flee vpon the shoulders of the Philistims toward the West: they shall spoyle them of the East together: Edom and Moab shall be the stretching out of their hands, and the children of Ammon *in* their obedience.
15 The Lord also shall vtterly destroy the i tongue of the Egyptians sea, and with his mighty wind shall lift vp his hand k ouer the riuer, and shall smite him *in his* seuen streames, and cause men to walke *therein* with shooes.
16 And there shalbe a path to the remnant of his people which are left of Asshur, like as it was vnto Israel in the day that hee came vp out of the land of Egypt.

CHAP. XII.

A thanksgiving of the faithfull for the mercies of God.

AND thou a shalt say in that day, O Lord, I will praise thee: though thou wast angry with me, thy wrath is turned away, and thou comfortest me.
2 Behold, God *is* my b saluation: I will trust, & will not feare: for the Lord God *is* my strength and song: he is also become my saluation.
3 Therefore with ioy shall yee c draw waters out of the wels of saluation.
4 And yee shall say in that day; * Prayse the Lord: call vpon his Name: declare his workes among the people: make mention of them, for his Name is exalted.
5 Sing vnto the Lord, for he hath done excellent things: this is knowen in all the world.
6 Cry out, and shout, d O inhabitant of Zion: for great *is* the Holy one of Israel in the midst of thee.

CHAP. XIII.

The Medes and Persians shall destroy Babylon.

THe a burden of Babel, which Isaiah the sonne of Amoz did see.
2 Lift vp a standard vpon the high mountaine: lift vp the voyce vnto them: wagge the b hand, that they may goe into the gates of the nobles.
3 I haue commanded them, that I haue c sanctified: and I haue called the mighty to my wrath, *and* them that reioyce in my glory.

f As the Egyptians did punish thee.
t Reade Chap. 9.4
u When the Israelites passed through by the lifting vp of Moses rod, and the enemies were drowned, Exod. 14.28.
x Because of the promise made to that kingdom, whereby Christ his kingdome was prefigured.
y He describeth by what way the Assyrians should come against Ierusalem, to confirme the faithfull, when it should come to passe, that as their plague was come, so should they be destroyed.
z Feare and destruction shall come vpon Iudah: for the princes and the people shall be all led away captiues.

a Because the captiuitie of Babylon was a figure of the spirituall captiuity vnder sinne, he sheweth that our true deliuerance must come by Christ: for as Dauid came out of Ishai a man without dignity, so Christ should come of a poore carpenters house as out of a dead stocke, Chap. 53. 2.
b All these properties can agree to none, but onely vnto Christ: for it is he that toucheth the hearts of the faithfull, and mortifieth their concupiscences: and to the wicked he is the fauour of death, and to them that shall perish: for that all the world shall be smitten with his rodde, which is his word.
c Men because of their wicked affections are named by the name of beasts, wherein the like affection reigne: but Christ by his Spirit shall reforme them, and worke in them such mutuall charity, that they shall be like lambes, fauouring and louing one another, and cast off all their cruell affections, Chap. 65, 25.
d As shall be in as great abundance as the waters in the sea.

e He prophecieth of the calling of the Gentiles,
f That is, the Church, which he also calleth his rest, Psal 132.14.
g For God first deliuered his people out of Egypt, and now promiseth to deliuer them out of their enemies hands, as from the Parthians, Persians, Caldeans, and them of Antiochia, among whom they were dispersed: and this is chiefly meant of Christ, who calleth his people being dispersed through all the world.
h Here he describeth the consent that shalbe in his Church, and their victory against their enemies.
i Meaning an corner of the sea, that entreth into the land, and hath the forme of a tongue.
k To wit, Nilus, the great riuer of Egypt, which entreth into the sea with seuen streames.

a He sheweth how the Church shall prayse God, when they are deliuered from their captiuitie.
b Our saluation standeth onely in God, who giueth vs an assured confidence, constancy, and occasion to prayse him for the same.
* *Exod.* 15. 2. *Psal.* 118. 14.
b The graces of God shalbe to abundant, that ye may receiue them in as great plenty, as waters out of a fountaine that is full.
* *Chron.* 16. 8.
d Yee that are of the Church.

a That is, the great calamity, which was prophecied to come on Babel, as a most grieuous burden, which they were not able to beare. In these twelue chapters following, he speaketh of the plagues wherewith to declare that God is enemies: and also not thinke strange, if God spare not these that are ignorant, that they must be punish them which haue knowledge of his Law, and keepe it not. b To wit, the Medes and Persians. c That is, prepared and appointed to execute my iudgements. c Which willingly goe about to the worke wherevnto I appoint them, but how the wicked doe this, reade Chap. 10. 6.

a The army of the Medes and the Persians against Babylon.
f Ye Babylonians.

4 The noise of a multitude *is* in the mountains like a great people: a tumultuous voyce of the kingdomes of the nations gathered together: the Lord of hoastes numbreth the hoste of the battell.

5 They come from a farre countrey, from the end of the heauen: *euen* the Lord with the e weapons of his wrath to destroy the whole land.

6 Howle f you, for the day of the Lord is at hand: it shall come as a destroyer from the Almighty.

7 Therefore shall all hands be weakened, and all mens hearts shall melt.

8 And they shalbe afraid: anguish and sorrow shall take *them*, and they shall haue paine, as a woman that trauaileth: euery one shalbe amazed at his neighbour, and their faces *shalbe like* g flames of fire.

g The Babylonians anger and griefe shalbe so much, that their faces shall burne as fire.

9 Behold, the day of the Lord commeth, cruell, with wrath and fierce anger to lay the land waste: and he shall destroy the sinners out of it.

h They that are ouercome shall thinke that all the powers of heauen and earth are against them, Ezek. 32. 7. Ioel 3. 15. Matt. 14. 19.

10 For the h starres of heauen and the planets thereof shall not giue their light: the sunne shalbe darkened in his going forth, and the moone shall not cause her light to shine.

i He compareth Babylon to the whole world, because they esteemed themselues by reason of their great empire.

11 And I will visite the wickednesse vpon the i world, and their iniquity vpon the wicked, and I will cause the arrogancie of the k proud to cease, and will cast downe the pride of tyrants.

k He noteth the principall vice, wherevnto they are most giuen, as are all that abound in wealth.

12 I will make a l man more precious then fine gold, euen a man aboue the wedge of gold of Ophir.

l He noteth the great slaughter that shall be, seeing the enemy shall neither for gold, or siluer spare a mans life, as ver. 17.

13 Therefore I will shake the heauen, and the earth shall remooue out of her place in the wrath of the Lord of hoastes, and in the day of his fierce anger.

m Meaning, the power of Babylon with their hired souldiers.

14 And m it shall be as a chased Doe, and as a sheepe that no man taketh vp: euery man shall turne to his owne people, and flee each one to his owne land.

15 Euery one that is found, shall be striken through: and whosoeuer ioyneth himselfe, shall fall by the sword.

16 * Their n children also shall be broken in pieces before their eyes: their houses shalbe spoiled, and their wiues rauished.

n This was not accomplished when Cyrus tooke Babylon, but after the death of Alexander the great.

17 Beholde, I will stirre vp the Medes against them, which shall not regard siluer, nor be desirous of gold,

18 With bowes also shall they destroy the children, and shall haue no compassion vpon the fruit of the wombe, and their eyes shall not spare the children.

19 And Babel the glory of kingdomes, the beauty and pride of the Caldeans, shalbe as the destruction of God * in Sodom and Gomorah.

* *Gen.* 19. 24. *Iere.* 50. 40.

20 It shall not be inhabited for euer, neither shall it be dwelled in from generation to generation: neither shall the o Arabian pitch his tents there, neither shall their shepheards make their folds there.

o Who vseth to go from countrey to countrey to find pasture for their beasts, but there shall they finde none.

21 But p Zijm shall lodge there, & their houses shalbe full of Obim: Ostriches shall dwell there, and the Satyrs shall dance there.

p Which were either wild beasts, or soules, at wiched spirits, whereby Satan deluded man, as by the fairies, gobbins, and such like fantasies.

22 And Iim shall cry in their palaces, and dragons in their pleasant palaces: and the time thereof is ready to come, and the dayes thereof shal not be prolonged.

CHAP. XIIII.

1 *The returne of the people from captiuity.* 4 *The derision of the King of Babylon.* 11 *The death of the king.* 29 *The deliuerance of the Philistims.*

FOr a the Lord will haue compassion of Iaakob, and will yet chuse Israel, and cause them to rest in their owne land: and the stranger b shall ioyne himselfe vnto them, and they shall cleaue to the house of Iaakob.

a He sheweth why God will haste to destroy his enemies: to wit, because he wil deliuer his Church

2 And the people shall receiue them & bring them to their owne place, and the house of Israel shall possesse them in the land of the Lord, for c seruants and handmaydes: and they shall take them prisoners, whose captiues they were, and haue rule ouer their oppressours.

b Meaning, that the Gentiles shall be ioyned with the Church, and worship God.

3 ¶ And in that day when the Lord shall giue thee rest from thy sorow, and from thy feare, and from the sore bondage, wherein thou diddest serue.

c Signifying, that the Iewes should be superiors to the Gentiles, and that they should be brought vnder the seruice of Christ by the preaching of the Apostles, whereby all are brought to the subiection of Christ, 2 Cor. 10. 5.

4 Then shalt thou take vp this prouerbe against the King of Babel, and say, How hath the oppressour ceased? and the gold thirstie *Babel* rested?

d That is, hee suffered all violence and iniuries to be done.

5 The Lord hath broken the rodde of the wicked, *and* the sceptre of the rulers:

6 Which smote the people in anger with a continuall plague, *and* ruled the nations in wrath: if any were persecuted, he did d not let.

e Meaning, there can be no rest nor quietnesse, and also how detestable a thing tyrannie is, seeing the insensible creatures haue occasion to reioyce at their destruction.

7 The whole world is at e rest *and* is quiet: they sing for ioy.

8 Also the firre trees reioyced of thee, *and* the cedars of Lebanon, *saying*, Since thou art layde downe, no hewer came vp against vs.

f As though they feared, least thou shouldest trouble the dead, as thou diddest the liuing: and heere he destroyeth the proud tyrannie of the wicked, which knoweth not that all creatures wish their destruction, that they may reioyce.

9 Hell beneath is mooued for thee to f meete thee at thy comming, raysing vp the dead for thee, *euen* all the princes of the earth, and hath raised from their thrones all the Kings of the nations.

10 All they shall cry and say vnto thee, Art thou become weake also as we? art thou become like vnto vs?

11 Thy pompe is brought down, to the graue, *and* the sound of the viols: the worme g is spred vnder thee, and the wormes couer thee.

g In stead of thy costly carpets and couerings.

12 How art thou fallen from heauen, O h Lucifer, sonne of the morning? *and* cut downe to the ground, which diddest cast loues vpon the nations?

h Thou that thoughtest thy selfe most glorious, and as it were placed in the heauens for the morning starre that goeth before the sunne, is called Lucifer, to whom Nebuchad-nezzar is compared.

13 Yet thou saydest in thine heart, I will ascend into heauen, and exalt my throne aboue beside the starres of God: I will sit also vpon the mount of the Congregation in the sides of the i North.

i Meaning, Ierusalem, where of the Temple was on the North-side, Psal. 48 2. where by he meaneth that tyrants fight against God, when they persecute his Church, and would set themselues in his place.

14 I will ascend aboue the height of the clouds, *and* I will be like the most high.

15 But thou shalt be brought downe to the graue, to the side of the pit.

16 They that see thee, shall k looke vpon thee *and* consider thee, *saying*, Is this the man that made the earth to tremble, *and* that did shake the kingdomes?

k In marueiling at thee.

17 He made the world as a wildernesse, and destroyed the cities thereof, *and* opened not l the house of his prisoners.

l To set them at libertie: noting his cruelti.

18 All the kings of the nations, *euen* they all sleepe in glory, euery one in his owne house.

19 But thou art m cast out of thy graue like an abominable branch: *like* the rayment of those that are slaine, *and* thrust thorow with a sword, which goe downe to the stones of the pit, as a carkeise troden vnder feete.

m In thou wast not buried in the sepulchre of thy fathers, thy tyrannie was so abhorred.

20 Thou shalt not be ioyned with them in the

graue, becauſe thou haſt deſtroyed thine owne land, *and* ſlaine thy people: the ſeed of the wicked ſhall not be renowmed for euer.

21 [n] Prepare a ſlaughter for his children, for the iniquitie of their fathers: let them not riſe vp nor poſſeſſe the land, nor fill the face of the world with enemies.

22 ¶ For I will riſe vp againſt them (ſayth the Lord of hoſts) and wil cut off from Babel the name and the remnant, and the ſonne, and the nephew, ſayth the Lord.

23 And I will make it a poſſeſſion to the [‖] hedgehog, and pooles of water, &c. I will ſweepe it with the beſome of deſtruction, ſayth the Lord of hoſtes.

24 The Lord of hoaſtes hath ſworne, ſaying, Surely like as I haue purpoſed, ſo ſhall it come to paſſe, and as I haue conſulted, it ſhall ſtand:

25 [o] That I will breake to pieces Aſſhur in my land, and vpon my mountaines will I tread him vnder foote, ſo that his yoke ſhall depart from [p] them, and his burden ſhall he taken from off their ſhoulder.

26 This is the counſell that is conſulted vpon the whole world, and this is the hand ſtretched out ouer all the nations.

27 Becauſe the Lord of hoaſtes hath determined, and who ſhall diſannull it? and his hand is ſtretched out, and who ſhall turne it away?

28 ¶ In the yeere that king Ahaz died, was this [q] burden,

29 Reioyce not, (thou whole [r] Paleſtina) becauſe the rod of him that did beate thee is broken: for out of the ſerpents roote ſhall come forth a cockatrice, and the fruit thereof *ſhall be* a fiery flying ſerpent.

30 For the [t] firſt borne of the poore ſhall be fed, and the needy ſhall lie downe in ſafety: and I will kill thy roote with famine, and [u] it ſhall ſlay thy remnant.

31 Howle, O gate, crie, O citie; thou whole land of Paleſtina art diſſolued, for there ſhall come from the [u] North a ſmoke, and none *ſhall be* [v] alone, at his time appointed.

32 What ſhall then one anſwere the meſſengers of the Gentiles? that the Lord hath ſtabliſhed [z] Zion, and the poore of his people ſhall truſt in it.

CHAP. XV.

A prophecie againſt Moab.

THe a burden of Moab, Surely [b] Ar of Moab was deſtroyed, *and* brought to ſilence: in a night: ſurely Kir of Moab was deſtroyed, *and* brought to ſilence in a night.

2 [c] He ſhall goe vp to the Temple, and to Dibon the hie places to weepe: for [d] Nebo and for Medeba ſhall Moab howle: vpon all [e] their heads *ſhall be* baldneſſe, and euery beard ſhaued.

3 In their ſtreetes ſhall they be girded with ſackecloath: on the toppes of their houſes, and in their ſtreetes euery one ſhall howle, *and* come downe with weeping.

4 And Heſhbon ſhall cry, and Elealeh: their voyce ſhall be heard vnto Iahaz: therefore the warriours of Moab ſhall ſhout: the ſoule of euery one ſhall lament in himſelfe.

5 Mine [f] heart ſhall crie for Moab: his fugitiues *ſhall flee* vnto Zoar, as an heifer of three yeere olde: for they ſhall goe vp with weeping by the mounting vp of Luhith; and by the way of Horonaim they [h] ſhall raiſe vp a cry of deſtruction.

6 For the waters of Nimrim ſhall be dried vp: therefore the graſſe is withered, the herbes conſumed, *and* there was no greene herbe.

7 Therefore what *euery man* hath left, and their ſubſtance ſhall they beare to the [i] brooke of the willowes.

8 For the cry went round about the borders of Moab, *and* the howling thereof vnto Eglaim, and the skriking thereof vnto Beer-Elim

9 Becauſe the waters of Dimon ſhall be full [k] of blood; for I will bring more vpon Dimon, euen lions [l] vpon him that eſcapeth of Moab, and to the remnant of the land.

CHAP. XVI.

The cauſes wherefore the Moabites are deſtroyed.

SEnd [a] yee a lambe to the ruler of the world from the rocke of the wildernesſe, vnto the mountaine of the daughter Zion.

2 For it ſhall be as a bird that [b] flieth, and a neſt, forſaken: the daughters of Moab ſhall be at the foordes of Amon.

3 Gather a counſel, execute iudgement, [c] make thy ſhadow as the night in the midday: hide them that are chaſed out; bewray not him that is fled.

4 Let my baniſhed dwell with thee; Moab, be thou their couert from the face of the deſtroyer; for the extortioner [d] ſhall ende: the deſtroyer ſhall be conſumed, *and* the oppreſſour ſhall ceaſe out of the land.

5 And in mercy ſhall the throne be prepared, [e] and he ſhall ſit vpon it in ſtedfaſtneſſe, in the tabernacle of Dauid, iudging, and ſeeking iudgement, and haſting iuſtice.

6 Wee haue heard of the pride of Moab (hee is very proud) *euen* his pride, and his arrogancie, and his indignation, *but* his [f] lies *ſhall* not *be* ſo.

7 Therefore ſhall Moab howle vnto Moab, euery one ſhall howle, for the foundations of Kir-hareſeth ſhall yee mourne, yet they ſhall be [g] ſtriken.

8 For the vineyards of Heſhbon are cut downe *and* the vine of Sibmah; [h] the lordes of the heathen haue broken the principall vines thereof; they are come vnto [i] Iaazer; they wandred in the wildernesſe; her godly branches ſtretched out themſelues, *and* went ouer the ſea.

9 Therefore will [k] I weepe with the weeping of Iaazar, and of the vine of Sibmah, O Heſhbon, and Elealeh, I will make thee drunke with my teares, becauſe vpon thy ſummer fruits, and vpon thy harueſt [l] a ſhouting is fallen.

10 And gladnes is taken away, and ioy out of the plentifull field; and in the vineyards ſhall be no ſinging nor ſhouting for ioy; the treader ſhall not tread wine in the wine preſſes; I haue cauſed the reioycing to ceaſe.

11 Wherefore, my [m] bowels ſhall ſound like an harpe for Moab, and mine inward parts for Kir-hareſh.

12 And when it ſhall appeare that Moab ſhall be weary of his high places, then ſhall he come to his [n] temple to pray, but he ſhall not preuaile.

13 This is the word that the Lord hath ſpoken againſt Moab ſince that time.

14 And now the Lord hath ſpoken, ſaying,

[a] He calleth to the Medes and Perſians, and all thoſe that ſhould execute Gods vengeance.

[‖] *Or, tortois.*

[o] As I haue begun to deſtroy the Aſſyrians in Sanherib: ſo will I continue, and deſtroy them wholly, when I ſhall deliuer you from Babylon.

[p] From the Iewes.

[q] Reade Chap. 13.1.

[r] He willeth the Philiſtims not to reioyce becauſe the Iewes are diminiſhed in their power, for their ſtrength ſhall be greater then euer it was.

[s] The Iſraelites, which were brought to moſt extreme miſerie.

[t] To wit, my people.

[u] That is, from the Iewes, or Aſſyrians: for they were both North from Paleſtina.

[x] But they ſhall be all ready, and ioyne together,

[y] Which ſhall come to enquire of the ſtate of the Church

[z] They ſhall anſwere that the Lord doth defend his Church, and them that ioyne themſelues thereunto.

[a] Reade Chap. 13.1.

[b] The chiefe city, whereby the whole countrey was meant.

[c] The Moabites, ſhall flee to their idoles for ſuccour, but it ſhall be too late.

[d] Which were cities of Moab.

[e] For as in the Weſt parts the people vſed to let their haire grow long, when they mourned, ſo in the Eaſt parts they cut it off,

[f] The Prophet ſpeaketh this in the perſon of the Moabites: or as one that felt the great iudgement of God that ſhould come vpon them.

[g] Meaning, that it was a citie that euer liued in pleaſure, and neuer felt ſorow.

[h] He deſcribeth the miſerable diſſipation and flight of the Moabites,

[i] To hide themſelues, and their goods there.

[k] Of them that are ſlaine.

[l] So that by no meanes they ſhould eſcape the hand of God; thus will God punish the enemies of his Church.

[a] That is, offer a ſacrifice, whereby he derideth their long delay, which would not repent when the Lord called them, ſhewing them, that it is now too late, ſeeing the vengeance of God is vpon them.

[b] There is no remedy, but you muſt flee.

[c] Hee ſhe weth what Moab ſhould haue done, when Iſrael their neighbour was in affliction to whom becauſe they would giue no ſhadow nor comfort, they are now left comfortleſſe.

[d] The Aſſyrians ſhall oppreſſe the Iſraelites, but for a while.

[e] Meaning, Chriſt.

[f] Their vaine confidence and proud braggs ſhall deceiue them, Iere 48 2.

[g] For all your mourning, yet the citie ſhall be deſtroyed, euen vnto the foundation.

[h] That is, the Aſſyrians and other enemies.

[i] Meaning, that the countrey of Moab was now deſtroyed, and all the precious things thereof were caried into the borders, yea into other countreyes, and ouer the ſea.

[k] He ſheweth that their plague was ſo great, that it would haue mooued any man to lament with them, as Pſal. 141 5.

[l] The enemies are come vpon thee, and ſhout for ioy, when they carry thy commodities from thee, as Ierem 48 33. all meanes to ſeeke great god ſhall not

[m] For very ſorrow and compaſſion. [n] They ſhall vſe helpe of their idoles, and all in vaine: for Chemez their be able to helpe them.

[o] In three yeeres ÿ yeeres of an [p] hireling, and the glory of Moab shall be contemned in all the great multitude, and the remnant shall be very small *and* feeble.

o He appointed a certaine time to punish the enemies in.
p Who will obserue iustly the time for the which hee is hired, and serue no longer, but will euer long for it.

CHAP. XVII.

1 A prophecie of the destruction of Damascus and Ephraim, 7 Calamitie mooueth to repentance.

The [a] burden of [b] Damascus. Behold, Damascus is taken away from being a citie, for it shall be a ruinous heape.

2 The cities of [c] Aroer *shall be* forsaken: they shall be for the flockes; for they shall lie *there*; and none shall make them afraide.

3 The munition also shall cease from [d] Ephraim, and the kingdome from Damascus, and the remnant of Aram shall be as the [e] glory of the children of Israel, saith the Lord of hoastes.

4 And in that day the glory of [f] Iaakob shall be impouerished, and the fatnes of his flesh shall be made cleane.

5 And it shalbe as when the haruest man gathereth [g] the corne, and reapeth the eares with his arme, and he shalbe as he that gathereth the eares in the valley of [h] Rephaim.

6 Yet a gathering of grapes shall [i] be left in it; as the shaking of an oliue tree, two *or* three beries *are* in the top of the vpmost boughes, *and* foure *or* fiue in the high branches of the fruite thereof; saith the Lord God of Israel.

7 At that day shall a man looke to his [k] maker, and his eyes shall looke to the holy one of Israel.

8 And hee shall not looke to the altars, the workes of his owne hands, neither shall he looke to those things which his owne fingers haue made, as groues and images.

9 In that day shall the cities of their strength be as the forsaking of boughes & branches, which
[l] they did forsake, because of the children of Israel, and there shall be desolation,

10 Because thou hast forgotten the God of thy saluation, and hast not remembred the God of thy strength, therefore shalt thou set pleasant plants, and shalt graffe strange [m] vine branches.

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seede to flourish; *but* the haruest shall be gone in the day [n] of possession, and *there shall be* desperate sorrow.

12 [o] Ah, the multitude of many people, they shall make a sound like the noise of the sea: for the noyse of the people shall make a sound like the noyse of mightie waters.

13 The people shall make a sound like the noyse of many waters: *but God* shall [p] rebuke thẽ, and they shall flee farre off, and shall be chased as the chaffe of the mountaines before the winde, and as a rouling thing before the whirlewinde.

14 And loe, in the euening there *is* [q] trouble; *but* afore the morning it is gone. This is the portion of them that spoyle vs, and the lot of them that robbe vs.

a Read Chap. 13. 1.
b The chiefe citie of Syria.
c It was a countrey of Syria by the riuer Arnon.
d It seemeth that the Prophet would comforth the Church in declaring the destruction of these two kings of Syria and Israel, when as they had conspired the ouerthrow of Iudah.
e The ten tribes gloried in their multitude and alliance with other nations: therefore he saith that they shall be brought downe, and the Syrians also.
f Meaning, of the ten tribes, which boasted themselues of their nobilitie, prosperitie, strength and multitude.
g As the abundance of corne, doth not feare the haruest men that should cut it downe: no more shall the multitude of Israel make the enemies to shrinke, whom God shall appoint to destroy them.
h Which valley was plentifull and fertile.
i Because God would haue his couenant stable, he promiseth to reserue some of this people and to bring them to repentance.
k He sheweth that Gods corrections euer bring forth some fruite, and cause his to turne from their sinnes, and to humble themselues to him.
l As the Cananites left their cities, when God did place the Israelites there, so the cities of Israel shall no more be able to defend their inhabitants then bushes, when God shall send the enemie to plague them. m Which are excellent, and brought out of other countreyes. n As the Lord threatneth the wicked in his Law, Leuit. 26 16. o The Prophet lamenteth, considering the horrible plague that was prepared against Israel by the Assyrians, which were infinite in number, and gathered of many nations. p Hee addeth this for the consolation of the faithfull which were in Israel. q Hee compareth the enemies the Assyrians to a tempest, which riseth ouer night, and in the morning is gone.

CHAP. XVIII.

1 Of the enemies of the Church, 7 And of the vocation of the Gentiles.

Oh, the [a] land shadowing with wings, which is beyond the riuers of Ethiopia.

2 Sending ambassadours by the sea, euen in vessels of [b] reedes vpon the waters, *saying*, [c] Goe, yee swift messengers, to a nation that is scattered abroad, and spoyled, vnto a terrible [d] people from their beginning euen hitherto; a nation by little and little euen troden vnder foot: whose land the [e] floods haue spoyled.

3 All yee the inhabitants of the world, and dwellers in the earth, shall see when [f] hee setteth vp a signe in the mountaines, and when he bloweth the trumpet, ye shall heare.

4 For so the Lord said vnto mee, I will [g] rest and behold in my tabernacle, as [h] the heate drying vp the raine, *and* as a cloud of dew in the heat of haruest.

5 For afore the haruest, when the floure, is finished, and the fruit is riping in the floure, then hee shall cut downe the branches with hookes, and shall take away, *and* cut off the bouges:

6 They shall be left together vnto the foules of the mountaines, and to the [i] beasts of the earth; for the foule shall summer vpon it, and euery beast of the earth shall winter vpon it.

7 At that time shall a [k] present be brought vnto the Lord of hoasts (a people that is scattered abroad, and spoyled, and of a terrible people from their beginning hitherto, a nation by little and little euen troden vnder foot, whose land the riuers haue spoyled) to the place of the name of the Lord of hoastes, *euen* the mount Zion.

a He meaneth that part of Ethiopia, which lieth toward the sea, which was so full of ships that the sailes (which he compareth to wings) seemed to shadow the sea.
b Which in those countreyes were great, insomuch as they made ships of them for swiftnesse.
c This may be taken that they sent others to comfort the Iewes, and to promise them helpe against their enemies, and so the Lord did threaten to take away their strength, that the Iewes should not trust therein: or that they did solicite the Egyptians, and promised them aide to goe against Iuda.
d To wit, the Iewes, who because of Gods plagues, made all other nations afraid of the like, as God threatned, Deut. 28 37.
e Meaning the Assyrians, as chap. 8, 7. f When the Lord prepareth to fight against the Ethiopians. g I will stay a while from punishing the wicked. h Which two seasons are most profitable for the riping of fruites, whereby hee meaneth, that hee will seeme to fauour them, and giue them abundance for a time, but hee will suddenly cut them off. i Not onely men shall contemne them, but the bruite beastes. k Meaning, that God will pitie his Church, and receiue that little remnant as an offring vnto himselfe.

CHAP. XIX.

1 The destruction of the Egyptians by the Assyrians. 18 Of their conuersion to the Lord.

The [a] burden of Egypt. Behold, the Lord [b] rideth vpon a swift cloud, and shall come into Egypt, and the idoles of Egypt shalbe mooued at his presence, and the heart of Egypt shall melt in the mids of her.

2 And I will set the Egyptians against the Egyptians: so euery one shall [c] fight against his brother, and euery one against his neighbour, citie against citie, *and* kingdome against kingdome.

3 And the [d] spirit of Egypt shall faile in the mids of her, and I will destroy their counsell, and they shall seeke at the idoles, and at the sorcerers, and at them that haue spirits of diuination, and at the soothsayers.

4 And I will deliuer the Egyptians into the hand of the cruell lords, and a mightie king shall rule ouer them, saith the Lord God of hoasts.

5 Then the waters of the sea shall [e] faile, and the riuer shall be dried vp, and wasted.

6 And the [f] riuers shall goe farre away: the riuers of defence shall be emptied and dried vp: the reedes and flags shall be cut downe.

a Reade Chap. 13. 1.
b Because the Egyptians trusted in the defence of their countrey, in the multitude of their idoles, and in the valiantnesse of their men, the Lord sheweth that hee will come ouer all their munitions in a swift cloud, and that their idoles shall tremble at his comming, and that mens hearts shall faint.
c As he caused the Amonites, Moabites and Idumeans to kill one another, when they came to destroy the Church of God 2 Chron 20, 22, chap 49. 26.
d Meaning their policie and wisedome. e Hee sheweth that the sea and Nilus their great riuer, whereby they thought themselues most sure, should not be able to defend them from his anger, but that hee would send the Assyrians among them, that should keepe them vnder as slaues. f For Nilus ran into the sea by seuen streames, as though they were so many riuers.

7 The grasse in the riuer, *and* at the g head of
the riuers, and all that groweth by the riuer shall
wither, *and* be driuen away, and be no more.
8 The fishers also shall h mourne, and all they
that cast angle into the riuer, shall lament, and
they that spread their net vpon the waters, shall
be weakened.
9 Moreouer, they that worke in flaxe of diuers
sorts, shalbe confounded, and they that weaue nets.
10 For their nets shall be broken, and all they
that make ponds *shalbe* heauie in heart.
11 Surely the princes of i Zoan *are* fooles: the
counsell of the wise counsellers of Pharaoh, is
become foolish: how say yee vnto Pharaoh, I
k am the sonne of the wise? I am the sonne of the
ancient kings?
12 Where are now thy wise men, that they
may tell thee, or may know what the Lord of
hoastes hath determined against Egypt?
13 The princes of Zoan are become fooles: the
princes of l Noph are deceiued, they haue deceiued
Egypt, *euen* the m corners of the tribes thereof.
14 The Lord hath mingled among them the
spirit n of errours: and they haue caused Egypt to
erre in euery worke thereof, as a drunken man er-
reth in his vomit.
15 Neither shall there be any worke in Egypt,
which the head may o doe, nor the tayle, the
branch nor the rush.
16 In that day shall Egypt be like vnto wo-
men: for it shall be afraide and feare because of
the moouing of the hand of the Lord of hoastes,
which he shaketh ouer it.
17 And the land of Iudah shalbe a feare p vn-
to Egypt: euery one that maketh mention of it,
shall be afraide thereat, because of the counsell
of the Lord of hoastes, which he hath determined
vpon it.
18 In that day shall fiue cities in the land of
Egypt q speake the language of Canaan, and shall
r sweare by the Lord of hoasts: one shall be called
the citie of s destruction.
19 In that day shall the altar of the Lord be in
the mids of the land of Egypt, and t a pillar by the
border thereof vnto the Lord.
20 And it shalbe for a signe and for a witnesse
vnto the Lord of hoastes in the land of Egypt: for
they shall cry vnto the Lord, because of the op-
pressours, and he shall send them u a Sauiour, and
a great man, and shall deliuer them.
21 And the Lord shalbe knowen of the Egyp-
tians, and the Egyptians shall know the Lord in
that day, and doe x sacrifice & oblation, and shall
vow vowes vnto the Lord, and performe *them*.
22 So the Lord shall smite Egypt, he shall smite
and heale it: for he shall returne vnto the Lord, &
he shalbe intreated of them and shall heale them.
23 In that day, shall there be a path from y E-
gypt to Asshur, and Asshur shall come into Egypt,
and Egypt into Asshur: so the Egyptians shall
worship with Asshur.
24 In that day shall Israel be the third with
Egypt and Asshur: *euen* a blessing in the mids of
the Land.
25 For the Lord of hoasts shall blesse it, saying,
Blessed *be* my people Egypt and Asshur, the worke
of mine hands, and Israel mine inheritance.

g The Ebrew word is mouth, whereby they meane the spring out of the which the water gusheth as out of a mouth.
h The Scriptures vse to describe the destruction of a countrey by taking away of the commodities thereof, as by vines, flesh, fish, and such other things, whereby countreyes are enriched.
i Called also Tanes a famous citie vpon Nilus.
k He noteth the flatterers of Pharaoh: who perswaded the king that he was wise, and noble, and that his house was most ancient, and so hee flattered himselfe, saying, I am wise.
l Or, Memphis, others Alexandria, and now called the great Caira.
m The principall vpholders thereof are the chiefest cause of their destruction.
n For the spirit of wisedome he hath made them drunken and giddie with the spirit of error.
o Neither the great nor the small, the strong nor the weake.
p Considering that through their occasion the Iewes made not God their defence: but put their trust in them, and were therefore now punished, they shall feare least the like light vpon them.
q Shall make one confession of faith with the people of God: by the speech of Canaan, meaning, the language wherein God was then serued.
r Shall renounce their superstitions, and protest to serue God aright.
s Meaning, of sixe cities, fiue should serue God, and the sixt remaine in their wickednes: and so of the sixe part there should be but one lost.
t There shall be euident signes and tokens, that Gods religion is there: which maner of speech is taken of the Patriarkes, and ancient times, when God hath not as yet appointed the place, and full maner how he would be worshipped.
u This declareth that this prophecie should be accomplished in the time of Christ.
x By these ceremonies hee comprehendeth the spirituall seruice vnder Christ.
y By these two nations, which were then chiefe enemies of the Church, he sheweth that the Gentiles and the Iewes should be ioyned together in one faith and religion, and should be all one fold vnder Christ their shepheard.

CHAP. XX.

a *The three yeeres captiuity of Egypt and Ethiopia described by the three yeeres going naked of Isaiah.*

IN the yeere that a Tartan came to b Ashdod,
(when c Sargon king of Asshur sent him) and
had fought against Ashdod, and taken it.
2 At the same time spake the Lord by the hand
of Isaiah the sonne of Amoz, saying, Goe, and
loose the d sackecloath from thy loynes, and put
off thy shooe from thy foot: And he did so, wal-
king naked and barefoote.
3 And the Lord sayd, Like as my seruant Isa-
iah hath walked naked and barefoote three yeeres
as a signe and wonder vpon Egypt, and Ethiopia,
4 So shall the king of Asshur take away the
captiuitie of Egypt, and the captiuitie of Ethio-
pia, *both* yong men and old men, naked and bare-
foote, with their buttockes vncouered, to the
shame of Egypt.
5 And they shall feare, and be ashamed of
e Ethiopia their expectation, and of Egypt their
f glorie.
6 Then shall the inhabitants of this g yle say
in that day, Behold, such is our expectation, whi-
ther wee fledde for helpe to be deliuered from the
king of Asshur, and how shall we be deliuered?

CHAP. XXI.

1 *Of the destruction of Babylon by the Persians and Medes.* 11 *The ruine of Idumea,* 13 *and of Arabia.*

THe burden of the a desert sea. As the whirle-
winds in the South vse to passe from the wil-
dernesse, *so* shall it b come from the horrible land.
2 A grieuous vision was shewed vnto mee,
The c Transgressour *against* a transgressour, and
the destroyer *against* a destroyer. Goe vp d Elam,
besiege Media: I haue caused all the mourning
e thereof to cease.
3 Therefore are my f loynes filled with sorow;
sorowes haue taken me as the sorowes of a wo-
man that trauaileth: I was bowed downe when I
heard it, *and* I was amazed when I saw it.
4 Mine heart failed: fearefulnesse troubled
me: the night g of my pleasures hath hee turned
into feare vnto me.
5 Prepare thou the table: watch in the watch
tower: eat, drinke: h arise, ye princes, anoynt the
shielde:
6 For thus hath the i Lord sayd vnto me, Goe,
set a watchman, to tell what he seeth.
7 And hee saw a charet with two horsemen:
k a charet of an asse, *and* a charet of a camell: and
he hearkened *and* tooke diligent heede.
8 And hee cryed, A l lion: my lord, I stand
continually vpon the watch towre in the day
time, and I am set in my watch euery night:
9 And beholde, this mans charet commeth
with two horsemen. And m he answered and sayd,
* Babel is fallen: it is fallen, and all the images
of her gods hath he broken vnto the ground.
10 O n my threshing, and the † corne of my
floore. That which I haue heard of the Lord of
hoasts the God of Israel, haue I shewed vnto you.
11 ¶ The burden of o Dumah, he calleth vnto

a Who was captaine of Saneherib, 2.King.18.17.
b A citie of the Philistims.
c The Ebrewes writ that Sanecherib was so called.
d Which signifieth that the Prophet did lament the miserie that he saw prepared, before the three yeeres that he went naked and barefooted.
e In whose ayde they trusted.
f Of whom they boasted and gloried.
g Meaning, Iudea, which was compassed about with their enemies, as an yle with waters.
a On the sea side betweene Iudea and Caldea was a wildernesse, whereby he meaneth Caldea.
b That is, the ruine of Babylon by the Medes and Persians.
c The Assyrians and Caldeans, which had destroyed other nations, shall be ouercome of the Medes and Persians: and this he prophecied an hundred yeere before it came to passe.
d By Elam he meaneth the Persians.
e Because they shall finde no succour, they shall mourne no more, nor, I haue caused mourning, whom Babylon had afflicted.
f This the Prophet speaketh in the person of the Babylonians.
g He prophecieth the death of Belshazzar, as Dan.5.30. who in the mids of his pleasures was destroyed.
h Whiles they are eating and drinking, they shall be commanded to tourne to their weapons.
i To wit, in a vision by the spirit of prophecie.
k Meaning, charets of men of warre, and others that caried the baggage.
l Meaning Darius, which ouercame Babylon.
m The watchman whom Isaiah set vp, told him who came toward Babylon, and the Angel declared that it should be destroyed: all this was done in a vision.
* Iere. 51.8. reuel. 14. 8.
n Meaning, Babylon.
† Ebr. sonne.
o Which was a citie of the Ishmaelites, and was so named of Dumah, Gene. 25. 14.

p A mountaine of the Idumeans.
q He describeth the vnquietnes of the people of Dumah, who were night and day in feare of their enemies, and euer ran to and fro to enquire newes.
r For feare, the Arabians shall flee into the woods, and he appointeth what way they shall take.
f Signifying, that for feare they shall not tary to eat nor drinke.
t He appointeth them respite for one yeere only, and then they should be destroyed.
u Reade Chap. 16. 14.

mee out of p Seir, Watchman, what was in the
night? Watchman, what was in the night?
12 The watchman sayd, The q morning com-
meth, and also the night. If ye will aske, inquire:
returne *and* come.
13 ¶ The burden against Arabia. In r the for-
rest of Arabia shall yee tary all night, *euen* in the
wayes of Dedanim.
14 O inhabitants of the land of Tema, bring
forth f water to meet the thirsty, *and* preuent him
that fleeth with his bread.
15 For they flee from the drawen swords, *euen*
from the drawen sword, and from the bent bow,
and from the grieuousnes of warre.
16 For thus hath the Lord sayd vnto me, Yet a
yeere t according to the yeeres of an u hireling,
and all the glory of Kedar shall faile.
17 And the residue of the number of the strong
archers of the sonnes of x Kedar shallbe few: for
the Lord God of Israel hath spoken it.

x Which was the name of a people of Arabia: and by the horrible destruction of all these nations, he teacheth the Iewes that there is no place for refuge or to escape Gods wrath, but onely to remaine in his Church, and to liue in his feare.

CHAP. XXII.

1 *Hee prophecieth of the destruction of Ierusalem by Nebuchadnezzar. 15 A threatning against Shebna. 20 To whose office Eliakim is preferred.*

a Meaning, Iudea, which was compassed about with mountaines, and was called the valley of visions, because of the Prophets, which were alwayes there, whom they named Seers.
b He speaketh to Ierusalem, whose inhabitants were fled vp to the house tops for feare of their enemies.
c Which wast wont to be full of people and ioy.
d But for hunger.
e And led into captiuity.
f Which haue fled from other places to Ierusalem for succour.
g Hee sheweth what is the duety of the godly, when Gods plagues hang ouer the Church, and especially of the ministers, Ierem. 9. 1.
h That is, the shout of the enemies whom God had appointed to destroy the city.
i He putteth them in minde how God deliuered them once from Saneherib, who brought the Persians and

THe burden of the a valley of vision. What b ai-
leth thee now that thou art wholly gone vp
vnto the house tops?
2 Thou that art full of c noyse, a citie full of
brute, a ioyous citie, thy slaine men shall not *be*
slaine d with sword, nor die in battell.
3 All thy princes shall flee together from the
bowe: they shalbe e bound: all that shalbe found
in thee, shalbe bound together, which haue fled
from f farre.
4 Therefore sayd I, Turne away from me, I will
weep g bitterly: labour not to comfort me for the
destruction of the daughter of my people.
5 For *it is* a day of trouble, and of ruine, and
of perplexitie by the Lord God of hoastes in the
valley of vision, breaking downe the citie: and a
h crying vnto the mountaines.
6 ¶ And Elam i bare the quiuer in a mans
charet with horsemen, and Kir vncouered the
shield.
7 And thy chiefe valleyes were full of charets,
and the horsemen set themselues in aray against
the gate.
8 And he discouered the k couering of Iudah:
and thou diddest looke in that day to the armour
of the house of the forest.
9 And yee haue seene l the breaches of the ci-
ty of Dauid: for they were many, and ye gathered
the waters of the lower poole.
10 And yee numbred the houses m of Ierusa-
lem, and the houses haue yee broken downe to
fortifie the wall.
11 And haue also made a ditch betweene the
two walles, for the n waters of the old poole, and
haue not looked vnto the maker o thereof, neither
had respect vnto him that formed it of old.

Cyrenians with him, that they might by returning to God auoyde that great plague which they should els suffer by Nebuchad-nezzar. k The secret place whereof armour was: to wit, in the house of the forest, 1. King 7. 2. l Ye fortified the ruinous places which were neglected in time of peace: meaning, the whole City, and the City of Dauid, which was within the compasse of the other. m Either to pull downe such as might hurt, or else to know what men they were able to make. n To prouide if neede should be of water. o To God that made Ierusalem, that is, they trusted more in these worldly meanes, then in God,

12 And in that day did the Lord God of hoasts
call vnto weeping and mourning, and to baldnes
and girding with sackcloath.
13 And behold, ioy and gladnes, slaying oxen
and killing sheepe, eating flesh, and drinking wine,
p eating and drinking, for to morow we shall die.
14 And it was declared in the eares of the Lord
of hoasts, Surely this iniquity shall not be purged
from you, till ye die, sayth the Lord God of hoasts.
15 Thus sayth the Lord God of hoasts, Goe, get
thee to that q treasurer, to Shebna, the steward of
the house, *and say*,
16 What hast thou to doe here? and whom
hast thou r here? that thou shouldest here hewe
thee out a sepulchre, as he that heweth out his se-
pulchre in a hie place, or that graueth an habita-
tion f for himselfe in a rocke?
17 Behold, the Lord will cary thee away with
a great captiuity, and will surely couer thee.
18 Hee will surely rolle *and* turne thee like a
ball in a large countrey: there shalt thou die, and
there the charets of thy glory *shalbe* the t shame
of the lords house.
19 And I will driue thee from thy station, and
out of thy dwelling will he destroy thee.
20 And in that day will I u call my seruant
Eliakim the sonne of Hilkiah,
21 And with thy garments will I cloathe him,
and with thy girdle will I strengthen him: thy
power also will I commit into his hand, and hee
shall be a father of the inhabitants of Ierusalem,
and of the house of Iudah.
22 And the x key of the house of Dauid will I
lay vpon his shoulder: so hee shall open, and no
man shall shut: and he shall shut, and no man shall
open.
23 And I will fasten him as a y naile in a sure
place, and he shall be for the throne of glory to
his fathers house.
24 And they shall hang vpon him all the glory
of his fathers house, *euen* of the nephewes and
posterity z all small vessels, from the vessels of the
cups, euen to all the instruments of musicke.
25 In that day saith the Lord of hoasts, shall the
a naile that is fastened in the sure place, depart and
shalbe broken and fall, and the burden that was vp-
on it, shalbe cut off: for the Lord hath spoken it.

p In stead of repentance ye were ioyfull and made great cheere, contemning the admonitions of the Prophets, saying, Let vs eate and drinke, for our Prophets say, that wee shall die to morow.
q Because the Ebrew word doeth also signifie one that doeth nourish and cherish, there are of the learned that thinke that this wicked man did nourish secret friendship with the Assyrians and Egyptians to betray the Church, and to prouide for himselfe against all dangers: in the meane season he packt craftily, and gat of the best offices into his hand vnder Hezekiah, euer aspiring to the highest.
r Meaning, that hee was a stranger, and came vp of nothing.
f Whereas hee thought to make his name immortall by his famous sepulchre, he died most miserably among the Assyrians.
t Signifying, that whatsoeuer dignitie the wicked attaine vnto, at length it will turne to the shame of those princes, by whom they are preferred.
u To be steward againe, out of the which office hee had beene put, by the craft of Shebna. x I will commit vnto him the full charge and gouernement of the kings house. y I will establish him, and confirme him in his office: of this phrase, reade Ezra. 9. 9. z Meaning, that both small and great that shall come of Eliakim, shall haue prayse and glory by his faithfull officer. a Hee meaneth Shebna, who in mans iudgement should neuer haue fallen.

CHAP. XXIII.

1 *A prophecie against Tyrus, 17 A promise that it shall be restored.*

THe a burden of Tyrus. Howle yee shippes of
b Tarshish: for c it is destroyed, so that there
is none house: none shall come from the land of
d Chittim: it is e reuealed vnto them.
2 Be still, ye that dwell in the yles: the mar-
chants of Zidon, *and* such as passe ouer the sea,
haue f replenished thee.
3 The g seede of Nilus *growing* by the abun-
dance of waters, *and* the haruest of the riuer *was*
her reuenues, and she was a mart of the nations.
4 Be ashamed, thou Zidon: for the h sea hath
spoken, *euen* the strength of the sea, saying, I haue
not i trauailed, nor brought forth children, neither

a Reade Chap. 13. 1.
b Ye of Cilicia that come thither for marchandise.
c Tyrus is destroyed by Nebuchadnezzar.
d By Chittim they meant all the yles and countreyes westward from Palestina.
e All men know of this destruction.
f Haue haunted thee, and enriched thee.

g Meaning, the corne of Egypt, which was fedde by the ouerflowing of Nilus. h That is, Tyrus, which was the chiefe port of the sea. i I haue no people left in me, and am as a barren woman that neuer had childe,

nourished

nourished yong men, *nor* brought vp virgins.

5 When the same commeth to the Egyptians, they shall be [k] sory, concerning the rumour of Tyrus.

6 Goe you ouer to [l] Tarshish; howle, ye that dwell in the yles.

7 Is not this that your glorious *city?* her antiquitie *is* of ancient dayes: her owne feete shall leade her afarre off to be a sojourner.

8 Who hath decreed this against Tyrus (that [m] crowneth *men*) whose marchants *are* princes? whose chapmen *are* the nobles of the world?

9 The Lord of hosts hath decreed this, to staine the pride of all glory, and to bring to contempt all them that be glorious in the earth.

10 Passe through thy land like a flood *to the* [n] daughter of Tarshish: there is no more strength.

11 He stretched out his hand vpon the sea: he shooke the kingdomes: the Lord hath giuen a commaundement concerning the place of marchandise, to destroy the power thereof.

12 And he sayd, Thou shalt no more reioyce when thou art oppressed, [o] O virgin [p] daughter of Zion; rise vp, goe ouer vato Chittim; yet there thou shalt haue no rest.

13 Behold the land of the Caldeans; this was no people; [q] Asshur founded it by the inhabitants of the wildernesse; they set vp the towers thereof; they raised the palaces thereof, *and* hee [r] brought it to ruine.

14 Howle yee shippes of Tarshish, for your [s] strength is destroyed.

15 And in that day shall Tyrus be forgotten seuentie yeeres (according to the yeeres of one King) at the end of seuentie yeeres shall Tyrus [t] sing as an harlot.

16 Take an harpe *and* go about the city (thou harlot that hast beene forgotten) [u] make sweete melody, sing moe songs that thou mayest be remembred.

17 And at the ende of seuenty yeeres shall the Lord visit Tyrus, and she shall returne to her [x] wages, and shall commit fornication with all the kingdomes of the earth, *that are* in the world.

18 Yet her occupying and her wages shall be [z] holy vnto the Lord: it shall not be layd vp nor kept in store, but her marchandise shall be for them that dwell before the Lord, to eate sufficiently, and to haue durable cloathing.

k Because these two countreyes were ioyned in league together.
l Tyrus willeth other marchants to goe to Cilicia, and so come no more there.
m Who maketh her marchants like princes.
n Thy strength will no more serue thee: therefore flee to other countreys for succour.
o For Tyrus was neuer touched nor afflicted before.
p Because Tyrus was build by them of Zidon.
q The Caldeans which dwelt in tents in the wildernes, were gathered by the Assyrians into cities.
r The people of the Caldeans destroyed the Assyrians: whereby the Prophet meaneth, that seeing the Caldeans were able to ouercome the Assyrians, which were so great a nation, much more shall these two nations of Caldea and Assyria be able to ouerthrow Tyrus.
s That is, Tyrus by whom ye are enriched.
t Tyrus shall lie destroyed seuentie yeeres, which he calleth the reigne of one King, or a mans age.
u Shall vse all craft and subtiltie to entise man againe vnto her.
x She shall labour by all meanes to recouer her first credit: as an harlot when she is long forgotten, seeketh by all meanes to entertaine her louers
y Though she haue beene chastised of the Lord, yet she shall returne to her olde wicked practises, and for gaine shall giue herselfe to all mens lusts like an harlot.
z He sheweth that God yeelds the preaching of the Gospel will call Tyrus to repentance, and turne her heart from auarice and filthy gaine, vnto the true worshipping of God, and liberalitie toward his Saints.

CHAP. XXIIII.

A propheric of the curse of God for the sinnes of the people. 13 *A remnant reserued shall praise the Lord.*

BEhold, the Lord maketh the [a] earth empty, and hee maketh it waste: hee turneth it vpside downe, and scatereth abroad the inhabitants thereof.

2 And there shall be like people, like [b] Priest, and like seruant, like master, like mayde, like mistresse, like buyer, like seller, like lender, like borrower, like giuer, like taker to vsury.

a This prophecie is as a conclusion of that which hath beene threatned to the Iewes, and other nations from the 13 Chap. and therefore by the earth he meaneth those lands which were before named.
b Because this was a name of dignitie, family, and so signified also a man of dignity as 2 Sam. 8.18. and 20.25. 1. Chro. 18.17. and by these words the Prophe. signifieth an horrible confusion, where there shall be neither religion, order, nor policy, Hosea 4.9.

3 The earth shall be cleane emptied, and vtterly spoyled: for the Lord hath spoken this word.

4 The earth lamenteth and fadeth away, the world is feebled and decayed: the proud people of the earth are weakened.

5 The earth [c] also deceiueth, because of the inhabitants thereof: for they transgressed the lawes: they changed the ordinances, *and* brake the euerlasting Couenant.

6 Therefore hath the [d] curse deuoured the earth, and the inhabitants thereof are desolate. Wherefore the inhabitants of the land are [e] burned vp, and few men are left.

7 The wine faileth, the vine hath no might: all that were of merry heart, doe mourne.

8 The mirth of tabrets ceaseth: the noyse of them that reioyce, endeth: the ioy of the harpe ceaseth.

9 They shall not drinke wine with mirth: strong drinke shalbe bitter to them that drinke it.

10 The citie of [f] vanitie is broken downe: euery house is shut vp, that no man may come in

11 There is a crying for wine in the streetes: all ioy is darkened: the [g] mirth of the world is gone away.

12 In the cities is left desolation, and the gate is smitten with destruction.

13 ¶ Surely thus shall it be in the midst of the earth, among the people, [h] as the shaking of an oliue tree, *and* as the grapes when the vintage is ended.

14 They shall lift vp their voyce: they shall shout for the magnificence of the Lord: they shall reioyce from [i] the sea.

15 Wherefore prayse yee the Lord in the valleyes, *euen* the Name of the Lord God of Israel, in the yles of the sea.

16 From the vttermost part of the earth wee haue heard prayses, *euen* glory to the [k] iust, and I sayd, [l] My leannesse, my leannesse, woe is me: the transgressours haue offended: yea the transgressours haue grieuously offended.

17 Feare, and the pit, and the snare *are* vpon thee, O inhabitant of the earth.

18 And hee that fleeth from the noyse of the feare, shall fall into the pit: and he that commeth vp out of the pit, shalbe taken in the snare: for the [m] windowes from on high are open, and the foundations of the earth doe shake.

19 The earth is vtterly broken downe: the earth is cleane dissolued: the earth is moued exceedingly.

20 The earth shall reele to and fro like a drunken man, and shalbe remooued like a tent, and the iniquity thereof shall be heauie vpon it: so that it shall fall, and rise no more.

21 ¶ And in that day shall the Lord [n] visit the hoast aboue that is on high, euen the kings of the world that are vpon the earth.

22 And they shall be gathered together as the prisoners in the pit: and they shallbe shut vp in the prison, and after many dayes shall they be [o] visited.

23 [p] Then the moone shalbe abashed, and the sunne ashamed, when the Lord of hosts shall reigne in mount Zion and in Ierusalem: and glory shall be before his ancient men.

c That is, rendreth not her fruit for the sinne of the people, whom the earth deceiued of their nourriture, because they deceiued God of his honour.
d Written in the Law, as Leuit 26, 14. Deut. 28, 16. thus the Prophets vsed to apply particularly the menaces and promises, which are generall in the Law.
e With heate and drought, or els that they were consumed with the fire of Gods wrath.
f Which as it was without order, so now should it be brought to desolation and confusion: and this was not onely meant of Ierusalem, but of all the other wicked cities.
g Because they did not vse Gods benefits aright, their pleasures should faile, and they fall to mourning.
h Hee comforteth the faithfull, declaring that in this great desolation the Lord will assemble his Church which shall prayse his Name, as Chap. 12 25.
i From the vtmost coasts of the world, where the Gospel shall be preached, as verse 16.
k Meaning, to God, who will publish his Gospel thorow all the world.
l I am consumed with care, considering the affliction of the Church, both by forreine enemies, and domesticall.
Some reade, my secret, my secret; that is, it was reuealed to the Prophet, that the good should be preserued, and the wicked destroyed.
m Meaning, that Gods wrath and vengeance should be ouer and vnder them: so that they should not escape no more then they did at Noahs flood.
n There is no power so high or mightie, but God will visit him with his rods.
o Not with his rods, as verse 21. but shall be comforted
p When God shall restore his Church, the glory thereof shall so shine, and his ministers (which are called his ancient men) that the sunne and the moone shalbe darke, in comparison thereof.

CHAP.

CHAP. XXV.

A thanksgiuing to God in that that he sheweth himselfe iudge of the world, by punishing the wicked, and maintaining the godly.

O Lord, thou a art my God: I will exalt thee, I will praise thy Name: for thou hast done wonderfull things *according to* the counsels of old, with a stable trueth.

2 For thou hast made of a b city an heape, of a strong city, a ruine: *euen* the palace c of strangers, of a city, it shall neuer be built.

3 Therefore shall the d mighty people giue glory vnto thee: the city of the strong nations shall feare thee.

4 For thou hast beene a strength vnto the poore, *euen* a strength to the needy in his trouble, a refuge against the tempest, a shadow against the heate: for the blast e of the mighty is like a storme *against* the wall.

5 Thou shalt bring downe the noyse of the strangers, f as the heate in a drie place; hee will bring downe the song of the mighty, *as* the heate in the shadow of a cloud.

6 And in this b mountaine shall the Lord of hoastes make vnto all people a feast of fat things, *euen* a feast of fined *wines*, *and* of fat things full of marow, of *wines* fined *and* purified.

7 And he will destroy in this mountaine i the couering that couereth all people, and the vaile that is spread vpon all nations.

8 k He will destroy death for euer: and the Lord God will l wipe away the teares from all faces, and the rebuke of his people will he take away out of all the earth: for the Lord hath spoken it.

9 And in that day shall men say, Loe, this is our God: we haue wayted for him, and hee will saue vs. This is the Lord, we haue wayted for him, we will reioyce and be ioyfull in his saluation.

10 For in this mountaine shall the hand of the Lord rest, and l Moab shalbe threshed vnder him, euen as straw is threshed in m Madmenah.

11 And he shall stretch out his hand in the middest of them (as hee that swimmeth stretcheth *them* out to swimme) and with the strength of his hands shall he bring downe their pride.

12 The defence also of the height of thy walles shall he bring downe and lay low, *and* cast them to the ground, *euen* vnto the dust.

a Thus the Prophet giueth thanks to God, because he will bring vnder subiection these nations by his corrections, and make them of his Church, which before were his enemies.

b Not onely of Ierusalem, but also of these other cities which haue bin thine enemies.

c That is, a place whereat all vagabounds may liue without danger, and as it were at ease, as in a palace.

d The arrogant and proud, which before would not know thee, shall by thy correction feare and glorifie thee.

e The rage of the wicked is furious, till God breake the force thereof.

f Meaning, that as the heate is abated by the raine, so shall God bring downe the rage of the wicked.

g As a cloud shadoweth from the heate of the sunne, so shall God asswage the reioycing of the wicked against the godly.

h To wit, in Zion, whereby he meaneth his Church, which shuld vnder Christ be assembled of the Iewes and the Gentiles, and is here described vnder the figure of a costly banket, 21 Matt 22.2. kept backe from Christ. i Meaning, that ignorance and blindnes, whereby we are with perfit ioy. Reuel. 7.17. and 21.4. l By Moab are meant all the enemies of his Church. m There were two cities of this name one in Iudah, 1. Chro. 2.49 and another in the land of Moab, Iere. 48. 2. which seemeth to haue bin a plentifull place of corne, Chap. 10 31.

CHAP. XXVI.

A song of the faithfull, wherein is declared, in what consisteth the saluation of the Church, and wherein they ought to trust.

IN that day shall a this song be sung in the land of Iudah, Wee haue a strong citie: b saluation shall *God* set for walles and bulwarks.

2 c Open ye the gates that the righteous nation, which keepeth the truth, may enter in.

3 *By* an assured d purpose wilt thou preserue perfect peace, because they trusted in thee.

4 Trust in the Lord for euer: for in the Lord God *is* strength for euermore.

5 For he will bring downe them that dwell on hie: e the hie city hee will abase: *euen* vnto the ground will he cast it down, and bring it vnto dust.

6 The foote shall tread it downe, *euen* the feete of the f poore, *and* the steps of the needy.

a This song was made to comfort the faithfull when their captiuitie should come, assuring them also of their deliuerance, for the which they should sing this song.

b Gods protection and defence shalbe sufficient for vs.

c He assureth the godly to returne after the captiuity to Ierusalem.

d Thou hast decreed to end thy purpose cannot be changed.

e There is no power so high that can let God when he will deliuer his.

f God will set the poore afflicted ones the power of the wicked,

7 The way of the iust *is* righteousnes: thou wilt make equall the righteous path of the iust.

8 Also wee, O Lord, haue wayted for thee in the way of thy g iudgements: the desire of our soule *is* to thy Name, and to the remembrance of thee.

9 With my soule haue I desired thee in the night, and with my spirit within me will I seeke thee in the morning: for seeing thy iudgements *are* in the earth, the inhabitants of the world shall learne h righteousnes.

10 Let mercy i be shewed to the wicked, *yet* he will not learne righteousnes: In the land of vprightnes will he do wickedly, and will not behold the maiesty of the Lord.

11 O Lord, they will not behold thine high hand: *but* they shall see it, and be confounded with k the zeale of the people, and the fire of thine l enemies shall deuoure them.

12 Lord vnto vs thou wilt ordaine peace: for thou also hast wrought all our works for vs.

13 O Lord our God, *other* m lords beside thee haue ruled vs, *but* wee will remember thee onely *and* thy Name.

14 The n dead shall not liue, *neither* shall the dead arise, because thou hast visited and scattered them, and destroyed all their memory.

15 Thou hast increased o the nation, O Lord: thou hast increased the nation: thou art made glorious, thou hast enlarged all the coasts of the earth.

16 Lord, in trouble haue they p visited thee; they powred out a prayer when thy chastening *was* vpon them.

17 Like as a woman with child, that draweth neere to the trauaile, is in sorow, *and* crieth in her paines, so haue we beene in thy q sight, O Lord.

18 Wee haue conceiued, wee haue borne in paine, as though we should haue brought foorth r wind: there was no help in the earth, neither did the inhabitants of t the world fall.

19 ¶ u Thy dead men shall liue: *euen* with my body shall they rise, Awake and sing, ye that dwell in dust: for thy u dew *is as* the dew of herbes, and the earth shall cast out the dead.

20 Come, my people: x enter thou into thy chambers, and shut thy doores after thee: hide thy selfe for a very little while, vntill the indignation passe ouer.

21 For lo, the Lord commeth out of his place, to visit the iniquity of the inhabitants of the earth vpon them: and the earth shall disclose her y blood, and shall no more hide her slaine.

g We haue constantly abode in the aduersities wherewith thou hast afflicted vs.

h Meaning, that by afflictions men shall learne to feare God.

i The wicked though God shew them euident signes of his grace, shalbe neuer the better.

k Through enuy and indignation against thy people.

l The fire and vengeance, where with thou dost destroy thine enemies.

m The Babylonians, which haue not gouerned according to thy word.

n Meaning, that the reprobate, euen in this life shall haue the beginning of euerlasting death.

o To wit, the company of the faithfull by the calling of the Gentiles.

p That is, the faithfull by thy rods were mooued to pray vnto thee for deliuerance.

q To wit, in extreme sorow.

r Our labours had none end, neither did we enioy the comfort that we looked for.

s The wicked and men without religion were not destroyed.

t He comforteth the faithfull in their afflictions, shewing them that euen in death they shall haue life: and that they should not vtterly rise to glory, the contrary should come to the wicked, as verf. 14.

u As hearbs dead in winter flourish again by the raine in the spring time: so they that lie in the duft, shall rise vp to ioy, when they feele the dew of Gods grace. x He exhorteth the faithfull to be patient in their afflictions, and to wait vpon Gods worke. y The earth shall vomite and cast out the innocent blood, which it hath drunke, that it may crie for vengeance against the wicked.

CHAP. XXVII.

A prophecie against the kingdome of Satan. 2 And of the ioy of the Church for their deliuerance.

IN that a day the Lord with his sore and great and mighty b sword shall visite Liuiathan, that piercing serpent, euen Liuiathan, that crooked serpent, and he shall slay the dragon that is in the sea.

2 In that day sing of the vineyard c of redde wine.

3 I the Lord doe keepe it: I will water it euery moment: least any assaile it, I will keepe it night and day.

a At the time appointed.

b That is, by his mighty power and by his word. He prophecieth here of the destruction of Satan and his kingdo: me vnder the name of Liuiathan, Asshur, and Egypt.

c The Church, should

c Meaning, of the best wine, which this vineyard, that is bring forth, as most agreeable to the Lord.

4 Anger [d] is not in mee: who would set the briers and the thorns *against* me in battell? I would go thorow them, I would burne them together.

5 Or will he [e] feele my strength, that he may make peace with me, *and* be at one with me?

6 [f] Hereafter Iaakob shall take roote: Israel shall flourish and grow: and the world shalbe filled with fruit.

7 Hath hee smitten [g] him, as he smote those that smote him? or is he slaine according to the slaughter of them that were slaine by him?

8 In [h] measure in the branches thereof wilt thou contend with it, *when* hee bloweth with his rough wind in the day of the East winde.

9 By this therefore shall the iniquity of Iaakob be purged, and this is all the [i] fruit, the taking away of his sin: when he shall make all the stones of the altars, as chalke stones broken in pieces, *that* the groues and images may not stand vp.

10 Yet the [k] defenced city *shallbe* desolate, *and* the habitation *shallbe* forsaken, and left like a wildernes. There shall the calfe feed, & there shal he lie and consume the branches thereof.

11 When the boughs of it are dry, they shalbe broken; the [l] women come and set them on fire; for it is a people of none vnderstanding; therefore he that made them shall not haue compassion of them, and he that formed them, shall haue no mercy on them.

12 And in that day shall the Lord thresh from the chanell of the [m] riuer vnto the riuer of Egypt, and ye shalbe gathered, one by one, O children of Israel.

13 In that day also shall the great trumpe be [n] blowen, and they shall come, which perished in the land of Asshur, and they that were chased into the land of Egypt, and they shall worship the Lord in the holy Mount at Ierusalem.

CHAP. XXVIII.

Against the pride and drunkennes of Israel. 9 The vntowardnes of them that should learne the word of God. 24 God doeth all things in time and place.

Woe to the [a] crowne of pride, the drunkards of Ephraim; for his glorious beauty *shallbe* a fading floure, which is vpon the head of the [b] valley of them that be fatte, *and* are ouercome with wine.

2 Beholde, the Lord hath a mightie and [c] strongh *hoste* like a tempest of haile, *and* a whirlewind that ouerthroweth, like a tempest of mightie waters that ouerflowe, which throw to the ground mightly.

3 They shalbe troden vnder foot, *euen* the crown *and* the pride of the drunkards of Ephraim.

4 For his glorious beautie shall be a fading floure, which is vpon the head of the valley of them that be fatte, *and* as [d] the hasty fruite afore Summer, which when hee that looketh vpon it seeth it, while it is in his hand, he eateth it.

5 In that day shall the Lord of hoastes be for a crowne of glory, and for a diademe of beauty vnto the [e] residue of his people.

6 And for a spirit of iudgement to him that sitteth in iudgement, and for [f] strength vnto them that turne away the battell to the gate.

7 But [g] they haue erred because of wine, and are out of the way by strong drinke: the Priest and the prophet haue erred by strong drinke; they are swallowed vp with wine; they haue gone astray through strong drinke; they faile in vision: they stumble in iudgement.

8 For all *their* tables are full of filthy vomiting; no place *is cleane*.

9 [h] Whom shall hee teach knowledge? and whom shall hee make to vnderstand the things that hee heareth? them that are weaned from the milke, *and* drawen from the brests.

10 For [i] precept *must be* vpon precept, precept vpon precept, line vnto line, line vnto line, there a little, *and* there a little.

11 For with a stammering [k] tongue, and with a strange language shall he speake vnto this people.

12 Vnto whom [l] hee sayd, [m] This is the rest: [n] giue rest vnto him that is weary, and this is the refreshing, but they would not heare.

13 Therefore shall the word of the [o] Lord be vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a little *and* there a little: that they may go and fall backward, and be broken, and be snared, and be taken.

14 Wherefore heare the word of the Lord, ye scornefull men, that rule this people, which is at Ierusalem.

15 Because ye haue said, We haue made a [p] couenant with death, and with hell are wee at agreement: though a scourge runne ouer, and passe thorow, it shall not come at vs: for we haue made [q] falshood our refuge, and vnder vanitie are wee hidde.

16 Therefore thus saith the Lord God, Behold, I will lay in Zion a stone, a [r] tried stone, a precious corner stone, a sure foundation. He that beleeueth, [f] shall not make haste.

17 Iudgement also will I lay to the rule, and [t] righteousnes to the balance, and the [u] haile shall sweepe away the vaine confidence, and the waters shall ouerflow [x] the secret place.

18 And your couenant with death shallbe disanulled, and your agreement with hell shall not stand: when a scourge shall runne ouer and passe thorow, then shall ye be troden downe by it.

19 When it passeth ouer, it shall take you away: for it shall passe thorow euery morning in the day and in the night, and there shallbe onely [y] feare, to make *you* to vnderstand the hearing.

20 For the bed is [z] streigth, that it cannot suffice, and the couering narrow, that one cannot wrape himselfe.

21 For the Lord shall stand as in mount [a] Perazim: he shallbe wroth as in the valley [b] of Gibeon, that he may do his worke, his strange worke, and bring to passe his acte, his strange acte.

22 Now therefore be no mockers, least your bonds increase: for I haue heard of the Lord of hoastes a consumption, euen determined vpon the whole earth.

23 Hearken ye, and heare my voyce: hearken ye, and heare my speach.

d Therefore he will destroy the kingdome of Satan, because he loueth his Church for his owne mercies sake, and cannot be angry with it, but wisheth that he may powre his anger vpon the wicked infidels, whom he meaneth by briers and thornes.
e He marueileth that Israel will not come by gentlenesse, except God make them to feele his rods, and so bring them vnto him.
f Though I afflict and diminish my people for a time, yet shall the root spring againe and bring foorth in great aboundance.
g Hee sheweth that God punisheth his in mercy, and his enemies in iustice.
h That is, thou wilt not destroy the root of thy Church, though the branches thereof perish by the sharp wind of affliction.
i He sheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatry, and the monuments thereof be destroyed.
k Notwithstanding his fauour that he will shew them after, yet Ierusalem shallbe destroyed, and grasse for cattell shall grow in it.
l God shal not haue need of mighty enemies: for the very women shall doe it to their great shame.
m He shall destroy all from Euphrates to Nilus: for some fled toward Egypt, thinking to haue escaped.
n In the time of Cyrus, by whom they should be deliuered: but this was chiefly accomplished vnder Christ.

a Meaning, the proud kingdome of the Israelites, which were drunken with worldly prosperity.
b Because the Israelites for the most part dwelt in plentifull valleys, he meaneth hereby the valley of them that had aboundance of worldly prosperity, and were as it weere crowned therewith as with garlands.
c He seemeth to meane the Assyrians, by whom the ten tribes were caried away.
d Which is not of long continuance, but is soone ripe and first eaten.
e Signifying, that the faithfull, which put not their trust in any worldly prosperity, but made God their glory, shallbe preserued.

f He will giue counsell to the gouernour, & strength to the captaine, to driue the enemies in at their owne gates.
g Meaning, the hypocrites which were among them, and were altogether corrupt in life and doctrine, which is here meant by drunkennes and vomiting.
h For there was none that was able to vnderstand any good doctrine: but were foolish and as vnmeet as yong babes.
i They must haue one thing ofttimes told.
k Let one teach what he can, yet they shall no more vnderstand him, then if he spake in a strange language.
l That is, the Prophet, whom God should send.
m This is the doctrine, wherevpon ye ought to stay and rest.
n Shew to them that are weary and haue need of rest, what is the true rest.
o Because they will not receiue the word of God, when it is offred, it commeth of their owne malice, if after their hearts be so hardned, that they care not for it, as before, Chap. 6.9.
p They thought they had shifts to auoyd Gods iudgements, and that they could escape though all other perished.
q Though the prophets condemned their idoles and vaine trust of falshood and vanity, yet the wicked thought in themselues that they would trust in these things.
r That is, Christ, by whom all the building must be tried and vpholden. Psal. 118.22. matth. 21,42. acts.4,11. rom 9,33. 1.pet. 2,6.
f He shallbe quiet, and seeke none other remedies, but be content with Christ.
t In the restitution of his Church, iudgement and iustice shall reigne.
u Gods corrections and afflictions.
x Affliction shall discouer their vaine confidence, which they kept secret to themselues.
y Terrour and destruction shall make you to learne that, which exhortations and gentlenes could not bring you vnto.
z Your affliction shalbe so sore, that you are not able to endure it.
a When Dauid ouercame the Philistims, 2.Sam.5,20. 1.Chron.14,11.
b Where Ioshua discomfited fiue kings of the Amorites, Iosh.10.12.

24 Doeth the plow-man plow all the day, to sowe; doeth he open, and breake the clots of his ground?

25 When he hath made it e plaine, will he not then sow the fitches, and sow cummin, and cast in wheate by measure, and the appointed barley and rye in their place?

26 For his God doth instruct him to haue discretion, *and* doeth teach him.

27 For fitches shall not be threshed with a threshing instrument, neither shal a cart wheele be turned about vpon the cummin; but the fitches are beaten out with a staffe, and cummin with a rod.

28 Bread *corne* when it is threshed, hee doeth not alway threth it, neither doeth the wheele of his cart *still* make a noyse, neither will he breake it with the teeth thereof.

29 This also commeth from the Lord of hosts, which is wonderfull in counsell, *and* excellent in workes.

CHAP. XXIX.

1 A prophecie against Ierusalem. 13 The vengeance of God on them that follow the traditions of men.

AHa altar, altar of the citie that Dauid dwelt in: adde yeere vnto yeere: b let them kill lambes

2 But I will bring the altar into distresse, and there shall be heauinesse and sorow, and it shall be vnto me like c an altar.

3 And I will besiege thee as a circle, and fight against thee on a mount, and will cast vp ramparts against thee.

4 So shalt thou be humbled, *and* shalt speake out of the d ground, and thy speech shall be *as* out of the dust: thy voyce also shall be out of the ground like him that hath a spirit of diuination, and thy talking shall whisper out of the dust.

5 Moreouer, the multitude of thy e strangers shall be like fine dust, and the multitude of strong men shall be as chaffe that passeth away: and it shalbe in a moment, *euen* suddenly.

6 Thou shalt be visited of the Lord of hosts with thunder, and shaking, and a great noyse, a whirlewinde, and a tempest, and a flame of a deuouring fire.

7 And the f multitude of all the nations that fight against the altar, shalbe as a dreame or vision by night: euen all they that make the warre against it, and strong holds against it, and lay siege vnto it.

8 And it shall be like as an hungry man dreameth, and behold, g he eateth: and when he awaketh, his soule is emptie: or like as a thirstie man dreameth, and loe, he is drinking, and when he awaketh, behold, he is faint, and his soule longeth: so shall the multitude of all nations be that fight against mount Zion.

9 h Stay your selues and wonder: they are blinde, and make *you* blinde: they are drunken, but not with wine: they stagger, but not by strong drinke.

10 For the Lord hath coured you with a spirit of slumber, and hath shut vp your eyes: the Prophet, and your chiefe Seers hath hee coueted.

11 And the vision of them all is become vnto you, as the wordes of a booke that is sealed vp, which they deliuer to one that can reade, saying, Reade this, I pray thee. Then shall hee say, I can i not, for it is sealed.

12 And the booke is giuen vnto him that can not reade, saying, Reade this, I pray thee. And he shall say, I cannot reade.

13 Therefore the Lord said, Because this people k come neere vnto me with their mouth, and honour me with their lips, but haue remoued their heart farre from me, and their l feare toward mee was taught by the precept of men.

14 Therefore behold, I will againe doe a marueilous worke in this people, *euen* a marueilous worke, and a wonder: for the wisedome of their wise men shall m perish, and the vnderstanding of their prudent men shallbe hid.

15 Woe vnto them that n seeke deepe to hide *their* counsell from the Lord: for their works are in darkenesse, and they say, Who seeth vs? and who knoweth vs?

16 Your turning *of deuises* shall it not be esteemed o as the potters clay? for shall the worke say of him that made it, Hee made mee not? or the thing formed, say of him that fashioned it, Hee had none vnderstanding?

17 Is it not yet but a little while, and Lebanon shallbe p turned into Carmel? and Carmel shall be counted as a forest?

18 And in that day shall the deafe heare the words of the booke, and the eyes of the blind shall see out of obscuritie, and out of darkenesse.

19 The meeke in the Lord shall receiue ioy againe, and the poore men shall reioyce in the Holy one of Israel.

20 For the cruell man shall cease, and the scornfull shall be consumed: and all that hasted to iniquitie, shalbe cut off:

21 Which made a man to sinne in the q word, and tooke him in a snare: which reproued *them* in the gate, and made the iust to fall without cause.

22 Therefore thus sayeth the Lord vnto the house of Iaakob, *euen* hee that redeemed Abraham: Iaakob shall not now be confounded, neither now shall his face be pale.

23 But when he seeth his children, the worke of mine hands, in the mids of him, they shall sanctifie my Name, and sanctifie the Holy one of Iaakob, and shall feare the God of Israel.

24 Then they that erred in spirit, r shall haue vnderstanding, and they that murmured, shall learne doctrine.

CHAP. XXX.

1 He reproueth the Iewes, which in their aduersitie vsed their owne counsels, 4 and sought helpe of the Egyptians, 10 despising the Prophets. 16 Therefore he threateneth what destruction shall come vpon them, 18 but offereth mercie to the repentant.

WOe to the a rebellious children, sayeth the Lord, that take counsell, but not of mee, and b couer with a couering, but not by my spirit, that they may lay sinne vpon sinne:

2 Which walke foorth to goe downe into Egypt (and haue not asked at my mouth) to strengthen themselues with the strength of Pharaoh, and trust in the shadow of Egypt.

3 But the strength of Pharaoh shall be your shame, and the trust in the shadow of Egypt your confusion.

4 For his c princes were at Zoan, and his ambassadours came vnto Hanes.

5 They shallbe all ashamed of the people that cannot profit them, nor helpe, nor do them good, but *shallbe* a shame and also a reproach.

e As the plowman hath his appoynted time, and diuers instruments for his labour, so hath the Lord for his vengeance: for he punisheth some at one time, and some at another, some after one sort, and some after another, so that his chosen seed is beaten and tried, but not broken, as are the Wicked.

a The Ebrewe word Ariel sig. signifieth the lyon of God, and significth the Altar, because the altar seemed to denote the sacrifice that was offred to God, as Ezek. 43. 16.

b Your vaine confidence in your sacrifices shall not faile long.

c Your citie shall be full of blood, as an altar whereon they sacrifice.

d Thy speach shall be no more so loftie, but abased and low as the very charmers, which are in low places, and whisper, so that their voyce can scarce be heard.

e Thine hired souldiers in whom thou trustest, shall be destroyed as dust or chaffe in a whirlewinde.

f The enemies that I will bring to destroy thee, and that which thou makest thy vaine trust, shall come at vawares, euen as a dreame in the night. Some reade, as if this were a comfort to the Church for the destruction of their enemies.

g That is, hee thinketh that he eateth.

h Muse hereon as long as ye list, ye shall ye find nothing but occasion to be astonied: for your Prophets are blinde, and therefore cannot direct you.

i Meaning, that it is all alike, either to reade, or not to reade, except God open the heart to vnderstand;

k Because they are hypocrites and not sincere in heart, as Matt. 13. 5.

l That is, their religion was learned by mans doctrine, & not by my word.

m Meaning, that where as God is not worshipped according to his word, both magistrates and ministers are but fooles and without vnderstanding.

n Teir is spoken of them, which in heart despised Gods word, and mocked at the admonitions, but outwardly bare a good face.

o For all your craft saith the Lord, you cannot be able to escape mine hands no more then the clay, that is in the potters hands, hath power to deliuer it selfe.

p Shall there not be a change of all things? and Carmel that is a plentiful place in respect of that shall be then, may be taken as a forest, as Chap. 32. 15. and thou hee speaketh to comfort the faithfull.

q They that went about to find fault with the Prophets words, and would not apply admonitions, but would intangle them and bring them into danger.

r Signifying, that except God giue vnderstanding, and knowledge, man cannot but still erre and murmure against him.

a Who contrary to their promise take not me for their protector, and contrary to my commandement seeke helpe at strangers.

b They seeke shifts to elude their dooings, and set godly meanes.

c The chiefe of Israel went into Egypt in embassie to seeke helpe, and abode at these cities.

6 ¶ The [d] burden of the beasts of the South,
in a land of trouble and anguish, from whence
shall come the yong and old lyon, the viper and
fiery flying serpent *against them* that shall beare
their riches vpon the shoulders of the colts, and
their treasures vpon the bounches of the camels,
to a people that cannot profit.
7 For the Egyptians are vanitie, and they shall
helpe in vaine. Therefore haue I cryed vnto [e] her,
Their strength [f] *is* to sit still.
8 Now goe, *and* write [g] it before them in a ta-
ble, and note it in a booke, that it may be for the
[h] last day for euer and euer:
9 That it is a rebellious people, lying children,
and children that would not [i] heare the Law of
the Lord.
10 Which say vnto the Seers, See not: and to
the Prophets, Prophecie not vnto vs right things:
but speake flattering things vnto vs: prophecie
[k] errours.
11 Depart out of the way: goe aside out of the
path: cause the Holy one of Israel to cease from
vs.
12 Therefore thus saith the Holy one of Israel,
Because you haue cast off this word, and trust in
[l] violence, and wickednes, and stay therevpon,
13 Therefore this iniquitie shalbe vnto you as
a breach that falleth, *or* a swelling in an hie wall,
whose breaking commeth suddenly in a moment.
14 And the breaking thereof is like the brea-
king of a potters pot, which is broken without
pity, and in the breaking thereof is not found [m] a
sheard to take fire out of the hearth, or to take
water out of the pit.
15 For thus said the [n] Lord God, the Holy one
of Israel, In rest and quietnesse shall ye be saued:
in quietnesse and in confidence shall be your
strength, but ye would not.
16 For ye haue said, No, but we will flee away
vpon [o] horses. Therefore shall ye flee. We will ride
vpon the swiftest. Therefore shall your persecuters
be swifter.
17 A thousand *as* one *shall flee* at the rebuke of
one: at the rebuke of fiue shall ye flee, till yee be
left as a ship mast vpon the [p] top of a mountaine,
and as a beaken vpon an hill.
18 Yet therefore will the Lord wait, that hee
may haue [q] mercy vpon you, and therefore will he
be exalted, that he may haue compassion vpon
you: for the Lord *is* the God of [r] iudgement. Bles-
sed *are* all they that wait for him.
19 Surely a people shall dwell in Zion, *and* in
Ierusalem, thou shalt weepe no more: he will cer-
tainely haue mercie vpon thee at the voyce of thy
cry: when hee heareth thee, he will answere thee.
20 And when the Lord hath giuen you the
bread of aduersitie, and the water of affliction,
thy raine shall be no more kept backe, but thine
eyes shall see thy ‖ raine.
21 And thine eares shall heare a word behind
thee, saying, This is the way, [s] walke ye in it, when
thou turnest to the right hand, and when thou
turnest to the left.
22 And ye shall [t] pollute the couering of the
images of siluer, and the rich ornament of thine
images of gold, *and* cast them away as a menstru-
ous cloath, and thou shalt say vnto it, [u] Get thee
hence.

d That is, a heauy sentence or prophecie against the beasts that caried their treasures into Egypt, by the wildernes, which was South from Iudah, signifying that if the beasts should not be spared, the men should be punished much more grieuously.
e To wit, to Ierusalem.
f And not to come to and fro to seeke helpe.
g That is, this prophecie.
h That it may be a witnesse against them for all posteritie.
i He sheweth what was the cause of their destruction, and bringeth also all miserie to man: to wit, because they would not heare the word of God, but delighted to be flattered, and led in errour.
k Threaten vs not by the word of God, neither be so rigorous, nor talke vnto vs in the Name of the Lord, as Iere. 11,21.
l Meaning, in their stubburnnes against God and the admonitions of his Prophets.
m Signifying, that the destruction of the wicked shallbe without recouery.
n Oft times by his Prophets he put you in remembrance of this, that you should onely depend on him.
o We will trust to escape by our horses.
p Whereas all the trees are cut downe saue two or three to make mastes.
q He commendeth the great mercies of God, who with patience waiteth to call sinners to repentance.
r Not onely in punishing, but in vsing moderation in the same, as Ier. 10,24 and 30,11.
‖ Or, *instructour.*
s God shall direct all thy wayes, and appoint thee how to goe either hither or thither.
t Ye shall cast away your idoles which you haue made of gold, and siluer, with all that belongeth vnto them, as a most filthy thing and polluted.
u Shewing, that there can be no true repentance, except both in heart and deed we shew our selues enemies to idolatry.

23 Then shall hee giue raine vnto thy seede,
when thou shalt sowe the ground, and bread of
the increase of the earth, and it shallbe fat and as
oyle; in that day shall thy cattell be fed in large
pastures.
24 The oxen also and the young asses, that till
the ground, shall eate cleane prouender, which is
winnowed with the shouell and with the fanne.
25 And vpon euery hie [x] mountaine, and vpon
euery hie hill shall there be riuers, *and* streames of
waters, in the day of the great slaughter, when
the towers shall fall.
26 Moreouer, the light of the moone shall be
as the light of the [y] Sunne, and the light of the
Sunne shall be seuen fold, and like the light of se-
uen dayes in the day that the Lord shall binde vp
the breach of his people, and heale the stroke of
their wound.
27 Behold, [z] the Name of the Lord commeth
from farre, his face is burning, and the burden
thereof *is* heauie, his lips are full of indignation,
and his tongue *is* as a deuouring fire.
28 And his spirit *is* as a riuer that ouerfloweth
vp to the necke: it diuideth asunder, to fanne the
nations with the fanne of [a] vanitie, and there
shall be a bridle to cause them to erre in the iawes
of the people.
29 *But* there shall be a song vnto you as in the
[b] night, when a solemne feast is kept, and glad-
nesse of heart, as he that commeth with a pipe to
goe vnto the mount of the Lord, to the Mightie
one of Israel.
30 And the Lord shall cause his glorious voyce
to be heard, and shall declare the lighting downe
of his arme with the anger of *his* countenance,
and flame of a deuouring fire, with scattering and
tempest, and hailestones.
31 For with the voyce of the Lord shall Asshur
be destroyed, which smote with the [c] rod.
32 And in euery place that the staffe shall passe,
it shall [d] cleaue fast, which the Lord shall lay vpon
him with [e] tabrets and harps and with battels, *and*
lifting vp *of hands* shall he fight [f] against it.
33 For [g] Tophet is prepared of old; it is euen
prepared for the [h] King; he hath made it [i] deepe
and large: the burning thereof *is* fire and much
wood; the breath of the Lord, like a riuer of
brimstone, doeth kindle it.

x By these diuers maners of speach he sheweth that the felicitie of the Church shallbe so great, that none is able sufficiently to expresse it.
y When the Church shallbe restored, the glory thereof shall passe seuen times the brightnesse of the Sunne: for by the Sunne and Moone, which are two excellent creatures, he sheweth what shallbe the glory of the children of God in the kingdome of Christ.
z This threatning is against the Assyrians the chiefe enemies of the people of God.
a To driue them to nothing: and thus God consumeth the wicked by that meanes, whereby he cleanseth his.
b Ye shall reioyce at the destruction of your enemies, as they that sing for ioy of the solemne feast, which began in the euening.
c Gods plague.
d It shall destroy.
e With ioy and assurance of the victory.
f Against Babel: meaning the Assyrians and Babylonians.
g Here it is taken for hell, where the wicked are tormented, reade 2. King 23,10.
h So that their estate or degree cannot exempt the wicked.
i By these figuratiue speaches he declareth the condition of the wicked after this life.

CHAP. XXXI.

1 *Hee curseth them that forsake God, and seeke for the helpe of men.*

WOe vnto them that [a] goe downe into E-
gypt for helpe, and stay vpon horses, and
trust in charets, because they are many, and in
horsemen, because they be very strong; but they
looke not vnto the Holy one of Israel, nor [b] seeke
vnto the Lord.
2 But he yet his [c] wisest; therefore he will bring
euill, & not turne backe his word, but he will arise
against the house of the wicked, and against the
helpe of them that worke vanitie.
3 Now the Egyptians *are* men and not God,
and their horses flesh, and not spirit; and when
the Lord shall stretch out his hand, the [d] helper

a There were two speciall causes, why the Israelites should not ioyne amitie with the Egyptians: first, because the Lord had commanded them neuer to returne thither; Deut. 17,16. and 28,68. least they should forget the benefit of their redemption: and secondly, least they should be corrupted with the superstition and idolatry of the Egyptians, & so forsake God, Iere. 2,18.
b Meaning, that they forsake the Lord, that put their trust in worldly things: for they cannot trust in both.
c And knoweth their craftie enterprises, and will bring all to nought.
d Meaning, both the Egyptians and the Israelites.

ſhall fall, and he that is holpen ſhall fall, and they ſhall altogether faile.

4 For thus hath the Lord ſpoken vnto me, As the lion or lions whelpe roareth vpon his pray, againſt whom *if* a multitude of ſhepheards be called, he will not be afraid at their voyce, neither will humble himſelfe at their noyſe: ſo ſhall the Lord of hoſts come ᵉ down to fight for mount Zion, and for the hill thereof.

5 As birds that flie, ſo ſhall the Lord of hoaſts defend Ieruſalem by defending and deliuering, by paſſing through and preſeruing it.

6 O ye children of Iſrael, turne againe, in as much as ye are ᶠ ſunken deepe in rebellion.

7 For in that day euery man ſhall ᵍ caſt out his idoles of ſiluer, and his idols of gold, which your hands haue made you, *euen* a ſinne.

8 ʰ Then ſhall Aſſhur fall by the ſword, not of man, neither ſhall the ſword of man deuoure him, and hee ſhall flee from the ſword, and his young men ſhall faint.

9 And he ſhall goe for feare to his ⁱ towre, and his princes ſhalbe afraid of the ſtandard, ſaith the Lord, whoſe ᵏ fire is in Zion, and his fornace in Ieruſalem.

e He ſheweth the Iewes, that if they would put their truſt in him, he is ſo able, that none can reſiſt his power: and ſo carefull ouer them, as a bird ouer her young, which euer flyeth about them for their defence: which ſimilitude the ſcripture vſeth in diuers places, as Deut. 32. 11. mat. 23. 37.
f He toucheth their conſcience, that they might earneſtly feele their grieuous ſinnes, and ſo truely repent, for as much as now they are almoſt drowned and paſt recouery.
g By theſe fruits your repentance ſhalbe knowen, as Chap. 2. 18. h When your repentance appeareth. i This was accompliſhed ſoone after when Saneheribs armie was diſcomfited, and he fled to his caſtle in Nineueh for ſuccour. k To deſtroy his enemies.

CHAP. XXXII.

The conditions of good rulers and officers deſcribed by the gouernment of Hezekiah, who was the figure of Chriſt.

BEhold, ᵃ a King ſhall reigne in iuſtice, and the princes ſhall ᵇ rule in iudgement.

2 And *that* man ſhall be as an hiding place from the wind, and as a refuge for the tempeſt, as riuers of water in a dry place, *and* as the ſhadow of a great rocke in ᶜ a weary land.

3 The eyes of ᵈ the ſeeing ſhall not be ſhut, and the eares of them that heare, ſhall hearken.

4 And the heart of the fooliſh ſhall vnderſtand knowledge, and the tongue of the ſtutters ſhalbe ready to ſpeake diſtinctly.

5 A ᵉ niggard ſhall no more be called liberall, nor the churle rich.

6 But the niggard will ſpeake of niggardnes, and his heart will worke iniquitie, and do wickedly, and ſpeake falſely againſt the Lord, to make emptie the hungry ſoule, and to cauſe the drinke of the thirſtie to faile.

7 For the weapons of the churle *are* wicked: he deuiſeth wicked counſels to vndoe the poore with lying words, and to ſpeake *againſt* the poore in iudgement.

8 But the liberall man will deuiſe of liberall things, and he will continue *his* liberalitie.

9 ¶ Riſe vp ye women that are at eaſe: heare my voyce, ye ᶠ careles daughters, hearken to my words.

10 Ye women that are careleſſe, ſhalbe in feare ᵍ aboue a yeere in dayes, ʰ for the vintage ſhall faile, *and* the gatherings ſhall come no more.

11 Yee women, that are at eaſe, be aſtonied: feare, O ye careleſſe women: put off the clothes, make bare, and gird *ſackcloath* vpon the loynes.

12 Men ſhall lament for the ⁱ teares, *euen* for the pleaſant fields, *and* for the fruitfull vine.

13 Vpon the land of my people ſhall growe thornes *and* briers: yea, vpon all the houſes of ioy in the city of reioycing.

14 Becauſe the palace ſhalbe forſaken, *and* the ‖ noyſe of the city ſhalbe left: the towre and fortreſſe ſhall be dennes for euer, *and* the delight of wild aſſes, *and* a paſture for flocks,

15 Vntill the ᵏ Spirit be powred vpon vs from aboue, and the wildernes become a fruitfull field, and the ˡ plenteous field be counted as a foreſt.

16 And iudgement ſhall dwell in the deſert, and iuſtice ſhall remaine in the fruitfull field.

17 And the worke of iuſtice ſhalbe peace, euen the worke of iuſtice and quietneſſe, and aſſurance for euer.

18 And my people ſhall dwell in the tabernacle of peace, and in ſure dwellings, and in ſafe reſting places.

19 When it haileth, it ſhall fall on the foreſt, and the ᵐ citie ſhalbe in the low place.

20 Bleſſed are ye ⁿ that ſowe vpon all waters, and ᵒ driue *thither* the feet of the oxe & the aſſe.

a This prophecie is of Hezekiah, who was a figure of Chriſt, and therefore it ought chiefly to be referred to him.
b By iudgement and iuſtice is meant an vpright gouernment, both in policie, and religion.
c Where men are weary with trauelling for lacke of water.
d He promiſeth to giue the true light, which is the pure doctrine of Gods word, and vnderſtanding, and zeale of the ſame, are contrary to the threatnings againſt the wicked, Chap. 6. 9. and 29. 10.
e Vice ſhall no more be called vertue, nor vertue eſteemed by power and riches.
f He prophecieth of ſuch calamitie to come, that they will not ſpare the women & children, and therefore willeth them to take heed and prouide.
g Meaning, that the affliction ſhould continue long, and when one yeere were paſt, yet they ſhould looke for new plagues.
h God will take from you the meanes and occaſions, which made you to contemne him: to wit, abundance of worldly goods. i By the teates hee meaneth the plentifull fields, whereby men are nouriſhed as children with the teate: or, the mothers for ſorow and heauineſſe ſhall lacke milke.

‖ Or, multitude.
k That is, when the Church ſhall be reſtored. thus the Prophets, after they haue denounced Gods iudgements againſt the wicked, vſe to comfort the godly, leaſt they ſhould faint.
l The field which is now fruitfull, ſhalbe but as a barren foreſt in compariſon of that it ſhall be then, as Chap. 29. 17. which ſhall be fulfilled in Chriſts time, for then they that were before as the barren wildernes, being regenerate ſhalbe fruitfull, and they that had ſome beginning of godlineſſe, ſhall bring foorth fruits in ſuch abundance, that their former life ſhall ſeeme but as a wildernes, where no fruits were. m They ſhall not need to build it in high places for feare of the enemie: for God will defend it, and turne away the ſtormes from hurting of their commodities. n That is, vpon fat ground and well watered, which bringeth foorth in abundance, or in places which before were couered with waters, and now made dry for your vſes. o The fields ſhall be ſo ranke, that they ſhall ſend out their cattell to eate vp the firſt croppe, which abundance ſhall be ſignes of Gods loue and fauour toward them.

CHAP. XXXIII.

1 *The deſtruction of them by whom God hath puniſhed his Church.*

WOe to thee that ᵃ ſpoyleſt, and waſt not ſpoyled: and doeſt wickedly, and they did not wickedly againſt thee: when thou ſhalt ᵇ ceaſe to ſpoyle, thou ſhalt be ſpoyled: when thou ſhalt make an end of doing wickedly, ᶜ they ſhall doe wickedly againſt thee.

2 ᵈ O Lord, haue mercy vpon vs, wee haue waited for thee: be thou, *which waſt* ᵉ their arme in the morning, our helpe alſo in time of trouble.

3 At the noiſe of the tumult, the ᶠ people fled: at thine ᵍ exalting the nations were ſcattered.

4 And your ſpoyle ſhall be gathered *like* the gathering of ʰ caterpillers: and ⁱ he ſhall goe againſt him like the leaping of graſhoppers.

5 The Lord is exalted: for hee dwelleth on hie: he hath filled Zion with iudgement & iuſtice.

6 And there ſhall be ſtabilitie of ᵏ the times, ſtrength, ſaluation, wiſedome, and knowledge: *for* the feare of the Lord ſhalbe his treaſure.

7 Behold, ˡ their meſſengers ſhall cry without, & the ᵐ ambaſſadours of peace ſhal weep bitterly.

8 The ⁿ pathes are waſte: the wayfaring man ceaſeth: he hath broken the couenant: he hath contemned the cities: he regardeth no man.

9 The earth mourneth and fainteth: Lebanon is aſhamed, and hewen downe: ᵒ Sharon is like a wildernes, and Baſhan is ſhaken and Carmel.

10 Now will I ᵖ ariſe, ſaith the Lord: now will I be exalted, now will I lift vp my ſelfe.

11 ᵠ Ye ſhall conceiue chaffe, *and* bring forth ſtubble: the fire of your breath ſhall deuoure you.

12 And the people ſhall be *as* the burning of

a Meaning, the enemies of the Church, as were the Caldeans and Aſſyrians, but chiefly of Saneherib, but not onely.
b When thine appoynted time ſhall come that God ſhall take away thy power: and that which thou haſt wrongfully gotten, ſhalbe giuen to others, as Amos 5. 11.
c The Caldeans ſhall do like to the Aſſyrians, as the Aſſyrians did to Iſrael, and the Medes and Perſians ſhall do the ſame to the Caldeans.
d He declareth hereby what is the chiefe refuge of the faithfull, when troubles come, to pray and ſeeke helpe of God.
e Which helpedſt our fathers ſo ſoone as they called vpon thee.
f That is, the Aſſyrians fled before the armie of the Caldeans, or the Caldeans for feare of the Medes and Perſians. g When thou, O Lord, didſt lift vp thine arme to puniſh thine enemies. h Yee that as caterpillers deſtroyed with your number the whole world, ſhall haue no ſtrength to reſiſt your enemies the Caldeans: but ſhall be gathered on an heape and deſtroyed. i Meaning, the Medes and Perſians againſt the Caldeans. k That is, in the dayes of Hezekiah. l Sent from Saneherib. m Whom they of Ieruſalem ſent to intreat of peace. n Theſe are the words of the ambaſſadours, when they returned from Saneherib. o Which was a plentifull countrey, meaning, that Saneherib would deſtroy all. p To helpe and deliuer my Church. q This is ſpoken againſt the enemies, who thought all was their owne: but he ſheweth that their enterpriſe ſhalbe in vaine, and that the fire which they had kindled for others, ſhould conſume them.

y Hit vengeance shall be so great, that all the world shall talke thereof.
f Which doe not beleeue the words of the Prophet, and the assurance of their deliuerance.
g Meaning, that God will be a sure defence to all them that liue according to his word.
h They shall see Hezekiah deliuered from his enemies, and restored to honour and glory.
i They shall be no more thus in as they were of Sanherib, but go where it pleaseth them.
y Before that this liberty come to, thou shalt thinke that thou art in great danger: for the enemie shall so sharply assaile you, that one shall crie, where is the clerke that writeth the names of them that are taxed? another, Where is the receiuer? an other shall cry for him that valueth the rich houses, but God will deliuer you from this feare.
z Let vs be content with this small riuer of Shiloah, and not desire the great streames and riuers, whereby the enemies may bring in ships and destroy vs.
a He derideth the Assyrians and enemies of the Church, declaring their destruction as they that perish by shipwracke. b Hee comforteth the Church, and sheweth that they shalbe enriched with all benefits both of body and soule.

lime: *and as* the thornes cut vp, shall they be burnt in the fire.

13 Heare, yee that are far off, what I haue done, and ye that are neere, know my power.

14 The [f] sinners in Zion are afraid: a feare is come vpon the hypocrites: who among vs shall dwell with the deuouring fire, who among vs shall dwell with the euerlasting burnings?

15 Hee that walketh in iustice, and speaketh righteous things, refusing gaine of oppression, shaking his hands from taking of gifts, stopping his eares from hearing of blood, and shutting his eyes from seeing euill,

16 He shall dwell on [g] high: his defence *shall be* the munitions of rocks: bread shalbe giuen him, *and* his waters shalbe sure.

17 Thine eyes shall [h] see the King in his glory: they shall behold the [i] land farre off.

18 Thine heart [y] shall meditate feare, Where is the scribe? where is the receiuer? where is hee that counted the towers?

19 Thou shalt not see a fierce people, a people of a darke speach, that thou canst not perceiue, *and* of a stammering tongue that thou canst not vnderstand.

20 Looke vpon Zion the citie of our solemne feasts: thine eyes shall see Ierusalem a quiet habitation, a tabernacle that cannot be remooued: and the stakes thereof can neuer be taken away, neither shall any of the cords thereof be broken.

21 For surely there the mightie Lord *will be* vnto vs, *as a* place [z] of floods, *and* broad riuers, whereby shall passe no ship with oares, neither shall great ship passe thereby.

22 For the Lord *is* our Iudge, the Lord *is* our law-giuer: the Lord *is* our King, he will saue vs.

23 Thy [a] cords are loosed: they could not well strengthen their mast, neither could they spread the saile: then shall the [b] pray be deuided for a great spoyle: *yea*, the lame shal take away the pray.

24 And none inhabitant shall say, I am sicke: the people that dwell therein, shall haue their iniquitie forgiuen.

CHAP. XXXIV

1 *Hee sheweth that God punisheth the wicked for the loue that he beareth toward his Church.*

COme neere, ye [a] nations and heare, & hearken, ye people: let the earth heare and all that is therein, the world and all that proceedeth thereof.

2 For the indignation of the Lord *is* vpon all nations, and *his* wrath vpon all their armies: he hath [b] destroyed them *and* deliuered them to the slaughter.

3 And their slaine shall be cast out, and their stinke shall come vp out of their bodies, and the mountaines shalbe melted with their blood.

4 And all the hoaste of heauen [c] shalbe dissolued, and the heauen shalbe folden like a booke: and all their hoastes shall fall as the leafe falleth from the vine, and as it falleth from the figtree.

5 For my sword shalbe [d] drunken in the heauen: behold, it shall come downe vpon Edom, euen vpon the people of [e] my curse to iudgement.

6 The sword of the Lord is filled with blood: it is made fat with the fat *and* with [f] blood of the flambes and the goats, with the fat of the kidneis of the rams: for the Lord hath a sacrifice in [g] Bozrah, and a great slaughter in the land of Edom.

7 And the [h] vnicorne shall come downe with them, and the heifers with the bulles, and their land shall be drunken with blood, and their dust made fat with fatnesse.

8 For *it is* the day of the Lords vengeance, *and* the yeere of recompense for the iudgement of Zion.

9 And the riuers thereof shall be turned into pitch, and the dust thereof into [i] brimstone, and the land thereof shalbe burning pitch.

10 It shall not be quenched night nor day: the smoke thereof shall go vp euermore: it shalbe desolate from generation to generation; none shall passe through it for euer.

11 But the pelicane [k] and the hedgehog shall possesse it, and the great owle, and the rauen shall dwel in it, and he shall stretch out vpon it the line of [l] vanitie, and the stones of emptinesse

12 [m] The nobles thereof shall call to the kingdome, and there shalbe none, and all the princes thereof shalbe as nothing.

13 And it shall bring forth thornes in the palaces thereof, nettles, and thistles in the strong holds thereof, and it shalbe an habitation for dragons, and a court for ostriches.

14 There shall [n] meet also Ziim and Iim, and the Satyre shall crie to his fellow, and the scrichowle shall rest there, and shall finde for her selfe a quiet dwelling.

15 There [o] shall the owle make her nest, and lay and hatch, and gather them vnder her shadow: there shall the vultures also be gathered, euery one with her make.

16 Seeke in the [p] booke of the Lord, and reade: none of these shall faile, none shall want her make: for [r] his mouth hath commanded, and his very spirit hath gathered them.

17 And he hath cast the [s] lot for them, and his hand hath deuided vnto them by line: they shall possesse it for euer: from generation to generation shall they dwell in it.

CHAP. XXXV.

1 *The great ioy of them that beleeue in Christ.* 3 *Their office which preach the Gospel.* 8 *The fruits that follow thereof.*

THe a desert and the wilderneſſe ſhall reioyce, and the waſte ground ſhalbe glad and flouriſh as the roſe.

2 It ſhall flouriſh abundantly, and ſhall greatly reioyce alſo and ioy: the glory of Lebanon ſhall be giuen vnto it: the beauty of [b] Carmel, and of Sharon, they ſhall [c] ſee the glory of the Lord, *and* the excellencie of our God.

3 [d] Strengthen the weake hands, and comfort the feeble knees.

4 Say vnto them that are fearefull, Be you ſtrong, feare not: behold, your God commeth with [e] vengeance: *euen* God with a recompenſe, he will come and ſaue you.

5 Then ſhall the eyes of the [f] blind be lightened, and the eares of the deafe be opened.

6 Then ſhall the lame man leape as an hart, and the dumbe mans tongue ſhall ſing: for in the [g] wilderneſſe ſhall waters breake out, and riuers in the deſert.

a He prophecieth of the deſtruction of the Edomites, and other nations which were enemies to the Church.
b God hath determined in his counſell, and hath giuen ſentence for their deſtruction.
c He ſpeaketh this in reſpect of mans iudgement, who in great feare and horrible troubles, thinketh that heauen and earth periſhe.
d I haue determined in my ſecret counſell, and to the heauens to deſtroy them till my ſword be weary with ſhedding of blood. e They had an opinion of holineſſe, becauſe they came of the Patriarke Izhak, but in effect were accurſed of God, and enemies vnto his Church, as the Papiſtrie.

f That is, both of young and old, poore and rich of his enemies.
g That famous citie ſhalbe confumed as a ſacrifice burnt to aſhes.
h The mighty and rich ſhalbe aſwell deſtroyed as the inferiours.

i He alludeth to the deſtruction of Sodome and Gomorah, Gen. 19. 24.

k Reade Chap. 13. 21. and Zeph. 2. 14.

l In vaine ſhall any man go about to build it againe.
m Meaning, there ſhalbe neither order nor policie, nor ſtate of common-weale.

n Reade Chap. 13. 21.
o Signifying, that Idumea ſhould be an horrible deſolation and barren wildernes.
p That is, in the booke where ſuch curſes are threatned againſt the wicked.
q To wit, beaſts and foules.
r That is, the mouth of the Lord.
s He hath giuen the beaſts and foules Idumea for an inheritance.

a He prophecieth of the full reformation of the Church both of the Iewes and Gentiles vnder Chriſt, which ſhall be fully accompliſhed at the laſt day: albeit as yet it is compared to a deſert and wildernes.
b The Church which ſhalbe before compared to a barren wildernes, ſhall by Chriſt be made moſt plenteous and beautifull.
c He ſheweth that the preſence of God is the cauſe that the Church doth bring forth fruit and flouriſh.
d He willeth all exhort and ſtrengthen to encourage one another, and ſpecially the miniſters to the weake that they may patiently abide the comming of God, which is at hand.
e To deliuer your enemies. f When the knowledge of Chriſt is reuealed. g They that were barren and deſtitute of the graces of God, ſhall haue them giuen by Chriſt.

7 And the drie ground ſhalbe as a poole, and
the thirſtie as ſprings of water: in the habitation
of dragons, where they lay, *ſhall be* a place for
reeds and ruſhes.
8 And there ſhalbe a path and a way, and the
way ſhall be called [h] holy: the polluted ſhall not
paſſe by it: for [i] he ſhalbe with them, and walke
in the way, and the fooles ſhall not erre.
9 There ſhallbe [k] no lyon, nor noyſome
beaſts ſhall aſcend by it, neither ſhall they be
found there, that the redeemed may walke.
10 Therefore the [l] redeemed of the Lord ſhall
returne and come to Zion with praiſe: and euer-
laſting ioy ſhall be vpon their heads: they ſhall
obtaine ioy and gladneſſe, and ſorow and mour-
ning ſhall flee away.

h It ſhalbe for the Saints of God and not for the wicked.
i God ſhall leade and guide them, alluding to the bringing forth of Egypt.
k As he threatned to the wicked to be deſtroyed hereby, Chap. 30. 6.
l Whom the Lord ſhall deliuer from the captiuitie of Babylon,

CHAP. XXXVI.

1 Saneherib ſendeth Rabſhakeh to beſiege Ieruſalem. 15 His blaſphemies againſt God.

Now [a] in the [b] fourteenth yeere of King He-
zekiah, Saneherib King of Aſſhur came vp
againſt all the ſtrong cities of Iudah, and tooke
them.
2 And the King of Aſſhur ſent Rabſhakeh
from Lachiſh toward Ieruſalem vnto king Heze-
kiah, with a great hoaſt, & he ſtood by the conduit
of the vpper poole in the path of the fullers field.
3 Then came foorth vnto him Eliakim the
ſonne of Hilkiah the [c] ſteward of the houſe, and
Shebna [d] the chancellour, and Ioah the ſonne of
Aſaph the recorder.
4 And [e] Rabſhakeh ſaid vnto them, Tell you
Hezekiah, I pray you, Thus ſaith the great king,
the King of Aſſhur, What confidence is this,
wherein thou truſteſt?
5 I ſay, [f] Surely *I gaue* eloquence, *but* counſell
and ſtrength *are* for the warre: on whom then
doeſt thou truſt, that thou rebelleſt againſt me?
6 Loe, thou truſteſt in this broken ſtaffe of
reede, on Egypt, whereupon if a man leane, it will
goe into his hand, and pearce it: ſo *is* [g] Pharaoh
King of Egypt vnto all that truſt in him.
7 But if thou ſay vnto me, We truſt in the Lord
our God, is not that hee, whoſe hie places and
whoſe altars Hezekiah tooke downe, and ſaid to
Iudah and to Ieruſalem, Ye ſhall worſhip before
this altar?
8 Now therefore giue hoſtages to my Lord
the king of Aſſhur, and I will giue thee two
thouſand horſes, if thou be able on thy part to ſet
riders vpon them.
9 For how canſt thou ‖ deſpiſe any captaine
of the [h] leaſt of my lords ſeruants? and put thy
truſt on Egypt for charets and for horſemen?
10 And am I now come vp without the Lord
to this land to deſtroy it? The Lord ſayd vnto
me, [i] Goe vp againſt this land and deſtroy it.
11 ¶ Then ſaid Eliakim, and Shebna and Ioah
vnto Rabſhakeh, [k] Speake, I pray thee, to thy ſer-
uants in the Aramites language (for we vnder-
ſtand it) and talke not with vs in the Iewes
tongue, in the audience of the people that are on
the wall.
12 Then ſaid Rabſhakeh, Hath my maſter ſent
mee to thy maſter, and to thee, to ſpeake theſe
wordes, and not to the men that ſit on the wall?
that they may eate their owne doung, and drinke
their owne † piſſe with you?
13 So Rabſhakeh ſtood, and cried with a loud
voyce in the Iewes language, and ſaid, Heare the
words of the great King, of the King of Aſſhur.
14 Thus ſaith the king, Let not Hezekiah de-
ceiue you: for he ſhall not be able to deliuer you.
15 Neither let Hezekiah make you to truſt in
the Lord, ſaying, The Lord will ſurely deliuer vs:
this citie ſhall not be giuen ouer into the hand of
the king of Aſſhur.
16 Hearken not to Hezekiah: for thus ſayth
the king of Aſſhur, Make [l] appointment with me,
and come out to me, that euery man may eate
of his owne vine, and euery man of his owne
figtree, and drinke euery man the water of his
owne well.
17 Till I come and bring you to a land like
your owne land, *euen* a land of wheate and wine,
a land of bread and vineyardes,
18 Leaſt Hezekiah deceiue you, ſaying, The
Lord will deliuer vs. Hath any of the gods of the
nations deliuered his land out of the hand of the
king of Aſſhur?
19 Where is the god of [m] Hamath, and of Ar-
pad? where is the god of Sepharuaim? or how
haue they deliuered Samaria out of my hand?
20 Who is hee among all the gods of theſe
lands, that hath deliuered their countrey out of
mine hand, that the Lord ſhould deliuer Ieruſa-
lem out of mine hand?
21 Then they [n] kept ſilence, and anſwered
him not a worde: for the kings commandement
was, ſaying, Anſwere him not.
22 Then came Eliakim the ſonne of Hilkiah
the ſteward of the houſe, and Shebna the chan-
cellor, and Ioah the ſonne of Aſaph the recorder,
vnto Hezekiah with rent cloathes, and tolde him
the words of Rabſhakeh.

a This hiſtorie is rehearſed becauſe it is as a ſeale and confirmation of the doctrine afore, both for the threatnings and promiſes: to wit, that God would ſuffer his Church to be afflicted, but at length would ſend deliuerance.
b When he had aboliſhed ſuperſtition, and idolatry, and reſtored religion, yet God would exercise his Church to trie their faith and patience.
c For he was now reſtored to his office, as Iſaiah had prophecied, Chap. 22. 20.
d This declareth that there were few godly to be found in the kings houſe, when he was driuen to ſend this wicked man in ſuch a weightie matter.
e Saneheribs chiefe captaine.
f He ſpeaketh this in the perſon of Hezekiah, falſly charging him that he put his truſt in his wit and eloquence, whereas his onely confidence was in the Lord.
g Satan laboured to pull the godly King from one vaine confidence to another: to wit, from truſt in the Egyptians, whoſe power was weake and would deceiue them, to yeeld himſelfe to the Aſſyrians, and ſo not to hope for any helpe of God.
‖ Or, *turne backe.*
h He reprocheth to Hezekiah his ſmall power, which is not able to reſiſt one of Saneheribs leaſt captaines.
i Thus the wicked to deceiue vs, will pretend the Name of the Lord: but we muſt trie the ſpirits, whether they be of God or no.
k They were afraid, leaſt by his words, he ſhould haue ſtirred vp the people againſt the King, and alſo pretended to grow to ſome appoyntment with him.
† Ebr. *the water of their feet.*
l The Ebrew word ſignifieth bleſſing, whereby this wicked captaine would haue perſwaded the people, that their condition ſhould be better vnder Saneherib then vnder Hezekiah.
m That is, of Antiochia in Syria, of the which theſe two other cities alſo were: whereby we ſee how euery towne had his peculiar idole, and how the wicked make God an idole, becauſe they do not vnderſtand that God maketh them his ſcourge, and puniſheth cities for ſinnes.
n Not that they did not ſhew by euident ſignes that they did deteſt his blaſphemie: for they had now rent their cloathes, but they knew it was in vaine to vſe long reaſoning with this infidell, whoſe rage they ſhould haue ſo much more prouoked.

CHAP. XXXVII.

1 Hezekiah asketh counſell of Iſaiah, who promiſeth him the victorie. 10 The blaſphemie of Saneherib. 16 Hezekiahs prayer. 36 The armie of Saneherib is ſlaine of the Angel. 38 And he himſelfe of his owne ſonnes.

And [*] when the King Hezekiah heard it, hee
[a] rent his cloathes, and put on ſackecloath and
came into the houſe of the Lord.
2 And hee ſent Eliakim the ſteward of the
houſe, and Shebna the chancellor, with the El-
ders of the Prieſts, cloathed in ſackecloath vnto
[b] Iſaiah the Prophet, the ſonne of Amoz.
3 And hee ſaid vnto him, Thus ſaith Heze-
kiah, This day is a day of tribulation and of re-
buke and blaſphemie: for the children are come
to the [c] birth, and there is no ſtrength to bring
foorth.
4 If ſo be the Lord thy God hath [d] heard the
words of Rabſhakeh, whom the King of Aſſhur
his maſter hath ſent to raile on the liuing God,
and to reproach him with words, which the Lord
thy God hath heard, then [e] lift thou vp *thy* prayer
for the remnant that are left.
5 So the ſeruants of the King Hezekiah came
to Iſaiah.
6 And Iſaiah ſaid vnto them, Thus ſay vnto your
maſter, Thus ſaith the Lord, Be not afraid of the
wordes that thou haſt heard, wherewith the ſer-
uants of the King of Aſſhur haue blaſphemed me.

* 2. *Kings* 19. 1.
a In ſigne of grief and repentance.
b To haue comfort of him by the word of God, that his faith might be confirmed and ſo his prayer be more earneſt: teaching hereby that in all dangers theſe two are the onely remedies, to ſeeke vnto God and his miniſters.
c We are in as great ſorow as a woman that trauaileth of child, and cannot be deliuered.
d That is, will declare by effect that he hath heard it: for when God deferreth to puniſh, it ſeemeth to the fleſh, that hee knoweth not the ſinne, or heareth not the cauſe.
e Declaring that the miniſters office doeth not onely ſtand in comforting by the word, but alſo in praying for the people.

7 Behold, I will send a blast vpon him, and he shall heare a [f] noise, and returne to his owne land, and I will cause him to fall by the sword in his owne land.

8 ¶ So Rabshakeh returned, and found the King of Asshur fighting against [g] Libnah: for he had heard that he was departed from Lachish.

9 Hee heard also men say of Tirhakah, King of Ethiopia, *Beholde*, he is come out to fight against thee: and when hee heard it, hee sent *other* messengers to Hezekiah, saying,

10 Thus shall ye speake to Hezekiah King of Iudah, saying, Let not thy God [h] deceiue thee, in whom thou trustest, saying, Ierusalem shall not be giuen into the hand of the King of Asshur.

11 Behold, thou hast heard what the Kings of Asshur haue done to all landes in destroying them, and shalt thou be deliuered?

12 Haue the gods of the nations deliuered them, which my fathers haue destroyed? *as* [i] Gozan, and [k] Haran, and Rezeph, and the children of Eden, which were at Telassar?

13 Where is the king of Hamath, and the King of Arpad, and the King of the citie of Sepharuaim, Hena, and Iuah?

14 ¶ So Hezekiah receiued the letter of the hand of the messengers, and read it, and hee went vp into the house of the Lord, and Hezekiah spread it before the Lord.

15 And Hezekiah prayed vnto the Lord, saying,

16 O Lord of hostes, God of Israel, which [l] dwellest betweene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

17 Encline thine eare, O Lord, and heare: open thine eyes, O Lord, and see, and heare all the words of Saneherib, who hath sent to blaspheme the liuing God.

18 Trueth it is, O Lord, that the Kings of Asshur haue destroyed all lands and [m] their countrey,

19 And haue cast their gods in the fire: for they were no gods, but the worke of mens hands, *euen* wood or stone: therefore they destroyed them.

20 Now therefore, O Lord our God, saue thou vs out of his hand, that [n] all the kingdomes of the earth may know, that thou onely art the Lord.

21 ¶ Then Isaiah the sonne of Amoz sent vnto Hezekiah, saying, Thus saith the Lord God of Israel, Because thou hast prayed vnto me, concerning Saneherib king of Asshur,

22 This is the word that the Lord hath spoken against him, The [o] virgin, the daughter of Zion, hath despised thee, *and* laughed thee to scorne: thee daughter of Ierusalem hath shaken her head at thee.

23 Whom hast thou railed on and blasphemed? and against whom hast thou exalted *thy* voyce, and lifted vp thine eyes on hie? *euen* against the [p] holy One of Israel

24 By thy seruants hast thou railed on the Lord, and said, By the multitude of my charets I am come vp to the top of the mountaines to the sides of Lebanon, and will cut downe the hie cedars thereof, *and* the faire firre trees thereof, and I will goe vp to the heights of his top, *and* to the forest of his fruitfull places.

25 I haue digged, [q] and drunke the waters, and with the plant of my feete haue I dried all the riuers closed in.

26 Hast thou not heard how I haue of olde time made it, [r] and haue formed it long agoe? and should I now bring it, that it should be destroyed, *and laid* on ruinous heapes, *as* cities defenced?

27 Whose inhabitants haue † small power, *and* are afraid and confounded: they are like the grasse of the field and greene herbe, *or* grasse on ye house tops, or corne blasted [f] afore it be growen:

28 But I know thy dwelling, and thy [t] going out, and thy comming in, and thy furie against mee.

29 Because thou ragest against me, and thy tumult is come vp vnto mine eares, therefore will I put mine [u] hooke in thy nostrels, and my bridle in thy lips, and will bring thee backe againe the same way thou [x] camest.

30 And this shall be a [y] signe vnto thee, *O Hezekiah*, Thou shalt eate this yeere such as groweth of it selfe: and the [z] second yeere such things as grow without sowing: and in the third yeere, sow ye and reape, and plant vineyards, and eate the fruite thereof.

31 And [a] the remnant that is escaped of the house of Iudah, shall againe take root downward and beare fruit vpward.

32 For out of Ierusalem shall goe a remnant, and they that escape out of mount Zion: the zeale of the Lord of hoasts shall doe this.

33 Therefore thus saith the Lord concerning the King of Asshur, He shall not enter into this citie, nor shoot an arrow there, nor come before it with shield, nor cast a mount against it.

34 By the same way that he came, he shall returne, and not come into this citie, saith the Lord.

35 For I will defend this citie to saue it, for mine owne sake, and for my seruant [b] Dauids sake.

36 ¶ *Then the Angel of the Lord went out, and smote in the campe of Asshur an hundreth foure score, and fiue thousand: so when they arose early in the morning, behold, they were all dead corpses.

37 So Saneherib king of Asshur departed, and went away and returned and dwelt at [c] Nineueh.

38 And as he was in the Temple worshipping of Nisroch his god, Adramelech and Sharezer his sonnes *slewe him with the sword, and they escaped into the land of ‖ Ararat: and [d] Esarhaddon his sonne reigned in his stead.

f Of the Egyptians and Ethiopians, that shall come and fight against him.
g Which was a citie toward Egypt, thinking thereby to haue stayed the force of his enemies.
h Thus God would haue him to vtter a most horrible blasphemie before his destruction: as to call the authour of all trueth, a deceiuer: some gather hereby that Shebnah had disclosed vnto Saneherib the answere that Isaiah sent to the king.
i Which was a citie of the Medes.
k Called also Charre a citie in Mesopotamia, whence Abraham came after his fathers death.
l He groundeth his prayer on Gods promise, who promised to heare them from betweene the Cherubims.
m Meaning, the ten tribes.
n He declareth for what cause he prayed, that they might be deliuered: to wit, that God might be glorified thereby through all the world.
o Whom God had chosen to himselfe as a chaste virgin, and ouer whom he had care to preserue her from the lusts of the tyrant, as a father would haue ouer his daughter.
p Declaring hereby that they that are enemies to Gods Church, fight against him whose quarell his Church onely maintaineth.
q He boasteth of his policie, in that that he can finde meanes to nourish his army; and of his power in that that his army is so great, that it is able to drie vp whole riuers, and to destroy the waters which the Iewes had closed in.

r Signifying, that God made not his Church to destroy it, but to preserue it: and therefore he saith that he formed it of old, euen in his eternall counsell which cannot be changed.
† Ebr. are short in hand.
f He sheweth that the state and power of most flourishing cities endureth but a moment in respect of the Church, which shall remaine for euer, because God is the maintainer thereof.
t Meaning, his counsels and enterprises.
u Because Saneherib shewed himselfe as a deuouring fish and furious beast, he vseth these similitudes, to teach how he will take him and guide him.
x Thou shalt lose thy labour.
y God giueth signes after two sorts: some goe before the thing, as the signes that Moses wrought in Egypt, which were for the confirmation of their faith: and some go after the thing, as the sacrifice, which they were commanded to make three dayes after their departure: and these latter are to keepe the benefits of God in our remembrance: of the which sort this here is.
z He promiseth that for two yeeres the ground of it selfe should feede them.
a They whom God hath deliuered out of the hands of the Assyrians, shall prosper: and this properly belongeth to the Church.
b For my promise sake made to Dauid. * 2 Kings. 19. 35. 2 chron. 32. 21. tob. 1. 18. eccles. 48. 24. 1. mac. 7. 41. 2 mac. 8. 19.
c Which was the chiefest citie of the Assyrians. * Tob. 1. 21. ‖ Or, Armenia.
d Who was also called Sardanapalus, in whose dayes tenne yeeres after Saneheribs death the Caldeans ouercame the Assyrians by Merodach their King.

CHAP. XXXVIII.

1 Hezekiah is sicke. 5 He is restored to health by the Lord, and liueth fifteene yeeres after. 10 He giueth thanks for his benefit.

About* that [a] time was Hezekiah sicke vnto the death, and the Prophet Isaiah sonne of Amoz came vnto him, and said vnto him, Thus saith the Lord, Put thine house in an order, for thou shalt die, and not liue.

2 Then Hezekiah [b] turned his face to the wall, and prayed to the Lord,

* 2. Kings 20. 1. 2. chron 32. 4.
a Soone after that the Assyrians were slaine: so that God will haue the exercise of his children continuall, that they may learne onely to depend vpon God and aspire to the heauens.
b For his heart was touched with feare of Gods iudgement, seeing hee had appoynted him to die so quickely after his deliuerance from so great calamitie, as one vnworthy to remaine in that estate, and also foreseeing the great change that should come in the Church, forasmuch as hee left no sonne to reigne after him: for as yet Manasseh was not borne: and when he reigned, we see what a tyrant he was.

3 And sayd, I beseech thee, Lord, remember
now how I haue walked before thee in trueth, and
with a perfit heart, and haue done that which is
good in thy sight: and Hezekiah wept sore.
4 ¶ Then came the word of the Lord to I-
saiah, saying,
5 Goe, and say vnto Hezekiah, Thus saith the
Lord God of Dauid thy father, I haue heard thy
prayer, *and* seene thy teares: behold, I will adde
vnto thy dayes fifteene yeeres.
6 And I will deliuer thee [c] out of the hand
of the king of Asshur, and this citie: for I will
defend this citie.
7 And [d] this signe shalt thou haue of the
Lord, that the Lord will doe this thing that he
hath spoken,
8 Behold, I will bring againe the shadow of
the degrees (whereby it is gone downe in the
diall of Ahaz by the [e] sunne) ten degrees back-
ward: so the sunne returned by ten degrees, by
the which degrees it was gone downe.
9 [f] The writing of Hezekiah king of Iudah,
when he had beene sicke, and was recouered of his
sickenesse.
10 I sayd in the [g] cutting off of my dayes, I
shall goe to the gates of the graue: I am depriued
of the residue of my yeeres.
11 I said, [h] I shall not see the Lord, *euen* the
Lord in the land of the liuing: I shall see man no
more among the inhabitants of the world.
12 Mine habitation is departed, and is remoo-
ued from me, like a shepheards tent: I [i] haue cut
off like a weauer my life: he will cut me off from
the height: from day [k] to night, thou wilt make
an ende of me.
13 I reckoned [l] to the morning: but he brake
all my bones like a lyon, from day to night wilt
thou make an ende of me.
14 Like a crane *or* a swallow, so did I [m] chat-
ter: I did mourne as a doue: mine eyes were lift
vp on high: O Lord, [n] it hath oppressed mee,
comfort me.
15 What shall I say, [o] for he hath said it to
me, and he hath done it: I shall walke [p] weakely
all my yeares in the bitternesse of my soule.
16 O Lord, [q] *to them* that ouerliue them, and
to all *that are* in them, the life of my spirit *shall be*
knowen, that thou causedst me to [r] sleepe and hast
giuen life to me.
17 Behold, for [s] felicitie I had bitter griefe,
but it was thy pleasure *to deliuer* my soule from
the pit of corruption: for thou hast cast all my
[t] sinnes behind thy backe.
18 For [u] the graue cannot confesse thee: death
cannot praise thee: they that goe downe into the
pit, cannot hope for thy trueth.
19 *But* the liuing, the liuing, he shall confesse
thee, as I *doe* this day: the father to the [x] chil-
dren shall declare thy trueth.
20 The Lord *was ready* to saue mee: therefore
wee will sing my song: all the dayes of [y] our life
in the house of the Lord.
21 Then said Isaiah, Take a lumpe of dry figs
and [z] lay it vpon the boile, and he shall recouer.
22 Also Hezekiah [a] had said, What is the signe,
that I shall goe vp into the house of the Lord?

CHAP. XXXIX.

Hezekiah is reprooued because hee shewed his treasures vnto the ambassadours of Babylon.

AT [*] the same time, [a] Merodach Baladan, the
sonne of Baladan, King of Babel, sent [b] let-
ters, and a present to Hezekiah: for he had heard
that he had beene sicke, and was recouered.
2 And Hezekiah was [c] glad of them, and shew-
ed them the house of the treasures, the siluer, and
the golde, and the spices, and the precious oynt-
ment, and all the house of his armour, and all that
was found in his treasures; there was nothing in
his house, nor in all his kingdome that Hezekiah
shewed them not.
3 Then came Isaiah the Prophet vnto King
Hezekiah, and sayd vnto him, What sayd these
men? and from whence came they to thee? And
Hezekiah said, They are come from a farre coun-
trey vnto me, from Babel.
4 Then sayd hee, What haue [d] they seene in
thine house? And Hezekiah answered, All that is
in mine house haue they seene; there is nothing
among my treasures, that I haue not shewed
them.
5 And Isaiah sayd to Hezekiah, Heare the
word of the Lord of hoastes,
6 Behold, the dayes come, that all that is in
thine house, and which thy fathers haue laid vp
in store vntill this day, shalbe [e] caried to Babel:
nothing shall be left, saith the Lord.
7 And of thy sonnes, that shall proceede out
of thee, *and* which thou shalt beget, shall they
take away, and they shallbe [f] eunuches in the pa-
lace of the King of Babel.
8 [g] Then said Hezekiah to Isaiah, The word
of the Lord is good, which thou hast spoken; and
he sayd, Yet let there be peace, and trueth in my
dayes.

CHAP. XL.

1 Remission of sinnes by Christ. 3 The comming of Iohn Baptist. 18 The Prophet reprooueth the Idolaters, and them that trust not in the Lord.

COmfort [a] yee, comfort ye my people, will
your God say.
2 Speake comfortably to Ierusalem, and crie
vnto her, that her [b] warfare is accomplished, that
her iniquity is pardoned; for shee hath receiued
of the Lords hand [c] double for all her sinnes.
3 A [d] voyce cryeth in the [e] wildernesse, [f] Pre-
pare ye the way of the Lord: make streight in the
desert a path for our God.
4 Euery valley shalbe exalted, and euery [g] moun-
taine and hill shallbe made low; and the crooked
shallbe streight, and the rough places plaine.
5 And the glory of the Lord shallbe reuealed,
and all [h] flesh shall see it together: for the mouth
of the Lord hath spoken it.

c He doth not onely promise to prolong his life, but to giue him rest and quietnesse from the Assyrians, who might haue renewed their armie to reuenge their former discomfiture.
d For Hezekiah had asked for the confirmation of his faith, a signe, as ver. 22. and 2 King. 20.8. whereunto he was mooued by the singular motion of Gods spirit.
e Reade 2. King. 20, 10.
f He left this song of his lamentation and thankesgiuing to all posterity, as a monument of his owne infirmitie, and thankfull heart for Gods benefits, as Dauid did, Psal. 51.
g At what time it was tolde me that I should die.
h I shall no more prayse the Lord here in this Temple among the faithfull: thus God suffereth his dearest children to want his consolation for a time, that his grace afterward may the more appeare when they feele their owne weakenesse.
i By my sinne I haue prouoked God to take my life from me.
k That is, in one day, or shortly.
l Ouer night I thought that I should liue till morning, but my pangs in the night perswaded me the contrary: he sheweth the horror that the faithfull haue when they apprehend Gods iudgement against their sinne.
m I was so opprest with sorow, that I was not able to vtter my words, but onely to grone and sigh.
n To wit, sorow and griefe both of body and mind. o God hath declared by his Prophet that I shall die, and therefore I will yeeld vnto him. p I shall haue no release, but continuall sorowes whiles I liue. q They that shall ouerliue the men that are now aliue, and all they that are in these yeeres shall acknowledge this benefite. r That after that thou hadst condemned me to death, thou restoredst me to life. s Whereas I thought to haue liued in rest and ease being deliuered from mine enemie, I had griefe vpon griefe. t He esteemeth more the remission of his sinnes, and Gods fauour then a thousand liues. u For as much as God hath placed man in this world to glorifie him, the godly take it as a signe of his wrath, when their dayes were shortened, either because that they seemed vnworthy for their sinnes to liue longer in his seruice, or for their zeale to Gods glory, seeing that there are so few in earth, that do regard it, as Psal. 6 5. and 115, 17.
x All posterity shall acknowledge, and the fathers according to their duety toward their children shall instruct them in thy graces, and mercies toward me.

y Hee sheweth what is the vse of the Congregation and Church, to wit, to giue the Lord thankes for his benefits.
z Read 2 King, 20, 7
a As verse 7.
* 2. *King* 20, 12.
a This was the first king of Babylon, which ouercame the Assyrians in the tenth yeere of his reigne.
b Partly mooued with the greatnesse of the miracle, partly because he shewed himselfe enemie to his enemies, but chiefly because he would ioyne with them whom God fauoured, and haue their helpe, if occasion serued.
c Reade 2. King, 20. 13, & 2. Chron. 32. 25, 31.
d He asketh him of the particulars, to make him vnderstand the craft of the wicked, which he before being ouercome with their flattery and blinded with ambition, could not see.
e By the grieuousnes of the punishment is declared how greatly God detesteth ambition & vaine glory.
f That is, officers and seruants.
g Reade 2. Kings 20, 19.
a This is a consolation for the Church, assuring them, that they shalbe neuer destitute of prophets whereby he exhorteth the true ministers of God that then were, and those also that should come after him, to comfort the poore afflicted, and to assure them of their deliuerance both of body and soule.
b The time of her affliction.
c Meaning, sufficient, as chap. 61. 7 and full correction, or double grace, whereas she deserued double punishment. d To wit, of the Prophets e That is, in Babylon and other places where they were kept in captiuity, and misery. f Meaning Cyrus and Darius which should deliuer Gods people out of captiuity, and make them a ready way to Ierusalem: and this was fully accomplished, when Iohn the Baptist brought tidings of Iesus Christs comming, who was the true deliuerer of his Church from sinne and Satan, Matth. 3 3. g Whatsoeuer may let or hinder this deliuerance, shall be remooued. h This miracle shalbe so great, that it shall be knowen through all the world.

i The voyce of God which spake to the Prophet Isaiah.
k Meaning, all mans wisedome and naturall powers, Iames 1, 10. 1. Pet. 1, 24.
l The spirit of God shall discouer the vanitie in all that seeme to haue any excellencie of themselues.
m Though considering the frailtie of mans nature many of the Iewes should perish, and so not be partakers of this deliuerance, yet Gods promise should be fulfilled, and they that remained, should feele the fruite thereof.
n To publish this benefite through all the world.
o He sheweth at one word the perfection of all mens felicitie, which is to haue Gods presence.
p His power shall be sufficient without helpe of any other, and shall haue all meanes in himselfe to bring his will to passe.
q He shall shew his care and fauour ouer them that are weake and tender.
r Declaring that as God onely hath all power, so doeth he vse the same for the defence and maintenance of his Church.
s He sheweth Gods infinite wisdome for the same end and purpose.
t He speaketh all this to the intent that they should neither leane man nor put their trust in any, saue onely in God.
u Hereby he armeth them against the idolatrie, wherewith they should be tempted in Babylon.
x He sheweth the rage of the idolaters, seeing that the poore shall haue not to suffice their owne necessities, will defraude themselues to feede their idoles.
y Haue ye not the word of God, which plainely condemneth idolatry?
z Can you not learne by the visible creatures whom God hath made to serue your vse, that you should not serue them nor worship them? a So that his power appeareth in euery place whereforouer wee turne our eyes. b Who hath set in order the infinite number of the starres.

6 A i voyce sayd, Crie. And he said, What shall I cry? All flesh *is* grasse, and all the k grace thereof *is* as the floure of the field.

7 The grasse withereth, the floure fadeth, because the l Spirit of the Lord bloweth vpon it: surely the people *is* grasse.

8 The grasse withereth, the floure fadeth: but the m word of our God shall stand for euer.

9 ¶ O Zion, that bringest good tidings, get thee vp into the high n mountaine: O Ierusalem, that bringest good tidings, lift vp thy voyce with strength: lift it vp, be not afraid: say vnto the cities of Iudah, Behold o your God.

10 Behold, the Lord God will come with power, and p his arme shall rule for him: behold, his reward *is* with him, and his worke before him.

11 He shall feede his flocke like a shepheard: he shall gather the lambes with his arme, and cary them in his bosome, *and* shall guide them with q young.

12 Who hath measured the waters in his r fist? and counted heauen with the span, and comprehended the dust of the earth in a measure? and weighed the mountaines in a weight, and the hills in a balance?

13 Who hath instructed the spirit of the Lord? or *was* t his counseller, *or* taught him?

14 Of whom tooke he counsell, and *who* instructed him and taught him in the way of iudgment? or taught him knowledge, and shewed vnto him the way of vnderstanding?

15 Behold, the nations *are* as a drop of a bucket, and are counted as the dust of the balance: behold, he taketh away the yles as a litle dust.

16 And Lebanon *is* not sufficient for fire, nor the beasts thereof sufficient for a burnt offering.

17 All nations before him *are* as u nothing, and they are counted to him, lesse then nothing, and vanitie.

18 To whom then x will yee liken God? or what similitude will ye set vp vnto him?

19 The workeman melteth an image, or the goldsmith beateth it out in golde, or the goldesmith *maketh* siluer plates.

20 Doth not x the poore chuse out a tree that will not rot, for an oblation? he seeketh also vnto him a cunning workeman, to prepare an image that shall not be mooued.

21 Know ye nothing? haue ye not heard? y it hath it not beene told you from the beginning? haue ye not vnderstood it by the z foundation of the earth?

22 He sitteth vpon the circle of the earth, and the inhabitants thereof *are* as grashoppers, hee stretcheth out the heauens as a curtaine, and spreadeth them out as a tent to dwell in.

23 Hee bringeth the princes to nothing, *and* maketh the iudges of the earth, as vanitie.

24 As though they were not planted, as though they were not sowen, as though their stocke tooke no roote in the earth: for hee did euen a blow vpon them, and they withered, and the whirlewinde will take them away as stubble.

25 To whom now will yee liken mee, that I should be like *him*, saith the Holy one?

26 Lift vp your eyes on high, and behold who hath created these things, and bringeth b out their armies by number, and calleth them all by names: by the greatnesse of *his* power & mighty strength nothing faileth.

27 Why sayest thou, O Iaakob, and speakest O Israel, c My way is hid from the Lord, and my iudgement is passed ouer of my God?

28 Knowest thou not? *or* hast thou not heard, that the euerlasting God, the Lord hath created the d ends of the earth? he neither fainteth, nor is weary: there *is* no searching of his e vnderstanding.

29 *But* he giueth strength vnto him that fainteth, and vnto him that hath no strength, he encreaseth power.

30 f Euen the young men shall faint, and be weary, and the young men shall stumble and fall.

31 But they that waite vpon the Lord, shall renew *their* strength: they shall lift vp the wings, as the eagles: they shall runne, and not be weary, and they shall walke and not faint.

CHAP. XLI.

2 Gods mercie in chusing his people. 6 Their idolatrie. 27 Deliuerance promised to Zion.

KEepe a silence before me, O ylands, and let the people g renew *their* strength: let them come neere, and let them speake: let vs come together into iudgement.

2 Who raised vp *the* iustice from the East, *and* called him to his foote? *and* gaue the nations before him, and subdued the kings? he gaue them as dust to his sword, *and* as scattered stubble vnto his bow.

3 Hee pursued them, and passed safely by the way that he had not gone with his feete.

4 Who hath wrought and done it? he that calleth the d generations from the beginning. I the Lord *am* the e first, and with the last I am the same.

5 The yles saw it, and did f feare, *and* the ends of the earth were abashed, drew neere, and g came.

6 Euery man helped his neighbour, and sayd to his brother, h Be strong.

7 So the workeman comforted the founder, *and* hee that smote with the hammer, him that smote by course, saying, It is ready for the soldering, and he fastened it with nailes that it should not be mooued.

8 ¶ But thou, Israel, art my i seruant, *and* thou Iaakob, whom I haue chosen, the seede of Abrahams my friend.

9 For I haue taken thee from the ends of the earth, and called thee before the chiefe thereof, and sayd vnto thee, Thou art my seruant: I haue chosen thee, and not cast thee away.

10 Feare thou not, for I am with thee: be not afraid, for I am thy God: I will strengthen thee, and helpe thee, and will susteine thee with the k right hand of my iustice.

11 Behold, all they that prouoke thee, shall be ashamed, and confounded: they shalbe as nothing, and they that striue with thee shall perish.

12 Thou shalt seeke them and shalt not l finde them: *to wit*, the men of thy strife, *for* they shall be as nothing, and the men that warre against thee, as a thing of nought.

13 For I the Lord thy God will hold thy right hand, saying vnto thee, Feare not, I will help thee.

14 Feare not thou m worme, Iaakob, *and* yee

e He rebuketh the Iewes, because they did not rest on the prouidence of God, but thought that he had forsaken them in their troubles.
d And therefore all power is in his hand to deliuer when his time commeth.
e Shewing that men must patiently abide, and not curiously seeke out the cause of Gods delay in our afflictions.
f They that trust in their owne vertue, and do not acknowledge that all commeth of God,

a God as though he pleaded his cause with all nations, requireth silence, that hee may be heard in his right.
b That is, gather all their power and supports.
c Who called Abraham (who was the paterne of Gods iustice in deliuering his Church) from the idolatrie of the Caldeans to goe to and fro at his commandement, and placed him in the land of Canaan.
p Who hath created man and maintained his succession.
e Though the world set vp neuer so many gods, yet they diminish nothing of my glory: for I am all one, vnchangeable, which haue euer beene, and shallbe for euer.
f Considering mine excellent workes among my people.
g They assembled themselues, and conspired against me to maintaine their idolatrie.
h He noteth the obstinacie of the idolaters to maintaine their superstitions.
i And therefore oughtest not to posture thy self with the superstitioo of the Gentiles.
k That is, by the force of my promise, in the performance whereof I will shew my self faithfull and iust.
l Because they shall be destroyed. m Thus he calleth them because they were contemned of all the world, and that they considering their owne estate, should seeke vnto him for helpe.

men

men of Israel: I will helpe thee, saith the Lord, and thy redeemer the Holy One of Israel.

15 Behold, I will make thee a roler, and a new threshing instrument having teeth: thou shalt thresh the [n] mountaines, and bring them to powder, and shalt make the hilles as chaffe.

16 Thou shalt fanne them, and the wind shall carry them away, and the whirlewind shall scatter them: and thou shalt reioyce in the Lord, *and* shalt glory in the holy One of Israel.

17 *When* [o] the poore and the needy seeke water, & there *is* none (their tongue faileth for thirst: I the Lord will heare them: I the God of Israel will not forsake them:)

18 I will open riuers in the tops of the hilles, and fountaines in the mids of the valleyes: I will make the wildernesse as a poole of water, and the waste [p] land as springs of water.

19 I will set in the wildernesse the cedar, the Shittah tree, and the myrrhe tree, and the pine tree, *and* I will set in the wildernesse the fierre tree, the elme and the boxe tree together.

20 Therefore let them see and know, and let them consider and vnderstand together that the hand of the Lord hath done this, and the holy One of Israel [q] hath created it.

21 [r] Stand to your cause, saith the Lord: bring forth your strong reasons saith the King of Iaakob.

22 Let them bring them foorth, and let them tell vs what shall come, let them shewe the former things what they be, that we may consider them, and know the latter end of them: either declare vs things for to come.

23 Shew the things that are to come hereafter, that we may know that ye are gods: yea, doe good or do euill, that we may declare it, and beehold it together.

24 Behold, yee are of no value, and your maker is of nought: *man* hath [s] chosen an abomination by them.

25 ¶ I haue raised vp [t] from the North, and he shall come: from the East fanne shall he [u] call vpon my name, and shall come vpon [x] princes as vpon clay, & as the potter treadeth mire vnder the foot.

26 Who hath declared from the beginning, that we may know? or before time, that we may say, Hee is righteous? Surely there is none that sheweth: surely there is none that declareth: surely there is none that heareth [y] your words.

27 *I am* the first, *that saith* to Zion, Beholde, behold [z] them: and I will giue to Ierusalem [a] one that shall bring good tidings.

28 But when [b] I beheld, there was none: and when I enquired of them, there *was* no counseller, and when I demanded of them, they answered not a word.

29 Behold, they are all vanitie: their worke is of nothing, their images are wind and confusion.

n I will make thee able to destroy all thineenemies, be they neuer so mighty: and this chiefly is referred to the kingdome of Christ.

o That is, they that shallbe afflicted in the captiuitie of Babylon.

p God will rather change the order of nature then they should want any thing, that cry to him by true faith in their miseries: declaring to them hereby that they shall lacke nothing by the way, when they returne from Babylon.

q That is, hath appointed and determined that it shall come to passe.

r Hebiddeth the idolaters to propoue their religion, and to bring foorth their idoles, that they may be tried whether they know all things, and can do all things: which if they cannot do, he concludeth that they are no gods, but vile idoles.

s So that a man cannot make an idole, but he must do that which God detesteth and abhorreth: for hee abuseth his owne deuises and forsaketh the Lord.

t Meaning, the Chaldeans.

u That is, Cyrus, who shall doe all things in my name & by my direction: whereby hee meaneth that both their captiuitie, and deliuerance shall be ordered by Gods prouidence and appointment.

x Both of the Chaldeans and others.

y Meaning, that none of the Gentiles gods can worke any of these things.

z That is, the Israelites which returne from the captiuitie.

a To wit, a continuall succession of Prophets and ministers.

b When I looked whether the idoles could doe these things I found that they had neither wisedome nor power to doe any thing: therefore he concludeth that all are wicked, that trust in such vanities.

CHAP. XLII.

1 The obedience and humilitie of Christ. 6 Why hee was sent into the world. 11 The vocation of the Gentiles.

BEholde, a my seruant: b I will stay vpon him: mine elect, *in whom* my soule c delighteth: I haue put my Spirit vpon him: hee shall bring foorth d iudgement to the Gentiles.

2 He shall not e cry, nor lift vp, nor cause his voyce to be heard in the streete.

3 A f bruised reede shall hee not breake, and the smoking g flaxe shall he not quench: he shall bring foorth iudgement in h truth.

4 He shall not faile nor be discouraged till he haue i set iudgement in the earth: and the k yles shall wait for his Law.

5 Thus saith God the Lord (hee that created the heauens and spread them abroad: hee that stretched foorth the earth, and the buds thereof: hee that giueth breath vnto the people vpon it, and spirit to them that walke therein)

6 I the Lord haue called thee in l righteousnesse, and will hold m thine hand, and I will keepe thee, and giue thee for a [n] couenant of the people, *and* for a light of the Gentiles,

7 That thou mayest open the eyes of the blind, *and* bring out the prisoners from the prison, and them that sit in darkenesse, out of the prison house.

8 I am the Lord, this is my Name, and my [o] glory will I not giue to another, neither my praise to grauen images.

9 Beholde, the former things are [p] come to passe, and new things doe I declare; before they come forth, I tell you of them.

10 Sing vnto the Lord a new song, *and* his praise from the end of the earth; ye that go downe to the sea, and all that is therein; the yles and the inhabitants thereof.

11 Let the wildernesse and the cities thereof lift vp *their voyce*, the townes that q Kedar doeth inhabite; let the inhabitants of the rockes sing; let them shout from the top of the mountaines.

12 Let them giue glory vnto the Lord, and declare his praise in the yles.

13 The Lord shall goe forth as a r gyant; hee shall stirre vp his courage like a man of warre: he shall shout and cry, *and* shall preuaile against his enemies.

14 I haue a long time holden my peace: I haue beene still *and* refrained my selfe; now will I cry like a [s] trauailing woman: I will destroy and deuoure at once.

15 I will make waste mountaines, and hils, and drie vp all their herbs, and I will make the floods yles, and I will drie vp the pooles.

16 ¶ And I will bring the [t] blind by a way, that they knew not, *and* lead them by pathes that they haue not knowen: I will make darkenesse light before them, and crooked things streight. These things will I doe vnto them, and not forsake them.

17 They shall be turned backe: they shall be greatly ashamed, that trust in grauen images, and say to the molten images, Ye are our gods.

18 ¶ Heare, yee deafe: and ye blind, regarde, that ye may see.

19 Who is blind but my [u] seruant? or deafe as my [x] messenger, that I sent? who is blinde as the [y] perfite, and blind as the Lords seruant?

20 Seeing many things, but thou keepest them not? opening the eares, but he heareth not?

a That is, Christ, who in respect of his manhood is called heere seruant. The Prophets vse to make mention of Christ after that they haue declared any great promise, because hee is the foundation whereupon all the promises are made and ratified. b For I haue committed all my power to him as to a most faithfull steward. Some reade, I will establish him: to wit, in his office by giuing him the fulnesse of my Spirit. c He onely is acceptable vnto me, and they that come vnto me by him: for there is no other meanes of reconciliation, Mat. 3.17. Eph. 1.6.

d He shall declare himselfe gouernor ouer the Gentiles, and call them by his worde, and rule them by his Spirit. e His comming shall not be with pompe and noyse, as earthly princes. f He will not hurt the weake and feeble, but support and comfort them. g Meaning, the weeke of a lampe, or candle which is almost out, but he will cherish it and snuffe it, that it may shine brighter. h Although hee fauour the weake, yet will hee not spare the wicked, but will iudge them according to truth and equitie. i Till he haue set all things in good order. k The Gentiles shall be desirous to receiue his doctrine. l Meaning, vnto a lawfull and iust vocation. m To assist and guide thee. n As him, by whom the promise made to all nations in Abraham shall be fulfilled. o I will not suffer my glory to be diminished: which I should doe if I were not faithfull in performing the fame, and the idolaters thereby would exroll their idoles aboueme. p As in time past I haue beene true in my promises, so will I be in time to come. q Meaning, the Arabians, vnder whom dwell comprehended all the people of the East. r He sheweth the zeale of the Lord, and his power in the confirmation of his Church. s I will assist to execute my vengeance, which I haue so long deferred as a woman that desireth to be deliuered, when time is in trauell. t That is, my poore people which are in perplexitie and care. x The Priest to whom my word is committed, which should not onely beare it himselfe, but cause others to heare it. y As the Priestes and Prophets that should be light vnto others?

u To wit, Israel, which should haue most light because of my Law.

21 The Lord is willing for his righteousnesse
sake,*that* he may magnifie the Law and exalt it.
22 But this people is [z] robbed and spoyled,and
shallbe all snared in dungeons,and they shallbe hid
in prison houses; they shallbe for a pray, and none
shall deliuer: a spoyle,and none shall say,[a] Restore.
23 Who among you shall hearken to this,*and*
take heede,and heare for [b] afterwards?
24 Who gaue Iaakob for a spoyle,& Israel to
the robbers? Did not the Lord, because we haue
sinned against him? for they would not walke in
his wayes,neither be obedient vnto his Law.
25 Therefore hee hath powred vpon him his
fierce wrath, and the strength of battell; and it set
him on fire round about, and he knew not, and it
burned him vp, yet he considered not.

z Because they will not acknowledge this benefit of the Lord, who is ready to deliuer them, he suffereth them to be spoyled of their enemies through their owne fault and incredulitie.
a There shallbe none to succour them, or to will the enemie to restore that which hee hath spoyled.
b Meaning, Gods wrath.

CHAP. XLIII.

1 The Lord comforteth his people. Hee promiseth deliuerance to the Iewes. 11 There is no God but one alone.

But now thus saith the Lord,[a] that created thee,
O Iaakob: and he that formed thee,O Israel,
[b] Feare not: for I haue redeemed thee: I haue cal-
led thee by thy name,thou art mine.
2 When thou passest through the [c] waters, I
will be with thee,and through the floods,that they
doe not ouerflow thee. When thou walkest tho-
row the very fire, thou shalt not be burnt, neither
shall the flame kindle vpon thee.
3 For I am the Lord thy God, the holy one
of Israel,thy Sauiour: I gaue [d] Egypt for thy ran-
some,Ethiopia,and Seba for thee.
4 Because thou wast precious in my sight, *and*
thou wast honourable, and I loued thee, therefore
will I giue [e] man for thee,and people for thy sake.
5 Feare not, for I am with thee: I willbring
thy seed from the [f] East, and gather thee from the
West.
6 I will say to the North, Giue: and to the
South, Keepe not backe: bring my sonnes from
farre, & my daughters from the ends of the earth.
7 Euery one shall be called by my [g] Name:
for I created him for my glory, formed him and
made him.
8 I will bring foorth the blinde people, and
they shall haue eyes, and the deafe, and they shall
haue eares
9 Let all the nations be gathered [h] together,
and let the people be assembled: who among
them can declare this, and shew vs former things?
let them bring forth their [i] witnesses, that they
may be iustified; but let them [k] heare, and say,
It *is* trueth.
10 You [l] are my witnesses,saith the Lord, and
my [m] seruant,whom I haue chosen: therefore yee
shall know and beleeue mee, and yee shall vnder-
stand that I am: before mee there was no God
formed,neither shall there be after me.
11 I, *euen* I am the Lord, and beside me there
is no Sauiour.
12 I haue declared, and I haue saued,and I haue
shewed, when there was no strange *god* among
you: therefore you are my witnesses, sayeth the
Lord,that I am God.
13 Yea, before the day *was*, I am,and there is
none that can deliuer out of mine hand: I will doe
it, and who shall let it?

a After these threatnings he promiseth deliuerance to his Church, because hee hath regenerate them, adopted them, and called them.
b When thou feelt dangers and conspiracies on all sides, remember this benefit and the loue of thy God, and it shall encourage thee.
c By water and fire he meaneth all kind of troubles and perils.
d I turned Saneheribs power against these countries, and made them to suffer that affliction which thou shouldest haue done, and so were as the payment of thy ransome, chap.37,9.
e I will not spare any man,rather then thou shouldest perish, for God more esteemeth one of his faithfull, then all the wicked in the world.
f He prophecieth of their deliuerance from the captiuity of Babylon, and so of the calling of the vniuersall Church, alluding to that which is written,Deut.30,3.
g Meaning, that he could not be vnmindfull of them, except he would neglect his owne Name and glory.
h Signifying,that no power can resist him in doing this miraculous worke, not all their idoles are able to doe the like, as Chap. 41,22.
i To prooue that the things which are spoken of them, are true. k Shewing, that the malice of the wicked hindreth them in the knowledge of the trueth, because they will not heare when God speaketh by his word. l The Prophets and people to whom I haue giuen my Law. m Meaning specially Christ, and by him all the faithfull.

14 Thus saith the Lord your Redeemer, the ho-
ly one of Israel, For your sake I haue sent to Ba-
bel, and [n] brought it downe: they are all fugi-
tiues, and the Caldeans cry in [o] the ships.
15 I am the Lord your holy one, the creator
of Israel, your King.
16 Thus sayth the Lord which maketh a way
in [p] the Sea, and a path in the mighty [q] waters.
17 When he [r] bringeth out the [s] charet and
horse, the armie and the power lie together, *and*
shall not rise, they are extinct, and quenched as
towe.
18 Remember ye not the former things, nei-
ther regard the things of olde.
19 Behold,I do a new thing: now shall it come
forth: shall you not know it? I will euen make a
way in the [t] desert, *and* floods in the wildernesse.
20 The wilde [u] beasts shall honour mee, the
dragons and the ostriches, because I gaue water
in the desert, *and* floods in the wildernesse to
giue drinke to my people,euen to mine elect.
21 This people haue I formed for my selfe:
they shall shew forth my prayse.
22 And thou hast not [x] called vpon mee, O
Iaakob, but thou hast [y] wearied me,O Israel
23 Thou [z] hast not brought mee the sheepe of
thy burnt offrings, neither hast thou honored me
with thy sacrifices. I haue not caused thee to serue
with an offering nor wearied the with incense.
24 Thou boughtest me no sweet [a] sauour with
money, neither hast thou made mee drunke with
the fat of thy sacrifices, but thou hast made me to
[b] serue with thy sinnes, *and* wearied me with thine
iniquities.
25 I, *euen* I am hee that putteth away thine
iniquities for mine owne sake, and will not re-
member thy sinnes.
26 Put me in [c] remembrance: let vs be iudged
together: count thou that thou mayst be iustified.
27 Thy [d] first father hath sinned, and thy [e] tea-
chers haue transgressed against me.
28 Therefore I haue [f] prophaned the rulers of
the Sanctuary, and haue made Iaakob a curse, and
Israel a reproach.

n By Darius and Cyrus.
o They shall cry when they would escape by water, seeing that the course of Euphrates is turned another way by the enemie.
p When he deliuered Israel from Pharaoh,Exod. 14,22.
q When the Israelites passed through Iorden, Iosh.3,17.
r When he deliuered his people out of Egypt.
s Pharaoh and his mighty armie.
t Meaning, that their deliuerance out of Babylon should be more famous then that from Egypt was, Ier.23,7. hag.2,10. 2 cor.5,17. reuel. 21,5.7.
u They shall haue such abundance of all things as they returne home, euen in the drie and barren places, that the very beasts shall feele my benefits, and shall acknowledge them: much more men ought to be thankfull for the same.
x Thou hast not worshipped mee as thou oughtest to haue done.
y Because thou hast not willingly receiued that which I did command thee, thou diddest grieue me. Whereby he sheweth that his mercies were the onely cause of their deliuerance, forasmuch as they had deserued the contrary z Meaning, in true faith and obedience. a Either for the composition of the sweet oyntment, Exod.30.34. or for the sweet incense, Exod.30,7. b Thou hast made mee to beare an heauie burden by thy sinnes c If I forget any thing that may make for thy iustification, put me in remembrance and speake for thy selfe. d Thine ancesters. e Thy Priests and thy Prophets f That is, reiected, abhorred, and destroyed them in the wildernesse and at other times.

CHAP. XLIIII.

5 The Lord promiseth comfort, and that hee will assemble his Church of diuers nations. 9 The vanitie of Idoles. 17 The beastlinesse of idolaters.

Yet now heare, O Iaakob my seruant, and Is-
rael, whom I haue chosen.
2 Thus saith the Lord, that made thee, and
formed [a] thee from the wombe: hee will helpe
thee. Feare not, O Iaakob, my seruant, and thou
righteous [b] whom I haue chosen.
3 For I will powre water vpon the [c] thirstie,
and floods vpon the dry ground: I will powre my
spirit vpon thy seed,& my blessing vpon thy buds,
4 And they [d] shall grow as among the grasse,
and as the willowes by the riuers of waters.
5 One shall say, I am the Lordes: another

a He created and chose thee from the beginning of his owne mercie, and before thou couldest merite any thing.
b Whom God accepteth as righteous: or which hadst occasion thereunto because of the Law, and of thine holy vocation. c Because man of himselfe is as the drie and barren land,he promiseth to moysten him with the waters of his holy Spirit, Ioel 2.28.Iohn 7.38 acts 2. 17. d That is, thy children and posteritie shall increase wonderfully after their deliuerance from Babylon.

e shallbe

e shallbe called by the name of Iaakob : and ano-
ther shall subscribe with his hand vnto the Lord,
and name himselfe by the name of Israel.
6 Thus saith the Lord the King of Israel and
his redeemer, the Lord of hoastes, [f] I am the first,
and I am the last, and without me *is* there no God.
7 And who is like mee, that shall [g] call and
shall declare it, and set [h] it in order before me,
since I appointed the [i] ancient people ? and what
is at hand, and what things are to come ? let
[k] them shew vnto them.
8 Feare yee not, neither be afraid : haue not I
told thee of olde, and haue declared it ? [l] you are
euen my witnesses, whether there be a God beside
me, and that there is no God that I know not.
9 All they that make an image, are vanitie;
and [m] their delectable things shall nothing pro-
fit : and they are their owne witnesses, [n] that
they see not nor know : therefore they shall be
confounded.
10 Who hath made a [o] god, or molten an
image, that is [p] profitable for nothing ?
11 Beholde, all that are of the [q] fellowship
thereof, shall be confounded : for the workemen
themselues are men : let them all be gathered to-
gether, and [r] stand vp, *yet* they shall feare, and be
confounded together.
12 The smith *taketh* an instrument, and wor-
keth in the coles, and fashioneth it with hammers,
and worketh it with the strength of his armes;
yea, he is [s] an hungred, and his strength faileth;
he drinketh no water, and is faint.
13 The carpenter stretcheth out a line ; he fa-
shioneth it with a red threed, he plaineth it, and he
purtrayeth it with the compasse, and maketh it af-
ter the figure of a man, *and* according to the beau-
tie of a man, that it may remaine in [t] an house.
14 Hee will hew him downe cedars, and take
the pine tree and the oke, and taketh courage a-
mong the trees of the forest ; hee planteth a firre
tree, and the raine doeth nourish it.
15 And man burneth thereof ; for hee will
take thereof, and [u] warme himselfe : he also kind-
leth it, and baketh bread, yet hee maketh a god,
and worshippeth it ; hee maketh it an idole, and
boweth vnto it.
16 Hee burneth the halfe thereof euen in the
fire, *and* vpon the halfe thereof hee [x] eateth flesh;
he rosteth the roste, and is satisfied ; also he war-
meth himselfe and saith, Aha, I am warme, I haue
beene at the fire.
17 And the residue thereof hee maketh a god,
euen his idole; he boweth vnto it, and worshippeth
and prayeth vnto it, and saith, Deliuer mee ; for
thou art my god.
18 They haue not knowen, nor vnderstood:
[y] for *God* hath shut their eyes that they cannot
see, *and* their hearts, that they cannot vnderstand.
19 And none † considereth in his heart, nei-
ther *is* there knowledge nor vnderstanding to
say, I haue burnt halfe of it, euen in the fire, and

e By this diuersity of speech hee meaneth one thing, that is, that the people shall be holy and receiue the true religion of God, as Psal 87.5.
f I am alwayes like my selfe, that is, mercifull toward my Church, and most able to maintaine it, as Chap. 41,4. and 48. 12. reuel. 1.17. and 22,13.
g And appoint them that shall deliuer the Church.
h That is, declare vnto me how I ought to proceed herein.
i God calleth the Israelites ancient, because he preferred them to all other in his eternall election.
k Meaning, their idoles.
l Reade Chap. 43. 10.
m Whatsoeuer they bestow vpon their idoles, to make them to seeme glorious.
n That is, the idolaters seeing their idoles blinde, must needs be witnesses of their owne blindnesse, and feeling that they are not able to helpe them, must confesse that they haue no power.
o Meaning, that whatsoeuer is made by the hand of man, if it be esteemed as God, is most detestable.
p Whereby appeareth their blasphemy, which call images the bookes of the laitie, seeing that they are not onely here called vnprofitable, but Chap 41,24 abominable, and Ieremie calleth them the worke of errours, Ier. 10.15. Habakkuk, a lying teacher 2.18.
q That is, which by any way consent either to the making or worshipping.
r Signifying, that the multitude shall not then saue the idolaters, when God will take vengeance, although they excuse themselues thereby among men.
s He describeth the raging affection of the idolaters, which forget their owne necessities to set foorth their deuotion towards their idoles.
t To place it in some Temple.
u Hee setteth foorth the obstinacie and malice of the idolaters, which though they see by dayly experience that their idoles are no better then the rest of the matter whereof they are made, yet they refuse the one part, and make a god of the other, as the Papists make their cake god, and the rest of their idoles.
x That is, he either maketh a table or trenchers.
y The Prophet giueth here an answere to all them ẏ wonder how it is possible that any should be so blinde to commit such abomination, saying, that God hath blinded their eyes, and hardened their hearts.
† Ebr. *returneth*.

haue baked bread also vpon the coales thereof : I
haue rosted flesh, and eaten it, and shall I make the
residue thereof an abomination ? shall I bowe to
the stocke of a tree ?
20 He feedeth [z] of ashes; a seduced heart hath
deceiued him, that hee cannot deliuer his soule,
nor say, Is there not a lie in my right hand?
21 [a] Remember these (O Iaakob and Israel)
for thou art my seruant : I haue formed thee; thou
art my seruant : O Israel forget me not.
22 I haue put away thy transgressions like a
cloud, and thy sinnes as a mist, turne vnto mee,
for I haue redeemed thee.
23 [b] Reioyce yee heauens ; for the Lord hath
done it ; showt, ye lower parts of the earth; brast
foorth into prayses, yee mountaines, O forest and
euery tree therein : for the Lord hath redeemed
Iaakob, and will be glorified in Israel.
24 Thus saith the Lord thy redeeemer, and hee
that formed thee from the wombe, I am the Lord
that made all things, that spread out the heauens
alone, and stretched out the earth by my selfe.
25 I destroy the [c] tokens of the soothsayers,
and make them that coniecture, fooles, and turne
the wise men backeward, and make their know-
ledge foolishnesse.
26 ¶ He confirmeth the word of his [d] seruant,
and performeth the counsell of his messengers,
saying to Ierusalem, Thou shalt be inhabited : and
to the cities of Iudah, Yee shall be built vp, and I
will repaire the decaied places thereof.
27 He saith to the [e] deepe, Be drie, and I will
drie vp the floods.
28 He saith to [f] Cyrus, *Thou art* my shepheard,
and he shall performe all my desire : saying also
to Ierusalem, Thou shalt be built, and to the
Temple, Thy foundation shall be surely layd.

z He is abused as one that would eate ashes, thinking to satisfie his hunger.
a Shewing that mans heart is most inclined to idolatrie, and therefore hee warneth his people by these examples, that they should not cleaue to any but to the liuing God, when they should be among the idolaters.
b He sheweth that the worke of the Lord toward his people shall be so great, that the insensible creatures shall be mooued therewith.
c He armeth them against the soothsayers of Babylon, which would haue borne them in hand, that they knew by the starres, that God would not deliuer them, and that Babylon should stand.
d Of Isaiah and the rest of his Prophets, which did assure the Church of Gods fauour and deliuerance.
e Hee sheweth that Gods worke should be no lesse notable in this their deliuerance, then when hee brought them out of Egypt, thorow the sea.
f To assure them of their deliuerance, hee nameth the person by whom it should be, more then an hundreth yeere before he was borne.

CHAP. XLV.

1 The deliuerance of the people by Cyrus. 9 God is iust in all his workes. 20 The calling of the Gentiles.

Thus saith the Lord vnto [a] Cyrus his [b] anoyn-
ted, whose right hand I haue holden to [c] sub-
due nations before him ; therefore will I weaken
the loynes of kings, and open the doores before
him, and the gates shall not be shut.
2 I will go before thee, and make the [d] croo-
ked straight : I will breake the brasen doores, and
burst the yron barres.
3 And I will giue thee the treasures of dark-
nesse, and the things hid in secret places, that
thou mayest [e] know that I am the Lord which
call thee by thy name, euen the God of Israel.
4 For Iaakob my seruants [f] sake, and Israel
mine elect, I will euen call *thee* by thy name, *and*
name thee, though thou hast not knowen me.
5 I am the Lord, and there is none other;
there is no God besides mee : I [g] girded thee
though thou hast not knowen me,
6 That they may know from the rising of the
sunne, and from the West, that there is none be-
sides me. I am the Lord, and there is none other.
7 I forme the [h] light, and create darkenesse : I

a To assure the Iewes of their deliuerance against the great tentations that they should abide, he nameth the person and the meanes.
b Because Cyrus should execute the office of a deliuerer, God called him his anoynted for a time, but after another sort then he called Dauid.
c To guide him in the deliuerance of my people.
d I will take away all impediments and lets.
e Not that Cyrus did know God to worship him aright, but he had a certaine particular knowledge as prophane men may haue of his power, and so was compelled to deliuer Gods people.
f Not for any thing that is in thee, or for thy worthinesse.
g I haue giuen thee strength, power and authoritie.
h I send peace and warre, prosperitie, and aduersitie, as Amos 3,6.

make

make peace, and create euill: I the Lord doe all
these things.
8 Ye heauens send the dewe from aboue, and
let the clouds drop downe [i] righteousnes: let the
earth open, and let saluatiou and iustice growe
foorth: let it bring them foorth together: I the
Lord haue [k] created him.
9 [l] Woe be vnto him that striueth with his
maker, the potsheard with the potsheards of the
earth: shall the clay say to him that fashioneth it,
What makest thou? or thy worke, [m] It hath none
hands?
10 Woe vnto him that sayeth to *his* father,
What hast thou begotten? or to *his* mother, What
hast thou brought forth?
11 Thus saith the Lord, the onely one of Is-
rael, and his maker, Aske me [n] of things to come
concerning my sonnes, and concerning the workes
of mine hands: command you me.
12 I haue made the earth, and created man
vpon it: I, whose hands haue spread out the hea-
uens, I haue euen commaunded all their [o] ar-
mie.
13 I haue raised [p] him vp in righteousnes, and
I will direct all his wayes: hee shall build my ci-
tie, and he shall let go my captiues, not for [q] price
nor reward, saith the Lord of hoastes.
14 Thus sayeth the Lord, The labour [r] of E-
gypt, and the merchandise of Ethiopia, and of the
Sabeans, men of stature shall come vnto thee, and
they shall be [s] thine: they shall follow thee, *and*
shall goe in chaines: they shall fall downe before
thee, and make supplication vnto thee, *saying*,
Surely God is in thee, and there *is* none other
God besides.
15 Verely, thou O God [t] hidest thy selfe, O
God, the Sauiour of Israel.
16 All they shallbe ashamed and also confoun-
ded: they shall goe to confusion together, that
are the makers of images.
17 *But* Israel shall be saued in the Lord, with
an euerlasting saluation: ye shall not be ashamed
nor confounded world without end.
18 For thus sayth the Lord (that created hea-
uen, God himselfe that formed the earth, and made
it: he that prepared it, he created it not in vaine:
he formed it to be [u] inhabited) I am the Lord,
and there *is* none other.
19 I haue not spoken in secret, *neither* [x] in a
place of darkenes in the earth: I said not in vaine
vnto the seede of Iaakob, Seeke you mee: I the
Lord doe speake righteousnes, and declare righ-
teous things.
20 Assemble your selues, and come: drawe
neere together, [y] yee abiect of the Gentiles: they
haue no knowledge, that set vp the wood of
their idole, and pray vnto a god, that cannot
saue them.
21 Tell ye and bring them, and let them take
counsel together, who hath declared this from
the beginning, *or* hath told it of old? Haue not
I the Lord? and there *is* none other God beside
mee, a iust God, and a Sauiour: there *is* none be-
side me.
22 Looke vnto me, and yee shall be saued: all

i Hee comforteth the Iewes, as if hee would say, Though when ye looke to the heauens and earth for succour, yee see nothing now but signes of Gods wrath, yet will I cause them to bring foorth most certaine tokens of your deliuerance, and of the performance of my promise: which is meant by righteousnesse.
k I haue appointed Cyrus to this vse and purpose.
l Hereby hee brideleth their impatiencie, which in aduersitie and trouble murmure against God, and will not tary his pleasure: willing that man should match with his like, and not contend against God.
m That is, it is not perfectly made.
n In stead of murmuring, humble your selues, and aske what yee will for the consolation of my children, and you shall be sure of it, as yee are of these things which are at your commandement. Some reade it with an interrogation, and make it the application of the similitude.
o That is, the starres.
p To wit, Cyrus, that I may shew by him the faithfulnesse of my promise in deliuering my people.
q Meaning, freely and without raunsome, or any grieuous condition.
r These people were tributaries to the Persians, and so king Artahshashte gaue this money toward the building of the Temple, Ezra.7,17.
s Whereas to fore they were thine enemies, they shall now honour thee, and thou shalt rule them: which was accomplished in the time of Christ.
t Hereby hee exhorteth the Iewes to patience, though their deliuerance be deferred for a time: shewing that they should not repent their long patience, but the wicked and idolaters shall be destroyed. u To wit, of man, but chiefly of his Church. x As doe the false gods, which giue vncertaine answeres. y All yee idolaters which though you seeme to haue neuer so much worldly dignitie, yet in Gods sight you are vile and abiect.

[z] the endes of the earth shalbe saued: for I am
God, and there *is* none other.
23 I haue sworne by my selfe: the word is gone
out of my mouth in [a] righteousnesse, and shall not
returne, That euery [b] knee shall bowe vnto mee,
and euery tongue shall sweare *by me*.
24 Surely [c] hee shall say, In the Lord haue I
righteousnesse and strength: he shall come vnto
him, and all that [d] prouoke him shalbe ashamed.
25 The whole seede of Israel shalbe iustified,
and glorie in the Lord.

z He calleth the idolaters to repentance, willing them to looke vnto him with the eye of faith.
a That is, that the thing which I haue promised shall be faithfully perfourmed.
b The knowledge of God and the true worshipping shall be thorow all the world, Rom. 14. 11. Phil. 2. 10. whereby he signifieth that wee must not onely serue God in heart, but declare the same also by outward profession. c Meaning, the faithfull shall feele and confesse this. d All the contemners of God.

CHAP. XLVI.

1 *The destruction of Babylon and of their idoles.* 3 *Hee calleth the Iewes to the consideration of his workes.*

BEl is bowed downe: [a] Nebo is fallen; their
idoles were vpon the [b] beasts, and vpon the
cattel; they which did beare you, *were* laden with
a wearie burden.
2 [c] They are bowed downe, *and* fallen toge-
ther; for they could not rid them of the burden,
and their [d] soule is gone into captiuitie.
3 Heare ye me, O house of Iaakob, and all that
remaine of the house of Israel, which are [e] borne
of mee *from* the wombe, and brought vp of mee
from the birth.
4 Therefore vnto olde age, I the same, euen
I will beare *you* vntill the hoare haires: I haue
made *you*: I will also beare *you*, and I will carie
you, [f] and I will deliuer *you*.
5 ¶ To whom will ye make me like, or make
me equall, or [g] compare me that I should be like
him?
6 They draw gold out of the bag, and weigh
siluer in the balance, *and* hire a goldsmith to make
a god of it, *and* they bowe downe and worship it.
7 They beare it vpon the shoulders: they cary
him and set him in his place: so doth he stand, *and*
cannot remooue from his place. Though one cry
vnto him, yet can he not answere, nor deliuer him
out of his tribulation.
8 Remember this, and be ashamed: bring it
againe to [h] minde, O you transgressers.
9 Remember the former things of olde: for
I am God, and there *is* none other God, and there
is nothing like me.
10 Which declare the last thing from the be-
ginning; and from of olde, the things that were
not done, saying, My counsell shall stand, and I
will doe whatsoeuer I will.
11 I call a [i] bird from the East, *and* the man
of my [k] counsell from farre: as I haue spoken, so
will I bring it to passe: I haue purposed it, and I
will doe it.
12 Heare mee yee stubburne hearted, that are
farre from [l] iustice.
13 I bring [m] neere my iustice: it shall not be farre
off, and my saluation shall not tarie: for I will giue
saluation in Zion, *and* my glorie vnto Israel.

a These were the chiefe idoles of Babylon.
b Because they were of gold and siluer, the Medes and Persians caried them away.
c The beasts that caried the idoles, fell downe vnder their burden.
d He derideth the idoles, which had neither soule nor sense.
e He sheweth the difference betweene the idoles and the true God: for they must be caried of others, but God himselfe carieth his, as Deut.32.11.
f Seeing I haue begotten you, I will nourish and preserue you for euer.
g The people of God, seeing their owne calamitie, and the flourishing estate of the Babylonians, should be tempted to thinke that their God was not so mightie as the idoles of their enemies: therefore he describeth the originall of all the idols to make them to be abhorred of all men: shewing that the most that can be spoken in their commendation, is but to proue them vile, Baruch.6.25.
h Become wise, meaning, that all idolaters are without wit or sense, like mad men.
i That is, Cyrus, which shall come as swift as a birde, and fight against Babylon. k Him by whom I haue appointed to execute that, which I haue determined. l Which by your incredulitie would let the performance of my promise. m He sheweth that mans incredulitie cannot abolish the promise of God, Rom.3,3.

CHAP. XLVII.

The destruction of Babylon, and the causes wherefore.

COme downe and sit in the dust: O [a] virgine,
daughter Babel, sit on the ground: there is no
[b] throne,

a Which hast liued in wealth and wantonnesse, and hast not yet beene ouercome by any enemie.

b Thy gouernement shall be taken from thee.
c Thou shalt be brought to most vile seruitude: for to cutte the mill was the office of slaues.
d The things wherein she setteth her greatest pride, shallbe made vile, euen from the head to the foot.
e I will vse no humanity nor pity toward thee.
f The Israelites shall confesse that the Lord doth this for his Churches sake.
g For very shame, and hide my selfe.
h They abused Gods iudgements, thinking that he punished the Israelites, because he would vtterly cast them off, and therefore in stead of pitying their misery, thou diddest increase it.
i So that thy punishment shallbe so great as is possible to be imagined.
k Thou diddest trust that thine owne wisedome and policy would haue saued thee.
l He derideth their vaine confidence, that put their trust in any thing but in God, considering also such vaine deuises, which serue to no vse, but to delude the people, and to bring them from depending onely on God.
m They shall vtterly perish & no part of them remaine.
n They shall flee euery one to that place, which hee thought by his speculations to be most sure: but that shall deceiue them.

b throne, O daughter of the Caldeans; for thou shalt no more be called, Tender and delicate.

2 Take the mill stones, and g grinde meale; loose thy lockes: d make bare the feete: vncouer the leg, *and* passe thorow the floods.

3 Thy filthines shalbe discouered, and thy shame shalbe seene: I will take vengeance, and I will not meet *thee as* a e man.

4 f Our redeemer, the Lord of hoastes *is* his Name, the holy One of Israel.

5 g Sit still, and get thee into darkneſſe, O daughter of the Caldeans; for thou shalt no more be called, The lady of kingdomes.

6 I was wroth with my people: I haue polluted mine inheritance, and giuen them into thine hand, thou didst shew them no h mercy, but thou didst lay thy very heauy yoke vpon the ancient.

7 And thou saidest, I shalbe a lady for euer, so that thou diest not set thy minde to these things, neither didst thou remember y latter end thereof.

8 Therefore now heare, thou that art giuen to pleasures, and dwellest careleſſe, She saith in her heart, I am and none else: I shall not sit *as* a widow, neither shall know the losse of children.

9 But these two things shall come to thee suddenly on one day, the losse of children and widowhood; they shall come vpon thee in their i perfection, for the multitude of thy diuinations, and for the great abundance of thine inchanters.

10 For thou hast trusted in thy wickednesse; thou hast said, None seeth me. Thy k wisdome and thy knowledge, they haue caused thee to rebel, and thou hast said in thine heart, I am, and none els.

11 Therefore shall euill come vpon thee, and thou shalt not know the morning thereof; destruction shall fall vpon thee; which thou shalt not be able to put away: destruction shall come vpon thee suddenly, of thou beware.

12 Stand now among thine inchanters, and in the multitude of thy soothsayers (with whome thou hast l wearied thy selfe from thy youth) if so be thou mayest haue profit, or if so be thou maiest haue strength.

13 Thou art wearied in the multitude of thy counsels: let now the astrologers, the starre gazers, and prognosticators stand vp, and saue thee from these things that shall come vpon thee.

14 Behold, they shall be as stubble: the fire shall burne them: they shall not deliuer their owne liues from m the power of the flame: there *shalbe* no coales m to warme at, *nor* light to sit by.

15 Thus shall they serue thee, with whom thou hast wearied thee, *euen* thy merchants from thy youth; euery one shal wander to his owne n quarter: none shall saue thee.

CHAP. XLVIII.

x *The hypocrisie of the Iewes is reproued.* 12 *The Lord alone will be worshipped.* 20 *Of their deliuerance out of Babylon.*

HEare yee this, O house of Iaakob, which are a called by the name of Israel, and are come out of b the waters of Iudah; which sweare by the name of the Lord, and make mention of the God of Israel, *but* not in trueth nor in righteousnesse.

2 For they are called of the holy citie, and stay themselues c vpon the God of Israel, whose Name *is* the Lord of hoastes.

3 I haue declared the former things of old, and they went out of my mouth, and I shewed *them*: I did them suddenly, and they came to passe.

4 Because I knew that e thou art obstinate, and thy necke *is* an yron sinew, and thy brow brasse.

5 I therefore I haue declared it to thee of old: before it came to passe, I shewed it thee, lest thou shouldest say, Mine idole hath done them, and my carued image, and my molten image hath commanded them.

6 Thou hast heard, behold all this, and will not yee g declare it? I haue shewed thee new things, euen now, and hid things, which thou knewest not.

7 They are created now, and not of olde, and euen before this thou heardest them not, least thou shouldest say, Behold, I knew them.

8 Yet thou heardest them not, neither diddest know them, neither yet was thine eare opened of olde; for I knew that thou wouldest grieuously transgresse: therefore haue I called thee a transgressour from the h wombe.

9 For my Names sake will I defer my wrath, and for my praise will I refraine it from thee, k that I cut thee not off.

10 Behold, I haue fined thee, but l not as siluer: I haue m chosen thee in the fornace of affliction.

11 For mine owne sake, for mine owne sake will I doe it; for how should *my Name* o be polluted? p surely I will not giue my glorie vnto another.

12 Heare me, O Iaakob and Israel, my called, P I am, I am the first, and I am the last.

13 Surely mine hand hath laid the foundation of the earth, and my right hand hath spanned the heauens: when I cal them, q they stand vp together.

14 All you, assemble your selues, and heare: which among them hath declared these things? The Lord hath loued r him; he will do his will in Babel, and his arme *shalbe* against the Chaldeans.

15 I, *euen* I haue spoken it, and I haue called him, I haue brought him, and his way shal prosper.

16 Come neere vnto me: heare ye this: I haue not spoken it in secret from the s beginning from the time that the thing was, I was there, and now the Lord God and his Spirit hath t sent me.

17 Thus saith the Lord thy redeemer, the Holy one of Israel, I am the Lord thy God, which teach thee u to profite, and leade thee by the way that thou shouldest goe.

18 Oh, that thou hadst beakened to my commandements! then had thy prosperitie bin as the flood, and thy righteousnes as the waues of the sea.

19 Thy seed also had beene as the sand, and the fruite of thy body like the grauell thereof: his x name should not haue bene cut off nor destroyed before me.

20 y Goe yee out of Babel: flee yee from the Chaldeans with a voyce of ioy: tell and declare this; shew it forth to the end of the earth: say ye, The Lord hath redeemed his seruant Iaakob.

21 And they z were not thirstie: he led them thorow the wildernesse; hee caused the waters to flow out of the rocke for them; for he claue the rocke and the water gushed out.

22 There is no a peace, saith the Lord, vnto the wicked.

a He detecteth their hypocrisie which vaunted themselues to be Israelites, and were not so indeede.
b Meaning the fountaine and stocke.
c They make a shew as though they would haue none other God.
d Hee sheweth that they could not accuse him in any thing, forasmuch as he had performed whatsoeuer he had promised.
e I haue done for thee more then I promised, that thy stubburne wil and impudencie might haue beene ouercome.
f How thou shouldest be deliuered out of Babylon.
g Will and acknowledge this my benefit, and declare it vnto others?
h Shewing that mans arrogancie is the cause why God doth not declare all things at once, least they should attribute this knowledge to their owne wisedome.
i From the time that I brought thee out of Egypt: for that deliuerance was as the birth of the Church.
k As it was my free mercy that I did chose thee: so is it my free mercy that must saue thee.
l For I had respect to thy weakenesse and infirmitie: for in siluer there is some puritie, but in yron there is nothing but drosse.
m I tooke thee out of the fornace where thou shouldest haue beene consumed.
n God inyoyneth the saluation of his with his owne honour: for that they cannot perish, but his glorie should be diminished, as Deut. 32.27. & Reade Chap. 42.8.
P Reade Chap. 42.9.
q To obey me, and to doe whatsoeuer I command thee.
r Meaning Cyrus, whom he had chosen to destroy Babylon.
s Since the time that I declared my selfe to your fathers.
t Thus the Prophet speaketh for himselfe, and to assure them of these things.
u What things shall doe thee good; and forewarneth them the great ioy that shall come of their deliuerance.
x That is, the prosperous estate of Israel. y After that he had forewarned them of their captiuitie, and of the cause thereof, hee sheweth them the great ioy that shall come of their deliuerance. z Hee sheweth that it shall be as easie to deliuer them, as hee did their fathers out of Egypt. a Thus hee speaketh that the wicked hypocrites should not abuse Gods promise, in whom was neither faith nor repentance, as Chap. 57.21.

CHAP. XLIX.

a *The Lord God exhorteth all nations to beleeue his promises.* 6 *Christ*

6 Chriſt is the ſalnation of all that beleeue, and will deliuer them from the tyranny of their enemies.

HEare yee me, O yles, and hearken,yee people from farre. The Lord hath called [a] me from the wombe,and made mention of my name from my mothers belly.

2 And he hath made my mouth like a ſharpe [c] ſword : vnder the ſhadow of his hand hath he [d] hid me, and made me a choſen ſhaft, *and* hid me in his quiuer,

3 And ſayd vnto me,Thou art my ſeruant [e] Iſrael, for I will be glorious in thee.

4 And I ſayd , I haue [f] laboured in vaine : I haue ſpent my ſtrength in vaine and for nothing; but my iudgment *is* with the Lord, and my worke with my God.

5 And now ſayeth the Lord that formed me from [ſ] wombe to be his ſeruant , that I may bring Iaakob againe to him (though Iſrael be not gathered) [g] yet ſhall I be glorious in the eyes of the Lord; and my God ſhalbe my ſtrength)

6 And hee ſayd, It is a ſmall thing that thou ſhouldeſt be my ſeruant to raiſe vp the tribes of Iaakob, and to reſtore the deſolations of Iſrael : I will alſo giue [h] thee for a light of the Gentiles, that thou mayeſt be my ſaluation vnto the end of the world.

7 Thus ſaith the Lord the redeemer of Iſrael, *and* his holy One , to him that is deſpiſed in ſoule, to a nation that is abhorred , to a [i] ſeruant of rulers , Kings ſhall ſee , and [k] ariſe, and princes ſhall worſhip , becauſe of the Lord , that is faithfull : and the holy One of Iſrael , which hath choſen thee.

8 Thus ſayth the Lord, [l] In an acceptable time haue I heard thee, and in a day of ſaluation haue I helped thee : and I will preſerue thee,and will giue [m] thee for a couenant of [ſ] people , that thou maieſt raiſe vp the [n] earth,and obtaine the inheritance of the deſolate heritages :

9 That thou mayeſt ſay to the [o] priſoners, Goe foorth ; and to them that are in darkeneſſe, Shew your ſelues; they ſhall feede in the wayes, and their [p] paſtures ſhall be in all the tops of the hilles.

10 They ſhall not be hungry,neither ſhall they be thirſty, neither ſhall the heate ſmite them, nor the ſunne; for he that hath compaſſion [q] on them, ſhall leade them; euen to the ſprings of water ſhall he driue them.

11 And I will make all my mountaines , as a way, and my paths ſhall be exalted.

12 Behold , theſe ſhall come from farre : and loe, theſe from the North and from the Weſt,and theſe from the land of [r] Sinim.

13 Reioyce , O [ſ] heauens ; and be ioyfull , O earth ; breaſt forth into prayſe , O mountaines; for God hath comforted his people , and will haue mercy vpon his afflicted.

14 But Zion ſayd , The Lord hath [t] forſaken me, and my Lord hath forgotten me.

15 Can a woman forget her child,and not haue compaſſion on the ſonne of her wombe ? though they ſhould forget, yet will I not forget thee.

16 Behold, I haue grauen thee vpon the palme of [u] mine handes : thy [x] walls *are* euer in my ſight.

17 Thy builders make [y] haſte : thy deſtroyers and they that make thee waſte , are departed from thee.

18 Lift vp thine eyes round about and behold: all theſe gather themſelues together *and* come to thee : as I liue , ſayth the Lord , thou ſhalt ſurely [z] put them all vpon thee as a garment , and gird thy ſelfe with them like a bride.

19 For thy deſolations , and thy waſte places, and thy land deſtroyed, ſhall ſurely be now narow for them that ſhall dwell in it , and they that did deuoure thee, ſhall be farre away.

20 The children of thy barrenneſſe ſhall ſay againe in thine eares, The place is ſtraite for mee: giue place to me that I may dwell.

21 Then ſhalt thou ſay in thine heart , Who hath begotten mee theſe , ſeeing I am barren and deſolate, a captiue and a wanderer to and fro ? and who hath nouriſhed them? behold , I was left alone : whence are theſe ?

22 Thus ſayth the Lord God , Behold , I will lift vp mine hand to the [a] Gentiles , and ſet vp my ſtandart to the people , and they ſhall bring thy ſonnes in *their* armes and thy daughters ſhall be caried vpon *their* ſhoulders.

23 And Kings ſhall be thy nurſing fathers, and Queenes ſhall be thy nurſes : they ſhall worſhip thee with *their* faces toward the earth , and licke vp the [c] duſt of thy feete : and thou ſhalt know that I am the Lord : for they ſhall not be aſhamed that waite for me.

24 Shall the pray be [d] taken from the mighties? or the iuſt captiuity deliuered ?

25 But thus ſaith the Lord , [e] Euen the captiuitie of the mighty ſhall be taken away : and the pray of the tyrant ſhall be deliuered : for I will contend with him that contendeth with thee , and I will ſaue thy children,

26 And will feede them that ſpoyle thee,with [f] their owne fleſh , and they ſhall be drunken with their owne blood , as with ſweete wine ; and all fleſh ſhall know that I the Lord am thy Sauiour and thy Redeemer, the mighty one of Iaakob,

CHAP. L.

1 The Iewes forſaken for a time. 2 Yet the power of God is not diminiſhed. 5 Chriſts obedience and victory.

THus ſayth the Lord , Where is that [a] bill of your mothers diuorcement , [b] whom I haue caſt off? or who is the crediteur [c] to whom I ſold you , Behold , for your iniquities are ye ſold, and becauſe of your tranſgreſſions is your mother forſaken.

2 [d] Wherefore came I , and there was no man ? I called , and none anſwered : is mine hand [e] ſo ſhortened , that it cannot helpe ? or haue I no power to deliuer ? Behold , at my rebuke I dry vp the ſea : I make the floods deſert ; their fiſh rotteth for want of water, and dieth for thirſt.

3 I cloathe the heauens with darkeneſſe , and make a [f] ſacke their couering.

4 The Lord God hath giuen [g] mee a tongue of the learned , that I ſhould know *to miniſter a* word in time to him that is [h] weary ; he will raiſe

a This is ſpoken in the perſon of Chriſt , to aſſure the faithfull that theſe promiſes ſhould come to paſſe : for they were all made in him, and in him ſhould be performed.
b This is meant of the time that Chriſt ſhould be manifeſted to the world , as Pſal.2,7. c By the ſword and ſhaft , he figoifieth the vertue and efficacie of Chriſts doctrine.
d God hath taken me to his protection and defence : this chiefly is meant of Chriſt , and may alſo be applied to the miniſters of his word.
e By Iſrael is meant Chriſt , and all the body of the faithfull , as the members , and their head.
f Thus Chriſt in his members complaineth , that his labour and preaching take none effect , yet hee is contented that his doings are approoued of God.
g Though the Iewes refuſe my doctrine , yet God will approoue my miniſtery.
h To declare my Goſpel to the Gentiles , Chap.49,6. Acts 13,47. Luk. 2.32.
i Meaning , the Iewes , whom tyrants kept in bondage.
k The beneſit of their deliuerance ſhall be ſo great, that great and ſmall ſhall acknowledge it , and reuerence God for it.
l Thus he ſpeaketh of his Church when he would ſhew his mercie toward it, 2.Cor.6,2.
m Meaning, Chriſt alone.
n Signifying , that before Chriſt renew the earth by his word , there is nothing but confuſion and diſorder.
o To them that are in the priſon of ſinne and death.
p Being in Chriſts protection, they ſhalbe ſafe againſt all dangers, and free from the feare of the enimies.
q Meaning, that there ſhould be nothing in their way from Babylon that ſhould hinder or hurt them : but this is ac compliſhed ſpiritually.
r Meaning,the South countrey,ſo that Chriſt ſhall deliuer his from all the parts of the world.
ſ Reade Chap.44.23.
t Hee obiecteth what the faithfull might ſay in their long affliction , and anſwereth thereunto to comfort them, with a moſt proper ſimilitude,and full of conſolation.

u Becauſe I would not forget thee.
x Meaning , the good order of policie,and diſcipline.
y I haue a continuall care to build thee vp againe , and to deſtroy thine enemies.
z Hee ſheweth what are the ornaments of the Church : to haue many children, which are aſſembled by the word of God , and gouerned by his Spirit.
a He ſheweth that Chriſt will not onely gather this great number of the Iewes , but alſo of the Gentiles.
b Meaning , that Kings ſhalbe conuerted to the Goſpel , and beſtow their power and authoritie for the preſeruation of the Church.
c Being ioyned with the Church, they ſhall humble themſelues to Chriſt their head , and giue him all honour.
d He maketh this as an obiection , as though the Caldeans were ſtrong, and had them in iuſt poſſeſſion.
e This is the anſwere to their obiection , that none is ſtronger then the Lord , neither hath a more iuſt title vnto them.
f I will cauſe them to deſtroy one another , as Iudg.7,22 & 2.Chron.20,22. Chap.19,2.

g Meaning , that he had not forſaken her , but through her owne occaſion , as Hoſe.2,2.
h Which ſhould declare that I haue not her off : meaning , that they could ſhew none.
i Signifying , that he ſolde them not for any debtor pouerty , but that they ſolde themſelues to ſinnes to buy their owne luſtes and pleaſures.
k He came by his Prophets and miniſters , but they would not beleeue you , as I haue holpen their doctrine and conuert. e Am I not as able to helpe your fathers of olde,when I dryed vp the red Sea,and killed the fiſh in the riuers, and alſo afterward in Iorden ? f As I did in Egypt in token of my diſpleaſure, Exod.10.21. g The Prophet doth repreſent here the perſon and charge of them that are iuſtly called to the miniſtery of Gods word. h To him that is oppreſſed by affliction and miſery.

me vp in the morning, in the morning he will wa-
ken mine eare to heare, [i] as the learned.
5 The Lord God hath opened mine eare, and
I was not rebellious, neither turned I backe.
6 I gaue my backe vnto the [k] smiters, and my
cheekes to the nippers: I hidde not my face from
shame and spitting.
7 For the Lord God will helpe me, therefore
shall I not be confounded: therefore haue I set
my face like a flint, and I know that I shall not be
ashamed.
8 He is neere that iustifieth me: who will con-
tend with me? Let vs stand together: who is mine
aduersary? let him come neere to me.
9 Behold, the Lord God will helpe me: who is
he that can comdemne me? lo, they shall waxe old
as a garment: the moth shall eate them vp.
10 [l] Who is among you that feareth the
Lord? Let him heare the voyce of his seruant: he
that walketh in darkenesse and hath no light, let
him trust in the name of the Lord, and stay vpon
his God.
11 Behold, all you kindle [m] a fire, and are com-
passed about with sparkes: walke in the light of
your fire, and in the sparkes that ye haue kindled.
This shall ye haue of mine hand: ye shall lie downe
in sorow.

i As they that are taught, and made meet by him.
k I did not shrinke from God for any persecution or calamity whereby he sheweth that the true ministers of God can looke for none other recompense of the wicked, but after this sort, and also what is their comfort.
l Shewing that it is a rare thing that any should obey aright Gods true ministers, though they labour to bring them from hell to heauen.
m You haue sought consolation by your owne deuises, and haue refused the light, and consolation which God hath offered: therefore ye shall remaine in sorow, and not be comforted.

CHAP. LI.

1 To trust in God alone by Abrahams example. 7 Not to feare men. 17 The great affliction of Ierusalem, 22 and her deliuerance.

HEare me [a] yee that follow after righteousnes,
and yee that seeke the Lord: looke vnto the
[b] rocke, *whence* you are hewen, and to the hole of
the pit *whence* ye are digged.
2 Consider Abraham your father, and Sarah
that bare you: for I called him alone; and blessed
him and increased him.
3 Surely the Lord shall comfort Zion: he shall
comfort all her desolations, and he shall make her
desert [c] like Eden, and her wildernes like the gar-
den of the Lord: ioy and gladnesse shall be found
therein: praise, and the voyce of singing.
4 Hearken yee vnto me my people, and giue
eare vnto me, O my people: for a [d] Law shall pro-
ceed from me, & I will bring forth my iudgement
for the light of the people.
5 My [e] righteousnes is neere: my saluation go-
eth forth, and mine [f] armes shall iudge the people:
the yles shall wait for me, and shall trust vnto mine
arme.
6 Lift vp your eyes to the heauens, and looke
vpon the earth beneath; for the [g] heauens shall
vanish away like smoke, and the earth shall waxe
olde like a garment, and they that dwell therein,
shall perish in like maner; but my saluation shall
be for euer, and my righteousnes shall not be abo-
lished.
7 Hearken vnto me ye that know righteous-
nesse, the people in whose heart *is* my Law. Feare
ye not the reproach of men, neither be ye afraid of
their rebukes.
8 For the moth shall eate them vp like a gar-
ment, and the worme shall eate them like wooll:
but my righteousnes shall be for euer, and my sal-
uation from generation to generation.
9 Rise vp, Rise vp, and put on strength, O
arme of the Lord: rise vp as [h] in the olde time in
the generations of the world. Art not thou the
same, that hath cut [i] Rahab, and wounded the
[k] dragon?

a He comforteth the Church, that they should not be discouraged for their small number.
b That is, to Abraham, of whom ye were begotten, and to Sarah, of whom we were borne.
c As plentifull as Paradise, Gen. 2.3.
d I will rule and gouerne my Church by my word and doctrine.
e The time that I will accomplish my promise.
f My power and strength.
g He forewarneth them of the horrible changes and mutations of all things, and how he will preserue his Church in the mids of all these dangers.
h He putteth them in remembrance of his great benefit for their deliuerance out of Egypt, that thereby they might learne to trust in him constantly.
i Meaning, Egypt, Psal. 87.4.
k To wit, Pharaoh, Ezek. 29. 3.

10 Art not thou the same, which hath dried
the Sea, *euen* the waters of the great deepe, ma-
king the depth of the sea a way for the redeemed
to passe ouer?
11 Therefore the redeemed of the Lord shall
[l] returne, and come with ioy vnto Zion, and euer-
lasting ioy shalbe vpon their head: they shall ob-
taine ioy and gladnes; *and* sorow and mourning
shall flee away.
12 I, *euen* I am he that comfort you. Who art
thou, that thou shouldest feare a mortall man, and
the sonne of man, which shalbe made as grasse?
13 And forgettest the Lord thy maker, that
hath spred out the heauens, and laid the founda-
tions of the earth? and hast feared continually
all the day, because of the rage of the oppressour,
which is ready to destroy? Where is now the
rage of the oppressour?
14 The captiue [m] hasteth to be loosed, and
that hee should not die in the pit, nor that his
bread should faile.
15 And I am the Lord thy God that diuided
the sea, when his waues roared; the Lord of hoasts
is his Name.
16 And I haue put my words in thy [n] mouth,
and haue defended thee in the shadowe of mine
hand, that I may plant the [o] heauens, and lay the
foundation of the earth, and say vnto Zion, Thou
art my people.
17 Awake, awake, and stand vp, O Ierusa-
lem, which hast drunke at the hand of the Lord
the [p] cup of his wrath: thou hast drunken the
dregs of the cup of trembling, and wrung them
out.
18 There is none to guide her among all her
sonnes, whom she hath brought foorth: there *is*
none that taketh her by the hand of all the sonnes
that she hath brought vp.
19 These two [q] things are come vnto thee:
who will lament thee? desolation and destructi-
on and famine, and the sword: by whom shall I
comfort thee?
20 Thy sonnes haue fainted, and lie at the head
of all the streetes as a wilde bull in a net, and are
full of the wrath of the Lord, *and* rebuke of thy
God.
21 Therefore heare now this, thou miserable
and drunken, but [r] not with wine.
22 Thus saith thy Lord God, euen God that
pleadeth the cause of his people, Behold, I haue ta-
ken out of thine hand the cup of trembling, *euen*
the dregges of the cup of my wrath; thou shalt
drinke it no more.
23 But I will put it into their hand that spoyle
thee; which haue sayd to thy soule, Bow downe
that we may goe ouer, and thou hast laid thy bo-
dy as the ground, and as the streetes to them that
went ouer.

l From Babylon.
m He comforteth them by the short time of their banishment: for in seuenty yeeres they were restored, and the greatest empire of the world destroyed.
n Meaning, of Isaiah, and of all true ministers, who are defended by his protection.
o That all things may be restored in heauen and earth, Ephes. 1.10.
p Thou hast beene iustly punished and sufficiently, as Chap. 40. 2. & this punishment in the elect is by measure, and according as God giueth grace to beare it: but in the reprobate it is the iust vengeance of God to driue them to an insensiblenes and madnesse, as Iere. 25.15. 16.
q Whereof the one is outward, as of the things that come to the body, as war, and famine, and the other is inward, and appertaineth to the minde: that is, to be without comfort: therefore he saith, How shalt thou be comforted?
r But with trouble and feare.

CHAP. LII.

1 A consolation to the people of God. 7 Of the messengers thereof.

ARise, arise; put on thy strength, O Zion: put
on the garments of thy beauty, O Ierusalem,
the holy Citie: for henceforth there shall no
[a] more come into thee the vncircumcised and the
vncleane.
2 Shake thy selfe from the [b] dust; arise, and sit
downe, O Ierusalem: loose the bands of thy neck,
O thou captiue daughter, Zion.
3 For thus sayeth the Lord, Yee were solde

a No wicked tyrant which shall subuert Gods true religion and oppresse the conscience.
b Put off the garments of sorow and heauines, and put on the apparell of ioy and gladnes.

for c nought, therefore shall ye be redeemed with-
out money.
4 For thus sayth the Lord God, My people
went d downe aforetime into Egypt to soiourne
there, and Asshur e oppressed them without
cause.
5 Now therefore what haue I heere, saith the
Lord, that my people is taken away for nought;
& they that rule ouer them, make them to howle,
sayth the Lord? and my Name all the day conti-
nually is f blasphemed?
6 Therefore my people shall know my Name:
therefore *they shall know* in that day, that I am
hee that doe speake: behold, it is I.
7 How g beautifull vpon the mountaines are
the feete of him, that declareth *and* publisheth
peace! that declareth good tidings, *and* publisheth
saluation, saying vnto Zion, Thy God reigneth!
8 h The voyce of thy watchmen *shallbe heard*;
they shall lift vp their voyce, and shout together:
for they shall see eye to eye, when the Lord shall
bring againe Zion.
9 O yee desolate places of Ierusalem, be glad
and reioyce together, for the Lord hath comfor-
ted his people: he hath redeemed Ierusalem.
10 The Lord hath made i bare his holy arme
in the sight of all the Gentiles, and all the ends
of the earth shall see the saluation of our God.
11 k Depart, depart ye: goe ye out from thence,
and touch no vncleane thing, go out of the mids
of her, be ye cleane, that l beare the vessels of the
Lord.
12 For ye shall not go out m with haste, nor de-
part by fleeing away: but the Lord will go before
you, and ẏ God of Israel will gather you together.
13 Behold, my n seruant shall prosper: he shallbe
exalted and extolled, and be very hie.
14 As many were astonied at thee (his visage
was so o deformed of men, and his forme of the
sonnes of men) so p shall he sprinkle many nati-
ons: the Kings shall shut their q mouthes at him:
for that which had not bin told them, shall they
see, and that which they had not heard, shall they
r vnderstand.

c The Babylonians paid nothing to me for you: therefore I will take you againe without ransome. d When Iaakob went thither in time of famine. e The Egyptians might pretende some cause to oppresse my people because they went thither, and remained among them, but the Assyrians haue no title to excuse their tyranny by: and therefore will I punish them more then I did the Egyptians. f To wit, by the wicked, which thinke that I haue no power to deliuer them. g Signifying, that the ioy and good tidings of their deliuerance should make their afflicti-on in the meane time more easie: but this is chiefly meant of the spirituall ioy, as Nahum. 1. 15. rom. 10. 15. h The Prophets which are thy watchmen, shall publish this thy deliuerance: this was begun vnder Zerubbabel, Ezra, and Nehemiah, but was accomplished vnder Christ. i As ready to smite his enemies, and to deliuer his people. k He warneth the faithfull not to pollute themselues with the superstitions of the Babylonians, as Chap. 48. 20. 2. Cor. 6. 17. l For the time is at hand, that the Priestes and Leuites chiefly (and so by them all the people, which shalbe as the Leuites in this office) shall cary home the vessels of the Temple which Nebuchad-nezzar had taken away. m As your fathers did out of Egypt. n Meaning Christ, by whom our spirituall deliuerance should be wrought, whereof this was a figure. o In the corrupt iudgement of man, Christ in his person was not esteemed. p He shall spread his word through many nations. q In signe of reuerence, and as being astonished at his excellency. r By the preaching of the Gospel.

CHAP. LIII.

1 Of Christ and his kingdome, whose word few will beleeue. 6 All men are sinners. 11 Christ is our righteousnesse, 12 and is dead for our sinnes.

WHo a will beleeue our report? and to whom is
the b arme of the Lord reuealed?
2 But hee shall growe vp before him as a
branch, and as a c roote out of a dry d ground; he
hath neither forme nor beauty: when we shall see
him, there shall be no forme that we should desire
him.
3 He is despised and reiected of men: he is a
man full of sorowes, and hath experience of e in-
firmities: we hid as it were our faces from him; he
was despised, and we esteemed him not.
4 Surely, hee hath borne our infirmities, and
caried f our sorowes; yet wee did iudge him as
g plagued and smitten of God, and humbled.
5 But he was wounded for our transgressions:
he was broken for our iniquities: the h chastise-
ment of our peace *was* vpon him; and with his
stripes are we healed.
6 All we like sheep haue gone astray: we haue
turned euery one to his owne way, and the Lord
hath laid vpon him the i iniquity of vs all.
7 Hee was oppressed, and hee was afflicted,
yet did he not k open his mouth: hee is brought
as a sheepe to the slaughter, and as a sheepe
before her shearer is dumbe, so hee opened not
his mouth.
8 Hee was taken out from l prison, and from
iudgement: m and who shall declare his age? for he
was cut out of the land of the liuing: for the trans-
gression of my people was he plagued.
9 n And he made his graue with the wicked,
and with the rich in his death, though hee had
done no wickednes, neither *was* any deceit in his
mouth.
10 Yet the Lord would breake him and make
him subiect to infirmities: when o he shal make his
soule an offering for sinne, he shall see *his* seed *and*
shall prolong *his* dayes, and the will of the Lord
shall prosper in his hand.
11 Hee shall see of the p trauell of his soule, *and*
shalbe satisfied; by his knowledge shall my q righ-
teous seruant iustifie many: for he shall beare their
iniquities.
12 Therefore will I giue him a portion with
the great, and hee shall diuide the spoyle with the
strong, because r he hath powred out his soule vn-
to death; and he was counted with the transgres-
sours, and he bare the sinne f of many, and prayed
for the trespassers.

a The Prophet sheweth that very few shall receiue this their preaching of Christ, and of their deliuerance by him, Iohn 12. 38. rom. 10. 16. b Meaning, that none can beleeue, but whose hearts God toucheth with the vertue of his holy Spirit. c The beginning of Christs kingdome shalbe small and contemptible in the sight of man, but it shall growe wonderfully, and flourish before God. d Reade Chap. 11. 1. e Which was by Gods singular prouidence for the comfort of sinners, Hebr. 4. 15. f That is, the punishment due to our sinnes: for the which he hath both suffered and made satisfaction, Mat. 8. 17. 1. pet. 2. 24. g We iudged euill, thinking that he was punished for his owne sinnes, and not for ours. h He was chastised for our reconciliation, 2. Cor. 5. 3. i Meaning, the punishment of our iniquity, and not the fault it selfe. k But willingly and patiently obeyed his fathers appoyntement, Mat. 26. 63. acts 8. 32. l From the crosse and graue, after that he was condemned. m Though he died for sinne, yet after his resurrection he shall liue for euer: and this his death is to restore life to his members, Rom. 6. 9. n God the Father deliuered him into the hands of the wicked, and to the powers of the world to do with him what they would. o Christ by offring vp himselfe shall giue life to his Church, and so cause them to liue with him for euer. p That is, the fruit and effect of his labour, which is the saluation of his Church. q Christ shal iustifie by faith through his word, wheras Moses could not iustifie by the law. r Because he humbled himselfe, therefore he shalbe extolled to glory, Phi. 2. 7. 8. &c. to vers. 11. f That is, of all that beleeue in him.

CHAP. LIV.

1 Moe of the Gentiles shall beleeue the Gospel then of the Iewes. 7 God leaueth his for a time, to whom afterward hee sheweth mercy.

REioyce, O a barren that diddest not beare:
breake forth into ioy and reioyce, thou that
diddest not trauaile with child; for the b desolate
hath moe children then the married wife, sayth
the Lord.
2 c Enlarge the place of thy tents, and let
them spread out the curtains of thine habitations:
spare not: stretch out thy cords, and make fast thy
stakes.
3 For thou shalt increase on the right hand
and on the left, and thy seed shall possesse the Gen-
tiles, and dwell in the desolate cities.
4 Feare not: for thou shalt not be ashamed,
neither shalt thou be confounded: for thou shalt
not be put to shame: yea, thou shalt forget the
shame of thy d youth, and shalt not remember the
reproach of thy e widowhood any more.
5 For hee that f made thee, *is* thine husband,
(whose name *is* the Lord of hoastes) and thy re-
deemer the holy One of Israel, shall be called the

a After that hee hath declared the death of Christ, he speaketh to the Church, because it should feele the fruit of the same, and calleth her barren, because that in the captiuity she was a widow without hope to haue any children. b The Church in this her affliction and captiuity shall bring foorth moe children, then when she was at libertie: or this may be spoken by admiration, considering the great number that should come of her. Her deliuerance vnder Cyrus was as her childhood, and therefore this was accomplished, when she came to her age, which was vnder the Gospel. c Signifying, that for the great number of children that God should giue her, she should seeme to lack roome to lodge them. d The afflictions which thou sufferedst at the beginning. e When as thou wast refused for thy sinnes, Chap. 50, 1. f That did regenerate thee by his holy Spirit.

g His glory shall shine through the whole World, which seemed before to be shut vp in Iudea.
h As a wife which was forsaken in thy youth.

i As sure as the promise that I made to Noah, that the waters should no more ouerflow the earth.

k Hereby he declareth the excellent estate of the Church vnder Christ.
l Or, iasper, or pearle.
l By the hearing of his word and inward mouing of his Spirit.
m In stabilitie and sureneſſe, ſo that it ſhall ſtand for euer.
n And therefore ſhall not preuaile.
o Meaning, the domeſticall enemies of the Church, as are the hypocrites.
p Signifying hereby, that man can doe nothing, but ſo farre as God giueth power: for ſeeing that all are his creatures, he muſt needs gouerne and guid them.

a Chriſt by propoſing his graces and gifts to his Church, exempteth the hypocrites which are full with their imagined workes, and the Epicures, which are full with their worldly luſts, and ſo thirſt not after theſe waters.
b Signifying, that Gods benefits can not be bought for money.
c By waters, wine, milke and bread, he meaneth all things neceſſary to the ſpirituall life, as theſe are neceſſary to this corporall life. d He reproueth their ingratitude, which refuſe thoſe things that God offereth willingly, and in the meane time ſpare neither coſt nor labour to obtaine thoſe which are nothing profitable. e You ſhall be fed abundantly. f The ſame couenant which through my mercie I ratified and confirmed to Dauid, that it ſhould be eternall, 2. Sam. 7. 13. Acts 13. 34. g Meaning Chriſt, of whom Dauid was a figure.

God of the whole world.

6 For the Lord hath called thee, being as a woman forſaken, and afflicted in ſpirit, and as a h yong wife when thou waſt refuſed, ſaith thy God.

7 For a little while haue I forſaken thee, but with great compaſſion will I gather thee.

8 For a moment in *mine* anger, I hid my face from thee for a little ſeaſon, but with euerlaſting mercie haue I had compaſſion on thee, ſaith the Lord thy redeemer.

9 For this is vnto me *as* the i waters of Noah, for as I haue ſworne that the waters of Noah ſhould no more goe ouer the earth, ſo haue I ſworne that I would not be angry with thee, nor rebuke thee.

10 For the mountaines ſhall remooue, and the hilles ſhall fall downe; but my mercie ſhall not depart from thee, neither ſhall the couenant of my peace fall away, ſaith the Lord, that hath compaſſion on thee.

11 O thou afflicted and toſſed with tempeſt, that haſt no comfort, behold, I will lay thy ſtones with the k carbuncle, and lay thy foundation with ſaphirs,

12 And I will make thy windowes of l emerauds, and thy gates ſhining ſtones, and all thy borders of pleaſant ſtones.

13 And all thy children *ſhalbe* l taught of the Lord, and much peace ſhalbe to thy children.

14 In m righteouſneſſe ſhalt thou be eſtabliſhed, *and* be farre from oppreſſion; for thou ſhalt not feare it: and from feare; for it ſhall not come neere thee.

15 Behold, *the enemie* ſhall gather himſelfe, but without n me: whoſoeuer ſhall gather himſelfe in thee, o againſt thee, ſhall fall.

16 Behold, I haue created the p ſmith that bloweth the coales in the fire, and him that bringeth foorth an inſtrument for his worke, and I haue created the deſtroyer to deſtroy.

17 But all the weapons that are made againſt thee, ſhall not proſper: and euery tongue that ſhall riſe againſt thee in iudgement, thou ſhalt condemne. This is the heritage of the Lords ſeruants, and their righteouſneſſe *is* of me, ſaith the Lord.

CHAP. LV.

1 An exhortation to come to Chriſt. 8 Gods counſels are not as mans. 12 The ioy of the faithfull.

HO, euery one that a thirſteth, come ye to the waters, and ye that haue b no ſiluer, come, buy and eate: come, I ſay, buy c wine and milke without ſiluer and without money.

2 Wherefore doe ye lay out ſiluer, *and* not for bread? d and your labour without being ſatisfied? hearken diligently vnto me, and eate that which is good, and let your ſoule delight in e fatneſſe.

3 Encline your eares, and come vnto mee: heare, and your ſoule ſhall liue, and I will make an euerlaſting couenant with you, *euen* the f ſure mercies of Dauid.

4 Behold, I gaue g him for a witneſſe to the people, for a prince and a maſter vnto the people.

5 Behold, thou ſhalt call a nation that thou knoweſt not, h and a nation that knew not thee, ſhall runne vnto thee becauſe of the Lord thy God, and the Holy one of Iſrael: for he hath glorified thee.

6 Seeke ye the Lord while he may i be found: call ye vpon him while he is neere.

7 Let the wicked k forſake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lord, and hee will haue mercy vpon him; and to our God, for hee is very ready to forgiue.

8 For my l thoughts *are* not your thoughts, neither *are* your wayes my wayes, ſayth the Lord.

9 For as the heauens are higher then the earth, ſo are my wayes higer then your wayes, and my thoughts aboue your thoughts.

10 Surely as the raine commeth downe, and the ſnow from heauen, and returneth not thither but watereth the earth, and maketh it to bring forth and bud, that it may giue ſeed to the ſower, and bread vnto him that eateth,

11 So ſhall my m word be, that goeth out of my mouth: it ſhall not returne vnto me voyd, but it ſhall accompliſh that which I will, and it ſhall proſper in the thing whereto I ſent it.

12 Therefore ye ſhall goe out with ioy, and be led foorth with peace; the n mountaines and the hils ſhall breake foorth before you into ioy, and all the trees of the field ſhall clap *their* hands.

13 For thornes there ſhall grow fire trees; for nettles ſhall grow the myrthe tree, and it ſhall be to the Lord o for a name, *and* for an euerlaſting p ſigne that ſhall not be taken away.

CHAP. LVI.

1 An exhortation to iudgement and iuſtice. 10 Againſt ſhepheards that denoure their flocke.

THus ſaith the Lord, a Keepe iudgement and doe iuſtice, for my ſaluation is at hand to come, and my b righteouſnes to be reuealed.

2 Bleſſed *is* the man that doeth this, and the ſonne of man which layeth hold on it; hee that keepeth the c Sabbath, and polluteth it not, and keepeth his hand from doing any euill.

3 And let not the ſonne of the ſtranger, which d is ioyned to the Lord, ſpeake and ſay, The Lord hath ſurely ſeparated me from his people; neither let the Eunuch ſay, Behold, I am a dry tree.

4 For thus ſaith the Lord vnto the Eunuches that keepe my Sabbaths, and chuſe the thing that pleaſeth me, and take hold of my couenant,

5 Euen vnto them will I giue in mine e Houſe and within my walls, a place, and a f name better then of the ſonnes and of the daughters; I will giue them an euerlaſting name, that ſhall not be put out.

6 Alſo the ſtrangers that cleaue vnto the Lord, to ſerue him, and to loue the Name of the Lord, and to be his ſeruants; euery one that keepeth the Sabbath, and polluteth it not, and embraceth my couenant,

7 Them will I bring alſo to mine holy mountaine, and make them ioyfull in mine Houſe of prayer; their burnt g offerings and their ſacrifices *ſhall be* accepted vpon mine altar: for mine

h To wit, the Gentiles, which before thou didſt not receiue to be thy people.
i When he offereth himſelfe by the preaching of his word.
k Hereby he ſheweth that repentance muſt be ioyned with faith and how we cannot call vpon God aright, except the ſutes of one faith appeare.
l Although you are not ſoone reconciled one to another, and iudge mee by your felues yet I am moſt eaſie to be reconciled, yea I offer my mercies to you.
m In theſe ſmall things haue their effect, as day by experience ſheweth, much more ſhall my promiſe which I haue made and confirmed, bring to paſſe the things which I haue ſpoken for your deliuerance.
n Reade Chap. 44. 23. and 49. 13.
o To ſet forth his glory.
p Of Gods deliuerance, and that he will neuer forſake his Church.

a God ſheweth what he requireth of them after that he hath deliuered them: to wit, the workes of charitie whereby true faith is declared.
b Which I will declare toward you, and powre into your hearts by my Spirit.
c Vnder the Sabbath he comprehendeth the whole ſeruice of God and true religion.
d Let none thinke himſelfe vnmeete to receiue the graces of the Lord: for the Lord will take away all impediments, and will forſake none which will keepe his true religion, and beleeue in him.
e Meaning, in his Church.
f They ſhall be called after my people, and be of the ſame religion: yea, vnder Chriſt the dignitie of the faithfull ſhalbe greater then the Iewes were at that time.
g Hereby he meaneth the ſpirituall ſeruice of God, to whom the faithfull offer continuall thankeſgiuing, yea themſelues and all that they haue, as a liuely and acceptable ſacrifice,

house shall be called an house of prayer for h all
people.
8 The Lord God saith, which gathereth the
scattered of Israel, Yet will I gather to them those
that are to be gathered to them.
9 All ye i beasts of the field, come to deuoure,
euen all ye beasts of the forest.
10 Their k watchmen are all blind: they haue
no knowledge: they are all dumbe dogs: they can
not barke: they lie and sleepe, and delight in slee-
ping.
11 And these greedy dogs can neuer haue e-
nough: and these shepheards cannot vnderstand:
for they all looke to their owne way, euery one for
his aduantage, *and* for his owne purpose.
12 Come, I will bring wine, and wee will fill
our selues with strong drinke, and to l morow
shalbe as this day, *and* much more abundant.

h Not onely for the Iewes, but for all others, Matth. 21.13.
i Meaning, the enemies of the Church, as the Babylonians, Assyrians, &c. thus he speaketh to feare the hypocrites, and to assure the faithfull that when this commeth, they may know it was told them before.
k He sheweth that this affliction shall come through the fault of the gouernours, prophets, and pastors, whose ignorance, negligence, auarice, and obstinacie prouoked Gods wrath against them.
l We are well yet, and to morow shall be better: therefore let vs not feare the plagues before they come: thus the wicked contemned the admonitions and exhortations which were made them in the Name of God.

CHAP. LVII.

1 God taketh away the good, that hee should not see the horrible plagues to come. 3 Of the wicked idolaters, 9 and their vaine confidence.

The righteous perisheth, and no man conside-
reth it in heart: and mercifull men are taken
away, and no man vnderstandeth that the righ-
teous is taken away a from the euill *to come.*
2 b Peace shall come: they shall rest in their
beds, *euery one* that walketh before him.
3 But you c witches children, come hither, the
seed of the adulterer and of the whore.
4 On whom haue ye iested? vpon whom haue
ye gaped and thrust out your tongue? are not ye
rebellious children, *and* a false seed?
5 Inflamed with idoles vnder euery greene
tree? and sacrificing the d children in the valleys
vnder the tops of the rocks?
6 Thy portion *is* in the smoothe stones e of
the riuer; they, they are thy lot: euen to them hast
thou powred a drinke offering: thou hast offered
a sacrifice. Should I delight in f these?
7 Thou hast made thy g bed vpon a very hie
mountaine: thou wentest vp thither, euen thither
wentest thou to offer sacrifice.
8 Behind the h doores also and posts hast thou
set vp thy remembrance: for thou hast discouered
thy selfe *to another* then mee, and wentest vp, *and*
diddest i enlarge thy bed, and make a couenant be-
tweene thee and them, and louedst their bed in
euery place where thou sawest it.
9 Thou wentest k to the kings with oyle, and
diddest increase thine oyntments, *and* send thy
messengers farre off, and diddest humble thy selfe
vnto hell.
10 Thou weariedst thy selfe in thy manifold
iourneys, *yet* saydest thou not, l There is no hope:
thou m hast found life by thine hand, therefore
thou wast not grieued.
11 And whom diddest thou reuerence or feare,
seeing thou hast n lied vnto me, and hast not re-
membred me, neither set thy mind thereon? is it
not *because* I holde my peace, and that of long
o time? therefore thou fearest not me.
12 I will declare thy righteousnesse p and thy
workes, and they shall not profit thee.
13 When thou cryest, let them that thou hast
gathered together, deliuer thee: but the wind
q shall take them all away: vanitie shall pull
them away: but he that trusteth in me shall inhe-
rite the land, and shall possesse mine holy Moun-
taine.
14 r And he shall say, Cast vp, cast vp: prepare
the way: take vp the stumbling blocks out of the
way of my people.
15 For thus saith he that is hie and excellent,
hee that inhabiteth the eternitie, whose Name is
the Holy one, I dwell in the high and holy place:
with him also that is of a contrite and humble
spirit to reuiue the spirit of the humble, and to giue
life to them that are of a contrite heart.
16 For I will not contend for euer: neither
will I be alwaies wroth, s for the spirit should
faile before me: and I haue made the breath.
17 For his t wicked couetousnesse I am angry
with him, and haue smitten him: I hid me, and
was angry, yet hee went away, and turned after
the way of his owne heart.
18 I haue seene his waies, and will u heale him:
I will leade him also, and restore comfort vnto
him, and to those that lament him.
19 I create the x fruit of the lips, *to be* peace:
peace vnto them that are y farre off, and to them
that are neere, sayth the Lord: for I will heale
him.
20 But the wicked *are* like the raging sea, that
can z not rest, whose waters cast vp myre and
dirt.
21 There is no peace, saith my God, to the
wicked.

a From the plague that is at hand, and also because God will punish the wicked.
b The soule of the righteous shalbe in ioy, and their body shall rest in the graue vnto the time of the resurrection, because they walked before the Lord.
c He threatneth the wicked hypocrites, who vnder the pretence of the name of Gods people, derided Gods word and his promises, boasting openly that they were the children of Abraham, but because they were not faithfull and obedient as Abraham was, he calleth them bastards, and the children of sorcerers, which forsooke God, and fledde to wicked meanes for succour.
d Reade Leuit. 18. 21. 2 King. 23. 10.
e Meaning, euery place was polluted with their idolatry: or euery faire stone that they found, they made an idole of it.
f In the sacrifices which you offring before these idoles, thought you did serue God.
g To wit, thine altars in an open place, like an impudent harlot, that careth not for the light of her husband.
h In stead of setting vp the word of God in the open places on the posts & doores to haue it in remembrance, Deut. 6.9. and 27. 1. thou hast set vp signes and markes of thine idolatry in euery place.
i That is, diddest increase thine idolatrie more and more.
k Thou diddest seeke the fauour of the Assyrians by gifts and presents to helpe thee against the Egyptians: and when they failed, thou soughtest to the Babylonians, and more and more diddest torment thy selfe.
l Although thou sawest all thy labors to be in vaine, yet wouldest thou neuer acknowledge thy fault, and leaue off.
m Hee derideth their vnprofitable diligence, which thought to haue made all sure, and yet were deceiued.

n Broken promise with me.
o Meaning, that the wicked abuse Gods lenitie, and grow to further wickednesse.
p That is, thy naughtinesse, idolatries, and impieties which the wicked call Gods seruice: thus he derideth their blindnesse.
q Meaning, the Assyrians and others, whose helpe they looked for.
r God shall say to Darius and Cyrus.
s I will not vse my power against fraile man, whose life is but a blast.
t That is, for the vices and faults of the people, which is meant here by couetousnesse.
u Though they were obstinate, yet I did not withdraw my mercie from them.
x That is, I frame the speach and words of my messengers which shall bring peace.
y As well to him that is in captiuitie as to him that remaineth at home.
z Their euill conscience doeth euer torment them, and therefore they can neuer haue rest, Reade Chap. 28. 12.

CHAP. LVIII.

1 The office of Gods ministers. 2 The workes of the hypocrites. 6 The fast of the faithfull. 13 Of the true Sabbath.

Crie a aloude, spare not; lift vp thy voyce like
a trumpet, and shew my people their trans-
gression, and to the house of Iaakob their
sinnes.
2 Yet they b seeke me daily, and will know
my waies, euen as a nation that did righteously,
and had not forsaken the statutes of their God:
they aske of me the ordinances of iustice: they
will draw neere vnto God, *saying,*
3 c Wherefore haue we fasted, and thou seest
it not? we haue punished our selues, and thou re-
gardest it not. Beholde, in the day of your fast
you will seeke d *your* will, and require all your
debts.
4 Behold, ye fast to strife and debate, and to
smite with the fist of wickednesse: ye shall not fast
as *yee doe* to day, to make your voyce to be e heard
aboue.
5 Is it such a fast that I haue chosen, that a
man should afflict his soule for a day, and to bow

a The Lord thus speaketh to the Prophet, willing him to vse all diligence and seueritie to rebuke the hypocrites.
b They will seeme to worship me and haue outward holinesse.
c He setteth forth the malice and disdaine of the hypocrites, which grudge against God, if their worke be not accepted.
d Thus he conuinceth the hypocrites by the second table, and by their duety toward their neighbours, that they haue neither faith nor religion.
e So long as you vse contention and oppression, your fasting and prayers shall not be heard.

downe his head, as a bul-rush, and to lie downe in sackecloath and ashes? wilt thou call this a fasting, or an acceptable day to the Lord?

6 Is not this the fasting that I haue chosen? to loose the bands of wickednesse, to take off the heauy burdens, and to let the oppressed goe free, and that ye breake euery f yoke?

7 Is it not to deale thy bread to the hungry, and that thou bring the poore that wander, vnto thine house? when thou seest the naked, that thou couer him, and hide not thy selfe from g thine owne flesh?

8 Then shall thy h light breake foorth as the morning, and thine health shall grow speedily: thy i righteousnes shall goe before thee, *and* the glory of the Lord shall embrace thee.

9 Then shall thou call, and the Lord shall answere: thou shalt cry, and he shall say, Here I am: if thou take away from the mids of thee the yoke, the putting foorth of the k finger, and wicked speaking:

10 If thou l powre out thy soule to the hungry, and refresh the troubled soule: then shall thy light spring out in the m darkenesse, and thy darknesse *shallbe* as the noone day.

11 And the Lord shall guide thee continually, and satisfie thy soule in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters faile not.

12 And they shall be of thee, that shall build the olde n waste places: thou shalt raise vp the foundations for many generations, and thou shalt be called the repairer of the breach, *and* the restorer of the paths to dwell in.

13 If thou o turne away thy foote from the Sabbath, from doing thy will on mine Holy day, and call the Sabbath a delight to consecrate it, *as* glorious to the Lord, and shalt honour him, not doing thine owne wayes, nor seeking thine owne will, nor speaking a vaine word,

14 Then shalt thou delight in the Lord, and I will cause thee to mount vpon the high places of the earth, and feed thee with the heritage of Iaakob thy father: for the mouth of the Lord hath spoken it.

CHAP. LIX.

2 The wicked perish through their owne iniquities. 12 The confession of sinnes. 16 God alone will preserue his Church though all men faile.

BEhold, * the Lords hand is not shortened, that it cannot saue: neither is his eare beauie, that it cannot heare.

2 But * your iniquities haue separated betweene you and your God, and your sinnes haue hid *his* face from you, that he will not heare.

3 For your handes are defiled with *a* blood, and your fingers with iniquitie: your lips haue spoken lies, *and* your tongue hath murmured iniquitie.

4 No man calleth for iustice: no man *b* contendeth for trueth: they trust in vanity, and speake vaine things: they conceiue mischiefe, and *c* bring forth iniquitie.

5 They hatch cockatrice *d* egges, and weaue the spiders *c* web: hee that eateth of their egges, dieth, and that which is trode vpon, breaketh out into a serpent.

6 Their webs shalbe no garment, neither shall they couer themselues with their labors: *for* their workes *are* workes of iniquities, and the worke of cruelnie *is* in their hands.

7 Their feete runne to euill, and they make haste to shed innocent blood: their thoughts are wicked thoughts: desolation and destruction *is* in their paths.

8 The way of peace they know not, and there *is* none equitie in their goings: they haue made them crooked paths: whosoeuer goeth therein, shall not know peace.

9 Therefore is f iudgement farre from vs, neither doeth g iustice come neere vnto vs: we wait for light, but lo, it *is* darkenesse: for brightnes, *but* we walke in darkenesse.

10 We grope for the wall like the *h* blind, and we grope as one without eyes: we stumble at the noone day as in the twilight: *we are* in solitary places, as dead men.

11 We roare all like *i* beares, and mourne like doues: we looke for equitie, but there *is* none: for health, *but* it is farre from vs.

12 For our trespasses are many before thee, and our k sinnes testifie against vs: for our trespasses *are* with vs, and we know our iniquities.

13 In trespassing and lying against the Lord, and we haue departed away from our God, *and* haue spoken of cruelty and rebellion, conceiuing and vttering out of the heart l false matters.

14 Therefore m iudgement is turned backeward, and iustice standeth farre off: for trueth is fallen in the street, and equity cannot enter.

15 Yea, trueth faileth, and he that refraineth from euill, maketh himselfe *n* a pray: and when the Lord saw it, it displeased him, that there *was* no iudgement.

16 And when hee saw that there *was* no man, hee wondered that none would offer himselfe: *o* Therefore his arme did *p* saue it, and his righteousnes it selfe did sustaine it.

17 For he put on righteousnesse, as an habergion, and an *q* helmet of saluation vpon his head, and hee put on the garments of vengeance for cloathing, and was clad with zeale as a cloke.

18 As *r* make recompence, as to requite the furie of the aduersaries *with* a recompence to his enemies: he will fully repayre the *s* ylands.

19 So shall they feare the Name of the Lord from the West, and his glory from the rising of the Sunne; for the enemy shall *t* come like a flood, *but* the Spirit of the Lord shall chase him away.

20 And the Redeemer shall come vnto Zion, and vnto *t* them that turne from iniquitie in Iaakob, saith the Lord.

21 And I will *make* this my Couenant with them, saith the Lord, My Spirit that is vpon thee, and my words, which I haue put in thy mouth, *u* shall not depart out of thy mouth, nor out of the mouth of thy seede, nor out of the mouth of the seed of thy seed, saith the Lord, from henceforth euen for euer.

CHAP. LX.

3 The Gentiles shall come to the knowledge of the Gospel. 8 They shall come to the Church in abundance. 16 They shall haue abundance though they suffer for a time

ARise, O *Ierusalem*, be bright, for thy *a* light is come, and the glory of the Lord is risen vpon thee.

2 For behold, darkenesse shall couer the *b* earth, and grosse darkenesse the people; but the

f That you leaue off all your extortions.

g For in him thou seest thy selfe as in a glasse.

h That is, the prosperous state wherewith God will blesse thee.

i The testimony of thy goodnesse shall appeare before God and man.

k Whereby is meant all maner of iniurie.

l That is, haue compassion on their miseries.

m Thine aduersitie shalbe turned into prosperity.

n Signifying, that of the Iewes should come such as should build againe the ruines of Ierusalem and Iudea: but chiefly this is meant of the spirituall Ierusalem, whose builders were the Apostles.

o If thou refraine thy selfe from thy wicked works.

* *Num.11 23. chap 50,2.*

* *Ierem.5,25.*

a Reade Chap.2,12.

b All men winke at the iniuries and oppressions, and none go about to remedie them.

c According to their wicked deuices, they hurt their neighbours.

d Whatsoeuer commeth from them is poyson, and bringeth death.

e They are profitable to no purpose,

f That is, Gods vengeance to punish our enemies.

g Gods protection to defend vs.

h We are altogether destitute of counsell, and can finde no end of our miseries.

i We expresse our sorowes by outward signes, some more, some lesse.

k This confession is generall to the Church, to obtaine remission of sinnes, and the Prophets did not exempt themselues from the same.

l To wit, against our neighbours.

m There is neither iustice, nor vprightnesse among men.

n The wicked will destroy him.

o Meaning, to doe iustice, and to remedie the things that were so farre out of order.

p That is, his Church: or his arme did helpe it selfe, and did not seeke ayde of any other.

q Signifying, that God hath all meanes at hand to deliuer his Church and to punish their enemies.

r To wit, your enemies, which dwell in diuers places, and beyond the sea.

s He sheweth that there shallbe great affliction to the Church, but God will euer deliuer his.

t Whereby hee declareth that the true deliuerance from sinne and Satan belongeth to none, but to the children of God, whom he iustifieth.

u Because the doctrine is made profitable by the vertue of the Spirit; he ioyneth the one with the other, and promiseth to giue them both to his Church for euer.

a The time of thy prosperitie and felicitie: where as speaking of Babylon, he commanded her to goe downe, Chap.47,1.

b Signifying, that all men are in darkenesse till God giue them the light of his Spirit, and that this light shineth to none, but to those that are in his Church.

Lord shall arise vpon thee, and his glory shall be
seene vpon thee.
3 And the Gentiles shall walke in [c] thy light,
and Kings at the brightnesse of thy rising vp.
4 Lift vp thine eyes round about, and beholde:
all [d] these are gathered, *and* come to thee: thy
sonnes shall come from farre, and thy daughters
shalbe nourished at *thy* side.
5 Then thou shalt see and shine: thine heart
shalbe astonied [e] and enlarged, because the mul-
titude of the sea shall be conuerted vnto thee, and
the riches of the Gentiles shall come vnto thee.
6 The [f] multitude of camels shall couer thee:
and the dromedaries of Midian and of Ephah: all
they of Sheba shall come: they shall bring golde
and incense, and shew foorth the praises of the
Lord.
7 All the sheepe of [g] Kedar shall be gathered
vnto thee: the rams of Nebaioth shall serue thee:
they shall come vp to be accepted vpon mine [h] al-
tar: and I will beautifie the house of my glory.
8 Who are these [i] that flie like a cloude, and
as the doues to their windowes?
9 Surely the yles shall wait for mee, and the
ships [k] of Tarshish, as at the beginning, that they
may bring thy sonnes from farre, *and* their siluer
and their gold with them vnto the Name of the
Lord thy God, and to the Holy one of Israel, be-
cause he hath glorified thee.
10 And the sonnes of strangers shall build vp
thy walles, and their [l] Kings shall minister vnto
thee: for in my wrath I smote thee, but in my
mercy I had compassion on thee.
11 Therefore thy gates shall be open continu-
ally: neither day nor night shall they be shut, that
men may bring vnto thee the riches of the Gen-
tiles, and that their kings may be brought.
12 For the nation and the [m] kingdome, that
will not serue thee, shall perish: and those nations
shalbe vtterly destroyed.
13 The [n] glory of Lebanon shall come vnto
thee, the firre tree, the elme and the boxe tree to-
gether, to beautifie the place of my Sanctuary: for
I will glorifie the place of my [o] feet.
14 The sonnes also of them that afflicted thee,
shall come and bow vnto thee: and all they that
despised thee, shall fall [p] downe at the soles of thy
feete: and they shall call thee, The citie of the
Lord Zion of the Holy one of Israel.
15 Whereas thou hast beene forsaken and ha-
ted, so that no man went *by thee*, I will make thee
an eternall glory, and a ioy from generation to
generation.
16 Thou shalt also sucke the milke of the
Gentiles, and shalt sucke the [q] breasts of Kings:
and thou shalt knowe, that I the Lord am thy
Sauiour, and thy Redeemer, the mightie one of
Iaakob.
17 For brasse will I bring gold, and for yron
will I bring siluer, and for wood brasse, and for
stones yron. I will also make thy gouernement
[r] peace, and thine exactours righteousnesse.
18 Violence shall no more be heard of in thy
land, neither desolation, nor destruction within
thy borders: but thou shalt [s] call saluation, thy
walles, and praise, thy gates.
19 Thou shalt haue no more Sunne to shinne by
day, neither shall the brightnesse of the [t] Moone
shine vnto thee: for the Lord shall be thine euer-
lasting light, and thy God, thy glory.
20 Thy Sunne shall neuer goe downe, neither
shall thy Moone be hid: for the Lord shall be
thine euerlasting light, and the dayes of thy so-
row shalbe ended.
21 Thy people also shalbe all righteous: they
shall possesse the land for euer, the [u] graffe of my
planting shall be the worke of mine hands, that I
may be glorified.
22 A little one shall become as a [x] thousand,
and a small one as a strong nation: I the Lord will
hasten it in due time.

CHAP. LXI.

1 He prophecieth that Christ shall be anoynted, and sent to preach. 10 The ioy of the faithfull.

THE * Spirit of the Lord God *is* [a] vpon mee,
therefore hath the Lord anoynted mee: he
hath sent mee to preach good tidings vnto the
poore, to bind vp the [b] broken hearted, to preach
libertie to the [c] captiues, and to them that are
bound, the opening of the prison,
2 To preach the [d] acceptable yeere of the
Lord, and the day of [e] vengeance of our God, to
comfort all that mourne,
3 To appoynt vnto them that mourne in Zi-
on, *and* to giue vnto them beautie for [f] ashes, the
oyle of ioy for mourning, the garment of glad-
nesse for the spirit of heauinesse, that they might
be called [g] trees of righteousnes, the planting of
the Lord, that he might be glorified.
4 And they shall build the old waste places,
and raise vp the former desolations, and they shall
repaire the cities that were desolate and waste
through many [h] generations.
5 And the strangers shall [i] stand and feede
your sheepe, and the sonnes of the strangers shall
be your plowmen, and dressers of your vines.
6 But yee shall be named the [k] Priests of the
Lord, and men shall say vnto you, The ministers
of our God: Ye shall eate the [l] riches of the Gen-
tiles, and shalbe exalted with their glory.
7 For your shame, *you shall receiue* [m] double,
and for confusion, [n] they shall reioyce in [o] their
portion: for in their land they shall possesse the
[p] double: euerlasting ioy shalbe vnto them.
8 For I the Lord loue iudgement, *and* hate
[q] robberie for burnt offering, & I will direct their
worke in trueth, and I will make an euerlasting co-
uenant with them.
9 And [r] their seed shalbe knowen among the
Gentiles, and their buddes among the people. All
that see them, shall know them, that they are the
seed which the Lord hath blessed.
10 [s] I will greatly reioyce in the Lord, *and* my
soule shall be ioyfull in my God: for he hath cloa-
thed me with the garments of saluation, and coue-
red mee with the robe of righteousnesse: he hath
decked me like a bridegrome, & as a bride tyreth
her selfe with her iewels.
11 For as the earth bringeth foorth her bud,
and as the garden causeth to grow that which is
sowen in it: so the Lord God will cause righteous-
nes to grow, and praise before all the heathen.

c Meaning, that Iudea should be as the morning starre, and that the Gentiles should receiue light of her.
d An infinitie number from all countreys, as chap. 49.18.
e For ioy, as the heart is drawen in for sorow.
f Meaning, that euery one shall honour the Lord with that wherewith he is able: signifying, that it is no true seruing of God, except we offer our selues to serue his glory, and all that we haue.
g That is, the Arabians, that haue great abundance of cattell.
h Because the Altar was a figure of Christ, Hebr. 13.10. he sheweth that nothing can be acceptable to him, which is not offered to him by this Altar, who was both the offering and the altar it selfe.
i Shewing, what great number shall come to the Church, and with what great diligence and zeale.
k The Gentiles that are now enemies, shall become friends and setters foorth of the Church.
l Meaning, Cyrus and his successors, but chiefly this is accomplished in them that serue Christ, being conuerted by his Gospel.
m He sheweth that God hath giuen all power and authority here in earth for the vse of his Church: and that they which will not serue and profite the same, shall be destroyed.
n There is no thing so excellent which shall not serue the necessitie of the Church
o Signifying, that Gods Maiestie is not included in the Temple, which is but the place for his feete, that we may learne to rise vp to the heauens. p To worship their head Christ, by obeing his doctrine. q Both hie and low shall be ready to helpe and succour thee. r Thy gouernours shall loue thee, and seeke thy wealth and prosperitie. s Meaning, not a temporall felicitie, but a spirituall, which is fulfilled in Christs kingdome.

t Signifying, that all worldly meanes shall cease, and that Christ shalbe all in all as Reuel 21.23. and 22.5.
u The children of the Church.
x Meaning, that the Church should be miraculously multiplied.
* Luke 4.18.
a This appertaineth to all the Prophets and ministers of God, but chiefly to Christ, of whose abundant graces euery one receiueth according as it pleaseth him to distribute.
b To them that are liuely touched with the feeling of their sinnes.
c Which are in the bondage of sinne.
d The time when it pleased God to shew his good fauour to man, which S. Paul calleth the fulnesse of tyme, Gal 4 4.
e For when God deliuereth his Church, he punisheth his enemies.
f Which was the signe of mourning.
g Trees that bring forth good fruits, as Matt. 3.8.
h That is, for a long time.
i They shalbe ready to serue you in all your necessities.
k This is accomplished in the time of Christ, by whom all the faithfull are made Priests and Kings, 1. Pet. 2.9 reuel. 1.6. and 5 10.
l Reade Chap. 6. 11.16.
m Abundant recompence as this word is vsed, Chap 40.2.
n That is, the Iewes.
o To wit, of the Gentiles.
p Whereas the Gentiles had dominion ouer the Iewes in times past, now they shall haue double authoritie ouer them, and possesse twise so much. q I will not receiue their offerings which are extortioners deceiuers, hypocrites, or that depriue mee of my glory r That is of the Church. s He sheweth what shall be the affection, when they feele this their deliuerance.

CHAP. LXII.

1 The great desire that the Prophet haue had for Christs comming. 6 The diligence of the Pastours to preach.

FOr Zions sake I will not [a] holde my tongue,
and for Ierusalems sake I will not rest, vntill
the righteousnesse thereof breake foorth as the
[b] light, and saluation thereof as a burning lampe.
2 And the Gentiles shall see thy righteousnes,
and all Kings thy glory: and thou shalt be cal-
led by [c] a new name, which the mouth of the
Lord shall name.
3 Thou shalt also be a [d] crowne of glory in
the hand of the Lord, and a royall diademe in
the hand of thy God.
4 It shall no more be said vnto thee, [e] Forsa-
ken, neither shall it be said any more to thy land,
Desolate, but thou shalt be called || Hephzi-bah,
and thy land || Beulah: for the Lord delighteth
in thee, and thy land shalt haue an [f] husband.
5 For *as* a yong man marieth a virgin, *so* shall
thy sonnes [g] marry thee: and *as* a bridegrome is
glad of the bride, *so* shall thy God reioyce ouer
thee.
6 I haue set [h] watchmen vpon thy walles, O
Ierusalem, which all the day and all the night
continually shall not cease: [i] yee that are mind-
full of the Lord, keepe not silence,
7 And giue him no rest, till he repaire, and vn-
till he set vp Ierusalem the [k] praise of the world.
8 The Lord hath sworne by his right hand
and by his strong arme, Surely I will no more
giue thy corne to be meat for thine enemies, and
surely the sonnes of the strangers shall not drinke
thy wine, for the which thou hast laboured.
9 But they that haue gathered it, shall eat it,
and praise the Lord, and the gatherers thereof
shall drinke it in the courts of my Sanctuary.
10 [l] Goe through, goe through the gates:
prepare you the way for the people: cast vp, cast
vp the way, and gather out the stones, *and* set vp
a standart for the people.
11 Beholde, the Lord hath proclaimed vnto
the ends of the world, [m] tell the daughter Zion,
Behold, thy Sauiour commeth: Behold, his wages
is with him, and [n] his worke *is* before him.
12 And they shall call them, The holy people,
the redeemed of the Lord, and thou shalt be na-
med, A [o] citie sought out *and* not forsaken.

a The Prophet saith that he will neuer cease to declare vnto the people the good tidings of their deliuerance.
b Till they haue full deliuerance: and this the Prophet speaketh to encourage all other ministers to the setting foorth of Gods mercies toward his Church.
c Thou shalt haue a moore excellent fame then thou hast had hitherto.
d He shall esteeme thee as deare and precious as a king doeth his crowne.
e Thou shalt no more be contemned as a woman forsaken of her husband.
|| Or, *my delight in her.*
|| Or, *maried.*
f That it may be replenished with children.
g Forasmuch as they confesse one faith and religion with thee, they are in the same bond of marriage with thee, and they are called the children of the Church, in asmuch as Christ maketh her plentifull to bring forth children vnto him.
h Prophets, Pastours, and Ministers.
i He exhorteth the Ministers neuer to cease to call vpon God by prayer for the deliuerance of his Church, and to teach others to doe the same.
k For the restauration whereof all the world shall praise him.
l Signifying the great number that should come to the Church, and what meanes he would prepare for the restitution of the same, as Chap 57.14.
m Ye Prophets and Ministers shew the people of this their deliuerance: which was chiefly meant of our saluation by Christ, Zach. 9.9. matt. 21.5.
n Hee shall haue all power to bring his purpose to passe, as Chap 40.10.
o That is, one ouer whom God hath had a singular care to recouer her when she was lost.

CHAP. LXIII.

1 God shall destroy his enemies for his Churches sake. 7 Gods benefits toward his Church.

WHo is this that commeth [a] from Edom,
with red garments from Bozrah? hee is
glorious in his apparell, and walketh in his great
strength. [b] I speake in righteousnes, *and* am migh-
tie to saue.
2 [c] Wherefore is thine apparell red, & thy gar-
ments like him that treadeth in the wine presse?
3 I haue troden the wine-presse alone, and of
all people there *was* none with mee: for I will
tread them in mine anger; and tread them vnder
foote in my wrath, and their blood shall be sprink-
led vpon my garments, and I will staine all my
raiment.
4 For the day of vengeance *is* in mine heart,
and the [d] yeere of my redeemed is come.
5 And I looked, and there was none to helpe,
and I wondred that there was none to vphold:
therefore mine owne [e] arme helped mee, and my
wrath it selfe sustained me.
6 Therefore I will tread downe the people
in my wrath, and make them [f] drunken in mine
indignation, and will bring downe their strength
to the earth.
7 I will [g] remember the mercie of the Lord,
and the prayses of the Lord, according vnto all
that the Lord hath giuen vs, and for the great
goodnesse toward the house of Israel, which hee
hath giuen them according to his tender loue,
and according to his great mercies.
8 For hee said, Surely they are my [h] people,
children that will not lie: so hee was their Sa-
uiour.
9 In all their troubles hee was [i] troubled,
and the Angel [k] of his presence saued them: in
his loue and in his mercie he redeemed them, and
hee bare them and caried them alwayes conti-
nually.
10 But they rebelled and vexed his holy Spi-
rit: therefore was he turned to be their enemie,
and he fought against them.
11 Then he [l] remembred the old time of Mo-
ses and his people, saying, Where is hee that
brought them vp out of the sea with the [m] shep-
heard of his sheepe? Where is hee that put his
holy Spirit within [n] him?
12 He led *them* by the right hand of Moses
with his owne glorious arme, diuiding the wa-
ter before them, to make himselfe an euerlasting
Name.
13 Hee ledde them through the deepe, as an
[o] horse in the wildernesse, that they should not
stumble.
14 As the beast goeth downe into the valley,
the Spirit of the Lord gaue them rest: so diddest
thou leade thy people, to make thy selfe a glori-
ous Name.
15 [p] Looke downe from heauen, and behold
from the dwelling place of thine holinesse, and
of thy glory. Where is thy [q] zeale & thy strength,
the multitude of thy mercies, and of thy com-
passions? they are restrained from [r] me.
16 Doubtlesse thou art our Father: though
[s] Abraham be ignorant of vs, and Israel know vs
not, *yet* thou, O Lord, art our Father, *and* our re-
deemer: thy Name *is* for euer.
17 O Lord, why hast [t] thou made vs to erre
from thy wayes? *and* hardened our heart from
thy feare? Returne for thy [u] seruants sake, *and*
for the tribes of thine inheritance.
18 The people of thine holinesse haue pos-

a This prophecie is against the Idumeans and enemies which persecuted the Church, on whom God will take vengeance, and is here set forth all bloody after that he hath destroyed them in Bozrah, the chiefe citie of the Idumeans: for these were their greatest enemies & vnder the title of circumcision and the kindred of Abraham, claimed to themselues the chiefe religion, and hated the true worshippers, Psal. 137.7.
b God answereth them that asked this question, Who is this? &c. and saith, Yee see now performed in deed the vengeance which my Prophets threatned.
c Another question, to the which the Lord answereth.
d Shewing that when God punisheth his enemies, it is for the profite and deliuerance of his Church.
e God sheweth that he hath no neede of mans helpe for the deliuerance of his, and though men refuse to do their dutie through negligence and ingratitude, yet he himselfe will deliuer his Church, and punish the enemies, reade Chap. 59.16.
f I will so astonish them and make them so giddy, that they shall not know which way to goe.
g The Prophet speaketh this to mooue the people to remember Gods benefits in times past, that they may be confirmed in their troubles.
h For I did chuse them to be mine, that they should be holy, and not deceiue mine expectation.
i He bare their afflictions and griefes as though they had beene his owne.
k Which was a witnesse of Gods presence, and this may be referred to Christ, to whom belongeth the office of Saluation.
l That is, the people of Israel, being afflicted, called to remembrance Gods benefits, which he had bestowed vpon their fathers in times past.
m Meaning, Moses.
n That is, in Moses that he might well gouerne the people: some referre this giuing of the spirit to the people.
o Peaceably and gently, as an horse is led to his pasture.
p Hauing declared Gods benefits shewed to their forefathers, he turneth himselfe to God by prayer, desiring him to continue the same graces toward them.
q Thy great affection, which thou barest towards vs.
r Meaning, from the whole body of the Church.
s Though Abraham would refuse vs to be his children, yet thou wilt not refuse to be our father.
t By taking away thy holy Spirit from vs, by whom wee were gouerned, and so for our ingratitude diddest deliuer vs vp to our owne concupiscence, and diddest punish sinne by sinne according to thy iust iudgements.
u Meaning, for the Couenants sake made to Abraham, Izhak, and Iaakob his seruants.

x That is, in respect of the promise, which is perpetuall: wherin they had bow possessed the land of Canaan, a thousand and foure hundreth yeeres: and thus they lament, to moove God rather to remember his Covenant, then to punish their sinnes.

sessed it, but a little x while: for our aduersaries haue troden downe thy Sanctuarie.

19 We haue beene *as they*, ouer whom thou neuer barest rule, and vpon whom thy name was not called.

CHAP. LXIIII.

1 The Prophet prayeth for the sinnes of the people. 6 Mans righteousnesse is like a filthy cloath.

OH, that thou wouldest a breake the heauens, *and* come downe, *and* that the mountaines might melt at thy presence!

2 As the melting fire burned, *as* the fire caused b the waters to boile, (that thou mightest declare thy Name to thine aduersaries) the people did tremble at thy presence.

3 When thou diddest terrible things, which we looked not for, thou camest downe, *and* the mountaines melted at thy presence.

4 For since the beginning of the world, they haue not c heard nor vnderstood with the eare, neither hath the eie seene *another* God beside thee, which doth *so* to him that waiteth for him.

5 Thou diddest meet him, d that reioyced *in thee*, & did iustly: they remembred thee in thy e waies: behold, thou art angry, for we haue sinned: *yet* in f them *is* continuance, and we g shall be saued.

6 But we haue all become as an vncleane thing, and all our h righteousnes *is as* filthy cloutes, and we all doe fade like a leafe, and our iniquities like the winde haue taken vs away.

7 And there *is* none that calleth vpon thy Name, neither that stirreth vp himselfe to take hold of thee: for thou hast hid thy face from vs, and hast consumed vs because of our iniquities.

8 But now, O Lord, thou art our Father: we are the i clay, and thou art our potter, and we all are the worke of thine hands.

9 Be not angry, O Lord, k aboue measure, neither remember iniquitie for euer: Loe, we beseech thee, behold, we are all thy people.

10 l Thine holy cities lie waste: Zion is a wilderneſſe, *and* Ierusalem a desert.

11 The house of our Sanctuarie, and of our glory, m where our fathers praised thee, is burnt vp with fire, and all our pleasant things are wasted.

12 Wilt thou holde thy selfe still n at these things, O Lord? wilt thou holde thy peace and afflict vs aboue measure?

CHAP. LXV.

1 The vocation of the Gentiles, & the rieection of the Iewes. 13 The ioy of the elect, and the punishments of the wicked.

I Haue beene sought of them that a asked not: I was found of them that sought mee not: I sayd, behold me, behold mee, vnto a nation that called not vpon my Name.

2 I haue b spread out mine handes all the day vnto a rebellious people, which walked in a way that was not good, *euen* after their owne c imaginations.

3 A people that prouoked mee euer vnto my face: that sacrificeth in d gardens, and burneth incense vpon e bricks.

4 Which remaine among the f graues, and lodge in the deserts, which eate g swines flesh, and the broth of things polluted *are* in their vessels.

5 Which say, h Stand apart, come not neere to me: for I am holier then thou; these are a smoake in my wrath, *and* a fire that i burneth all the day.

6 Behold, it is k written before me; I will not keepe silence, but will render it and recompense it into their bosome.

7 Your iniquities, and the iniquities of your fathers, *shalbe* together (saith the Lord) which haue burnt incense vpon the mountaines, and blaspheme me vpon the hilles; therefore will I measure their old worke into their bosome.

8 Thus saith the Lord, As the wine is found in the cluster, and one saith, Destroy it not, for a m blessing *is* in it, so will I doe for my seruants sakes, that I may not destroy them whole.

9 But I will bring a seede out of Iaakob, and out of Iudah that shall inherite my mountaine; and mine elect shall inherite it, and my seruants shall dwell there.

10 And n Sharon shalbe a sheepefold, and the valley of Achor shall be a resting place for the cattell of my people, that haue sought me.

11 But ye are they that haue forsaken the Lord, and forgotten mine holy Mountaine, and haue prepared a table for the o multitude, and furnished the drinke offerings vnto the number.

12 Therefore will I p number you to the sword, and all you shall bow downe to the slaughter, because I called, and ye did not answere; I q spake, and ye heard not, but did euill in my sight, and did chuse that thing which I would not.

13 Therefore thus saith the Lord God, Behold, my seruants shall eat, and ye shalbe hungry; behold, my seruants shall drinke, and ye shall be thirstie; behold, my seruants shall reioyce, and ye shalbe ashamed.

14 Beholde, my seruants shall sing for ioy of heart, and yee shall crie for sorow of heart, and shall howle for vexation of minde.

15 And ye shall leaue your name as a curse vnto my r chosen; for the Lord God shall slay you, and call his seruants by t another name.

16 He that shall blesse in the u earth, shall blesse himselfe in the true God; and he that sweareth in the earth, shall sweare by the true God; for the former x troubles are forgotten, and shall surely hide themselues from mine eyes.

17 For loe, I will create y new heauens and a new earth, and the former shall not be remembred nor come into minde.

18 But be you glad and reioyce for euer in the things that I shall create, for behold, I will create Ierusalem, *as* a reioycing, and her people *as* a ioy.

19 And I will reioyce in Ierusalem, and ioy in my people, and the voyce of weeping shall be

y thy iust iudgement thou mayest vtterly destroy vs as the potter may his pot, yet we appeale to thy mercies, whereby it hath pleased thee to adopt vs to be thy children. k For so the flesh iudgeth when God doeth not immediatly send succour. l Which were dedicated to thy seruice, and to call vpon thy Name. m Wherein wee reioyced and worshipped thee. n That is, at the contempt of thine owne glorie? though our sinnes haue deserued this, yet thou wilt not suffer thy glory thus to be diminished.

a The Prophet continueth his prayer, desiring God to declare his loue toward his Church by miracles, and mighty power, as he did in mount Sinai. b Meaning, the raire, haile, fire, thunder and lightnings.

c S. Paul vseth the same kinde of admiration, 1. Cor. 2. 9. marueiling at Gods great benefite shewed to his Church, by the preaching of the Gospel.

d Thou shewedst fauour toward our fathers, when they trusted in thee, and walked after thy Commandements.

e They considered thy great mercies.

f That is, in thy mercies, which be called the wayes of the Lord.

g Thou wilt haue pitie vpon vs.

h We are iustly punished and brought into captiuitie, because we haue prouoked thee to anger, and abough we would excuse our selues, yet our righteousnes, and best vertues are before thee as vile clouts, or (as some reade) like the menstruous clothes of a woman.

i Albeit, O Lord, thou art our potter may his pot, yet we appeale to thy mercies, whereby it hath pleased thee to adopt vs to be thy children. k For so the flesh iudgeth when God doeth not immediatly send succour. l Which were dedicated to thy seruice, and to call vpon thy Name. m Wherein wee reioyced and worshipped thee. n That is, at the contempt of thine owne glorie? though our sinnes haue deserued this, yet thou wilt not suffer thy glory thus to be diminished.

a Meaning, the Gentiles which knew not God, should seeke after him, when he had snooued their hearts with his holy Spirit, Rom. 10. 20.

b He sheweth the cause of the rieection of the Iewes, because they would not obey him for any admonition of his Prophets, by whom hee called them continually and stretched out his hand to draw them,

c He sheweth that to delight in our owne fantasies, is the declining from God, and the beginning of all superstition and idolatry.

d Which were dedicate to idols.

e Meaning, their altars, which be thus named by contempt.

f To consult with spirits, and to conjure deuils, which was forbidden, Deut. 18. 11.

g Which was contrary to Gods commandement, Leuit. 11. 7. deut. 14. 8.

h He sheweth that hypocrisie is euer ioyned with pride and contempt of others.

i Their punishment shall neuer haue end.

k So that the remembrance thereof cannot be forgotten.

l Shalbe both punished together: and this declareth how the children are punished for their fathers faults, to wit, when the same faults or like are found in them. m That is, it is profitable: meaning, that God will not destroy the faithfull branches of his vineyard, when he destroyeth the rotten flocks, that is, the hypocrites.

n Which was a plentifull place in Iudea to feede sheepe, as Achor was for cattel.

o By the multitude and number he meaneth their innumerable idoles of whom they thought they could neuer haue ynough.

p Seeing you cannot number your gods, I will number you with the sword.

q By my Prophets, whom ye would not obey.

r By these words, Eate and drinke, he meaneth, the blessed life to the faithfull, which haue alwayes consolation and full contentment of all things in their God, though sometimes they lacke these corporall things. t Meaning, that he would call the Gentiles, who should abhorre euen the very name of the Iewes for their infidelities sake. u Thereby the name of the Iewes. x By blessing, and by sweating is meant the praising of God for his benefits, and the true worshipping of him, which shall not be onely in Iudea, but thorow all the world. y I will no more suffer my Church to be desolate as in times past. y I will so alter and change the state of my church, that it shall seeme to dwell in a new world,

z Meaning, in this wonderfull reſtauration of the Church there ſhould be no weakues of youth, nor infirmities of age, but all ſhould be freſh and flouriſhing: and this is accomplihed in the heauenly Ieruſalem, when all ſinnes ſhall ceaſe, and the teares ſhall be wiped away.
a Whereby he ſheweth that the infidels and vnrepentant ſinners haue no part of this benediction.
b He propoſeth to the faithfull the bleſſings which are contained in the Law, and ſo vnder temporall things comprehendeth the ſpirituall promiſes.
c Reade Chap. 12, 6.

no more heard in her, nor the voyce of crying.

20 There ſhall be no more there a childe of yeeres, nor an olde man that hath z not filled his dayes: for he that ſhallbe an hundreth yeeres olde, ſhall die *as a* yong man: but the ſinner being a an hundreth yeeres olde ſhall be accurſed.

21 And they ſhall b build houſes, and inhabite them, and they ſhall plant vineyards, and eate the fruit of them.

22 They ſhall not build, and another inhabite: they ſhall not plant, and another eate: for as the dayes of the tree are the dayes of my people, and mine elect ſhall enioy in olde age the worke of their hands.

23 They ſhall not labour in vaine, nor bring forth in feare: for they are the ſeede of the bleſſed of the Lord, and their buds with them.

24 Yea, before they call, I will anſwere, and whiles they ſpeake, I will heare.

25 The c wolfe and the lambe ſhall feede together, and the lion ſhall eate ſtraw like the bullocke: and to the ſerpent duſt *ſhalbe* his meate. They ſhall no more hurt nor deſtroy in all mine holy Mountaine, ſayth the Lord.

CHAP. LXVI.

1 *God dwelleth not in Temples made with hands.* 3 *He deſpiſeth ſacrifices done without mercy and faith.* 5 *God comforteth them that are troubled for his ſake.* 19 *The vocation of the Gentiles.* 23 *The perpetuall Sabbath.* 24 *The puniſhment of the wicked is everlaſting.*

THus ſayeth the Lord, * The a heauen *is* my throne, and the earth *is* my footeſtoole: where is that houſe that ye will build vnto me? and where is that place of my reſt?

2 For all theſe things hath mine hand made, b and all theſe things haue beene, ſaith the Lord: and to him will I looke, euen to him that is poore, and of c a contrite ſpirit, and trembleth at my words.

3 He that killeth a bullocke, *is as* if he d ſlew a man: he that ſacrificeth a ſheepe, *as* if he cut off a dogges necke: he that offereth an oblation, *as* if he offered ſwines blood: he that remembreth incenſe, *as* if he bleſſed an idole: yea, they haue choſen their owne wayes, and their ſoule delighteth in their abominations.

4 Therefore will I e chuſe out their deluſions, and I will bring their feare vpon them, becauſe I called and none would anſwere: I ſpake, and they would not heare: but they did euill in my ſight, and choſe the things which I would not.

5 Heare the word of the Lord, all yee that tremble at his f word, Your brethren that hated you, and caſt you out for my Names ſake, ſaid, Let the Lord be glorified: but hee ſhall appeare to your ioy, and they ſhall be aſhamed.

6 g A voyce ſoundeth from the citie, *euen* a voyce from the Temple, the voyce of the Lord, that recompenſeth his enemies fully.

7 Before h ſhe trauailed, ſhe brought foorth:

* *Acts* 7, 48, 49.
a My maieſtie is ſo great, that it filleth both heauen and earth, and therefore cannot be included in a temple like an idole: condemning hereby their vaine confidence, which truſted in the Temple and ſacrifices.
b Seeing that both the Temple and the things therein, with the ſacrifices, were made and done by his appointment, he ſheweth that he hath no need of them, and that he can be without them, Pſal 50, 10.
c To him that is humble and pure in heart, which receiueth my doctrine with reuerence and feare.
d Becauſe the Iewes thought themſelues holy by offering of their ſacrifices, and in the meane ſeaſon had neither faith nor repentance. God ſheweth that he doth no leſſe deteſt theſe ceremonies, then hee doeth the ſacrifices of the heathen, who offered men, dogs, and ſwine to their idoles, which things were expreſſly forbidden in the Law.
e I will diſcouer their wickednеſſe and hypocriſie, wherewith they thinke to blind mine eyes, to all the world.
f He encourageth the faithfull by promiſing to deſtroy their enemies, which pretended to be as brethren, but were hypocrites, and hated them that feared God.
g The enemies ſhall ſhortly heare a more terrible voyce, euen fire and ſlaughter, ſeeing they would not heare the gentle voyce of the Prophets, which called them to repentance.
h Meaning, that the reſtauration of the Church ſhould be ſo ſudden and contrary to all mens opinions, as when a woman is deliuered before ſhe looked for it, and that without paine in trauaile,

and before her paine came, ſhe was deliuered of a man childe.

8 Who hath heard ſuch a thing? who hath ſeene ſuch things? ſhall the earth be brought forth in one i day? or ſhall a nation be borne at once? for aſſoone as Zion trauailed, ſhe brought forth her children.

9 Shall I k cauſe to trauell, and not bring foorth? ſhall I cauſe to bring foorth, and ſhallbe barren, ſaith thy God?

10 Reioyce ye with Ieruſalem, and be glad with her, all ye that loue her: reioyce for ioy with her, all ye that mourne for her.

11 That ye may ſucke, l and be ſatisfied with the breaſts of her conſolation: that ye may milke out, and be delighted with the brightneſſe of her glory.

12 For thus ſaith the Lord, Behold, I will extend m peace ouer her like a flood, and the glory of the n Gentiles like a flowing ſtreame: then ſhall ye ſucke, ye ſhall be o borne vpon *her* ſides, and be ioyfull vpon *her* knees.

13 As one whom his mother comforteth, ſo will I comfort you, and ye ſhall be comforted in Ieruſalem.

14 And when ye ſee this, your hearts ſhall reioyce, and your p bones ſhall flouriſh like an herbe: and the hand of the Lord ſhall be knowen among his ſeruants, and *his* indignation againſt his enemies.

15 For behold, the Lord will come with fire, and his chariots like a whirlewinde, that bee may q recompenſe his anger with wrath, and his indignation with the flame of fire.

16 For the Lord will iudge with fire, and with his ſword all fleſh, and the ſlaine of the Lord ſhall be many.

17 They that ſanctifie r themſelues, and purifie themſelues in the gardens behinde one *tree* in the mids eating ſwines fleſh, and ſuch abomination, euen the mouſe, ſhallbe conſumed together, ſayth the Lord.

18 For I *will viſit* their workes, and their imaginations, *for* it will come that I ſhall gather all nations, and tongues, and they ſhall come, and ſee my s glory.

19 And I will ſet a t ſigne among them, and will ſend thoſe that x eſcape of them vnto the nations of y Tarſhiſh, z Pul, and a Lud, *and* to them that draw the b bow, to c Tubal, and d Iauan, yles a farre off, that haue not heard my fame, neither haue ſeene my glory, and e they ſhall declare my glory among the Gentiles.

20 And they ſhall bring all your f brethren for an offering vnto the Lord out of all nations, vpon g horſes, and in chariots, and in horſelitters, and vpon mules, and ſwift beaſts, to Ieruſalem mine holy Mountaine, ſaith the Lord, as the children of Iſrael offer in a cleane veſſell in the Houſe of the Lord.

21 And I will take of them for h Prieſts, *and* for Leuites, ſaith the Lord.

i This ſhall paſſe the capacitie of man to ſee ſuch a multitude that ſhall come vp at once, meaning vnder the preaching of the Goſpel, whereof they that came vp out of Babylon, were a figure.
k Declaring hereby, that as by his power and prouidence women trauelleth and is deliuered: ſo hath he power to bring foorth his Church at his time appointed.
l That ye may reioyce for all the benefi ts that God beſtoweth vpon his Church.
m I will giue her felicitie and proſperity in great abundance.
n Reade Chap. 60, 5, 6.
o Ye ſhallbe cheriſhed as her dearely beloued children.
p Ye ſhall haue new ſtrength and new beautie.
q This vengeance God began to execute at the deſtruction of Babylon, and hath euer continued it againſt the enemies of his Church, and will doe till the laſt day, which ſhall be the accompliſhment thereof.
r Meaning, the hypocrites.
s Whereby are meant them that did maliciouſly tranſgreſſe the Law, by eating beaſts forbidden, euen to the mouſe, which nature abhorreth.
t The Gentiles ſhallbe partakers of that glory, which before I ſhewed to the Iewes.
u I will make theſe that I chuſe, that they periſh not with the reſt of the infidels: whereby he alludeth to the marking of the poſtes of his people, whom hee preſerued, Exod. 12, 7.
x I will ſcatter the reſt of the Iewes, which eſcaped deſtruction, into diuers nations.
y That is, Cilicia.
z Meaning, Aſrica.
a To wit, Lydia, or Aſia minor.
b Signifying the Parthians.
c Italie.
d Grecia.
e Meaning, the Apoſtles, Diſciples, and others, which hee did firſt chuſe of the Iewes to preach vnto the Gentiles.
f That is, the Gentiles, which by faith ſhall be made the children of Abraham as you are.
g Whereby hee meaneth that no neceſſarie meanes ſhall want, when God ſhall call the Gentiles to the knowledge of the Goſpel.
h To wit, of the Gentiles, as hee did Luke, Timothie, and Titus firſt, and others after to preach his word.

i Hereby he signifieth the kingdome of Christ wherein his Church shalbe renewed, and whereas before there were appointed seasons to sacrifice, in this there shalbe one continuall Sabbath, so that all times and seaons shall be meete.

22 For as the new i heauens, and the new
earth, which I will make, shall remaine before me,
sayth the Lord, so shall your seede and your name
continue.
23 And from moneth to moneth, and from
Sabbath to Sabbath shall all flesh come to worship before me, sayth the Lord.
24 And they shall goe foorth, and looke vpon
the k carkeises of the men that haue transgressed
against me: for their l worme shall not die, neither shall their fire be quenched, and they shallbe
an abhorring m vnto all flesh.

k As he that declared the felicitie that shall be within the Church for the comfort of the godly, so doth he shew what horrible calamitie shall come to the wicked that are out of the Church. l Meaning, a continuall torment of conscience, which shall euer gnaw them, and neuer suffer them to be at rest, Marke 9,44. m This is the iust recompense for the wicked, which contemning God and his word, shall be by Gods iust iudgement abhorred of all his creatures.

IEREMIAH.

THE ARGVMENT.

THe Prophet Ieremiah borne in the citie of Anathoth in the countrey of Beniamin, was the sonne of Hilkiah, whom some thinke to be he that found out the booke of the Law, and gaue it to Iosiah. This Prophet had excellent gifts of God, and most euident reuelations of prophecie, so that by the commandement of the Lord he beganne very yong to prophecie, that is, in the thirteenth yeere of Iosiah, and continued eighteene yeere vnder the sayd King, and three moneths vnder Iehoahaz, and vnder Iehoiakim eleuen yeeres, and three moneths vnder Iehoiachin, and vnder Zedekiah eleuen yeeres, vnto the time that they were caried away into Babylon. So that this time amounteth to aboue fourtie yeere, besides the time that he prophecied after the captiuitie. In this booke hee declareth with teares, and lamentation, the destruction of Ierusalem, and the captiuitie of the people, for their idolatrie, couetousnesse, subtiltie, crueltie, excesse, rebellion, and contempt of Gods word, and for the consolation of the Church reuealeth the iust time of their deliuerance. And here chiefly are to be considered three things. First the rebellion of the wicked, which waxe more stubborne and obstinate, when the Prophets doe admonish them most plainely of their destruction. Next how the Prophets and Ministers of God ought not to be discouraged in their vocation, though they be persecuted and rigorously handled of the wicked for Gods cause. And thirdly though God shew his iust iudgement against the wicked, yet will he euer shew himselfe a preseruer of his Church, and when all meanes seeme to mans iudgement to be abolished, then will he declare himselfe victorious in preseruing his.

CHAP. I.

1 In what time Ieremiah prophecied. 6 Hee acknowledgeth his imperfection, and is strengthened of the Lord. 11 The Lord sheweth him the destruction of Ierusalem. 17 He commandeth him to preach his word without feare.

a That is, the sermons and prophecies.
b Which is thought to be he that found the booke of the Law vnder king Iosiah, 2.Kin.22,8.
c This was a citie about three miles distant from Ierusalem, and belonged to the Priests, the sonnes of Aaron, Iosh.21,18.
d This is spoken to confirme his vocation and office, forasmuch as he did not presume of himselfe to preach and prophecie, but was called thereunto by God.
e Meaning, the nephew of Iosiah: for Iehoahaz was his father, who reigned but three moneths, and therefore is not mentioned, no more is Ioachin that reigned no longer. f Of the eleuenth yeere of Zedekiah, who was also called Mattaniah, and at this time the Iewes were caried away into Babylon by Nebuchad-nezzar. g The scripture vseth this manner of speech, to declare that God hath appointed his ministers to their offices before they were borne, as Isa.49.1, Gal.1.15. h For Ieremiah did not onely prophecie against the Iewes, but also against the Egyptians, Babylonians, Moabites and other nations. i Considering the great iudgements of God, which according to his threatning should come vpon the world, hee was moued with a certaine compassion on the one side to pitie them that should thus perish, and on the other side by the infirmitie of mans nature, knowing how hard a thing it was to enterprise such a charge, as Isa.6,11. Exod.3,21. and 4,1.

THe a words of Ieremiah the sonne of
b Hilkiah one of the Priests that were
at c Anathoth in the land of Beniamin.
2 To whom the d word of the Lord came in
the dayes of Iosiah the sonne of Amon King of
Iudah in the thirteenth yeere of his reigne:
3 And also in the dayes of Iehoiakim the
e sonne of Iosiah king of Iudah vnto the end of
the eleuenth yeere of Zedekiah, the sonne of Iosiah king of Iudah, euen vnto the carying away of
Ierusalem captiue in the fift f moneth.
4 Then the word of the Lord came vnto me,
saying,
5 Before I g formed thee in the wombe, I
knew thee, and before thou camest out of the
wombe, I sanctified thee, and ordained thee to be
a Prophet vnto the h nations.
6 Then sayd I, i Oh, Lord God, behold, I can
not speake, for I am a childe.
7 But the Lord sayd vnto me, Say not, I am a
childe: for thou shalt goe to all that I shall send
thee, and whatsoeuer I command thee, shalt thou
speake.
8 Be not afraid of their faces; for I am with
thee to deliuer thee, saith the Lord.
9 Then the Lord stretched out his hand, and
k touched my mouth, and the Lord sayd vnto me,
Behold, I haue put my words in thy mouth.
10 Beholde, this day haue I set thee ouer the
l nations, and ouer the kingdomes, to plucke vp,
and to roote out, and to destroy, and throw downe,
to build, and to plant.
11 After this the word of the Lord came vnto me, saying, Ieremiah, what seest thou? And I
sayd, I see a m rod of an almond tree.
12 Then sayd the Lord vnto mee, Thou hast
seene aright: for I will hasten my word to performe it.
13 Againe the word of the Lord came vnto
me the second time, saying, What seest thou? And
I sayd, I see a seething n pot looking out of the
North.
14 Then sayd the Lord vnto me, Out of the
o North shall a plague be spread vpon all the inhabitants of the land.
15 For loe, I will call all the families of the
kingdomes of the North, saith the Lord, and they
shall come, and euery one shall set his throne in
the entring of the gates of Ierusalem, and on all
the walles thereof round about, and in all the cities of Iudah.
16 And I will declare vnto them my p iudgements touching all the wickednesse of them that
haue forsaken mee, and haue burnt incense vnto
other gods, and worshipped the workes of their
owne hands.
17 Thou therefore trusse vp thy loynes, and
arise and speake vnto them all that I commaund
thee:

k Which declareth that God maketh them meete, and assureth them, whom he calleth to set forth his glory: giuing them all meanes necessary for the same, Exod.4.12. Isa 6.7.
l Hee sheweth what is the authoritie of Gods true ministers, which by his word haue power to beate downe whatsoeuer lifteth it selfe vp against God: and to plant and assure the humble, and such as giue themselues to the obedience of Gods word, 2.Cor.10,4. Hebr.4,12. and these are the keyes which Christ hath left to loose, and binde, Mat.18,18.
m He ioyneth the signe with the word, for a more ample confirmation: signifying by the rod of the Almond tree, which first buddeth, the hastie comming of the Babylonians against the Iewes.
n Signifying, that the Caldeans, and Assyrians should be as a pot to seethe the Iewes which boiled in their pleasures and lust. o Syria and Assyria were Northward in respect of Ierusalem, which were the Caldeans dominion. p I will giue them charge and power to execute my vengeance against the Idolaters which haue forsaken me for their idoles.

thee: be not afraid of their faces, least I q destroy
thee before them.
18 For I, behold, I this day haue made thee a
defenced citie, and an r yron pillar and walles of
brasse against the whole land, against the Kings
of Iudah, *and* against the Princes thereof, against
the Priests thereof, and against the people of the
land.
19 For they shall fight against thee, but they
shall not preuaile against thee: for I am with thee
to deliuer thee, sayth the Lord.

q Which declareth that Gods vengeance is prepared against them, which dare not execute their duety faithfully, either for feare of man, or for any other cause, 1.Cor. 9,16.
r Signifying, on the one part, that the more that Satan and the world rage against Gods Ministers, the more present will he be to helpe them Iosh.1,5. heb.13,5. and on the other part, that they are vtterly vnmeete to serue God in his Church, which are afraid, and doe not resist wickednesse, whatsoeuer danger depend thereon, Isa.50,7. Ezek.3,8.

CHAP. II.

a God rehearseth his benefits done vnto the Iewes. 8 Against the priests and false prophets. 12 The Iewes are destroyed because they forsake God.

Moreouer the worde of the Lord came vnto
me, saying,
2 Goe and cry in the eares of Ierusalem, say-
ing, Thus sayth the Lord, I remember thee, with
the a kindnesse of thy youth *and* the loue of thy
marriage, when thou wentest after me in the wil-
dernesse b in a land that was not sowen.
3 Israel *was as* a thing c hallowed vnto the
Lord, *and* his first fruits: all they d that eate it,
shall offend: euill shall come vpon them, saith the
Lord.
4 Heare ye the word of the Lord, O house of
Iaakob, and all the families of the house of Israel.
5 Thus sayth the Lord, What iniquitie haue
your fathers found in mee, that they are gone
e farre from me, and haue walked after vanitie,
and are become f vaine?
6 For they sayd not, Where is the Lord that
brought vs vp out of the land of Egypt, that led
vs through the wildernesse, through a desert, and
waste land, through a drie land, and by g the sha-
dowe of death, by a land that no man passed
through, and where no man dwelt?
7 And I brought you into a plentifull coun-
trey, to eat the fruit thereof, and the commodities
of the same: but when ye entred, yee defiled h my
land, and made mine heritage an abomination.
8 The Priests said not, i Where is the Lord?
and they that should minister the k Law, knewe
me not: the l pastours also offended against mee,
and the prophets prophecied in m Baal, and went
after *things* that did not profite.
9 Wherefore I will yet n plead with you, saith
the Lord, and I will plead with your childrens
children.
10 For go ye to the yles of o Chittim, and be-
holde, and send vnto p Kedar, and take diligent
heed, and see whether there be such things.
11 Hath *any* nation changed their gods, which
yet are no gods? but my people haue changed
their q glory, for that which doeth not r profite.
12 O yee f heauens, be astonied at this: be
afraid and vtterly confounded, sayth the Lord.

a According to that grace and fauour which I shewed thee from the beginning, when I did first chuse thee to be my people, and maried thee to my selfe, Ezek. 16,8.
b When I had deliuered thee out of Egypt.
c Chosen aboue all other to serue the Lord onely, and the first offered to the Lord of all other nations.
d Whosoeuer did challenge this people or else did annoy them, was punished.
e That is, fallen to most vile idolatry.
f Altogether giuen to vanitie, and are become blind and insensible as the idoles that they serue.
g Where for lacke of all things necessary for life, ye could looke for nothing euery houre but present death.
h By your idolatry and wicked maners, Psal.78,58. and 106.38.
i They taught not the people to seeke after God.
k As the Scribes, which should haue expounded the Law to the people.
l Meaning, the Princes and Ministers: signifying, that all estates were corrupt.
m That is, spake vaine things, and brought the people from the true worship of God to serue idoles: for by Baal, which was the chiefe idole of the Moabites, are meant all idoles. n Signifying that hee would not as hee might, straightway condemne them, but sheweth them by euident examples their great ingratitude, that they might be ashamed and repent. o Meaning, the Grecians and Italians. p Vnto Arabia. q That is God which is their glory, and who maketh them glorious aboue al other people, reproouing the Iewes that they were lesse diligent to serue the true God, then were the idolaters to honour their vanities. r Meaning, the idoles which were their destruction. Psal.106,36. f He sheweth that the insensible creatures abhorre this vile ingratitude, and as it were tremble for feare of Gods great iudgements against the same.

13 For my people haue committed two euils:
they haue forsaken mee t the fountaine of liuing
waters, to digge them pits, *euen* broken pits that
can holde no water.
14 Is Israel a u seruant, or is hee borne in the
house? why *then* is he spoiled?
15 The x Lions roared vpon him *and* yelled,
and they haue made his land waste: his cities are
burnt without y an inhabitant.
16 Also the children of z Noph and Tahapa-
nes haue a broken thine head.
17 Hast not thou procured this vnto thy selfe,
because thou hast forsaken the Lord thy God,
when he b led thee by the way?
18 And what hast thou now to doe in the
way of c Egypt? to drinke the water of Nilus? or
what makest thou in the way of Asshur? to drinke
the water of the d Riuer?
19 Thine owne wickednesse shall e correct
thee, and thy turnings backe shall reproue thee:
know therefore and behold, that it is an euill
thing, and bitter, that thou hast forsaken the
Lord thy God, and that my feare *is* not in thee,
saith the Lord God of hoastes.
20 For of old time I haue broken thy yoke,
and burst thy bonds, and thou saiddest, f I will no
more transgresse, but *like* an harlot thou runnest
about vpon all hie hils, and vnder all greene trees.
21 Yet I had planted thee a noble vine, whose
† plants were all naturall: how then art thou tur-
ned vnto me into the plants of a strange vine?
22 Though thou wash thee with g nitre, and
take thee much sope, *yet* thine iniquitie is mar-
ked before me, saith the Lord God.
23 How canst thou say, I am not polluted, nei-
ther haue I h followed Baalim? behold thy wayes
in the valley, and know what thou hast done:
thou art like a swift i dromedarie, that runneth by
his wayes.
24 *And as* a wilde k asse vsed to the wildernes
that snuffeth vp the winde by occasion at her
pleasure: who can turne her backe? all they that
seeke her, will not wearie themselues, *but* will
finde her in her l moneth.
25 Keepe thou thy feete from m barenesse, and
thy throat from thirst: but thou saidst desperate-
ly, No, for I haue loued strangers, and them will
I follow.
26 As the n thiefe is ashamed when he is found,
so is the house of Israel ashamed, they, their kings,
their princes and their priests, and their prophets,
27 Saying to a tree, Thou art my o father, and
to a stone, Thou hast begotten me; for they haue
turned their backe vnto me, and not their face:
but in the time of their trouble they will say, A-
rise and helpe vs.
28 But where are thy gods, that thou hast
made thee? let them arise, if they can helpe thee

t Signifying, that when men forsake Gods word, which is the fountaine of life, they reiect God himselfe, and so fall to their owne inuentions, and vaine confidence, and procure to themselues destruction, Iona.2,8. zecha. 10,2.
u Haue I ordered them like seruants and not like dearely beloued children? Exod.4,22. therefore it is their fault onely, if the enemy spoile them.
x The Babylonians, Caldeans, and Assyrians.
y Not one shall be left to dwell there.
z That is, the Egyptians: for these were two great cities in Egypt.
a Haue grieuously vexed thee at sundry times.
b Shewing that God would haue still led them aright, if they would haue followed him.
c To seeke helpe of man, as though God were not able enough to defend thee, which is to drinke of the puddles, and to leaue the fountaine, read Isa.31,1.
d To wit, Euphrates.
e Meaning, that the wicked are insensible, till the punishment for their sinne waken them, as verse 26. isa.3,9.
f When I deliuered thee out of Egypt, Exod.19,8. deut.5,27. iosh.24, 16. ezra 10,12. nehe.8,6.
† *Ebr. seed was all true.*
g Though thou vse all the purifications and ceremonies of the law, thou canst not escape punishment, except thou turne to me by faith and repentance. h Meaning, that hypocrites denie that they worship the idoles, but that they honour God in them, and therefore they call their doings, Gods seruice. i Hee compareth the idolaters to these beasts, because they neuer cease running to and fro: for both valleys and hils are full of their idolatry. k He compareth the idolaters to a wilde asse: for she can neuer be tamed nor yet wearied: for as she runneth she can take her wind at euery occasion. l That is, when she is with foale, and therefore the hunters wait their time: so though thou canst not be turned back now from thine idolatrie, yet when thine iniquitie shall be at the full, God will meete with thee. m Hereby he warneth them that they should not go into strange countries to seeke helpe: for they should but spend their labour, and hurt themselues, which is here meant by the bare foot and thirst. Isa. 57.10. n As a thiefe will not acknowledge his fault, till he be taken with the deed, and ready to be punished, so they will not confesse their idolatrie, till the plagues due to the same light vpon them. o Meaning, that idolaters spoyle God of his honour: and whereas he hath taught to call him the father of all flesh, they attribute this title to their idoles.

in

in the time of thy trouble: for according [p] to the
number of thy cities, are thy gods, O Iudah.
29 Wherefore will [q] ye pleade with mee? yee
all haue rebelled against me, saith the Lord.
30 I haue smitten your children in vaine,
they receiued no correction: your [r] owne sword
hath deuoured your Prophets like a destroying
lyon.
31 O generation, take heed to the word of
the Lord: haue I beene *as* a [s] wildernesse vnto Is-
rael? or a land of darkenesse? Wherefore saith
my people *then*, We are lords, [t] wee will come no
more vnto thee?
32 Can a maid forget her ornament, or a bride
her attire? yet my people haue forgotten mee,
dayes without number.
33 Why doest thou prepare thy way, to [u] seeke
amitie? euen therefore will I teach *thee*, that thy
wayes *are* wickednesse.
34 Also in thy [x] wings is found the blood of
the soules of the poore innocents: I haue not
found it in holes, but vpon all these *places*.
35 Yet thou sayest, Because I am guiltlesse, sure-
ly his wrath shall turne from me: behold, I will
enter with thee into iudgement, because thou
sayest, I haue not sinned.
36 Why runnest thou about so much to change
thy wayes? for thou shalt be confounded of E-
gypt, [y] as thou art confounded of Asshur.
37 For thou shalt go foorth from thence, and
thine hands vpon [z] thine head, because the Lord
hath reiected thy confidence, and thou shalt not
prosper thereby.

p Thou thoughtest that thy gods of blocks and stones could haue holpen thee, because they were many in number and present in euery place: but now let vs see whether either their multitude, or their presence can deliuer thee from my plague, Chap.11,13.
q As though I did you iniurie in punishing you, seeing that your faults are so euident.
r That is, you haue killed your Prophets, that exhorted you to repentance, as Zechariah, Isaiah, &c.
s Haue I not giuen them abundance of all things?
t But we trust in our owne power and policie.
u With strangers.
x The Prophets and the faithfull are slaine in euery corner of your countrey.
y For the Assyrians had taken away the ten tribes out of Israel, and destroyed Iudah euen vnto Ierusalem: and the Egyptians slew Iosiah, and vexed the Iewes in sundry sorts.
z In signe of lamentation, as 2.Sam.13.19.

CHAP. III.

God calleth his people vnto repentance. 14 He promiseth the restitution of his Church. 20 He reproueth Iudah and Israel, comparing them to a woman disobedient to her husband.

They [a] say, If a man put away his wife, & shee
goe from him, and become another mans,
shall hee returne againe vnto her? shall not this
land [b] be polluted? but thou hast played the har-
lot with many [c] louers: yet [d] turne againe to me,
saith the Lord.
2 Lift vp thine eyes vnto the high places, and
behold, where thou hast not played the harlot:
thou hast sit *waiting* for them in the wayes, as
the [e] Arabian in the wildernesse: and thou hast
polluted the land with thy whoredoms, and with
thy malice.
3 Therefore the showres haue beene restrained,
and the [f] latter raine came not, and thou haddest
a [g] whores forehead: thou wouldest not be
ashamed.
4 Diddest thou not still cry [h] vnto me, Thou
art my father, *and* the guide of my youth?
5 Will he keepe *his anger* for euer? will hee
reserue it to the end? thus hast thou spoken, but
thou doest euill, euen more and more.
6 The Lord said also vnto me, in the dayes of
Iosiah the King, Hast thou seene what this rebell
[i] Israel hath done? *for* shee hath gone vp vpon
euery hie mountaine, and vnder euery greene tree,
and there played the harlot.
7 And I sayd, when shee had done all this,
Turne thou vnto me: but she returned not, as her
rebellious sister Iudah saw.
8 When I saw, how that by all occasions re-
bellious Israel had played the harlot, I cast [k] her
away, and gaue her a bill of diuorcement: yet her
rebellious sister Iudah was not afrayd, but shee
went also and played the harlot.
9 So that for the [l] lightnes of her whoredome
she hath euen defiled the land: for she hath com-
mitted fornication with stones and stockes.
10 Neuerthelesse for all this, her rebellious
sister Iudah hath not returned vnto mee with
[m] her whole heart, but fainedly, saith the Lord.
11 And the Lord said vnto mee, The rebellious
Israel hath [n] iustified her selfe more then the
rebellious Iudah.
12 Goe and cry these wordes toward [o] the
North, and say, Thou disobedient Israel, returne,
sayth the Lord, *and* I will not let my wrath fall
vpon you: for I am mercifull, sayth the Lord, and
I will not alway keepe *mine anger*.
13 But know thine iniquitie: for thou hast re-
belled against the Lord thy God, and hast [p] scat-
tered thy wayes to the strange *gods* vnder euery
greene tree, but yee would not obey my voyce,
sayth the Lord.
14 O yee disobedient children, turne againe,
saith the Lord, for I am your Lord, and I will
take you one of a citie, and two of a tribe, and
will bring you to Zion,
15 And I will giue you pastours according to
mine heart, which shall feed you with knowledge
and vnderstanding.
16 Moreouer, when yee be increased and mul-
tiplied in the land, in those dayes, saith the Lord,
they shall say no more, The [q] Arke of the coue-
nant of the Lord: for it shall come no more
to minde, neither shall they remember it, nei-
ther shall they visite it, for that shall be no more
done.
17 At that time they shall call Ierusalem, [r] The
throne of the Lord, and all the nations shall be
gathered vnto it, *euen* to the Name of the Lord
in Ierusalem: and thencefoorth they shall fol-
lowe no more the hardnesse of their wicked
heart.
18 In those dayes the house of Iudah shall
walke with the house of Israel, and they shall
come together out of the land of the [s] North, in-
to the land that I haue giuen for an inheritance
vnto your fathers.
19 But I said, How did I take thee for chil-
dren, and giue thee a pleasant land, *euen* the glo-
rious heritage of the armies of the heathen, and
say, Thou shalt call me, *saying*, My father, and
shalt not turne from me?
20 But *as* a woman rebelleth against her [t] hus-
band: so haue ye rebelled against me, O house of
Israel, sayth the Lord.
21 [u] A voyce was heard vpon the high places,
weeping, and supplications of the children of Is-
rael: for they haue peruerted their way, *and* for-
gotten the Lord their God.
22 O ye disobedient children, returne, *and* I
will heale your rebellions. [x] Behold, wee come
vnto thee, for thou art the Lord our God.
23 Truely *the hope* of the hilles *is* but vaine,
nor the multitude of mountaines: but in the Lord
our God is the health of Israel.
24 For confusion hath deuoured our [y] fathers
labours, from our youth, their sheepe and their
bullockes, their sonnes and their daughters.
25 We lie downe in our confusion, and our
shame

a According as it is written, Deut. 24.4.
b If he take such one to wife againe.
c That is, with idoles, and with them whom thou hast put thy confidence in.
d And I will not cast thee off, but receiue thee, according to my mercy.
e Which dwelleth in tents and waiteth for them that passe by to spoyle them.
f As God threatned by his Law, Deut.28,24.
g Thou wouldest neuer be ashamed of thine actes and repent: and this impudencie is common to idolaters, which will not giue off, though they be neuer so manifestly conuicted.
h He sheweth that the wicked in their miseries will cry vnto God and vse outward prayer as the godly doe, but because they turne not from their euill, they are not heard, Isa 58.3.4.
i Meaning, the ten tribes.
k And gaue her into the hands of the Assyrians.
l The Ebrew word may either signifie lightnesse and wantonnesse, or noise and bruit.
m Iudah fained for a time that she did returne, as vnder Iosiah and other good kings, but she was neuer truely touched, or wholly reformed, as appeared when occasion was offered by any wicked prince.
n Israel hath not declared herselfe so wicked as Iudah, which yet hath had more admonitions and examples to call thee to repentance.
o Whereas the Israelites were now kept in captiuity by the Assyrians, to whom hee promiseth mercy, if they will repent.
p There was no way, which thou diddest not haunt to seeke after the idoles, and to trot a pilgrimage.
q This is to be vnderstood of the comming of Christ: for then they shall not seeke the Lord by ceremonies, and all figures shall cease.
r Meaning, the Church, where the Lord will be present to the worlds end, Matth.28,20.
s Where they are now in captiuity.
t The Ebrew word signifieth a friend or companion, and here may be taken for a husband, as it is vsed also, Hos.3.1.
u Signifying, that God, whom they had forsaken, would bring their enemies vpon them, who should leade them captiue, and make them to cry and lament.
x This is spoken in the person of Israel to the shame of Iudah, which stayed so long to turne vnto God.
y For their idolatry Gods vengeance hath light vpon them and theirs.

z They iustifie not themselues, or say that they would follow their fathers, but condemne their wicked doings and desire forgiuenesse of the same, as Ezra.9 7. Psal.106.6. Isa.64 6.

shame couereth vs: z for we haue sinned against
the Lord our God, we and our fathers from our
youth, euen vnto this day, and haue not obeyed
the voyce of the Lord our God.

CHAP. IIII.

1 *True repentance.* 4 *Hee exhorteth to the circumcision of the heart.* 5 *The destruction of Iudah is prophecied for the malice of their hearts.* 19 *The Prophet lamenteth it.*

O Israel, if thou returne, a returne vnto mee,
saith the Lord: and if thou put away thine
abominations out of my sight, then shalt thou not
remooue.
2 And thou shalt b sweare, The Lord liueth
In trueth, in iudgement, and in righteousnesse, and
the nations shall be blessed in him, and shall glo-
rie in him.
3 For thus saith the Lord to the men of Iu-
dah, and to Ierusalem,
4 Breake vp c your fallow ground, and sow not
among the thornes: be circumcised to the Lord,
and take away the foreskins of your hearts, ye
men of Iudah, and inhabitants of Ierusalem, least
my wrath come foorth like fire, and burne, that
none can quench it, because of the wickednesse of
your inuentions.
5 d Declare in Iudah, and shew forth in Ieru-
salem, and say, Blow the trumpet in the land: cry,
and gather together, and say, Assemble your selues,
and let vs goe into strong cities.
6 Set vp the standart in Zion: e prepare to flee,
and stay not: for I will bring a plague from the
North, and a great destruction.
7 The f lion is come vp from his den, and the
destroyer of the Gentiles is departed, *and* gone
foorth of his place to lay thy land waste, *and* thy
cities shallbe destroyed without an inhabitant.
8 Wherefore girde you with sackcloath: la-
ment, and howle, for the fierce wrath of the Lord
Is not turned backe from vs.
9 And in that day, saith the Lord, the heart
of the king shall perish, and the heart of the prin-
ces and the Priests shall be astonished, and the
g Prophets shall wonder.
10 Then said I, Ah, Lord God, surely thou
hast h deceiued this people, and Ierusalem, saying,
Ye shall haue peace, and the sword peirceth vn-
to the heart.
11 At that time shall it be said to this people
and to Ierusalem, A dry i winde in the hie places
of the wildernesse *commeth* toward the daughter
of my people, *but* neither k to fanne nor to cleanse.
12 A mightie wind shall come vnto me from
those *places*, *and* now will I also giue sentence
vpon them.
13 Behold, hee shall come vp as the l clouds,
and his charets *shallbe* as a tempest: his horses are
lighter then eagles. m Woe vnto vs, for wee are
destroyed.
14 O Ierusalem, wash thine heart from wic-
kednesse, that thou mayest be saued: how long
shall thy wicked thoughts remaine within thee?
15 For a voyce declareth from n Dan, and pub-
lisheth affliction from mount o Ephraim.

a That is, wholly, and without hypocrisie, Ioel.2.12. not dissembling to turne and serue God as they doe which serue him by halfes, as Hose. 7.16.
b Thou shalt detest the name of idoles, Psal.16.4. and shalt with reuerence sweare by the liuing God, when thine oath may aduance Gods glory, and profite others: and here, by swearing hee meaneth the true religion of God.
c He willeth them to plucke vp the impietie and wicked affection and worldly respects out of their heart, that the true seede of Gods word may be sowen therein, Hose. 10.12. and this is the true circumcision of the heart, Deut.10.16 Rom. 2.29. col.2.11.
d He warneth them of the great dangers that shall come vpon them by the Caldeans, except they repent and turne to the Lord.
e He speaketh this to admonish them of the great danger when euery man shall prepare to saue himselfe, but it shall be too late, 2 King 25.4.
f Meaning, Nebuchad-nezzar King of Babylon, 2.King.24.1.
g That is, the false prophets, which still prophecied peace and securitie.
h By the false prophets, which promised peace and tranquilitie: and thus thou hast punished their rebellious stubbornnes by causing them to hearken vnto lies which would not beleeue thy trueth. 1 King.22.23. Eze.14 9. 2. Thess.2.11.
i The Northwinde whereby he meaneth Nebuchad-nezzar.
k But to carie away both corne, and chaffe.
l Meaning that Nebuchad nezzar should come as suddenly, as a cloud that is caried with the wind.
m This is spoken in the person of all the people, who in their affliction should crie thus.
n Which was a city in the vtmost border of Israel Northward toward Babylon.
o Which was in the mid way betweene Dan and Ierusalem.

16 Make ye mention of the heathen, *and* pub-
lish in Ierusalem, Behold, the scoutes come from
a farre countrey, and cry out against the cities of
Iudah.
17 They haue compassed her about as the
watchmen of the p field, because it hath prouo-
ked me vnto wrath, saith the Lord.
18 Thy wayes and thine inuentions haue pro-
cured thee these things, such is thy wickednesse:
therefore it shall be bitter, therefore it shall pierce
vnto thine heart.
19 My belly, my q belly, I am pained, euen at
the very heart: mine heart is troubled within me:
I cannot be still: for my soule hath heard ẏ sound
of the trumpet, *and* the alarme of the battell.
20 Destruction vpon destruction is cryed, for
the whole land is wasted, suddenly are my r tents
destroyed, *and* my curtaines in a moment.
21 How long shall I see the standart, *and* heare
the sound of the trumpet?
22 For my people is foolish, they haue not
knowen me: they are foolish children, and haue
none vnderstanding: s they are wise to doe euill,
but to doe well they haue no knowledge.
23 I haue looked vpon the earth, and loe, it
was without forme and t voide: and to the hea-
uens, and they had no light.
24 I behelde the mountaines: and loe, they
trembled, and all the hils shooke.
25 I beheld, and loe there was no man, and all
the birds of the heauen were departed.
26 I beheld, and loe, the fruitfull place *was* a
wildernesse, and all the cities thereof were broken
downe at the presence of the Lord, and by his
fierce wrath.
27 For thus hath the Lord sayd, The whole
land shallbe desolate: yet will I u not make a full
ende.
28 Therefore shall the earth mourne, and the
heauens aboue shall be darkened, because I haue
pronounced it: I haue thought it, and will not
repent, neither will I turne backe from it.
29 The whole citie shall flee, for the noise of
the horsemen and bowmen: they shall goe into
thickets, and climbe vp vpon the rockes: euery
citie shallbe forsaken, and not a man dwell therein.
30 And when thou shalt be destroyed, what
wilt thou doe? Though thou x cloathest thy selfe
with scarlet, though thou deckest thee with or-
naments of golde, though thou paintest thy face
with colours, yet shalt thou trimme thy selfe in
vaine: *for* thy louers will abhorre thee *and* seeke
thy life.
31 For I haue heard a noyse as of a woman
trauailing, or as one labouring of her first child,
euen the voyce of the daughter Zion that sigheth
and stretcheth out her hands: y woe is me now:
for my soule fainteth because of the murtherers.

p Which keepe the fruits so straitly, that nothing can come in nor out: so should the Babylonians compasse Iudah.
q He sheweth that the true ministers are liuely touched with the calamities of the Church: so that all the parts of their body feele the griefe of their heart, albeit with zeale to Gods glory they pronounce his iudgements against the people.
r Meaning, the cities, which were as easily cast downe as a tent.
s Their wisedome and policie tend to their owne destruction, and pulled them from God.
t By these maner of speeches hee sheweth the horrible destruction that should come vpon the land, and also condemneth the obstinacie of the people, who repent not at the feare of these terrible tidings, seeing that the insensible creatures are mooued therewith, as if the order of nature should be changed, Isa. 13.10. and.24.23. Eze.31.7. Ioel. 2.31. and 3.15.
u But for his mercies sake, he will reserue himselfe a residue to be his Church, and to prayse him in earth, Isa.2 9.
x Neither thy ceremonies nor rich gifts shall deliuer thee.
y As the prophets were mooued to pitie the destruction of their people, so they declared it to the people to mooue them to repentance, Isa. 22. 4. Chap.9.2.

CHAP. V.

1 *In Iudah no righteous man is found, neither among the people nor the rulers.* 15 *Wherefore Iudah is destroyed of the Caldeans.*

R Vnne to and fro by the streets of Ierusalem,
and behold now, and know, and inquire in the
open places thereof, if yee can finde a man, *or* if
there be any that executeth iudgement, and see-
keth the trueth, and I will spare a it.
2 For though they say, The b Lord liueth,
yet doe they sweare falsly.

a That is, the citie.
b Though they pretend religion and holinesse, yet all is but hypocrisie: for vnder this kind of swearing is conteined the true religion.

c Doest not thou loue vprightnesse and faithfull dealing?
d Thou hast oftimes punished them, but all is in vaine, Isa.9.13.

e He speaketh this to the reproach of them which should gouerne and teach others, and yet are farther out of the way then the simple people.
f Meaning, Nebuchad-nezzar and his armie.

g He sheweth that to sweare by any thing then by God, is to forsake him.

* Ezek.22.11.

h He commandeth the Babylonians and enemies to destroy them.
i Reade Chap.4.27.

k Because they gaue no credite to the words of his Prophets, as Isa. 28.15.
l Their words shall be of none effect, but vaine.
m They are not sent of the Lord, and therefore that which they threaten to vs, shall come vpon them.
n Meaning, Ieremiah.
o To wit, the Babylonians and Caldeans.

p Who shall kill many with their arrowes.

q Here the Lord declareth his vnspeakeable fauour toward his Church as Chap.4.27.
* Chap 16.10.
r Meaning, the Prophet Ieremiah.

3 O Lord, are not thine eyes vpon the [c] trueth?
thou had [d] striken them, but they haue not so-
rowed: thou hast consumed them, *but* they haue
refused to receiue correction: they haue made
their faces harder then a stone, *and* haue refused
to returne.
4 Therefore I sayd, Surely they are poore, they
are foolish, for they know not the way of the
Lord, *nor* the iudgement of their God.
5 I will get me vnto the [e] great men, and will
speake vnto them: for they haue knowen the way
of the Lord, *and* the iudgement of their God: but
these haue altogether broken the yoke, *and* burst
the bonds.
6 [f] Wherefore a lyon out of the forest shall
slay them, and a wolfe of the wildernesse shall de-
stroy them: a leopard shall watch ouer their ci-
ties: euery one that goeth out thence, shall be
torne in pieces, because their trespasses are many,
and their rebellions are increased.
7 How should I spare thee for this? thy chil-
dren haue forsaken me, and [g] sworne by them that
are no gods: though I fed them to the full, yet
they committed adulterie, and assembled them-
selues by companies in the harlots houses.
8 They rose vp in the morning *like* fed hor-
ses: *for* euery man* neyed after his neighbours
wife.
9 Shall I not visite for these things, saith the
Lord? shall not my soule be auenged on such a
nation as this?
10 [h] Climbe vp vpon their walles, and destroy
them, but make not a full end: [i] take away their
batlements, for they are not the Lords.
11 For the house of Israel, and the house of
Iudah haue grieuously trespassed against me, saith
the Lord.
12 They haue [k] denied the Lord, and sayd, It
is not hee, neither shall the plague come vpon vs,
neither shall we see sword nor famine.
13 And the Prophets shallbe *as* [l] wind, and the
word is [m] not in them: thus shall it come vnto
them.
14 Wherefore thus sayth the Lord God of
hoastes, Because yee speake such words, beholde, I
will put my words into [n] thy mouth, like a fire,
and this people shall be *as* wood, and it shall de-
uoure them.
15 Loe, I will bring a nation vpon you [o] from
farre, O house of Israel, saith the Lord, which is a
mightie nation, and an ancient nation, a nation
whose language thou knowest not, neither vn-
derstandest what they say.
16 Whose quiuer is as an [p] open sepulchre:
they are all very strong.
17 And they shall eate thine haruest and thy
bread: they shall deuoure thy sonnes and thy
daughters: they shall eate vp thy sheepe and thy
bullockes: they shall eate thy vines and thy figge
trees: they shall destroy with the sword thy fen-
ced cities, wherein thou diddest trust.
18 Neuerthelesse, at those dayes, saith the Lord,
I will not make a full end of [q] you.
19 And when * yee shall say, Wherefore doth
the Lord our God doe these things vnto vs? then
shalt [r] thou answere them, Like as yee haue for-
saken mee and serued strange gods in your land,
so shall yee serue strangers in a land that is not
yours
20 Declare this in the house of Iaakob, and
publish it in Iudah, saying,

21 Heare now this, O foolish people, & † with-
out vnderstanding, which haue * eyes and see not,
which haue eares and heare not.
22 Feare yee not mee, saith the Lord? or will
ye not be afraid at my presence, which haue pla-
ced the sand for the* bounds of the sea by the per-
petuall decree that it cannot passe it, and though
the waues thereof rage, yet can they not preuaile,
though they roare, *yet* can they not passe ouer
it?
23 But this people hath an vnfaithfull and re-
bellious heart: they are departed and gone.
24 For they say not in their heart, Let vs now
feare the Lord our God, that giueth raine both
early and late in due season: he reserueth vnto vs
the appointed weekes of the haruest.
25 *Yet* your [s] iniquities haue turned away
these things, and your sinnes haue hindred good
things from you.
26 For among my people are found wicked
persons, that lay waite as hee that setteth snares:
they haue made a pit, to catch men.
27 As a cage is full of birds, so are their hou-
ses full of deceit: thereby they are become great
and waxen rich.
28 They are waxen fat *and* shining: they doe
ouerpasse the deeds of the wicked: * they execute
no iudgement, no not the iudgement of the fa-
therlesse: yet they [t] prosper, though they execute
no iudgement for the poore.
29 Shall I not visit for these things, saith the
Lord? or shall not my soule be auenged on such a
nation as this?
30 An horrible and filthy thing is committed
in the land.
31 The [u] prophets prophecie lyes, and the
priests‖ receiue *gifts* in their hands, and my people
delite therein. What will yee then doe in the
end thereof?

CHAP. VI.

a *The comming of the Assyrians and Caldeans.* 16 *Hee exhorteth the Iewes to repentance.*

O Yee children of [a] Beniamin, prepare to flee
out of the middes of Ierusalem, and blow the
trumpet in [b] Tekoa: set vp a standart vpon [c] Beth-
haccerem: for a plague appeareth out of the North
and great destruction.
2 I haue compared the daughter of Zion to
[d] a beautifull and daintie woman.
3 The Pastors with their flockes [e] shall come
vnto her: they shall pitch *their* tents round about
by her, *and* euery one shall feed in his place.
4 [f] Prepare warre against her: arise, and let
vs goe vp toward the South: woe vnto vs: for
the day declineth, and the shadowes of the eue-
ning are stretched out,
5 Arise, and let vs goe vp by night, and de-
stroy her palaces.
6 For thus hath the Lord of hoastes said, Hew
downe wood, and cast a mount against Ierusalem:
this citie must be visited; all oppression is in the
mids of it.
7 As the fountaine casteth out her waters, so
shee casteth out her malice; [g] crueltie and spoyle
is continually heard in her before me, *with* sorow
and strokes.
8 Be thou instructed, O [h] Ierusalem, least my
soule depart from thee, least I make thee desolate

† Ebr. without heart.
* Isa.6.9 matt.13.14. acts 28.27. Rom.11.8.

* Iob 26.10.

s If there be any stay, that we receiue not Gods blessings in abundance, we must consider that it is for our owne iniquities, Isa.59.1.2.

* Isa.1,23. Ezech.7.9.
t They feele not the plague of God for it.

u Meaning, that there could be nothing but disorder, where the ministers were wicked persons and corrupt.
‖ Or, beare rule.

a He speaketh to them chiefly because they should take heede by the example of their brethren, the other halfe of their tribe, which were now caried away prisoners.
b Which was a citie in Iudah, sixe miles from Bethlehem, 2 Chr.11.6.
c Reade Nehe.3.14.
d I haue intreated her gently, and giuen her abundance of all things.
e She shallbe so destroyed, that the sheepe may be fed in her.
f He speaketh this in the person of the Babylonians, which complaine that the time faileth them before they haue brought their enterprises to passe.
g He sheweth the cause why it should be destroyed, and how it commeth of themselues. h He warneth them to amend by his correction, and to turne to him by repentance,

as a land that none inhabiteth.

9 Thus saith the Lord of hoastes, They shall gather as a vine, the residue of Israel; turne *h* backe thine hand as the grape gatherer into the baskets.

10 Vnto whom shall I speake, and admonish that they may heare? behold, their eares *are* [k] vncircumcised, and they cannot hearken; behold, the word of the Lord is vnto them as a reproach; they haue no delite in it.

11 Therefore I am full of the wrath of the Lord; I am weary with holding it; I will powre it out vpon the [m] children in the street, and likewise vpon the assembly of the yong men; for the husband shall euen be taken with the wife, *and* the aged with him that is full of dayes.

12 And their houses *with* their lands, and wiues also shall be turned vnto strangers, for I will stretch out mine hand vpon the inhabitants of the land, saith the Lord.

13 For from the least of them, euen vnto the greatest of them, euery one is giuen vnto couetousnes, and from the Prophet euen vnto the Priest, they all deale fallly.

14 They haue healed also the hurt of the daughter of my people with sweet words, saying, [n] Peace, peace, when there is no peace.

15 Were they ashamed when they had committed abomination? nay, they were not ashamed, no, neither could they haue any shame; therfore they shall fall among the †slaine; when I shall visite them, they shallbe cast downe, saith the Lord.

16 Thus saith the Lord, Stand in the wayes and behold, and aske for the [o] olde way, which is the good way, and walke therein, and ye shall find rest for your soules; but they sayd, We will not walke *therein*.

17 Also I set [p] watchmen ouer you, *which said*, Take heed to the sound of the trumpet; but they said, We will not take heed.

18 Heare therefore, ye [q] Gentiles, and thou Congregation know, what is among them.

19 Heare, O earth, behold, I will cause a plague to come vpon this people, *euen* the fruit of their owne imaginations; because they haue not taken heed vnto my wordes, nor to my Law, but cast it off.

20 To what purpose bringest thou mee frankincense from Sheba, and sweet calamus from a farre countrey? Your burnt offerings are not pleasant, nor your sacrifices sweete vnto me.

21 Therefore thus saith the Lord, Beholde, I will lay stumbling blockes before this people, and the fathers and the sonnes together shall fall vpon them: the neighbour and his friend shall perish.

22 Thus saith the Lord, Behold, a people commeth from the [s] North countrey, and a great nation shall arise from the sides of the earth.

23 With bow and shield shall they be weaponed: they are cruell and will haue no compassion: their voyce roareth like the sea, & they ride vpon horses well appointed, like men of warre against thee, O daughter Zion.

24 We haue heard their fame, *and* our hands waxe[t] feeble: sorow is come vpon vs, as the sorow of a woman in trauaile.

25 Goe not forth into the field, nor walke by the way: for the sword of the enemy *and* feare *is* on euery side.

26 O daughter of my people, gird thee with sackcloath, and wallow thy selfe in the ashes: make lamentation, and bitter mourning *as* for thine onely sonne: for the destroyer shall suddenly come vpon vs.

27 I haue set [u] thee for a defence *and* fortresse among my people, that thou mayest know and try their wayes.

28 They are all rebellious traitours, walking craftily; *they are* brasse and yron, they all are destroyers.

29 The [x] bellowes are burnt; the lead is consumed in the fire; the founder melteth in vaine; for the wicked are not taken away.

30 They shall call them reprobate siluer, because the Lord hath reiected them.

CHAP. VII.

1 *Ieremiah is commanded to shew vnto the people the worde of God, which trusteth in the outward seruice of the Temple.* 13 *The exiles that shall come to the Iewes, for the despising of their Prophets.* 21 *Sacrifices doth not the Lord chiefly require of the Iewes, but that they should obey his word.*

THe wordes that came to Ieremiah from the Lord, saying,

2 Stand in the gate of the Lords house, and cry this word there, and say, Heare the word of the Lord, all yee of Iudah that enter in at these gates to worship the Lord.

3 Thus saith the Lord of hoastes, the God of Israel, * Amend your wayes and your workes, and I will let you dwell in this place.

4 Trust not in a lying words, saying, The Temple of the Lord, the Temple of the Lord; this is the Temple of the Lord.

5 For if you amende *and* redresse your wayes and your workes; if you execute iudgement betweene a man and his neighbour,

6 *And* oppresse not the stranger, the fatherlesse, and the widow, and shed no innocent blood in this place, neither walke after other gods to your destruction,

7 Then [b] will I let you dwell in this place in the land that I gaue vnto your fathers for euer and euer.

8 Behold, you trust in lying words, that cannot profit.

9 Will you steale, murder, and commit adulterie, and sweare fallly, and burne incense vnto Baal, and walke after other gods whom ye know not?

10 And come and stand before mee in this House, wherevpon my Name is called, and say, We are deliuered, though wee haue done all these abominations?

11 Is this house become [c] a denne of theeues wherevpon my Name is called before your eyes? Behold, euen I see it, saith the Lord.

12 But goe ye now vnto my place which was in Shilo, [d] where I set my Name at the beginning, and beholde, what I did to it for the wickednesse of my people Israel.

13 Therefore now because yee haue done all these workes, saith the Lord, (and I [e] rose vp early and spake vnto you: but when I spake, yee would not heare me, neither when I called, would [f] ye answere.)

14 Therefore

i He exhorteth the Babylonians to be diligent to search out all end to leaue none.
k They delight to heare vaine things, and to litle vp their eares to true doctrine.
l As the Lord had giuen him his word to be as a fire of his indignation to burne the wicked, Chap. 5. 14. so he kindleth it now when he seeth that all remedies are past in None shallbe spared.
n When the people began to feare Gods iudgements, the false prophets comforted them by flatterings, shewing that God would send peace and not warre.
† *Ebr. them that fall.*
o Wherein the Patriarkes and Prophets walked, directed by the word of God: signifying that there is no true way, but that which God prescribeth.
p Prophets which should warne you of the dangers that were at hand.
q God taketh all the world to witnesse, and the insensible creatures, of the ingratitude of the Iewes.
r Reade Isa 1, 11, and Amos 5, 21.
s From Babylon by Dan, which was North from Ieruselem.
t For feare of the enemy: hee speaketh this in the person of the Iewes.
u Meaning, Ieremiah, whom God had apointed to try out the godly from the wicked, as a founder doth the pure metall from the drosse.
x All the paine and labour that hath beene taken with them, is lost.

* *Chap.* 26. 13.

a Beleeue not the false prophets, which say that for the Temples sake, and the sacrifices there, the Lord will preserue you, and so nourish you in your sinne, and vaine confidence.
b God sheweth on what condition he made his promise to this Temple: that they should be as holy people vnto him, as he would be a faithfull God to them.
c As theeues hid in holes and dennes thinke themselues safe, to when you are in my Temple, you thinke to be couered with the holinesse thereof, and that I cannot see your wickednes, Matth. 21. 13.
d Because they depended so much on the Temple, which was for his promise that he would be present and defend them where the Arke was, he sendeth them to Gods iudgements against Shilo, where the Arke had remained about 300 yeeres, miserably discomfited, 1. Sam. 4. 11. chap 26. 6.
e That is, I neuer ceased to warne you, as Isai. 65. 2. Pro. 1. 23.
f He sheweth what is the onely remedie to redresse our faults: to suffer God to lead vs into the way, and to obey his calling, Isai 66. 4.

and after was taken, the Priestes slaine, and the people
1. Sam. 4. 11. chap 26. 6.

14 Therefore will I doe vnto this house, wher-
vpon my Name is called, wherein also yee trust:
euen vnto the place that I gaue to you, and to
your fathers, as I haue done vnto Shilo.
15 And I will cast g you out of my sight, as I
haue cast out all your brethren, *euen* the whole
seed of Ephraim.
16 Therefore thou shalt not h pray for this peo-
ple, neither lift vp cry or prayer for them, neither
intreat me, for I will not heare thee.
17 Seest thou not what they do in the cities of
Iudah, and in the streetes of Ierusalem?
18 The children gather wood, and the fathers
kindle the fire, and the women knead the dough
to make cakes to i the Queene of heauen, and to
powre out drinke offrings vnto other gods, that
they may prouoke me vnto anger.
19 Doe they prouoke me to anger, sayth the
Lord, and not themselues to the confusion of their
owne faces?
20 Therefore thus sayth the Lord God, Be-
hold, mine anger and my wrath shallbe powred
vpon this place, vpon man and vpon beast, and
vpon the tree of the field, and vpon the fruit of
the ground, and it shall burne and not be quen-
ched.
21 Thus saith the Lord of hosts, the God of Is-
rael, Put your burnt offrings vnto your sacrifices,
and eat the flesh.
22 For k I spake not vnto your fathers, nor
commaunded them, when I brought them out of
the land of Egypt, concerning burnt offrings and
sacrifices.
23 But this thing commanded I them, saying,
Obey my voyce, and I will be your God, and yee
shall be my people: and walke ye in all the wayes
which I haue commaunded you, that it may be
well vnto you.
24 But they would not obey, nor incline their
eare, but went after the counsels *and* the stubburn-
nesse of their wicked heart, and went backward
and not forward.
25 Since the day that your fathers came vp out
of the land of Egypt, vnto l this day, I haue euen
sent vnto you all my seruants the Prophets, m ri-
sing vp early euery day, and sending them.
26 Yet would they not heare mee, nor encline
their eare, but hardened their necke, *and* did worse
then their fathers.
27 Therefore shalt thou speake all these words
vnto them, but they n will not heare thee: thou
shalt also cry vnto them, but they will not an-
swere thee.
28 But thou shalt say vnto them, This is a na-
tion that heareth not the voyce of the Lord their
God, nor receiueth discipline: trueth is perished,
and is cleane gone out of their mouth.
29 Cut off thine o haire, O Ierusalem, and cast
it away, and take vp a complaint on the hie pla-
ces: for the Lord hath reiected and forsaken the
generation of his p wrath.
30 For the children of Iudah haue done euill
in my sight, sayth the Lord: they haue set their
abominations in the House, wherevpon my Name
is called to pollute it.
31 And they haue built the hie place of q To-
pheth, which is in the valley of Ben-Hinnom to
burne their sonnes and their daughters in the fire,
which I r commanded them not, neither came it
in mine heart.
32 Therefore behold, the dayes come, sayth
the Lord, that it shall no more be called Topheth,
nor the valley of Ben-hinnom, but the valley of
slaughter: for they shall bury in Topheth till there
be no place.
33 And the carkeises of this people shall be
meate for the foules of the heauen, and for the
beasts of the earth, and none shall fray them away.
34 * Then I will cause to cease from the cities
of Iudah, and from the streetes of Ierusalem the
voyce of mirth, and the voyces of gladnesse, the
voyce of the bridegrome, and the voyce of the
bride: for the land shall be desolate.

g I will send you into captiuity as I haue done Ephraim, that is, the ten tribes.
h To assure them that God had determined with himselfe to punish their wickednesse, he sheweth, that the prayer of the godly can nothing auaile them, whiles they remaine in their obstinacy against God, and will not vse the means that he vseth to call them to repentance. Chap. 11.14. and 14. 11.
i That is, they sacrifice to the Sunne, Moone and Starres, which they called the queene of heauen, Chap. 44.17. 2.king. 23.5.
k Shewing that it was not his chiefe purpose and intent, that they should offer sacrifices: but that they should regard, wherefore they were ordeined: to wit, to be ioyned to the word as seales and confirmations of remission of sinnes in Christ: for without the word they were vaine and vnprofitable.
l Which was about foureteene hundreth yeeres.
m Reade vers. 13.
n Whereby he sheweth that the pastours ought not to leaue their flockes in their obstinacie: for the Lord will vse the meanes of his seruants to make the wicked more faultie, and to proue his.
o In signe of mourning, as Iob 1.20 Micah. 1.6.
p Against whom he had iust occasion to powre out his wrath.
q Of Topheth, reade 2. King. 23. 10.
r But commanded the contrary, as Leuit. 18.21. and 20.3. deut. 18.10.
* Ezek. 26.13.

CHAP. VIII.

1 *The destruction of the Iewes.* 4 *The Lord mooueth the people to amendment.* 10 *He reprehendeth the lying doctrine and the couetousnesse of the Prophets & Priests.*

AT that time, sayth the Lord, they shall bring
out the bones of the kings of Iudah, and the
bones of their Princes, and the bones of the
Priests, and the bones of the Prophets, and the
bones of the inhabitants of Ierusalem out of their
a graues.
2 And they shall spread them before the sunne,
and the moone, and all the hoast of heauen, whom
they haue loued, and whom they haue serued, and
whom they haue followed, and whom they haue
sought, and whom they haue worshipped: they
shall not be gathered nor be buried, *but* shall be
as doung vpon the earth.
3 And death shall be desired b rather then
life of all the residue that remaineth of this
wicked familie, which remaine in all the places
where I haue scattered them, sayeth the Lord of
hoastes.
4 Thou shalt say vnto them also, Thus sayth
the Lord, Shall they c fall, and not arise? shall he
turne away and not turne againe?
5 Wherefore is this people of Ierusalem tur-
ned backe by a perpetuall rebellion? they gaue
themselues to deceit, *and* would not returne.
6 I hearkened and heard, *but* none spake
aright: no man repented him of his wickednesse,
saying, What haue I done? euery d one turned to
their race, as the horse rusheth into the battell.
7 Euen the storke in the ayre knoweth her
appoynted times, and the turtle, and the crane and
the swallow obserue the time of their comming,
but my people knoweth not the e iudgement of
the Lord.
8 How doe ye say, We are wise, and the Law
f of the Lord *is* with vs? Loe, certainely in vaine
made he it, the pen of the scribes is in vaine.
9 The g wise men are ashamed: they are afraid
and taken: loe, they haue reiected the word of the
Lord, and what wisedome is in them?
10 Therefore will I giue their wiues vnto
others, *and* their fields to them that shall possesse
them: * for euery one from the least euen vnto
the greatest is giuen to coueteousnesse, *and* from
the Prophet euen vnto the Priest, euery one dea-
leth falsly.
11 For they haue healed the hurt of the daugh-
ter of my people with sweete wordes, saying,
h Peace, peace, when there is no peace.
12 Were they ashamed when they had com-
mitted abomination? nay, they were not asha-
med, neither could they haue any shame: there-
fore shall they fall among the slaine: when I shall
visit them, they shall be cast downe, sayeth the
Lord.

a The enemie for greedinesse of gaine shall rifle your graues, and lay you before those idoles, which in your life you worshipped, to see if they can helpe you.
b Because of the afflictions that they shall feele through Gods iudgements.
c Is there no hope that they will returne?
d They are full of hypocrisie, and euery one followeth his owne fantasie without any consideration.
e He accuseth them in that that they are more ignorant of Gods iudgements, then these birds are of their appoynted seasons to discerne the cold and heat, as Isai. 1.3
f The Law doeth not profite you, neither needed it to haue beene written for ought that you haue learned by it.
g They that seeme wise, may be ashamed of their ignorance: for all wisedome consisteth in Gods word.
* Isa. 56.11 chap. 6.13. and 6.13.
h Reade chap. 6.14.

13 I will surely consume them, saith the Lord: there shalbe no grapes on the vine, nor figs on the figtree, and the leafe shall fade, and the things that I haue giuen them shall depart from them.

14 Why doe we stay? ⁱ assemble your selues, and let vs enter into the strong cities, and let vs be quiet there: for the Lord our God hath put vs to silence, and giuen vs water with ᵏ gall to drinke, because we haue sinned against the Lord.

15 * Wee looked for peace, but no good *came*, *and* for a time of health, and behold troubles.

16 The neying of his horses was heard from ˡ Dan, the whole land trembled at the noise of the neying of his strong *horses*: for they are come, and haue deuoured the land with all that is in it, the city, and those that dwell therein.

17 For behold, I will ᵐ send serpents *and* cockatrices among you, which will not be charmed, and they shall sting you, saith the Lord.

18 I would haue ⁿ comforted my selfe against sorow, *but* mine heart is heauy in me.

19 Behold, the voyce of the cry of the daughter of my people *for feare of them* of a farre countrey, Is not the Lord in Zion? is not her king in her? Why ᵒ haue they prouoked mee to anger with their grauen images, and with the vanities of a strange *god*?

20 The ᵖ haruest is past, the Summer is ended, and we are not holpen.

21 I am ᑫ sore vexed for the hurt of the daughter of my people, I am heauy, *and* astonishment hath taken me.

22 Is there no balme ʳ at Gilead? is there no Physician there? Why then is not the health of the daughter of my people recouered?

i He speaketh in the person of the people, who when the enemie commeth, will runne about to hide themselues, and acknowledge that it is Gods hand.
k That is hath brought vs into extreme affliction, and thus they shall not attribute this plague to fortune, but to Gods iust iudgement. Chap. 9.15. and 23.15.
* Chap. 14.19.
l Reade Chap. 4.15.
m God threatneth to send the Babylonians among them, who shall vtterly destroy them in such sort, as by no meanes they shall escape.
n Reade Chap. 4.19.
o Thus the Lord speaketh.
p The people wonder that they haue so long time looked for succor in vaine.
q The Prophet speaketh this.
r Meaning, that no mans helpe or meanes could saue them: for in Gilead was precious balme, Chap. 46.11. or else deriding the vaine confidence of the people, who looked for helpe at their Priests, who should haue bene the Physicians of their soules, and dwelt at Gilead, Hos. 6.8.

CHAP. IX.

1 *The complaint of the Prophet for the malice of the people.* 24 *In the knowledge of God ought we onely to reioyce.* 26 *The vncircumcision of the heart.*

Oh, that mine head were *full of* water, and mine eyes a fountaine of teares, that I might weep day and night for the slaine of the daughter of my people.

2 Oh, that I had in the wildernes a ᵇ cottage of wayfaring men, that I might leaue my people, and go from them: for they be all ᶜ adulterers, and an assembly of rebels.

3 And they bende their tongues *like* their bowes for ᵈ lies: but they haue no courage for the trueth vpon the earth, for they proceed from euill to worse, and they haue not knowen mee, saith the Lord.

4 Let euery one take heed of his neighbour and trust you not in any ᵉ brother: for euery brother will vse deceit, and euery friend will deale deceitfully,

5 And euery one will deceiue his friend, and will not speake the trueth: *for* they ᶠ haue taught their tongue to speake lies, and take great paines to do wickedly.

6 Thine habitation is in the mids of deceiuers: ᵍ because of *their* deceit they refuse to know me, saith the Lord.

a The Prophet sheweth the great compassion that he had toward this people, seeing that he could neuer sufficiently lament the destruction that he saw to hang ouer them. Which is a speciall note to discerne the true pastors from the hirelings, reade Chap. 4.19.
b He sheweth that this were more quietnesse and greater safety for him to dwell among the wilde beasts then among this wicked people, saue that God hath enioyned him this charge.
c Vtterly turned from God.
d To belye and slander their neighbours.
e Meaning, that all were corrupt, and none could find an honest man.
f They haue so practised deceite that they cannot forsake it.
g They had rather forsake God, then leaue their wicked trade.

7 Therefore thus sayeth the Lord of hoastes, Behold, I will ʰ melt them, and trye them: for what should I *else* doe for the daughter of my people?

8 Their tongue * *is as* an arrow shot out, *and* speaketh deceite: one speaketh peaceably to his neighbour with his mouth, but in his heart he layeth wait for him.

9 Shall I not visit them for these things, saith the Lord? or shall not my soule be auenged on such a nation as this?

10 Vpon the ⁱ mountaines will I take vp a weeping and a lamentation, and vpon the faire places of the wildernes a mourning, because they are burnt vp, so that none can passe thorow them, neither can men heare the voyce of the flocke: both the foule of the aire, and the beast are fled away *and* gone.

11 And I will make Ierusalem an heape, *and* a den of dragons, & I will make the cities of Iudah waste without an inhabitant.

12 Who is ᵏ wise to vnderstand this? and to whom the mouth of the Lord hath spoken, euen he shall declare it. Why doth the land perish, *and* is burnt vp like a wildernesse, that none passeth thorow?

13 And the Lord saith, because they haue forsaken my Law, which I set before them, and haue not obeyed my voyce, neither walked thereafter,

14 But haue walked after the stubburnnesse of their owne heart, and after Baalims, which ˡ their fathers taught them,

15 Therefore thus saith the Lord of hoasts, the God of Israel, Behold, I will feed this people with wormewood, and giue them waters of gall ᵐ to drinke:

16 I will scatter them also among the heathen, whom neither they nor their fathers haue knowen, and I will send a sword after them, till I haue consumed them.

17 Thus saith the Lord of hoastes, Take heed, and call for ⁿ the mourning women, that they may come, and send for skilfull women, that they may come.

18 And let them make haste, and let them take vp a lamentation for vs, that our eyes may cast out teares, and our eye-liddes gush out of water.

19 For a lamentable noise is heard out of Zion, How are wee destroyed, *and* vtterly confounded, for we haue forsaken the land, and our dwellings ᵒ haue cast vs out.

20 Therefore heare the word of the Lord, O ye women, and let your eares regard the wordes of his mouth, and ᵖ teach your daughters to mourne, and euery one her neighbour to lament.

21 For death is come vp into our ᑫ windowes, *and* is entred into our palaces, to destroy the children without, and the young men in the streets.

22 Speake, Thus saith the Lord, The carkeises of men shall lie, euen as the doung vpon the field, and as the handfull after the mower, and none shall gather *them*.

23 Thus sayeth the Lord, Let not the ʳ wise man glory in his wisedome, nor the strong man glory in his strength, neither the rich man glory in his riches.

24 But let him that glorieth, glorie in this, that he vnderstandeth and knoweth me: for I am the Lord, which ˢ shew mercy, iudgement, and

h With the fire of affliction.
* Psal. 28.3. and 120.4.
i Signifying, that all the places about Ierusalem should be destroyed.
k Meaning, that they are all without sense and vnderstanding, and that God hath taken his spirit from them.
l He sheweth that the children cannot excuse themselues by their fathers: for both father and child if they be wicked, shall perish.
m Read Chap. 8.14.
n Seeing you can not lament your owne sinnes, call for those fool ish women, whom of a superstition you haue to lament for the dead, that they by their fained teares may prouoke you to some sorow.
o Although they were weary of vs, because of our iniquities. Leu. 18.28. and 20.22.
p He derideth the superstition of the women which made an arte of mourning, and taught to weepe with fained teares.
q Signifying, that there is no meanes to deliuer the wicked from Gods iudgements: but when they thinke to be most sure, and most farre off, then are they soonest taken.
r Forasmuch as none can saue himselfe by his owne labour, or any worldly meanes, he sheweth that it is in vaine to put our trust therein, but that we trust in the Lord, and reioyce in him, who onely can deliuer vs, 1. Cor. 1.31. 2 Cor. 10.17.
s These three points are necessary to know aright: his mercy wherein consisteth our saluation: his iudgement, which he executeth continually against the wicked: and his iustice, whereby he defendeth and maintaineth the faithfull.

14 Therefore will I doe vnto this house, wher-
vpon my Name is called, wherein also yee trust;
euen vnto the place that I gaue to you, and to
your fathers, as I haue done vnto Shilo.
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nesse of their wicked heart, and went backward
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of the land of Egypt, vnto l this day, I haue euen
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31 And they haue built the hie place of q To-
pheth, which is in the valley of Ben-Hinnom to
burne their sonnes and their daughters in the fire,
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32 Therefore behold, the dayes come, sayth

g I will send you into captiuity as I haue done Ephraim, that is, the ten tribes.
h To assure them that God had determined with himselfe to punish their wickednesse, he sheweth that the prayer of the godly can nothing auaile them, whiles they remaine in their obstinacy against God, and will not vse the meane that he vseth to call them to repentance, Chap. 11.14. and 14.11.
i That is, they sacrifice to the Sunne, Moone and Starres, which they called the queene of heauen, Chap. 44.17. 2.king. 23.5.
k Shewing that it was not his chiefe purpose and intent, that they should offer sacrifices: but that they should regard, wherefore they were ordeined: to wit, to be ioyned to the word as seales and confirmations of remission of sinnes in Christ: for without the word they were vaine and vnprofitable.
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p Against whom he had iust occasion to powre out his wrath.
q Of Topheth, reade 2. King. 23.10.
r But commanded the contrary, as Leuit. 18.21. and 20.3. deut. 18.10.

the Lord, that it shall no more be called Topheth,
nor the valley of Ben-hinnom, but the valley of
slaughter: for they shall bury in Topheth till there
be no place.
33 And the carkeises of this people shall be
meate for the foules of the heauen, and for the
beasts of the earth, and none shall fray them away.
34 *Then I will cause to cease from the cities
of Iudah, and from the streetes of Ierusalem the
voyce of mirth, and the voyces of gladnesse, the
voyce of the bridegrome, and the voyce of the
bride: for the land shall be desolate.

* Ezek. 26.13.

CHAP. VIII.

1 The destruction of the Iewes. 4 The Lord mooueth the people to amendment. 10 He reprehendeth the lying doctrine and the couetousnesse of the Prophets & Priests.

AT that time, sayth the Lord, they shall bring
out the bones of the kings of Iudah, and the
bones of their Princes, and the bones of the
Priests, and the bones of the Prophets, and the
bones of the inhabitants of Ierusalem out of their
a graues.
2 And they shall spread them before the sunne,
and the moone, and all the hoast of heauen, whom
they haue loued, and whom they haue serued, and
whom they haue followed, and whom they haue
sought, and whom they haue worshipped: they
shall not be gathered nor be buried, *but* shall be
as doung vpon the earth.
3 And death shall be desired b rather then
life of all the residue that remaineth of this
wicked familie, which remaine in all the places
where I haue scattered them, sayeth the Lord of
hoastes.
4 Thou shalt say vnto them also, Thus sayth
the Lord, Shall they c fall, and not arise? shall he
turne away and not turne againe?
5 Wherefore is this people of Ierusalem tur-
ned backe by a perpetuall rebellion? they gaue
themselues to deceit, *and* would not returne.
6 I hearkened and heard, *but* none spake
aright: no man repented him of his wickednesse,
saying, What haue I done? euery d one turned to
their race, as the horse rusheth into the battell.
7 Euen the storke in the ayre knoweth her
appoynted times, and the turtle, and the crane and
the swallow obserue the time of their comming,
but my people knoweth not the e iudgement of
the Lord.
8 How doe ye say, We are wise, and the Law
f of the Lord *is* with vs? Loe, certainely in vaine
made he it, the pen of the scribes is in vaine.
9 The g wise men are ashamed: they are afraid
and taken: loe, they haue relected the word of the
Lord, and what wisedome is in them?
10 Therefore will I giue their wiues vnto
others, *and* their fields to them that shall possesse
them: * for euery one from the least euen vnto
the greatest is giuen to coueteousnesse, *and* from
the Prophet euen vnto the Priest, euery one dea-
leth falsly.
11 For they haue healed the hurt of the daugh-
ter of my people with sweete wordes, saying,
h Peace, peace, when there is no peace.
12 Were they ashamed when they had com-
mitted abomination? nay, they were not asha-
med, neither could they haue any shame: there-
fore shall they fall among the slaine: when I shall
visit them, they shall be cast downe, sayeth the
Lord.

a The enemie for greedinesse of gaine shall rifle your graues, and lay you before those idoles, which in your life you worshipped, to see if they can helpe you.
b Because of the afflictions that they shall feele through Gods iudgements.
c Is there no hope that they will returne?
d They are full of hypocrisie, and euery one followeth his owne fantasie without any consideration.
e He accuseth them in that that they are more ignorant of Gods iudgements, then these birds are of their appoynted seasons to discerne the cold and heat, as Isai. 1.3
f The Law doeth not profite you, neither needed it to haue beene written for ought that you haue learned by it.
g They that seeme wise, may be ashamed of their ignorance: for all wisedome consisteth in Gods word.
* *Isa. 56.11 chap. 6. 13 and 6.13.*
h Reade chap. 6.14.

13 I will surely consume them, saith the Lord:
there shalbe no grapes on the vine, nor figs on the
figtree, and the leafe shall fade, and the things that
I haue giuen them shall depart from them.
14 Why doe we stay? i assemble you selues,
and let vs enter into the strong cities, and let vs be
quiet there: for the Lord our God hath put vs to
silence, and giuen vs water with k gall to drinke,
because we haue sinned against the Lord.
15 * Wee looked for peace, but no good *came*,
and for a time of health, and behold troubles.
16 The neying of his horses was heard from
l Dan, the whole land trembled at the noise of the
neying of his strong *horses*: for they are come, and
haue deuoured the land with all that is in it, the
city, and those that dwell therein.
17 For behold, I will m send serpents *and* coc-
katrices among you, which will not be charmed,
and they shall sting you, saith the Lord.
18 I would haue n comforted my selfe against
sorow, *but* mine heart is heauy in me.
19 Behold, the voyce of the cry of the daugh-
ter of my people *for feare of them* of a farre coun-
trey, Is not the Lord in Zion? is not her king in
her: Why o haue they prouoked mee to anger
with their grauen images, and with the vanities
of a strange *god*?
20 The p haruest is past, the Summer is ended,
and we are not holpen.
21 I am q sore vexed for the hurt of the daugh-
ter of my people, I am heauy, *and* astonishment
hath taken me.
22 Is there no balme r at Gilead? is there no
Physician there? Why then is not the health of
the daughter of my people recouered?

i He speaketh in the person of the people, who when the enemie commeth, will runne about to hide themselues, and acknowledge that it is Gods hand.
k That is hath brought vs into extreme affliction, and thus they shall not attribute this plague to fortune, but to Gods iust iudgement Chap. 9.15. and 23.15.
* Chap. 14.19.
l Reade Chap 4.15.
m God threatneth to send the Babylonians among them, who shall vtterly destroy them in such sort, as by no meanes they shall escape.
n Reade Chap 4.19.
o Thus the Lord speaketh
p The people wonder that they haue so long time looked for succor in vaine
q The Prophet speaketh his.
r Meaning, that no mans helpe or meanes could saue them: for in Gilead was precious balme, Chap. 46.11. or else deriding the vaine confidence of the people, who looked for helpe at their Priests, who should haue bene the Physicians of their soules, and dwelt at Gilead, Hos. 6.8.

CHAP. IX.

1 The complaint of the Prophet for the malice of the people. 14 In the knowledge of God ought we onely to reioyce. 26 The vncircumcision of the heart.

OH, that mine head were *full* of water, and mine
eyes a fountaine of teares, that I might weep
day and night for the slaine of the daughter of
my people.
2 Oh, that I had in the wildernes a b cottage of
wayfaring men, that I might leaue my people,
and go from them: for they be all c adulterers, and
an assembly of rebels.
3 And they bende their tongues *like* their
bowes for d lies: but they haue no courage for
the trueth vpon the earth, for they proceed from
euill to worse, and they haue not knowen mee,
saith the Lord.
4 Let euery one take heed of his neighbour
and trust you not in any e brother: for euery bro-
ther will vse deceit, and euery friend will deale
deceitfully,
5 And euery one will deceiue his friend, and
will not speake the trueth: *for* they f haue taught
their tongue to speake lies, and take great paines
to do wickedly.
6 Thine habitation is in the mids of deceiuers:
g because of *their* deceit they refuse to know me,
saith the Lord.

a The Prophet sheweth the great compassion that he had toward this people, seeing that he could neuer sufficiently lament the destruction that he saw to hang ouer them. Which is a speciall note to discerne the true pastors from the hirelings, reade Chap. 4.19.
b He sheweth that this were more quietnesse and greater safety for him to dwell among the wilde beasts then among this wicked people, saue that God hath enioyned him this charge
c Vtterly turned from God
d To belye and slander their neighbours.
e Meaning, that all were corrupt, and none could find an honest man. f They haue so practised deceite that they cannot forsake it. g They had rather forsake God, then leaue their wicked trade.

7 Therefore thus sayeth the Lord of hoastes,
Behold, I will a melt them, and trye them: for
what should I *else* doe for the daughter of my
people?
8 Their tongue * *is* as an arrow shot out, *and*
speaketh deceite: one speaketh peaceably to his
neighbour with his mouth, but in his heart he lay-
eth wait for him.
9 Shall I not visit them for these things, saith
the Lord? or shall not my soule be auenged on
such a nation as this?
10 Vpon the i mountaines will I take vp a
weeping and a lamentation, and vpon the faire
places of the wildernes a mourning, because they
are burnt vp, so that none can passe thorow them,
neither can men heare the voyce of the flocke:
both the foule of the aire, and the beast are fled
away *and* gone.
11 And I will make Ierusalem an heape, *and* a
den of dragons, & I will make the cities of Iudah
waste without an inhabitant.
12 Who is k wise to vnderstand this? and to
whom the mouth of the Lord hath spoken, euen
he shall declare it. Why doth the land perish, *and*
is burnt vp like a wildernesse, that none passeth
thorow?
13 And the Lord saith, because they haue for-
saken my Law, which I set before them, and haue
not obeyed my voyce, neither walked thereafter,
14 But haue walked after the stubburnnesse of
their owne heart, and after Baalims, which l their
fathers taught them,
15 Therefore thus saith the Lord of hoasts, the
God of Israel, Behold, I will feed this people with
wormewood, and giue them waters of gall m to
drinke:
16 I will scatter them also among the heathen,
whom neither they nor their fathers haue know-
en, and I will send a sword after them, till I haue
consumed them.
17 Thus saith the Lord of hoastes, Take heed,
and call for n the mourning women, that they
may come, and send for skilfull women, that they
may come.
18 And let them make haste, and let them
take vp a lamentation for vs, that our eyes may
cast out teares, and our eye-liddes gush out of
water.
19 For a lamentable noise is heard out of Zi-
on, How are wee destroyed, *and* vtterly confoun-
ded, for we haue forsaken the land, and our dwel-
lings o haue cast vs out.
20 Therefore heare the word of the Lord, O ye
women, and let your eares regard the wordes of
his mouth, and p teach your daughters to mourne,
and euery one her neighbour to lament.
21 For death is come vp into our q windowes,
and is entred into our palaces, to destroy the
children without, and the young men in the
streets.
22 Speake, Thus saith the Lord, The carkeises
of men shall lie, euen as the doung vpon the field,
and as the handfull after the mower, and none
shall gather *them*.
23 Thus sayeth the Lord, Let not the r wise
man glory in his wisedome, nor the strong man
glory in his strength, neither the rich man glory
in his riches.
24 But let him that glorieth, glorie in this,
that he vnderstandeth and knoweth me: for I am
the Lord, which s shew mercy, iudgement, and

h With the fire of affliction.
* Psal. 28.3. and 120.4.
i Signifying, that all the places about Ierusalem should be destroyed.
k Meaning, that they are all without sense and vnderstanding, and that God hath taken his spirit from them.
l He sheweth that the children cannot excuse themselues by their fathers: for both father and child if they be wicked, shall perish.
m Read Chap. 8.14.
n Seeing you can not lament your owne sinnes, call for those foolish women, whom of a superstition you haue to lament for the dead, that they by their fained teares may prouoke you to some sorow.
o As though they were weary of vs, because of our iniquities. Leu. 18.28. and 20.22.
p He derideth the superstition of the women which made an arte of mourning, and taught to weepe with fained teares.
q Signifying, that there is no meanes to deliuer the wicked from Gods iudgements: but when they thinke to be most sure, and most farre off, then are they soonest taken
r Forasmuch as none can saue himselfe by his owne labour, or any worldly meanes, he sheweth that it is in vaine to put our trust therein, but that we trust in the Lord, and reioyce in him, who onely can deliuer vs, 1. Cor. 1.31. 2 Cor 10.17.
s These three points are necessary to know aright: his mercy wherein consisteth our saluation: his iudgement, which he executeth continually against the wicked: and his iustice, whereby he defendeth and maintaineth the faithfull.

righteousnesse in the earth: for in these things I
delight, saith the Lord.
25 Behold, the dayes come, saith the Lord, that
I will visit all them which are [t] circumcised with
the vncircumcised:
26 Egypt and Iudah, and Edom, and the chil-
dren of Ammon, and Moab, and all the vtmost
corners of them that dwell in the wildernes: for
all *these* nations *are* vncircumcised, and all the
house of Israel *are* vncircumcised in the heart.

CHAP. X.

2 The constellations of the starres are not to be feared. 5 The weakenesse of idols. 6 Of the power of God. 21 Their Pastours are become bruit beastes.

HEare yee the word of the Lord that he spea-
keth vnto you, O house of Israel.
2 Thus saith the Lord, Learne not the way of
the heathen, and be not afraid for the [a] signes of
heauen, though the heathen be afraid of such.
3 For the [b] customes of the people are vaine:
for one cutteth a tree out of the forest (which is
the worke of the hands of the carpenter) with
the axe.
4 And *another* decketh it [c] with siluer, and
with golde: they fasten it with nailes and ham-
mers, that it fall not.
5 The *idoles* stand vp as the palme tree, but speake
not: they are borne because they cannot go: feare
them not, for they cannot doe euill, neither can
they doe good.
6 There is none like vnto thee, O Lord: [d] thou
art great, and thy Name *is* great in power.
7 Who would not feare thee, O king of nati-
ons? for to thee appertaineth *the dominion*: for
among all the wise men of the Gentiles, and in all
their kingdomes there is none like thee.
8 But altogether they dote, and are foolish:
for the stocke is a [e] doctrine of vanitie.
9 Siluer plates are brought from Tarshish, and
gold [f] from Vphaz, *for* the worke of the worke-
man, and the hands of the founder: the blew silke
and the purple *is* their cloathing: all these things
are made by cunning men.
10 But the Lord *is* the God of trueth: he is the
liuing God, and an euerlasting King: at his anger
the earth shall tremble, and the nations cannot
abide his wrath.
11 (Thus shall you say vnto them, The gods
[g] that haue not made the heauens and the earth,
shall perish from the earth, and from vnder these
heauens.)
12 He hath made the earth by his power, and
established the world by his wisedome, and hath
stretched out the heauen by his discretion.
13 Hee giueth by *his* voyce the multitude of
waters in the heauen, and hee causeth the cloudes
to ascend from the ends of the earth: hee turneth
lightnings to raine, and bringeth forth the wind
out of his treasures.

t Meaning, both Iewes and Gentiles, as in the next verse he sheweth the cause, read Chap. 4. 4.

a God forbiddeth his people to giue credit or feare the constellations and coniunctions of starres and planets, which haue no power of themselues, but are gouerned by him, and their secret motions and influences are not knowen to man, and therefore there can be no certaine iudgement thereof, Deut. 18. 9.

b Meaning, not onely in the obseruation of the starres, but their lawes and ceremonies whereby they confirme their idolatry, which is forbidden, Deut. 12. 30.

c The Prophets vse thus plainely and simply to set forth the vile absurdity of the idolaters, that men might learne to be ashamed of that whereunto their corrupt nature is most subiect, reade Isa. 44. 12.

d He teacheth the people to lift vp their eyes to God, who hath all power, and therefore ought onely to be feared: and herein he sheweth them not onely the euill that they ought to eschew: but the good which they ought to follow, Reuel. 15. 4.

e Because the people thought that to haue images, was a meane to serue God, and to bring them to the knowledge of him, he sheweth that nothing more displeaseth God, nor bringeth man into greater errors and ignorance of God: and therefore he calleth them the doctrine of vanitie, the worke of errours, verse 15. and Habak. 2. 18. calleth them the teachers of lyes: contrary to that wicked opinion, that they are the bookes of the lay people. f Whereas they found the best gold: shewing, that they thought nothing too deare for their idoles: some read Ophir, as 1. King. 9. 28. g This declareth that all that hath bene in this chapter spoken of idols, was to arme the Iewes when they should be in Caldea among the idolaters, and now with one sentence hee instructeth them both how to protest their owne religion against the idolaters, and how to answere them to their shame which would exhort them to idolatrie, and therefore he writeth this sentence in the Caldeans tongue for a memoriall, whereas all the rest of his writing is Ebrewe.

14 Euery man is a [h] beast by *his owne* know-
ledge: euery founder is confounded by the grauen
image; for his melting is but falshood, and there
is no breath therein.
15 They are vanitie, *and* the worke of errors:
in the time of their visitation they shall perish.
16 The [i] portion of Iakob *is* not like them:
for he is the maker of all things, and Israel *is* the
rod of his Inheritance: the Lord of hoastes *is* his
Name.
17 ¶ [k] Gather vp thy wares out of the land, O
thou that dwellest in the strong place.
18 For thus sayth the Lord, Beholde, at this
time I will throw as with a sling the inhabitants
of the land, and will trouble them, and they shall
find it *so*.
19 Wo is me for my destruction, *and* my grie-
uous plague: but I thought, Yet it [l] is my sorow,
and I will beare it.
20 [m] My Tabernacle is destroyed, and all my
cords are broken: my children are gone from me,
and are not: there is none to spread out my tent
any more, and to set vp my curtaines.
21 For the Pastours [n] are become beastes, and
haue not sought the Lord, therefore haue they
none vnderstanding: and all the *flockes* of their
pastures are scattered.
22 Behold, the noise of the bruit is come, and
a great commotion out of the [o] North countrey,
to make the cities of Iudah desolate, *and* a denne
of dragons.
23 O Lord, I know that [p] the way of man is
not in himselfe, neither *is it* in man to walke and
to direct his steps.
24 O Lord, correct mee, but with [q] iudgement,
not in thine anger, least thou bring me to nothing.
25 Powre out [r] thy wrath vpon the heathen
that know thee not, and vpon the families that
call not on thy Name: for they haue eaten vp Iaa-
kob, and deuoured him, and consumed him, and
haue made his habitation desolate.

h The more that man thinketh to do any thing well by his owne wisedome, and not as God instructeth him, the more doth he prooue himselfe to be a vile beast.

i By these words Portion and Rod, he signifieth their inheritance, meaning, that God should be all sufficient for them: and that their felicity consisted in him alone, and therefore they ought to renounce all other helps and succours as of idols, &c. Deut. 32. 9. Psal. 16. 5.

k The Prophet willeth the Iewes to prepare themselues to this captiuity, shewing that it was now at hand that they should feele the things whereof he had told them.

l It is my iust plague, and therefore I will take it patiently: whereby he teacheth the people how to behaue themselues toward God.

m He sheweth how Ierusalem shall lament.

n The gouernours and ministers.

o Reade Chap. 4. 15.

p He speaketh this because that Nebuchad-nezzar purposed to haue made warre against the Moabites and Ammonites, but hearing of Zedekiahs rebellion, he turned his power to go against Ierusalem, Ezek. 21. 21. therefore the Prophet sayth, that this was the Lords direction. q Considering that God had reuealed vnto him the certitude of their captiuitie, Chap. 7. 16. he onely praieth, that he would punish them with mercy, which Isaiah calleth in measure, Chap. 27. 8. measuring his rods by their infirmity, 1. Cor. 10. 13. for here by iudgement is meant not onely the punishment, but also the mercifull moderation of the same, as Chap. 30. 11. r Forasmuch as God cannot onely be knowen and glorified by his mercy, that hee vseth toward his Church, but also by his iustice in punishing his enemies, hee praieth that this glory may fully appeare both in the one and the other, Psal. 79. 6.

CHAP. XI.

3 A curse of them that obey not the word of Gods couenant. 10 the people of Iudah, following the steps of their fathers, worship strange gods. 15 The Lord forbiddeth Ieremiah to pray for them.

THe word that came to Ieremiah from the
Lord, saying,
2 Heare yee the words of this couenant, and
speake vnto the men of Iudah, and to the inhabi-
tants of Ierusalem,
3 And say thou vnto them, Thus sayeth the
Lord God of Israel, [a] Cursed be the man that
obeyeth not the words of this couenant,
4 Which I commaunded vnto your fathers,
when I brought them out of the land of Egypt,
from the yron fornace, saying, Obey my voyce,
and doe according to all these things which I
commaund you: so shall ye be my people, and I

a He calleth the Iewes to the consideration of Gods mercies, who freely chose them, made a couenant of eternall felicity with them, and how he euer performed it on his behalfe, and how they euer shewed themselues rebellious and ingrate toward him, and brake it on their part, and so are subiect to the curse of the Law, Deut. 27. 26.

will be your God,

5 That I may confirme the oathe, that I haue sworne vnto your fathers, to giue them a land, which floweth with milke and hony, as *appeareth* this day. Then answered [b] I, and said, So be it, O Lord.

6 Then the Lord said vnto me, Crie all these words in the cities of Iudah, and in the streetes of Ierusalem, saying, Heare ye the words of this couenant, and doe them.

7 For I haue protested vnto your fathers, when I brought them vp out of the land of Egypt vnto this day, [c] rising earely and protesting, saying, Obey my voyce.

8 Neuerthelesse they would not obey, nor encline their eare: but euery one walked in the stubburnnesse of his [d] wicked heart: therefore I will bring vpon them all the [e] words of this couenant which I commanded them to doe, but they did it not.

9 And the Lord said vnto me, A [f] conspiracie is found among the men of Iudah, and among the inhabitants of Ierusalem.

10 They are turned backe to the iniquities of their forefathers, which refused to heare my wordes: and they went after other gods to serue them: *thus* the house of Israel and the house of Iudah haue broken my couenant, which I made with their fathers.

11 Therefore thus saith the Lord, Behold, I will bring a plague vpon them, which they shall not be able to escape, and though they crie vnto me, [g] I will not heare them.

12 Then shall the cities of Iudah, and the inhabitants of Ierusalem go, and crie vnto the gods vnto whom they offer incense, but they shall not be able to helpe them in time of their trouble.

13 [h] For according to the number of thy cities were thy gods, O Iudah, and *according* to the number of the streetes of Ierusalem haue ye set vp altars of confusion, *euen* altars to burne incense vnto Baal.

14 Therefore thou shalt not [i] pray for this people, neither lift vp a cry or prayer for them: for when they cry vnto me in their trouble, I will not heare them.

15 What should my [k] beloued *tarie* in mine house, seeing they haue committed abomination with many? and the holy flesh [l] goeth away from thee: yet when thou doest euill, thou reioycest.

16 The Lord called thy name, A greene oliue tree, faire, *and* of goodly fruit: *but* with [m] noyse and great tumult he hath set fire vpon it, and the branches of it are broken.

17 For the Lord of hoastes that planted thee, hath pronounced a plague against thee, for the wickednes of the house of Israel, and of the house of Iudah, which they haue done against themselues to prouoke me to anger in offering incense vnto Baal.

18 And the Lord hath taught mee, and I know it, *euen* then thou shewedst me [n] their practises.

19 But I was like a lambe, *or* a bullocke, that is brought to the slaughter, and I knew not that they had deuised thus against mee, *saying*, Let vs [o] destroy the tree with the fruit thereof, and cut him out of the land of the liuing, that his name may be no more in memorie.

b Thus he speaketh in the person of the people, which agreed to the couenant.

c Reade Chap. 7.13.

d According to his owne fantasie, and not at my word appointed him.

e Meaning, the menaces and curses conteined in the Law, Leuit. 26. 14. deut. 28. 16.

f That is, a generall consent to rebell against me.

g Because they will not pray with true faith and repentance, but for the smart and griefe which they feele, Prou. 1. 28.

h Reade Chap. 2. 28.

i Reade Chap. 7. 16. and 14. 11.

k My people of Israel, whom I haue hitherto so greatly loued.

l Meaning, that they offer not in the Temple to God, but vpon the altars of Baal and the idoles, and so reioyced in their wickednes.

m Of the Babylonians and Caldeans.

n Which went about priuily to conspire my death.

o Let vs destroy the Prophet and his doctrine. Some reade, Let vs corrupt his meat with wood, meaning, poyson.

20 But O Lord of hoasts, that iudgest righteously, and triest the reines and the heart, let me see thy [p] vengeance on them: for vnto thee haue I opened my cause.

21 The Lord therefore speaketh thus of the men of [q] Anathoth, (that seeke thy life, and say, [r] Prophecie not in the name of the Lord, that thou die not by our hands)

22 Thus therefore saith the Lord of hoasts, Behold, I will visit them: the yong men shall die by the sword: their sonnes and their daughters shall die by famine.

23 And none of them shall remaine: for I will bring a plague vpon the men of Anathoth, *euen* the yeere of their visitation.

b Thus he spake, not for hatred, but being mooued with the Spirit of God, he desireth the aduancement of Gods glory, and the verifying of his word, which is by the destruction of his enemies.

q To wit, both the Priests and the rest of the people: for this towne was the Priests, and they dwelt in it, reade Chap. 1. 1.

r Not that they could not abide to heare God named: (for certein they would shew themselues most holy) but because they could not abide to be sharpely reprooued, and therefore desired to be flattered, Isai 30. 10. and to be mainteined in their pleasures, Michah 2. 11. and not to heare vice condemned, Amos 7. 12.

CHAP. XII.

1 The Prophet marueileth at the prosperitie of the wicked, although he confesse God to be righteous. 7 The Iewes are forsaken of the Lord. 10 He speaketh against pastors & preachers, that seduce the people. 14 The Lord threateneth destruction vnto the nations that troubled Iudah.

O Lord, If I dispute with thee, thou art [a] righteous: yet let me talke with thee of *thy* iudgements: wherefore doeth the way of the wicked [b] prosper? *why* are all they in wealth that rebelliously transgresse?

2 Thou hast planted them, and they haue taken roote: they grow, and bring forth fruit, thou art neere in their mouth, and farre from their [c] reines.

3 But thou, Lord, knowest me: thou hast seene me, and tried mine heart toward thee: pull them out like sheepe for the slaughter, and [d] prepare them for the day of slaughter.

4 How long shall the land mourne, and the herbes of euery fielde wither, for the wickednesse of them that dwell therein? the beasts are consumed, and the birds, because they sayd, [e] He will not see our last ende.

5 If thou hast runne with the [f] footmen, and they haue wearied thee, then how canst thou match thy selfe with horses? and if thou thoughtest thy selfe safe in a peaceable land, what wilt thou doe in the swelling of Iorden?

6 For euen thy brethren and the house of thy father, euen they haue dealt vnfaithfully with thee, and they haue cried out altogether vpon thee: *but* beleeue them not, though they speake faire to thee.

7 I haue forsaken [g] mine house: I haue left mine heritage: I haue giuen the dearely beloued of my soule into the hands of her enemies.

8 Mine heritage is vnto me, as a [h] lion in the forest: it crieth out against me, therefore haue I hated it.

9 Shall mine heritage be vnto mee, as a bird

a The Prophet confesseth God to be iust in all his doings, although man be not able to giue a reason of all his actes.

b This question hath beene alway a great tentation to the godly, to see the wicked enemies of God in prosperitie, and his deare children in aduersitie, as Iob. 21. 7. psalme 37. 1. and 73. 3. Habac. 1. 3.

c They professe God in mouth, but deny him in heart, which is here meant by the reines, Isa 29. 13. matth. 15. 8.

d The Ebrewe word is, Sanctifie them, meaning, that God would be sanctified in the destruction of the wicked, to whom God for a while giueth prosperitie, that afterward they should the more feele his heauie iudgement when they lacke their riches, which were a signe of his mercie.

e Abusing Gods lenitie and his promises, they flattered themselues as though God would euer be mercifull, and not vtterly destroy them: therefore they hardened themselues in sinne, till at length the beasts and insensible creatures felt the punishment of their stubburne rebellion against God. f Some thinke that God reprooueth Ieremiah, in that that hee would reason with him, saying, that if he were not able to match with men, that he were farre vnable to dispute with God. Others, by the footemen, meane them of Anathoth: and by the horsemen, them of Ierusalem, which should trouble the Prophet worse then his owne contreymen did. g God willeth the Prophet to denounce his iudgements against Ierusalem, notwithstanding that they shall both by threatnings and flatteries, labour to put him to silence. h Euer ramping and raging against me and my Prophets.

i of diuers colours? are not the birds about her,
ſaying, Come, aſſemble all the beaſts of the field,
come to eate her?
10 Many paſtours haue deſtroyed my k vine-
yard, and troden my portion vnder foote: of my
pleaſant portion they haue made a deſolate wil-
derneſſe.
11 They haue layd it waſte, and it, being
waſte, mourneth vnto mee, *and* the whole land
lyeth waſte, becauſe no man ſetteth *his* minde on
l it.
12 The deſtroyers are come vpon all the high
places in the wilderneſſe: for the ſworde of the
Lord ſhall deuoure from the one end of the land,
euen to the *other* end of the land: no fleſh ſhall
haue peace.
13 m They haue ſowen wheate, and reaped
thornes: they were n ſicke, *and* had no profit and
they were aſhamed of o your fruits, becauſe of the
fierce wrath of the Lord.
14 Thus ſaith the Lord againſt all mine euill
p neighbours, that touch the inheritance, which
I haue cauſed my people Iſrael to inherite, Be-
holde, I will plucke them out of their land, and
plucke out the houſe of Iudah from among
them.
15 And after that I haue plucked them out, I
q will returne, and haue compaſſion on them, and
will bring againe euery man to his heritage, and
euery man to his land.
16 And if they will learne the r wayes of my
people, to ſweare by my Name, (The ſ Lord li-
ueth, as they taught my people to ſweare by Baal)
then ſhall they be built t in the middes of my
people.
17 But if they will not obey, then will I vt-
terly plucke vp, and deſtroy that nation, ſayeth
the Lord.

i In ſtead of bearing my liuerie, and wearing onely my colours, they haue change and diuerſitie of colours of their idols and ſuperſtitions: therefore their enemies, as thicke as the foules of the aire ſhall come about them to deſtroy them.
k He prophecieth of the deſtruction of Ieruſalem, by the captaines of Nebuchad-nezzar, whom he calleth paſtors.
l Becauſe no man regardeth my word, or the plagues that I haue ſent vpon the land.
m To wit, the Prophets.
n They lamented the ſinnes of the people.
o For in ſtead of amendment, you grew worſe and worſe, as Gods plagues teſtified.
p Meaning, the wicked enemies of his Church, which blaſphemed his Name and whom he would puniſh after that he hath deliuered his people.
q After that I haue puniſhed the Gentiles I will haue mercie vpon them.
r The true doctrine and manner to ſerue God. ſ Reade Chap 4. 2. t They ſhall be of the number of the faithfull, and haue a place in my Church.

CHAP. XIII.

The deſtruction of the Iewes is prefigured. 11 Why Iſrael was receiued to be the people of God, and why they were forſaken. 15 He exhorteth them to repentance.

THus ſaith the Lord vnto mee, Goe, and buy
thee a linnen girdle, & put it vpon thy loynes,
and put it not in water.
2 So I bought the girdle according to the
commandement of the Lord, and put it vpon my
loynes.
3 And the word of the Lord came vnto mee
the ſecond time, ſaying,
4 Take the girdle that thou haſt bought,
which is vpon thy loynes, and ariſe, goe to-
ward a Perath, and hide it there in the cleft of the
rocke.
5 So I went, and hid it by Perath, as the Lord
had commanded me.
6 And after many dayes the Lord ſayd vnto
mee, Ariſe, goe toward Perath, and take the gir-
dle from thence, which I commanded thee to hide
there.
7 Then went I to Perath, and digged, and
tooke the girdle from the place where I had hid
it, and behold, the girdle was corrupt, *and* was
profitable for nothing.
8 Then the word of the Lord came vnto me,
ſaying,
9 Thus ſaith the Lord, After this maner will I
deſtroy the pride of Iudah, and the great pride of
Ieruſalem.
10 This wicked people haue refuſed to heare
my word, and walke after the ſtubburnneſſe of
their owne heart, and walke after other gods to
ſerue them, and to worſhip them: therefore they
ſhall be as this girdle, which is profitable to no-
thing.
11 For as the girdle cleaueth to the loynes of
a man, ſo haue I tied to me the whole houſe of Iſ-
rael, and the whole houſe of Iudah, ſaith the Lord,
that they might be my people: that they might
haue a name, and praiſe, and glory, but they would
not heare.
12 Therefore thou ſhalt ſay vnto them this
word, Thus ſaith the Lord God of Iſrael, Euery
b bottell ſhall be filled with wine, and they ſhall
ſay vnto thee, Doe we not know that euery bottell
ſhall be filled with wine?
13 Then ſhalt thou ſay vnto them, Thus ſaith
the Lord, Behold, I will fill all the inhabitants of
this land, euen the kings that ſit vpon the throne
of Dauid, and the Prieſts and the Prophets, and
all the inhabitants of Ieruſalem with drunken-
neſſe.
14 And I will c daſh them one againſt another,
euen the fathers and the ſonnes together, ſaith the
Lord: I will not ſpare, I will not pitie, nor haue
compaſſion, but deſtroy them.
15 Heare and giue eare, be not proud: for the
Lord hath ſpoken it.
16 Giue glory to the Lord your God before
he bring d darkeneſſe, and or euer your feet ſtum-
ble in the darke mountains, and whiles you looke
for e light, hee turne it into the ſhadow of death
and make it as darkeneſſe.
17 But if ye will not heare this, my ſoule ſhall
f weepe in ſecret for *your* pride, and mine eye ſhal
weepe and drop downe teares, becauſe the Lords
flocke is caried away captiue.
18 Say vnto the g King and to the Queene:
Humble your ſelues, ſit downe, for the crowne
of your glory ſhall come downe from your
heads.
19 The cities of h the South ſhall be ſhut vp,
and no man ſhall open them: all Iudah ſhall be
caried away captiue: it ſhall be wholly caried away
captiue.
20 Lift vp your eyes, and behold them that
come from the North: where is the i flocke that
was giuen thee, *euen* thy beautifull flocke?
21 What wilt thou ſay when he ſhall viſit thee?
(for thou haſt k taught them to be captaines *and*
as chiefe ouer thee) ſhall not ſorow take thee as a
woman in trauaile?
22 And if thou ſay in thine heart, Wherefore
come theſe things vpon mee? For the multitude
of thine iniquities are thy skirts l diſcouered *and*
thy heeles made bare.
23 Can the blacke Moore change his skin? or
the leopard his ſpots, *then* may ye alſo doe good
that are accuſtomed to doe euill?
24 Therefore will I ſcatter them, as the ſtub-
ble that is taken away with the Southwind.
25 This is thy portion, *and* the part of thy mea-
ſures from mee, ſaith the Lord, becauſe thou haſt
forgotten me, and truſted in lyes.
26 Therefore I haue alſo diſcouered thy skirts
vpon thy face, m that thy ſhame may appeare.
27 I haue ſeene thine adulteries, and thy n ney-
ings, the filthineſſe of thy whoredome on the hils
in

a Becauſe this riuer Perath or Euphrates was farre from Ieruſalem, it is euident that this was a viſion, whereby was ſignified that the Iewes ſhould paſſe ouer Euphrates to be captiues in Babylon, and there for length of time ſhould ſeeme to be rotten, although they were ioyned to the Lord before as a girdle about a man.

b Euery one of you ſhalbe filled with ſpirituall drunkenneſſe, and be without all knowledge to ſeeke how to help your ſelues.
c It ſhall be as eaſie for me to deſtroy the greateſt and the ſtrongeſt, as it is for a man to breake earthen bottels.
d That is, affliction and miſerie by the Babylonians, Iſa. 8. 22.
e Meaning, for helpe and ſupport of the Egyptians.
f You ſhall ſurely be led away captiue, and I, according to mine affection towards you, ſhall weepe and lament for your ſtubburnneſſe.
g For Iehoiachin and his mother rendred themſelues by Ieremiahs counſell to the king of Babylon, 2 King. 24. 12.
h That is, of Iudah, which lieth Southward from Babylon.
i He asketh the king, where his people is become.
k By ſeeking to ſtrangers for help, thou haſt made them skilfull to fight againſt thee.
l Thy cloake of hypocriſie ſhall be pulled off and thy ſhame ſeene.
m As thine iniquities haue beene manifeſt to all the world, ſo ſhall thy ſhame and puniſhment.
n He compareth idolaters to horſes inflamed after mares.

in o the fields, *and* thine abominations. Wo vnto thee, O Ierusalem: wilt thou not be made cleane? when shall it once be?

o There is no place so hie nor low, whereas the markes and tigres of thine idolatry appeare not.

CHAP. XIV.

1 Of the dearth that should come. 7 The prayer of the people asking mercie of the Lord. 10 The vnfaithfull people are not heard. 12 Of prayer, fasting, and of false prophets that seduce the people.

THe word of the Lord that came vnto Ieremiah, concerning the a ‖ dearth.

2 Iudah bath mourned, and the gates thereof are desolate, they haue beene b brought to heauinesse vnto the ground, and the crye of Ierusalem goeth vp.

3 And their nobles haue sent their inferiours to the water, who came to the walles, *and* found no water: they returned with their vessels empty: they were ashamed and confounded, and c couered their heads.

4 For the ground was destroyed, because there was no raine in the earth: the plowmen were ashamed, *and* couered their heads.

5 Yea, the hinde also calued in the field, and forsooke d it, because there was no grasse.

6 And the wilde asses did stand in the high places, & drew in their wind like e dragons: their eyes did faile, because there was no grasse.

7 f O Lord, though our iniquities testifie against vs, deale *with vs* according to thy Name: for our rebellions are many, we sinned against thee.

8 O thou hope of Israel, the sauiour thereof in the time of trouble, why art thou as a g stranger in the land, as one that passeth by, to tary for a night?

9 Why art thou as a man astonied, and as h a strong man that cannot helpe? yet thou, O Lord, art in the mids of vs, and thy name is called vpon vs: forsake vs not.

10 Thus saith the Lord vnto this people, Thus haue they delighted to wander: they haue not refrained their feet, therefore the Lord hath no delight in them: *but* hee will now remember their iniquity, and visit their sinnes.

11 Then said the Lord vnto mee, i Thou shalt not pray to doe this people good.

12 When they fast, I will not heare their cry, and when they offer burnt offering, and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

13 Then answered I, Ah Lord God, behold, the k prophets say vnto them, Yee shall not see the sword, neither shall famine come vpon you, but I will giue you assured peace in this place.

14 Then the Lord said vnto me, The prophets prophecie lies in my name: * I haue not sent them, neither did I command them, neither spake I vnto them, *but* they prophecie vnto you a false vision, and diuination, and vanity, and deceitfulnesse of their owne heart.

15 Therefore thus saith the Lord, Concerning the prophets that prophecie in my Name, whom I haue not sent, yet they say, Sword and famine shall not be in this land, by sword and famine shal those prophets be consumed.

16 And the people to whom these prophets do prophecie shalbe cast out in the streetes of Ierusalem, because of the famine, & the sword, and there shall be none to bury them: *both* they and their wiues, and their sonnes, and their daughters: for I will powre their wickednes vpon them.

17 Therefore thou shalt say this word vnto them, Let mine eyes drop down l teares night and day without ceasing: for the virgine daughter of my people is destroyed with a great destruction, *and* with a fore grieuous plague.

18 For if I goe into the field, behold the slaine with the sword: & if I enter into the citie, behold them that are sicke for hunger also: moreouer, the Prophet also and the Priest go a wandring m into a land that they know not.

19 Hast thou vtterly reiected n Iudah, or hath thy soule abhorred Zion? why hast thou smitten vs, that wee cannot be healed? Wee looked for peace, and there is no good, and for the time of health, and behold trouble.

20 We o acknowledge, O Lord, our wickednesse, *and* the iniquitie of our fathers: for we haue sinned against thee.

21 Doe not abhorre *vs*: for thy Names sake cast not downe the throne of thy glory: remember *and* breake not thy couenant with vs.

22 Are there any among the p vanities of the Gentiles, that can giue raine? or can the heauens giue showres. Is it not thou, O Lord our God? therefore we will waite vpon thee: for thou hast made all these things.

a Which came for lacke of raine, as verse 4.
‖ Or, *restraint.*
b The word signifieth to be made blacke, and so is her taken for extreme sorow.
c To wit, with ashes in token of sorow.
d Meaning, that the bruit brakes for drought were compelled to forsake their young, contrary to nature, and to goe seeke water, which they could not finde.
e Which are so hote of nature, that they cannot be cooled with drinking of water, but still gape for the aire to refresh them.
f He sheweth the onely way to remedie Gods plagues, which is by vefained confession of our sinnes, and returning to him by repentance.
g That taketh no care for vs.
h As one that hath strength to helpe, and yet is afraid to put to his hand.
i Reade Chap 7. 16, and 11. 14.

* He plieth the people, and accuseth the false prophets, which deceiued them: but the Lord answered, that both the prophets, which deceiued, and the people, which suffered themselues to be seduced, shall perish, Chap. 23. 15. and 27. 8. 9. and 29. 8.
* *Chap. 23. 21 and 27. 10. 15, and 29. 9.*

l The false prophets promised peace and assurance, but Ieremiah calleth to teares, and repentance for their affliction, which is at hand, as Chap 9. 1. Lam. 1. 16. and 2. 18.
m Both high and low shalbe led captiues into Babylon.
n Though the Prophet knew that God had cast off the multitude, which were hypocrites, and bastard children, yet he was assured that for his promise sake he would haue still a Church, for the which he prayeth.
o He teacheth the Church a forme of prayer to humble themselues to God by true repentance, which was the beginning. Chap. 20. 15.

p Meaning, their idols, reade Chap. 10. 15.

CHAP. XV.

1 The Lord would heare no prayer for the Iewes, 3 but threatneth to destroy them with foure plagues.

THen said the Lord vnto me, a Though Moses and Samuel stood before me, *yet* mine affection could not be toward this people: cast *them* out of my sight, and let them depart.

2 And if they say vnto thee, Whither shall we depart? then tell them, Thus saith the Lord, * Such as are *appointed* to death, vnto death: and such as are for the sword, to the sword: and such as are for the famine, to the famine: and such as are for the captiuitie, to the captiuitie.

3 And I will appoint ouer them foure kindes, saith the Lord, the sword to slay, and the b dogs to teare in pieces, and the foules of the heauen, and the beasts of the earth to deuoure, and to destroy.

4 I will c scatter them also in all kingdoms of the earth, d because of Manasseh the sonne of Hezekiah King of Iudah, for that which he did in Ierusalem.

5 Who shall then haue pitie vpon thee, O Ierusalem? or who shall be sory for thee? or who shall goe to pray for thy peace?

6 Thou hast forsaken me, sayeth the Lord, *and* gone backward: therefore will I stretch out mine hand against thee, and destroy thee: *for* I e am wearie with repenting.

7 And I will scatter them with the sanne f in the gates of the earth: I haue wasted, *and* destroyed my people, *yet* they would not returne from their wayes.

8 Their widowes g are increased by me aboue the sand of the sea: I haue brought vpon them, *and* against the ‖ assembly of the yong men, a destroyer at noone day: I haue caused *him* to fall vpon them, *and* the citie suddenly and ‖ speedily.

9 Shee that hath borne h seuen, hath beene made weake: her heart hath failed: the sunne hath failed her, while it was day, shee hath beene confounded, and ashamed, and the residue of them

a Meaning, that if there were any man liuing moued with so great zeale toward the people as were these two, yet that he would not grant this request, forasmuch as he had determined the contrary, Ezek. 14. 14.
* *Zach. 11. 9.*

b The dogs, birds, and beasts should deuoure them that were slaine.
c The word signifieth to runne to and fro for feare and vnquietnesse of conscience, as did Kain.
d Not that the people were as punished for the kings sinne onely, but for their owne sinnes also, because they consented to his wickednesse.
e Kin. 11. 9.
f That is, I will not call backe my plagues or spare thee any more.
g Meaning, the cities.
h Because I had slaine their husbands.
‖ Or, *mother.*
i Or, *fearefully.*
k She that had many, lost all her children.
l She was destroyed in the mids of her prosperity.

will I deliuer vnto the sword before their enemies, saith the Lord.

10 ¶ k Woe is me, my mother, that thou hast borne me a contentious man, and a man that striueth with the whole earth: I haue neither l lent on vsury, nor men haue lent vnto me on vsury, *yet* euery one doth curse me.

11 The Lord said, m Surely thy remnant shall haue wealth: surely I will cause thine enemie to intreat thee in the time of trouble, and in the time of affliction.

12 Shall the o yron breake the yron, and the brasse *that commeth* from the North?

13 Thy substance and thy treasures will I giue to be spoiled without ‖ gaine, and that for all thy sinnes euen in all thy borders.

14 And I will make thee to go with thine enemies into a land that thou knowest not: for a fire is kindled in mine anger, *which* shall burne you.

15 O Lord, thou know'st, remember me, and visit me, and reuenge me of my p persecuters: take me not away in the continuance of thine anger: know that for thy sake I haue suffered rebuke.

16 Thy words were found *by me*, and I did q eate them, and thy word was vnto me the ioy and reioycing of mine heart: for thy Name is called vpon me, O Lord God of hoastes.

17 I sate not in the assembly of the mockers, neither did I reioyce, but sat alone r because of thy plague; for thou hast filled me with indignation.

18 Why is mine heauineſſe continuall? and my plague desperate *and* can not be healed? *why* art thou vnto me ſ as a liar, *and as* waters that faile?

19 Therefore thus saith the Lord, If thou t returne, then will I bring thee againe, *and* thou shalt stand before me: and if thou take away the t precious from the vile, thou shalt be u according to my word: let them returne x vnto thee, but returne not thou vnto them.

20 And I will make thee vnto this people a strong brasen wall, and they shall fight against thee, but they shall not y preuaile against thee: for I am with thee to saue thee, and to deliuer thee, saith the Lord:

21 And I will deliuer thee out of the hand of the wicked, and I will redeeme thee out of the hand of the tyrants.

k These are the Prophets words, complaining of the obstinacie of the people, and that he was reserued to so wicked a time: wherein also he sheweth what is the condition of Gods ministers: to wit, to haue all the world against them, though they giue noue occasion.

l Which is an occasion of contention and hatred.

m In this perplexitie the Lord comforted me, and said that my last dayes should be quiet: and by the enemy he meaneth here, Nebuzzardan the captaine of Nebuchadnezzar, who gaue Ieremiah the choise either to tarie in his countrey, or to go whither he would: or by the enemie he meaneth the Iewes, which should afterward know Ieremiah's fidelity, and therefore fauour him.

n As for the people, though they seemed strong as yron, yet should they not be able to resist the hard yron of Babylon, but should be led captiues.

‖ Or, *ransome.*

o He speaketh not this for desire of reuengeance, but willing that God would deliuer his Church of them whom he knew to be hardened, and incorrigible.

p I receiued them with as great ioy, as he that is affamished, eateth meat. q I had nothing a doe with the wicked contemners of thy word, but lamented bitterly for thy plagues: shewing what the faithfull should do when they see tokens of Gods anger. r And hast not assisted me according to the promise wherein appeareth that in the Saints of God is imperfection of faith, which through impatiencie is oft times assailed, as Chap. 20. 7. s If thou forget these carnall considerations, and faithfully execute thy charge. t That is, seeke to win the good from the bad. u To wit, as my mouth hath pronounced. Chap. 1. 18 and as here followeth, verse 20. x Conforme not thy selfe to their wickednes, but let them follow thy godly example. y I will arme thee with an inuincible strength and constancie, so that all the powers of the world shall not ouercome thee.

CHAP. XVI.

a *The Lord forbiddeth Ieremiah to marrie, sheweth him what should be the afflictions vpon Iudah.* 13 *The captiuitie of Babylon.* 15 *Their deliuerance.* 19 *The calling of the Gentiles.*

THe word of the Lord came also vnto mee saying,

2 Thou shalt not take a thee a wife, nor haue sonnes nor daughters in this place.

3 For thus sayth the Lord concerning the sonnes, and concerning the daughters, that are borne in this place, and concerning their mothers that beare them, and concerning their fathers that beget them in this land,

4 They shall die of deaths *and* diseases: they shall not be lamented, neither shall they be buried, *but* they shalbe as dung vpon the earth, and they shall be consumed by the sword, and by famine, and their carkeises shall be meat for the soules of the heauen, and for the beasts of the earth.

5 For thus saith the Lord, b Enter not into the house of mourning, neither goe to lament, nor be mooued for them: for I haue taken my peace from this people, saith the Lord, *euen* mercy and compassion.

6 Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, c nor cut themselues, nor make themselues bald for them.

7 They shall not stretch out *the hands* for them in the mourning to comfort them for the dead, neither shall they giue them the d cup of consolation to drinke for their father or for their mother.

8 Thou shalt not also goe into the house of feasting, to sit with them to eat and to drinke.

9 For thus saith the Lord of hoastes, the God of Israel, Behold, I will cause to cease out of this place in your eyes, euen in your dayes, the voyce of mirth, and the voyce of gladnesse, the voyce of the bridegrome, and the voyce of the bride.

10 And when thou shalt shew this people all these words, and they shall say vnto thee, * Wherefore hath the Lord pronounced all this great plague against vs? or what is e our iniquitie? and what is our sinne that we haue committed against the Lord our God?

11 Then shalt thou say vnto them, Because your fathers haue forsaken me, saith the Lord, and haue walked after other gods, and haue serued them, and worshipped them, and haue forsaken me, and haue not kept my Law,

12 (* And ye haue done worse then your fathers: for behold, you walke euery one after the stubburnnes of his wicked heart, & will not heare me)

13 Therefore will I driue you out of this land into a land that ye know not, *neither* you nor your fathers, and there ye shall serue other gods day and night: for I will shew you no grace.

14 * Behold therefore, saith the Lord, the dayes come that it shall no more be said, The Lord liueth, which brought vp the children of Israel out of the land of Egypt,

15 But, The Lord liueth, that brought vp the children of Israel from the land of the North, and from all the landes where hee had scattered them, and I will bring them againe into their land that I gaue vnto their fathers.

16 Behold, saith the Lord, I will send out many f fishers, and they shall fish them, and after will I send out many hunters, and they shall hunt them from euery mountaine, and from euery hill, and out of the caues of the rocks.

17 For mine eyes *are* vpon all their ways: they are not hid from my face, neither is their iniquitie hid from mine eyes.

18 And first I will recompense their iniquitie and their sinne double, because they haue defiled my land, *and* haue filled mine inheritance with their filthie h carions and their abominations.

19 O Lord, *thou art* my i force, and my strength and my refuge in the day of affliction: the Gentiles shall come vnto thee from the endes of the world, and shall say, Surely our fathers haue inherited k lies, *and* vanitie, wherein there was no profit.

20 Shall a man make gods vnto himselfe, and they are no gods?

21 Behold,

a Meaning, that the affliction should be so horrible in Ierusalem, that wife and children should but increase his sorow.

b Signifying, that the affliction should be so great, that one should not haue leasure to comfort another.

c That is, should not rent their cloathes in signe of mourning.

d For in these great extremities all consolation and comfort shall be in vaine.

e Because the wicked are alwayes rebellious, and dissemble their owne sinnes, and murmure against Gods iudgements, as though he had no iust cause to punish them, he sheweth him what to answere.

* *Chap. 5, 19.*

* *Chap. 7, 26.*

* *Chap. 23. 7.*

f Signifying the benefit of their deliuerance out of Babylon should be so great, that it should abolish the remembrance of their deliuerance from Egypt: but he hath here chiefly respect to the spirituall deliuerance vnder Christ.

g By the fishers and hunters are meant the Babylonians and Caldeans, who should destroy them in such sort, that if they escaped the one, the other should take them.

h That is, their sonnes and daughters, which they offered to Molech.

i He wondereth at the great mercy of God in this deliuerance, which shall not onely extend to the Iewes, but also to the Gentiles.

k Our fathers were most vile idolaters, therefore it commeth onely of Gods mercy, that he performeth his promise, and hath not vtterly cast vs off.

21 Beholde, therefore I will this once [l] teach them: I will fhewe them mine hand and my power, and they fhall know that my Name is the Lord.

CHAP. XVII.

1 The frowardneffe of the Iewes. 5 Curfed be thofe that put their confidence in man. 9 Mans heart is wicked. 10 God is the fearcher of the heart. 13 The liuing waters are forfaken. 21 The right keeping of the Sabbath is commanded.

THe finne of [a] Iudah is written with a pen of yron, *and* with the point of a diamond, *and* grauen vpon the [b] table of their heart, and vpon the hornes of your [c] altars.

2 [d] They remember their altars as their children, with their groues by the greene trees vpon the high hils.

3 [e] O my mountaine in the field, I will giue thy fubftance, *and* all thy treafures to be fpoyled, for the finne of thy high places throughout all thy borders.

4 And thou fhalt reft, [f] and in thee *fhall be a reft* from thine heritage that I gaue thee, and I will caufe thee to ferue thine enemies in the land, which thou knoweft not: for yee haue kindled a fire in mine anger, *which* fhall burne for euer.

5 ¶ Thus faith the Lord, [g] Curfed *be* the man that trufteth in man, and maketh flefh his arme, and withdraweth his heart from the Lord.

6 For he fhall be like the heath in the wilderneffe, and fhall not fee when *any* good commeth, but fhall inhabite the parched places in the wilderneffe, in a falt land, and not inhabited.

7 Bleffed *be* the man that trufteth in the Lord, and whofe hope the Lord is.

8 [h] For he fhall be as a tree that is planted by the water, which fpreadeth out her rootes by the riuer, and fhall not feele when the heat commeth, but her leafe fhall be greene, and fhall not care for the yeere of drought, neither fhall ceafe from yeelding fruit.

9 [i] The heart is deceitfull and wicked aboue all things, who can know it?

10 I the Lord fearch the heart, *and* trie the reines, euen to giue euery man according to his wayes, *and* according to the fruite of his works.

11 [k] *As* the Partrich gathereth *the young*, which fhee hath not brought foorth: *fo* he that getteth riches, and not by right, fhall leaue them in the middes of his dayes, and at his end fhall be a foole.

12 *As* a glorious throne [l] exalted from the beginning, *fo is* the place of our Sanctuary.

13 O Lord, the hope of Ifrael, all that forfake thee, fhall be confounded: they that depart from thee, fhalbe written [m] in the earth, becaufe they haue forfaken the Lord, the fountaine of liuing waters.

14 Heale mee, O Lord, and I fhall be whole: [n] faue mee, and I fhall be faued: for thou art my prayfe.

15 Behold, [o] they fay vnto me, Where is the word of the Lord? let it come now.

16 But [p] I haue not thruft in my felfe for a paftour after thee, neither haue I defired the day of miferie, thou knoweft that which came out of my lips was *right* before thee.

17 Be not [q] terrible vnto me: thou art mine hope in the day of aduerfitie.

18 Let them be confounded, that perfecute me, but let not me be confounded: let them be afraid, but let not me be afraid: bring vpon them the day of aduerfitie, [r] and deftroy them with double deftruction.

19 Thus hath the Lord faid vnto me, Goe and ftand in the [f] gate of the children of the people, whereby the Kings of Iudah come in, and by the which they goe out, and in all the gates of Ierufalem,

20 And fay vnto them, Heare the word of the Lord, yee kings of Iudah, and all Iudah, and all the inhabitants of Ierufalem, that enter in by thefe gates.

21 Thus faith the Lord, Take heede to your foules, and beare no burden in the [t] Sabbath day, nor bring it in by the gates of Ierufalem,

22 Neither carie forth burdens out of your houfes in the Sabbath day: neither doe yee any worke, but fanctifie the Sabbath, as I commanded your fathers.

23 But they obeyed not, neither inclined their eares, but made their neckes ftiffe, and would not heare, nor receiue correction.

24 Neuertheleffe, if ye will heare me, faith the Lord, and beare no burden through the gates of the citie in the Sabbath day, but fanctifie the Sabbath day, fo that ye do no worke therein,

25 Then fhall the Kings and the Princes enter in at the gates of this citie, and fhall fit * vpon the throne of Dauid, and fhall ride vpon charets and vpon horfes, *both* they and their princes, the men of Iudah, and the inhabitants of Ierufalem: and this citie fhall remaine for euer.

26 And they fhall come from the cities of Iudah, and from about Ierufalem, and from the land of Beniamin, and from the plaine, and from the mountaines, and from the South, which fhall bring burnt offerings, and facrifices, and meat offerings, and incenfe, *and* fhall bring facrifice of praife into the houfe of the Lord.

27 But if ye will not heare me to fanctifie the Sabbath day, and not to beare a burden, nor to go through the gates of Ierufalem in the Sabbath day, then will I kindle a fire in the gates thereof, and it fhall deuoure the palaces of Ierufalem, and it fhall not be quenched.

CHAP. XVIII.

2 God fheweth by the example of a potter, that it is in his power to deftroy the defpifers of his word. 18 The confpiracie of the Iewes againft Ieremiah. 19 His prayer againft his aduerfaries.

THe word which came to Ieremiah from the Lord, faying,

2 Arife and go downe into the potters houfe, and there fhall I fhew thee my words.

3 Then I went downe to the potters houfe, and behold, he wrought a worke on the wheeles.

4 And the veffel that he made of [a] clay, was broken in the hand of the potter, fo he returned, and made it another veffel, as feemed good to the potter to make it.

5 Then the word of the Lord came vnto me, faying,

 6 O houfe

l They fhall once againe feele my power, and mercie for their deliuerance, that they may learne to worfhip me.

a The remembrance of their contempt of God cannot paffe, albeit for a time he deferre the punifhment, for it fhall be manifeft to men and Angels.

b In ftead of the Law of God, they haue written idolatrie and all abominations in their heart.

c Your finnes appeare in all the altars that you haue erected to idoles.

d Some reade, So that their children remember their altars, that is, follow their fathers wickedneffe.

e Zion that was my mountaine, fhall now be left as a wafte field.

f Becaufe thou wouldeft not giue the land reft, at fuch times, dayes, and yeeres as I appointed, thou fhalt hereafter be caried away, and it fhall reft for lacke of labourers.

g The Iewes were giuen to worldly policies and thought to make themfelues ftrong by the friendfhip of the Egyptians, Ifa.31.3 and ftrangers, and in the meane feafon did not depend on God, and therefore he denounceth Gods plagues againft them, fhewing that they preferre corruptible man to God, which is immortall, Ifa.2 22. Chap. 48.6.7.

h Reade Pfal. 1.3.

i Becaufe the wicked haue euer fome excufe to defend their doings, he fheweth that their owne lewde imaginations deceiue them, and bring them to thefe inconueniences: but God will examine their deeds by the malice of their hearts, 1. Sam. 16.7. 1 Chron. 28.9. Pfal.7. 10 Chap.11 20 and 20.12. Reuel.2.13.

k As the Partrich by calling gathereth others which forfake her, when they fee that fhee is not their damme: fo the couetous man is forfaken of his riches, becaufe he commeth by them falfely.

l Shewing that the godly ought to glory in nothing, but in God, who doeth exalt his, and hath left a figne of his fauour in this Temple.

m Their names fhall not be regiftred in the booke of life.

n He defireth God to preferue him that hee fall not into tentation, confidering the great contempt of Gods word, and the multitude that fall from God.

o The wicked fay that my prophecie fhall not come to paffe, becaufe thou deferreft the time of thy vengeance.

p I am affured of my vocation, and therefore know that the thing which thou fpeakeft by me, fhall come to paffe, and that I fpeake not of any worldly affection.

q Howfoeuer the wicked deale rigoroufly with me, yet let me finde comfort in thee.

r Reade Chap. 11. 20.

f Whereas thy doctrine may be beft vnderftood both of high and lowe.

t By naming the Sabbath day, he comprehendeth the thing that is thereby fignified: for if they tranfgreffed in the ceremony, they muft needs be culpable of the reft, reade Exod. 20.8 and by the breaking of this one commandement, he maketh them tranfgreffours of the whole lawe, forafmuch as the firft and fecond table are conteined herein.

* Chap. 22.4,

a As the potter hath power ouer the clay to make what pot he will, or to breake them, when he hath made them: fo haue I power ouer you to doe with you as feemeth good to me, Ifa. 45 9. Wifd. 15,7. Rom.9,20.21.

6 O house of Israel, cannot I doe with you
as this potter, saith the Lord? behold, as the clay
is in the potters hand, so are you in mine hand, O
house of Israel.
7 I will speake suddenly against a nation, or
against a kingdome to plucke it vp, and to roote
it out, and to destroy it.
8 But if this nation against whom I haue
pronounced, turne from their wickednes, I will
[b] repent of the plague that I thought to bring
vpon them.
9 And I will speake suddenly concerning a
nation, and concerning a kingdome to build it
and to plant it.
10 But if it doe euill in my sight, and heare
not my voyce, I will repent of the good that I
thought to doe for them.
11 Speake thou now therefore vnto the men
of Iudah, and to the inhabitants of Ierusalem,
saying, Thus saith the Lord, Behold, I prepare a
plague for you, and purpose a thing against you:
returne you therefore euery one from his euill
way, and make your wayes and your workes
good.
12 But they said [c] desperately, Surely we will
walke after our owne imaginations, and doe eue-
ry man *after* the stubburnnesse of his wicked
heart.
13 Therefore thus saith the Lord, Aske now
among the heathen, who hath heard such things?
the virgin of Israel hath done very filthily.
14 Will a man forsake the snow of Lebanon,
which commeth from the rocke of the field? [d] or
shall the cold flowing waters, that come from a-
nother place, be forsaken?
15 Because my people hath forgotten me, *and*
haue burnt incense to vanitie, and *their prophets*
haue caused them to stumble in their wayes *from*
the [e] ancient wayes, to walke in the paths *and*
way that is not troden,
16 To make their land desolate, *and* a perpe-
tuall derision, *so that* euery one that passeth there-
by shall be astonished and wagge his head,
17 I will scatter them with an East winde be-
fore the enemie: I will shew them the backe, and
[f] not the face in the day of their destruction.
18 Then said they, Come, and let vs imagine
some deuise against Ieremiah: for the Law [g] shall
not perish from the Priest, nor counsell from the
wise, nor the word from the Prophet: come, and
let vs smite him with the [h] tongue, and let vs not
giue heed to any of his words.
19 Hearken vnto mee, O Lord, and heare the
voyce of them that contend with me.
20 Shall euill be recompensed for good? for
they haue digged a pit for my soule: remember
that I stood before thee, to speake good for them,
and to turne away thy wrath from them.
21 Therefore, [i] deliuer vp their children to fa-
mine, and let them drop away by the force of the
sword, & let their wiues be robbed of their chil-
dren, and be widowes: and let their husbands be
put to death, *and* let their yong men be slaine by
the sword in the battell.
22 Let the crye be heard from their houses,
when thou shalt bring an hoaste suddenly vpon
them: for they haue digged a pit to take me, and
hid snares for my feet.

b When the Scripture attributeth repentance vnto God, it is not that he doeth contrary to that which he hath ordeined in his secret counsell: but when hee threatneth, it is a calling to repentance, and when he giueth man grace to repent, the threatning (which euer conteineth a condition in it) taketh no place: and this the Scripture calleth repentance in God, because it so appeareth to mans iudgement.

c As men that had no remorse, but were altogether bent to rebellion and to their owne selfe will.

d As no man that hath thirst refuseth fresh conduit waters which he hath at home, to goe and seeke waters abroad to quench his thirst: so they ought not to seeke for helpe and succour at strangers and leaue God which was present with them.

e That is, the way of trueth which God had taught by his law. reade Chap. 6. 16.

f I will shew mine anger and not my fauour toward them.

g This argument the wicked haue euer vsed against the seruants of God. The Church cannot erre: we are the Church, and therefore whosoeuer speaketh against vs, they ought to die, 1 King. 22. 24. Chap. 7. 4. and 10. 2. Malac. 2. 4. and thus the false Church persecuteth the true Church, which standeth not in outward pompe, and in multitude, but is knowen by the graces of the holy Ghost.

h Let vs slander him, and accuse him: for we shall be beleeued.

i Seeing the obstinate malice of the aduersaries, which grew dayly more and more, the Prophet being mooued with Gods Spirit, without any carnall affection prayeth for their destruction, because he knewe that it should tend to Gods glory, and profit of his Church.

23 Yet Lord thou knowest all their counsell
against me *tendeth* to death: forgiue not their
iniquitie, neither put out their sinne from thy
sight, but let them be ouerthrowen before thee:
deale *thus* with them in the time of thine anger.

CHAP. XIX.

Hee prophecieth the destruction of Ierusalem for the contempt and despising of the word of God.

Thus said the Lord, Goe, and buy an earthen
bottell of a potter, and *take* of the ancients of
the people, and of the ancients of the Priests,
2 And goe forth vnto the valley of Ben-hin-
nom, which is by the entry of the ‖ Eastgate: and
thou shalt preach there the words, that I shall tell
thee,
3 And shalt say, Heare yee the word of the
Lord, O [a] Kings of Iudah, and inhabitants of Ie-
rusalem, Thus saith the Lord of hoastes, the God
of Israel, Behold, I will bring a plague vpon this
place, the which whosoeuer heareth, his eares
shall [b] tingle.
4 Because they haue forsaken me, and propha-
ned this place, and haue burnt incense in it vnto
other gods, whom *neither* they, nor their fathers
haue knowen, nor the Kings of Iudah (they haue
filled this place also with the blood of innocents,
5 And they haue built the hie places of Baal,
to burne their sonnes with fire for burnt offrings
vnto Baal, which I [c] commanded not, nor spake
it, neither came it into my mind)
6 Therefore behold, the dayes come, saith the
Lord, that this place shall no more be called [d] To-
pheth, nor the valley of Ben-hinnom, but the val-
ley of slaughter.
7 And I will bring the counsell of Iudah and
Ierusalem to nought in this place, and I will cause
them to fall by the sword before their enemies,
and by the hand of them that seeke their liues;
and their carkeises will I giue to be meat for the
foules of the heauen, and to the beastes of the
field.
8 * And I will make this citie desolate, and an
hissing, *so that* euery one that passeth thereby, shal
be astonished and hisse because of all the plagues
thereof.
9 * And I will feed them with the flesh of their
sonnes, and with the flesh of their daughters, and
euery one shall eate the flesh of his friend in the
siege and straitnesse, wherewith their enemies
that seeke their liues, shall hold them strait.
10 Then shalt thou breake the bottell in the
sight of the men that goe with thee,
11 And shalt say vnto them, Thus saith the
Lord of hoasts, Euen so will I breake this people
and this citie, as one breaketh a [e] potters vessell,
that cannot be made whole againe, and they shall
burie *them* in Topheth till there be no place to
burie.
12 Thus will I doe vnto this place, saith the
Lord, and to the inhabitants thereof, and I will
make this citie like Topheth.
13 For the houses of Ierusalem, and the houses
of the Kings of Iudah shalbe defiled as the place
of Topheth, because of all the [f] houses vpon whose
[g] roofes they haue burnt incense vnto all the hoast
of heauen, and haue powred out drinke offrings
vnto other gods.
14 Then came Ieremiah from Topheth, where
the Lord had sent him to prophecie, and he stood
in the court of the Lords house, and said to all
the people,

‖ Or, gate of the sunne.

a By Kings here and in other places are meant counsellers and gouernours of the people: which he called the ancients, vers. 1.

b Reade of this phrase, 1. Sam. 3. 11.

c Whereby it is declared, that whatsoeuer is not commanded by Gods word touching his seruice, is against his word.

d Reade Chap. 7. 31. and 2 King. 23. 10. Isa. 30. 33.

* Chap. 18. 16. and 49. 13. and 50. 13.

* Deut. 28. 53. Lament. 4. 10.

e This visible signe was to confirme them touching the assurance of his plague, which the Lord threatned by his Prophet.

f He noteth the great rage of the idolaters, which left no place free from their abominations, insomuch as they polluted their owne houses therewith, as we see yet among the Papists.

g Reade Deut. 22. 8.

15 Thus saith the Lord of hoastes, the God of Israel, Behold, I will bring vpon this city, and vpon all her townes, all the plagues that I haue pronounced against it, because they haue hardened their neckes, and would not heare my wordes.

CHAP. XX.

a Ieremiah is smitten and cast into prison for preaching of the word of God. 3 He prophecieth the captiuitie of Babylon. 7 He complaineth that he is a mocking stocke for the word of God. 9 He is compelled by the spirit to preach the word.

WHen Pashur, the sonne of Immer, the priest, which was appointed gouernour in the house of the Lord, heard that Ieremiah prophecied these things,

2 Then Pashur smote Ieremiah the Prophet, and put him in the [a] stockes that were in the hie gate of Beniamin, which was by the house of the Lord.

3 And on the morrow, Pashur brought Ieremiah out of the stockes. Then said Ieremiah vnto him, The Lord hath not called thy name Pashur, but ‖ Magor-missabib.

4 For thus saith the Lord, Behold, I will make thee to be a terrour to thy selfe, and to all thy friendes, and they shall fall by the sword of their enemies, and thine eyes shall behold it, and I will giue all Iudah into the hand of the king of Babel, and hee shall carry them captiue into Babel, and shall slay them with the sword.

5 Moreouer, I will deliuer all the substance of this citie, and all the labours thereof, and all the precious things thereof, and all the treasures of the Kings of Iudah will I giue into the hand of their enemies, which shall spoyle them, and take them away and cary them to Babel.

6 And thou Pashur, and all that dwell in thine house, shall goe into captiuitie, and thou shalt come to Babel, and there thou shalt die, and shalt be buried there, thou and all thy [b] friendes, to whom thou hast prophecied lies.

7 O Lord, thou hast deceiued mee, and I am [c] deceiued: thou art stronger then I, and hast d preuailed: I am in derision dayly: euery one mocketh me.

8 For since I spake, I cryed out of wrong, and proclaimed [e] desolation: therefore the word of the Lord was made a reproach vnto me, and in derision dayly.

9 Then I sayd, I will not make mention of him, nor speake any more in his Name. But *his word* was in mine heart as a burning fire shut vp in my bones, and I was wearie with forbearing, and I could not *stay*.

10 For I had heard the rayling of many, *and* feare on euery side. [f] Declare, *sayd they*, and wee will declare it: all my familiars watched for mine halting, *saying*, It may be that he is deceiued: so we shall preuaile against him, and we shall execute our vengeance vpon him.

11 ¶ But the Lord is with mee like a mighty gyant: therefore my persecuters shall be ouerthrowen, and shall not preuaile, *and* shalbe greatly confounded: for they haue done vowisely, *and their* euerlasting shame shall neuer be forgotten.

12 * But, O Lord of hoastes, that tryest the righteous, and seest the reines and the heart, let mee see thy vengeance on them: for vnto thee haue I opened my cause.

13 Sing vnto the Lord, praise ye the Lord: for he hath deliuered the soule of the poore from the hand of the wicked.

14 ¶ [b] Cursed *be* the day wherein I was borne: and let not the day wherein my mother bare me, be blessed.

15 Cursed *be* the man that shewed my father, saying, A man child is borne vnto thee, and comforted him.

16 And let that man be as the [i] cities, which the Lord hath ouerturned and repented not: and let him heare the cry in the morning, and the shouting at noone tide,

17 Because he hath not slaine mee, *euen* from the wombe, or that my mother might haue beene my graue, or her wombe a perpetuall [k] conception.

18 How is it, *that* I came forth of the wombe, to see labour and sorow, that my dayes should be consumed with shame?

CHAP. XXI.

He prophecieth that Zedekiah shalbe taken, and the city burned.

THe worde which came vnto Ieremiah from the Lord, when king Zedekiah sent vnto him Pashur, the sonne of Malchiah, and Zephaniah, the sonne of Maaseiah the Priest, saying,

2 [a] Inquire, I pray thee, of the Lord for vs, (for Nebuchad-nezzar king of Babel maketh warre against vs) if so be that the Lord will deale with vs according to all his wonderous workes, that he may returne vp from vs.

3 Then said Ieremiah, Thus shall you say to Zedekiah,

4 Thus saith the Lord God of Israel, Behold, I will [b] turne backe the weapons of warre that are in your hands, wherewith ye fight against the king of Babel, and against the Caldeans, which besiege you without the walles, and I will assemble them into the mids of this city.

5 And I my selfe will fight against you with an outstretched hand, and with a mighty arme, euen in anger and in wrath, and in great indignation.

6 And I will smite the inhabitants of this citie, both man and beast: they shall die of a great pestilence.

7 And after this, saith the Lord, I will deliuer Zedekiah the king of Iudah, and his seruants, and the people, and such as are left in this citie, from the pestilence, from the sword, and from the famine, into the hand of Nebuchad-nezzar king of Babel, and into the hand of their enemies, and into the hand of those that seeke their liues, and he shall smite them with the edge of the sword: he shall not spare them, neither haue pitie nor compassion.

8 ¶ And vnto this people thou shalt say, Thus saith the Lord, Behold, I set before you the [c] way of life, and the way of [d] death.

9 * He that abideth in this city, shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Caldeans, that besiege you, he shall liue, and his life shall be vnto him for a [e] pray.

10 For I haue set my face against this city, for euill and not for good, saith the Lord: it shall be giuen into the hand of the king of Babel, and he shall burne it with fire.

11 ¶ And *say* vnto the house of the King of Iudah, Heare ye the word of the Lord.

12 O house of Dauid, Thus saith the Lord, † Execute iudgement [f] in the morning, and deliuer the oppressed out of the hand of the oppressour, least

[a] Thus we see that the thing which neither the King, nor the princes, nor the people durst enterprise against the Prophet of God, this Priest as a chiefe instrument of Satan first attempted, reade Chap. 18, 18.
‖ Or, *feare round about.*

[b] Which haue suffred themselues to be abused by thy false prophecies.
[c] Herein appeareth the impatiencie, which oftentimes ouercommeth the seruants of God, when they see not their labours to profit, and also feele their owne weaknesse, reade Chap. 15, 18.
[d] Thou diddest thrust me foorth to this worke against my will.
[e] He sheweth that he did his office in that he reproued the people of their vices, and threatned them with Gods iudgements: but because hee was derided and persecuted for this, he was discouraged, and thought to haue ceased to preach, saue that Gods spirit did force him thereunto.
[f] Thus the enemies conferred together to know what they had heard him say, that they might accuse him thereof, reade Ier. 29. 21.
[g] Here he sheweth how his faith did striue against temptation, and fought to the Lord for strength.
* 1. *Sam.* 26, 7. 1. *Chron.* 28, 9. *Psalme* 7, 9. *Chap.* 11, 20, *and* 17, 10.

[b] How the children of God are ouercome in this battell of the flesh and the Spirit, and into what inconueniences they fall till God raise them vp againe: reade Iob 3, 1. and chap. 17, 10.
[i] Alluding to the destruction of Sodom and Gomorrah, Gen. 19, 25.
[k] Meaning, that the fruite thereof might neuer come to profit.

[a] Not that the King was touched with repentance of his sinnes, and so fought to God, as did Hezekiah, when he sent to Isaiah, 2. Kin 19. 1. Isa 37. 2. but because the Prophet might pray vnto God to take this present plague away, as Pharaoh fought vnto Moses, Exod. 9. 28.
[b] To wit, from your enemies to destroy your selues.

[c] By yeelding your selues to Nebuchad-nezzar.
[d] By resisting him.
* *Chap.* 38, 2.

[e] As a thing recouered from extreme danger, Chap. 37. 2. and 39. 18. and 45. 5.

* *Chap.* 22. 3.
[f] Be diligent to doe iustice.

least my wrath goe out like fire, and burne that none can quench it, because of the wickednesse of your workes.

13 Behold, I *come* against thee, g O inhabitant of the valley, *and* rocke of the plaine, saith the Lord, which say, Who shall come downe against vs? or who shall enter into our habitations?

14 But I will visite you according to the fruit of your workes, saith the Lord, and I will kindle a fire h in the forest thereof, and it shall deuoure round about it.

CHAP. XXII.

a He exhorteth the King to iudgement and righteousnes. 9 Why Ierusalem is brought into captiuitie. 11 The death of Shallum the sonne of Iosiah is propheced.

THus sayd the Lord, Goe downe to the house of the King of Iudah, and speake there this thing,

2 And say, Heare the word of the Lord, O King of Iudah, that sittest vpon the throne of Dauid, thou and thy seruants, and thy people that enter in by these gates.

3 Thus saith the Lord, * Execute yee iudgement and a righteousnesse, and deliuer the oppressed from the hand of the oppressor, and vexe not the stranger, the fatherlesse, nor the widow: doe no violence, nor shedde innocent blood in this place.

4 For if ye doe this thing, then shall the kings sitting vpon the throne of Dauid enter in by the gates of this House, * and ride vpon charets and vpon horses, *both* he and his seruants and his people.

5 But if yee will not heare these wordes, I b sweare by my selfe, sayth the Lord, that this House shall be waste.

6 For thus hath the Lord spoken vpon the kings house of Iudah, Thou art c Gilead vnto me, *and* the head of Lebanon, *yet* surely I will make thee a wildernesse, *and as* cities not inhabited.

7 And I will d prepare destroyers against thee euery one with his weapons, and they shall cut downe thy chiefe e cedar trees, and cast them in the fire.

8 f And many nations shall passe by this city, and they shall say euery man to his neighbour, Wherefore hath the Lord done thus vnto this great citie?

9 Then shall they answere, Because they haue forsaken the couenant of the Lord their God, and worshipped other gods, and serued them.

10 ¶ Weepe not for the dead, and be not mooued for them: *but* weepe for him g that goeth out: for hee shall returne no more, nor see his native countrey.

11 For thus saith the Lord, As touching h Shallum the sonne of Iosiah King of Iudah, which reigned for Iosiah his father, which went out of this place, he shall not returne thither,

12 But he shall die in the place, whither they haue ledde him captiue, and shall see this land no more.

13 ¶ Who vnto him that buildeth his house by i vnrighteousnesse, and his chambers without equitie: nee vseth his neighbour without wages, and giueth him not for his worke.

14 He sayth, I will build me a wide house and large chambers: so he will make himselfe large windowes, and seeling with cedar, and paint them with vermillion.

15 Shalt thou reigne, because thou closest thy selfe in Cedar? did not thy k father eate and drinke and prosper, when he executed iudgement and iustice?

16 When hee iudged the cause of the afflicted and the poore, hee prospered: was not this because he knew me, saith the Lord?

17 But thine eyes and thine heart are but onely for thy couetousnesse, and for to shed innocent blood, and for oppression, and for destruction, *euen* to doe this.

18 Therefore thus saith the Lord against Iehoiakim, the sonne of Iosiah king of Iudah, They shall not lament l him, *saying*, Ah, my brother, or ah sister: neither shall they mourne for him, *saying*, Ah, lord, or ah, his glory.

19 He shall be buried, as an asse m is buried, *euen* drawen and cast foorth without the gates of Ierusalem.

20 ¶ Goe vp to n Lebanon, and cry: shewte in o Bashan, and cry by the passages: for all thy louers are destroyed.

21 I spake vnto thee when thou wast in prosperity: *but* thou saydest, I will not heare, this hath beene thy maner from thy youth, that thou wouldest not obey my voyce.

22 The winde shall feede all thy pastors, p and thy louers shall goe into captiuity: and then shalt thou be ashamed and confounded of all thy wickednesse.

23 Thou that dwellest in Lebanon, *and* makest thy nest in the q cedars, how beautifull shalt thou be when sorowes come vpon thee, as the sorow of a woman in trauaile?

24 As I liue, saith the Lord, though r Coniah the sonne of Iehoiakim king of Iudah, were the signet of my right hand, yet would I plucke thee thence.

25 And I will giue thee into the hand of them that seeke thy life, and into the hand of them, whose face thou feareſt, euen into the hand of Nebuchad-nezzar king of Babel, and into the hand of the Caldeans.

26 And I will cause them to carie thee away, and thy mother that bare thee into another countrey, where yee were not borne, and there shall ye die.

27 But to the land whereunto they desire to returne, they shall not returne thither.

28 Is not this man Coniah *as* a despised *and* broken idole? or *as* a vessell, wherein is no pleasure? wherefore are they caried away, hee and his seede, and cast out into a land that they know not?

29 O f earth, earth, earth, heare the word of the Lord.

30 Thus saith the Lord, Write this t man destitute of *children*, a man that shall not prosper in his dayes: for these shall be no man of his seede that shall prosper and sit vpon the throne of Dauid, or beare rule any more in Iudah.

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g Meaning, Ierusalem which was builded part on the hill, and part in the valley, and was compassed about with mountaines.

h That is, in the houses thereof, which stood as thicke as trees in the forest.

* *Chap.21,12.*

a This was his ordinary maner of preaching before the Kings, from Iosiah vnto Zedekiah, which was about fourty yeeres

* *Chap.17,27.*

b Shewing that there is none greater then he is, Heb. 6,13. and that he will most certainly performe his oathe.

c He compareth Ierusalem to Gilead, which was beyond Iordan, and the beauty of Iudea to Lebanon.

d The Ebreve word signifieth to sanctifie, because the Lord doth dedicate to his vse and purpose such as he prepareth to execute his worke, Isa.13 3.chap.6,4. and 12,3.

e They buildings made of Cedar trees.

f As they that wonder at a thing which they thought would neuer haue come to passe, Deut.29. 24. 1.King.9,8.

g Signifying, that he should lose their king: for Iehoiachin went foorth to meete Nebuchad-nezzar and yeelded himselfe, and was caried into Babylon, 2.King.24,12.

h Whom some thinke to be Iehoiachin, and that Iosiah was his grandfather: but as seemeth, this was Iehoiakim, as verse 18.

i By bribes, and extortion.

k Meaning, Iosiah, who was not giuen to ambition and superfluity, but was contente with mediocritie, and did onely delight in setting forth Gods glory, and to doe iustice to all.

l For euery one shall haue enough to lament for himselfe.

m Not honorably among his fathers, but as carions are cast in a hole, because their stinke should not infect, reade a.King.24,9. Iosephus Antiq. 10,8. writeth that the enemie slew him in the citie, and commanded him to be cast before the walles vnburied, looke Chap. 36,30.

n I call to the Assyrians for helpe.

o For this was the way out of Iudea to Assyria, whereby is meant that all helpe should faile: for the Caldeans haue subdued both them and the Egyptians.

p Both thy gouernours and they that should helpe thee, shall vanish away as winde.

q Thou that art built of the faire Cedar trees of Lebanon.

r Who was called Iehoiachin, or Iecoiah, whom he calleth here Coniah in contempt, who thought his kingdome could neuer depart from him, because he was of the stocke of Dauid, and therefore for the promise sake could not be taken from his house: but hee abused Gods promise, and therefore was iustly deprined of the kingdome.

s Hee sheweth that all posteriries shall be witnesses of this iust plague, as though it were registred for perpetual memorie.

t Not that hee had no children (for after that he begate Salathiel in the captiuitie, Matth.1,11) but that none should reigne after him as King.

CHAP. XXIII.

1 Against false pastors. 5 A propheeie of the great Pastour Iesus Christ.

WOe *be* vnto [a] the pastours that destroy and scatter the [b] sheepe of my pasture, sayth the Lord.

2 Therefore thus sayth the Lord God of Israel vnto the pastours that [c] feede my people, Yee haue scattered my flocke, and thrust them out, and haue not visited them: behold, I will visite vpon you the wickednesse of your workes, sayth the Lord.

3 And I will gather the [d] remnant of my sheepe out of all countries, whither I had driuen them, and will bring them againe to their foldes, and they shall grow and increase:

4 And I will set vp shepheards ouer them, which shall feed them: and they shall dread no more nor be afraid, neither shall any of them be lacking, saith the Lord.

5 Behold, the dayes come, saith the Lord, that I will raise vnto Dauid a righteous [e] branch, and a King shall reigne and prosper, and shall execute iudgement and iustice in the earth.

6 In his dayes Iudah shall be saued, and * Israel shall dwell safely, and this is the Name whereby they shall call him, * The Lord our righteousnesse.

7 Therefore behold, the dayes come, saith the Lord, that they shall no more say, The [f] Lord liueth, which brought vp the children of Israel out of the land of Egypt.

8 But the Lord liueth, which brought vp and led the seede of the house of Israel out of the North countrey, and from all countreyes where I had scattered them, and they shall dwell in their owne land.

9 Mine heart breaketh within me, because of the [g] prophets, all my bones shake: I am like a drunken man (and like a man whom wine hath † ouercome) for the presence of the Lord and for his holy words.

10 For the land is full of adulterers, *and* because of oathes the land mourneth, the pleasant places of the wildernesse are dried vp, and their [h] course is euill, and their force is not right.

11 For both the Prophet and the Priest ‖ doe wickedly: and their wickednesse haue I found in mine [i] House, saith the Lord.

12 Wherefore their way shall be vnto them as slippery *places* in the darkenesse: they shallbe driuen foorth and fall therein: for I will bring a plague vpon them, *euen* the yeere of their visitation, saith the Lord.

13 And I haue seene foolishnesse in the prophets of Samaria, that prophecied in Baal, and caused my people Israel to erre.

14 I haue seene also in the prophets of Ierusalem [k] filthines: they commit adulterie and walke in lies: they strengthen also the hands of the wicked, that none can returne from his wickednesse: they are all [l] vnto mee as Sodom, and the inhabitants thereof as Gomorah.

15 Therefore thus sayth the Lord of hoastes concerning the prophets, Behold, I will feede them with [m] wormewood, and make them drinke the water of gall: for from the prophets of Ierusalem is ‖ wickednesse gone foorth into all the land.

16 Thus sayth the Lord of hoastes, Heare not the words of the prophets that prophecie vnto you, and teach you vanitie: they speake the vision of their [n] owne heart, *and* not out of the mouth of the Lord.

17 They say still vnto them that despise mee, The Lord hath said, Yee [o] shall haue peace: and they say vnto euery one that walketh after the stubbornesse of his owne heart, No euill shall come vpon you.

18 For [p] who hath stood in the counsell of the Lord that he hath perceiued, and heard his word? Who hath marked his word and heard it?

19 Behold, the tempest of the Lord goeth forth in *his* wrath, and a violent whirlewind shall fall downe vpon the head of the wicked.

20 The anger of the Lord shall not returne vntill he haue executed, and till he haue performed the thoughts of his heart: in the latter dayes yee [q] shall vnderstand it plainely.

21 * I haue not sent these prophets, sayth the Lord, yet they ranne: I haue not spoken to them, and yet they prophecied.

22 But if they had stood in my counsell, and [r] had declared my wordes to my people, then they should haue turned them from their euill way, and from the wickednesse of their inuentions.

23 Am I a God *at hand*, sayth the Lord, and not a God [s] farre off?

24 Can any hide himselfe in secret places, that I shall not see him, saith the Lord? Doe not I fill heauen and earth, saith the Lord?

25 I haue heard what the prophets sayd, that prophecied lyes in my Name, saying, I [t] haue dreamed, I haue dreamed.

26 How long? † Doe the prophets delight to prophecie lies, euen prophecying the deceit of their owne heart?

27 Thinke they to cause [u] my people to forget my Name by their dreames, which they tell euery man to his neighbour, as their forefathers haue forgotten my Name for Baal?

28 The prophet that hath a dreame, let him [x] tell a dreame, and he that hath my word, let him speake my word faithfully: y what is the chaffe to the wheat, saith the Lord?

29 Is not my word euen like a fire, saith the Lord? and like an hammer, that breaketh the stone?

30 Therefore behold, I *will come* against the prophets, saith the Lord, that [z] steale my word euery one from his neighbour.

31 Behold, I *will come* against the prophets, saith the Lord, which haue [a] sweet tongues, and say, * He sayth.

32 Behold, I *will come* against them that prophecie false dreames, sayeth the Lord, and doe tell them, and cause my people to erre by their lyes, and by their flatteries, and I sent them not, nor commaunded them: therefore they bring no profite vnto this people, sayth the Lord.

33 And when this people, or the prophet, or a Priest shall aske thee, saying, What is the [b] burden of the Lord; thou shalt then say vnto them, What burden? I will euen forsake you, sayth the Lord.

34 And the prophet, or the priest, or the people that shall say, The [c] burden of the Lord, I

[a] Meaning, the Princes, gouernours and false prophets, as Ezek. 34. 2.
[b] For the which I haue especiall care, and haue prepared good pastures for them.
[c] Whose charge is to feed the flocke, but they eat the fruit of it, Ezek. 34. 3.
[d] Thus the Prophets euer vse to mixe the promises with the threatnings, least the godly should be too much heauen downe: and therefore sheweth how God will gather his Church after this dispersion.
[e] This prophecie is of the restitution of the Church in the time of Iesus Christ, who is the true branch, read Isa. 11. 1. and 42. 8. chap. 33. 15. dan. 9. 24.
* *Deut.* 33. 28.
* *Chap.* 33. 16.
[f] Read Chap. 16. 14.

[g] Meaning, the false prophets which deceiue the people: wherein appeareth his great loue toward his nation, reade Chap. 14. 13.
† *Ebr. passed ouer, or troubled.*
[h] They runne headlong to wickednes, and seeke vaine helpe.
‖ *Or, are hypocrites.*
[i] My Temple is full of their idolatrie and superstitions.

[k] They which should haue profited by my tools against Samaria, are become worse then they.
[l] Though to the world they seeme holy fathers, yet I deeme them as I did those abominable cities.
[m] Reade Chap. 8. 14.
‖ *Or, hypocrisie.*

[n] Which they haue inuented of their owne braine.

[o] Reade Chap. 6. 14. and 8. 11.

[p] Thus they did deride Ieremiah, as though the word of God were not reuealed vnto him, so also spake Zidkiiah to Michaiah, 1. Kin. 22. 24.

[q] Both that God hath sent me, and that my wordes shall be true.
* *Chap.* 14. 13. 14. *and* 27. 15. *and* 29. 8. 9.
[r] He sheweth the difference betweene the true Prophets and the false, betweene the hireling and the true minister.
[s] Doe not I see your falsehood, howsoeuer you cloke it, and wheresoeuer you commit it?
[t] I haue a prophecie reuealed vnto me, as Num. 12. 6.
† *Ebr. Is it in the heart of the Prophets?*
[u] He sheweth that Satan raiseth vp false prophets to bring the people from God.
[x] Let the false prophet declare that it is his owne fantasie, and not grander my word as though it were a cloake to couer his lies.
[y] Meaning, that it is not sufficient for Gods ministers to abstaine from lies, and to speake the word of God, but that there be iudgement to allearging it, and that it may appeare to be applied to the same purpose that it was spoken, Ezek. 3. 17. 1. cor. 2. 13. and 4. 1. 2. tim. 2. 15. 2. pet. 1. 20. 21.
[z] Which set forth in my Name that which I haue not commanded.
[a] To wit, the Lord.
[b] The Prophets called their threatnings Gods burden, which the sinners were not able to susteine, therefore the wicked in deriding the word, would aske of the Prophets, what was the burden, as though they would say, You seeke nothing else, but to lay burdens on our shoulders: and thus they reiected the word of God, as a grieuous burden.
[c] Because this word was brought to contempt and derision, hee will teach them another manner of speech, and will cause this word burden to cease, and teach them to aske with reuerence, what sayth the Lord?

will

will euen visit euery such one, and his house.
35 Thus shall yee say euery one to his neigh-
bour, and euery one to his brother, What hath
the Lord answered? and what hath the Lord spo-
ken?
36 And the burden of the Lord shall ye men-
tion no more: for euery mans d word shall be his
burden: for yee haue peruerted the words of the
liuing God, the Lord of hoasts our God.
37 Thus shalt thou say to the Prophet, What
hath the Lord answered thee? and what hath the
Lord spoken?
38 And if you say, The burden of the Lord,
Then thus sayeth the Lord, Because yee say this
word, The burden of the Lord, and I haue sent
vnto you, saying, Ye shall not say, The burden of
the Lord,
39 Therefore behold, I, euen I will vtterly || for-
get you, and I will forsake you, and the citie that
I gaue you and your fathers, *and cast you* out of
my presence,
40 And will bring * an euerlasting reproach vp-
on you, and a perpetuall shame which shall neuer
be forgotten.

d The thing which they mocke and contemne, shall come vpon them.

|| Or, *take you away.*

* *Chap.* 20,11.

CHAP. XXIV.

1 The vision of the baskets of figges, 5 Signifieth that part of the people should be brought againe out of captiuitie, 8 And that Zedekiah and the rest of the people should be caried away.

THe Lord shewed mee, and beholde, two
a baskets of figges were set before the Tem-
ple of the Lord, after that Nebuchad-nezzar
king of Babel had caried away captiue Ieconiah
the sonne of Iehoiakim king of Iudah, and the
princes of Iudah with the workemen, and the cun-
ning men of Ierusalem, and had brought them
to Babel.
2 One basket *had* very good figges, *euen* like
the figges that are first *ripe*, and the other basket
had very naughty figs, which could not be eaten,
they were so euill.
3 Then said the Lord vnto mee, What seest
thou, Ieremiah? And I said, Figges: the good figges
very good, and the naughtie very naughtie,
which cannot be eaten, they are so euill.
4 Againe the word of the Lord came vnto
me, saying,
5 Thus saith the Lord the God of Israel, Like
these good figges, so will I know them that are ca-
ried away captiue of Iudah to be good, whom I
haue sent out of this b place, into the land of the
Caldeans.
6 For I will set mine eyes vpon them for good,
and I will bring them againe to this land, and I
will build them and not destroy them, and I will
plant them, and not roote them out.
7 And I will giue them c an heart to knowe
me, that I am the Lord, and they shalbe * my peo-
ple, and I will be their God: for they shall returne
vnto me with their whole heart.
8 * And as the naughty figges which cannot be
eaten, they are so euill (surely thus saith the Lord)
so will I giue Zedekiah the King of Iudah, and his
princes, and the residue of Ierusalem, that remaine
in this land, and them that dwell d in the land of
Egypt:
9 I will euen giue them for a terrible plague
to all the kingdoms of the earth, *and* for a reproch
and for a prouerbe, for a common talke, and for a
curse, in all places where I shall cast them.

a The good figges signified them that were gone into captiuitie, and so saued their life, as Chap. 21,8 and the naughty figges them that remained, which were yet subiect to the sword, famine and pestilence.

b Whereby he approoueth the yeelding of Ieconiah and his company, because they obeyed the Prophet, who exhorted them therevnto.

c Which declareth that man of himselfe can know nothing, till God giue the heart and vnderstanding.

* *Chap* 31,33. *hebr.* 8,10.

* *Chap.* 29, 17.

d Which fled thither for succour.

10 And I will send the sword, the famine, and
the pestilence among them, till they be consumed
out of the land, that I gaue vnto them, and to their
fathers.

CHAP. XXV.

1 Hee prophecieth that they shall be in captiuitie seuenty yeeres, 12 And that after the seuenty yeeres the Babylonians should be destroyed. 15 The destruction of all nations is prophecied.

THe word that came to Ieremiah concerning
all the people of Iudah, in the a fourth yeere
of Iehoiakim the sonne of Iosiah king of Iudah,
that was in the first yeere of Nebuchad-nezzar
king of Babel:
2 The which Ieremiah the Prophet spake vn-
to all the people of Iudah, and to all the inhabi-
tants of Ierusalem, saying,
3 From the thirteenth yeere of Iosiah the
sonne of Amon king of Iudah, euen vnto b this
day (that is the three & twentieth yeere) ẏ word
of the Lord hath come vnto mee, and I haue spo-
ken vnto you c rising earely and speaking, but ye
would not heare.
4 And the Lord hath sent vnto you all his ser-
uants the Prophets, rising early, and sending *them*,
but ye would not heare, nor encline your eares, to
obey.
5 They d sayd, Turne againe now euery one
from his euill way, and from the wikednesse of
your inuentions, and yee shall dwell in the land
that the Lord hath giuen vnto you, and to your
fathers for euer and euer.
6 And goe not after other gods to serue them
and to worship them, and prouoke me not to an-
ger with the works of your hands, and I will not
punish you.
7 Neuerthelesse, yee would not heare mee,
sayeth the Lord, but haue prouoked mee to an-
ger with the workes of your hands to your owne
hurt.
8 Therefore thus saith the Lord of hoasts, Be-
cause ye haue not heard my words,
9 Behold, I will send and take *to me* all the
e families of the North, saith the Lord, and Nebu-
chad-nezzar the king of Babel my f seruant, and
will bring them against this land, and against the
inhabitants thereof, and against all these nations
g round about, and will destroy them, and make
them an astonishment and an hissing, and * con-
tinuall desolation.
10 * Moreouer, I will || take from them the
voyce of mirth and the voyce of gladnesse, the
voyce of the bridegrome and the voyce of the
bride, the noise of the h milstones, and the light
of the candle.
11 And this whole land shall be desolate, and
an astonishment, *and* these nations shall serue the
king of Babel seuenty yeeres.
12 And when the i seuenty yeeres are accom-
plished, I will visit k the king of Babel and that
nation, sayth the Lord, for their iniquities, euen
the land of the Caldeans, and will make it a per-
petuall desolation.
13 And I will bring vpon that land all my
wordes which I haue pronounced against it, *euen*
all that is written in this booke, which Ieremiah
hath prophecied against all nations.
14 For many nations, and great kings shall

a That is, in the third yeere accomplished, and in the beginning of the fourth: for though Nebuchadnezzar began to reigne in the ende of the third yeere of Iehoiakims reigne, yet that yeere is not here counted, because it was almost expired, Dan. 1.1.

b Which was the fifth yeere and the ninth moneth of Iehoiakims reigne.

c That is, I haue spared no diligence or labour, Chap. 7,13.

d Hee sheweth that the Prophets, wholly with one consent did labour to pull the people from those vices, which then reigned, to wit; from idolatry, and the vaine confidence of men: for vnder these two all other were contained, 2 King. 17,13. chap. 18,11. and 35,15. Ionah 3.8.

e The Caldeans and all their power.

f So the wicked and Satan himselfe are Gods seruants, because he maketh them to serue him by constraint, and turneth that which they doe of malice, to his honour and glory.

g As the Philistims, Ammonites, Egyptians and others.

* *Chap.* 16,9.

|| *Or, destroy.*

h Meaning, that bread and all things that should serue vnto their feastes, should be taken away.

i This reuelation was for the confirmation of his prophecie, because he told them of the time that they should enter and remaine in captiuitie. 2 Chron. 36,22. ezra 1,1. chap. 29,10. dan. 9,2.

k For seeing the iudgement began at his owne house, the enemies must needes be punished most grieuously, Ezek. 9,6. 1. pet. 4.17.

l That is, of the Babylonians, 48 Chap. 27. 7.

m Signifying, the extreme afflictions that God had appointed for euery one, as Pſal. 75. 8. Iſa. 51. 17. and this cup, which the wicked drinke, is more bitter then that which he giueth to his children, for he meaſureth the one by mer y, and the other by iuſtice.

n For now it beginneth and ſhall ſo continue till it be accompliſhed.

o Reade Iob. 1. 1.

p Which were cities of the Philiſtims

q Edom is here taken for the whole countrey, and Uz for a part thereof.

r As Grecia Italy and the reſt of thoſe countreyes.

s Theſe were people of Arabia which came of Dedan the ſonne of Abraham and Keturah.

t For there were two countreies ſo named, the one called plentifull, and the other barren, or deſert.

u That is, of Babylon, as Chap. 51. 41.

x That is, Ieruſalem, reade verſ. 22.

* Iſai. 3. 16. Amos 2. 2.

* Chap. 30. 23.

y They which are ſlaine at the Lords appointment.

uen I ſerue themſelues of them: thus will I recompenſe them according to their deeds, and according to the workes of their owne hands.

15 For thus hath the Lord God of Iſrael ſpoken vnto me, m Take the cup of wine of this *mine* indignation at mine hand, and cauſe all the nations, to whom I ſend thee, to drinke it.

16 And they ſhall drinke, and be mooued, and be mad, becauſe of the ſword that I will ſend among them.

17 Then tooke I the cup at the Lords hand, and made all people to drinke, vnto whom the Lord hath ſent me:

18 *Euen* Ieruſalem and the cities of Iudah, and the kings thereof, and the princes thereof, to make them deſolate, an aſtoniſhment, an hiſſing, and a curſe, n as *appeareth* this day:

19 Pharaoh *alſo*, King of Egypt, and his ſeruants, and his princes, and all his people:

20 And all the o mixt people, and all the Kings of the land o of Vz: and all the kings of the land of the Philiſtims, and p Aſhkelon, and Azzah, and Ekron, and the remnant of Aſhdod:

21 q Edom, and Moab, and the Ammonites.

22 And all the kings of Tyrus, & all the kings of Zidon, and the kings of the r Yles, that are beyond the ſea,

23 And s Dedan, and Tema, and Buz, and all that dwell in the vtter moſt cornets,

24 And all the Kings of Arabia, and all the Kings of Arabia that dwell in the t deſert,

25 And all the kings of Zimri, and all the kings of u Elam, and all the kings of the Medes,

26 And all the kings of the North, farre and neere one to another, and all the kingdomes of the world, which are vpon the earth, and the king of x Sheſhach ſhall drinke after them.

27 Therefore ſay thou vnto them, Thus ſayth the Lord of hoaſtes, the God of Iſrael, Drinke and be drunken, and ſpewe and fall, and riſe no more, becauſe of the ſword, which I will ſend among you.

28 ¶ But if they refuſe to take the cup at thine hand to drinke, then tell them, Thus ſaith the Lord of hoaſtes, Ye ſhall certainly drinke.

29 For loe, x I begin to plague the city, where my Name is called vpon, and ſhould you go free? Ye ſhall not goe quite: for I will call for a ſword vpon all the inhabitants of the earth, ſayeth the Lord of hoaſtes.

30 Therefore prophecie thou againſt them all theſe words, and ſay vnto them, * The Lord ſhall roare from aboue, and thruſt out his voyce from his holy habitation: hee ſhall roare vpon his habitation, and cry aloud, as they that preſſe the grapes, againſt all the inhabitants of the earth.

31 The ſounds ſhall come to the ends of the earth: for the Lord hath a controuerſie with the nations, and will enter into iudgement with all fleſh, *and* hee will giue them that are wicked, to the ſword, ſaith the Lord.

32 ¶ Thus ſaith the Lord of hoaſtes, Behold, a plague ſhall goe forth from nation to nation, and a * great whirlewind ſhall be raiſed vp from the coaſtes of the earth.

33 And y the ſlaine of the Lord ſhall be at that day *from one* end of the earth, euen vnto the *other* end of the earth: they ſhall not be mourned, neither gathered nor buried, *but* ſhall be as the dongue vpon the ground.

34 Howle, z ye ſhepheards, and cry, and wallow your ſelues in the aſhes, yee principall of the flocke: for your dayes of ſlaughter are accompliſhed, and of your diſperſion, and yee ſhall fall like a precious veſſels.

35 And the b flight ſhall faile from the ſhepheards, and the eſcaping from the principal of the flocke.

36 A voyce of the cry of the ſhepheards, and an howling of the principall of the flocke, *ſhall be heard:* for the Lord hath deſtroyed their paſture.

37 And the † beſt paſtures are deſtroyed becauſe of the wrath and indignation of the Lord.

38 He hath forſaken his couert, as the lyon: for their land is waſte, becauſe of the wrath of the oppreſſour, and becauſe of the wrath of his indignation.

CHAP. XXVI.

2 Ieremiah moueth the people to repentance. 7 Hee is taken of the falſe prophets & prieſts, and brought to iudgement. 13 Vrijah the Prophet is ſlaine of Iehoiakim contrary to the will of God.

IN the beginning of the reigne of Iehoiakim the ſonne of Ioſiah King of Iudah, came this word from the Lord, ſaying,

2 Thus ſaith the Lord, Stand in the a court of the Lords Houſe, and ſpeake vnto all the cities of Iudah, which come to worſhip in the Lords Houſe, all the words that I commaund thee to ſpeake vnto them: keepe not b a word backe,

3 If ſo be they will hearken, and turne euery man from his euill way, that I may c repent mee of the plague, which I haue determined to bring vpon them, becauſe of the wickednes of their workes.

4 And thou ſhalt ſay vnto them, Thus ſaith the Lord, If ye will not heare me to walke in my Lawes, which I haue ſet before you,

5 And to heare the words of my ſeruants the Prophets, whom I ſent vnto you, both riſing vp early, and ſending *them*, and will not obey *them*,

6 Then will I make this Houſe like d Shiloh, and will make this citie e a curſe to all the nations of the earth.

7 So the Prieſts, and the Prophets, and all the people heard Ieremiah ſpeaking theſe words in the Houſe of the Lord.

8 Now when Ieremiah had made an end of ſpeaking all that the Lord had commanded *him* to ſpeake vnto all the people, then the Prieſts, and the Prophets, and all the people tooke him, and ſaid, Thou ſhalt die the death.

9 Why haſt thou prophecied in the Name of the Lord, ſaying, f This Houſe ſhalbe like Shiloh, and this citie ſhall be deſolate without an inhabitant? and all the people were gathered againſt Ieremiah in the houſe of the Lord.

10 And when the Princes of Iudah heard of theſe things, they came vp from the kings houſe into the Houſe of the Lord, and ſate downe in the entrie of the g new gate of the Lords *Houſe*.

11 Then ſpake the Prieſts, and the Prophets vnto the Princes, and to all the people, ſaying, † This man is worthy to die: for he hath prophecied againſt this citie, as ye haue heard with your eares.

12 Then ſpake Ieremiah vnto all the Princes, and to all the people, ſaying, The Lord hath ſent mee to prophecie againſt this Houſe and againſt this citie all the things that ye haue heard.

13 Therefore now amend your wayes, and your

z Ye that are chiefe rulers, and gouernours.

a Which are moſt eaſily broken.

b It ſhall not helpe them to ſeeke to flee.

† *Ebr. peaceable.*

a That is, in the place of the Temple where vnto the people reſort out of all Iudah to ſacrifice.

b To the intent that they ſhould pretend no ignorance, as Act. 20. 27.

c Reade Chap. 18. 8.

d Reade Chap. 7. 12.

e So that when they would curſe any, they ſhall ſay, God do to thee as to Ieruſalem.

f Becauſe of Gods promiſe to the Temple, Pſa. 132. 14. that hee would for euer remaine there, the hypocrites thought this Temple could neuer periſh, and therefore thought it blaſphemie to ſpeake againſt it, Matth. 26. 61. Acts 6. 13. not conſidering that this was meant of the Church, where God will remaine for euer.

g So called, becauſe it was repaired by Ioatham, 2 Kng. 15. 35.

† *Ebr. iudgement of death belongeth to this man.*

h He both ſheweth the cauſe of his doings plainly, and alſo threatne th them that they ſhould nothing auaile, though they ſhould put him to death, but heape greater vengeance vpon their heades.

your works, and heare the voyce of the Lord your God, that the Lord may repent him of the plague, that he hath pronounced against you.

14 As for me, behold, I am in your hands: doe with me as ye thinke good and right:

15 But know ye for certaine, if that ye put me to death, ye shall surely bring innocent blood vpon your selues, and vpon this city, and vpon the inhabitants thereof: for of a truth the Lord hath sent me vnto you, to speake all these words in your eares.

16 Then said the Princes and all the people vnto the Priests, and to the Prophets, This man is not worthy to die: for he hath spoken vnto vs in the Name of the Lord our God.

17 ¶ Then rose vp certaine of the Elders of the land, and spake to all the assembly of the people, saying,

18 Michah the Morashite * prophecied in the dayes of Hezekiah, king of Iudah, and spake to all the people of Iudah, saying, Thus saith the Lord of hosts, Zion shalbe plowed *like* a field, and Ierusalem shalbe an heape, and the mountaine of the house *shalbe* as the hie places of the forest.

19 Did Hezekiah king of Iudah, and all Iudah put him to death? did he not feare the Lord, and prayed before the Lord, and the Lord repented him of the [k] plague, that he had pronounced against them? Thus might we procure great euill against our soules.

20 And there was also a man that prophecied in the Name of the Lord, *one* Vrijah the sonne of Shemaiah, of Kiriath-iarem, who prophecied against this city, and against this land, according to all the words of Ieremiah.

21 Now when Iehoiakim the king with all his men of power, and all the princes heard his words, the king sought to slay him. But when Vrijah heard it, he was afraid and fled, and went into Egypt.

22 Then Iehoiakim the king [l] sent men into Egypt, *euen* Elnathan the sonne of Achbor, and certaine with him into Egypt.

23 And they fet Vrijah out of Egypt, and brought him vnto Iehoiakim the king, who slew him with the sword, and [m] cast his dead body into the graues of the children of the people.

24 But the hand of Ahikam [n] the sonne of Shaphan was with Ieremiah that they should not giue him into the hand of the people to put him to death.

CHAP. XXVII.

1 Ieremiah at the commaundement of the Lord sendeth bondes to the King of Iudah and to the other Kings that were neere, whereby they are monished to be subiect vnto Nebuchadnezzar. 9 He warneth the people, and the Kings & rulers that they beleeue not false prophets.

IN the beginning of the reigne of [a] Iehoiakim the sonne of Iosiah king of Iudah came this word vnto Ieremiah from the Lord, saying.

2 Thus saith the Lord to me, Make thee [b] bonds and yokes, and put them vpon thy necke,

3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Ierusalem vnto Zedekiah the king of Iudah,

4 And command them to say vnto their masters, Thus saith the Lord of hosts, the God of Israel, Thus shall ye say vnto your masters,

5 I haue made the earth, the man, and the beast that are vpon the ground, by my great power, and by my ourstretched arme, and haue giuen it vnto whom it pleased me.

6 But now I haue giuen all these landes into the hand of Nebuchad-nezzar the king of Babel my [c] seruant, and the beasts of the field haue I also giuen him to serue him.

7 And all nations shall serue him, and his [d] sonne, and his sonnes sonne vntill the very time of his land come also: then many nations and great kings shall [e] serue themselues of him.

8 And the nation and kingdome which will not serue the same Nebuchadnezzar king of Babel, and that will not put their necke vnder the yoke of the king of Babel, the same nation will I visite, saith the Lord, with the sword, and with the famine, and with the pestilence, vntill I haue wholly *giuen* them into his hands.

9 Therefore heare not your prophets nor your soothsayers, nor your dreamers, nor your inchanters, nor your sorcerers which say vnto you thus, Ye shall not serue the king of Babel.

10 ¶ For they prophecy a lie vnto you to cause you to go farre from your land, and that I should cast you out, and you should perish.

11 But the nation that put their necks vnder the yoke of the king of Babel, and serue him, those will I let remaine still in their owne land, saith the Lord, and they shall occupy it, and dwell therein.

12 ¶ I spake also to Zedekiah king of Iudah according to all these words, saying, Put your necks vnder the yoke of the king of Babel, and serue him and his people, that ye may liue.

13 Why will ye die, thou, and thy people by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation, that will not serue the king of Babel?

14 Therefore heare not the words of the prophets that speake vnto you, saying, Yee shall not serue the king of Babel: for they prophecy a lie vnto you.

15 For I haue not * sent them, saith the Lord, yet they prophecy a lie in my Name, that I might cast you out, & that ye might perish, *both* you, and the Prophets that prophecy vnto you.

16 ¶ Also I spake to the Priests, and to all this people, saying, Thus saith the Lord, Heare not the words of your prophets that prophecy vnto you, saying, Behold, * the vessels of the house of the Lord shall now shortly be [f] brought againe from Babel: for they prophecy a lie vnto you.

17 Heare them not, *but* serue the king of Babel, that ye may liue: wherefore should this city be desolate?

18 But if they be Prophets, and if the word of the Lord be with them, let them [g] intreate the Lord of hosts, that the vessels, which are left in the House of the Lord, and in the house of the king of Iudah, and at Ierusalem, go not to Babel.

19 For thus saith the Lord of hosts, concerning the * pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remaine in this city,

20 Which Nebuchad-nezzar King of Babel tooke not, when he caried * away captiue Ieconiah

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* *Mich.1,1. and 3,12.*

i That is, of the House of the Lord, to wit, Zion, and these examples the godly alledged to deliuer Ieremiah out of the Priests hands, whose rage else would not haue beene satisfied, but by his death.

k So that the city was not destroyed, but by miracle was deliuered out of the hands of Sancherib.

l Here is declared the fury of tyrants, who cannot abide to heare Gods word declared, but persecute the ministers thereof, and yet in the end they preuaile nothing but prouoke Gods iudgements so much the more.

m As in the first Hezekiahs example is to be followed, so in this other Iehoiakims act is to be abhorred: for Gods plague did light on him, and his household.

n Which declareth that nothing could haue appeased their fury, if God had not mooued this noble man to stand valiantly in his defence.

a As touching the disposition of these prophecies, they that gathered them into a booke, did not altogether obserue the order of times, but did set some afore, which should be after, and contrariwise; which if the reader marke well, it shall auoide many doubts, and make the reading much more easie. b By such signes the Prophets vsed sometimes to confirme their prophecies, which notwithstanding they could not doe of themselues, but in as much as they had a reuelation for the same, Ha. 20,2. and therefore the false prophets to get the more credit, did vse also such visible signes, but they had no reuelation, 1 Kin.22,12.

c Reade Chap.25,9.

d Meaning, Euilmerodach, and his sonne Belshazar.

e They shall bring him vnder his kingdome in subiection, as Chap.25,14.

* *Chap.14,14. and 23,21. and 29,9.*

* *Chap.28.3.*

f Which were taken when Iechoniah was led captiue into Babel.

g For it was not onely the Prophets office to shew the word of God, but also to pray for the sinnes of the people, Gen.20.7. which these could not doe because they had no expresse word: for God had pronounced the contrary. 1 *Kings.25,13.* 2 *King 24,12,13.*

naih the sonne of Iehoiakim king of Iudah from Ierusalem to Babel, with all the nobles of Iudah, and Ierusalem.

21 For thus saith the Lord of hoastes the God of Israel, concerning the vessels that remaine in the house of the Lord, and in the house of the king of Iudah, and at Ierusalem,

22 They shall be brought to Babel, and there they shalbe vntill the day that I visit [h] them, saith the Lord: then will I bring them vp, and restore them vnto this place.

CHAP. XXVIII.

1 The false prophecie of Hananiah. 12 Ieremiah reproueth Hananiah, and propheciith.

AND that same yeere in the beginning of the [a] reigne of Zedekiah King of Iudah, in the [b] fourth yeere, *and* in the fift moneth, Hananiah the sonne of Azzur the prophet, which was of [c] Gibeon, spake to me in the house of the Lord in the presence of the Priests, and of all the people, and said,

2 Thus speaketh the Lord of hoastes, the God of Israel, saying, I haue broken the yoke of the King of Babel.

3 † Within two yeeres space I will bring into this place all the vessels of the Lords House, that Nebuchad-nezzar king of Babel tooke away from this place, and caried them into Babel.

4 And I will bring againe to this place Ieconiah the sonne of Iehoiakim King of Iudah, with all them that were caried away captiue of Iudah, and went into Babel, sayeth the Lord: for I will breake the yoke of the king of Babel.

5 Then the Prophet Ieremiah sayd vnto the [d] prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the House of the Lord,

6 Euen the Prophet Ieremiah said, So be it: the [e] Lord so do, the Lord confirme thy words which thou hast prophecied, to restore the vessels of the Lords house, and all that is caried captiue from Babel, into this place.

7 But heare thou now this word that I will speake in thine eares, and in the eares of all the people.

8 The Prophets that haue beene before mee, and before thee in time past, [f] prophecied against many countreys, and against great kingdomes, of warre, and of plagues, and of pestilence.

9 *And* the Prophet which prophecieth of peace, when the word of the Prophet shall come to passe, *then* shall the Prophet be knowen that the Lord hath truely sent him.

10 Then Hananiah the Prophet tooke the yoke from the Prophet Ieremiahs necke, and [g] brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the Lord, Euen so will I breake the yoke of Nebuchad-nezzar king of Babel, from the necke of all nations within the space of two yeeres: and the Prophet Ieremiah went his way.

12 ¶ Then the word of the Lord came vnto Ieremiah the Prophet, (after that Hananiah the Prophet had broken the yoke from the necke of the Prophet Ieremiah) saying,

13 Goe and tell Hananiah, saying Thus saith the Lord, Thou hast broken the yokes of wood, but thou shalt make for them yokes of yron.

14 For thus saith the Lord of hoastes the God of Israel, I haue put a [h] yoke of yron vpon the necke of all these nations, that they may serue Nebuchad-nezzar King of Babel: for they shall serue him, and I haue giuen him the [i] beasts of the field also.

15 Then sayd the Prophet Ieremiah vnto the Prophet Hananiah, Heare now Hananiah, the Lord hath not sent thee, but thou makest this people to trust in a lye.

16 Therefore thus sayth the Lord, Behold, I will cast thee from off the earth: this yeere thou shalt die, because thou hast spoken rebelliously against the Lord.

17 So Hananiah the Prophet [k] died the same yeere in the seuenth moneth.

CHAP. XXIX.

1 Ieremiah writeth vnto them that were in captiuity in Babylon. 10 He prophecieth their returne after seuentie yeeres. 16 Hee prophesieth the destruction of the King and of the people that remaine in Ierusalem. 21 He threatneth the prophets that seduce the people. 25 The death of Shemaiah is prophecied.

NOw these are the words of the ‖ booke that Ieremiah the Prophet sent from Ierusalem vnto [a] the residue of the Elders, which were caried away captiues, and to the Priests, and to the Prophets, and to all the people, whom Nebuchadnezzar had caried away captiue from Ierusalem to Babel:

2 (After that Ieconiah the King, and the [b] Queene, and the eunnches, the * princes of Iudah, and of Ierusalem, and the workemen, and cunning men were departed from Ierusalem.)

3 By the hand of Elasah the sonne of Shaphan and Gemariah the sonne of Hilkiah, (whom Zedekiah king of Iudah [c] sent vnto Babel to Nebuchad-nezzar king of Babel) saying,

4 Thus hath the Lord of hoastes the God of Israel spoken vnto all that are caried away captiues, whom I haue [d] caused to be caried away captiues from Ierusalem vnto Babel:

5 Build you houses to dwell in, and plant you gardens, and eate the fruits of them

6 Take you wiues, and beget sonnes and daughters, and take wiues for your sonnes, and giue your daughters to husbands, that they may beare sonnes and daughters, that yee may be increased there, and not diminished.

7 And seeke the prosperity of the city, whither I haue caused you to be caried away captiues, and [e] pray vnto the Lord for it: for in the peace thereof shall you haue peace.

8 ¶ For thus saieth the Lord of hoastes the God of Israel, Let not your prophets and your southsayers that be among you, deceiue you, neither giue eare to your dreames, which you dreame.

9 For they prophecie you a lye in my Name: I haue not sent them, saith the Lord.

10 But thus saith the Lord, that after seuentie yeeres be accomplished at Babel, I will visit you, and [f] performe my good promise toward you, and cause you to returne to this place.

11 For I know the thoughts, that I haue thought towards you, saith the Lord, *euen* the thoughts of peace, and not of trouble, to giue you an end, and *your* hope.

12 Then shall you cry vnto mee, and yee shall goe and pray vnto me, and I will heare you,

13 And ye shall seeke mee, and finde *mee*, because

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h That is, to the space of seuenty yeeres: till I haue caused the Medes and Persians to ouercome the Caldeans.

a When Ieremiah began to heare these bonds and yoke.
b After that the land had rested, at Leuit. 25.2.
c This was a city in Beniamin belonging to the sonnes of Aaron, Iosh. 21.17.
† *Ebr., two yeeres of dayes.*

d He was so esteemed though hee was a false prophet.
e That is, I would wish the same for Gods honour, and wealth of my people, but he hath appointed the contrary
f Meaning, that the Prophets that did either denounce warre or peace, were tried either true or false by the successe of their prophecies. Albeit God maketh to come to passe sometime that which the false prophet speaketh to trie the faith of his, Deut. 13.3.
g This declareth the impudencie of the wicked hirelings, which haue no zeale to the truth, but are led with ambition to get the fauour of men, and therefore cannot abide any that might disquiet them, but burst forth into rages, and contrary to their owne conscience, passe not what lies they report of how wickedly they do so that they may maintaine their estimation,

h That is, a hard and cruell seruitude.

i Signifying, that all should be his, as Dan. 2.38.
k Seeing this thing was euident in the eyes of the people, and yet they returned not to the Lord, it is manifest, that miracles cannot moouue vs, neither the word it selfe, except God touch the heart,

‖ *Or, letter.*

a For some dyed in the way.

b Meaning, Ieconiahs mother.
* *Chap. 24.1.*

c To entreate of some equall condition.

d To wit, the Lord, whose worke this was.

e The Prophet speaketh not this for the affection that he bare to the tyrant, but that they should pray for the common welt and quietes, that their troubles might not be increased, and that they might with more patience and lesse griefe waite for the time of their deliuerance, which God had appointed most certaine: for els not onely the Israelites, but all the world, yea, and the insensible creature should reioyce when these tyrants should be destroyed, as Isa. 14.4.

cause ye shall seeke me with all [f] your heart.
14 And I will be found of you, saith the Lord,
and I will turne away your captiuitie, and I will
gather you from all the nations, and from all the
places, whither I haue cast you, sayeth the Lord,
and will bring you againe vnto the place, whence
I caused you to be caried away captiue.
15 ¶ Because ye haue said, The Lord hath rai-
sed vs vp [g] Prophets in Babel.
16 Therefore thus sayeth the Lord of the
King, that sitteth vpon the throne of Dauid,
and of all the people that dwell in this citie, your
brethren that are not gone foorth with you into
captiuitie:
17 *Euen* thus sayeth the Lord of hoastes, Be-
holde, I will send vpon them the [h] sword, the fa-
mine, and the pestilence, and will make them like
vile [i] figs that can not be eaten, they are so naugh-
tie.
18 And I will persecute them with the sword,
with the famine, and with the pestilence: and I
will make them a terror to all kingdomes of the
earth, *and* [k] a curse, and astonishment, & an hissing
and a reproach among all the nations whither I
haue cast them,
19 Because they haue not heard my wordes,
sayeth the Lord, which I sent vnto them by my
seruants the Prophets, [l] rising vp earely, and sen-
ding *them*, but yee would not heare, sayeth the
Lord.
20 ¶ Heare ye therefore the word of the Lord,
all ye of the captiuity, whom I haue sent from Ie-
rusalem to Babel.
21 Thus saith the Lord of hoastes, the God
of Israel, of Ahab the sonne of Kolaiah, and of
Zedekiah the sonne of Maaseiah, which prophecie
lyes vnto you in my Name, Beholde, I will de-
liuer them into the hand of Nebuchad-nezzar
King of Babel, and he shall slay them before your
eyes.
22 And all they of the captiuitie of Iudah, that
are in Babel, shall take vp this curse against them,
and say, The Lord make thee like Zedekiah, and
like Ahab, whom the King of Babel burnt [m] in
the fire,
23 Because they haue committed [n] villeny in
Israel, and haue committed adultery with their
neighbours wiues, and haue spoken lying words
in my Name, which I haue not commaunded
them, euen I know it, and testifie it, sayeth the
Lord.
24 ¶ Thou shalt also speake to Shemaiah the
‖ Nehelamite, saying,
25 Thus speaketh the Lord of hoastes the God
of Israel, saying, Because thou hast sent letters in
thy name vnto all the people, that are at Ierusa-
lem, and to Zephaniah the sonne of Maaseiah the
Priest, and to all the Priests, saying,
26 The Lord hath made thee Priest, for [o] Ie-
hoiada the Priest, that yee should be officers in the
House of the Lord, for euery man that raueth and
maketh himselfe a Prophet, to put him in prison
and in the stockes.
27 Now therefore, why hast thou not reproo-
ued Ieremiah of Anathoth, which prophecieth
vnto you?
28 For, for this cause he sent vnto vs in Babel,
saying, This *captiuitie* is long: build houses to
dwell in, and plant gardens, and eate the fruits of
them.
29 And Zephaniah the Priest read this letter
in the eares of Ieremiah the Prophet.
30 Then came the word of the Lord vnto Iere-
miah, saying,
31 Send to all them of the captiuitie, saying,
Thus sayeth the Lord of Shemaiah the Nehela-
mite, Because that Shemaiah hath prophecied vn-
to you, and I sent him not, and he caused you to
trust in a lye,
32 Therefore thus sayth the Lord, Beholde, I
will visite Shemaiah the Nehelamite, and his seed:
he shall not haue a man [p] to dwell among this
people, neither shall he behold the good, that I
will do for my people, saith the Lord, because he
hath spoken rebelliously against the Lord,

f When your oppression shall be great, and your afflictions cause you to repent your disobedience, and also when the seuenty yeeres of your captiuity shalbe expired, 1.Chro.36 22. Ezra 1. 1.chap.25. 12.dan.9 2.
g As Ahab, Zedekiah, and Shemaiah.
h Whereby he assureth them, that there shalbe no hope of returning before the time appointed.
i According to the comparison, Chap. 24. 1.2.
k Reade Chap.26.6.
l Reade Chap.7. 13 and 25.3, and 26.5
m Because they gaue the people hope of speedy returning.
n Which was adulterie, and falsifying the word of God.
‖ Or, dreamer.
o Shemaiah the false prophet flattereth Zephaniah the chiefe Priest, as though God had giuen him the spirit and zeale of Iehoiada, to punish whosoeuer trespassed against the word of God, of the which hee would haue made Ieremiah one, calling him a rauer and a false prophet,
p He and his seede shalbe destroyed, so that none of them should see the benefite of this deliuerance,

CHAP. XXX.

1 The returne of the people from Babylon. 16 Hee menaceth the enemies, 18 and comforteth the Church.

THe word, that came to Ieremiah from the
Lord, saying,
2 Thus speaketh the Lord God of Israel, say-
ing, Write thee all the words that I haue spoken
vnto thee, in [a] a booke.
3 For loe, the dayes come, saith the Lord that
I will bring againe the captiuitie of my people Is-
rael and Iudah, sayth the Lord: for I will restore
them vnto the land, that I gaue to their fathers,
and they shall possesse it.
4 Againe, these are the words that the Lord
spake concerning Israel, and concerning Iudah.
5 For thus saith the Lord, We haue heard a
[b] terrible voyce, of feare and not of peace.
6 Demaund now and behold, if man trauell
with childe: wherefore doe I behold euery man
with his hands on his loynes as a woman in tra-
uell, and all faces are turned into a palenesse?
7 Alas, for this [c] day is great: none *hath beene*
like it: it is euen the time of Iaakobs trouble, yet
shall he be deliuered from it.
8 For in that [d] day, saith the Lord of hoastes, I
will breake [e] his yoke from off thy necke, and
breake thy bonds, and strangers shall no more
serue themselues [f] of him.
9 But they shall serue the Lord their God, and
[g] Dauid their King, whom I will raise vp vnto
them.
10 Therefore feare not, O my seruant Iaakob,
saith the Lord, neither be afraid, O Israel: for loe,
I will deliuer thee from a farre *countrey*, and thy
seede from the land of their captiuitie, and Iaakob
shall turne againe, and shall be in rest and prospe-
ritie, and none shall make him afraid.
11 For I am with thee, sayth the Lord, to saue
thee: though I vtterly destroy all the nations
where I haue scattered thee, yet I will not vtterly
destroy thee, but I will correct thee by iudge-
ment, and not [h] vtterly cut thee off.
12 For thus saith the Lord, Thy bruising is in-
curable, *and* [i] thy wound is dolorous,
13 There is none to iudge thy cause, *or to lay*
a plaister: there are no medicines, nor helpe for
thee.
14 All thy [k] louers haue forgotten thee: they
seeke thee not: for I haue striken thee with the
wound of an enemie, *and* with a sharpe chastise-
ment for the multitude of thine iniquities, *because*
thy sinnes were increased.
15 Why cryest thou for thine affliction? thy
sorow is incurable, for the multitude of thine ini-
quities: *because* thy sinnes were increased, I haue
done these things vnto thee.
16 [l] Therefore

a Because they should be assured and their posterity confirmed in the hope of his deliuerance promised.
b He sheweth that before that this deliuerance shall come, the Chaldeans should be extremely afflicted by their enemies, and that they should be in such perplexitie and sorow, as a woman in her trauell, as Isa 13.8.
c Meaning, that the time of their captiuitie should be grieuous.
d When I shall visit Babylon.
e Of the King of Babylon.
f To wit, of Iaakob.
g That is, Messiah which should come of the stocke of Dauid according to the flesh, and should be the true Pastour as Ezek. 34 23 who is set foorth, and his kingdome that should be euerlasting, in the person of Dauid Hos 3.5.
h Read Chap. 46. 28.
i Meaning that no man is able to finde out a meane to deliuer them, but that it must be the worke of God.
k The Assyrians and Egyptians whom thou diddest enterteine with gifts who left thee in thine affliction.

16 [l] Therefore all they that deuoure thee,shall
be deuoured,and all thine enemies euery one shall
go into captiuity : and they that spoile thee, shall
be spoiled, and all they that robbe thee, will I giue
to be robbed.
17 For I will restore health vnto thee, and I
will heale thee of thy wounds, sayth the Lord, be-
cause they called thee, The cast away, *saying*,This
is Zion whom no man seeketh after.
18 Thus sayth the Lord, Behold, I will bring
againe the captiuitie of Iaakobs tents, and haue
compassion on his dwelling places : and the citie
shalbe builded vpon her owne heape,[m] and the pa-
lace shall remaine after the maner thereof.
19 And out of them shall proceed [n] thankes-
giuing,and the voyce of them that are ioyous,and
I will multiply them, and they shall not be few :
I will also glorifie them, and they shall not be di-
minished.
20 Their children also shall be as afore time,
and their congregation shalbe established before
me : and I will visit all that vexe them.
21 And their [o] noble *ruler* shall be of them-
selues, and their gouernour shall proceed from the
mids of them, and I will cause him to draw neere
and approach vnto mee : for who is this that dire-
cteth his [p] heart to come vnto me,saith the Lord?
22 And ye shallbe my people, and I will be
your God.
23 Behold, [q] the tempest of the Lord goeth
forth with wrath : the whirlewind that hangeth
ouer,shall light vpon the head of the wicked.
24 The fierce wrath of the Lord shall not re-
turne, vntill he haue done, and vntill he haue per-
formed the intents of his heart : in the [r] latter
dayes ye shall vnderstand it.

CHAP. XXXI.

1 He rehearseth Gods benefits after their returne from Babylon. 23 And the spirituall ioy of the faithfull in the Church.

AT the [a] same time, saith the Lord,will I be the
God of all the families of Israel,and they shall
be my people.
2 Thus saith the Lord,The people which [b] es-
caped the sword, found grace in the wildernesse :
[c] he walketh *before* Israel to cause him to rest.
3 The Lord hath appeared vnto me [d] of old,
say they : [e] Yea, I haue loued thee with an euerla-
sting loue, therefore with mercy I haue drawen
thee.
4 Againe I will build thee, and thou shalt be
builded, O virgin Israel : thou shalt still [f] be ador-
ned with thy timbrels, and shalt goe forth in the
dance of them that be ioyfull.
5 Thou shalt yet plant vines vpon the moun-
taines of [g] Samaria, and the planters that plant
them, [h] shall make them common.
6 For the dayes shall come, that the [i] watch-
men vpon the mount of Ephraim shall crie, A-
rise, and let vs go vp vnto [k] Zion to the Lord our
God.
7 For thus sayth the Lord, Reioyce with glad-
nesse for Iaakob, and shoute for ioy among the
chiefe of the [l] Gentiles : publish praise and say, O
Lord, saue thy people,the remnant of Israel.
8 Behold, I will bring them from the North
countrey, and gather them from the coasts of the
world, *with* the blind and the lame among them,
with the woman with child,and her that is deliue-
red also : a great company shall returne hither.
9 They shall come [m] weeping, and with mer-
cy will I bring them againe : I will leade them by
the riuers of [n] water in a straight way, wherein
they shall not stumble : for I am a father to Israel,
and Ephraim is [o] my first borne.
10 ¶ Heare the word of the Lord,O yee Gen-
tiles, and declare in the yles afarre off, and say, He
that scattered Israel, will gather him, and will
keepe him, as a shepheard *doeth* his flocke.
11 For the Lord hath redeemed Iaakob, and
ransomed him from the hand [p] of him, that was
stronger then hee.
12 Therefore they shall come, and reioyce in
the height of Zion, and shall runne to the boun-
tifullnesse of the Lord, *euen* for the [q] wheate and
for the wine,and for the oyle,and for the increase
of sheepe and bullocks : and their soule shallbe as
a watered garden, and they shall haue no more
sorow.
13 Then shall the virgin reioyce in the [r] dance,
and the yong men and the old men together: for
I will turne their mourning into ioy, & will com-
fort them, and giue them ioy for their sorowes.
14 And I will replenish the soule of the Priests
with [f] fatnes, and my people shallbe satisfied with
my goodnes, saith the Lord.
15 Thus saith the Lord,A voyce was heard on
hie,a mourning, *and* bitter weeping,[t] Rahel weep-
ing for her children, refused to be comforted for
her children, because they were not.
16 Thus sayth the Lord, Refraine thy voyce
from weeping,and thine eyes from teares:for thy
worke shall be rewarded, saith the Lord, and they
shall come againe from the land of the enemy:
17 And there is hope in thine ende, sayth the
Lord, that *thy* children shall come againe to their
owne borders.
18 I haue heard [u] Ephraim lamenting *thus*,
Thou hast corrected me, and I was chastised as an
[x] vntamed calfe : [y] conuert thou me, and I shalbe
conuerted : for thou art the Lord my God.
19 Surely after that I conuerted, I repented,
and after that I was instructed, I smote vpon *my*
[z] thigh : I was ashamed,yea,euen confounded,be-
cause I did beare the reproach of my youth.
20 Is Ephraim [a] my deare sonne or pleasant
child? yet since I spake vnto him, I still [b] remem-
bred him : therefore my bowels are troubled for
him. I will surely haue compassion vpon him, saith
the Lord.
21 Set thee vp [c] signes : make thee heaps : set
thine heart toward the path & way, that thou hast
walked: turne againe, O virgin of Israel : turne
againe to these thy cities.
22 How long wilt thou goe astray, O thou re-
bellious daughter? for the Lord hath created [d] a
new thing in the earth: A WOMAN shall
compasse a man.
23 Thus sayth the Lord of hoastes the God of
Israel, Yet shall they say this thing in the land of

l Herein is commended Gods great mercy toward his, who doth not destroy them for their sinnes, but correct and chastise them till he haue purged, and pardoned them and so burneth the rods by the which hee did punish them, Isa.33.1.
m Meaning, that the citie and the Temple should be restored to their former estate.
n Hee sheweth how the people shall with praise and thankesgiuing acknowledge this benefit.
o Meaning, Zerubbabel, who was the figure of Christ, in whom this was accomplished.
p Signifying, that Christ doth willingly submit himselfe to the obedience of God his father.
q Least the wicked hypocrites should flatter themselues with these promises, the Prophet sheweth what shall be their portion.
r When this Messiah and deliuerer is sent.

a When this noble gouernour shall come, meaning, Christ, not onely Iudah and Israel, but the rest of the world shall be called.
b Which were deliuered from the cruelty of Pharaoh.
c To wit, God.
d The people thus reason as though hee were not so beneficiall to them now, as hee had beene of old.
e Thus the Lord answereth that his loue is not changeable.
f Thou shalt haue still occasion to reioyce: which is meant by tabrets and dancing, as their custome was after notable victories, Exod.5,20. Iudg.5,2. and chap.11,34.
g Because the Israelites, which were the ten tribes, neuer returned to Samaria, therefore this must be spiritually vnderstood vnder the kingdome of Christ, which was the restauration of the true Israel. h That is, shall eate the fruit thereof, as Leuit.20.23. deut.20.6. i The Ministers of the word. k They shall exhort all to the embracing of the Gospel, as Isai.2,3. l Hee sheweth what shall be the concord and loue of all vnder the Gospel, when none shall be refused for their infirmities : and euery one shall exhort one another to embrace it.

m That is, lamenting their sinnes, which had not giuen eare to the Prophets, and therefore it followeth that God receiued them to mercy, Chap. 50,4. Some take it that they should weepe for ioy.
n Where they found no impediments, but abundance of all things.
o That is, my dearely beloued, as the first child is to the father.
p That is, from the Babylonians, and other enemies.
q By these temporall benefits hee meaneth the spirituall graces, which are in the Church, and whereof there should be euer plenty, Is.58.11,12.
r In the company of the faithfull, which euer praise God for his benefits.
s Meaning, the spirit of wisedome, knowledge, and zeale.
t To declare the greatnes of Gods mercy in deliuering the Iewes, hee sheweth them that they were like to the Beniamites, or Israelites, that is, vtterly destroyed and caried away, in so much, that if Rahel, the mother of Beniamin could haue risen againe to seeke for her children, she should haue found none remaining.
u That is, the people that were led captiue.
x Which was wanton, and could not be subiect to the yoke.
y He sheweth how the faithfull vse to pray : that is, desire God to turne them forasmuch as they cannot turne of themselues.
z In signe of repentance and detestation of my sinne.
a As though hee would say : No, for by his iniquity hee did what lay in him to cast me off. b To wit, in pitying him for my promise sake. c Marke by what way thou diddest go into captiuity, & thou shalt turne againe by the same. d Because their deliuerance from Babylon, was a figure of their deliuerance from sinne, he sheweth how this should be procured, to wit, by Iesus Christ, whom a woman should conceiue and beare in her wombe. Which is a strange thing in earth, because hee should be borne of a virgin without man, or hee meaneth that Ierusalem, which was like a barren woman in her captiuity, should be fruitfull as shee, that is, ioyned in mariage, and whom God blesseth with children,

ſu lah, and in the cities thereof, when I ſhall bring againe their captiuity, The Lord bleſſe thee, O habitation of iuſtice *and* holy mountaine.

24 And Iudah ſhall dwell in it, and all the cities thereof together, the husbandmen and they that go forth with the flocke.

25 For I haue ſatiate the weary ſoule, and I haue replenished euery ſorowfull ſoule.

26 Therefore I awaked and behelde, and my ſleepe [e] was ſweet vnto me.

27 Behold, the dayes come, ſaith the Lord, that I will ſow the houſe of Iſrael, and the houſe of Iudah [f] with the ſeede of man, and with the ſeede of beaſt.

28 And like as I haue watched vpon them, to plucke vp and to roote out, and to throw downe, and to deſtroy, and to plague *them*, ſo will I watch ouer them, to builde and to plant *them*, ſaith the Lord.

29 In thoſe dayes ſhall they ſay no more, The fathers haue [g] eaten a ſowre grape, and the childrens teeth are ſet on edge.

30 But euery one ſhall die for his owne iniquity, euery man that eateth the ſowre grape, his teeth ſhalbe ſet on edge.

31 ¶ Behold, the dayes come, ſaith the Lord, that I will make a [h] new couenant with the houſe of Iſrael, and with the houſe of Iudah,

32 Not according to the couenant that I made with their fathers, when I tooke them by the hand, to bring them out of the land of Egypt, the which my couenant they [i] brake, although I was [‖] an husband vnto them, ſaith the Lord.

33 But this ſhall be the couenant that I will make with the houſe of Iſrael, After [k] thoſe dayes, ſaith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they ſhalbe my people.

34 And they ſhall [l] teach no more euery man his neighbour, and euery man his brother, ſaying, Know the Lord: for they ſhall all know me from the leaſt of them vnto the greateſt of them, ſayth the Lord: for I will forgiue their iniquity, and will remember their ſinnes no more.

35 Thus ſayth the Lord, which giueth [m] the ſunne for a light to the day, *and* the courſes of the moone and of the ſtarres for a light to the night, which breaketh the ſea, when the waues there of roare: his Name *is* the Lord of hoſts.

36 If theſe ordinances depart out of my ſight, ſaith the Lord, then ſhall the ſeed of Iſrael ceaſe from being a nation before me, for euer.

37 Thus ſaith the Lord, If the heauens can be meaſured, [n] or the foundations of [o] earth be ſearched out beneath, then will I caſt off all the ſeed of Iſrael, for all that they haue done, ſaith the Lord.

38 Behold, the dayes come, ſaith the Lord, that the [p] city ſhalbe built to the Lord from the tower of Hananeel, vnto the gate of the corner.

39 And the line of the meaſure ſhall go forth in his preſence vpon the hill Gareb, and ſhall compaſſe about to Goath.

40 And the whole valley of the dead bodies, and of the aſhes, and all [q] fields vnto the brook of Kidron, *and* vnto the corner of the horſgate toward

e Hauing vnderſtood this viſion of the Meſſiah to come, in whom the two houſes of Iſrael and Iudah ſhould be ioyned, I reioyced.

f I will multiply and enrich them with people and cattell.

g The wicked vſed this prouerb, when they di I murmure againſt Gods iudgements pronounced by the Prophets, ſaying, That their fathers had committed the fault, and that the children were puniſhed Ezek. 18. 3.

h Though the couenant of redemption made to the fathers, and this which was giuen after, ſeeme diuers, yet they are all one and grounded on Ieſus Chriſt, ſaue that this is called new, becauſe of the manifeſtation of Chriſt, and the abundant grace of the holy Ghoſt giuen to his Church vnder the Goſpel.

i And ſo were the occaſion of their owne diuorcement through their iniquities, Iſa. 50. 1.

‖ Or, *maſter.*

k In the time of Chriſt, my law ſhall be read of taoles of ſtone be written in their hearts by mine holy Spirite, Ebrew. 8. 8, 10.

l Vnder the kingdome of Chriſt there ſhalbe none blinded with ignorance, but I will giue them faith, and knowledge of God for remiſſion of their ſinnes and dayly increaſe the ſame: ſo that it ſhall not ſeeme to come ſo much by the preaching of my miniſters, as by the inſtruction of my holy Spirit, Iſa. 54. 13. but the full accomplishing hereof is referred to the kingdome of Chriſt, when we ſhalbe ioyned with our head.

m If the ſunne, moone and ſtarres cannot but giue light according to my ordinance, ſo long as this word laſteth, ſo ſhall my Church neuer faile, neither ſhall any thing hinder it: and as ſure as I will haue a people, ſo certaine is it that I will leaue them my word for euer to gouerne them with. n The one and the other is impoſſible. o As it was performed, Nehem. 3. 1. By this deſcription hee ſheweth that the citie ſhould be as ample, and beautifull as euer it was: but hee alludeth to the ſpirituall Ieruſalem, whoſe beauty ſhould be incomparable.

the Eaſt ſhalbe holy vnto the Lord, neither ſhall it be plucked vp, nor deſtroyed any more for euer.

CHAP. XXXII.

Ieremiah is caſt into priſon becauſe hee prophecied that the citie ſhould be taken of the king of Babylon. 7 Hee ſheweth that the people ſhould come againe to their owne poſſeſſion. 38 The people of God are his ſeruants, and he is their Lord.

THe word that came vnto Ieremiah from the Lord, in the [a] tenth yeere of Zedekiah king of Iudah, which was the eighteenth yeere of Nebuchad-nezzar.

2 For then the king of Babels hoaſte beſieged Ieruſalem: and Ieremiah the Prophet was ſhut vp in the court of the priſon, which was in the King of Iudahs houſe.

3 For Zedekiah king of Iudah had ſhut him vp, ſaying, Wherefore doeſt thou prophecie, and ſay, Thus ſaith the Lord, * Behold, I will giue this city into the hands of the King of Babel, and hee ſhall take it?

4 And Zedekiah the king of Iudah ſhall not eſcape out of the hand of the Caldeans, but ſhall ſurely be deliuered into the hands of the king of Babel, and ſhall ſpeake with him mouth to mouth, and his eyes ſhall behold his face.

5 And he ſhall leade Zedekiah to Babel, and there ſhall he be, vntill [b] I viſit him, ſaith the Lord: though yee fight with the Caldeans, ye ſhall not proſper.

6 ¶ And Ieremiah ſaid, The word of the Lord came vnto me, ſaying,

7 Behold, Hanameel, the ſonne of Shallum thine vncle, ſhall come vnto thee & ſay, [c] Buy vnto thee my fielde, that is in Anathoth for the ‖ title by kindred *appertaineth* vnto thee [d] to buy it.

8 So Hanameel, mine vncles ſonne, came vnto mee in the court of the priſon, according to the word of the Lord, & ſaid vnto me, Buy my [e] field, I pray thee, that is in Anathoth, which is in the countrey of Beniamin: for the right of the poſſeſſion *is* thine, and the purchaſe *belongeth* vnto thee: buy it for thee. Then I knew that this was the word of the Lord.

9 And I bought the field of Hanameel, mine vncles ſonne, that was in Anathoth, and weighed him the ſiluer, *euen* ſeuen [f] ſhekels, and ten *pieces* of ſiluer.

10 And I writ it in the booke and ſigned it, and tooke witneſſes, and weighed him the ſiluer in the balances.

11 So I tooke the booke of the poſſeſſion, being ſealed *according* to the Law, and cuſtome, with the booke that was open,

12 And I gaue the booke of the poſſeſſion vnto Baruch the ſonne of Neriah, the ſonne of Maaſeiah, in the ſight of Hanameel mine vncles *ſonne*, and in the preſence of the witneſſes, written in the booke of the poſſeſſion, before all the Iewes that ſate in the court of the priſon.

13 And I charged Baruch before them, ſaying,

14 Thus ſaith the Lord of hoaſts the God of Iſrael, Take the writings, *euen* this book of the poſſeſſion, both that is ſealed, and this booke that is open, and put them in an earthen [h] veſſell, that they may continue a long time.

15 For the Lord of hoaſtes, the God of Iſrael ſaith thus, Houſes and fieldes, and vineyards ſhall be poſſeſſed againe in this land.

16 ¶ Now when I had deliuered the booke of the poſſeſſion vnto Baruch the ſonne of Neriah, I prayed vnto the Lord, ſaying,

a So that Ieremiah had now prophecied from the thirteenth yeere of Ioſiah vnto the laſt yeere ſaue one of Zedekiahs reigne, which was almoſt fourtie yeeres.

* *Chap. 29. 16. 17. and 34. 2.*

b Till I take Zedekiah away by death: for he ſhall not die by the ſword as chap. 34. 4.

c Whereby was ment that the people ſhould returne againe out of captiuity and enioy their poſſeſſions and vineyards, as verſ. 15. and 44.

‖ Or, *right to redeeme it.*

d Becauſe he was next of the kinred as Ruth. 4. 4.

e Of the poſſeſſion of the Leuites, reade Leuit. 25. 33.

f Which mounteth too of our money about ten ſhillings ſixe pence, if this ſhekel weye the common ſhekel, reade Gen. 23. 15. for the ſhekel of the Temple was of double value, and ten pieces of ſiluer were halfe a ſhekel: for twenty made the ſhekel.

g According to the cuſtome the inſtrument or euidence was ſealed vp with the common ſeale, and a copy thereof remained, which contained the ſame in effect, but was not ſo auntenticall as the other, but was left open to be ſeene if any thing ſhould be called into doubt.

h And ſo to hide them in the ground, that they might be preſerued as a token of their deliuerance,

17 Ah Lord God, behold, thou hast made the heauen and the earth by thy great power, and by thy ſtretched out arme, and there is nothing ‖ hard vnto thee.

‖ Or, hid.

18 * Thou ſheweſt mercy vnto thouſands, and recompenſeſt the iniquitie of the fathers into the boſome of their i children after them: O God the great & mighty, whoſe name is the Lord of hoſts,

19 Great in counſell, and mighty in worke. (for thine eyes are open vpon all the wayes of the ſons of men, to giuen to euery one according to his wayes, and according to the fruit of his works)

20 Which haſt ſet ſignes and wonders in the land of Egypt vnto this k day, and in Iſrael and among *all* men, and haſt made thee a Name, as *appeareth* this day,

21 And haſt brought thy people Iſrael out of the land of Egypt with ſignes, and with wonders, and with a ſtrong hand, and a ſtretched out arme, and with great terrour,

22 And haſt giuen them this land, which thou didſt ſweare to their fathers to giue them, *euen* a land that floweth with milke and hony,

23 And they came in, and poſſeſſed it, but they obeyed not thy voyce, neither walked in thy Law: all that thou commandedſt them to do, they haue not done: therefore thou haſt cauſed this whole plague to come vpon them.

24 Behold, the ‖ mounts, they are come into the citie to take it, and the citie is giuen into the hand of the Caldeans, that fight againſt it by the meanes of the ſword, and of the famine, and of the peſtilence, and what thou haſt ſpoken, is come to paſſe, and behold, thou ſeeſt it.

25 And thou haſt ſaid vnto me, O Lord God, Buy vnto thee the field for ſiluer, and take witneſſes: for the citie ſhalbe giuen into the hand of the Caldeans.

26 ¶ Then came the word of the Lord vnto Ieremiah, ſaying,

27 Behold, I am the LORD GOD of all m fleſh: is there any thing too hard for me?

28 Therefore thus ſaith the Lord, Behold, I will giue this citie into the hand of the Caldeans, and into the hand of Nebuchad-nezzar king of Babel, and he ſhall take it.

29 And the n Caldeans ſhall come and fight againſt this citie, and ſet fire on this citie, and burne it with the houſes, vpon whoſe roofes they haue offered inceoſe vnto Baal, and powred drinke-offerings vnto other gods, to prouoke mee vnto anger.

30 For the children of Iſrael, and the children of Iudah haue ſurely done euill before me; from their o youth: for the children of Iſrael haue ſurely prouoked mee to angr, with the workes of their hands, ſaith the Lord.

31 Therefore this citie hath beene vnto me *as a prouocation* of mine anger, and of my wrath, from the day that they built it, euen vnto this day, that I ſhould remooue it out of my ſight,

32 Becauſe of all the euill of the children of Iſrael, and of the children of Iudah, which they haue done to prouoke mee to anger, *euen* they, their Kings, their Princes, their Prieſts, and their Prophets, and the men of Iudah, and the inhabitants of Ieruſalem.

33 And they haue turned vnto mee the backe and not the face: though I taught them, o riſing vp earely, and inſtructing them, yet they were not obedient to receiue doctrine,

34 But they ſet their abominations in the houſe (whereupon my Name was called) to defile it.

35 And they built the high p places of Baal, which are in the valley of q Ben-hinnom, to cauſe their ſonnes and their daughters to paſſe through *the fire* vnto Molech, which I commanded them not, neither came it into my minde, that they ſhould doe ſuch abomination, to cauſe Iudah to ſinne.

36 And now r therefore, thus hath the Lord God of Iſrael ſpoken concerning this citie, whereof ye ſay, It ſhalbe deliuered into the hand of the king of Babel by the ſword, and by the famine, and by the peſtilence.

37 * Behold, I will gather them out of all countreys, wherein I haue ſcattered them in mine anger, and in my wrath, and in great indignation, and I will bring them againe vnto this place, and I will cauſe them to dwell ſafely.

38 And they ſhalbe * my people, and I will be their God.

39 And I will giue them t one heart and one way, that they may feare mee for euer for the wealth of them, and of their children after them.

40 And I will make an euerlaſting u couenant with them, that I will neuer turne away from them to doe them good, but I will put my feare in their hearts, that they ſhall not depart from me.

41 Yea, I will delight in them to doe them good, and I will plant them in this land aſſuredly with my whole heart, and with all my ſoule.

42 For thus ſaith the Lord, Like as I haue brought all this great plague vpon this people, ſo will I bring vpon them all the good that I haue promiſed them.

43 And the fields ſhallbe poſſeſſed in this land, whereof ye ſay, it is deſolate without man or beaſt, and ſhallbe giuen into the hand of the Chaldeans.

44 Men ſhall buy x fields for ſiluer, and make writings and ſeale them, and take witneſſes in the land of Beniamin, and round about Ieruſalem, and in the cities of Iudah, & in the cities of the mountaines, and in the cities of the plaine, and in the cities of the South: for I will cauſe their captiuity to returne, ſaith the Lord.

CHAP. XXXIII.

1 *The Prophet is mindſhed of the Lord to pray for the aſſeurance of the people which the Lord promiſed.* 3 *God forgiueth ſinnes for his owne glory.* 15 *Of the birth of Ieſus Chriſt.* 20 *The Kingdome of Chriſt in the Church ſhall neuer be ended.*

MOreouer the word of the Lord came vnto Ieremiah the ſecond time (while hee was yet ſhut vp in the a court of the priſon) ſaying,

2 Thus ſaith the Lord, the b maker thereof, the Lord that formed it, and eſtabliſhed it, the Lord is his Name.

3 Call vnto mee, and I will anſwere thee, and ſhew thee great and mightie things, which thou knoweſt not.

4 For thus ſaith the Lord God of Iſrael, concerning the houſes of this citie, and concerning the houſes of the Kings of Iudah, which are deſtroyed by the e mounts, and by the ſword.

5 They come to d fight with the Caldeans, but it *is* to fill themſelues with the dead bodies of men, whom I haue ſlaine in mine anger and in my wrath: for I haue hid my e face from this citie, becauſe of all their wickednes.

6 ¶ Behold, I f will giue it health and amendment: for I will cure them, and will reueale vnto them the abundance of peace, and trueth.

* *Exod. 34. 7. deut. 5. 9.*

i Becauſe the wicked are ſubiect to the curſe of God, he ſheweth that their poſteritie which by nature are vnder this malediction, ſhall be puniſhed both for their owne wickednes, and that the iniquitie of their fathers, which is likewiſe in them, ſhall be alſo reuenged on their head.

k Meaning, that his miracles in deliuering his people, ſhould neuer be forgotten.

‖ The word ſignifieth any thing that is caſt vp, as a mount or rampart, and is alſo vſed for engins of warre, which were layd on an high place to ſhoote into a city before that gunnes were in vſe.

m That is, of euery creature: who as they are his worke, ſo doth he gouerne and guid them as pleaſeth him, whereby he ſheweth that as he is the author of this their captiuity for their ſinnes, ſo will hee for his mercies be their redeemer to reſtore them againe to libertie.

n From the time that I brought them out of Egypt, and made them my people, and called them my firſt borne.

o Reade Pro. 1. 24. Iſa. 65. 2. chap. 7. 13. and 25. 3. and 26. 5. and 29. 19. and 2. Chron. 36. 15. chap. 35. 14. and 44. 4. and 2. chro. 36. 15.

p That is, the altars which were made to offer ſacrifice vpon to their idoles.

q Reade Chap. 7. 31. 2 Kin. 21. 4. 6.

r Read 2. King. 16. 3.

f Reade Chap. 30. 16.

* *Deut. 30. 3.*

* *Chap. 30. 22.*

t One conſent and one religion, as Ezek. 11. 19. and 36. 27.

u Read Chap. 32. 40. 32. 33.

x This is the declaration of that which was ſpoken, verſe 8.

a Which was in the kings houſe at Ieruſalem as Chap. 32. 1. 2.

b To wit, of Ieruſalem, who as he made it, ſo will he preſerue it, reade Iſa 37. 26

c Read Con 32. 14.

d The Iewes thinke to ouercome the Caldeans, but they ſeeke their owne deſtruction.

e He ſheweth that Gods fauour is cauſe of all proſperity, as his anger is of all aduerſitie.

f In the midſt of his threatnings God remembreth his, and comforteth them.

7 And I will cause the captiuitie of Iudah and the captiuitie of Israel to returne, and will build them as at the first.

8 And I will g cleanse them from all their iniquitie, whereby they haue sinned against me: yea, I will pardon all their iniquities, whereby they haue sinned against mee, and whereby they haue rebelled against mee.

9 And it shall be to mee a name, a h ioy, a praise, and an honour before all the nations of the earth, which shall heare all the good that I doe vnto them: and they shall feare and tremble for all the goodnesse, and for all the wealth, that I shew vnto this *citie*.

10 Thus saith the Lord, Againe there shall be heard in this place (which ye say shall be desolate, without man, and without beast,) *euen* in the cities of Iudah, and in the streetes of Ierusalem, that are desolate without man, and without inhabitants, and without beast)

11 The voyce of ioy and the voyce of gladnes, the voyce of the bridegrome, and the voyce of the bride, the voyce of them that shall say, i Praise the Lord of hosts, because the Lord is good: for his mercie *endureth* for euer, *and* of them that offer *the sacrifice* of praise in the house of the Lord, for I will cause to returne the captiuitie of the land, as at the first saith the Lord.

12 Thus saith the Lord of hosts, Againe in this place, which is desolate, without man, and without beast, and in all the cities thereof there shall be dwelling for shepheards to rest their flocks.

13 In the cities of the k mountaines, in the cities in the plaine, and in the cities of the South, &c in the land of Beniamin and about Ierusalem, and in the cities of Iudah shall the sheepe passe againe, vnder the hand of him that telleth them, saith the Lord.

14 Beholde, the dayes come, saith the Lord, that I will performe that good thing, which I haue promised vnto the house of Israel, and to the house of Iudah.

15 In those dayes, and at that time will I cause l the Branch of righteousnesse to growe vp vnto Dauid, and he shall execute iudgement and righteousnesse in the land.

16 In those dayes shall Iudah be saued, and Ierusalem shall dwell safely, and hee that shall call m her, is the Lord our n righteousnes.

17 For thus saith the Lord, Dauid shall neuer want a man to sit vpon the throne of the house of Israel.

18 Neither shall the Priests and Leuites want a man before me to offer o burnt offrings, and to offer meat offrings, and to do sacrifice continually.

19 ¶ And the word of the Lord came vnto Ieremiah, saying,

20 Thus saith the Lord, If you can breake my couenant of the p day, and my couenant of the night, that there should not be day and night in their season.

21 Then may my couenant be broken with Dauid my seruant, that he should not haue a sonne to reigne vpon his throne, and with the Leuites, *and* Priests my ministers.

22 As the army of heauen cannot be numbred, neither the sand of the sea measured: so will I multiply the seede of Dauid my seruant, and the Leuites, that minister vnto me.

23 ¶ Moreouer, the word of the Lord came to Ieremiah, saying,

24 Considerest thou not what q this people haue spoken, saying, The two families, which the Lord hath chosen, hee hath euen cast them off: thus they haue despised my people, that they should be no more a nation before them.

25 Thus saith the Lord, If my conenant be not with day and night, *and if* I haue not appointed the order of heauen and earth,

26 Then will I cast away the seede of Iaakob and Dauid my seruant, and not take of his seed to be rulers ouer the seede of Abraham, Izhak, and Iaakob: for I will cause their captiuitie to returne, and haue compassion on them.

CHAP. XXXIIII.

2 He threatneth that the citie, and the King Zedekiah shall be giuen into the hands of the King of Babylon. 11 He rebuketh their cruelnie toward their seruants.

THe word which came vnto Ieremiah from the Lord (when r Nebuchad-nezzar king of Babel, and all his hoaste, and all the kingdomes of the earth, *that were* vnder the power of his hand and all people fought against Ierusalem, and against all the cities thereof) saying,

2 Thus saith the Lord God of Israel, Go, and speake to Zedekiah king of Iudah, and tell him, Thus saith the Lord, Behold, * I will giue this citie into the hand of the king of Babel, and he shall burne it with fire,

3 And thou shalt not escape out of his hand, but shalt surely be taken, and deliuered into his hand, and thine eyes shall behold the face of the king of Babel, and he shall speake with thee mouth to mouth, and thou shalt goe to Babel.

4 Yet heare the word of the Lord, O Zedekiah king of Iudah, thus saith the Lord of thee, Thou shalt not die by the sword,

5 *But* thou shalt die in s peace: and according to the burning for thy fathers the former kings which were before thee, so shall they burne *odours* for thee, and they shall lament thee, *saying*, Oh the Lord: for I haue pronounced the word, saith the Lord.

6 Then Ieremiah the Prophet spake all these wordes vnto Zedekiah king of Iudah in Ierusalem,

7 (When the king of Babels hoste fought against Ierusalem, and against all the cities of Iudah, that were left, *euen* against Lachish, and against Azekah: for these strong cities remained of the cities of Iudah)

8 This *is* the word that came vnto Ieremiah from the Lord, after that the king Zedekiah had made a couenant with all the people, which were at Ierusalem, d to proclaime libertie vnto them,

9 That euery man should let his e seruant go free, and euery man his handmaid, which was an Ebrew or an Ebreweese, and that none should serue himselfe of them, *to wit*, of a Iew his brother.

10 Now when all the princes, and all the people which had agreed to the couenant, heard that euery one should let his seruant goe free, and euery one his handmaid, and that none should serue themselues of them any more, they obeyed and let them goe.

11 But afterward they † repented and caused the seruants and the handmaides, whom they had let goe free, to returne, and held them in subiection as seruants and handmaids.

12 Therefore the word of the Lord came vnto Ieremiah from the Lord, saying,

13 Thus saith the Lord God of Israel, I made a

g Declaring that there is no deliuerance nor ioy: but whereas wee feele remission of sinnes.

h Whereby hee sheweth that the Church wherein is remission of sinnes, is Gods honour and glory, so that whosoeuer is enemy to it, laboureth to disthonour God.

i Which was a song appointed for the Leuites to praise God by, 2. Chron. 16.8. Psal. 105.1. Ia. 12.4. Psal. 106.1. and psal 107.1. and psa. 118.1 and psal. 136.1.

k Meaning, that all the countrey of Iudah shall be inhabited againe.

l That is, I will send the Messiah, which shall come of the house of Dauid, of whom this prophecie is meant, as testifie all the Iewes, and that which is written Chap. 23.5.

m To wit, Christ that shall call his Church.

n That is, Christ is our Lord God, our righteousnesse, sanctification, and redemption, 1 Cor. 1.30.

o This is chiefly meant of the spirituall sacrifice of thankesgiuing, which is left to the Church in the time of Christ, who was the euerlasting Priest, and the euerlasting sacrifice figured by the sacrifices of the Law.

p Reade Chap. 31.35.

q Meaning, the Chaldeans and other infidels which thought God had vtterly cast off Iudah and Israel or Beniamin, because hee did correct them for a time for their amendement.

r Who commonly of Ieremiah was called Nebuchadrezzar, and of others Nebuchad-nezzar.

* 2. Chron. 36 19, Chap. 29, 16, 17. and 32.3.

s Not of any violent death.

t The Iewes shall lament for thee their lord and king.

d When the enemie was at hand, and they saw themselues in danger, they would seeme holy, and so began some kinde of reformation: but soone after they vttered their hypocrisie.

e According to the Law, Exod. 21, 2. Deut. 15, 12.

† *Ebr. returned.*

couenant with your fathers,when I brought them out of the land of Egypt,out of the house of || seruants,saying,

|| Or, bondage.

14 * At the terme of seuen yeeres,let ye go euery man his brother an Ebrew which hath beene sold vnto thee : and when he hath serued thee sixe yeeres, thou shalt let him goe free from thee: but your fathers obeyed mee not, neither enclined their eares.

* Deut.15,1,12.

15 And ye were now turned, and had done right in my sight in proclaiming liberty,euery man to his neighbour,and ye had made a couenant before me in [f] the house, wherevpon my Name is called.

f Meaning, in the Temple, to declare that it was a most solemne and streight couenant, made in the Name of the Lord.

16 But ye repented, and polluted my Name : for ye haue caused euery man his seruant, and euery man his handmaid,whom ye had set at liberty at their pleasure, to returne, and hold them in subiection to be vnto you as seruants and as handmaids.

17 Therefore thus saith the Lord, Ye haue not obeied me,in proclaiming freedome euery man to his brother, and euery man to his neighbour : behold, I proclaime a liberty for you, saith the Lord, to [g] the sword, to the pestilence, and to the famine, and I will make you a terrour to all the kingdomes of the earth.

g That is, I giue the sword liberty to destroy you.

18 And I will giue those men that haue broken my Couenant, and haue not kept the words of the Couenant,which they had made before me, when they [h] cut the calfe in twaine,and passed betweene the parts thereof.

h As touching this maner of solemne couenant which the ancient vsed by passing betweene the two parts of a beast, to signifie that the transgressour of the same couenant should be so diuided in pieces, reade Gen. 15,10.

19 The princes of Iudah,and the princes of Ierusalem, the Eunuches, and the Priests, and all the people of the land, which passed betweene the parts of the calfe.

20 I will euen giue them into the hand of their enemies, and into the hands of them that seeke their life : and their dead bodies shall be for meat vnto the foules of the heauen, and to the beasts of the earth.

21 And Zedekiah king of Iudah,and his princes will I giue into the hand of their enemies,and into the hand of them that seeke their life, and into the hand of the king of Babels hoast, which [i] are gone vp from you.

22 Behold,I will command,saith the Lord,and cause them to returne to this city, and they shall fight against it, and take it, and burne it with fire : and I will make the cities of Iudah desolate without an inhabitant.

i To fight against the Egyptians, as Chap. 37.11.

CHAP. XXXV.

He proposeth the obedience of the Rechabites, and thereby confoundeth the pride of the Iewes.

THe word which came vnto Ieremiah from the Lord,in the daies [a] of Iehoiakim the sonne of Iosiah king of Iudah,saying,

a For the disposition and order of these prophecies, reade Chap.27,1.

2 Go vnto the house of the [b] Rechabites, and speake vnto them, and bring them into the house of the Lord into one of the chambers, and giue them wine to drinke.

b They came of Hobab Moses father in law,who was no Israelite,but after ioyned with them in the seruice of God.

3 Then tooke I Iaazaniah, the sonne of Ieremiah the sonne of Habazziniah, and his brethren, and all his sonnes,and the whole house of the Rechabites.

4 And I brought them into the house of the Lord, into the chamber of the sonnes of Hanan the sonne of Igdaliah a man [c] of God, which was by the chamber of the princes, which was aboue the chamber of Maaseiah the sonne of Shallum, the keeper of the || treasure.

c That is, a Prophet.

|| Or, doore.

5 And I set before the sonnes of the house of the Rechabites pots full of wine,and cuppes,and [d] said vnto them,Drinke wine.

d The Prophet saith not,The Lord saith thus, for then they ought to haue obeyed, but he tendeth to another end: that is, to declare their obedience to man, seeing the Iewes would not obey God himselfe.

6 But they said,We will drinke no wine:for [e] Ionadab the sonne of Rechab our father commanded vs,saying, [f] Ye shall drinke no wine, *neither* you nor your sonnes for euer.

e Whom Iehu the king of Israel fauoured for his zeale, 2 King 10,15.

f Teaching them hereby to flee all occasion of intemperancy, ambition and auarice, and that they might know that they were strangers in the earth,and be ready to depart at all occasions.

7 Neither shall you build house,nor sow seed,nor plant vineyard, nor haue any,but all your daies ye shall dwell in tents,that ye may liue a long time in the land where ye be strangers.

8 Thus haue we obeied the voyce of Ionadab the sonne of Rechab our father,in all that he hath charged vs,and we drinke no wine all our daies,*neither* we,our wiues,our sonnes,nor our daughters.

9 Neither build we houses for vs to dwell in, neither haue we vineyard,nor field,nor seed,

10 But we haue remained in tents, and haue obeied, and done according to [g] all that Ionadab our father commanded vs.

g Which was now for the space of three hundreth yeeres from Iehu to Iehoiakim.

11 But when Nebuchad-nezzar king of Babel came vp into the land, we said, Come, and let vs goe to Ierusalem,from the hoast of the Caldeans, and from the hoast of Aram : so we [h] dwell at Ierusalem.

h Which declareth that they were not so bound to their vow, that it could not be broken for any necessity : for where they were commanded to dwel in tents,they dwell now at Ierusalem for feare of the warres.

12 Then came the word of the Lord vnto Ieremiah,saying,

13 Thus saith the Lord of hoasts, the God of Israel,Goe,and tell the men of Iudah,and the inhabitants of Ierusalem,Will [i] ye not receiue doctrine, to obey my words,saith the Lord ?

i Whom I haue chosen to be my children, seeing these which were the children of an heathen man, obeyed the commandement of their father.

14 The commandement of Ionadab the sonne of Rechab that he cōmanded his sonnes, that they should drinke no wine,is surely kept: for vnto this day they drinke none,but obey their fathers commandement : notwithstanding I haue spoken vnto you, [k] rising early, and speaking, but ye would not obey me.

k I haue most diligently exhorted and warned you both by my selfe and my Prophets.

15 I haue sent also vnto you all my seruants the Prophets,rising vp early,and sending *them*,saying, * Returne now euery man from his euill way, and amend your workes, and goe not after other gods to serue them, and ye shall dwell in the land which I haue giuen vnto you, and to your fathers, but ye would not encline your eare, nor obey me.

* Chap.18.11, and 25,5.

16 Surely the sonnes of Ionadab the sonne of Rechab, haue kept the commandement of their father, which he gaue them, but this people hath not obeyed me.

17 Therefore thus saith the Lord of hoasts,the God of Israel,Behold,I will bring vpon Iudah,and vpon all the inhabitants of Ierusalem, all the euill that I haue pronounced against them, because I haue [l] spoken vnto them,but they would not heare, and I haue called vnto them, but they would not answere.

l That is, by his Prophets and ministers which sheweth that it is as much, as though he should speake to vs himselfe, when he sendeth his ministers to speake in his Name.

18 And Ieremiah said vnto the house of the Rechabites,Thus saith the Lord of hoasts,the God of Israel,Because ye haue obeied the commandement of Ionadab your father, and kept all his precepts, and done according vnto all that he hath commanded you.

19 Therefore thus saith the Lord of hoasts,the God of Israel, Ionadab the sonne of Rechab shall [m] not want a man,to stand before me for euer.

m His posterity shall continue and be in my fauour for euer.

CHAP. XXXVI.

1 Baruch writeth as Ieremiah inditeth, the booke of the curses against Iudah and Israel. 9 He is sent with the booke vnto the people, and readeth it before them all.

14 He

14 He is called before the rulers, and readeth it before them also. 23 The King casteth it in the fire. 28 There is another written at the commandement of the Lord.

AND in the fourth [a] yeere of Iehoiakim the [b] sonne of Iosiah king of Iudah came this word vnto Ieremiah from the Lord, saying,

2 Take thee a roule *or* booke, and write therein all the words that I haue spoken to thee against Israel, and against Iudah, and against all the nations, from the day that I spake vnto thee, *euen* from the daies of Iosiah vnto this day.

3 It may be that the house of Iudah will heare of all the euill, which I determined to doe vnto them, that they may returne euery man from his euill way, that I may forgiue their iniquity and their sinnes.

4 Then Ieremiah called Baruch the sonne of Neriah, and Baruch wrote [c] at the mouth of Ieremiah all the words of the Lord, which he had spoken vnto him, vpon a roule or booke.

5 And Ieremiah commanded Baruch, saying, I am [d] shut vp, *and* cannot goe into the House of the Lord.

6 Therefore goe thou, and reade the roule wherein thou hast written at my mouth the words of the Lord, in the audience of the people in the Lords House vpon the [e] fasting day: also thou shalt reade them in the hearing of all Iudah, that come out of their cities.

7 It may be that they will [f] pray before the Lord, and euery one returne from his euill way, for great is the anger and the wrath that the Lord hath declared against his people.

8 So Baruch the Sonne of Neriah did according vnto all, that Ieremiah the Prophet commanded him, reading in the booke the words of the Lord in the Lords house.

9 ¶ And in the fift [g] yeere of Iehoiakim the sonne of Ioliah king of Iudah, in the ninth moneth, they proclaimed a fast before the Lord to all the people in Ierusalem, and to all the people that came from the cities of Iudah vnto Ierusalem.

10 Then read Baruch in the booke the words of Ieremiah in the House of the Lord, in the chamber of Gemariah the sonne of Shaphan the Secretary in the higher court at the entry of the [h] new gate of the Lords house, in the hearing of all the people.

11 When Michaiah the sonne of Gemariah, the sonne of Saphan had heard out of the booke all the words of the Lord,

12 Then he went downe to the kings house into the Chancellours chamber, and loe, all the princes sate there, *euen* Elishama the Chancellor, and Delaiah the sonne of Shemaiah, and Elnathan the sonne of Achbor, and Gemariah the sonne of Shaphan, and Zedekiah the sonne of Hanaoiah, and all the princes.

13 Then Michaiah declared vnto them all the words that he had heard when Baruch read in the booke in the audience of the people.

14 Therefore all the princes sent Iehudi the sonne of Nethaniah, the sonne of Shelemiah, the sonne of Cushi, vnto Baruch, saying, Take in thine hand the roule, wherein thou hast read in the audience of the people, and come. So Baruch the sonne of Neriah tooke the roule in his hand, and came vnto them.

15 And they said vnto him, Sit downe now, and reade it, that we may heare. So Baruch read it in their audience.

16 Now when they had heard all the words, they were [i] afraid, both one and other, and said vnto Baruch, We will certainly tell the king of all these words.

17 And they examined Baruch, saying, Tell vs now, How diddest thou write all these words at his mouth?

18 Then Baruch answered them, He pronounced all these words vnto me with his mouth, and I wrote *them* with inke in the booke.

19 Then said the princes to Baruch, Go, [k] hide thee, thou and Ieremiah, and let no man know where ye be.

20 ¶ And they went in to the king to the court, but they laid vp the roule in the chamber of Elishama the Chancellour, and told the king all the words, that he might heare.

21 So the king sent Iehudi to fet the roule, and hee tooke it out of Elishama the Chancellours chamber, and Iehudi reade it in the audience of the king, and in the audience of all the princes, which stood beside the King.

22 Now the king sate in the winter house, in the [l] ninth moneth, and there was a fire burning before him.

23 And when Iehudi had read three or foure sides, he cut it with the pen-knife, and cast it into the fire that was on the hearth, vntill all the roule was consumed in the fire, that was on the hearth.

24 Yet they were not afraid, nor rent [m] their garments, *neither* the king, nor any of his seruants that heard all these words.

25 Neuerthelesse, Elnathan, and Delaiah, and Gemariah had besought the king, that he would not burne the roule: but he would not heare them.

26 But the King commanded Ierahmeel the sonne of Hammelech, and Seraiah the sonne of Azriel, and Shelemiah the sonne of Abdiel, to take Baruch the Scribe, and Ieremiah the Prophet, but the Lord [n] hid them.

27 ¶ Then the word of the Lord came to Ieremiah (after that the king had burnt the roule and the words that Baruch wrote at the mouth of Ieremiah) saying,

28 Take thee [o] againe another roule and write in it all the former words that were in the first roule which Iehoiakim the king of Iudah hath burnt,

29 And thou shalt say to Iehoiakim king of Iudah, Thus saith the Lord, thou hast burnt this roule, saying, [p] Why hast thou written therein, saying, That the king of Babel shall certainely come and destroy this land, and shall take thence *both* man and beast?

30 Therefore thus saith the Lord of Iehoiakim king of Iudah, He shall haue [q] none to sit vpon the throne of Dauid, and his [r] dead body shall be cast out in the day to the heate, and in the night to the frost.

31 And I will visite him and his seede, and his seruants for their iniquity, and I will bring vpon them, and vpon the inhabitants of Ierusalem, and vpon the men of Iudah all the euill that I haue pronounced against them: but they would not heare.

32 Then tooke Ieremiah another roule, and gaue it to Baruch the Scribe the sonne of Neriah, which wrote therein at the mouth of Ieremiah all the words of the booke which Iehoiakim king of Iudah had burnt in the fire, and there were added besides them many like words.

CHAP.

a Reade Chap 25.1.

b Which were twenty and three yeere, as Chap. 25.3. counting from the thirteenth yeere of Iosiahs reigne.

c As he did indite.

d Meaning, in prison, through the malice of the Priests.

e Which was proclaimed for feare of the Babylonians, as their custome was when they feared warre, or any great plague of God.

f He meeneth that fasting without prayer and repentance, auaileth nothing, but is meere hypocrisie.

g The fast was then proclaimed, and Baruch read this roule, which was a little before that Ierusalem was first taken, and then Iehoiakim, and Daniel, and his companions were led away captiues.

h Which is the East gate of the Temple,

i The godly were afraid, feeling God so offended, and the wicked were all vnited for the honour of the punishment.

k They that were godly among the princes gaue this counsell, by whose meanes it is like that Ieremiah was deliuered: for they knew the rage of the king and of the wicked to be such, that they could not escape without danger of their liues.

l Which conteined part of Nouember, and part of December.

m Shewing that the wicked in stead of repenting when they heare Gods iudgements, grow into further malice against him and his word.

n Thus we see the continuall care, that God hath euer ouer his, to preserue them from the rage of the wicked.

o Though the wicked thinke to haue abolished the word of God, when they haue burnt the booke thereof: yet this declareth that God will not onely raise it vp againe, but also increase it in greater abundance to their condemnation, as verf. 32.

p These are Iehoiakims words.

q Though Iehoiachin his sonne succeeded him, yet because he reigned but three moneths, it was reckoned as no reigne.

r Reade Chap. 22, 19.

CHAP. XXXVII.

*1 Zedekiah succeedeth Ieconiah. 3 He sendeth vnto Iere-
miah to pray for him. 11 Ieremiah going into the land of
Beniamin, is taken. 15 He is beaten and put in prison.*

** 2 King 24.17. 2 Chron.36,10. Chap.52,1.*
a Who was called Iehoiachin, or Iecóniah.
b And called him Zedekiah, whereas before his name was Mattaniah, 2 King. 24.17.
‖ Ebr. hand.
c Because he was afraid of the Caldeans that came against him.
d That is, was out of prison, and at liberty.
e To helpe the Iewes.
† Ebr. went vp.

AND* king Zedekiah the sonne of Iosiah reigned
for a Coniah the sonne of Iehoiakim, whom
Nebuchadnezzar king of Babel b made king in the
land of Iudah.
2 But neither he, nor his seruants, nor the people
of the land would obey the words of the Lord,
which he spake by the ‖ ministery of the Prophet
Ieremiah.
3 And Zedekiah the king c sent Iehucal the sonne
of Shelemiah, and Zephaniah the sonne of Maa-
seiah the Priest to the Prophet Ieremiah, saying,
Pray now vnto the Lord our God for vs.
4 (Now Ieremiah went d in and out among
the people: for they had not put him into
the prison.
5 Then Pharaohs hoast was e come out of E-
gypt: and when the Caldeans that besieged Ieru-
salem, heard tidings of them, they † departed from
Ierusalem)
6 Then came the word of the Lord vnto the
Prophet Ieremiah, saying,
7 Thus saith the Lord God of Israel, Thus shall
ye say to the king of Iudah, that sent you vnto me
to enquire of me, Behold, Pharaohs hoast, which
is come foorth to helpe you, shall returne to Egypt
into their owne land.
8 And the Caldeans shall come againe, and
fight against this city, and take it and burne it with
fire.
9 Thus saith the Lord, ‖ Deceiue not your
selues, saying, The Caldeans shall surely depart
from vs: for they shall not depart.
10 For though ye had smitten the whole hoast
of the Caldeans that fight against you, and there
remained *but* wounded men among them, *yet*
should euery man raise vp in his tent, and burne
this city with fire.
11 ¶ When the hoast of the Caldeans was
broken vp from Ierusalem, because of Pharaohs
army,
12 Then Ieremiah went out of Ierusalem to go
into the f land of Beniamin, separating himselfe
thence from among the people.
13 And when he was in the g gate of Beniamin,
there was a chiefe officer, whose name was Irijah,
the sonne of Shelemiah, the sonne of Hananiah,
and he tooke Ieremiah the Prophet, saying, Thou
† fleest to the Caldeans.
14 Then said Ieremiah, That is false, I flie not to
the Caldeans: but he would not heare him: so Iri-
jah tooke Ieremiah, & brought him to ÿ princes.
15 Wherefore the princes were angry with Ie-
remiah, and smote him, and laid him in prison in
the house of Iehonathan the Scribe: for they had
made that the h prison.
16 When Ieremiah was entred into the dungeon,
and into the prisons, and had remained there a
long time.
17 Then Zedekiah the king sent, and tooke him
out, and the king asked him secretly, in his house,
and said, Is there any word from the Lord? And
Ieremiah said, Yea: for, saith he, thou shalt be deli-
uered into the hand of the king of Babel.
18 Moreouer, Ieremiah said vnto king Zede-
kiah, What haue I offended against thee, or against
thy seruants, or against this people, that ye haue
put me in prison?
19 * Where are now your prophets, which pro-
phecied vnto you, saying, The king of Babel shall
not come against you, nor against this land?
20 Therefore heare now, I pray thee, O my lord
the king: let my prayer be † accepted before thee,
that thou cause me not to returne to the house of
Iehonathan the scribe, least I die there.
21 Then Zedekiah the king commaunded, that
they should put Ieremiah in the court of the pri-
son, and that they should giuen him daily a peece of
bread out of the bakers streete, vntill all the i bread
in the city were eaten vp. Thus Ieremiah remai-
ned in the court of the prison.

‖ Or, lift not vp your mindes.
f As some thinke, to go to Anathoth his owne towne.
g By the which men went into the countrey of Beniamin.
† Ebr. fallest.
h Because it was a vile and straight prison.
** Chap 28,4.*
† Ebr. fall.
i That is, so long as there was any bread in the city: thus God prouideth for his, that he will cause their enemies to preserue them to that end whereunto he hath appoynted them.

CHAP. XXXVIII.

*1 By the motion of the rulers Ieremiah is put into a dun-
geon. 14 At the request of Ebed-melech the King
commandeth Ieremiah to be brought foorth of the dun-
geon. 17 Ieremiah sheweth the King how hee might
escape death.*

THen Shephatiah the sonne of Mattan, and Ge-
daliah the sonne of Pashhur, & Iucal the sonne
of Shelemiah, and Pashhur the sonne of a Mal-
chiah, heard the words that Ieremiah had spoken
vnto all the people, saying,
2 Thus saith the Lord, He that remaineth in
this city, shall die by the sword, by the famine and
by the pestilence: but he that goeth foorth to the
Caldeans, shall liue: for he shall haue his life for
b a pray, and shall liue.
3 Thus saith the Lord, This city shall surely be
giuen into the hand of the king of Babels army,
which shall take it.
4 Therefore the princes said vnto the king, We
beseech you, let this man be put to death: for thus
he ‖ weakeneth the hands of the men of warre
c that remaine in this city, and the hands of all
the people, in speaking such words vnto them: for
this man seeketh not the wealth of this people,
but the hurt.
5 Then Zedekiah the king said, Behold, he is in
your hands, for the king can *deny* d you nothing.
6 Then tooke they Ieremiah, and cast him into
the dungeon of Malchiah the sonne of Hamme-
lech, that was in the court of the prison: and they
let downe Ieremiah with coards: and in the dun-
geon there was no water but myre: so Ieremiah
stucke fast in the myre.
7 Now when Ebed-melech the ‖ blacke Moore,
one of the Eunuches which was in the kings house,
heard that they had put Ieremiah in the dungeon,
(then the king sate in the e gate of Beniamin)
8 And Ebed-melech went out of the Kings
house, and spake to the king, saying,
9 My lord the king, f these men haue done euill
in all that they haue done to Ieremiah the Prophet,
whom they haue cast into the dungeon, and hee
dieth for hunger in the place where he is: for
there is no more bread in the city.
10 Then the king commanded Ebed-melech the
blacke Moore, saying, Take from hence thirty men,
† with thee, *and* take Ieremiah the Prophet out of
the dungeon before he die.
11 So Ebed-melech tooke the men with him, &
went to the house of the king vnder the treasury,
and tooke there old rotten *ragges*, and old worne
clouts, and let them downe by coards into the dun-
geon to Ieremiah.
12 And Ebed-melech the blacke Moore said
vnto Ieremiah, Put now these old rotten ragges
and worne, vnder thine arme-holes, betweene
the

a For Zedekiah had sent these to Ieremiah, to enquire at the Lord for the state of the countrey now when Nebuchadnezzar came, as Chap.21,1.
b Reade Chap. 21,9, and 45.5.
‖ Or, discourageth.
c Thus we see how the wicked when they cannot abide to heare the truth of Gods word, seeke to put the ministers to death, as transgressours of policie.
d Wherein he grieuously offended in that that not onely he would not heare the trueth spoken by the Prophet, but also gaue him to the lusts of the wicked to be cruelly intreated.
‖ Ebr Cushite, or Ethiopian.
e To heare matters and giue sentence.
f Hereby is declared that the Prophet found more fauour at this strangers hands, then he did by all them of his countrey, which was to their great condemnation.
† Ebr. vnder thine hand.

the coards. And Ieremiah did so.

13 So they drew vp Ieremiah with coards, and tooke him vp out of the dungeon, and Ieremiah remained in the g court of the prison.

g Where the king had set him before to beat more liberty, as Chap. 37. 21.

14 Then Zedekiah the king sent, and tooke Ieremiah the Prophet vnto him, into the third entry that is in the House of the Lord, and the king said vnto Ieremiah, I will aske thee a thing: hide nothing from me.

15 Then Ieremiah said to Zedekiah, If I declare it vnto thee, wilt thou not slay me? and if I giue thee counsell, thou wilt not heare me.

16 So the king sweare secretly vnto Ieremiah, saying, As the Lord liueth, that made vs these soules, I will not slay thee, nor giue thee into the hands of those men that seeke thy life.

17 Then said Ieremiah vnto Zedekiah, Thus saith the Lord God of hoastes, the God of Israel, If thou wilt goe foorth vnto the king of Babels h princes, then thy soule shall liue, & this city shall not be burat vp with fire, and thou shalt liue, and thine house.

h And yeeld thy selfe vnto them.

18 But if thou wilt not goe foorth to the king of Babels princes, then shall this city be giuen into the hand of the Caldeans, and they shall burne it with fire, and thou shalt not escape out of their hands.

19 And Zedekiah the king said vnto Ieremiah, I am carefull for the Iewes that are fled vnto the Caldeans, least they deliuer me into their hands, and they i mocke me.

i Which declareth that he more feated the reproach of men, then the threatnings of God.

20 But Ieremiah said, They shall not deliuer *thee:* hearken vnto the voyce of the Lord, I beseech thee, which I speake vnto thee: so shall it be well vnto thee, and thy soule shall liue.

21 But if thou wilt refuse to goe foorth, this is the word that the Lord hath shewed me.

22 And behold, all the women that are k left in the king of Iudahs house, shalbe brought foorth to the king of Babels princes, and those *women* shall say, Thy friends haue perswaded thee, & haue preuailed against thee: thy feet are fastened in the myre, *and* they are turned backe.

k When Ieconiah and his mother, with others, were caried away, these women of the kings house were left: which shalbe taken, saith the Prophet, and tell the king of Babel how Zedekiah hath beene seduced by his familiar friend and false prophets, which haue left him in the myre.

23 So they shall bring out all the wiues, and thy children to the Caldeans, and thou shalt not escape out of their hands, but shalt be taken by the hand of the king of Babel: and this city shalt thou cause to be burnt with fire.

24 Then said Zedekiah vnto Ieremiah, Let no man know of these words, and thou shalt not die.

25 But if the princes vnderstand that I haue talked with thee, and they come vnto thee, & say vnto thee, Declare vnto vs now, what thou hast said vnto the king, hide it not from vs, and we will not slay thee: also what the king said vnto thee.

26 Then shalt thou say vnto them, I humbly l besought the king that he would not cause me to returne to Iehonathans house, to die there.

l Herein appeareth the infirmity of the Prophet, who did dissemble to saue his life, albeit it was not to the denial of his doctrine, or to the hurt of any.

27 Then came all the princes vnto Ieremiah and asked him, And he told them according to all these words that the king had commanded: so they left off speaking with him, for the matter was not perceiued.

28 So Ieremiah abode still in the court of the prison, vntill the day that Ierusalem was taken: and he was *there* when Ierusalem was taken.

CHAP. XXXIX.

Nebuchadnezzar besegeth Ierusalem. 4 Zedekiah fleeing, is taken of the Caldeans. 6 His sonnes are slaine. 7 His eyes are thrust out. 11 Ieremiah is preuided for. 16 Ebed-melech is deliuered from captiuity.

IN * the ninth yeere of Zedekiah king of Iudah in the tenth moneth, came Nebuchadnezzar king of Babel and his hoaste against Ierusalem, and they besieged it.

* 2 *King.* 25, 1. *Chap.* 52, 4.

2 *And* in the eleuenth yeere of Zedekiah in the fourth moneth, the ninth *day* of the moneth, the city was broken a vp.

a The gates and walles were broken downe.

3 And all the princes of the king of Babel came in, and sate in the middle gate, *euen* Neregal, Sharezer, Shamgarnebo, Sarsechim, Rab-saris, Neregal, Sharezer, Rab-mag, with all the residue of the princes of the king of Babel.

4 And when Zedekiah the king of Iudah saw them, and all the men of warre, then they fled, and went out of the city by night, through the kings garden, *and* by the b gate betweene the two walls, and he went toward the wildernes.

b which was a posterne doore, reade 2 Kig. 25, 5.

5 But the Caldeans hoast pursued after them, and ouertooke Zedekiah in the desert of Iericho: and when they had taken him, they brought him to Nebuchad-nezzar king of Babel vnto c Riblah in the land of Hamath, where he gaue iudgement vpon him.

c Which is called Antiochia in Syria.

6 Then the king of Babel slew the sonnes of Zedekiah in Riblah before his eyes: also the king of Babel slew all the nobles of Iudah.

7 Moreouer he put out Zedekiahs eyes, and bound him in chaines to cary him to Babel.

8 And the Caldeans burnt the kings house, and the houses of the people with fire, and brake downe the wales of Ierusalem.

9 Then Nebuzar-adan the ‖ chiefe steward caried away captiue into Babel the remnant of the people that remained in the city, and those that were fled and fallen vnto him, with the rest of the people that remained.

‖ *Or, captaine of the guard.*

10 But Nebuz.r-adan the chiefe steward left the d poore that had nothing in the land of Iudah, and gaue them vineyards and fields at the same time.

d For the rich and the mighty which put their trust in their thirts and meanes, were by Gods iust iudgement most rigorously handled.

11 Now Nebuchad-nezzar king of Babel gaue charge concerning Ieremiah † vnto Nebuzar-adan the chiefe steward, saying,

† *Eb. by the hand of.*

12 Take him, and † looke well to him, and doe him no harme, but do vnto him e euen as he shall say vnto thee.

† *Eb set thine eyes vpon them.*

e Thus God preserued his Prophet by his meanes, whom he made the scourge to punish the king, and them that were his enemies.

13 So Nebuzar-adan the chiefe steward sent, and Nebushaz-ban, Rabsaris, and Neregal, Sharezar, Rab-mag, and all the King of Babels princes.

14 Euen they sent and tooke Ieremiah out of the court of the prison, and committed him vnto f Gedaliah the sonne of Ahikam the sonne of Shaphan, that he should cary him home, so he dwelt among the people.

f Whom the king of Babel had now appointed gouernour ouer the rest of the Iewes that he left behind.

15 Now the word of the Lord came vnto Ieremiah, while he was shut vp in the court of the prison, saying,

16 Go and speake to Ebed-melech the blacke Moore, saying, Thus saith the Lord of hoastes the God of Israel, Behold, I will bring my words vpon this city for euill, and not for good, and they shall be *accomplished* in that day before thee.

17 But I will deliuer thee in that day saith the Lord, and thou shalt not be giuen into the hand of the men whom thou feareest.

18 For I will surely deliuer thee, and thou shalt not fall by the sword, but thy life shalbe for a pray vnto thee, because thou g hast put thy trust in me, saith the Lord.

g Thus God recompensed his zeale and fauour, which he shewed to his Prophet in his trouble.

CHAP.

CHAP. XL.

4 *Ieremiah hath licence to goe whither he will.* 6 *Hee dwelleth with the people that remaine with Gedaliah.*

THe worde which came to Ieremiah from the
Lord after that Nebuzar-adan the chiefe ste-
ward had let him go from Ramath, when he had
taken him being bound in chaines among all
that were caried away captiue of Ierusalem and
Iudah, which were caried away captiue vnto Ba-
bel.
2 a And the chiefe steward tooke Ieremiah,
and sayd vnto him, The Lord thy God hath pro-
nounced this plague vpon this place.
3 Now the Lord hath brought it, and done
according as he hath said: because ye haue b sin-
ned against the Lord, and haue not obeyed his
voyce, therefore this thing is come vpon you.
4 And now behold, I loose thee this day from
the chaines which were on thine hands: if it
please thee to come with me into Babel, come, and
I will looke well vnto thee: but if it please thee
not to come with mee into Babel, † tarie still:
beholde, all the land *is* ‖ before thee: whither it
seemeth good, and conuenient for thee to goe,
thither goe.
5 For yet he was not returned: therefore *hee*
sayd, Returne to Gedaliah the sonne of Ahikam,
the sonne of Shaphan, whom the king of Babel
hath made gouernour ouer all the cities of Iudah,
and dwell with him among the people, or goe
wheresoeuer it pleaseth thee to goe. So the chiefe
steward gaue him vitailes, and a reward, and let
him goe.
6 Then went Ieremiah vnto Gedaliah the
sonne of Ahikam, to c Mizpah, and dwelt there
with him among the people that were left in the
land.
7 Now when all the captaines of the hoaste,
d which were in the fieldes, *euen* they and their
men heard, that the king of Babel had made Ge-
daliah the sonne of Ahikam gouernour in the
land, and that he had committed vnto him men,
and women, and children, and of the poore of
the land, that were not caried away captiue to
Babel,
8 Then they came to Gedaliah to Mizpah,
euen e Ishmael the sonne of Nethaniah, and Ioha-
nan, and Ionathan the sonnes of Kareah, and Se-
raiah the sonne of Tanehumeth, and the sonnes
of Ephai the Netophathite, and Iezaniah the sonne
of Maachathi, they and their men.
9 And Gedaliah the sonne of Ahikam, the
sonne of Shaphan * sware vnto them, and to their
men, saying, Feare not to serue the Caldeans:
dwell in the land, and serue the king of Babel, and
it shall be well with you:
10 As for me, Behold, I will dwell at Mizpah
to ‖ serue the Caldeans, which will come vnto vs:
but you, gather you wine, and summer fruits, and
oyle, and put them in your vessels, and dwell in
your cities that ye haue ‖ taken.
11 Likewise when all the Iewes that were in
f Moab, and among the Ammonites, and in Edom,
and that were in all the countryes, heard that the
king of Babel had left a remnant of Iudah, and
that hee had set ouer them Gedaliah the sonne of
Ahikam the sonne of Shaphan,
12 Euen all the Iewes returned out of all pla-
ces where they were driuen, and came to the land
of Iudah to Gedaliah vnto Mizpah, and gathe-
red wine and summer fruits, very much.
13 Moreouer Iohanan the sonne of Kareah,
and all the captaines of the hoast, that were in the
fields, came to Gedaliah to Mizpah,
14 And sayd vnto him, Knowest thou not
that g Baalis the King of the Ammonites hath
sent Ishmael the sonne of Nethaniah to slay thee?
But Gedaliah the sonne of Ahikam beleeued them
not.
15 Then Iohanan the sonne of Kareah spake
to Gedaliah in Mizpah secretly, saying, Let mee
goe, I pray thee, and I will slay Ishmael the sonne
of Nethaniah, and no man shall know it. Where-
fore should he kill thee, that all the Iewes, which
are gathered vnto thee, should be scattered, and
the remnant in Iudah perish?
16 But Gedaliah the sonne of Ahikam sayd vn-
to Iohanan the sonne of Kareah, Thou shalt b not
do this thing: for thou speakest falsly of Ishmael.

a From this second verse vnto Chap. 41.7. it seemeth to be as a parenthesis, and separated matter: and there this storie beginneth againe, and this vision is declared what it was.
b God moued this infidell to speake this, to declare the great blindnesse and obstinacie of the Iewes, which could not feele that which this heathen man confessed.
† Ebr. cease.
‖ Or, at thy commandement.
c Which was a citie of Iudah.
d Which were scattered abroad for feare of the Caldeans.
e Who was of the kings blood and after slewe him, Chap. 41.2.
* 2. King. 25.24.
‖ Or, to receiue them, or to intreate them for you.
‖ Or, chosen to dwell in.
f Which were fled also for feare of the Caldeans.
g For vnder the colour of entertaining of Ishmael, he sought onely to make them to destroy one another.
b Thus the godly, which thinke no harme to others, are soonest deceiued, and neuer lacke such as conspire their destruction.

CHAP. XLI.

2 *Ishmael killeth Gedaliah guilefully, and many other with him.* 11 *Iohanan followeth after Ishmael.*

BVt in the a seuenth moneth came Ishmael the
sonne of Nethaniah, the sonne of Elishamah
of the seede royall, and the princes of the b king,
and ten men with him, vnto Gedaliah the sonne
of Ahikam to Mizpah, and there they did c eate
bread together in Mizpah.
2 Then arose Ishmael the sonne of Netha-
niah with these ten men that were with him, and
smote Gedaliah the sonne of Ahikam the sonne
of Shaphan with the sword, and slew him, whom
the king of Babel had made gouernour ouer the
land.
3 Ishmael also slew all the Iewes that were
with Gedaliah at Mizpah, and all the Caldeans
that were found there, *and* the men of warre.
4 Now the second day that he had slaine Ge-
daliah, and no man knew it,
5 There came men from Shechem, from Shi-
loh, and from Samaria, *euen* fourescore men ha-
uing their beards shauen, and their cloathes rent
and cut, with d offrings and incense in their hands
to offer in the house of the Lord.
6 And Ishmael the sonne of Nethaniah went
foorth from Mizpah to meete them, weeping as
hee went: and when he met them, hee sayd vnto
them, Come e to Gedaliah, the sonne of Ahikam.
7 And when they came into the midst of the
citie, Ishmael the sonne of Nethaniah slew them,
and cast them into the midst of the pit, he and the
men that were with him.
8 But ten men were found among them, that
said vnto Ishmael, Slay vs not: for we haue trea-
sures in the field, of wheate, and of barley, and of
oyle, and of hony: so hee stayed, and slew them
not among their brethren.
9 Now the pit wherein Ishmael had cast the
dead bodies of the men (whom he had slaine be-
cause of Gedaliah) is it, which Asa the king had
f made because of Bashaking of Israel, *and* Ish-
mael the sonne of Nethaniah filled it with them
that were slaine.
10 Then Ishmael caried away captiue all the
residue of the people that were in Mizpah, *euen*
the Kings daughters, and all the people that re-
mained in Mizpah, whom Nebuzar-adan the
chiefe steward had committed to Gedaliah the
sonne of Ahikam, and Ishmael the sonne of Ne-
thaniah caried them away captiue, and departed
to goe ouer to the Ammonites.
11 But when Iohanan the sonne of Kareah, and
all

a The citie was destroyed in the fourth moneth, and in the seuenth moneth, which conteined part of September, and part of October, was the gouernour Gedaliah slaine.
b Meaning, Zedekiah.
c They did eate together as familiar friends.
d For they thought that the Temple had not beene destroyed, and therefore came vp to the feast of Tabernacles: but hearing of the burning thereof in the way, they shewed these signes of sorrowe.
e For his death was kept secret, and he fained that he lamented for the destruction of Ierusalem, and the Temple: but after slew them when they seemed to fauour Gedaliah.
f Asa fortified Mizpah for feare of the enemie, and cast ditches and trenches, 1. Kings 15.22.

g Which had bin captaines vnder Zedekiah.

all the g captaines of the hoaste that were with him, heard of all the euill that Ishmael the sonne of Nethaniah had done,

12 Then they all tooke *their* men, and went to fight with Ishmael the sonne of Nethaniah, and found him by the great waters that are in Gibeon.

13 Now when all the people whom Ishmael caried away captiue, saw Iohanan the sonne of Kareah, and all the captaines of the hoaste, that were with him, they were glad.

14 So all the people that Ishmael had caried away captiue from Mizpah, returned and came againe, and went vnto Iohanan the sonne of Kareah.

15 But Ishmael the sonne of Nethaniah, escaped from Iohanan with eight men, and went to the h Ammonites.

h For Baalis the king of the Ammonites was the cause of this murther.

16 Then tooke Iohanan the sonne of Kareah, and all the captaines of the hoaste that were with him, all the remnant of the people, whom Ishmael the sonne of Nethaniah had caried away captiue from Mizpah, (after that he had slaine Gedaliah the sonne of Ahikam) *euen* the strong men of warre, and the women, and the children, and the eunuches, whom he had brought againe from Gibeon.

17 And they departed and dwelt in Geruth i Chimham, which is by Beth-lehem, to goe *and* to enter into Egypt,

i Which place Dauid of old had giuen to Chimham the sonne of Barzillai the Gileadite, 2. Sam 19.38.

18 Because of the Caldeans: for they feared them, because Ishmael the sonne of Nethaniah had slaine Gedaliah the sonne of Ahikam, whom the king of Babel made gouernour in the land.

CHAP. XLII.

1 The captaines aske counsell of Ieremiah what they ought to doe. 7 Hee admonisheth the remnant of the people not to goe into Egypt.

1 THen all the captaines of the hoaste, and Iohanan the sonne of Kareah, and Iezaniah the sonne of Hoshaaiah, and all the people from the least vnto the most, came,

2 And sayd vnto Ieremiah the Prophet, † Heare our prayer we beseech thee, and pray for vs vnto the Lord thy God, euen for all this remnant (for we are left, *but* a few of many, as thine eyes doe behold.)

† *Ebr. Let our prayer fall before thee, As Chap. 36.7.*

3 That the Lord thy God may shew vs the way wherein wee may walke, and the thing that we may a doe.

a This declareth the nature of hypocrites, which would know of Gods word what they should doe, but will not follow it, but in asmuch as it agreeth with that thing, which they haue purposed to doe.

4 Ten Ieremiah the Prophet sayd vnto them, I haue heard *you* behold I will pray vnto the Lord your God according to your words, and whatsoeuer thing the Lord shall answere you, I will declare it vnto you: I will keepe nothing back from you.

5 Then they sayd to Ieremiah, b The Lord be a witnesse of trueth, and faith betweene vs, if we doe not euen according to all things for the which the Lord thy God shall send thee to vs.

b There are none more ready to abuse the Name of God and take it in vaine, then the hypocrites, which to colour their falsehood vse it without all reuerence, and make it a meanes for them to deceiue the simple and the godly.

6 Whether it be good or euill, we will obey the voyce of the Lord God, to whom wee send thee, that it may be well with vs, when we obey the voyce of the Lord our God.

7 ¶ c And so after ten dayes came the word of the Lord vnto Ieremiah.

c Here is declared the vision and the occasion thereof, whereof mention was made, Chap. 42.1.

8 Then called hee Iohanan the sonne of Kareah, and all the captaines of the hoast, which were with him, and all the people from the least to the most,

9 And sayd vnto them, Thus sayth the Lord God of Israel, vnto whom yee sent me to present your prayers before him,

10 If ye will dwell in this land, then I will build you, and not destroy *you*, and I will plant you, and not roote *you* out: for I d repent me of the euill that I haue done vnto you.

d Reade Chap. 18.8.

11 Feare not for the king of Babel, of whom ye are afraid: be not afraid of him, saith the Lord: for I am with you, to saue you, and to deliuer you e from his hand,

e Because all kings hearts and wayes are in his hands, he can turne them and dispose them as it pleaseth him, and therefore they neede not to feare man, but onely obey God, Prou. 21.1.

12 And I will grant you mercy that hee may haue compassion vpon you, and he shall cause you to || dwell in your owne land.

|| *Or, returne.*

13 But if ye say, We will not dwell in this land, neither heare the voyce of the Lord your God,

14 Saying Nay, but we will goe into the land of Egypt, where we shall see no warre, nor heare the sound of the trumpet, nor haue hunger of bread, and there will we dwell,

15 (And now therefore heare the word of the Lord, ye remnant of Iudah: thus saith the Lord of hoastes, the God of Israel, If yee set your faces to enter into Egypt, and goe to dwell there,)

16 Then the sword that ye feared, f shall take you there in the land of Egypt, and the famine, for the which ye care, shall there hang vpon you in Egypt, and there shall ye die.

f Thus God turneth the policie of the wicked to their owne destruction: for they thought themselues sure in Egypt, and there Nebuchadnezzar destroyed them and the Egyptians, Chap. 46.25.

17 And all the men that set their faces to enter into Egypt to dwell there, shall die by the sword, by the famine, and by the pestilence, and none of them shall remaine, nor escape from the plague, that I will bring vpon them.

18 For thus saith the Lord of hoasts, the God of Israel, As mine anger and my wrath hath beene powred forth vpon the inhabitants of Ierusalem: so shall my wrath be powred foorth vpon you, when ye shall enter into Egypt, and ye shalbe a detestation, and an astonishment, and a g curse, and a reproach, and ye shall see this place no more.

g Reade Chap. 26.6. and 44.12. shewing that this should come vpon them for their infidelity and stubburnnesse.

19 O ye remnant of Iudah, the Lord hath sayd concerning you, Goe not into Egypt: know certainely that I haue admonished you this day

20 Surely ye h dissembled in your hearts when ye sent me vnto the Lord your God, saying, Pray for vs vnto the Lord our God, and declare vnto vs euen according vnto all that the Lord our God shall say, and we will doe it.

h For ye were fully minded to goe into Egypt, whatsoeuer God spake to the contrary.

21 Therefore I haue this day declared it you, but you haue not obeyed the voyce of the Lord your God, nor any thing for the which he hath sent me vnto you.

22 Now therefore, know certainly that ye shall die by the sword, by the famine, and by the pestilence i in the place whither ye desire to goe and dwell.

i To wit, in Egypt.

CHAP. XLIII.

Iohanan carieth the remnant of the people into Egypt, contrary to the minde of Ieremiah. 8 Ieremiah prophecieth the destruction of Egypt.

1 NOw when Ieremiah had made an ende of speaking vnto the whole people all the words of the Lord their God, for the which the Lord their God had sent him to them, *euen* all these words,

2 Then spake a Azariah the sonne of Hoshaiah, and Iohanan the sonne of Kareah, and all the b proud men, saying vnto Ieremiah, Thou speakest falsly: the Lord our God hath d not sent thee to say, Goe not into Egypt to dwell there,

a Who was also called Iezaniah, Chap. 42.1.

b This declareth that pride is the cause of rebellion, and contempt of Gods ministers.

c When the hypocrisie of the wicked is discouered, they brast forth into open rage: for they can abide nothing but flattery, reade Isa. 30.10.

3 But Baruch the sonne of Neriah e prouoketh thee

d He sheweth what is the nature of the hypocrites: to wit, to faine that they would obey God and imbrace his word, if they were assured that his messengers spake the trueth: though indeede they be most farre from all obedience.

e Thus the wicked doe not onely contemne and hurt the messengers of God, but slander, and speake wickedly of all them that support or fauour the godly.

thee against vs, for to deliuer vs into the hand of the Caldeans, that they might slay vs, and cary vs away captiues into Babel.

4 So Iohanan the sonne of Kareah, and all the captaines of the hoaste, and all the people obeyed not the voyce of the Lord, to dwell in the land of Iudah.

5 But Iohanan the sonne of Kareah, and all the captaines of the hoaste tooke all the remnant of Iudah that were returned from all [f] nations, whither they had beene driuen, to dwell in the land of Iudah:

6 *Euen* men and women, and children, and the kings daughters, and euery person, that Nebuzar-adan the chiefe steward had left with Gedaliah the sonne of Ahikam, the sonne of Shaphan, & Ieremiah the [g] Prophet, and Baruch the sonne of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voice of the Lord: thus came they to [h] Tahpanhes.

8 ¶ Then came the word of the Lord vnto Ieremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and [i] hide them in the clay in the bricke kill, which is at the entry of Pharaohs house in Tahpanhes in the sight of the men of Iudah,

10 And say vnto them, Thus saith the Lord of hoastes the God of Israel, Behold, I will send and bring Nebuchad-nezzar the king of Babel [k] my seruant, and will set his throne vpon these stones that I haue hid, and he shall spread his pauilion ouer them.

11 And when he shall come, he shall smite the land of Egypt: [l] such as are *appointed* for death, to death, and such as are for captiuitie, to captiuitie, and such as are for the sword, to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt, and he shall burne them and cary them away captiues, & he shall aray himselfe with the land of Egypt, as a [m] shepheard putteth on his garment, and shall depart from thence in peace.

13 He shall breake also the images of ‖ Beth-shemesh, that is in the land of Egypt, & the houses of the gods of the Egyptians shall he burne with fire.

CHAP. XLIV.

Hee reprooueth the people for their idolatry. 15 They that set light by the threatning of the Lord, are chastened. 26 The destruction of Egypt, and of the Iewes therein, is prophecied.

THe word that came to Ieremiah concerning all the Iewes, which dwell in the land of Egypt, and remained at Migdol and at [a] Tahpanhes, and at Noph, and in the countrey of Pathros, saying,

2 Thus sayth the Lord of hoastes the God of Israel, Yee haue seene all the euill that I haue brought vpon Ierusalem, and vpon all the cities of Iudah: and behold, this day they are desolate, and no man dwelleth therein,

3 Because of their wickednesse which they haue committed, to prouoke me to anger in that they went to burne incense, *and* to serue other gods whom they knew not, *neither* they *nor* you nor your fathers.

4 Howbeit I sent vnto you all my seruants the Prophets [b] rising early, and sending *them*, saying, Oh doe not this abominable thing that I hate.

5 But they would not heare nor incline their eare to turne from their wickednes, and to burne no more incense vnto other gods.

6 Wherefore [c] my wrath, and mine anger was powred forth, and was kindled in the cities of Iudah, and in the streetes of Ierusalem, and they are desolate, *and* wasted, *as appeareth* this day.

7 Therefore now thus sayth the Lord of hoasts the God of Israel, Wherefore commit ye *this* great euill against your soules, to cut off from you man and woman, child and suckling out of Iudah, and leaue you none to remaine?

8 In that ye prouoke me vnto wrath with the works of your hands, burning incense vnto other gods in the land of Egypt, whither yee be gone to dwell: that ye might bring destruction vnto your selues, and that ye might be a curse and a reproach among all nations of the earth.

9 Haue ye forgotten the wickednesse of your fathers, and the wickednesse of the [d] kings of Iudah, and the wickednesse of their wiues, and your owne wickednesse, and the wickednesse of your wiues, which they haue committed in the land of Iudah, and in the streetes of Ierusalem?

10 They are not ‖ humbled vnto this day, neither haue they feared nor walked in my law nor in my statutes, that I set before you and before your fathers.

11 Therefore thus saith the Lord of hoasts, the God of Israel, Behold, I will set my face against you * to euill, and to destroy all Iudah,

12 And I will take the remnant of Iudah that [e] haue set their faces to go into the land of Egypt there to dwell, and they shall all be consumed *and* fall in the land of Egypt: they shall *euen* be consumed by the sword, *and* by the famine: they shall die from the least vnto the most, by the sword, and by the famine, and they shall be a detestation and an astonishment, and a [f] curse and a reproach.

13 For I will visit them that dwell in the land of Egypt, as I haue visited Ierusalem, by the sword, by the famine, and by the pestilence,

14 So that none of the remnant of Iudah, which are gone into the land of Egypt to dwell there, shall escape or remaine, that they should returne into the land of Iudah to the which they † haue a desire to returne to dwell there: for none shall returne, but [g] such as shall escape.

15 Then all the men which knew that their wiues had burnt incense vnto other gods, and all the women that stood by, a great multitude, euen all the people that dwelt in the land of Egypt in Pathros, answered Ieremiah, saying,

16 The word that thou hast spoken vnto vs in the Name of ẏ Lord, we will [h] not heare it of thee,

17 But wee will doe whatsoeuer thing goeth out of our owne mouth, *as* to burne incense vnto [i] the Queene of heauen, and to powre out drinke offrings vnto her, as we haue done, *both* we and our fathers, our kings and our princes in the cities of Iudah, and in the streetes of Ierusalem: for *then* † had wee [k] plenty of vitailes and were well and ‖ felt none euill.

18 But since we left off to burne incense to the Queene of heauen, and to powre out drinke offerings vnto her, wee haue had ‖ scarcenesse of all things, and haue beene consumed by the sword and by the famine.

19 And when we burnt incense vnto the Queene of heauen, and powred out drinke offerings vnto her, did wee make her cakes ‖ to make her glad,

f As from the Moabites, Ammonites, and Edomites, Chap 40. 11.

g Whom these wicked lead away by force.

h A citie in Egypt neere to Nilus.

i Which signified that Nebuchadnezzar should come euen to the gates of Pharaoh, where were his bricke killes for his buildings.

k Reade Chap. 25. 9.

l Euery one shall be slaine by that meanes that God hath appoynted, Chap. 15 2.

m Meaning, most easily and suddenly shall he cary the Egyptians away.

‖ *Or, the house of the Sunne.*

a These were all famous and strong cities in Egypt, where the Iewes that were fled, dwelt for their safety: but the Prophet declareth that there is no hold so strong that can preserue them from Gods vengeance.

b Reade Chap 7. 25. and 25. 3. and 36. 5. and 29. 19 & 23. 33

c He setteth before their eyes Gods iudgements against Iudah and Ierusalem for their idolatry, that they might beware by their example, and not with the like wickednesse prouoke the Lord: for then they should be double punished.

d He sheweth that we ought to keepe in memory Gods plagues from the beginning, that considering them, we might liue in his feare, and know if he haue not spared our fathers, yea, kings, princes, and rulers, and also whole countreys, and nations for their sinnes, that we vile wormes, cannot looke to escape punishment for ours.

‖ *Or, beaten downe.*

* *Amos* 9. 4.

e Which haue fully set their minds, and are gone thither on purpose, whereby he excepteth the innocents, as Ieremiah and Baruch that were forced: therefore the Lord sheweth that he will set his face against them: that is, purposely destroy them.

f Reade Chap. 26. 6. and 41. 18.

† *Ebr. lift vp their soules.*

g Meaning, but a few.

h This declareth how dangerous a thing it is to decline once from God, and to follow our owne fantasies: for Satan euer solliciteth such, and doeth not leaue them till he haue brought them to extreme impudencie and madnesse, euen to iustifie their wickednesse against God and his Prophets.

i Reade Chap. 7. 18. it seemeth that the Papists gathered of this place *Salue Regina, and Regina cœli lætare*, calling the virgine Mary Queene of heauen, and so of the blessed virgine and mother of our Sauiour Christ, made an idole: for here the Prophet condemneth their idolatrie.

† *Ebr. we were satiate with bread.* k This is still the argument of idolaters, which esteeme religion by the belly, and in stead of acknowledging Gods workes, who sendeth both plenty and dearth, health and sickenesse, they attribute it to their idoles, and so dishonour God. ‖ *Or, saw.* ‖ *Or, want.* ‖ *Or, to appease her.*

and

and powre out drinke offerings vnto her without your husbands?

20 Then said Ieremiah vnto all the people, to the men, and to the women, and to all the people which had giuen him that answere, saying,

21 Did not the Lord remember the incense, that yee burnt in the cities of Iudah, and in the streetes of Ierusalem, *both* you and your fathers, your kings, and your princes, and the people of the land, and hath he not considered it?

22 So that the Lord could no longer forbeare, because of the wickednes of your inuentions, *and* because of the abominations, which yee haue committed: therefore is your land desolate, and an astonishment, and a curse, *and* without inhabitant, as *appeareth* this day.

23 Because you haue burnt incense, and because yee haue sinned against the Lord, and haue not obeyed the voyce of the Lord, nor walked in his Law, nor in his statutes, nor in his testimonies, therefore this plague is come vpon you, as *appeareth* this day.

24 Moreouer Ieremiah said vnto all the people and to all the women, Heare the word of the Lord, all Iudah, that are in the land of Egypt.

25 ¶ Thus speaketh the Lord of hoasts, the God of Israel, saying, Yee and your wiues haue both spoken with your mouthes, and fulfilled with your m hand, saying, We will performe our vowes that wee haue vowed to burne incense to the Queene of heauen, and to powre out drinke offerings to her: yee will performe your vowes, and doe the things that ye haue vowed.

26 Therefore heare the word of the Lord, all Iudah that dwell in the land of Egypt, Behold, I haue sworne by my great Name, saith the Lord, that my Name n shall no more be called vpon by the mouth of any man of Iudah, in all the land of Egypt, saying, The Lord God liueth.

27 Behold, I will watch ouer them for euill, and not for good, and all men of Iudah that are in the land of Egypt, shall be consumed by the sword, & by the famine, vntill they be vtterly destroyed.

28 Yet a small number that escape the sword, o shall returne out of the land of Egypt into the land of Iudah: and all the remnant of Iudah that are gone into § land of Egypt to dwell there, shall know whose words shall stand, mine or theirs.

29 And this shall be a signe vnto you, saith the Lord, when I visit you in this place, that ye may know that my wordes shall surely stand against you for euill.

30 Thus saith the Lord, Behold, I will p giue Pharaoh Hophra King of Egypt into the hand of his enemies, and into the hand of them that seeke his life: as I gaue Zedekiah king of Iudah into the hand of Nebuchad-nezzar king of Babel his enemie, who also sought his life.

CHAP. XLV.

a Ieremiah comforteth Baruch, assuring him that hee should not perish in the destruction of Ierusalem.

THe worde that Ieremiah the Prophet spake vnto a Baruch the sonne of Neriah, when hee had written these b wordes in a booke at the mouth of Ieremiah, in the fourth yeere of Iehoiakim, the sonne of Iosiah king of Iudah, saying,

2 Thus sayth the Lord God of Israel vnto thee, O Baruch,

3 Thou diddest say, Woe is me now: for the Lo rd hath laid sorow vnto my sorow: I c fainted in my mourning, and I can finde no rest.

4 Thus shalt thou say vnto him, The Lord saith thus, Behold, that which I haue built, will I d destroy, and that which I haue planted, will I plucke vp, euen this whole land.

5 And seekest e thou great things for thy selfe? seeke them not: for behold, I will bring a plague vpon all flesh, saith the Lord: but thy life will I giue thee for a pray in all places, whither thou goest.

CHAP. XLVI.

1 He prophecieth the destruction of Egypt. 27 Deliuerance is promised to Israel.

THe words of the Lord, which came to Ieremiah the Prophet against the a Gentiles,

2 *As* against Egypt, against the *army* of b Pharaoh Necho king of Egypt, which was by the riuer Perath in Carchemish, which Nebuchad-nezzar king of Babel smote in the fourth yeere of Iehoiakim the sonne of Iosiah king of Iudah.

3 c Make ready buckler and shield, and goe forth to battell.

4 Make readie the horses, and let the horsemen get vp, and stand vp with *your* tallets, fourbish the speares, and put on the brigandines.

5 d Wherefore haue I seene them afraid, *and* driuen backe? for their mighty men are smitten and are fled away, and looke not backe: *for* feare *was* round about, saith the Lord.

6 The swift shall not flee away, nor the strong man escape: they shall stumble, and fall toward the e North by the riuer Perath.

7 Who is this that commeth vp as f a flood, whose waters are mooued like the riuers?

8 Egypt riseth vp like the flood, and *his* waters are mooued like the riuers, and he saith, I will goe vp, *and* will couer the earth: I will destroy the city with them that dwell therein.

9 Come vp ye horses, and rage ye charets, and let the valiant men come forth, g the blacke Mores and the Libyans that beare the shield, and the Lydians that handle *and* bend the bow.

10 For this is the day of the Lord God of hoastes, *and* a day of vengeance, that hee may auenge him of his enemies: for the sword shall deuoure, and it shall be saciate, and made drunke with their blood: for the Lord God of hoasts hath h a sacrifice in the North countrey i by the riuer Perath.

11 ¶ Goe vp vnto Gilead, k and take balme, O virgine, the daughter of Egypt: in vaine shalt thou vse many m medicines: *for* thou shalt haue no health.

12 The nations haue heard of thy shame, and thy cry hath filled the land: for the strong hath stumbled against the strong, *and* they are fallen both together.

13 ¶ The word that the Lord spake to Ieremiah the Prophet, how Nebuchad-nezzar king of Babel should come and smite the land of Egypt.

14 Publish in Egypt and declare in Migdol, and proclaime in Noph, and in Tahpanhes *and* say, Stand still and prepare thee; for the sword shall deuoure round about thee.

15 Why are thy valiant men put backe? they could not stand, because the Lord did driue them.

16 Hee made many to fall, and one fell vpon another: and they said, Arise, let vs goe againe to our n owne people, and to the land of our natiuitie from the sword of the violent.

17 They did cry there, Pharaoh king of Egypt

and

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t This teacheth vs how great danger it is for the husbands to permit their wiues any thing whereof they be not assured by Gods word: for thereby they take an occasion to iustifie their doings, and their husbands shall giue an account thereof before God, reade Ia. 3.15.

† *Or, is it not come vp into his heart?*

m You haue committed double euill in making wicked vowes, and in performing the same. n This declareth an horrible plague toward idolaters, seeing that God will not vouchsafe to haue his Name mentioned by such as haue polluted it. o We see therefore that God hath a perpetuall care ouer his, wheresoeuer they are scattered: for though they be but two or three, yet he will deliuer them when hee destroyeth his enemies. p *He* sheweth the meanes whereby they should be destroyed, to assure them of the certaintie of the plague, and yet they remaine still in their obstinacie till they perish: for Iosephus lib. 10. de Antiq. cap. 11. writeth, that fiue yeeres after the taking of Ierusalem, Nebuchad-nezzar the yonger hauing ouercome the Moabites and the Ammonites, went against Egypt, and slew the king, and so brought these Iewes and other into Babylon.

a Which was Ieremiahs disciple, and wrote his prophecies vnder him. b Wherefore reade Chap. 36. 9. 10. c Baruch mooned with an inconsiderate zeale of Ieremiahs imprisonment, but chiefly for the destruction of the people, and the Temple, maketh a lamentation, as Psal. 6.6.

d Meaning, that God might destroy this people, because he had planted them. e Thinketh thou to haue honour and credite? wherein he sheweth his infirmity. f Reade chap. 21. 9.

a That is, nine nations, which are round about the land of Egypt. b Reade 2. kings 23 29. and 24.7. and 2. chron. 35.20.

c He warneth the Egyptians to prepare themselues to warre.

d The Prophet had this vision of the Egyptians, which should be put to flight by the Babylonians at Carchemish. e The Babylonians shall discomfite them at the riuer Euphrates. f He derideth the boastings of the Egyptians, who though by their riches and power to haue ouercome all the world, alluding to the riuer Nilus, which at certaine times ouerfloweth the countrey of Egypt. g For these nations tooke part with the Egyptians.

h He calleth the slaughter of Gods enemies a sacrifice, because it is a thing that doeth please him, Ier. 34. 6. i That is, at Carchemish.

k For at Gilead did grow most soueraigne balme for wounds. l So called, because Egypt had not yet beene ouercome by the enemie. m He sheweth that no salue or medicine can preuaile where as God giueth the wound.

n As they that should repent that they helped the Egyptians.

o Hee derideth them which shall impute their ouerthrow to lacke of counsell and policie, or to fortune, and not obseruing of time: not considering that it is Gods iust iudgement.

p To whom, that the Egyptians shalbe destroyed.

d They haue abundance of all things, and therefore are disobedient and proud.

t As verse 9.

f They shall be scarce able to speake for feare of the Caldeans.

t Meaning, Egypt.

u That is, they shall slay the great and mightie men of power.

x To wit, Nebuchad-nezzars armie.

y Sone take the Ebrew word Amon for the Kings name of No, that is, of Alexandria.

z Meaning, that after the space of fourty yeares Egypt should be restored, Isa. 19.23. Ezek. 29.13.

a God comforteth all his that were in captiuitie, but specially the small Church of the Iewes, whereof were Ieremiah and Baruch, which remained among the Egyptians: for the Lord neuer forsaketh his, Isa 44.2. Chap. 30 10.

b Reade chap. 10, 14.

and of a great multitude, o hath passed the time appointed.

18 As I liue, saith the King, whose Name is the Lord of hoastes, Surely as Tabor *is* in the mountaines, & as Carmel *is* in the sea: *so* shal p it come.

19 O thou daughter dwelling in Egypt, make thee geare to goe into captiuitie: for Noph shall be watte and desolate, without an inhabitant.

20 Egypt *is like* a q faire calfe, *but* destruction commeth: out of the North it commeth.

21 Also her hired men r *are* in the middes of her like fat calues: they are also turned back and fled away together: they could not stand, because the day of their destruction was come vpon them, *and* the time of their visitation.

22 The voyce thereof shall goe foorth like a ſ serpent: for they shall march with an armie, and come against t her with axes, as hewers of wood.

23 They shall cut downe u her foreſt, saith the Lord: for they cannot be counted, because they are more then the x grashoppers, and are innumerable.

24 The daughter of Egypt shalbe confounded: she shalbe deliuered into the hands of the people of the North.

25 ¶ Thus saith the Lord of hoasts, the God of Israel, Behold, I will visite thy y common people of No and Pharaoh, and Egypt, with their gods and their kings, euen Pharaoh, and all them that trust in him.

26 And I will deliuer them into the hands of those that seeke their liues, and into the hand of Nebuchad-nezzar king of Babel, and into the hands of his seruants, and afterward shee shall dwell as z in the old time, saith the Lord.

27 ¶ a But feare not thou, O my seruant Iaakob, and be not thou afraid, O Israel: for behold, I will deliuer thee from a farre *countrey*, and thy seed from the land of their captiuitie, and Iaakob shall returne and be in reſt, and proſperitie, and none shall make him afraide.

28 Feare thou not, O Iaakob my seruant, saith the Lord, for I am with thee, and I will vtterly destroy all the nations, whither I haue driuen thee: but I will not vtterly destroy thee, but correct thee by iudgement, and not vtterly cut thee off.

CHAP. XLVII.

The word of the Lord against the Philiſtims.

THe words of the Lord that came to Ieremiah the Prophet, against the Philiſtims, before that Pharaoh ſmote a Azzah.

2 Thus saith the Lord, Behold, waters riſe vp out of the b North, and shalbe as a ſwelling flood, and shall ouerflow the land, and all that is therein, and the cities with them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howle,

3 At the noiſe *and* ſtamping of the hoofes of his ſtrong *horſes*, at the noiſe of his charets, & at ſ rumbling of his wheeles: ſ fathers shall not looke backe to *their* children, for feebleness of c hands,

4 Becauſe of the day that commeth to destroy all the Philiſtims, and to destroy Tyrus, and Zidon, *and* all the reſt that take their part: for the Lord will destroy the Philiſtims, the remnant of the yle of d Caphtor.

5 ſ Baldneſſe is come vpon Azzah: Aſhkelon is cut vp *with* the reſt of their valleys. How long wilt e thou cut thy ſelfe?

6 O thou ſword of the Lord, how long will it be or thou ceaſe? turne againe into thy ſcabberd, reſt and be ſtill,

7 How can it b ceaſe, ſeeing the Lord hath giuen it a charge againſt Aſhkelon, and againſt the ſea banke? euen there hath he appointed it.

CHAP. XLVIII.

The word of the Lord against the Moabites. 26 Because of their pride and cruelties.

COncerning Moab, thus ſayeth the Lord of hoastes, the God of Iſrael, Woe vnto a Nebo: for it is waſted: Kiriathaim is confounded *and* taken: Miſgab is confounded and afraid.

2 Moab ſhall boaſt no more of Heſhbon: *for* they haue deuiſed euill againſt it. b Come, and let vs deſtroy it, that it be no more a nation: alſo thou ſhalt be deſtroyed, c O Madmen, *and* the ſword ſhall purſue thee.

3 A voyce of crying *ſhalbe* from Horonaim *with* deſolation and great deſtruction.

4 Moab is deſtroyed: her little ones haue cauſed their cry to be heard.

5 For at the going vp of d Luhith, the mourners ſhall goe vp with weeping: for in the going downe of Horonaim, the enemies haue heard a cry of deſtruction.

6 Flee and ſaue your liues, and be like vnto the e heath in the wilderneſſe.

7 For becauſe thou haſt truſted in thy f works and in thy treaſures, thou ſhalt alſo be taken, and g Chemoſh ſhall go forth into captiuity with his Prieſts and his Princes together.

8 And the deſtroyer ſhall come vpon all cities, and no city ſhall eſcape: the valley alſo ſhall periſh and the plaine ſhall be deſtroyed as the Lord hath ſpoken.

9 Giue wings vnto Moab, that it may flee and get away: for the cities thereof ſhall be deſolate, without any to dwell therein.

10 h Curſed *be he* that doeth the worke of the Lord ‖ negligently, and curſed *be he* that keepeth backe his ſword from blood.

11 Moab hath beene at reſt from his youth, and hee hath ſetled on his lees, and hath not beene i powred from veſſell to veſſell, neither hath hee gone into captiuitie: therefore his taſte remained in him, and his ſent is not changed.

12 ¶ Therefore behold, the dayes come, ſayth the Lord, that I will ſend vnto him ſuch as ſhall carie him away, and ſhall emptie his veſſels, and breake their bottels.

13 And Moab ſhalbe aſhamed of Chemoſh, as the houſe of Iſrael was aſhamed of k Bethel their confidence.

14 How thinke you *thus*, We are mightie and ſtrong men of warre?

15 Moab is deſtroied, & his cities † burnt vp, & his choſen yong men are gone down to ſlaughter, ſaith the King, whoſe name *is*, The Lord of hoaſts.

16 The deſtruction of Moab is ready to come, and his plague haſteth faſt.

17 All ye that are about him, mourne for him, and all ye that know his name, ſay, ‖ How is the ſtrong ſtaffe broken, *and* the beautifull rod!

18 Thou daughter that doeſt inhabite Dibon, come downe from *thy* glory, and ſit in thirſt: for the deſtroyer of Moab ſhall come vpon thee, *and* he ſhall deſtroy thy ſtrong holds.

19 Thou that dwelleſt in Aroer, ſtand by the way, and behold: aske him that fleeth and that eſcapeth, *and* ſay, What is done?

20 m Moab is confounded: for it is deſtroyed, howle and cry, tell ye it in Arnon, that Moab is made waſte,

b Meaning, that it is not poſſible that the wicked ſhould by any meanes eſcape or flay the Lord, when he will take vengeance.

a These were cities of the Moabites, which Nebuchadnezzar tooke before he went to fight againſt Necho king of Egypt.

b Thus ſhall the Babylonians encourage one another.

c Reade Iſa 25.10.

d Horonaim and Luhith were two places whereby the Moabites ſhould flee, Iſa. 15 5.

e Hide your ſelues in barren places, where the enemy will not purſue after you, chap. 17 6.

f That is, the idoles which are the workes of thine hands. Some reade, in thy poſſeſſions: for ſo the word may ſignifie, as 1. Sam 25.2.

g Both thy great idole, and his maintainers ſhalbe led away captiues. ſo that they ſhall then know that it is in vaine to looke for helpe at idoles, Iſa. 15.2.

h He ſheweth that God would puniſh the Caldeans, if they did not deſtroy the Egyptians, and that with a courage, and calleth this executing of his vengeance againſt his enemies, his worke: though the Caldeans fought another end, Iſa. 10. 12.

‖ Or, *deceitfully*.

i Hath not beene remooued as the Iewes haue, but haue liued at eaſe, and as a wine that feedeth it ſelfe on his lees.

k As the eaſe of Beth-el was not able to deliuer the Iſraelites: no more ſhall Chimoſh deliuer the Moabites.

† *Ebr. gone vp, or deſtroyed.*

‖ How are they deſtroyed that put their truſt in their ſtrength and riches?

m Thus they that flee, ſhall anſwere,

a Which was alſo called Gaza a citie of the Philiſtims.

b He meaneth the armie of the Caldeans, Iſa. 8.7.8.

c The great feare ſhall take away their naturall affection.

d Their heart ſhall ſo faile them.

e For the Caphtorims, which are alſo called Cappadocians, had deſtroyed in olde time the Philiſtims, and dwelt in their land euen to Gaza, Deut. 2.23.

f They that pulled off their haire for ſorow and beauties.

g As the heathen vſed in their mourning, which the Lord forbade his people to doe, Deut. 14.1.

21 And iudgement is come vpon the plaine
countrey, vpon Holon and vpon Iahazah, and
vpon Mephaath,
22 And vpon Dibon, and vpon Nebo, and vp-
on the house of Diblathaim,
23 And vpon Kiriathaim, and vpon Beth-ga-
mul, and vpon Beth-meon,
24 And vpon Kerioth, and vpon Bozrah, & vp-
on all the cities of the land of Moab far or neere.
25 The n horne of Moab is cut off, and his
arme is broken, saith the Lord.
26 Make ye him o drunken: for hee magnified
himselfe against the Lord: Moab shall ‖ wallow
in his vomite, and hee also shall be in derision.
27 For diddest not thou deride Israel, as though
hee had beene found among theeues? for when
thou speakest of him, thou art p mooued.
28 O yee that dwell in Moab, leaue the cities,
and dwell in the rockes, and be like the doue that
maketh her nest in the sides of the holes mouth.
29 * We haue heard the pride of Moab (*hee is*
exceeding proud) his stoutnesse, and his arrogan-
cie, and his pride, and the hautinesse of his heart.
30 I know his wrath, saith the Lord, q but it
shall not *be* so: *and* his dissimulations, *for* they
doe not right.
31 r Therefore will I howle for Moab, and I
will cry out for all Moab: *mine heart* shall mourne
for the men of Kir-heres.
32 O vine of Sibmah, I will weepe for thee, as
I wept for Iazer: thy plants are gone ouer the sea,
they are come to the sea s of Iazer: the destroyer is
fallen vpō thy summer fruits, & vpon thy vintage,
33 And ioy, and gladnesse is taken from the
plentifull field, and from the land of Moab: and
I haue caused wine to faile from the winepresse:
none shall treade with shouting: *their* shouting
shall be no shouting.
34 From the cry of Heshbon vnto Elaleh *and*
vnto Iahaz haue they made their noyses: from
Zoar vnto Horonaim, the t heifer of three yeere
old *shall goe lowing*: for the waters also of Nim-
rim shalbe wasted.
35 Moreouer, I will cause to cease in Moab,
saith the Lord, him that offreth in the hie places,
and him that burneth incense to his gods:
36 Therefore mine heart shall sound for Moab
like a u shaume, and mine heart shall sound like a
shaume for the men of Kir-heres, because the ri-
ches that he hath gotten is perished.
37 * For euery head shall be ‖ balde, and euery
beard plucked: vpon all the hands shall be cut-
tings, and vpon the loynes sackecloath.
38 *And* mourning shall be vpon all the house
tops of Moab, and in all the streets thereof: for I
haue broken Moab like a vessell wherein is no
pleasure, saith the Lord.
39 They shall howle, *saying*, How is hee de-
stroyed? how hath Moab turned the backe with
shame? so shall Moab be a derision, and a feare
to all them about him.
40 For thus saith the Lord, Behold, x he shall flee
as an eagle, and shall spread his wings ouer Moab.
41 The cities are taken, and the strong holdes
are wonne, & the mighty mens hearts in Moab at
ŷ day shalbe as the heart of a woman in trauaile.
42 And Moab shallbe destroyed from being a
people, because hee hath set vp himselfe against
the Lord:
43 y Feare, and pit, and snare *shall be* vpon
thee, O inhabitant of Moab, saith the Lord.

n That is, his power and strength.
o He willed the Caldeans to lay afflictions ynough vpon them, till they be like drunken men that fall downe to their shame and are derided of all.
‖ Or, *shall be full, or clap his hands.*
p Thou reioycest to heare of his miserie.
Isa. 16.6.
q He shall not execute his malice against his neighbours.
r Reade Esa. 16.7.
s Which citie was in the vtmost border of Moab: and hereby he signifieth that the whole land should be destroyed, and the people caried away.
t Reade *Isa. 15. 5.*
u Their custome was to play on flutes or instruments, heauie and graue tunes at burials and in the time of mourning, as Matth. 9. 23.
* *Isa. 15. 2. 3. ezek. 7. 18.*
‖ Or, *shauen.*
x That is, Nebuchad-nezzar, as Chap. 49. 22.
y He that escapeth one danger shalbe taken of an other, *Isa. 24. 17.*

44 He that escapeth from the feare, shall fall in
the pit, and he that getteth vp out of the pit, shalbe
taken in the snare: for I will bring vpon it, *euen*
vpon Moab, ŷ yere of their visitation, saith ŷ Lord.
45 They that fled, stood vnder the shadow z of
Heshbon, because of the force: for a the fire came
out of Heshbon, and a flame from Sihon, and de-
uoured the corner of Moab, and the top of the
seditious children.
46 Woe *be* vnto thee, O Moab: the people of
b Chemosh perisheth: for thy sonnes are taken
captiues, and thy daughters *led* into captiuitie.
47 Yet will I bring againe the captiuitie of
Moab in the c latter dayes, sayth the Lord. Thus
farre of the iudgement of Moab.

CHAP. XLIX.

1 The word of the Lord against the Ammonites. 7 Idumea. 23 Damascus. 28 Kedar, 34 and Elam.

VNto the children of a Ammon thus saith the
Lord, Hath Israel no sonnes? or hath he none
heire? Why *then* hath their king b possessed Gad?
and his people dwelt in c his cities?
2 Therefore behold, the dayes come, saith the
Lord, that I will cause a noise of warre to be heard
in d Rabbah of the Ammonites, and it shall be a
desolate heape, and her daughters shall be burnt
with fire: then shall Israel possesse those that pos-
sessed him, saith the Lord.
3 Howle, O Heshbon, for Ai is wasted: cry yee
daughters of Rabbah: gird you with sackecloath:
mourne and runne to and fro by the hedges: for
their king shall go into captiuity, *and* his Priests,
and his Princes likewise.
4 Wherefore gloriest thou in the e valleyes?
thy valley floweth away, O rebellious daughter:
shee trusted in her treasures, *saying*, Who shall
come vnto me?
5 Behold, I will bring f a feare vpon thee,
saith the Lord God of hoastes, of all those that be
about thee, and yee shall be scattered euery man
g right forth, and none shal gather him that fleeth.
6 And h afterward I will bring againe the
captiuitie of the children of Ammon.
7 ¶ To Edom thus saith the Lord of hoastes, Is
wisdome no more in i Teman? is counsel perished
from *their* children, is their wisdome vanished?
8 Flee, ye inhabitants of Dedan (k they are
turned backe, and haue consulted to dwell) for I
haue brought the destruction of Esau vpon him,
and the time of his visitation.
9 If the l grape gatherers come to thee, would
they not leaue *some* grapes? if theeues come by
night, they will destroy till they haue enough.
10 For I haue discouered Esau: I haue vnco-
uered his secrets, and he shall not be able to hide
himselfe: his seed is wasted, and his brethren and
his neighbours, and there shall be none *to say*,
11 Leaue thy m fatherles children, *and* I will pre-
serue them aliue, and let thy widowes trust in me.
12 For thus sayth the Lord, n Beholde, they
whose iudgement was not to drinke of the cup,
haue assuredly drunken, and art thou he that shall
escape free? thou shalt not go free, but thou shalt
surely drinke of it.
13 For I haue sworne by my selfe, sayeth the
Lord, that o Bozrah shall be waste, and for a re-
proach, and a desolation, and a curse, and all the
cities thereof shall be perpetuall desolations.
14 I haue heard a rumour from the Lord, and an

z They fled thither thinking to haue succour of the Amorites.
a The Amorites had destroyed the Moabites in times past, and now because of their power, the Moabites shall seeke to them for helpe.
b Which vaunted themselues of their idole, as though he could haue defended them.
c That is, they shall be restored by the Messiah.
a They were separated from the Moabites by the riuer Arnon, and after that the ten tribes were caried away into captiuitie, they inuaded the countrey of Gad.
b To wit, of the Ammonites.
c Meaning, of the Israelites.
d Which was one of the chiefe cities of the Ammonites, as were Heshbon and Ai: there was also a citie called Heshbon among the Moabites.
e In thy plentifull countrey.
f Signifying, that power and riches cannot preuaile, when as God will execute his iudgements.
g That is, without looking backe, and as euery one can finde a way to escape.
h In the time of Christ when the Gentiles shall be called.
i Which was a citie of Edom called by the name of Teman Eliphaz sonne who came of Esau.
k The enemies that shall dissemble as though they fled away, shall turne backe and inuade your land, and possesse it.
l Meaning, that God would vtterly destroy them, and not spare one, though the grape gatherers leaue some grapes, and theeues seeke but till they haue enough, Obad. 1. 5.
m The destruction shallbe so great, that there shalbe none left to take care ouer the widowes and the fatherlesse.
n I haue not spared mine owne people, and how should I pittie thee?
o Which was a chiefe citie of Edom.

ambassadour is sent vnto the heathen, *saying*, Gather you together, and come against P her, and rise vp to the battell.

15 For loe, I will make thee but small among the heathen, and despised among men.

16 Thy ‖ feare, *and* the pride of thine heart hath deceiued thee, thou that dwellest in the clefts of the rocke, and keepest the height of the hill: though thou shouldest make thy nest as hie as the egle, I will bring thee downe from thence, saith the Lord.

17 ¶ Also Edom shall be desolate: euery one that goeth by it, shalbe astonished, and shall hisse at all the plagues thereof.

18 As in the ouerthrow of Sodom and of Gomorah, and the places thereof neere about, saieth the Lord: no man shall dwell there, neither shall the sonnes of men remaine in it.

19 Behold, q he shall come vp like a lion from the swelling of Iorden vnto the strong dwelling place: for I will make *Israel* to rest, *euen* I will make r him to haste away from her, and who is a chosen man that I may appoynt against her? for who is like me? and who will appoynt me the time? and who is the s shepheard that will stand before me?

20 Therefore heare the counsell of the Lord that he hath deuised against Edom, & his purpose that he hath conceiued against the inhabitants of Teman: surely the least t of the flocke shall draw them out: surely u he shall make their habitations desolate with them.

21 The earth is moued at the noise of their fall: the cry of their voyce is heard in the red sea.

22 Behold, he shall come vp, and fly as the egle, x and spread his wings ouer Bozrah, and at that day shall the heart of the strong men of Edom be as the heart of a woman in trauaile.

23 ¶ Vnto y Damascus *hee saieth*, Hamath is confounded and Arpad, for they haue heard euill tidings, and they are faint hearted *as one* on the fearefull sea that cannot rest.

24 Damascus is discouraged, *and* turneth her selfe to flight, z and feare hath seised her: anguish & sorowes haue taken her as a woman in trauaile.

25 How is the glorious a citie not reserued, the citie of my ioy?

26 Therefore her young men shall fall in her streetes, and all her men of warre shall be cut off in that day, saith the Lord of hoastes.

27 And I will kindle a fire in the wall of Damascus, which shall consume the palaces of b Benhadad.

28 ¶ Vnto c Kedar, and to the kingdomes of Hazor, which Nebuchad-nezzar king of Babel shall smite, thus saith the Lord, Arise, *and* goe vp vnto Kedar, and destroy the men of the East.

29 Their tents and their flockes shall they take away: yea, they shall take to themselues their d curtaines and all their vessels, and their camels, and they shall cry vnto them, Feare is on euery side.

30 Flee, get you farre off, e they haue consulted to dwell) O ye inhabitants of Hazor, saith the Lord: for Nebuchad-nezzar king of Babel hath taken counsell against you, and hath deuised a purpose against you.

31 f Arise, *and* get you vp vnto the wealthy nation that dwelleth without care, saieth the Lord, which haue neither gates nor barres, *but* dwell alone.

32 And their camels shall be a bootie, and the

P That is, Bozrah.

‖ *Or*, *idole*.

q To wit, Nebuchad-nezzar after he hath ouercome Iudah, which is meant by the swelling of Iorden, shall come against mount Seir and Edom.

r That is, the Israelites whom the Edomites kept as prisoners, to haste away from thence.

s The captaine and gouernour of the army, meaning, Nebuchad-nezzar.

t They shall not be able to resist his petie captaines.

u To wit, the enemy.

x As Chap. 48.40. was said of Moab.

y Which was the chiefe city of Syria, whereby he meaneth the whole countrey.

z When they heard the sudden comming of the enemie.

a He speaketh this in the person of the king, and of them of the country, who shall wonder to see Damascus the chiefe city destroyed.

b Who was king of Syria, 3 Kings. 20. 26. and had built these palaces, which were still called the palaces of Ben-hadad.

c Meaning, the Arabians, and their borderers.

d Because they vsed to dwell in tents, he nameth the things that pertaine thereunto.

e The enemies will dwell in your places.

f He sheweth that they of Hazor will flee to the Arabians for succour, but that shall not auaile them.

multitude of their cattell a spoyle, *and* I will scatter them into all windes, and to the vtmost corners, and I will bring their destruction from all the sides thereof, saith the Lord.

33 And Hazor shalbe a dwelling for dragons, *and* desolation for euer: there shall no man dwell there, nor the sonnes of men remaine in it.

34 ¶ The wordes of the Lord that came to Ieremiah the Prophet, concerning g Elam, in the beginning of the reigne of Zedekiah king of Iudah, saying,

35 Thus saith the Lord of hoastes, Behold, I will breake the h bow of Elam, *euen* the chiefe of their strength.

36 And vpon Elam I will bring the foure windes from the foure quarters of heauen, and will scatter them towards all these windes, and there shall be no nation, whither the fugitiues of Elam shall not come.

37 For I will cause Elam to be afraid before their enemies, and before them that seeke their liues, and will bring vpon them a plague, *euen* the indignation of my wrath, saieth the Lord, and I will send the sword after them, till I haue consumed them.

38 And I will set my i throne in Elam, and I will destroy *both* the king & the princes from thence, saith the Lord: but k in the § latter dayes I will bring againe the captiuitie of Elam, saith the Lord.

CHAP. L.

Hee prophecieth the destruction of Babylon, and the deliuerance of Israel which was in captiuitie.

THe word that the Lord spake concerning Babel, *and* concerning the land of the Caldeans by the † ministerie of Ieremiah the Prophet.

2 Declare among the nations, and publish it, and set vp a standart, proclaime it *and* conceale it not: say, a Babel is taken, Bel is confounded, b Merodach is broken downe: her idoles are confounded, *and* their images are burst in pieces.

3 For out of the North c there commeth vp a nation against her, which shall make her land waste, and none shall dwell therein: they shall flee, *and* depart, both man and beast.

4 In those dayes, and at that time, saith the Lord, the children of Israel shall d come, they, and the children of Iudah together, going, and e weeping shall they go, and seeke the Lord their God.

5 They shall aske the way to Zion, with their faces thitherward, *saying*, Come, and let vs cleaue to the Lord in a perpetuall couenant that shall not be forgotten.

6 ¶ My people hath beene *as* lost sheepe: their f shepheards haue caused them to goe astray, and haue turned them away to the mountaines: they haue gone from g mountaine to hill, *and* forgotten their resting place.

7 All that found them haue deuoured them, and their enemies said, Wee offend not, because they haue sinned against the Lord, h the habitation of iustice, euen the Lord the hope of their fathers.

8 i Flee from the middes of Babel, and depart out of the land of the Caldeans, and be yee as the hee goates k before the flocke.

9 For loe, I will raise, and cause to come vp against Babel a multitude of mightie nations from the North countrey, and they shall set themselues in aray against her, whereby shee shall be taken: their arrowes *shalbe* as of a strong man, which is expert, *for* none shall returne in vaine.

10 And Caldea shall be a spoyle: all that spoyle her.

g That is, Persia, so called of Elam the sonne of Shem.

h Because the Persians were good archers, he sheweth that the thing wherein they put their trust, should not profit them.

i I will place Nebuchad-nezzar there, and in these prophecies Ieremiah speaketh of those countreys, which should be subdued vnder the first of those foure monarchies where of Daniel maketh mention.

k That may be referred to the Empire of the Persians and Medes after the Caldeans, or vnto the time of Christ, as Chap. 49 47.

† *Ebr. hand.*

a After that God had vsed the Babylonians seruice to punish other nations, he sheweth that their turne shall come so to be punished.

b These were two of their chiefe idoles.

c To wit the Medes and the Persians.

d When Cyrus shall take Babel.

e Reade Chap 31. 9.

f Their gouernours and ministers by their examples haue prouoked them to idolatry.

g They haue committed idolatry in euery place.

h For the Lord dwels among them in his Temple, and would haue maintained them by his iustice against their enemies.

i When God shall deliuer you by Cyrus.

k That is, most forward and with out feare.

l Shalbe made rich thereby.

m For ioy of the victory, that ye had against my people.

n In signe of contempt and disdain.
o He speaketh to the enemies the Medes and Persians.
p Though the Lord called the Babylonians his seruants and their worke his worke in punishing his people, yet because they did it not to glorifie God, but for their owne malice and to profit themselues, it is here called sinne.
‖ Or, yeelded, or made peace.
q Destroy her so that none be left to labour the ground, or to take the fruit thereof.
r Meaning, Tiglath-pilezar, who caried away the ten tribes.
s He caried away the rest, to wit, Iudah, and Beniamin.

t That is, Babylon: thus the Lord raised vp Cyrus.
* Ezek.23.23.
‖ Or, of them that should be visited.

u Nebuchadnezzar, who had smitten downe all the princes and people of the world.

† Ebr. from the end.

x Her princes and mightie men.
y Of the Iewes which should be deliuered by Cyrus.

her, l shalbe satisfied, saith the Lord.
11 Because yee were glad and reioyced in de-
stroying mine heritage, *and* because ye are grow-
en fat, as the calues in the grasse, m and neyed like
strong *horses*,
12 *Therefore* your mother shalbe sore confoun-
ded, and she that bare you shall be ashamed: be-
hold, the vttermost of the nations *shalbe* a desert,
a drie land, and a wildernes.
13 Because of the wrath of the Lord it shall
not be inhabited, but shalbe wholy desolate: eue-
ry one that goeth by Babel, shall be astonished,
n and hisse at all her plagues.
14 o Put your selues in aray against Babel
round about: all ye that bend the bowe, shoot at
her, spare no arrowes: for she hath p sinned against
the Lord.
15 Crie against her round about: she hath
‖ giuen her hand: her foundations are fallen, *and*
her walles are destroyed: for it is the vengeance of
the Lord: take vengeance vpon her: as shee hath
done, doe vnto her.
16 Destroy the q sower from Babel, and him
that handleth the sieth in the time of haruest: be-
cause of the sword of the oppressor they shal turne
euery one to his people, and they shall flee euery
one to his owne land.
17 Israel *is like* scattered sheepe: the lions haue
dispersed them: first the king of r Asshur hath de-
uoured him, and last this Nebuchad-nezzar king
of Babel hath broken his s bones.
18 Therefore thus saith the Lord of hoasts the
God of Israel, Behold, I will visit the king of
Babel, and his land, as I haue visited the King of
Asshur.
19 And I will bring Israel againe to his habi-
tation: hee shall feed on Carmel and Bashan, and
his soule shalbe satisfied vpon the mount Ephra-
im and Gilead.
20 In those dayes, and at that time, saith the
Lord, the iniquity of Israel shalbe sought for, and
there shall be none: and the sinnes of Iudah, and
they shall not be found: for I will be mercifull
vnto them, whom I reserue.
21 Goe vp against the land of the t rebels, *euen*
against it, and against the inhabitants * of ‖ Pe-
kod: destroy, and lay it waste after them, saith the
Lord, and doe according to all that I haue com-
manded thee.
22 A cry of battell *is* in the land, and of great
destruction.
23 How is the u hammer of the whole world
destroyed, and broken! how is Babel become de-
solate among the nations!
24 I haue snared thee, and thou art taken, O
Babel, and thou wast not aware: thou art found,
and also caught, because thou hast striuen against
the Lord.
25 The Lord hath opened his treasure, and hath
brought foorth the weapons of his wrath: for this
is the worke of the Lord God of hoasts in the land
of the Caldeans.
26 Come against her † from the vtmost bor-
der: open her store houses, tread on her as on
sheaues, and destroy her vtterly: let nothing of
her be left.
27 Destroy all her x bullockes: let them goe
downe to the slaughter. Woe vnto them, for their
day is come, *and* the time of their visitation.
28 The voyce of them that y flee, and escape
out of the land of Babel to declare in Zion the
vengeance of the Lord our God, *and* the venge-
ance of his Temple.
29 Call vp the archers against Babel: all ye that
bend the bowe, besiege it round about: let none
thereof escape: * recompense her according to
her worke, *and* according to all that shee hath
done, doe vnto her: for shee hath beene proud
against the Lord, *euen* against the holy One of Is-
rael.
30 Therefore shall her yong men fall in the
streetes, and all her men of warre shalbe destroyed
in that day, saith the Lord.
31 Behold, I *come* vnto thee, O proude *man*,
saith the Lord God of hoasts: for thy day is come,
euen the time that I will visit thee.
32 And the proud shall stumble and fall, and
none shall raise him vp: and I will kindle a fire in
his cities, and it shal deuoure all round about him.
33 Thus saith the Lord of hoasts, The children
of Israel, and the children of Iudah were oppres-
sed together: and all that tooke them captiues,
held them, *and* would not let them goe.
34 *But* their strong redeemer, whose Name *is*
the Lord of hoastes, he shall maintaine their cause,
that he may giue rest to the land, z and disquiet
the inhabitants of Babel.
35 A sword *is* vpon the Caldeans, sayeth the
Lord, and vpon the inhabitants of Babel, and vp-
on her princes, and vpon her wise men.
36 A sword *is* vpon the † soothsayers, and they
shall dote: a sword *is* vpon her strong men, and
they shall be afraid.
37 A sword *is* vpon their horses, and vpon
their charets, and vpon all the multitude that are
in the mids of her, and they shalbe like women:
a sword *is* vpon her treasures, and they shall be
spoyled.
38 A a drought *is* vpon her waters, and they
shalbe dried vp: for it is the land of grauen ima-
ges, and they dote vpon their idoles.
39 Therefore the b Ziims with the Iims shall
dwell *there*, and † the ostriches shall dwell there-
in: for it shalbe no more inhabited, neither shall
it be inhabited from generation vnto generation.
40 As God destroyed * Sodom and Gomorah
with the places thereof neere about, sayeth the
Lord: *so* shall no man dwell there, neither shall the
sonne of man remaine therein.
41 ¶ Behold, a people shall come from the
North, and a great nation, and many kings shall
be raised vp from c the coasts of the earth.
42 They shall hold the bow and the buckler:
they are cruell and vnmercifull: their voyce shall
roare like the sea, and they shall ride vpon horses,
and be put in aray like men to the battell against
thee, O daughter of Babel.
43 The king of Babel hath heard the report
of them, and his hands d waxed feeble: sorow
came vpon him, *euen* sorow as of a woman in
trauaile.
44 Behold, he * shall come vp like a lion from
the swelling of Iorden vnto the strong habitation:
for I will make *Israel* to rest, and I will make them
to haste away from her: and who is a chosen man
that I may appoynt against her? for who is like
me, and who will appoynt me the time? and who
is the e shepheard that will stand before me?
45 Therefore heare the counsell of the Lord,
that hee hath deuised against Babel, and his pur-
pose that hee hath conceiued against the land of
the Caldeans: surely the least of the flocke shall
draw

* Reuel.18.6.

z He sheweth that when God executeth his iudgements against his enemies, that his Church shall then haue rest.
† Ebr. lyars.

a For Cyrus did cut the riuer Euphrates, and diuided the course thereof into many streames, so that it might be passed ouer as though there had beene no water: which thing hee did by the counsell of two of Belshazzars captaines, who conspired against their king, because he had gelded the one of them in despite, and slaine the sonne of the other.
b Reade Isa.13.21.
† Ebr. sonnes of the ostriches, or yong.
* Gene.19.24. Isa.13.19.
c Meaning, that the Persians should gather their army of many nations.
d Which is meant of Belshazzar, Dan.5.6.
* Chap.49.19.

e Read Chap.49.19.

draw them out: surely he shall make *their* habitation desolate with them.

46 At the noise of the winning of Babel the earth is moued, and the crie is heard among the nations.

CHAP. LI.

6 Why Babylon is destroyed. 41 The wonne confidence of the Babylonians. 43 The vanity of idolaters. 59 Ieremiah giueth his booke to Seraiah.

THus saith the Lord, Behold, I will raise vp against Babel, & against the inhabitants ‖ that lift vp *their* heart against me, a destroying a wind,

2 And will send vnto Babel fanners that shall fanne her, and shall empty her land, for in the day of trouble they shall be against her on euery side.

3 Also to the bender that bendeth his bowe, and to him that lifteth himselfe vp in his brigandine, *spare ye not* Spare not her young men, but destroy all her hoaste.

4 Thus the slaine shall fall in the land of the Caldeans, and they that are thrust thorow in her streets.

5 For Israel hath beene no b widow, nor Iudah from his God, from the Lord of hoastes, though their land was filled with sinne against the holy one of Israel.

6 ¶ c Flee out of the middes of Babel, and deliuer euery man his soule: be not destroyed in her iniquitie: for this is the time of the Lords vengeance: hee will render vnto her a recompense.

7 Babel *hath beene as* a golden cup in the d Lords hand, that made all the earth drunken: the nations haue drunken of her wine, therefore doe the nations e rage.

8 * Babel is suddenly fallen, and destroyed: howle for her, bring balme for her sore, if she may be healed.

9 We would haue cured Babel, but she could not be healed; forsake her, & let f vs go euery one into his owne countrey: for her iudgment is come vp vnto heauen, and is lifted vp to the clouds.

10 The Lord hath brought foorth our g righteousnesse: come and let vs declare in Zion the worke of the Lord our God.

11 Make bright the arrowes: ‖ gather the shieldes: the Lord hath raised vp the spirit of the King of the Medes: for his purpose is against Babel to destroy it, because it is the h vengeance of the Lord, *and* the vengeance of his Temple.

12 Set vp the standard vpon the walles of Babel, make the watch strong: set vp the watchmen: prepare the skours: for the Lord hath both deuised, and done that which he spake against the inhabitants of Babel.

13 O thou that dwellest vpon many i waters, abundant in treasures, thine end is come, *euen* the ‖ end of thy couetousnes.

14 The Lord of hoastes hath sworne by † him * selfe, *saying*, Surely I will fill thee with men, as with caterpillers, and they shall cry and shout against thee.

15 * He hath made the earth by his power, and established the world by his wisedome, and hath stretched out the heauen by his discretion.

16 Hee giueth by *his* voyce the multitude of waters in the heauen, and he causeth the clouds to ascend from the endes of the earth, he turneth lightnings to raine, and bringeth forth the wind out of his treasures.

17 Euery man is a beast by *his owne* k knowledge: euery founder is confounded by the grauen image; for his melting is but falsehood, and there is no breath therein.

18 They are vanity, *and* the worke of errours: in the time of their l visitation they shall perish.

19 The m portion of Iaakob *is* not like them: for he is the maker of all things, & *Israel is* the rod of his inheritance: the Lord of hoastes *is* his Name.

20 Thou art mine n hammer, *and* weapons of warre: for with thee will I breake the nations, and with thee will I destroy kingdomes,

21 And by thee will I breake horse and horseman, and by thee will I breake the chariot and him that rideth therein.

22 By thee also will I breake man and woman, and by thee will I breake old & yong, and by thee will I breake the yong man and the maid.

23 I will also breake by thee the shepheard and his flocke, and by thee will I breake the husbandman and his yoke of oxen, and by thee will I breake the dukes and princes.

24 And I will render vnto Babel, and to all the inhabitants of the Caldeans all their euill, that they haue done in Zion, *euen* in your sight, saith the Lord.

25 Behold, I *come* vnto thee, O destroying o mountaine, saith the Lord, which destroyest all the earth: and I will stretch out mine hand vpon thee, and roll thee downe from the P rockes, and will make thee a burnt mountaine.

26 They shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be destroyed for euer, saith the Lord.

27 Set vp a standard in the land: blow the trumpets among the nations: prepare the nations against her: call vp the kingdomes of q Ararat, Minni, and Ashchenaz against her; appoint the prince against her; cause horses to come vp as the rough caterpillers.

28 Prepare against her the nations with the kings of the Medes, the dukes thereof, and the princes thereof, and all the land of his dominion.

29 And the land shall tremble and sorow: for the deuise of the Lord shall be performed against Babel, to make the land of Babel waste without an inhabitant.

30 The strong men of Babel haue ceased to fight, they haue remained in their holdes; their strength hath failed, *and* they were like women: they haue burnt her dwelling place, *and* her barres are broken.

31 A poste shall runne to meete the poste, and a messenger to meete the messenger, to shewe the King of Babel, that a citie is taken on a r side thereof,

32 And that the passages are stopped, and the reedes burnt with fire, and the men of warre troubled.

33 For thus saith the Lord of hoastes the God of Israel, The daughter of Babel *is* like a threshing floore; the time of her threshing *is come*: yet a little while, and the time of her harueſt ſ shall come.

34 Nebuchad-nezzar the King of Babel hath t deuoured me, and destroyed mee; he hath made me an emptie vessell; hee swallowed me vp like a dragon, and filled his belly with my delicates, *and* hath cast me out.

35 The spoyle of me, and that which was left of mee, *is brought* vnto Babel, shall the inhabitant of Zion say; and my blood vnto the inhabitants

‖ Or, *of the land that riseth vp.*

a The Medes and Persians hat shall destroy them as the wind doth the chaffe.

b Though they were forsaken for a time, yet they were not vtterly cast off as though their husband were dead.

c He sheweth that there remaineth no hing for them that abide in Babylon, but destruction, Chap. 17.6 and 48 6.

d By whom the Lord powred out the drinke of his vengeance, to whom is pleased him.

e For the great afflictions that they haue felt by the Babylonians.

* *Isa.* 21. 9. *reuel.* 14. 8.

f Thus the people of God exhort one another to go to Zion and praise God.

g In approouing our cause and punishing our enemies.

‖ Or, *fill, or multiply.*

h For he wrong done to his people and to his Temple, Chap. 50. 28.

i For the land of Caldea was full of riuers, which ran into Euphrates.

‖ Or, *measures.*

† Ezr. *his soule.*

* *Amos* 6. 8.

* *Chap.* 10. 12.

k Read Chap. 10. 14.

l When God shall execute his vengeance.

m That is, the true God of Israel is not like to these idoles: for he can helpe when all things are desperate.

n He meaneth the Medes and Persians, as he did before call the Babylonians his hammer, Chap. 50 23.

o Not that Babylon stood on a mountaine, but because it was strong and seemed inuincible.

p From thy strong holds and fortresses.

q By these three nations he meaneth Armenia the higher, and Armenia the lower and Scythia, for Cyrus had gathered an army of diuers nations.

r By turning the course of the riuer one side was made open, and the reedes that did grow in the water were destroyed, which Cyrus did by the counsell of Gobria and Gabatha Belshazzars captains.

ſ When she shall be cut vp and threshed.

t This is spoken in the person of the Iewes, bewailing their state and the cruelties of the Babylonians.

of Caldea, shall Ierusalem say.

36 Therefore thus saith the Lord, Behold, I will maintaine thy [u] cause, and take vengeance for thee, and I will drie vp the sea, and drie vp her springs.

37 And Babel shall be *as* heaps, a dwelling place for dragons, an astonishment, and an hissing, without an inhabitant.

38 They shall roare together like lions, and yell as the lions whelps.

39 In their [x] heat I will make them feasts, and I will make them drunken that they may reioyce, and sleepe a perpetuall sleepe, and not wake, saith the Lord.

40 I will bring them downe like lambs to the slaughter, *and* like rams and goats.

41 How is [y] Sheshach taken! and how is the glory of the whole earth taken! how is Babel become an astonishment among the nation!

42 The [z] sea is come vp vpon Babel: she is couered with the multitude of the waues thereof.

43 Her cities are desolate: the land is drie and a wildernes, a land wherein no man dwelleth, neither doeth the sonne of man passe thereby.

44 I will also visit Bel in Babel, and I will bring out of his mouth, that which [a] he hath swallowed vp, and the nations shall runne no more vnto him, and the wall of Babel shall fall.

45 My people, go out of the mids of her, and deliuer yee euery man his soule from the fierce wrath of the Lord.

46 Least your heart euen faint, and ye feare the rumour that shall be heard in the land; the rumour shall come *this* yeere, and after that in the *other* [b] yeere *shall come* a rumour, & cruelty in the land, and ruler against ruler.

47 Therefore behold, the dayes come, that I will visit the images of Babel, and the whole land shall be confounded, and all her slaine shall fall in the mids of her.

48 Then the heauen and [c] the earth, and all that is therein, shall reioyce for Babel: for the destroyers shall come vnto her from the North, saith the Lord.

49 As Babel caused the [d] slaine of Israel to fall, so by Babel the slaine of all the earth did fall.

50 Ye that [e] haue escaped the sword, go away, stand not still: remember the Lord a farre off, and let Ierusalem come into your mind.

51 Wee are [f] confounded because wee haue heard reproch: shame hath couered our faces, for strangers are come into the Sanctuaries of the Lords house.

52 Wherefore behold, the dayes come, saith the Lord, that I will visite her grauen images, and through all her land the wounded shall grone.

53 Though Babel should mount vp to [g] heauen, and though she should defend her strength on hie, *yet* from mee shall her destroyers come, sayth the Lord.

54 A sound of a cry *commeth* from Babel: and great destruction from the land of the Caldeans.

55 Because the Lord hath laid Babel waste, and destroyed from her the great voyce, and her waues shall roare like great waters, *and* a sound was made by their noyse:

56 Because the destroyer is come vpon her, *euen* vpon Babel, and her strong men are taken, their bowes are broken: for the Lord God that recompenceth, shall surely recompence.

57 And I will [h] make drunke her princes, and

u Thus the Lord esteemed the iniury done to his Church as done to himselfe, because their cause is his.

x When they are inflamed with surfeting and drinking, I will feast with them, alluding to Belshazzars banquet, Dan. 5. 2.

y Meaning Babel, as Chap. 25. 26.

z The great army of the Medes and Persians.

a That is, his gifts and presents which he had receiued as part of the spoile of other nations, and which the idolaters brought vnto him from all countreys.

b Meaning, that Babylon should not be destroyed all at once, but by little and little should be brought to nothing: for the first yeere came the tidings, the next yeere the siege, & in the third yeere it was taken: yet this is not that horrible destruction which the prophets threatned in many places: for that was after this when they rebelled and Darius ouercame them by the policy of Zopyrus, and hanged three thousand gentlemen besides the common people.

c All creatures in heauen and earth shall reioyce, and praise God for the destruction of Babylon the great enemy of his Church.

d Babylon did not onely destroy Israel, but many other nations.

e Ye that are now captiues in Babylon.

f He sheweth how they should remember Ierusalem by lamenting the miserable affliction thereof.

g For the walles were two hundred foote high.

h I will so astonish them by afflictions, that they shall not know which way to turne them.

her wise men, her dukes, and her nobles, and her strong men: and they shall sleepe a perpetuall sleepe, and not wake, sayeth the King, whose Name *is* the Lord of hoasts.

58 Thus saith the Lord of hoasts, The [i] thicke wall of Babel shall be broken, and her high gates shall be burnt with fire, and the people shall labour in vaine, and the folke in the fire, for they shalbe weary.

59 The word which Ieremiah the Prophet commaunded Sheraiah the sonne of Neriah, the sonne of Maaseiah, when he went with Zedekiah the king of Iudah into Babel, in the [k] fourth yeere of his reigne; and this Sheraiah was a peaceable Prince.

60 So Ieremiah wrote in a booke all the euill that should come vpon Babel, *euen* all these things that are written against Babel.

61 And Ieremiah said to Sheraiah, When thou commest vnto Babel, and shalt see, and shalt reade all these words,

62 Then shalt thou say; O Lord, thou hast spoken against this place, to destroy it, that none should remaine in it, neither man nor beast, but that it should be desolate for euer.

63 And when thou hast made an ende of reading this booke, thou shalt binde a [l] stone to it, and cast it in the mids of Euphrates,

64 And shalt say, Thus shall Babel be drowned and shall not rise from the euill, that I will bring vpon her: and they shall [m] be weary. Thus farre are the words of Ieremiah.

CHAP. LII.

4 Ierusalem is taken. 10 Zedekiahs sonnes are killed before his face, and his eyes put out. 13 The city is burned. 31 Iehoiachin is brought forth of prison, and fed like a king.

Zedekiah * *was* one & twenty yeere old when he began to reigne, and he reigned eleuen yeeres in Ierusalem; and his mothers name *was* Hamutal, the daughter of Ieremiah of Libnah.

2 And he did euill in the eyes of the Lord, according to all that Iehoikim had done.

3 [a] Doubtlesse because the wrath of the Lord was against Ierusalem and Iudah, till he had cast them out from his presence, therefore Zedekiah rebelled against the king of Babel.

4 * But in the ninth yeere of his raigne, in the tenth moneth the tenth *day* of the moneth came Nebuchad-nezzar King of Babel, hee and all his hoast against Ierusalem, and pitched against it, and built forts against it round about.

5 So the citie was besieged vnto the eleuenth yeere of the king Zedekiah.

6 Now in the fourth moneth, the ninth *day* of the moneth, the famine was sore in the citie, so that there was no more bread for the people of the land.

7 Then the city was broken vp, and all the men of warre fled, and went out of the citie by night, by the [b] way of the gate betweene the two walles, which was by the Kings garden: (now the Caldeans *were* by the city round about) and they went by the way of the wildernesse.

8 But the army of the Caldeans pursued after the king, and tooke Zedekiah in the desert of Iericho, and all the hoaste was scattered from him.

9 Then they tooke the King and caried him vp vnto the king of Babel to Riblah in the land of Hamath, [c] where he gaue iudgement vpon him.

10 And the king of Babel slew the sonnes of Zedekiah before his eyes: he slew also all the princes

of

i The thicknes of the wall was fiftie foote thicke.

k This was not in the time of his captiuity, but seuen yeeres before, when he went either to gratulate Nebuchad-nezzar, or to intreat of some matters.

l S. Iohn in his Reuelation alludeth to this place, when he saith that the Angel tooke a milstone and cast it into the sea: signifying thereby the destruction of Babylon, Reue. 18. 21.

m They shall not be able to resist, but shall labour in vaine.

* 2 King. 24. 18. 2. chron. 36. 11.

a So the Lord punished sin by sinne, and gaue him vp to his rebellious heart, till he had brought the enemy vpon him to lead him away and his people.

* 2. King. 25. 1. and chap. 39. 1.

b Read Chap. 39. 4.

c Read 2 king. 25. 6. and Chap 39. 5.

of Iudah in Riblah.

11 Then hee put out the eyes of Zedekiah, and the king of Babel bound him in chaines, and caried him to Babel, and put him in prison till the day of his death.

12 Now in the fift moneth in the d tenth *day* of the moneth (which was the nineteenth yeere of the king Nebuchad-nezzar King of Babel) came Nebuzar-adan chiefe steward *which* e stoode before the king of Babel in Ierusalem,

13 And burnt the House of the Lord, and the Kings house, and all the houses of Ierusalem, and all the great houses burnt he with fire.

14 And all the armie of the Caldeans that were with the chiefe steward, brake downe all the walles of Ierusalem round about.

15 Then Nebuzar-adan the chiefe steward caried away captiue *certaine* of the poore of the people, and the residue of the people that remained in the citie, and those that were fled, and fallen to the King of Babel, with the rest of the multitude.

16 But Nebuzar-adan the chiefe steward left *certaine* of the poore of the land, to dresse the vines, and to till the land.

17 Also the f pillars of brasse that were in the House of the Lord, and the bases, and the brasen Sea, that was in the House of the Lord, the Caldeans brake, and caried all the brasse of them to Babel.

18 The pots also and the g besoms, and the instruments of musicke, and the basins, and the incense dishes, and all the vessels of brasse where with they ministred, tooke they away.

19 And the bowles, and the ashpans, and the basins, and the pots, and the candlesticks, and the incense dishes, and the cuppes, *and all* that was of gold, and that was of siluer, tooke the chiefe steward away.

20 With the two pillars, one Sea, and twelue brasen bulles, that were vnder the bases, which King Salomon had made in the House of the Lord: the brasse of all these vessels was without h weight.

21 And concerning the pillars, the height of one pillar *was* eighteene cubites, and a threede of twelue cubites did compasse it, and the thicknesse thereof *was* foure fingers: *it was* hollow.

22 And a chapiter of brasse *was* vpon it, and the height of one chapiter was fiue cubites with networke, and pomegranates vpon the chapiters, round about, all of brasse: the second pillar also, and the pomegranates *were* like vnto these.

23 And there were ninetie and sixe pomegranates on a side: *and* all the pomegranates vpon the networke *were* an i hundreth round about.

24 And the chiefe steward tooke Sheraiah the chiefe Priest, and Zephaniah k the second Priest, and the three keepers of the doore.

25 Hee tooke also out of the citie an Eunuch, which had the ouersight of the men of warre, and l seuen men that were in the Kings presence, which were found in the citie, and Sopher captaine of the hoaste, who mustered the people of the land, and threescore men of the people of the land, that were found in the middes of the citie.

26 Nebuzar-adan the chiefe steward tooke them, and brought them to the King of Babel to Riblah.

27 And the king of Babel smote them, and slewe them in Riblah, in the land of Hamath: thus Iudah was caried away captiue out of his owne land.

28 ¶ This is the people, whom Nebuchad-nezzar caried away captiue, in the m seuenth yeere, *euen* three thousand Iewes, and three and twentie.

29 In the n eighteenth yeere of Nebuchadnezzar, he caried away captiue from Ierusalem eight hundreth thirtie and two † persons.

30 In the three and twentieth yeere of Nebuchad-nezzar, Nebuzar-adan the chiefe steward caried away captiue of the Iewes seuen hundreth fourty and fiue persons: all the persons *were* foure thousand and sixe hundreth.

31 And in the seuen and thirtieth yeere of the captiuitie of Ieboiachin King of Iudah, in the twelfth moneth, in the fine and twentieth *day* of the moneth, Euil-merodach king of Babel, in the *first* yeere of his reigne, o lifted vp the head of Ieboiachin king of Iudah, and brought him out of prison,

32 And spake kindly vnto him, and set his throne aboue the throne of the Kings, that were with him in Babel,

33 And changed his prison p garments, and hee did continually eate bread before him all the dayes of his life.

34 His portion *was* a q continuall portion giuen him of the king of Babel euery day a certain, all the dayes of his life vntill he died.

d In the 2. King. 25.3 it is called the seuenth day, because the fire began then, and so continued to the tenth.

e That is, which was his seruant, as 2. king. 25. 8.

f Of these pillers reade 1. king 7. 15.

g Which were also made of brasse, as 1. King. 7. 45.

h Iewes so much in quantitie.

i But because of the roundnesse, no more could be seene but ninety and fiue.

k Which serued in the high Priests stead if he had any necessarie impediment.

l In the 2 King. 25. 19. is read but of fiue: those were the most excellent, and the other two, which were not so noble, are not there mentioned with them.

m Which was the latter end of the seuenth yeere of his reigne, and the beginning of the eight.

n In the latter end also of that yeere, and the beginning of the nineteenth.

† *Ebr. soules.*

o That is, restored him to liberty and honour.

p And gaue him princely apparell.

q That is, he had allowance in the court, and thus at length he had rest and quietnesse, because he obeyed Ieremiah the Prophet, whereas the other were cruelly ordered, that would not obey him.

LAMENTATIONS.

CHAP. I.

The Prophet bewaileth the miserable estate of Ierusalem. 5 And sheweth that they are plagued because of their sinnes. The first and second Chapter begin euery verse according to the letters of the Ebrew Alphabet. The third hath three verses for euery letter, and the fourth 4 as the first.

HOw doeth a the citie remaine solitary that was full of people? she is as a widow: she that was great among the nations, b *and*-princesse among the prouinces, is made tributarie.

2 She weepeth continually in the c night, and her teares *run downe* by her cheekes: among all her d louers, she hath none to comfort her: all her friends haue dealt vnfaithfully with her, *and* are her enemies.

3 Iudah is caried away captiue, because e of affliction, and because of great seruitude: shee dwelleth among the heathen, *and* findeth no rest: all her persecuters tooke her in the straits.

4 The wayes of Zion lament, because no man commeth f to the solemne feasts, all her gates are desolate: her Priests sigh: her virgins are discomfited, and she his in † heauinesse.

5 Her aduersaries g are the chiefe, *and* her enemies prosper: for the Lord hath afflicted her, for the multitude of her transgressions, *and* her children are gone into captiuitie before the enemie.

6 And from the daughter of Zion all her beauty is departed: her princes are become

a The Prophet wondreth at the great iudgement of God, seeing Ierusalem, which was so strong and so full of people, to be now destroyed and desolate.

b Which had chiefe rule ouer many prouinces and countreyes.

c So that she taketh no rest.

d Meaning, the Egyptians and Assyrians, which promised helpe.

e For her cruelnie toward the poore and oppression of seruants, Iet. 34. 17.

f As they vsed to come vp with mirth and ioy, Psal. 42. 4.

† *Ebr. bitternes.*

g That is, haue rule ouer her, Deut. 28. 44.

b like harts that finde no pasture,& they are gone without strength before the pursuer.

7 Ierusalem remembred the dayes of her affliction, and of her rebellion, *and* all her pleasant things that shee had in times past, when her people i fell into the hand of the enemie, *and* none did helpe her: the aduersarie sawe her, *and* did moke at her k Sabbaths.

8 Ierusalem hath grieuously sinned,therefore she is ‖ in derision: all that honoured her, despise her, because they haue seene her filthines:yea,she sigheth,and turneth backward.

9 l Her filthinesse is in her skirts: she remembred not her last end, therefore shee came downe wonderfully: shee had no comforter: O Lord, behold mine affliction: for the enemie † is proud.

10 The enemie hath stretched out his hande vpon all her pleasant things:for she hath seene the heathen enter into her Sanctuarie, whom m thou diddest command, that they should not enter into thy Church.

11 All her people sigh and seeke *their* bread: they haue giuen their pleasant things for meat to refresh the soule: see,O Lord,and consider: for I am become vile.

12 Haue yee no regard, all yee that passe by *this* way? behold and see, if there be any n sorow like vnto my sorowe, which is done vnto mee wherewith the Lord hath afflicted *mee* in the day of his fierce wrath.

13 From aboue hath o hee sent fire into my bones, which preuaileth against them: hee hath spread a net for my feet, *and* turned mee backe:he hath made me desolate, *and* dayly in heauinesse.

14 The p yoke of my transgressions is bound vpon his hand: they are wrapped, and come vp vpon my necke: hee hath made my strength to fall;the Lord hath deliuered me into *their* hands, neither am I able to rise vp.

15 The Lord hath troden vnder foote all my valiant men in the middes of mee;hee hath called an assembly against me to destroy my yong men: the Lord hath troden q the winepresse vpon the virgine the daughter of Iudah.

16 * For these things I weepe: mine eye, *euen* mine eye casteth out water, because the comforter that should refresh my soule, is farre from me: my children are desolate, because the enemie preuailed.

17 Zion stretched out her hands, and there *is* none to comfort her: the Lord hath appointed the enemies of Iaakob round about him: Ierusalem is r as a menstruous woman in the middes of them.

18 The Lord is righteous;for I haue rebelled against his † commandement: heare, I pray you, all people, and behold my sorow: my virgins and my yong men are gone into captiuitie.

19 I called for my louers, *but* they deceiued me: my Priests and mine Elders perished in the citie, while they s sought their meate to refresh their soules.

20 Behold, O Lord, how I am troubled: my bowels swell: mine heart is turned within me,for I am full of heauines: the sword spoileth abroad, as death *doeth* at home.

21 They haue heard that I mourne, *but* there is none to comfort mee: all mine enemies haue heard of my trouble, *and* are glad, that thou hast done it: thou wilt bring the day, that thou hast pronounced,and they shall be like vnto me.

b As men pined away with sorow and that haue no courage.
i In her misery she considered the great benefits and commodities that she had lost.
k At her religion and seruing of God, which was the greatest griefe to the godly.
‖ *Or, driuen away.*
l She is not ashamed of her sinne, although it be manifest.
† *Ebr. hath magnified himselfe.*
m God forbiddeth that the Ammonites and Moabites should enter into the Congregation of the Lord, and vnder them hee comprehendeth all enemies, Deut. 23.3.
n Thus Ierusalem lamenteth mouing others to pitie her, and to learne by her example.
o This declareth that we should acknowledge God to be the author of all our afflictions to the intent that we might seeke vnto him for remedy.
p Mine heauie sinnes are continually before his eyes, as he that tyeth a thing to his hand for a remembrance.
q He hath troden them vnder foot as they tread grapes in the winepresse.
* *Ierem. 14.17. chap. 2.18.*
r Which because of her pollution was separate from her husband, Leu. 15.19 and was abhorred for the time.
† *Ebr. mouth.*
s That is, they died for hunger.

22 t Let all their wickednes come before thee: ‖ do vnto them, as thou hast done vnto me,for all my transgressions: for my sighes are many, and mine heart is heauy.

CHAP. II.

HOw hath the Lord a darkened the daughter of Zion in his wrath! *and* hath cast downe from b heauen vnto the earth the beautie of Israel, and remembred not his c footestoole in the day of his wrath!

2 The Lord hath destroyed all the habitations of Iaakob: & not spared: he hath throwen downe in his wrath the strong holds of the daughter of Iudah: he hath cast them downe to the ground: hee hath polluted the kingdome and the princes thereof.

3 He hath cut off in his fierce wrath all the d horne of Israel: he hath drawen back his e right hand from before the enemie,and there was kindled in Iaakob like a flame of fire, which deuoured round about.

4 He f hath bent his bowe like an enemie: his right hand was stretched vp as an aduersary, and slew all that was pleasant to the eye in the Tabernacle of the daughter of Zion, he powred out his wrath like fire.

5 The Lord was as an enemie:he hath deuoured Israel *and* consumed all his palaces: he hath destroyed his strong holdes, and hath increased in the daughter of Iudah lamentation and mourning.

6 For he hath destroyed his Tabernacle, as a garden he hath destroyed his Congregation: the Lord hath caused the Feastes and Sabbaths to be forgotten in Zion, and hath despised in the indignation of his wrath, the King and the Priest.

7 The Lord hath forsaken his altar: he hath abhorred his Sanctuarie: hee hath giuen into the hand of the enemy the walles of her palaces: they haue made a g noise in the House of the Lord, as in the day of solemnitie.

8 The Lord hath determined to destroy the wall of the daughter of Zion: hee stretched out a line: hee hath not withdrawen his hand from destroying: therefore hee made the rampart, h and the wall to lament: they were destroyed together.

9 Her gates are sunke to the ground: hee hath destroyed and broken her barres: her King and her Princes *are* among the Gentiles: the Law *is* no more, neither can her Prophets ‖ receiue *any* vision from the Lord.

10 The Elders of the daughter of Zion sit vpon the ground, and keepe silence: they haue cast vp dust vpon their heades: they haue girded themselues with sackecloath: the virgins of Ierusalem hang downe their heades to the ground.

11 Mine eyes doe faile with teares:my bowels swell; my liuer is powred vpon the earth,for the destruction of the daughter of my people,because the children and sucklings ‖ swoone in the streets of the citie.

12 They haue said to their mothers, Where is † bread and drinke? when they swooned as the wounded in the streetes of the city, *and* when they † gaue vp the ghost in their mothers bosome.

13 i What thing shall I take to witnesse for thee? What thing shall I compare to thee, O daughter

t Of desiring vengeance against the enemie, read Ier. 11.20 and 18.21.
‖ *Or, gather them like grapes.*
a That is, brought her from prosperitie to aduersitie.
b Hath giuen her a most sore fall.
c Alluding to the Temple, or to the Arke of the couenant, which was called the footstoole of the Lord, because they should not set their mindes so low, but lift vp their hearts toward the heauens.
d Meaning, the glory and strength, as 1. Sam. 2.1.
e That is, his succour, which he was wont to send vs, when our enemies oppressed vs.
f Shewing that there is no remedy but destruction, where God is the enemie.
g As the people were accustomed to praise God in the solemne feasts with a loud voyce, so now the enemies blaspheme him with shouting and cry.
h This is a figuratiue speech, as that was, when he said, the wayes did lament, Chap. 1.4. meaning that this sorowe was so great, that the insensible things had their part thereof.
‖ *Or, finde.*
‖ *Or, faint.*
† *Ebr. wheate and wine.*
† *Ebr. powred out the soule.*
i Meaning, that her calamitie was so euident, that is needed no witnesse.

daughter Ierusalem? what shall I liken to thee,
that I may comfort thee, O virgine daughter Zion?
for thy breach *is* great like the sea: who can heale
thee?
14 Thy prophets haue k looked out vaine and
foolish things for thee, and they haue not disco-
uered thine iniquity, to turne away thy captiuity,
but haue looked out for thee false ‖ prophecies, and
causes of banishment.
15 All that passe by the way, clap their hands
at thee: they hisse and wag their head vpon the
daughter Ierusalem, *saying*, Is this the city that
men call, The perfection of beauty, *and* the ioy of
the whole earth?
16 All thine enemies haue opened their
mouth against thee: they hisse and gnash the
teeth, saying, Let vs deuoure it: certainly this is
the day that we looked for: we haue found *and*
seene it.
17 * The Lord hath done that which he had
purposed: he hath fulfilled his word that hee had
determined of old time: he hath throwen downe,
and not spared: he hath caused thine enemy to re-
ioyce ouer thee, and set vp the horne of thine ad-
uersaries.
18 Their heart * cried vnto the Lord, O wall
of the daughter Zion, let teares run downe like a
riuer, day and night: take thee no rest, neither let
the apple of thine eye cease.
19 Arise, cry in the night: in the beginning of the
watches, powre out thine heart like water before
the face of the Lord: lift vp thine hands toward
him for the life of thy yong children, that faint for
hunger in the corners of all the streets.
20 Behold, O Lord, and consider to whom thou
hast done thus: shall the women eate their fruit,
and children of a ‖ spanne long? shall the Priest
and the Prophet be slaine in the Sanctuary of the
Lord?
21 The yong and the old lie on the ground in
the streets; my virgins and my yong men are fallen
by the sword: thou hast slaine *them* in the day of
thy wrath: thou hast killed, and not spared.
22 Thou hast called as in a solemne day my
‖ terrours round about, so that in the day of the
Lords wrath none escaped nor remained: those
that I haue nourished and brought vp, hath mine
enemy consumed.

k Because the false prophets called themselues Seers, as the other were called, therefore he sheweth that they saw amisse, because they did not reproue the peoples faults, but flattered them in their sinnes, which was the cause of their destruction.
‖ Or, burdens.
* Leuit.26,15,2 5. Deut.28,15,25.
* Ier.14,17. chap.1,16.
‖ Or, brought vp in their owne hands.
‖ Or, enemies whom I feared.

CHAP. III.

I Am the man that hath seene a affliction in the
rod of his indignation.
2 He hath led me, and brought me into darknes,
but not to light.
3 Surely he is turned against me: he turneth his
hand *against me* all the day.
4 My flesh and my skinne hath he caused to
waxe old, *and* he hath broken my bones.
5 He hath b builded against me, and compassed
me with gall and labour.
6 He hath set me in darke places, as they that
be dead for euer.
7 He hath hedged about me, that I cannot get
out: he hath made my chaines heauy.
8 Also when I cry and shout, he shutteth out my
c prayer.
9 He hath d stopped vp my wayes with hewen
stone, *and* turned away my paths.
10 e He was vnto me *as* a beare lying in wait, *and*
as a lion in secret places.
11 He hath stopped my wayes, and pulled me in
pieces; he hath made me desolate.
12 He hath bent his bow, and made me a marke
for the arrow.
13 He caused † the arrowes of his quiuer to en-
ter into my reines.
14 I was a derision to all my people, *and* their
song all the day.
15 He hath filled me with bitternes, *and* made
me drunken with f wormewood.
16 He hath also broken my teeth with stones, *&*
hath couered me with ashes.
17 Thus my soule was farre off from peace; I
forgat prosperity.
18 And I said, My strength and my g hope is
perished from the Lord,
19 Remembring mine affliction, and my mour-
ning, the wormewood and the gall.
20 My soule hath them in remembrance, and is
humbled h in me.
21 I consider this in mine heart: therefore
haue I hope.
22 It is the Lords i mercies that we are not con-
sumed, because his compassions faile not.
23 *They are* renewed k euery morning; great
is thy faithfulnesse.
24 The Lord *is* my l portion, saith my soule;
therefore will I hope in him.
25 The Lord is good vnto them that trust in
him, *and* to the soule that seeketh him.
26 It is good both to trust, and to waite for the
saluation of the Lord.
27 It is good for a man that he beare the yoke
in his m youth.
28 He sitteth alone, n and keepeth silence, be-
cause he hath borne it vpon him.
29 He putteth his o mouth in the dust, if there
may be hope.
30 He giueth his cheeke to him that smiteth
him; he is full with reproaches.
31 For the Lord will not forsake for euer.
32 But though he send affliction, yet will he
haue compassion according to the multitude of his
mercies.
33 For he doeth not p punish † willingly, nor
afflict the children of men,
34 In stamping vnder his feete all the prisoners
of the earth,
35 In ouerthrowing the right of a man before
the face of the most High.
36 In subuerting a man in his cause; the Lord
q seeth it not.
37 Who is he then that saith, & it commeth to
passe, *and* the Lord r commandeth it not?
38 Out of the mouth of the most High procee-
deth not s euill and good?
39 Wherefore *then* is the liuing t man sorow-
full? man *suffereth* for his sinne.
40 Let vs search and try our waies, and turne
againe to the Lord.
41 Let vs lift vp u our hearts with our hands
vnto God in the heauens.
42 We haue sinned, and haue rebelled, *therefore*
thou hast not spared.
43 Thou hast couered *vs* with wrath, and
persecuted vs; thou hast slaine, *and* not spa-
red.
44 Thou hast couered thy selfe with a cloud,
that *our* prayer should not passe thorow.

a The Prophet complaineth of the punishments and afflictions that he endured by the false prophets & hypocrites when he declared the destruction of Ierusalem, as Ier.20,1.
b He speaketh this as one that felt Gods heauy iudgements, which he greatly feared, and therefore setteth them out with this diuersity of words.
c This is a great tentation to the godly, when they see not the fruit of their prayers, and causeth them to thinke that they are not heard, which thing God vseth to doe, that they might pray more earnestly & the oftner.
d And keepeth me in hold as a prisoner.
e He hath no pity on me.
† Ebr. sonnes.
f With great anguish and sorrow he hath made me to lose my sense.
g Thus with paine he was driuen to and fro betweene hope and despaire, as the godly oft times are, yet in the end the spirit getteth the victory.
h He sheweth that God thus vseth to exercise his, to the intent that hereby they may know themselues, and feele his mercies.
i Considering the wickednes of man, it is marueill that any remaineth aliue: but onely that God for his owne mercies sake, and for his promise will euer haue his Church to remaine, though they be neuer so few in number, Isa.1,9.
k We feele thy benefits dayly.
l The godly put their whole confidence in God, and therefore looke for none other inheritance, as Psal.16,5.
m He sheweth that we can neuer begin too timely to be exercised vnder the crosse, that when the afflictions grow greater, our patience also by experience, may be stronger.
n He murmureth not against God, but is patient.
o He humbleth himselfe as they that fall downe with their face to the ground, and so with patience waiteth for succour.
p He taketh no pleasure in it, but doeth it of necessity for our amendment, when he suffereth the wicked to oppresse the poore.
† Ebr. with his heart.
q He doeth not delight therein.
r He sheweth that nothing is done without Gods prouidence.
s That is, aduersity and prosperity, Amos 3,6.
t When God afflicted him.
u That is, both hearts and hands: for else to lift vp the hands, is but hypocrisie.

Gen. 4.13.

45 Thou hast made vs *as* the * off-scowring and refuse in the mids of the people.

46 All our enemies haue opened their mouth against vs.

47 Feare, and a snare is come vpon vs *with* desolation and destruction.

48 Mine eye casteth out riuers of water, for the destruction of the daughter of my people.

49 Mine eye droppeth without stay, and ceaseth not.

50 Till the Lord looke downe, and behold from heauen.

51 Mine eye x breaketh mine heart because of all the daughters of my city.

52 Mine enemies chased me sore, like a bird, without cause.

53 They haue shut vp my life y in the dungeon, and cast a stone vpon me.

54 Waters flowed ouer mine head, *then* thought I, I am destroyed.

55 I called vpon thy name, O Lord, out of the low dungeon.

56 Thou hast heard my voyce: stop not thine eare from my sigh, *and* from my cry.

57 Thou drewest neere in the day that I called vpon thee: thou saidest, Feare not.

58 O Lord, thou hast maintained the cause of my z soule, *and* hast redeemed my life.

59 O Lord, thou hast seene my wrong, iudge thou my cause.

60 Thou hast seene all their vengeance, *and* all their deuices a gainst me.

61 Thou hast heard their reproach, O Lord, *and* all their imaginations against me.

62 The lips *also* of those that rose against me, & their whisperings against me continually.

63 Behold, their sitting downe, and their rising vp, *how* I am their song.

64 * Giue them a recompense, O Lord, according to the worke of their hands.

65 Giue them ‖ sorrow of heart, *euen* thy curse to them.

66 Persecute with wrath and destroy them from vnder the heauen, O Lord.

x I am ouercome with sore weeping for all my people.

y Reade Ier. 37.16. how he was in the miry dungeon.

z Meaning, the cause wherefore his life was in daoger.

* Psa. 28.4.

‖ Or, *an obstinate heart.*

CHAP. IV.

HOw is the a gold become so ‖ dimme! the most fine gold is changed, *and* the stones of the Sanctuary are scattered in the corner of euery street.

2 The noble ‖ men of Zion comparable to fine gold, how are they esteemed as earthen b pitchers, *euen* the worke of the hands of the porter!

3 Euen the dragons c draw out the breast, and giue sucke to their yong: *but* the daughter of my people *is become* cruell like the d Ostriches in the wildernesse.

4 The tongue of the sucking childe cleaueth to the roofe of his mouth for thirst: the young children aske bread, *but* no man breaketh it vnto them.

5 They that did feed delicately, perish in the streets: they that were brought vp in scarlet, embrace the dunghe.

6 For the iniquity of the daughter of my people is become greater then the sinne of Sodom, that was * destroyed as in a moment, and ‖ none pitched camps against her.

7 Her *Nazarites were purer then the snow, *and* whiter then the milke; they were more ruddy in body then the red precious stones: they were *like* polished saphir.

8 *Now* their e visage is blacker then a coale: they cannot know them in the streetes: their skin cleaueth to their bones: it is withered like a stocke.

9 They that be slaine with the sword, are better then they that are killed with hunger: for they fade away *as* they were stricken thorow for the f fruits of the field.

10 The hands of the pitifull women haue sodden their owne children, *which* were their meat in the destruction of the daughter of my people.

11 The Lord hath accomplished his indignation: he hath powred out his fierce wrath, he hath kindled a fire in Zion, which hath deuoured the foundation thereof.

12 The kings of the earth, and all the inhabitants of the world, would not haue beleeued that the aduersary and the enemy should haue entred into the gates of Ierusalem:

13 For the sinnes of her prophets, *and* the iniquities of her priests, that haue shed the blood of the iust in the mids of g her.

14 They haue wandred *as* blind men h in the streets, and they were polluted with blood, so that i they would not touch their garments.

15 *But* they cried vnto them, Depart ye polluted, depart, depart, touch not: therefore they fled away, and wandered: they haue said among the heathen, They shall no more dwell there.

16 The ‖ anger of the Lord hath scattered them, he will no more regard them: k they reuerenced not the face of the Priest, nor had compassion on the Elders.

17 Whiles we waited for our vaine helpe, our eyes failed: for in our waiting we looked for l a nation that could not saue vs.

18 They hunt our steps, that we cannot go in our streets: our end is neere, our daies are fulfilled, for our end is come.

19 Our persecuters are swifter then the eagles of the heauen: they pursued vs vpon the mountaines, and laid wait for vs in the wildernes.

20 The m breath of our nostrels, the Anointed of the Lord was taken in their nets, of whom we said, Vnder his shadow we shalbe preserued aliue among the heathen.

21 Reioyce and be glad, n O daughter Edom: that dwellest in the land of Vz, the cup also shall passe thorow vnto thee: thou shalt be drunken ‖ and vomit.

22 Thy punishment is accomplished, O daughter Zion: he o will no more cary thee away into captiuity, *but* he will visit thine iniquity, O daughter Edom, he will discouer thy sinnes.

a By the gold, he meaneth the princes, as by the stones he vnderstandeth the Priests.
‖ Or, *hid.*
‖ Or, *sonnes.*
b Which are of small estimation, and haue none honour.
c Though the dragons be cruell, yet they pity their yong and nourish them: which thing Ierusalem doeth not.
d The women forsake their children, as the Ostrich doth her egges, Iob 39. 17.

* Gen. 19.25.
‖ Or, *no strength was against her.*
* Num. 6.2.

e They that were before most in Gods fauour, are now in greatest abomination vnto him.

f For lacke of food they pine away and consume.

g He meaneth that these things are come to passe therefore, contrary to all mens expectations.
h Some referre this to the blind men, which as they went, stumbled on the blood, where of the city was full.
i Meaning, the heathen which came to destroy them, could not abide them.
‖ Or, *face.*
k That is, the enemies.
l He sheweth two principall causes of their destruction, their cruelty and their vaine confidence in man: for they trusted in the helpe of the Egyptians.
m Our king Iosiah, in whom stood our hope of Gods fauour, and on whom depended our state, and life, was slaine, whom he calleth Anointed, because he was a figure of Christ.
n This is spoken by derision.
‖ Or, *Shew thy nakednesse.*
o He conforteth the Church, by that after seuenty yeeres their sorowes shall haue an end, whereas the wicked should be tormented for euer.

CHAP. V.

The prayer of Ieremiah.

REmember, O Lord, what is come vpon vs: a consider, and behold our reproach.

2 Our inheritance is turned to the strangers, our houses to the aliants.

3 We are fatherlesse euen without father, *and* our mothers are as widowes

4 We haue drunken our b water for money: *&* our wood is sold *vnto vs.*

5 Our neckes are vnder persecution: we are weary, and haue no rest.

6 We haue giuen our c hands to the Egyptiens for seruitude and bondage. c We are ioyned in league as haue submitted our selues vnto them,

a This prayer as it is thought, was made when some of the people were caried away captiue, others as the poorest remained, and some went into Egypt, and other places for succour: albeit it seemeth that the Prophet foreseeing their miseries to come, thus prayed.
b Meaning, their extremity with them, or

tians,

d As our fathers haue bin punished for their sinnes: so we that are culpable of the same sinnes, are punished.

e Because of the enemie that came from the wildernesse, and would not suffer vs to go and seeke our necessary food.

f That is, by the enemies hand.

g Their slauery was so great, that they were not able to abide it.

h There were no more lawes nor forme of commonwealth.

tians, *and* to Assh*ur*, to be satisfied with bread.

7 Our fathers haue sinned, and are not, and we haue borne d their iniquities.

8 Seruants haue ruled ouer vs, none would deliuer vs out of their hands.

9 We gate our bread with the *perill* of our liues, because of the sworde of the wildernes.

10 Our skinne was blacke like as an ouen because of the terrible famine.

11 They defiled the women in Zion, *and* the maids in the cities of Iudah.

12 The princes are hanged vp by f their hand: the faces of the Elders were not had in honour.

13 Thy tooke the yong men to grind, and the children fell vnder g the wood.

14 The Elders haue ceased from the h gate, *and* the yong men from their songs.

15 The ioy of our hearts is gone, our dance is turned into mourning.

16 The crowne of our head is fallen: wo now vnto vs, that we haue sinned.

17 Therefore our heart is heauy for these things, our i eyes are dimme.

18 Because of the mountaine of Zion, which is desolate: the foxes run vpon it.

19 *But* thou, O Lord, remainest for k euer: thy throne is from generation to generation.

20 Wherefore doest thou forget vs for euer, *and* forsake vs so long time?

21 l Turne thou vs vnto thee, O Lord, and we shalbe turned: renew our dayes as of old.

22 But thou hast vtterly reiected vs: thou art exceedingly angry against vs.

i With weeping.

k And therefore thy couenant and mercies can neuer faile.

l whereby is declared that it is not in mans power to turne to God, but is onely his worke to conuert vs. and thus God worketh in vs before we can turne to him, Ier. 31, 18.

EZEKIEL.

THE ARGVMENT.

After that Iehoiachin by the counsell of Ieremiah and Ezekiel had yeelded himselfe to Nebuchadnezzar, and so went into captiuity with his mother, and diuers of his princes and of the people, certaine began to repent and murmure that they had obeyed the Prophets counsell, as though the things which they had prophecied should not come to passe, and therefore their estate should be still miserable vnder the Caldeans. By reason whereof he confirmeth his former prophecies, declaring by new visions and reuelations shewed vnto him, that the city should most certainely be destroyed, and the people grieuously tormented by Gods plagues, insomuch that they that remained, should be brought into cruell bondage. And least the godly should despaire in these great troubles, he assured them that God will deliuer his Church at his time appointed, and also destroy their enemies, which either afflicted them, or reioyced in their miseries. The effect of the one and the other should be chiefly performed vnder Christ, of whom in this booke are many notable promises, and in whom the glory of the new Temple should perfectly be restored. He prophecied these things in Caldea, at the same time that Ieremiah prophecied in Iudah, and there began in the fift yeere of Iehoiachins captiuity.

CHAP. I.

1 The time wherein Ezekiel prophecied, in what place. 3 His kindred. 5 The vision of the foure beasties. 26 The vision of the throne.

a After that the booke of the Law was found, which was the eighteenth yeere of the reigne of Iosiah, so that fiue and twenty yeeres after this booke was found, Ieconiah was led away captiue with Ezekiel and many of the people, who the first yeere after saw these visions.

b Which was a part of Euphrates so called.

c That is, notable and excellent visions, for that it might be knowen, it was no natural dreame, but came of God.

d That is the spirit of prophecy, as Cha. 3, 22 and 37, 1.

e By this diuersity of words he signifieth the fearefull iudgement of God, and the great affliction that should come vpon Ierusalem.

‖ Or, *pale yehov.*

f Which were the foure Cherubims that represented the glory of God, as Chap. 3, 23.

IT came to passe in the a thirtieth yeere, in the fourth *moneth*, *and* in the fift *day* of the moneth (as I was among the captiues by the riuer b Chebar) that the heauens were opened, and I saw visions of c God.

2 In the fift *day* of the moneth (which was the fift yeere of king Iehoiachins captiuity.)

3 The word of the Lord came vnto Ezekiel the Priest, the sonne of Buzi, in the land of the Caldeans, by the riuer Chebar, where the d hand of the Lord was vpon him.

4 And I looked, and behold, a e whirlewind came out of the North, a great cloud and a fire wrapped about it, and a brightnes *was* about it, and in the mids thereof, *to wit*, in the mids of the fire *came out* as the likenesse of ‖ amber.

5 Also out of the mids thereof *came* the likenes of f foure beasts, and this was their forme: they had the appearance of a man.

6 And euery one had foure faces, and euery one had foure wings.

7 And their feet *were* streight feete, and the sole of their feete *was* like the soles of a calues foote, and they sparkled like the appearance of bright brasse.

8 And the hands of a man *came out* from vnder their wings in the foure parts of them, and they foure had their faces, and their wings.

9 They were g ioyned by their wings one to another, *and* when they went footh, they returned not, *but* euery one went streight forward.

10 And the similitude of their faces *was as* h the face of man: and they foure had the face of a lion on the right side, and they foure had the face of a bullocke on the left side: they foure also had the face of an Eagle.

11 Thus were their faces: but their wings *were* spread out aboue: two *wings* of euery one were ioyned one to another, and two couered their bodies.

12 And euery one went streight forward: they went whither their † spirit led them, *and* they returned not when they went foorth.

13 The similitude also of the beasts, *and* their appearance *was* like burning coales of fire, and like the appearance of lampes: *for the fire* ran among the beasts, and the fire gaue a glister, and out of the fire there went light ning.

14 And the beasts ranne, and i returned like vnto lightning.

15 ¶ Now as I beheld the beastes, behold, a wheele *appeared* vpon the earth by the beasts, hauing foure faces.

16 The fashion of the wheeles and their worke *was* like vnto a k Chrysolyte: and they foure had one forme, and their fashion and their worke *was* as one wheele in *another* wheele.

17 When they went, they went vpon their foure sides, *and* they returned not when they went.

18 They had also ‖ rings, and height, and were *fearefull* to behold, and their rings were full of eyes, round about them foure.

g The wing of the one touched the wing of the other.

h Euery Cherubim had foure faces, the face of a man, and of a lion on the right side, and the face of a bullocke and of an Eagle on the left side.

† *Ebr, whither their spirit or will was to goe.*

i That is, whether they had executed Gods will: for after they returned not, till God had changed the state of things.

k The Ebrew word is tarshish: meaning that the colour was like the Cilician sea, or a precious stone so called.

‖ Or, *the trent.*

THE VISION OF EZEKIEL.

A *The whirle wind that came out of the North, or Aquilon.*
B *The great cloud.*
C *The fire wrapped about it.*
D *The brightnesse about it.*
E *The likenesse of Amber, or the pale colour.*
F *The forme of the foure beasts.*
G *Their feet like calues feet.*
H *Hands comming out from vnder their wings.*
I K L M *The fashion of the foure faces of euery beast.*
N *Their wings ioyned one to another.*
O *Their two wings which couered their bodies.*
P *Fire running among the beasts.*
Q *Wheeles hauing euery one foure faces.*
R *The rings of the wheeles which were full of eyes.*
S *The firmament like vnto Cryſtall.*
T *The throne which was set vpon the firmament.*
V *Where sate like the appearance of a man.*
X *The appearance of amber aboue, and beneath the man.*
Y *The fire about him.*
Z *The brightnesse of fire like the rainebow.*

Midi, Or the South.

19 And when the beasts went, the wheeles went with them; and when the beasts were lift vp from the earth, the wheeles were lift vp.

20 Whither their spirit led them, they went, *and* whither did the spirit of the wheeles lead them, & the wheeles were lifted vp besides them; for the spirit of the beasts *was* in the wheeles.

21 When the *beasts* went, they went, and when they stood, they stood, and when they were lifted vp from the earth, the wheeles were lifted vp besides them; for the spirit of the beasts was in the wheeles.

22 And the similitude of the firmament vpon the heads of the beasts *was* wonderfull, like vnto crystall spread ouer their heads aboue.

23 And vnder the firmament *were* their wings streight the one toward the other; euery one had two which couered them, and euery one had two which couered their bodies.

24 And when they went foorth, I heard the noise of their wings like the noise of great waters, *and* as the voyce of the Almighty, *euen* the voyce of speach, as the noise of an hoast; *and* when they stood, they let downe their wings.

25 And there was a voyce from the firmament that was ouer their heads, when they stood, *and* had let downe their wings.

26 And aboue the firmament that was ouer their heads, *was* the fashion of a throne like vnto a Saphir stone, and vpon the similitude of the throne *was* by appearance, as the similitude of a man aboue vpon it.

27 And I saw as the appearance of amber, *and* as the similitude of fire a round about within it to looke too, euen from his loynes vpward: and to looke too, euen from his loynes downeward, I saw as the likeneſſe of fire, and brightnes round about it.

I Which declared the swiftneſſe and the fearefulnes of Gods iudgements.

m Which signified that they had no power of themselues, but onely waited to execute Gods commandement.

n whereby was signified a terrible iudgement toward the earth.

o Considering the maiestie of God, and the weakneſſe of flesh,

28 As the likeneſſe of the bow, that is in the cloude in the day of raine, ſo *was* the apperance of the light round about.

29 This was the appeatance of the ſimilitude of the glory of the Lord: and when I ſaw it, I fell o vpon my face, and I heard a voyce of one that ſpake.

CHAP. II.

The Prophet is ſent to call the people from their errour.

A Nd a he ſaid vnto me, b Sonne of man, ſtand vp vpon thy feete, and I will ſpeake vnto thee.

2 c And the ſpirit entred into mee, when hee had ſpoken vnto me, and ſet me vpon my feete, ſo that I heard him that ſpake vnto me.

3 And he ſayd vnto me, Sonne of Man, I ſend thee to the children of Iſrael, to a rebellious nation that hath rebelled againſt me; *for* they and their fathers haue rebelled againſt me, euen vnto this very day.

4 For *they are* † impudent children, and ſtiffe hearted; I do ſend thee vnto them, and thou ſhalt ſay vnto them, thus ſaith the Lord God.

5 But ſurely they will not heare, neither in deede will they ceaſe; for they are a rebellious houſe, yet ſhall they know that d there hath beene a Prophet among them.

6 And thou ſonne of man, e feare them not, neither be afraid of their words, although rebels and thornes *be* with thee, and thou remaineſt with ſcorpions: feare not their words, nor be afraid at their lookes, for they are a rebellious houſe.

7 Therefore thou ſhalt ſpeake my words vnto them, *but* ſurely they will not heare, neither will they indeede ceaſe: for they are rebellious.

8 But thou ſonne of man, heare what I ſay vnto thee: be not thou rebellious, like *this* rebellious houſe: open thy mouth, and eate that I giue thee.

9 And when I looked vp, beholde, a hand was ſent vnto me, and loe, a roule of a booke *was* therein.

10 And he ſpread it before me, and it was written within and without, and there was written therein, g Lamentations and mourning, and woe.

CHAP. III.

1 The Prophet being fed with the word of God, and with the conſtant boldneſſe of the ſpirit, is ſent vnto the people that were in captiuity. 17 The office of true miniſters.

MOreouer he ſaid vnto me, Sonne of man, eate that thou findeſt: a eate this roule, and goe *and* ſpeake vnto the houſe of Iſrael.

2 So I opened my mouth, and he gaue me this roule to eate.

3 And he ſaid vnto mee, ſonne of man, cauſe thy belly to eate, and fill thy bowels with this roule that I giue thee. Then did I eate, and it was in my mouth as ſweete as hony.

4 And he ſaid vnto me, Sonne of man, goe *and* enter into the houſe of Iſrael, and declare them my words.

5 For thou art not ſent to a people of an † vnknowen tongue, or of an hard language, *but* to the houſe of Iſrael,

6 Not to many people of an vnknowen tongue, or of an hard language, whoſe words thou canſt not vnderſtand: yet if I ſhould ſend thee to them, they would obey thee.

7 But the houſe of Iſrael will not obey thee: for they will not obey mee: yea, all the houſe of Iſrael are impudent and ſtiffe hearted.

8 Beholde, I haue made thy b face ſtrong againſt their faces, and thy forehead hard againſt their foreheads.

9 I haue made thy forehead as the adamant, *and* harder then the flint: feare them not therefore, neither be afraid at their lookes: for they are a rebellious houſe.

10 He ſaid moreouer vnto me, Sonne of man, c receiue in thine heart all my words that I ſpeake vnto thee, and heare *them* with thine eares,

11 And goe *and* enter to them that are led away captiues vnto the children of thy people, and ſpeake vnto them, and tell them, Thus ſaith the Lord God: *but* ſurely they will not heare, neither will they indeede ceaſe.

12 Then the ſpirit tooke me vp, and I heard behinde mee a noyſe of a great ruſhing, *ſaying*, d Bleſſed *be* the glory of the Lord out of his place.

13 *I heard* alſo the noyſe of the wings of the beaſts, that touched one another, and the rattling of the wheeles that were by them, euen a noyſe of a great ruſhing.

14 So the ſpirit lift me vp, and tooke me away, and I e went in bitternеſſe *and* indignation of my ſpirit, but the hand of the Lord was ſtrong vpon mee.

15 Then I came to them that were led away captiues to f Tel-abib, that dwelt by the riuer Chebar, and I ſate where they ſate, and remained there aſtoniſhed among them g ſeuen dayes.

16 And at the ende of ſeuen dayes, the word of the Lord came againe vnto me, ſaying,

17 Sonne of man, I haue made thee a b watchman vnto the houſe of Iſrael: therefore heare the word at my mouth, and giue them warning from mee.

18 When I ſhall ſay vnto the wicked, Thou ſhalt ſurely die, and thou giueſt not him warning, nor ſpeakeſt to admoniſh the wicked of his wicked way, that he may liue, the ſame wicked man ſhall die in his iniquity, but his blood will I require at thine hand.

19 Yet, if thou warne the wicked, and he turne not from his wickednеſſe, nor from his wicked way, hee ſhall die in his iniquitie, but thou haſt delinered thy ſoule.

20 Likewiſe if a i righteous man turne from his righteouſneſſe, and commit iniquity, I will lay a k ſtumbling blocke before him and hee ſhall die, becauſe thou haſt not giuen him warning, he ſhall die in his ſinne, and his l righteous deedes which hee hath done, ſhall not be remembred: but his blood will I require at thine hand.

21 Neuertheleſſe, if thou admoniſh that righteous man, that the righteous ſinne not, and that he doeth not ſinne, he ſhall liue becauſe he is admoniſhed: alſo thou haſt delinered thy ſoule.

22 And the m hand of the Lord was there vpon mee, and he ſaid vnto me, Ariſe, *and* goe into the n field, and I will there talke with thee.

23 So when I had riſen vp, and gone forth into the field, behold, the n glory of the Lord ſtood there, as the glory which I ſaw by the riuer Chebar, and I fell downe vpon my face.

24 Then the Spirit entred into me, which o ſet mee

a Whereby is meant that none is meete to be Gods meſſenger before he haue receiued the word of God in his heart, as verſe 10. and haue a zeale therevnto, and delight therein, as Iere. 15. 16. Reuel. 10. 10.

† *Ebr. deepe lips.*

b God promiſeth his aſſiſtance to his miniſters, and that he will giue them boldneſſe and conſtancie in their vocation, Iſai. 50. 7. Iere. 1. 18. Mich. 3. 8.

c Hee ſheweth what is meant by the eating of the booke, which is, that the miniſters of God may ſpeake nothing as of themſelues, but that onely, which they haue receiued of the Lord.

d Whereby he ſignifieth, that Gods glory ſhould not be diminiſhed, although he departed out of his Temple, for this declared that the citie and Temple ſhould be deſtroyed.

e This ſheweth that there is euer an infirmity of the fleſh which cannot be ready to render full obedience to God, and alſo Gods grace who euer aſſiſteth him, and ouercometh their rebellious affections.

f Which was a place by Euphrates, where the Iewes were priſoners.

g Declaring hereby that Gods miniſters muſt with aduiſement and deliberation vtter his iudgements.

h Of this reade Chap. 33. 2.

i If he that hath beene inſtructed in the right way turne backe.

k I will giue him vp to a reprobate mind, Rom. 1. 28.

l Which ſeemed to haue beene done in faith, and were not.

† That is, the Spirit of prophecie.

m That is, the viſion of the Cherubims, and the wheeles.

n Reade Chap. 8. 4.

o Reade Chap. 8. 3.

p Signifying, that not onely he should not preffir, but they should grieuously trouble and afflict him.

q Which declareth the terrible plague of the Lord, when God stopperh the mouthes of his ministers, and that all such are the rods of his vengeance that doe it. * *Reuel.* 22.11.

a Which signified the stubburnesse and hardnesse of their heart.

b Hereby he represented the idolatry and sinne of the ten tribes (for Samaria was on his left hand from Babylon) and how they had remained therein three hundreth and ninetie yeeres.

c Which declared Iuda, who had now from the time of Iosiah slept in their sinnes fourty yeeres.

d In token of a speedy vengeance.

e The people should so straitly be besieged, that they should not be able to turne them.

f Meaning, that the famine should be so great, that they should be glad to eate whatsoeuer they could get.

g Which were fourteene moneths that the citie was besieged, and this was as many dayes as Israel sinned yeeres.

h Which make a pound.

i Reade Exod. 29.40.

k Signifying hereby the great scarcitie of fuell and matter to burne.

mee vp vpon my feete, and spake vnto mee, and sayd vnto mee, Come, *and* p shut thy selfe within thine house.

25 But thou, O sonne of man, beholde, they shall put bandes vpon thee, and shall binde thee with them, and thou shalt not goe out among them.

26 And I will make thy tongue q cleaue to the roofe of thy mouth, that thou shalt be dumbe, and shalt not be to them as a man that rebuketh: for they are a rebellious house.

27 But when I shall haue spoken vnto thee, I will open thy mouth, and thou shalt say vnto them, Thus sayth the Lord God, He that heareth, let him heare, and hee that leaueth off, * let him leaue: for they are a rebellious house.

CHAP. IIII.

a The besieging of the citie of Ierusalem is signified. 9 *The long continuance of the captuitie of Israel.* 16 *An hunger is prophecied to come.*

THou also sonne of man, take thee a bricke, and lay it before thee, and pourtray vpon it the citie, *euen* Ierusalem,

2 And lay siege against it, and build a fort against it, and cast a mount against it, set the campe also against it, and lay engines of warre against it round about.

3 Moreouer, take an a yron pan, and set it for a wall of yron betweene thee and the citie, and direct thy face toward it, and it shall be besieged, and thou shalt lay siege against it: this shall be a signe vnto the house of Israel.

4 Sleepe thou also vpon thy left side, and lay the iniquitie of the b house of Israel vpon it: *according* to the number of the dayes, that thou shalt sleepe vpon it, thou shalt beare their iniquitie.

5 For I haue laide vpon thee the yeeres of their iniquitie according to the number of the dayes, *euen* three hundreth and ninetie dayes: so shalt thou beare the iniquitie of the house of Israel.

6 And when thou hast accomplished them, sleepe againe vpon thy c right side, and thou shalt beare the iniquitie of the house of Iudah fourtie dayes: I haue appointed thee a day for a yeere, *euen* a day for a yeere.

7 Therefore thou shalt direct thy face toward the siege of Ierusalem, and thine d arme *shall be* vncouered, and thou shalt prophecie against it.

8 And behold, I will lay e bands vpon thee, and thou shalt not turne thee from one side to another, till thou hast ended the dayes of thy siege.

9 Thou shalt take also vnto thee wheate, and barley, and beanes, and lentiles, and millet, and fitches, and put them in one vessell, and make thee bread thereof *according* to the number of the dayes, that thou shalt sleepe vpon thy side: *euen* g three hundreth and ninetie dayes shalt thou eat thereof.

10 And the meate, whereof thou shalt eate *shalbe* by weight, *euen* h twentie shekels a day: *and* from time to time shalt thou eate thereof.

11 Thou shalt drinke also water by measure, *euen* the sixt part of i an Hin: from time to time shalt thou drinke.

12 And thou shalt eate it *as* barley cakes, and thou shalt bake it k in the dung that commeth out of man, in their sight.

13 And the Lord sayd, So shall the children of Israel eate their defiled bread among the Gentiles, whither I will cast them.

14 Then sayd I, Ah, Lord God, behold, my soule hath not beene polluted: for from my youth vp, euen vnto this houre, I haue not eaten of a thing dead or torne in pieces, neither came there any l vncleane flesh in my mouth.

15 Then he sayd vnto me, Loe, I haue giuen thee bullockes m dung for mans dung, and thou shalt prepare thy bread therewith.

16 Moreouer, he sayd vnto me, Sonne of man, behold, I will breake n the staffe of bread in Ierusalem, and they shall eate bread by weight, and with care, and they shall drinke water by measure, and with astonishment.

17 Because that bread and water shall faile, they shall be astonied one with another, and shall consume away for their iniquitie.

CHAP. V.

The signe of the haires, whereby is signified the destruction of the people.

AND thou sonne of man, take thee a sharpe knife, *or* take thee a barbours rasor, and cause it a to passe vpon thine head, and vpon thy beard: then take thee ballances to weigh, and diuide the *haire.*

2 Thou shalt burne with fire the third part in the mids of the b city, when the dayes of the siege are fulfilled, and thou shalt take the *other* third part, and smite about it with a knife, and the *last* third part thou shalt scatter in the winde, and I will draw out a sword after them.

3 Thou shalt also take thereof a few in number, and binde them in thy c lappe.

4 Then take of them againe and cast them into the mids of the fire, and burne them in the fire: d *for* thereof shall a fire come forth into all the house of Israel.

5 Thus sayth the Lord God, This is Ierusalem, I haue set it in the mids of the nations and countreys, *that* are round about her.

6 And she hath changed my e iudgements into wickednesse more then the nations, and my statutes more then the countreys, that are round about her: for they haue refused my iudgements, and my statutes, *and* they haue not walked in them.

7 Therefore thus sayeth the Lord God, Because your f multitude is greater then the nations that are round about you, and yee haue not walked in my statutes, neither haue yee kept my iudgements: no, yee haue not done according to the iudgements of the nations, that are round about you,

8 Therefore thus sayth the Lord God, Behold I, euen I *come* against thee, and will execute iudgement in the mids of thee, *euen* in the sight of the nations.

9 And I will do in thee that I neuer did *before*, neither will doe any more the like, because of all thine abominations.

10 For in the mids of thee, the fathers * shall eate their sonnes, and the sonnes shall eate their fathers, and I will execute iudgement in thee, and the whole remnant of thee will I scatter into all the windes.

11 Wherefore as I liue, sayth the Lord God, Surely, because thou hast defiled my Sanctuarie with all thy filthinesse, and with all thine abominations, therefore will I also destroy thee, neither

l Much lesse such vile corruption.

m To be as fire to bake thy bread with.

n That is, the force and strength wherewith it should nourish, Isa. 3.1. chap. 5.16, and 14.13.

a To shaue thine head and thy beard, b To writ, of that city which he had pourtrayed vpon the bricke, Chap. 4.1. By the fire and pestilence he meaneth the famine, wherewith one part perished during the siege of Nebuchadnezzar. By the sword, those that were slaine when Zedekiah fled, and those that were caried away captiue. And by the scattering into the winde, those that fled into Egypt, and into other parties after the citie was taken. c Meaning, that a very few should be left, which the Lord would preserue among all these stormes, but not without troubles and triall. d Out of that fire which thou kindlest, shall a fire come, which shall signifie the destruction of Israel. e My word and law into idolatry and superstitions. f Because your idols are in greater number, and your superstitions more then among the professed idolaters, reade Isa. 65.11. or he condemneth their ingratitude in respect of his benefits. *Deut.* 26.29. *Deut.* 28.53. 2 *King.* 6.29. *Lament* 4.10. *Baruch* 2.3.

neither shall mine eye spare *thee*, neither will I haue any pitie.

f 12 The third part of thee shall die with the pestilence, and with famine shall they be consumed in the mids of thee: and *another* third part shall fall by the sword round about thee: and I will scatter the *last* third part into all windes, and I will draw out a sword after them.

13 Thus shall mine anger be accomplished, and I will cause my wrath to cease in them, and I will be g comforted: and they shall know, that I the Lord haue spoken it in my zeale, when I haue accomplished my wrath in them.

14 Moreouer, I will make thee waste, and abhorred among the nations that are round about thee, *and* in the sight of all that passe by.

15 So thou shalt be a reproach and shame, a chastisement and an astonishment vnto the nations, that are round about thee, when I shall execute iudgements in thee in anger and in wrath, and in sharpe rebukes: I the Lord haue spoken it.

16 When I shall send vpon them the ‖ euill h arrowes of famine, which shall be for *their* destruction, *and* which I will send to destroy you: and I will increase the famine vpon you, and will breake your staffe of bread

17 * So I will send vpon you famine, and euill beastes, and they shall spoile thee: and pestilence and blood shall passe through thee: and I will bring the sword vpon thee: I the Lord haue spoken it.

CHAP. VI.

Hee foreweth that Ierusalem shall be destroyed for their idolatrie. 8 He prophesieth the repentance of the remnant of the people, and their deliuerance.

AGaine the word of the Lord came vnto mee, saying,

2 Sonne of man, Set thy face towards the * mountaines of Israel, and prophecie against them,

3 And say, Ye mountaines of Israel, heare the word of the Lord God: thus saith the Lord God to the a mountaines and to the hils, to the riuers and to the valleys, Beholde, I, *euen* I will bring a sword vpon you, and I will destroy your hie places:

4 And your altars shall be desolate, and your images of the b Sunne shall be broken: and I will cast downe your slaine men before your idoles.

5 And I will lay the dead carkeises of the children of Israel before their c idols, and I will scatter your bones round about your altars.

6 In all your dwelling places the cities shall be desolate, and the hie places shall be laid waste, so that your altars shall be made waste and desolate, and your idoles shalbe broken and cease, and your images of the Sunne shall be cut in pieces, and your workes shall be abolished.

7 And the slaine shall fall in the mids of you, and ye shall know that I am the Lord.

8 Yet will I leaue a remnant, d that you may haue *some* that shall escape the sword among the nations, when you shall be scattered thorow the countreys.

9 And they that escape of you, shall remember me among the nations, where they shalbe in captiuitie, because I am grieued for their whorish hearts, which haue departed from mee, and for their eyes, which haue gone a whoring after their idoles, and they e shall be displeased in themselues for the euils which they haue committed in all their abominations.

10 And they shall know that I am the Lord, *and* that I haue not said in vaine, that I would do this euill vnto them.

11 Thus saith the Lord God, f Smite with thine hand, and stretch foorth with thy foot, and say, Alas, for all the wicked abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.

12 Hee that is farre off, shall die of the pestilence, and he that is neere, shall fall by the sword, and hee that remaineth and is besieged, shall die by the famine: thus will I accomplish my wrath vpon them.

13 Then g ye shall knowe, that I am the Lord, when their slaine men shall be among their idols round about their altars, vpon euery hie hill in all the tops of the mountaines, and vnder euery greene tree, and vnder euery thicke oke, *which is* the place where they did offer sweete sauour to all their idoles.

14 So will I * stretch mine hand vpon them, and make the land waste and desolate h from the wildernesse vnto Diblath in all their habitations, and they shall know that I am the Lord.

CHAP. VII.

The ende of all the land of Israel shall suddenly come.

MOreouer the word of the Lord came vnto me, saying,

2 Also thou Sonne of man, thus saith the Lord God, An end *is* come vnto the land of Israel: the end is come vpon the foure corners of the land.

3 Now *is* the end *come* vpon thee, and I will send my wrath vpon thee, and will iudge thee according to thy wayes, and will lay vpon thee all a thine abominations.

4 Neither shall mine eye spare thee, neither will I haue pitie: but I will lay thy wayes vpon thee: and thine abomination shall be in the middes of thee, and ye shall know that I am the Lord.

5 Thus saith the Lord God, ‖ Behold, one euill, *euen one* euill is come.

6 An ende is come, the ende is come, it b watched for thee: behold, it is come.

7 The c morning is come vnto thee, that dwellest in the land: the time is come, the day of trouble is neere, and not the d sounding againe of the mountaines.

8 Now I will shortly powre out my wrath vpon thee, and fulfill mine anger vpon thee: I will iudge thee according to thy wayes, and will lay vpon thee all thine abominations.

9 Neither shall mine eye spare *thee*, neither will I haue pity, *but* I will lay vpon thee according to thy wayes, and thine abominations shall be in the middes of thee, and ye shall know that I am the Lord that smiteth.

10 Behold, the day, behold, it is come: the morning is gone foorth, the e rod flourisheth: f pride hath budded.

11 g Cruelty is risen vp into a rod of wickednesse: none of them *shall remaine*, nor of their riches, nor of any of theirs, neither shall there be h lamentation for them.

12 The time is come, the day draweth neere: let not the buyer i reioyce, nor let him that selleth mourne:

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g That is, I will not be pacified, till I be reuenged, Isa. 1. 24.

‖ Or, *dangerous.*
h which were the grashoppers, mildew, and whatsoeuer were occasions of famine.
* *Chap.* 14. 13.

* *Chap.* 36. 1.

a He speaketh to all the places where the Israelites accustomed to commit their idolatries, threatning them destruction.
b Reade 2 Kings 23. 12.
c In contempt of their power and force, which shall neither be able to deliuer you nor themselues, 2. *King.* 23. 20.

d Hee sheweth that in all dangers God will preserue a few, which shall be as the seede of his Church, and call vpon his Name.

e They shall be ashamed to see that their hope in idoles was but vaine, and so shall repent.

f By these signes he would that the Prophet should signifie the great destruction to come.

g That is, all nations when you shall see my iudgements.
* *Chap.* 5. 14.
h Some reade, more desolate then the wildernesse of Diblath, which was in Syria, and bordered vpon Israel, or from the wildernesse, which was South vnto Diblath, which was North: meaning the whole countrey.

a I will punish thee as thou hast deserued for thine idolatry.

‖ Or, *behold, euill commeth after euill.*
b He sheweth that the iudgements of God euer watch to destroy the sinners, which notwithstanding he delayeth till there be no more hope of repentance.
c The beginning of his punishments is already come, d which was a voyce of ioy and mirth.
e The scourge is in a readinesse.
f That is, the proud tyrant Nebuchad-nezzar, hath gathered his force and is ready.
g This cruell enemie shall be a sharpe scourge for their wickednesse.
h Their owne affliction shall be so great, that they shall haue no regard to lament for others.
i For the present profit.

h For he shall lose nothing.
i In the yeere of the Iubile, meaning that none should enioy the priuiledge of the law, Leuit. 25. 13. for they should all be caried away captiues.
m This vision signified, that all should be caried away, and none should returne for the Iubile.
n No man for all this endeuoureth himselfe, or taketh heart to repent for his euill life. Some reade, for none shalbe strengthened in his iniquitie of his life: meaning, that they should gaine nothing by flattering themselues in euill.
o The Israelites made a brag, but their hearts failed them.
* *Isa.* 13.7. *Iere.* 6.24. * *Isa.* 13.3. *Iere.* 45.37. * *Prou.* 11.4. *Zephan.* 1.18. *Eccles.* 5.8.
p Meaning, the Sanctuary.
q That is, of the Babylonians.

r Which signifieth the most holy place, whereinto none might enter but the hie Priest.
s Signifying, that they should be bound and led away captiues.
t That is, of sinnes that deserue death.
u Which was the Temple that was diuided into three parts, *Psal.* 68.35.

k mourne: for the wrath is vpon all the multitude thereof.

13 For hee that selleth, shall not i returne to that which is sold, although they were yet aliue: for the m vision was vnto all the multitude thereof, *and* they returned not, n neither doeth any encourage himselfe in the punishment of his life.

14 o They haue blowen the trumpet, and prepared all, but none goeth to the battell: for my wrath is vpon all the multitude thereof.

15 The sword *is* without, and the pestilence, and the famine within: he that is in the field, shall die with the sword, and he that is in the city, famine and pestilence shall deuoure him.

16 But they that flee away from them, shall escape, and shall be in the mountaines, like the doues of the valleyes: all they shall mourne, euery one for his iniquitie.

17 * All hands shall be weake, and all knees shall fall away *as* water.

18 * They shall also gird themselues with sackcloath, & feare shall couer them, and shame *shalbe* vpon all faces, and baldnesse vpon their heads.

19 They shall cast their siluer in the streetes, and their gold shall be *cast* farre off: their * siluer and their gold cannot deliuer them in the day of the wrath of the Lord: they shall not satisfie their soules, neither fill their bowels: for *this* ruine is for their iniquity.

20 He had also set the beauty of his p ornament in maiestie: but they made images of their abominations, *and* of their idoles therein: therefore haue I set it farre from them.

21 And I will giue it into the handes of the q strangers to be spoyled, and to the wicked of the earth to be robbed, and they shall pollute it.

22 My face will I turne also from them, and they shall pollute my r secret place: for the destroyers shall enter into it, and defile it.

23 ¶ Make a s chaine: for the land is full of the t iudgement of blood, and the city is full of cruelty.

24 Wherefore I will bring the most wicked of the heathen, and they shall possesse their houses: I will also make the pompe of the mighty to cease, and their u holy places shalbe defiled.

25 When destruction commeth, they shall seeke peace, and shall not *haue* it.

26 Calamitie shall come vpon calamitie, and rumour shall be vpon rumour: then shall they seeke a vision of the Prophet: but the Law shall perish from the Priest, and counsell from the Ancient.

27 The king shall mourne, and the prince shall be cloathed with desolation, and the hands of the people in the land shall be troubled: I will doe vnto them according to their wayes, and according to their iudgements will I iudge them, and they shall know that I am the Lord.

CHAP. VIII.

a *An appearance of the similitude of God.* 3 *Ezekiel is brought to Ierusalem in the spirit.* 6 *The Lord sheweth the Prophet the idolatries of the house of Israel.*

AND in the a sixt yeere, in the b sixt *moneth, &* In the fift *day* of the moneth, as I sate in mine house, and the Elders of Iudah sate before me, the hand of the Lord God fell there vpon me.

2 Then I beheld, and loe, *there was* a likenesse, as the appearance of c fire, to looke too, from his loynes downeward, and from his loynes vpward, as the appearance of brightnesse, and like vnto amber.

3 And hee stretched out the likenesse of an hand, and tooke me by an hairy locke of mine head, and the spirit lift me vp betweene the earth and the heauen, and brought mee † by a Diuine d vision to Ierusalem, into the entrie of the inner e gate that lieth toward the North, where remained the idole of f indignation, which prouoked indignation.

4 And behold, the glory of the God of Israel *was* there according to the vision, that I saw g in the field.

5 Then sayd hee vnto me, Sonne of man, lift vp thine eyes now toward the North. So I lift vp mine eyes toward the North, and behold, Northward, at the gate of the h altar, this idole of indignation *was* in the entry.

6 He sayd furthermore vnto mee, Sonne of man, seest thou not what they do? *euen* the great abominations that the house of Israel committeth here to cause *me* to depart from i my Sanctuary? but yet turne thee *and* thou shalt see greater abominations.

7 And hee caused mee to enter at the gate of the court: and when I looked, behold, a hole *was* in the wall.

8 Then sayd he vnto me, Sonne of man, digge now in the wall. And when I had digged in the wall, behold, *there was* a doore.

9 And he sayd vnto me, Goe in, and behold the wicked abominations that they doe here.

10 So I went in, and saw, and behold, *there was* euery similitude of creeping things, and k abominable beasts, and all the idoles of the house of Israel painted vpon the wall round about.

11 And there stoode before them seuentie l men of the Ancients of the house of Israel, and in the middes of them stood Iaazzaniah, the sonne of Shaphan, with euery man his censor in his hand, and the vapour of the incense went vp *like* m a cloude.

12 Then sayd he vnto me, Sonne of man, hast thou seene what the Ancients of the house of Israel n doe in the darke, euery one in the chamber of his imagerie? for they say, The Lord seeth vs not, the Lord hath forsaken the earth.

13 Againe he sayd also vnto me, Turne thee againe, *and* thou shalt see greater abominations that they doe.

14 And hee caused me to enter into the entrie of the gate of the Lords house, which was toward the North: and behold, there sate women mourning for o Tammuz.

15 Then sayd he vnto me, Hast thou seene *this*, O sonne of man? Turne thee againe, *and* thou shalt see greater abominations then these.

16 And he caused me to enter into the inner court of the Lordes house, and behold, at the doore of the Temple of the Lord, betweene the porch and the altar *were* about fiue and twentie men with their backes toward the Temple of the Lord, and their faces toward the East, and they worshipped the sunne, toward the East.

17 Then hee sayd vnto me, Hast thou seene *this*, O sonne of man? Is it a small thing to the house of Iudah to commit these abominations which they doe here? for they haue filled the land with crueltie, and haue returned to prouoke me: and loe, they haue cast out p stinke before their noses.

18 Therefore will I also execute *my* wrath: mine

† *Ebr. in the visions of God.*
d Meaning, that he was thus caried in spirite, and not in body.
e Which was the porch or the court where the people assembled.
f So called, because it prouoked Gods indignation, which was the idole of Baal.
g Reade Chap. 3.22.
h That is, in the court where the people had made an altar to Baal.
i For God will not be where idols are.

k Which were forbidden in the Law, Levit. 11.4.

l Thus they that should haue kept all the rest in the feare, and true seruice of God, were the ringleaders of all abomination, and by their example pulled others from God.
m It was in such abundance.
n For besides their common idolatry they had particular seruice, which they had in secret chambers.

o The Iewes write, that this was a Prophet of the idoles, who after his death was once a yeere mourned for in the night.

p Declaring that the censings and seruice of the idolaters, are but infection and vilenie before God.

* *Prou.1.28. Isa.46.7. Ier.11.11. Mich 3.4.*

mine eye shall not spare *them*, neither will I haue pity, and * though they cry in mine eares with a loud voyce, yet will I not heare them.

CHAP. IX.

1 The destruction of the city. 4 They that shalbe saued, are marked. 8 A complaint of the Prophet for the destruction of the people.

HE cried also with a loud voyce in mine eares, saying, The visitations of [c] the citydraw neere, and euery man hath a weapon in his hand to destroy it.

2 And behold, fiue [b] men came by the way of the hie gate, which lieth toward the [c] North, and euery man a weapon in his hand to destroy it: and one man among them was clothed with linnen, with a writers [d] ynkehorne by his side, and they went in and stood beside the brasen altar.

3 And the glory of the God of Israel was [e] gone vp from the Cherub, where vpon he was *and stood* on the ‖ doore of the house, and he called to the man cloathed with linnen, which had the writers ynkhorne by his side.

4 And the Lord said vnto him, Goe through the mids of the city, *euen* through the mids of Ierusalem, and ‖ set a marke vpon the foreheads of them that [f] mourne, and cry for all the abominations that be done in the mids thereof.

5 And to the other he said, that I might heare, Goe ye after him through the city, and smite: let your eye spare none, neither haue pity.

6 Destroy vtterly the old, *and* the young, and the maide and the children, and the women, but touch no man, vpon whom [g] the marke is, and begin at my Sanctuary. Then they began at the [h] ancient men, which were before the house.

7 And he said vnto them, Defile the house, and fill the courts with the slaine, *then* go forth: and they went out and slew *them* in the city.

8 Now when they had slaine them, and I had escaped, I fell downe vpon my face, and cryed, saying, [i] Ah Lord God, wilt thou destroy all the residue of Israel, in powring out thy wrath vpon Ierusalem?

9 Then said he vnto me, The iniquity of the house of Israel, and Iudah *is* exceeding great, so that the land is full of [k] blood, and the city full of corrupt iudgement: for they say, The Lord hath forsaken the earth, and the Lord seeth *vs* not.

10 As touching me also, mine eye shall not spare *them*, neither will I haue pity, *but* will recompence their wayes vpon their heads.

11 And behold, the man cloathed with linnen which had the ynkehorne by his side, made report, and said, *Lord*, I haue done as thou hast commanded me.

CHAP. X.

1 Of the man that tooke hote burning coales out of the middle of the wheeles of the Cherubims. 8 A rehearsall of the vision of the wheeles, of the beasts, and of the Cherubims.

AND as I looked, behold, in the * firmament that was aboue the head of the [a] Cherubims, there appeared vpon them like vnto the similitude of a throne, as *it were* a saphir stone.

2 And he spake vnto the man cloathed with linnen, and said, Goe in betweene the wheeles, *euen* vnder the Cherub, and fill thine hands with coales of fire from between the Cherub, and scatter them ouer [b] the city. And he went in my sight.

3 Now the Cherubims stood vpon the right side of the house, when the man went in, and the cloud filled the inner court.

4 Then the glory of the Lord [c] went vp from the Cherub, *and stood* ouer the doore of the house, and the house was filled with the cloud, and the court was filled with the brightnesse of the Lords glory.

5 And the [d] sound of the Cherubims wings was heard into the vtter court, as the voyce of the Almighty God, when he speaketh.

6 And when he had commanded the man cloathed with linnen, saying, Take fire from betweene the wheeles, *and* from betweene the Cherubims, then he went in and stood beside the wheele.

7 And one Cherub stretched forth his hand from betweene the Cherubims vnto the fire that was betweene the Cherubims, and tooke *thereof*, and put it into the hands of him that was cloathed with linnen: who tooke it and went out.

8 And there appeared in the Cherubims the likenesse of a mans hand vnder their wings.

9 And when I looked vp, behold, foure wheeles *were* beside the Cherubims, one wheele by one Cherub, and another wheele by another Cherub, and the appearance of the wheeles *was* as the colour of a [e] Chrysolite stone.

10 And their appearance (*for* they were *all* foure of one fashion) was as if one wheele had beene in *another* wheele.

11 When they went foorth, they went vpon their foure sides, and they returned not as they went: but to the place whither the first went, they went after it, *and* they [f] turned not as they went.

12 And their whole body, and their ‖ tings, and their hands, and their wings, and the wheeles were full of eyes round about, *euen* in the same foure wheeles.

13 And the *Cherub* cried to theses wheeles in mine hearing, *saying*, O wheele.

14 And euery *beast* had foure faces: the first face *was* the face of a Cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an Eagle.

15 And the Cherubims were lifted vp; * this is the beast that I saw at the riuer Chebar.

16 And when the Cherubims went, the wheeles went by them: and when the Cherub, lift vp their wings to mount vp from the earth, the same wheeles also turned not from beside them.

17 When the *Cherub*, stood, they stood: & when they were lifted vp, they lifted themselues vp *also*: for the ‖ spirit of the beasts *was* in them.

18 [h] Then the glory of the Lord departed from aboue the doore of the house, and stood vpon the Cherubims.

19 And the Cherubims lift vp their wings and mounted vp from the earth in my sight: when they went out, the wheeles also *were* besides them: and *euery one* stood at the entry of the gate of the Lords House at the East side, and the glory of the God of Israel *was* vpon them on hie.

20 * This is the [i] beast that I saw vnder the God of Israel by the riuer Chebar, and I knew that they were the Cherubims.

21 Euery one had foure faces, and euery one foure wings, and the likeneſse of mans hands *was* vnder their wings.

22 And the likenes of their faces *was* the selfe same faces, which I saw by the riuer Chebar, *and* the appearance of the *Cherubims was* the selfe same, *and* they went euery one straight forward.

CHAP.

a The time to take vengeance.
b Which were Angels in the similitude of men.
c Signifying, that the Babylonians should come from the North to destroy the city and the Temple.
d To marke them that should be saued.
e Which declared that he was not bound thereunto, neither would remaine any longer, then there was hope that they would returne from their wickednes and worship him aright.
‖ *Or, Threshold.*
‖ *Or, marke with Thau.*
f He sheweth what is the maner of Gods children, whom he marketh to saluation: to wit, to mourne and cry out against the wickednes, which they see committed against Gods glory.
g Thus in all his plagues the Lord preserueth his smell number, which he marketh, as Exod.12. 22. Reu.7.3. but the chiefe marke is the Spirit of adoption, wherewith the heart is sealed vp to life euerlasting.
h Which were the chiefe occasion of all these euils, as Chap 8.11.
i This declareth that the seruants of God haue a compassion, when they see his iudgements executed.
k That is, with all kind of wickednes, reade Isa.1.15.
* *Chap.1.28.*

a Which in the first Chap.ver.5. he called the foure beasts.

b This signified, that the city should be burnt.

c Meaning, that the glory of God should depart from the Temple,

d Reade Chap.1.24.

e Reade Chap.1.16.

f Vntill they had executed Gods iudgements.
‖ Or, trents.

* *Chap.1.5.*

g There was one consent betweene the Cherubims and the wheeles.
h Reade Chap.9.3.

* *Chap.1.15.*
‖ That is, the whole body of the foure beasts or Cherubims.

CHAP. XI.

a Who they were that seduced the people of Israel. 5 Against these he propheciath, shewing them how they shall be dispersed abroad. 19 The renewing of the heart promiseth them. 22 He threatneth them that leane vnto their owne counsels.

MOreouer, the Spirit lift me vp, and brought me vnto the East gate of the Lords house, which lieth Eastward, and behold, at the entry of the gate were fiue and twenty men: among whom I saw Iaazaniah the sonne of Azur, and Peletiah the sonne of Beneiah, the princes of the people.

2 Then said he vnto me, Sonne of man, these are the men that imagine mischiefe, and deuise wicked counsel in this city.

3 *For* they say, a It is not neere, let vs build houses: this *city* is the b caldron, and we be the flesh.

4 Therefore prophecy against them, sonne of man prophecy.

5 And the Spirit of the Lord fell vpon me, and said vnto me, Speake, Thus saith the Lord, Oye house of Israel, thus haue ye said, and I know that which riseth vp of your mindes.

6 Many haue ye murthered in this city, and ye haue filled the streetes thereof with the slaine.

7 Therefore thus saith the Lord God, They that ye haue slaine, and haue laid in the midst of it, they are c the flesh, and this *city* is the caldron, but I will bring you foorth of the midst of it.

8 Ye haue feared the sword, and I will bring a sword vpon you, saith the Lord God.

9 And I will bring you out of the midst thereof, and deliuer you into d the hands of strangers, and will execute iudgements among you.

10 Ye shall fall by the sword, and I will iudge you in the border of e Israel, and ye shall know that I am the Lord.

11 This *city* shall not be your caldron, neither shall ye be the flesh in the midst thereof, *but* I will iudge you in the border of Israel.

12 And ye shall know that I am the Lord: for ye haue not walked in my statutes, neither executed my iudgements, but haue done after the maners of the heathen that are round about you.

13 ¶ And when I prophecied, Pelatiah the sonne of Beneiah died: then fell I downe vpon my face, and cryed with a loud voyce, and said, Ah Lord God, wilt thou then vtterly destroy all the remnant of Israel?

14 Againe the word of the Lord came vnto me, saying,

15 Sonne of man, thy f brethren, *euen* thy brethren, the men of thy kindred, and all the house of Israel, wholy *are they* vnto whom the inhabitants of Ierusalem haue said, Depart ye farre from the Lord: *for* the land is giuen vs in possession.

16 Therefore say, Thus saith the Lord God, Although I haue cast them farre off among the heathen, and although I haue scattered them among the countries, yet will I be to them as a little b Sanctuary in the countries were they shall come.

17 Therefore say, Thus saith the Lord God, I will gather you againe from the people, and assemble you out of the countreis where ye haue bene scattered, and I will giue you the land of Israel.

18 And they shall come thither, and they shall take away all the idoles thereof, and all the abominations thereof from thence.

19 * And I will giue them one heart, and I will put a new spirit within their bowels: & I will take the i stony heart out of their bodie, and will giue them an heart of flesh.

20 That they may walke in my statutes, and keepe my iudgements, and execute them: & they shalbe my people, and I will be their God.

21 But vpon them, whose heart is toward their idoles, and whose affection goeth after their abominations, I will lay their way vpon their owne heads, saith the Lord God.

22 ¶ Then did the Cherubims lift vp their wings, and the wheeles besides them, & the glory of the God of Israel *was* vpon them on hie.

23 And the glory of the Lord went vp from the midst of the city, and stood vpon the mountaine which is toward the East side of the city.

24 Afterward the Spirit tooke me vp, & brought me in a vision by the Spirit of God into Caldea to them that were led away captiues: so the vision that I had seene, went vp from me.

25 Then I declared vnto them that were k led away captiues, all the things that the Lord had shewed me.

CHAP. XII.

1 The parable of the captiuity. 18 Another parable whereby the distresse of hunger and thirst is signified.

THe word of the Lord also came vnto me, saying,

2 Sonne of man, thou dwellest in the midst of a rebellious house, which haue eyes to see, and see not: they haue eares to heare, and heare not: for they are a rebellious house.

3 Therefore thou sonne of man, † prepare thy stuffe to goe into captiuity, and goe foorth by day in their sight: and thou shalt passe from thy place to another place in their sight, if it be possible that they may consider it: for they are a rebellious house.

4 Then shalt thou bring foorth thy stuffe by day in their sight, as the stuffe of him that goeth into captiuity: and thou shalt go forth at euen in their sight, as they that goe foorth into captiuity.

5 Digge thou through the wall in their sight, and cary out thereby.

6 In their sight shalt thou beare it vpon *thy* shoulders, *and* cary it forth in the darke: thou shalt coner thy face that thou see not the earth: for I haue set thee *as a* b signe vnto the house of Israel.

7 And as I was cõmanded, so I brought forth my stuffe by day, as the stuffe of one that goeth into captiuity: and by night I digged through the wall with mine hand, and brought it forth in the dark, *and* I bare it vpon *my* shoulder in their sight.

8 And in the morning came the word of the Lord vnto me, saying,

9 Sonne of man, hath not the house of Israel the rebellious house, said vnto thee, What c doest thou?

10 *But* say thou vnto them, Thus saieth the Lord God, This ‖ burden *concerneth* the chiefe in Ierusalem, and all the house of Israel that are among them.

11 Say, I am your signe: like as I haue done, so shall it be done vnto them: they shall goe into bondage *and* captiuity.

12 And the chiefest that is among them, shall beare vpon his shoulder in the darke, and shall

a Thus the wicked deride the Prophets, or though they preached but errors, and therefore gaue themselues still to their pleasures.
b We shall not be pulled out of Ierusalem, till the houre of our death come, as the flesh is not taken out of the caldron till it be sodde.
c Contrary to their vaine confidence he sheweth in what sense the city is the caldron: that is, because of the dead bodies that haue beene murthered therein, and so lie as flesh in the caldron.
d That is, of the Caldeans.
e That is, to Riblah, reade 2 Kng. 25.6.

f It seemeth that this noble man died of some terrible death, and therefore the Prophet feared some strange iudgement of God toward the rest of the people.
g They that remained still at Ierusalem thus reproched them that were gone into captiuity, as though they were cast off and forsaken of God.
h They shalbe yet a little Church blessing that the Lord will euen haue some to call vpon his Name, whom he will preserue and restore, though they be for a time afflicted.

* *Ier 32.39. Chap 36.29.*
i Meaning, the heart whereunto nothing can enter, and regenerate the new, so that their heart may be soft, and ready to receiue my graces.

k When Ieconiah was led away captiue.

a That is, they receiue not the fruit of that which they see and heare.
† *Ebr. make thee vessels to goe into captiuity.*

b That as they doeth, so shall they doe, and therefore in that they shall see their owne plague and punishment.

c Doe not they declare thy doings.

‖ *Or, prophesy.*

goe foorth: they shall digge through the wall, to
cary out thereby: he shall couer his face, that he
see not the ground with *his* eyes.
13 My net also will I spread vpon [d] him, and he
shalbe taken in my net, and I will bring him to Ba-
bel to the land of the Caldeans, yet shall he not see
it, though he shall die there.

d When the King shall thinke to escape by fleeing, I will take him in my net, Chap. 17, 20. and 32, 3.

14 And I will scatter toward euery wind all that
are about him to helpe him, and all his garisons,
and I will draw out the sword after them.
15 And they shall know that I am the Lord, when
I shall scatter them among the nations, & disperse
them in the countreis.
16 But I will leaue a [e] little number of them from
the sword, from the famine, & from the pestilence,
that they may declare all these abominations a-
mong the heathen, where they come, and they
shall know, that I am the Lord.

e Which should beare his Name, and should be his Church, reade Chap. 11, 16.

17 ¶ Moreouer, the word of the Lord came vn-
to me, saying,
18 Sonne of man, eat thy bread with trembling,
and drinke thy water with trouble, and with care-
fulnesse.
19 And say vnto the people of the land, Thus
saith the Lord God of the inhabitants of Ierusa-
lem, *and* of the land of Israel, They shall eate their
bread with carefulnes, and drinke their water with
desolation: for the land shalbe desolate from her
abundance, because of the cruelty of them that
dwell therein.
20 And the cities that are inhabited, shalbe left
void, and the land shalbe desolate, and ye shall
know that I am the Lord.
21 * And the word of the Lord came vnto me,
saying,
22 Sonne of man, what is that prouerbe that
you haue in the land of Israel, saying, The dayes
[f] are prolonged, and all visions [‖] faile?
23 Tell them therefore, Thus saith the Lord
God, I will make this prouerbe to cease, and they
shall no more vse it as a prouerbe in Israel: but say
vnto them, The daies are at hand, and the effect of
euery vision.

f Because they did not immediatly see the prophecies accomplished, they contemned them as though they should neuer be fulfilled.
‖ Or, *take none effect.*

24 For no vision shalbe any more in vaine, nei-
ther *shall there be* any flattering diuination with-
in the house of Israel.
25 For I am the Lord: I will speake, *and* that
thing that I shall speake, shall come to passe: it shall
be no more prolonged: for in your daies, O rebel-
lious house, will I say the thing, and will performe
it, saith the Lord God.
26 Againe the word of the Lord came vnto me,
saying,
27 Sonne of man, behold, they of the house of
Israel say, The vision that he seeth, is for [g] many
daies *to come*, and he prophecieth of the times that
are farre off.
28 Therefore say vnto them, Thus saith the Lord
God, All my words shall no longer be delayed, but
that thing which I haue spoken, shalbe done, saith
the Lord God.

g That is, it shall not come to passe in our daies, and therefore we care not for it: thus the wicked euer abuse Gods patience and benignity.

CHAP. XIII.

2 The word of the Lord against false prophets, which teach the people the counsels of their owne hearts.

AND the word of the Lord came vnto me, say-
ing,
2 Sonne of man, prophecy against the prophets
of * Israel, that prophecy, and say thou vnto them,
that prophecy out of their [a] owne hearts, Heare the
word of the Lord.
3 Thus saith the Lord God, Woe vnto the
foolish prophets that follow their owne spirit, and
haue seene nothing.

* Chap. 14, 9.
a After their owne fantasie, and not as hauing the reuelation of the Lord, Ier. 23, 16.

4 O Israel, thy Prophets are like the foxes [b] in
the wastes places.
5 [c] Ye haue not risen vp in the gaps, neither
made vp the hedge for the house of Israel, to stand
in the battell in the day of the Lord.

b Watching to destroy the vineyard.
c He speaketh to the gouernors and true ministers that should haue resisted them.

6 They haue seene vanity, and lying diuina-
tion, saying, The Lord saith it, and the Lord hath
not sent them: and they haue made *others* to hope
that they would confirme the word *of their pro-
phecy.*
7 Haue ye not seene a vaine vision? and haue ye
not spoken a lying diuination? [d] ye say, The Lord
saith it, albeit I haue not spoken.

d Ye promised peace to this people, and now ye see their destruction, so that it is manifest that ye are false prophets.

8 Therefore thus saith the Lord God, Because
you haue spoken vanity and haue seene lies, there-
fore behold, I am against you, saieth the Lord
God.
9 And mine hand shalbe vpon the Prophets that
see vanity, and diuine lies, they shall not be in the
assembly of my people, neither shall they be writ-
ten in the [e] writing of the house of Israel, neither
shall they enter into the land of Israel, and ye shall
know that I am the Lord God.

e That is, in the booke of life wherein the true Israelites are written.

10 And therefore, because they haue deceiued my
people, saying, [f] Peace, and there was no peace: &
one built vp a [g] wall, and behold the others dab-
bed it with vntempered *morter.*
11 Say vnto them, which daube it with vntem-
pered *morter*, that it shall fall: *for* there shall come
a great showre, and I will send hailestones, *which*
shall cause it to fall, and a stormy wind shall
breake it.
12 Loe, when the wall is fallen, shall it not be said
vnto you, Where is the daubing wherewith ye
haue daubed it?
13 Therefore thus saith the Lord God, I will
cause a stormy wind to breake fooorth in my wrath,
and a great showre shalbe in mine anger, & haile-
stones in *mine* indignation to consume it.
14 So I will destroy the wall that ye haue dau-
bed with vntempered *morter*, and bring it downe
to the ground, so that the foundation thereof shall
be discouered, and it shall fall, and ye shalbe consu-
med in the mids thereof, and ye shall know that I
am the Lord.

f Reade Ier. 6, 14.
g Whereas the true Prophets prophecied the destruction of the city to bring the people to repentance, the false prophets spake the contrary, and flattered them in their vanities, so that what one false prophet sayd (which is here called the building of the wall) an other false prophet would esteme, though he had neither occasion nor good ground to beare him.

15 Thus will I accomplish my wrath vpon the
wall, and vpon them that haue daubed it with [h] vn-
tempered *morter*, and will say vnto you, The wall
is no more, neither the daubers thereof.
16 *To wit*, the Prophets of Israel, which prophe-
cy vpon Ierusalem, and see visions of peace for it,
and there is no peace, saith the Lord God.
17 Likewise thou sonne of man, set thy face a-
gainst the daughters of thy people, which prophe-
cy out of their owne heart: and prophecy thou a-
gainst them, and say,
18 Thus saith the Lord God, Woe vnto the
women that sow [i] pillowes vnder all arme holes, and
make vailes vpon the head of euery one that stan-
deth vp, to hunt soules: will ye hunt the soules of
my people, and will ye giue life to the soules that
come vnto you?
19 And will ye pollute me among my people for
handfull of [k] barley, and for pieces of bread to slay
the soules of them that should not die, and [l] to
giue life to the soules that should not liue, in lying
to my people, that heare *your* lies?
20 Wherefore thus saith the Lord God, Be-
hold, I will *haue to doe* with your pillowes, where-
with

h Whereby is meant whatsoeuer man of himselfe setteth foorth vnder the authoritie of Gods word.
i These superstitious women for lucre would prophecie and tell euery man his fortune, giuing them pillowes to leane vpon, and kerchiefes to couer their heads, to the intent they might the more allure them and bewitch them.
k Will ye make my word to serue your bellies?
l These sorcerers made the people beleeue that they could preserue life or destroy it, and that it should come to euery one according as they prophecied.

m That is, to cause them to perish, and that they should depart from the body.

with ye hunt the [m] soules to make them to flee, & I will teare them from your armes, and will let the soules go, *euen* the soules that yee hunt to make them to flee.

21 Your vailes also will I teare, and deliuer my people out of your hand, and they shalbe no more in your hands to be hunted, and ye shall know that I am the Lord.

22 Because with *your* lies yee haue made the heart of the [n] righteous sadde, whom I haue not made sad, and strengthened the hands of the wicked, that he should not returne from his wicked way, by promising him life,

n By threatning them that were godly, and vpholding the wicked.

23 Therefore ye shall see no more vanity, nor diuine diuinations: for I will deliuer my people out of your hand, and ye shall know that I am the Lord.

CHAP. XIIII.

4 The Lord sendeth false prophets for the ingratitude of the people 21 He reserueth a small portion for his Church.

THen came certaine of the Elders of Israel vnto me, and [a] sate before me.

2 And the word of the Lord came vnto mee, saying,

3 Sonne of man, these men haue set vp their idoles in their [b] heart, and put the stumbling blocke of their iniquity before their face: should I, being required, answere them?

4 Therefore speake vnto them, and say vnto them, Thus saith the Lord God, Euery man of the house of Israel that setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquity before his face, and commeth to the [c] Prophet, I the Lord will answere him that commeth, according to the multitude [d] of his idoles:

5 That [e] I may take the house of Israel in their owne heart, because they are all departed from me through their idoles.

6 Therefore say vnto the house of Israel, Thus saith the Lord God, Returne, and withdraw your selues, and turne your faces from your idoles, and turne your faces from all your abominations.

7 For euery one of the house of Israel, or of the stranger that soiourneth in Israel, which departeth from me, and setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquity before his face, and commeth to a Prophet, for to inquire of him for me, I the Lord will answere him ‖ for my selfe.

8 And I will set my face against that man, and will make him an example and prouerbe, & I will cut him off from the mids of my people, and ye shall know that I am the Lord.

9 And if the Prophet be [f] deceiued, when he hath spoken a thing, I the Lord haue deceiued that Prophet, and I will stretch out mine hand vpon him, and I will destroy him from the mids of my people of Israel

10 And they shall beare their punishment: the punishment of the Prophet shalbe euen as the punishment of him that asked.

11 That the house of [g] Israel may go no more astray from me, neither be polluted any more with all their transgressions, but that they may be my people, and I may be their God, saith the Lord God.

12 ¶ The word of the Lord came againe vnto me, saying,

13 Sonne of man, when the land sinned against me by comitting a trespasse, then will I stretch out mine hand vpon it, [h] and will breake the staffe of the bread thereof, and will send famine vpon it, and I will destroy man and beast foorth of it:

a He sheweth the hypocrisie of the idolaters, who will dissemble to heare the Prophets of God, though in their heart they follow nothing lesse then their admonitions, and also how by one meanes or other, God doeth discouer them.

b They are not onely idolaters in heart, but also worship their filthy idoles openly, which leade them in blindnes, and cause them to stumble, and cast them out of Gods fauour, so that he will not heare them when they call vnto him, reade Ier. 10,15.

c To inquire of things which the Lord hath appointed to come to passe.

d As his abomination hath deserued: that is, he shalbe led with lies according as he delighted therein, 2 Thes. 2, 10.

e That is, conuince them by their owne conscience.

‖ Or, by my selfe.

f The prophet declareth that God for mans ingratitude raiseth vp false Prophets to seduce them that delite in lies rather then in the trueth of God, and thus he punisheth sinne by sinne, 1 Kin. 22, 20. 22 and destroyeth aswell those Prophets as that people.

g Thus Gods iudgements against the wicked, are admonitions to the godly, to cleaue vnto the Lord, and not to defile themselues with like abominations.

h Reade Chap. 4, 16. and 5, 17 Isa. 3, 1.

14 Though these three men, [i] Noah, Daniel, and Iob were among them, they should deliuer *but* their owne soules by their [k] righteousnes, saith the Lord God.

15 If I bring noysome beasts into the land and they spoyle it, so that it be desolate, that no man may passe through, because of beasts,

16 *Though* these three men were in the mids thereof, As I liue, saith the Lord God, they shall saue neither sonnes nor daughters: they onely shalbe deliuered, but the land shalbe waste.

17 Or *If* I bring a sword vpon this land, and say, Sword, go through the land, so that I destroy man and beasts out of it.

18 Though these three men were in the mids thereof, As I liue saith the Lord God, they shall deliuer neither sonnes nor daughters, but they onely shalbe deliuer themselues.

19 Or *If* I send a pestilence into this land, and powre out my wrath vpon it in blood, to destroy out of it man and beast.

20 And *though* Noah, Daniel and Iob *were* in the mids of it, As I liue, saith the Lord God, they shall deliuer neither sonne nor daughter: they shall *but* deliuer their owne soules by their righteousnesse.

21 For thus saith the Lord God, How much more when I send my * foure sore iudgements vpon Ierusalem, *euen* the sword and famine, and the noysome beast, and pestilence, to destroy man and beast out of it?

22 Yet behold, therein shalbe left [l] a remnant of them that shalbe caried away *both* sonnes and daughters: behold, they shall come foorth vnto you, and ye shall see their way, and their enterprises: and ye shalbe comforted, concerning the euill that I haue brought vpon Ierusalem, *euen* concerning all that I haue brought vpon it.

23 And they shall comfort you, when ye see their way and their enterprises: and ye shall know, that I haue not done without cause all that I haue done in it, saith the Lord God.

i Though Noah, and Iob were now aliue, which in their time were most godly men (for at this time Daniel was in captiuity with Ezekiel) and so these three together should pray for this wicked people yet would I not heare them, reade Ier. 15, 1.

k Meaning, that a very few (which he calleth the remnant, vers. 22.) should escape these plagues, whom God hath sanctified and made righteous, so that this righteousnesse is a signe that they are the Church of God, whom he would preserue for his owne sake.

* Chap. 5, 17.

l Reade Chap. 5, 3.

CHAP. XV.

2 As the unprofitable wood of the vine tree is cast into the fire, so Ierusalem shalbe burnt.

ANd the word of the Lord came vnto me, saying,

2 Sonne of man, what commeth of the vine tree aboue all *other* trees? and of the vine branch, which is among the [a] trees of the forest?

3 Shall wood be taken thereof to do any worke? or will men take a pin of it to hang any vessel thereon?

4 Behold, it is cast into the fire to be consumed: the fire consumeth both the ends of it, and the mids of it is burnt. Is it meet for *any* worke?

5 Behold, when it was whole, it was meete for no worke: how much lesse shall it be meete for any worke, when the fire hath consumed it, and it is burnt?

6 Therefore thus saith the Lord God, as the vine tree, *that is* among the trees of the forest, which I haue giuen to the fire to be consumed, so will I giue the inhabitants of Ierusalem.

7 And I will set my face against them: they shall goe out from *one* [b] fire: and *another* fire shall consume them: and ye shall know, that I am the Lord,

a Which bringeth foorth no fruit, no more then the other trees of the forrest doe: meaning, that if Ierusalem, which beare the name of his Church, did not bring foorth fruit, it should be vtterly destroyed.

b Though they escape one danger, yet another shall take them.

Lord, when I ſet my face againſt them,

8 And *when* I make the land waſte, becauſe they haue greatly offended, ſaith the Lord God.

CHAP. XVI.

The Prophet declareth the benefits of God toward Ieruſalem. 15 Their vnkindnes. 46 He inſtructeth the wickednes of other people in compariſon of the ſinnes of Ieruſalem. 49 The cauſe of the abominations, into which the Sodomites fell. 60 Mercy is promiſed to the repentant.

AGaine, the word of the Lord came vnto mee, ſaying,

2 Sonne of man, cauſe Ieruſalem to know her abominations,

3 And ſay, Thus ſaith the Lord God vnto Ieruſalem, Thine habitation and thy kinred is of the land a of Canaan: thy father was an Amorite, and thy mother an Hittite.

4 And in thy natiuity when thou waſt b borne, thy nauell was not cut: thou waſt not waſhed in water to ſoften *thee*: thou waſt not ſalted with ſalt, nor ſwadled in cloutes.

5 None eye pitied thee to do any of theſe vnto thee, for to haue compaſſion vpon thee, but thou waſt caſt out in the open fielde to the contempt of thy perſon in the day that thou waſt borne.

6 And when I paſſed by thee, I ſaw thee polluted in thine c owne blood, and I ſaid vnto thee, when thou waſt in thy blood, Thou ſhalt liue: yea when thou waſt in thy blood, I ſayd vnto thee, Thou ſhalt liue.

7 I haue cauſed thee to multiply as the bud of the field, and thou haſt increaſed and waxen great, and thou haſt gotten excellent ornaments: *thy* breaſts are faſhioned, thine haire is growen, whereas thou waſt naked and bare.

8 Now when I paſſed by thee, and looked vpon thee, behold, thy time *was as* the time of loue, and I ſpred my skirts ouer thee, and couered d thy filthines: yea, I ſware vnto thee, and entred into a couenant with e thee, ſaith the Lord God, and thou becameſt mine.

9 Then waſhed I thee with f water: yea, I waſhed away thy blood from thee, and I g anoynted thee with oyle.

10 I clothed thee alſo with broidered worke, and ſhod thee with badgers ſkin: and I girded thee about with fine linnen, & I couered thee with ſilk.

11 I decked thee alſo with ornaments, and I put braceletes vpon thine handes, and a chaine on thy necke.

12 And I put a frontlet vpon thy face, and eare-rings in thine eares, and a beautifull h crowne vpon thine head.

13 Thus waſt thou decked with gold and ſiluer, and thy raiment was *of* fine linnen, and ſilke, and broydered worke: thou didſt eate fine flowre, and hony and oyle, and thou waſt very beautifull, and thou didſt grow vp into a kingdome.

14 And thy name was ſpread among the heathen for thy beautie: for it was perfite through my i beautie which I had ſet vpon thee, ſaith the Lord God.

15 Now thou didſt k truſt in thine owne beauty, and playedſt the harlot, becauſe of thy renowme, and haſt powred out thy fornications on euery one that paſſed by, *thy deſire* was to him.

16 And thou didſt take thy garments, and deckedſt thine hie places with diuers colours, [m] and playedſt the harlot thereupon: the like things ſhal not come, neither hath any done ſo.

17 Thou haſt alſo taken thy faire iewels *made* of my golde and of my ſiluer, which I had giuen thee, and n madeſt to thy ſelfe images of men, and diddeſt commit whoredome with them,

18 And tookeſt thy broydered garments, and couereſt them: and thou haſt ſet mine oyle and my perfume before them.

19 My meate alſo, which I gaue thee, *as* fine flowre, oyle and hony, *wherewith* I fed thee, thou haſt euen ſet it before them for a ſweete ſauour: thus it was, ſaith the Lord God

20 Moreouer thou haſt taken thy ſonnes and thy daughters, whom thou haſt borne vnto mee, and theſe haſt thou ſacrificed vnto them, to o be deuoured: is *this* thy whoredome a ſmall matter?

21 That thou haſt ſlaine my children, and deliuered them to cauſe them to paſſe *thorow fire* for them?

22 And in all thine abominations and whoredomes thou haſt not remembred the dayes of thy youth, when thou waſt naked and bare, *and* waſt polluted in thy blood.

23 And beſide all thy wickednes (wo, wo vnto thee, ſaith the Lord God.)

24 Thou haſt alſo built vnto thee an hie place, and haſt made thee an high place in euery ſtreet.

25 Thou haſt built thine high place at euery ‖ corner of the way, and haſt made thy beautie to be abhorred: thou haſt opened thy feete to euery one that paſſed by, and multiplied thy whoredome.

26 Thou haſt alſo committed fornication with the p Egyptians thy neighbours, which haue great members, and haſt increaſed thy whoredome, to prouoke me.

27 Behold, therefore I did ſtretch out mine hand ouer thee, and will diminiſh thine ordinary, and deliuer thee vnto the will of them that hate thee, *euen* to the ‖ daughters of the Philiſtims, which are aſhamed of thy wicked way.

28 Thou haſt plaied the whore alſo with the Aſſyrians, becauſe thou waſt inſatiable: yea, thou haſt played the harlot with them, and yet couldeſt not be ſatisfied.

29 Thou haſt moreouer multiplied thy fornication from the land of Canaan vnto Caldea, and yet thou waſt not ſatisfied herewith.

30 How weake is thine heart, ſayth the Lord God, ſeeing thou doeſt all theſe things, *euen* the worke of a ‖ preſumptuous whoriſh woman?

31 In that thou buildeſt thine hie place in the corner of euery way, and makeſt thine hie place in euery ſtreet, and haſt not beene as an harlot q that deſpiſeth a reward,

32 But *as a* wife that playeth the harlot, *and* taketh others for her husband:

33 They giue gifies to all *other* whores, but thou giueſt gifts vnto all thy louers, and rewardeſt them that they may come vnto thee on euery ſide for thy fornication.

34 And the contrary is in thee from *other* women in thy fornications, neitheir *the like* fornication *ſhalbe* after thee: for in that thou giueſt a reward and no reward is giuen vnto thee, therefore thou art contrary.

35 Wherefore, O harlot, heare the word of the Lord,

36 Thus ſayeth the Lord God, Becauſe thy ‖ ſhame was powred out, and thy filthineſſe diſcouered through thy fornications with thy louers,

a Thou boaſteſt to be of the ſeed of Abraham, but thou art degenerate and followeſt the abominations of the wicked Canaanites, as children do the maners of their fathers. Iſa. 1. 4 and 57 3.

b When I firſt brought thee out of Egypt, and planted thee in this land to be my Church.

c Being thus in thy filthineſſe and forſaken of all men, I tooke thee, and gaue thee life: whereby is meant that before God waſh his Church, and giue life, there is no hing but filthines and death

d Theſe words, as blood, pollution, nakednes, and filthines, are oftentimes repeated to beat downe their pride, and to cauſe them to conſider what they were before God receiued them to mercy, fauoured them, and couered their ſhame.

e That thou ſhouldeſt be a chaſte wife vnto me, and that I ſhould maintaine thee & cedue thee with all graces.

f I waſhed away thy ſinnes.

g I ſanctified thee with mine holy Spirit.

h Hereby he ſheweth how he ſaued his Church, ſanctified it, and gaue it power and dominion to reigne.

i He declareth wherein the dignity of Ieruſalem ſtood: to wit, in that that the Lord gaue them of his beauty and excellency.

k In abuſing my gifts, and in putting thy confidence in thine owne wiſdom and dignity, which were the occaſions of thine idolatry.

l There was none idolatry ſo vile wherewith thou diddeſt not pollute thy ſelfe.

m This declareth how the idolaters put their chiefe delight in thoſe things, which pleaſe the eyes and outward ſenſes.

n Thou haſt conuerted my veſſels and inſtruments, which I gaue thee to ſerue me with, to the vſe of thine idoles.

o Meaning, by fire, vnleade Leu. 18. 21. 2. Kings. 23. 10.

‖ *Or, head.*

p He noteth the great impiety of this people, who firſt falling from God to ſeeke helpe at ſtrange nations, did alſo at length embrace their idolatry, thinking thereby to make their eſtate more ſtrong.

‖ *Or, ſilly.*

‖ *Or, that will beare rule.*

q Meaning, that ſome harlots contemne ſmall reward, but no louers gaue a reward to Iſrael, but they gaue to all others: ſignifying, that the idolaters beſtow all their ſubſtance, which they receiue of God for his glory, to ſerue their vile abominations.

‖ *Or, nether parties.*

and with all the idoles of thine abominations, and
by the blood of thy children, which thou diddest
offer vnto them.
37 Behold, therefore I will gather all [r] thy lo-
uers, with whom thou hast taken pleasure, and all
them that thou hast loued, with all them that
thou hast hated: I will euen gather them round
about against thee, and will discouer thy filthines
vnto them, that they may see all thy filthinesse.
38 And I will iudge thee *after* the manner of
them that are [f] harlots, and of them that shead
blood, and I will giue thee the blood of wrath,
and ielousie.
39 I will also giue thee into their hands, and
they shall destroy thine hie place, and shall breake
downe thine hie places: they shall strip thee also
out of thy cloathes, and shall take thy faire iewels,
and leaue thee naked and bare.
40 They shall also bring vp a company against
thee, and they shall stone thee with stones, and
thrust thee through with their swords.
41 And they * shall burne vp thine houses with
fire, and execute iudgements vpon thee in ẏ sight
of many women: and I will cause thee to cease
from playing the harlot, and thou shalt giue no
reward any more.
42 So will I make my wrath toward thee to
rest, and my [t] ielousie shall depart from thee, and I
will cease, and be no more angry.
43 Because thou hast not remembred the dayes
of thy youth, but hast prouoked me with all these
things, beholde, therefore I also haue [u] brought
thy way vpon thy head, saith the Lord God: yet
hast not thou had consideration of all thine abo-
minations.
44 Behold, all that use prouerbs, shall vse *this*
prouerbe against thee, saying, As *is* the mother, [x] *so*
is her daughter.
45 Thou art thy mothers daughter, that hath
cast off her husband and her children, and thou
art the sister of thy [y] sisters, which forsooke their
husbands and their children: your mother is an
Hittite, and your father an Amorite.
46 And thine elder sister is Samaria, and her
[z] daughters, that dwell at thy left hand, and † thy
younger sister, that dwelleth at thy right hand, *is*
Sodom, and her daughters.
47 Yet hast thou [a] not walked after their wayes,
nor done after their abominations: but as it *had*
beene a very little *thing*, thou wast corrupted more
then they in all thy wayes.
48 As I liue, saith the Lord God, Sodom thy si-
ster hath not done, *neither* she nor her daughters,
as thou hast done, and thy daughters.
49 Behold, this was the iniquitie of thy sister
Sodom, [b] pride, fulnesse of bread & abundance of
idlenes was in her, & in her daughters: neither did
she strengthen the hand of the poore and needy.
50 But they were haughty, and committed
abomination before me: therefore I tooke them
away as pleased me.
51 Neither [c] hath Samaria committed halfe of
thy sinnes, but thou hast exceeded them in thine
abominations, and hast [d] iustified thy sisters in all
thine abominations which thou hast done.
52 Therefore thou which hast iustified thy si-
sters, beare thine owne shame for thy sinnes, that
thou hast committed more abominable then they
which are more righteous then thou art: be thou
therefore confounded also, and beare thy shame,
seeing that thou hast iustified thy sisters.

r Egyptians, Assyrians and Caldeans, whom thou tookest to be thy louers, shall come and destroy thee, Chap. 23. 9.

f I will iudge thee to death, as the adulterers and murtherers.

* 2. King. 25, 9.

t I will vtterly destroy thee, and so my ielosie shall cease.

u I haue punished thy faults, but thou wouldest not repent.

x As were the Canaanites, and the Hittites and others your predecessors, so are you their successors.

y That is, of Samaria and Sodome.

z That is, her cities.

† Ebr. thy sister yonger then thou.

a But done farre worse.

b He alleadgeth these foure vices, pride, excesse, idlenesse and contempt of the poore, as foure principall causes of such abomination, wherefore they were so horribly punished, Gene. 19. 24.

c Which worshipped the calues in Both el and Dan.

d Thou art so wicked, that in respect of thee Sodom and Samaria were iust.

53 Therefore I will bring againe [e] their capti-
uity, with the captiuity of Sodom, and her daugh-
ters, and with the captiuitie of Samaria, and her
daughters, euen the captiuitie of thy captiues in
the mids of them.
54 That thou mayest beare thine owne shame,
and mayest be confounded in all that thou hast
done, in that thou hast [f] comforted them.
55 And thy sister Sodome and her daughters
shall returne to their former state: Samaria also
and her daughters shall returne to their former
state, [g] when thou and thy daughters shall returne
to your former state.
56 For thy sister Sodom † was not heard of [h] by
thy report in the day of thy pride,
57 Before thy wickednes was [i] discouered, as
in the same time of the reproch of ẏ daughters of
Aram, and of all the daughters of the Philistims
round about [k] her, which despise thee on all sides.
58 Thou hast borne *therefore* thy wickednesse
and thine abominations, saith the Lord.
59 For thus saith the Lord God, I might euen
deale with thee, as thou hast done: when thou
diddest despise ẏ [l] oath, in breaking the couenant.
60 Neuertheles, I will [m] remember my coue-
nant *made* with thee in the dayes of thy youth,
and I will confirme vnto thee an euerlasting Co-
uenant.
61 Then thou shalt remember thy wayes, and
be ashamed, when thou shalt receiue [n] thy sisters,
both thy elder & thy yonger, and I will giue them
vnto thee for daughters, but not [o] by thy couenāt.
62 And I will establish my couenant with thee,
and thou shalt know that I am the Lord.
63 That thou mayest remember, and be [p] asha-
med, & neuer open thy mouth any more: because
of thy shame when I am pacified toward thee, for
all that thou hast done, saith the Lord God.

e This he speaketh in comparison, seeing, that he would restore Ierusalem when Sodome should be restored, that is, neuer: and this is meant of the greatest part of the Iewes.

f In that thou hast shewed thy selfe worse then they, and yet thoughtest to escape punishment.

g Meaning, that it should neuer come to passe.

† Ebr. was not a rumour in thy mouth.

h Thou wouldest not call her punishment to minde when thou wast aloft, to learne by her exemple to feare my iudgements.

i That is, till thou wast brought vnder by the Syrians and Philistims, 2 Chron. 28. 19.

k Which ioyned with the Syrians, or compassed about Ierusalem.

l When thou brakest the couenant which was made betweene thee and me, as vers. 8.

m That is, of mercy and loue I will pitie thee, and so stand to my couenant though thou hast deserued the contrary.

n Whereby he sheweth that among the most wicked he had euer some seed of his Church, which he would cause to fructifie in due time: and here he declareth how he will call the Gentiles.

o But of my free mercy.

p This declareth what fruits Gods mercies worke in his, to wit, sorow and repentance for their former life.

CHAP. XVII.

The parable of the two Eagles.

AND the word of the Lord came vnto me, say-
ing,
2 Sonne of man, put forth a parable and speake
a prouerbe vnto the house of Israel,
3 And say, Thus saith the Lord God, The great
[a] egle with great wings, *and* long wings, *and* full of
feathers, which had diuers colours, came vnto Le-
banon, and tooke the highest branch of the cedar,
4 And brake of the top of his twigge, *and* cari-
ed it into the land of [b] merchants, *and* set it in a
citie of merchants.
5 Hee tooke also of the [c] seed of the land, and
planted it in a fruitfull ground: hee placed it by
great waters, and set it *as* a willow tree.
6 And it budded vp, and was like [d] a sprea-
ding vine of [e] lowstature, whose branches turned
toward it, and the roots thereof were vnder it: so
it became a vine, and it brought forth branches,
and shot foorth buds.
7 There was also [f] another great Eagle with
great wings and many feathers, and behold, this
vine did turne her rootes toward it, & spred forth
her branches toward it, that she might water it
by the trenches of her plantation.
8 It was planted in a good soyle by great
[g] waters, that it should bring forth branches, and

a That is, Nebuchad-nezzar, who hath great power, riches, and many countreyes vnder him, shall come to Ierusalem, and take away Ieconiah the King, as vers. 12.

b Meaning, to Babylon.

c That is, Zedekiah, who was of the Kings blood and was left at Ierusalem, and made King in stead of Ieconiah, 2. King. 24. 17. iere. 37. 1.

d This was Zedekiahs kingdome.

e That is, might not haue power to rebell against Babylon, as vers. 14.

f Meaning, the king of Egypt, of whom Zedekiah sought succour against Nebuchad-nezzar.

g They thought to be moistened by the waters of Nilus &

beare fruit, and be an excellent vine.
9 Say thou, Thus ſaith the Lord God, Shall it
proſper? ſhall [h] he not pull vp the roots thereof
and deſtroy the fruit thereof, and cauſe them to
dry? all the leaues of her bud ſhall wither without
great power, or many people, to plucke it out by
the roots thereof.

h ... Nebu- ... deſtroy it.

10 Behold, it was planted: but ſhall it proſper?
ſhall it not be dried vp, & wither? [i] when the Eaſt
wind ſhall touch it, it ſhall wither in the trenches,
where it grew.

i By this dry wind he meaneth the Babylonians.

11 Moreouer, the word of the Lord came vnto
me, ſaying,
12 Say now to this rebellious houſe, Know ye
not what theſe things *meane?* tell them, behold,
the King of Babel is come to Ieruſalem, and hath
taken [k] the King thereof and the princes thereof,
and led them with him to Babel.

k That is, Ieconiah, 2 Kings 24 15.

13 And had taken *one* of the Kings ſeed, and
made a couenant with him, and hath taken [l] an
oath of him: he hath alſo taken the princes of the
land.

l For his ſubiection and obedience.

14 That the kingdome might be in ſubiection,
and not lift it ſelfe vp, *but* keepe their couenant,
and ſtand to it.
15 But he rebelled againſt him, and ſent his am-
baſſadours into Egypt, that they might giue him
horſes, and much people: ſhall he proſper? ſhall
he eſcape that doth ſuch things? or ſhall he breake
the couenant, and be deliuered?
16 As I liue, ſaith the Lord God, he ſhall die in the
mids of Babel, in the place of the king that had
made him king, whoſe oath he deſpiſed, and whoſe
couenant *made* with him, he brake.
17 Neither ſhall Pharaoh with his mightie hoſt,
and great multitude of people, maintaine him in
the warre, when they haue caſt vp mounts, and
builded rampartes to deſtroy many perſons,
18 For he hath deſpiſed the oath, and broken
the couenant (yet loe, he hath giuen [m] his hand)
becauſe he hath done all theſe things, he ſhall not
eſcape.
19 Therefore, thus ſaith the Lord God, As I liue,
I will ſurely bring mine oath that he hath deſpiſed,
and my couenant that he hath broken, vpon his
owne head.

m Becauſe he tooke the Name of God in vaine, and brake his oath which he had confirmed by giuing his hand: therefore the Prophet declareth that God would not ſuffer ſuch periury and infidelity to eſcape puniſhment.

20 * And I will ſpread my net vpon him, and he
ſhalbe taken in my net, and I will bring him to Ba-
bel, and will enter into iudgement with him there
for his treſpaſſe that he hath cõmitted againſt me.

* Chap. 12, 13. and 32, 3.

21 And all that flee from him with all his hoſt,
ſhall fall by the ſword, and they that remaine ſhalbe
ſcattered toward all the winds: and ye ſhall know
that I the Lord haue ſpoken it.
22 Thus ſaith the Lord God, I will alſo take off
the top [n] of his high cedar, and will ſet it, and cut
off the [o] top of the tender plant thereof, and I will
plant it vpon an high mountaine and great.
23 *Euen* in the high mountaine of Iſrael will I
plant it: and it ſhall bring forth boughs, and beare
fruit, and be an excellent cedar, and vnder it ſhall
remaine all birds, and euery [p] foule ſhall dwell in
the ſhadow of the branches thereof.
24 And all the [q] trees of the field ſhall know that
I the Lord haue brought downe the high tree, and
exalted the low tree: that I haue dried vp the
greene tree, and made the dry tree to floriſh: I the
Lord haue ſpoken it, and haue done it.

n This promiſe is made to the Church which ſhalbe as a ſmall remnant, and as the top of a tree.
o I will trim it, and dreſſe it.
p Both the Iewes & Gentiles ſhalbe gathered into it.
q All the world ſhall know that I haue plucked downe the proud enemies, and ſet vp my Church which was low and contemned.

CHAP. XVIII.

a Hee ſheweth that euery man ſhall beare his owne ſinne. 21 To him that amendeth, ſaluation is promiſed. 24 Death is prophecied to the righteous, which turneth backe from the right way.

THe word of the Lord came vnto me againe,
ſaying,
2 What meane ye that ye ſpeake this prouerbe
concerning the land of Iſrael, ſaying, [a] The fathers
haue eaten ſowre grapes, and the childrens teeth
are ſet on edge?
3 As I liue, ſaith the Lord God, ye ſhall vſe this
prouerbe no more in Iſrael.

a The people murmured at the chaſtiſings of the Lord, & therefore vſed this prouerbe, meaning, that their fathers had ſinned, and their children were puniſhed for their tranſgreſsions, reade Ier. 31, 29.

4 Behold, all ſoules are mine, both the ſoule of
the father, and alſo the ſoule of the ſonne are mine:
the ſoule that ſinneth, it ſhall die.
5 But if a man be iuſt, and doe that which is
lawfull and right.
6 *And* hath not eaten [b] vpon the mountains, nei-
ther hath lift vp his eyes to the idoles of the houſe
of Iſrael, neither hath * defiled his neighbours wife,
neither hath † lien with a * menſtruous woman,

b If he hath not eaten of the fleſh that hath beene offered vp to idols, to honour them thereby.
* Leuit. 18, 20.
† Ebr. come neere.
* Leui. 20, 18.

7 Neither hath oppreſſed any, *but* hath reſto-
red the pledge to his debtour: he that hath ſpoiled
none by violence, * *but* hath giuen his bread to
the hungry, and hath couered the naked with a
garment.

* Iſa. 58, 7. Mat. 25, 35.

8 And hath not giuen foorth vpon * vſury, nei-
ther hath taken any increaſe, *but* hath withdrawen
his hand from iniquity, and hath executed true
iudgement betweene man and man.

* Exod. 22, 25. Leuit. 25, 37. Deut. 23, 19. Pſal. 15, 5.

9 And hath walked in my ſtatutes, and hath kept
my iudgements to deale truely, he is iuſt, he ſhall
ſurely liue, ſaith the Lord God.
10 ¶ If he beget a ſonne, that is a ‖ thiefe, *or* a
ſhedder of blood, if he do any one of theſe things.

‖ Or, a cruell man.

11 Though he doe not all theſe things, but ei-
ther hath eaten vpon the mountaines, or defiled his
neighbours wife,
12 *Or* hath oppreſſed the poore and needy, *or*
hath ſpoiled by violence, *or* hath not reſtored the
pledge, *or* hath lift vp his eyes vnto the idoles, *or*
hath committed abomination,
13 *Or* hath giuen foorth vpon vſury, *or* hath ta-
ken increaſe, ſhall he liue? he ſhall not liue: ſeeing
he hath done all theſe abominations, [c] he ſhall die
the death, *and* his blood ſhalbe vpon him.

c He ſheweth how the ſonne is puniſhed for his fathers fault: that is, if hee be wicked as his father was, and doeth not repent, he ſhalbe puniſhed as his father was, or elſe not.

14 ¶ But if he beget a ſonne, that ſeeth all his
fathers ſinnes, which he hath done, and feareth,
neither doeth ſuch like,
15 That hath not eaten vpon the mountaines, nei-
ther hath lift vp his eyes to the idols of the houſe
of Iſrael, nor hath defiled his neighbours wife,
16 Neither hath oppreſſed any, nor hath with-
holden the pledge, neither hath ſpoiled by violence,
but hath giuen his bread to the hungry, and hath
couered the naked with a garment,
17 *Neither* hath withdrawen his hand from the
afflicted nor receiued vſury nor increaſe, *but* hath
executed my iudgements, *and* hath walked in my
ſtatutes, he ſhall not die in the iniquity of his fa-
ther, *but* he ſhall ſurely liue.
18 His father, becauſe he cruelly oppreſſed and
ſpoiled his brother by violence, and hath not done
good among his people, loe, euen he dieth in his
iniquity.
19 Yet ſay ye, Wherefore ſhall not the ſonne
beare the iniquity of the father? becauſe the ſonne
hath executed iudgement and iuſtice, *and* hath
kept all my ſtatutes, and done them, he ſhall ſurely
liue.
20 * The ſame ſoule that ſinneth, ſhall die: the
ſonne ſhall not beare the iniquity of the father,
neither ſhall the father beare the iniquity of the
ſonne, *but* the righteouſnes of the righteous ſhall
be

* Deut. 24, 16, 2 Kings 14, 6. 2 Chro. 25, 4.

be vpon him, and the wickednes of the wicked shalbe vpon himselfe.

21 But if the wicked will returne from all his sinnes that he hat committed, and keepe all my d statutes, & do that which is lawfull and right, he shall surely liue, *and* shall not die.

22 All his transgressions that he hath committed they shall not be ‖ mentioned vnto him, *but* in his righteousnes that he hath done, he shall liue.

23 f Haue I any desire that the wicked should die, saith the Lord God? ‖ or shall he not liue, if he returne from his wayes?

24 But if the righteous turne away from his righteousnes, and commit iniquity, *and* doe according to all the abominations that the wicked man doth, shall he liue? all his g righteousnes that he hath done, shall not be mentioned: *but* in his transgression that he hath committed, and in his sinne that he hath sinned, in them shall he die.

25 Yet ye say, The way of the Lord is not equall: heare now, O house of Israel. Is not my way equall? *or* are not your waies vnequall?

26 *For* when a righteous man turneth away from his righteousnes, and committed iniquity, he shall euen die for the same, he shall *euen* die for his iniquity that he hath done.

27 Againe, when the wicked turneth away from his wickednes that he hath committed, and doth that which is lawfull and right, hee shall saue his soule aliue.

28 Because he consi dereth, and turneth away from all his transgressions that he hath committed, he shall surely liue, *and* not die.

29 Yet saith the house of Israel, The way of the Lord is not equall. O house of Israel, are not my waies equall? *or* are not your waies vnequall?

30 Therefore I will iudge you, O house of Israel, euery one according to his wayes, saith the Lord God: returne *therefore*, and cause *others* to turne away from all your transgressions: so iniquity shall not be your destruction.

31 Cast away from you all your transgressions, wherby ye haue transgressed, and make you a new heart and a new spirit: for why will ye die, O house of Israel?

32 For I desire not the death of him that dieth, saith the Lord God, cause therefore *one another* to returne, and liue ye.

CHAP. XIX.

1 *The captiuity of the kings of Iudah signified by the lions whelps and by the lion.* 10 *The prosperity of the city of Ierusalem that is in paii, and the misery thereof that is to come.*

Thou also take vp a lamentation for the a princes of Israel,

2 And say, Whereforelay thy b mother *as a* lionesse among the lions? she nourished her yong ones among the lions whelps,

3 And she brought vp one of her whelps, *and* it became a lion, and it learned to catch the pray, *and* it deuoured men.

4 The c nations also heard of him, *and* he was taken in their nets, & they brought him in chaines vnto the land of Egypt.

5 Now when she saw that she had waited and her hope was lost, she tooke another of her d whelps, and made him a lion,

6 Which went among the lions, *and* became a lion, and learned to catch the pray, *and* he deuoured men.

7 And he knew their widowes, and he destroyed their cities, and the land was wasted, and all that was therein by the noyse of his roaring.

8 Then the e nations set against him on euery side of the countreies, and layed their nets for him: so he was taken in their pit.

9 And they put him in prison in chaines, and brought him to the king of Babel, *and* they put him in holds, that his voyce should no more be heard vpon the mountaines of Israel.

10 Thy f mother *is* like a vine in thy blood, planted by the waters: she brought foorth fruit and branches by the abundant waters,

11 And she had strong rods for the scepters of them that beare rule, and her stature was exalted among the branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked vp in wrath: she was cast downe to the ground, and the h East wind dried vp her fruit: *her branches* were broken and withered: *as for* the rod of her strength, the fire consumed it.

13 And now she is planted in the wildernes in a dry and thirsty ground.

14 And fire is gone out i of a rod of her branches, which hath deuoured her fruit, so that she hath no strong rod *to be* a scepter to rule: this is a lamentation, and shalbe for a lamentation.

CHAP. XX.

3 *The Lord denieth that he will answer them when they pray, because of their vnkindnesse* 33 *He promiseth that his people shall returne from captiuity.* 46 *By the forest that should be burnt, is signified the burning of Ierusalem.*

And in the k seuenth yeere, in the fift *moneth*, the tenth *day* of the moneth, came certaine of the Elders of Israel to enquire of the Lord, and sate before me.

2 Then came the word of the Lord vnto me, saying,

3 Sonne of man, speake vnto the Elders of Israel, and say vnto them, Thus saith the Lord God, Are ye come to enquire of me? as I liue, saith the Lord God, when I am asked, I will not answer you.

4 Wilt thou iudge them, sonne of man? wilt thou iudge *them?* cause l them to vnderstand the abominations of their fathers.

5 And say vnto them, Thus saith the Lord God, In the day when I chose Israel, and m lift vp mine hand vnto the seed of the house of Iacob, & made my selfe knowen vnto them in the land of Egypt, when I lift vp mine hand vnto them, and said, I am the Lord your God,

6 In the day that I lift vp mine hand vnto them, to bring them foorth of the land of Egypt, into a land that I had prouided for them, flowing with milke and hony, which is pleasant among all lands.

7 Then said I vnto them, Let euery man cast away the abominations of his eyes, & defile not your selues with the idoles of Egypt: *for* I am the Lord your God.

8 But they rebelled against me, & would notheare me: *for* none cast away the abominations of n their eyes, neither did they forsake the idoles of Egypt: then I thought to powre out mine indignation vpon them, & to accomplish my wrath against them in the midst of the land of Egypt.

9 But I had respect to my o Name, that it should not be polluted before the heathen, among whom they were, and in whose sight I made my selfe knowen vnto them in bringing them foorth of the land of Egypt.

Gentiles for the punishment that his people deserued, in comparison of his godly euer prayed, as Exo, 32, 12. Num, 14, 13.

10 Now

d He ioyneth the obseruation of the commandements with repentance: for none can repent in deed, except he labour to keepe the law.
‖ Or, *not lay to his charge.*
e That is, in the fruits of his faith which declare that God doth accept him.
f He speaketh this to commend Gods mercy to poore sinners, who rather is ready to pardon, then to punish, as his long suffering declareth, Chap 33, 11. Albeit God in his eternall counsell appointed the death and damnation of the reprobate, yet the end of his counsell was not their death onely, but chiefly his owne glory. And also because he doth not approoue same, therefore it is here said that he would haue them to turne away from it, that they might liue.
‖ Or, *rather that he may returne from his wayes and liue.*
g That is, the false opinion that the hypocrites haue of their righteousnes.
h In punishing the father with the children, it sheweth that vnto cannot forsake his wickednesse, till his heart be changed, which is onely the worke of God.

a That is, Iehoiachin & Iehoiakim Iosias sonne, who for vaine pride and cruelty are compared vnto lions.
b To wit, Iehoiachins mother, or Ierusalem.

c By Pharaoh Necho king of Egypt, 2 Kings 23, 33.

d Which was Iehoiakim.
e He shew of the Prophets, and them that despised God, and so ratified their words.

f Nebuchadnezzar with his great army which was gathered of diuers nations.

g He speaketh this in the reproach of this wicked king, in whose blood, that is, in the race of his predecessours, Ierusalem should haue beene beliefd, according to Gods promise, and flourished as a fruitfull vine.
h Meaning, that the Caldeans should destroy them as the East wind doeth the fruit of the vine.
i Destruction is come by Zedekiah, who was the occasion of this rebellion,

a Of the captiuity of Iechoniah.

b This declareth the great lenity and patience of God, which calleth sinners to repentance before he condemne them.
c I sware that I would be their God, which maner of oath was obserued from all antiquity, where they vsed to lift vp their hands toward the heauen, acknowledging God to be the author of truth, and the defender thereof, and also the iudge of the heart, wishing that he should take vengeance, if they concealed any thing which they knew to be vntrueth.
d God had forbidden them to make mention of the idols Ex. 23, 13. Psal 16, 4.
e Which thing declareth the wickednes of mens heart, which iudge Gods seruice by their eyes, and ouward fences.
f God had euer this respect to his glory, that he would not haue his Name euill spoken of among the Gentiles whereof the

10 Now I caried them out of the land of Egypt, and brought them into the wildernesse.

11 And I gaue them my ſtatutes, and declared my iudgements vnto them, * which if a man doe, he ſhall liue in them.

12 Moreouer I gaue them alſo my * Sabbaths to be a ſigne betweene me and them, that they might know that I am the Lord, that ſanctifie them.

13 But the houſe of Iſrael rebelled againſt mee in the wildernes: they walked not in my ſtatutes, & they caſt away my iudgements, which if a man doe, he ſhall liue in them, and my Sabbaths haue they greatly polluted: then I thought to powre out mine indignation vpon them * in the wildernes to conſume them,

14 But I had reſpect to my name, that I ſhould not be polluted before the g heathen in whoſe ſight I brought them out.

15 Yet neuertheles, I lift vp mine hand vnto them in the wildernes, that I would not bring them into the land, which I had giuen them, flowing with milke and honie, which was pleaſant aboue all lands.

16 Becauſe they caſt away my iudgements, and walked not in my ſtatutes, but haue polluted my h Sabbaths: for their heart went after their idols.

17 Neuertheleſſe, mine eye ſpared them, that I would not deſtroid them, neither would I conſume them in the wildernes.

18 But I ſaid vnto their children in the wildernes, Walke ye not in the ordinances of your i fathers, neither obſerue their maners, nor defile your ſelues with their idoles.

19 I am the Lord your God: walke in my ſtatutes, and keepe my iudgements and do them.

20 And ſanctifie my Sabbaths, and they ſhalbe a ſigne betweene me and you, that ye may know that I am the Lord your God.

21 Notwithſtanding the children rebelled againſt me: they walked not in my ſtatutes, nor kept my iudgements to do them, which if a man do, he ſhall liue in them, *but* they polluted my Sabbaths: then I thought to powre out mine indignation vpon them, *and* to accompliſh my wrath againſt them in the wildernes.

22 Neuertheleſſe, I withdrew mine hand and had reſpect to my Name, that it ſhould not be polluted before the heathen, in whoſe ſight I brought them forth.

23 Yet I lift vp mine hand vnto them in the wildernes, that I would ſcatter them among the heathen, and diſperſe them through the countreis.

24 Becauſe they had not executed my iudgements, but had caſt away my ſtatutes, and had polluted my Sabbaths, and their eies were after k their fathers idoles.

25 Wherefore I gaue l them alſo ſtatutes that were not good, and iudgements, wherein they ſhould not liue.

26 And I polluted them in their owne m gifts in that they cauſed to paſſe *by the fire* all that *firſt* openeth the wombe, that I might deſtroy them, to the end that they might know that I am the Lord.

27 Therefore, ſonne of man, ſpeake vnto the houſe of Iſrael and ſay vnto them, Thus ſaith the Lord God, Yet in this your fathers haue blaſphemed me, though they had *before* grieuouſlie tranſgreſſed againſt me.

28 n For when I had brought them into the land, for the which I lift vp mine hand to giue it to them, then they ſaw euerie high hill, and all the thicke trees, and they offered there their ſacrifices, and there they preſented their offering of prouocation: there alſo they made their ſweet ſauour, and powred out there their drinke offerings.

29 Then I ſaid vnto them, What is the high place whereunto ye goe? And the name thereof was called o Bamah vnto this daie.

30 Wherefore, ſay vnto the houſe of Iſrael, Thus ſaith the Lord God, Are ye not polluted † after the maner of your fathers? and commit ye not whoredome after their abominations?

31 For when you offer your gifts, and make your ſonnes to paſſe thorow the fire, you pollute your ſelues with all your idols vnto this day: ſhall I anſwer you when I am asked, O houſe of Iſrael? As I liue, ſaith the Lord God, p I will not anſwer you when I am asked.

32 Neither ſhall that be done that commeth into your mind: for ye ſay, we will be as the heathen, and as the families of the countreis, and ſerue wood and q ſtone.

33 As I liue, ſaith the Lord God, I will ſurely rule you with a mighty hand, and with a ſtretched out arme, and in *my* wrath powred out.

34 And will bring you from the people, and will gather you out of the countreies, wherein ye are ſcattered, with a mighty hand, & with a ſtreched out arme, and in *my* wrath powred out.

35 And I will bring you into the r wildernes of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wildernes of the land of Egypt, ſo will I plead with you, ſaith the Lord God.

37 And I will cauſe you to paſſe vnder the rod, and will bring you into the bond of the couenant.

38 And I will ſ chuſe out from among you the rebels, & them that tranſgreſſe againſt me: I will bring them out of the land where they dwell, and they ſhall not enter into the land of Iſrael, and ye ſhall know that I am the Lord.

39 As for you, O houſe of Iſrael, thus ſaith the Lord God, t Goe you, and ſerue euery one his idole, ſeeing, that ye will not obey me, and pollute mine holie Name no more with your gifts, and with your idoles.

40 For in mine holy mountaine, *euen* in the hie mountaine of Iſrael, ſaith the Lord God, there ſhall all the houſe of Iſrael, and all the land ſerue mee: there will I accept them, and there will I require your offrings, and the firſt fruits of your oblations, with all your holie things.

41 I will accept your ſweet ſauour, when I bring you from the people, and gather you out of the countreyes, wherein ye haue beene ſcattered, that I may be ſanctified in you before the heathen.

42 And ye ſhall know that I am the Lord, when I ſhall bring you into the land of Iſrael, into the land for the which I lifted vp mine hand to giue it to your fathers.

43 And there ſhall ye remember your waies, and all your workes, wherein ye haue bin defiled, and ye u ſhall iudge your ſelues worthie to be cut off, for all your euils that ye haue committed.

44 And yee ſhall know that I am the Lord, when I haue reſpect vnto you for my Names ſake, *and* not after your wicked waies, nor according to your corrupt workes, O yee houſe of

* *Luke 18.5. Rom.10.5. Galat.3.12.* * *Exod. 20,8. and 31.13. Deut.5,12.*

* *Num.14,28,29. and 26.65.*

g Who might thereby take an occaſion to blaſpheme my Name and to accuſe me of lacke of abilitie, or elſe that I had fought a meanes to deſtroy them more commodiouſly.

h That is, my true religion, which I had commanded them, and gaue themſelues to ſerue me according to their owne fantaſies.

i Whereby the holy Ghoſt confuteth them that ſay that they will follow the religion and example of their fathers, and ſo not meaſure their doings by Gods word whether they be approoueable thereby or no.

k Meaning, that they ſet their deſire vpon them.

l Becauſe they would not obey my lawes, I gaue them vp to themſelues that they ſhould obey their owne fantaſies, as ver.39 Rom.1,21,24. m I condemned chooſe things, and counted them as abominable, which they thought had beene excellent, and to haue declare much zeale, Luke 16,15. for that which God required, as moſt excellent, that I gaue they to their idoles.

n Not onely in the wildernes, when I brought them out of Egypt, but ſince I placed them in this land: which declareth how prompt mans heart is to Idolatry, ſeeing that by no admonitions he can be drawen backe,

o Which ſignifieth an high place, declaring that they vaunted themſelues of their idolatry, and were not aſhamed thereof, though God had commanded them expreſly that they ſhould haue no altar lifted vpon high places, Ex.20,25.

† *Ebr. in the way.*

p He ſheweth that the ingratitude of the people deſerueth that God ſhould cut them off, and that they ſhould not haue the comfort of his word.

q He declareth that ſtate of nature is wholly enemy vnto God, and to his owne ſaluation, and therefore God calleth him to the eight way, partly by chaſtiſing, but chiefly by his mercy in forgiuing his rebellion, and wicked nes.

r I will bring you among ſtrange nations as mine enemies, and there will viſite you, & to call you to repentance, and then bring the godly home againe, Iſa. 65.9.

ſ Signifying, that he will not burne the coine with the chaffe, but chuſe out the wicked to puniſh them when he will ſpare his.

t This is ſpoken to the hypocrites.

u Your owne conſciences ſhall conſtraine you after that you haue felt my mercies.

Israel, saith the Lord God.

45 ¶ Moreouer, the word of the Lord came vnto me, saying,

46 Sonne of man, Set thy face toward the way of Teman, and drop *thy word* toward x the South, and prophecie toward the foreſt of the field of the South,

47 And say to the foreſt of the South, Heare the word of the Lord, thus saith the Lord God, Behold, I will kindle a fire in thee, and it ſhall deuoure all the y greene wood in thee, and all the dry wood: the continuall flame ſhall not be quenched, and, euery face from the South to the North ſhall be burnt therein.

48 And all fleſh ſhall ſee, that I the Lord haue kindled it, *and* it ſhall not be quenched. Then ſaid I, Ah Lord God, they ſay of me, Doeth not hee ſpeake z parables?

CHAP. XXI.

3 *He threatneth the ſword and deſtruction to Ieruſalem.* 23 *He ſheweth the fall of King Zedekiah.* 28 *Hee commaunded to prophecy the deſtruction of the children of Ammon.* 30 *The Lord threatneth to deſtroy Nebuchadnezzar.*

THe word of the Lord came to me againe, saying,

2 Sonne of man, ſet thy face toward Ieruſalem, a and drop *thy word* toward the holy places, and prophecy againſt the land of Iſrael,

3 And ſay to the land of Iſrael, Thus ſaith the Lord, Behold, I *come* againſt thee, and will draw my ſword out of his ſheath, and cut off from thee *both* the b righteous and the wicked.

4 Seeing then that I will cut off from thee *both* the righteous & wicked, therefore ſhall my ſword goe out of his ſheath againſt all fleſh from the South to the c North.

5 That all fleſh may know that I the Lord haue drawen my ſword out of his ſheath, *and* it ſhall not returne any more.

6 Mourne therefore thou ſonne of man, *as* in the paine of *thy* d reines, and mourne bitterly before them.

7 And if they ſay vnto thee, Wherefore mourneſt thou? Then anſwer, Becauſe e of the bruit: for it commeth, and euery heart ſhall melt, and all hands ſhalbe weake, and all minds ſhall faint, and all knees ſhall goe vnder as water: behold, it commeth, and ſhalbe done, ſaith the Lord God.

8 ¶ Againe, the word of the Lord came vnto me, ſaying,

9 Sonne of man, prophecy, and ſay, Thus ſaith the Lord God, ſay, A ſword, a ſword both ſharpe and fourbiſhed.

10 It is ſharpened to make a ſore ſlaughter, *and* it is fourbiſhed that it may f glitter: how ſhall we reioyce? *for* it contemneth the g rod of my ſonne, *as* h all other trees.

11 And he hath giuen it to be fourbiſhed, that he may handle it: this ſword is ſharp, & is fourbiſhed that he may giue it into the hand of the i ſlayer.

12 Cry and howle, ſonne of man: for this ſhall come to my people, *and* it ſhall come vnto all the princes of Iſrael: the terrors of the ſword ſhalbe vpon my people, k ſmite therefore vpon thy thigh.

13 For *it is* a triall, and what ſhall this be, if *the ſword* contemne euen the rod? It ſhalbe *no more*, ſaith the Lord God.

14 Thou therefore, ſonne of man, prophecy and ſmite m hand to hand, and let the ſword be doubled: let the ſword that hath killed, *returne* the third time: it is the ſword of the great ſlaughter entring into their priuy chambers.

15 I haue brought the feare of the ſword into all their gates to make *their* heart to faint, and to multiply *their* ruines. Ah, it is made bright, *and* it is dreſſed for the ſlaughter.

16 Get thee n alone: goe to the right hand, *or* get thy ſelfe to the left hand, whitherſoeuer thy face turneth.

16 I will alſo ſmite mine hands together, and will cauſe my wrath to ceaſe, I the Lord haue ſaid it

18 ¶ The word of the Lord came vnto me againe, ſaying,

19 Alſo thou ſonne of man, appoint thee o two waies, that the ſword of the King of Babel may come, both twaine ſhall come out of one land, and chuſe a place, and chuſe it in the corner of the waie of the citie.

20 Appoint a waie, that the ſword may come to Rabbah of the Ammonites, and p to Iudah in Ieruſalem the ſtrong citie.

21 And the King of Babel ſtood at the q parting of the waie, at the head of the two wayes, conſulting by diuination, *and* made his arrowes bright: he conſulted with idoles, *and* looked in r the liuer.

22 At his right hand was the diuination for Ieruſalem to appoint captains to open *their* mouth in the ſlaughter, and to lift vp their voyce with ſhouting, to lay engines of warre againſt the gates, to caſt among, *and* to build a fortreſſe.

23 And it ſhalbe vnto them ſas a falſe diuination in their ſight for the oathes made vnto them: t but he will call to remembrance *their* iniquity, to the intent they ſhould be taken.

24 Therefore thus ſaith the Lord God, Becauſe ye haue made your iniquitie to be remembred in diſcouering your rebellion, that in all your works your ſinnes might appeare: becauſe I ſay, that ye are come to remembrance, ye ſhalbe taken with the hand

25 And thou u Prince of Iſrael polluted, *and* wicked, whoſe day is come, when iniquitie *ſhall haue* an end.

26 Thus ſaith the Lord God, I will take away the x diademe, and take off the crowne: this ſhall be no more the ſame: I will exalt the humble, and will abaſe him that is high.

27 I will ouerturne, ouerturne, ouerturne it, and it ſhalbe no more vntill he y come, whoſe right it is, and I will giue it him.

28 ¶ And thou ſonne of man, prophecie, and ſay, Thus ſaith the Lord God to the children of Ammon, and to their blaſphemy: ſay thou, I ſay, The ſword, the ſword is drawen foorth *and* fourbiſhed to the ſlaughter, to conſume, becauſe of the glittering.

29 Whiles they ſee z vanity vnto thee, and prophecied a lye vnto thee to bring thee vpon the neckes of the wicked that are ſlaine, whoſe day is come, when their iniquitie *ſhall haue* an end.

30 Shall I cauſe it to returne into his ſheath? I will iudge thee in the place were thou was created, *euen* in the land of thine habitation.

31 And I will powre out mine indignation vpon thee, and will blow againſt thee in the fire of my wrath, and deliuer thee into the hand of beaſtlie men, *and* skilfull to deſtroy.

32 Thou ſhalt be in the fire to be deuoured: thy blood ſhalbe in the mids of the land, *and* thou ſhalt be no more remembred: for I the Lord haue ſpoken it.

CHAP.

x For Iudah Rood South from Babylon.

y Both ſtrong and weake in Ieruſalem.

z The people ſaid that the Prophet ſpake darkly: therefore he deſireth the Lord to giue them a plaine declaration thereof.

a Speake ſenſibly, that all may vnderſtand.

b That is, ſuch which ſeeme to haue an outward ſhew of righteouſnes, by obſeruation of the ceremonies of the law. Meaning, thorow all the land.

d As though thou were in extreme anguiſh.

e Becauſe of the great noiſe of the army of the Caldeans

f And ſo cauſe a feare.

g Meaning, the ſceptre: ſhewing that it will not ſpare the King, who ſhould be as the ſonne of God, and in his place.

h That is, the reſt of the people.

i To wit, vnto the army of the Caldeans.

k Reade Ier. 31. 19. l Ezekiel mooued with compaſſion, thus complaineth, fearing the deſtruction which God had confirmed to David and his poſterity by promiſe, which promiſe God performed, although there ſeemed to many eye that it ſhould vtterly periſh.

m That is, encourage the ſword.

n Prouide for thy ſelfe; for thou ſhalt ſee Gods plague of all parts in this countrey.

o This was ſpoken, becauſe that when Nebuchad-nezzar came againſt Iudah, his purpoſe was alſo to goe againſt the Ammonites: but doubting in the way, which enterpriſe to vndertake firſt, he conſulted with his ſoothſayers, and ſo went againſt Iudah.

p That is, to the tribe of Iudah that kept themſelues in Ieruſalem.

q To know whether he ſhould goe againſt the Ammonites or them of Ieruſalem.

r Hee vſed coniuring and ſorcery.

ſ Becauſe there was a league betweene the Iewes and the Babylonians, they of Ieruſalem ſhall thinke nothing leſſe, then that this King ſhould come to paſſe.

t That is, Nebuchad-nezzar will remember the rebellion of Zedekiah, and ſo come vpon them. Meaning Zedekiah, who practiſed with the Egyptians to make himſelfe free and able to reſiſt the Babylonians.

x Some referre this to the Prieſts attire: for Iehoiakim the Prieſt went into captiuity with the King.

y That is, vnto the comming of Meſsiah: for though the Iewes had ſome ſigne of gouernment afterward vnder the Perſians, Greekes and Romanes, yet this reſtitution was not till Chriſts comming, and at length ſhould be accompliſhed, as was promiſed, Gen 49.10.

z Though the Iewes and Ammonites would not beleeue that thou, to wit, the ſword, ſhouldeſt come vpon them, and ſaid, that the Prophets, which threatned, ſpake lies, yet, thou ſhalt as ſurely come, as though thou weereſt already vpon their neckes.

CHAP. XXII.

1 *Ierusalem is reproued for cruelty.* 25 *Of the wicked doctrine of the false prophets and priests, and of their vnsatiable couetousnesse.* 27 *The tyranny of rulers.* 29 *The wicke dnesse of the people.*

MOreouer, the word of the Lord came vnto me, saying,

2 Now thou sonne of man, wilt thou a iudge, wilt thou iudge this bloody city? wilt thou shew her all her abominations?

3 Then say, Thus saith the Lord God, The city sheddeth blood in the mids of it, that her b time may come, and maketh idoles c against her selfe, to pollute her selfe.

4 Thou hast offended in thy blood, that thou hast shed, and hast polluted thy selfe in thine idols, which thou hast made, and thou hast caused thy daies to draw neere, and art come vnto thy terme: therefore haue I made thee a reproach to the heathen, and a mocking to all countreis.

5 Those that be neere, and those that be farre from thee, shall mocke thee, *which art* vile in d name *and* sore in affliction.

6 Behold, the princes of Israel euery one in thee was *ready* to his power, to shed blood.

7 In thee haue they despised father and mother: in the mids of thee e haue they oppressed the stranger: in thee haue they vexed the fatherlesse and the widow.

8 Thou hast despised mine holy things, and hast polluted my Sabbaths.

9 In thee are men that cary tales to shedde blood: in thee *are they* that eate vpon the mountaines: in the mids of thee they commit abomination.

10 * In thee haue they discouered their fathers shame: in thee haue they vexed her that was polluted in *her* floures.

11 And euery one * hath committed abomination with his neighbours wife, and euery one hath wickedly defiled his daughter in law, and in thee hath euery man forced his owne sister, *euen* his fathers daughter.

12 In thee haue they taken gifts to shed blood: thou hast taken vsury and the increase, and thou hast defrauded thy neighbours by extortion, and hast forgotten me, saith the Lord God.

13 Behold, therefore I haue f smitten mine hands vpon thy couetousnesse, that thou hast vsed, and vpon the blood, which hath beene in the mids of thee,

14 Can thine heart endure, or can thine hands g be strong, in the daies that I shall haue to doe with thee? I the Lord haue spoken it, and will doe it.

15 And I will scatter thee among the heathen, and disperse thee in the countreis, and will cause thy h filthinesse to cease from thee,

16 And thou shalt take thine i inheritance in thy selfe in the sight of the heathen, and thou shalt know that I am the Lord.

17 ¶ And the word of the Lord came vnto me, saying,

18 Sonne of man, the house of Israel is vnto me as k drosse: all they are brasse, and tinne, and yron, and lead in the mids of the fornace: they are *euen* the drosse of siluer.

19 Therefore thus saith the Lord God, Because ye are all as drosse, behold, therefore I will gather you in the mids of Ierusalem.

20 As they gather siluer and brasse, and yron, and lead, and tinne into the mids of the fornace, to blow the fire vpon it to melt it, so will I gather you in mine anger and in my wrath, and will put you *there* l and melt you.

21 I will gather you, I say, and blow the fire of my wrath vpon you, and you shalbe melted in the mids thereof.

22 As siluer is melted in the midst of the fornace, so shall yee be melted in the mids thereof, and ye shall know that I the Lord haue powred out my wrath vpon you.

23 And the word of the Lord came vnto me, saying,

24 Sonne of man, say vnto her, Thou art the land that is vncleane, m *and* not rained vpon in the day of wrath.

25 *There is a* conspiracy n of her prophets in the mids thereof like a roaring lyon, rauening the pray: they haue deuoured soules: they haue taken the riches and precious things: they haue made her many widowes in the mids thereof.

26 Her Priests haue broken my Law, and haue defiled mine holy things: they haue put no difference betweene the holy & prophane, neither discerned betweene the vncleane and the cleane, and haue hid their o eyes from my Sabbaths, and I am prophaned among them.

27 Her princes in * the mids thereof *are* like wolues, rauening the pray to shed blood, *and* to destroy soules for their owne couetous lucre.

28 And her p Prophets haue dawbed them with vntempered *morter*, seeing vanities, and diuining lies vnto them, saying, Thus saith the Lord God, when the Lord had not spoken.

29 The people of the land haue violently oppressed by spoyling and robbing, and haue vexed the poore and the needy: yea, they haue oppressed the stranger against right.

30 And I sought for a man among them, that should q make vp the hedge, and stand in the gap before mee for the land, that I should not destroy it, but I found none.

31 Therefore haue I powred out mine indignation vpon them, and consumed them with the fire of my wrath: their owne waies haue I rendred vpon their heads, saith the Lord God.

CHAP. XXIII.

Of the Idolatry of Samaria and Ierusalem, vnder the names of Aholah and Aholibah.

THe word of the Lord came againe vnto me, saying,

2 Sonne of man, there were two women, the daughters of one a mother.

3 And they committed fornication in b Egypt, they committed fornication in their youth: there were their breasts pressed, and there they bruised the teats of their virginity.

4 And the names of c them *were* Aholah the elder, and Aholibah her sisters: and they were mine, and they bare sonnes and daughters: thus *were* their names: Samaria is Aholah, and Ierusalem Aholibah.

5 And Aholah played the harlot † when d shee was mine, and she was set on fire with her louers, *to wit*, with the Assyrians *her* neighbours.

6 Which were cloathed with blew silke, *both* captaines and princes they were all pleasant yong men, *and* horsemen riding vpon horses.

a Art thou ready to execute thy charge, which I commit vnto thee against Ierusalem, that murdereth the Prophets and them that are godly?
b That is, the time of her destruction.
c To her owne vndoing.

d Whose very name all men hate.

e He meaneth hereby that there was no kind of wickednesse which was not committed in Ierusalem, and therefore the plagues of God should speedily come vpon her.

* *Leuit.* 20, 11, 18.

* *Ierem.* 5, 8.

f In token of my wrath and vengeance.

g That is, able to defend thy selfe.

h I will thus take away the occasion of thy wickednesse.
i Thou shalt be no more the inheritance of the Lord, but forsaken.

k Which before was most precious.

l Meaning, he eby that the godly should be tried, and the wicked destroyed.

m Thou art like a barren land which the Lord plagueth with drought.
n The false prophets haue conspired together to make their doctrine more probable.

o They haue neglected my seruice.

* *Mich.* 3, 11. *Zepha.* 3, 3.

p They which should haue reproued them, flattered them in their vices, and couered their doings with lyes, Chap. 23, 10.

q Which would shew himselfe zealous in my cause by resisting vice. *Isa.* 59, 16. and 63, 5. and also pray vnto me to with hold my plagues. *Psal.* 106, 23.

a Meaning, Israel and Iudah, which came both out of one family.
b They became idolaters after the maner of the Egyptians.
c Aholah signifieth a mansion or dwelling in herselfe, meaning Samaria, which was the royall city of Israel: and Aholibah signifieth my mansion in her, whereby is meant Ierusalem, where Gods Temple was.
† *Ebr. vnder me.*
d When the Israelites forsooke God, and put

were named the people of God, they became idolaters, and their trust in the Assyrians.

7 Thus she committed her whoredome with them, *euen* with all them that were the chosen men of Asshur, and with all on whom she doted, *&* defiled her selfe with all their idoles.

8 Neither left she her fornications, *learned* of the Egyptians: for in her youth they [e] lay with her, and they bruised the breasts of her virginity, and powred their whoredome vpon her.

9 Wherefore I deliuered her into the hands of her louers, *euen* into the hands of the Assyrians, vpon whom she doted.

10 These discouered her shame: they tooke away her sonnes and her daughters, and slew her with the sword, and she had an *euill* name among women: for they had executed iudgement vpon her.

11 And when her sister Aholibah saw this, she marred her selfe with inordinate loue more then she, and with her fornications more then her sister with her fornications.

12 She doted vpon the Assyrians *her* neighbours, *both* captaines and princes clothed with diuers suites, horsemen riding vpon horses: they were all pleasant young men.

13 Then I saw that she was defiled, *and* that they were both after one fort.

14 And that she increased her fornications: for when she saw men [g] painted vpon the wall, the images of the Caldeans painted with vermilion.

15 And girded with girdles vpon their loines, & with died attire vpon their heads (looking all like princes after the maner of the Babylonians in Caldea, the land of their natiuitie.)

16 Assoone, I say, as she saw them, she doted vpon them, and sent messengers vnto them, into Caldea.

17 Now when the Babylonians came to her into the bed of loue, they defiled her with their fornication, and she was polluted with them, and her lust departed from them.

18 So she discouered her fornication, and discloſed her shame: then mine heart forsooke her, like as mine heart had forsaken her sister.

19 Yet she increased her whoredome more, and called to remembrance the daies of her youth, wherein she had played the harlot in the land of Egypt.

20 For she doted vpon their seruants whose members are *as* the members of asses, and whose issue is *like* the issue of horses.

21 Thou callest to remembrance the wickednesse of thy youth, when thy teates were bruised by the Egyptians: therefore the paps of thy youth *are thus*.

22 Therefore, O Aholibah, Thus saith the Lord God, Behold, I will raise vp thy louers against thee, from whom thine heart is departed, and I will bring them against thee on euery side,

23 *To wit*, the Babylonians, and all the Caldeans, [h] Peked, and Shoah, and Koa, *and* all the Assyrians with them: they were all pleasant young men, captaines and princes: all they were valiant and renowned, riding vpon horses.

24 Euen these shall come against thee with charets, wagons, and wheeles, and with a multitude of people, *which* shall set against thee buckler and shield, and helmet round about: and [†] I will leaue the punishment vnto them, & they shall iudge thee according to their [‖] iudgements.

25 And I will lay mine indignation vpon thee, and they shall deale cruelly with thee: they shall cut off thy [i] nose and thine eares, and thy remnant shall fall by the sword: they shall cary away thy sonnes and thy daughters, and thy residue shall be deuoured by the fire.

26 They shall also strip thee out of thy cloathes, and take away thy faire iewels.

27 Thus will I make thy [k] wickednesse to cease from thee, and thy fornication out of the land of Egypt: so that thou shalt not lift vp thine eyes vnto them, nor remember Egypt any more.

28 For thus saith the Lord God, Behold, I will deliuer thee into the hand of them, whom thou hatest, *euen* into the hands of them from whom thine heart is departed.

29 And they shall handle thee despitefully, and shall take away all thy [l] labour, and shall leaue thee naked and bare, and the shame of thy fornications [l] shalbe discouered, both thy wickednes, and thy whoredome.

30 I will do these things vnto thee, because thou hast gone a whoring after the heathen, *and* because thou art polluted with their idoles.

31 Thou hast walked in the way of thy sister: therefore will I giue her [m] cup into thine hand.

32 Thus saith the Lord God, Thou shalt drinke of thy sisters cup, deepe and large: thou shalt be laughed to scorne and had in derision, because it containeth much.

33 Thou shalt be filled with [n] drunkennesse and sorrow, *euen* with the cup of destruction, and desolation, with the cup of thy sister Samaria.

34 Thou shalt euen drinke it, and wring it out *to the dregges*, and thou shalt breake the sheards thereof, and teare thine owne breasts: for I haue spoken it, saith the Lord God.

35 Therefore thus saith the Lord God, Because thou hast forgotten me, and cast me behind thy backe, therefore thou shalt also beare thy wickednesse and thy whoredome.

36 ¶ The Lord said moreouer vnto me, Sonne of man, wilt thou iudge Aholah and Aholibah? and wilt thou declare to them their abominations?

37 For they haue played the whores, & blood *is* in their hands, & with their idoles haue they committed aduulterie, and haue also caused their sonnes, whom they bare vnto me, to passe *by the fire* to be their [o] meat.

38 Moreouer, thus haue they done vnto me: they haue defiled my Sanctuarie in the same daie, and haue prophaned my Sabbaths.

39 For when they haue slaine their children to their idoles, they came the same daie into my Sanctuarie to defile it: and loe, thus haue they done in the mids of my house.

40 And how much more *is it* that they sent for men to come from [p] farre, vnto whom a messenger was sent, and loe, they came? for whom thou diddest wash thy selfe, and paintedst thine eies, & deckedst thee with ornaments.

41 And sattest [q] vpon a costlie bed, and a table prepared before it, wherevpon thou hast set mine incense and mine oyle.

42 And a voyce of a multitude being at ease, *was* with her: and with the men to make the companie great, were brought men of [r] Saba from the wildernes, which put bracelets vpon their hands, and beautifull crownes vpon their heads.

43 Then I said vnto her that was old in adulteries, Now shal she and her fornications come to an end.

e The holy Ghost vseth these termes which seeme strange to chaſte eares, to cause this wicked vice of idolatry so to be abhorred, that vnneth any should abide to heare the name thereof mentioned.

f Meaning, the Assyrians.

g This declareth that no words are able sufficiently to expresse the rage of idolaters, and therefore the holy Ghost here compareth them to those which in their raging loue and filthy lusts dote vpon the images and paintings of them after whom they lust.

h These were the names of certaine princes and captaines vnder Nebuchadnezzar.

† *Ebr. I will giue iudgement before them.*

‖ *Or, lawes.*

i They shall destroy the princes and priests with the rest of thy people.

k All thy treasures and riches which thou hast gotten by labour.

l All the world shall see thy shamefull forsaking of God to serue idoles.

m I will execute the same iudgements and vengeance against thee, and that with greater seuerity.

n Meaning, that the afflictions should be so great that they should cause them to loſe their senses and reason.

o That is, to be sacrifices to their idoles, teade Chap. 16, 20.

p They sent into other countries to haue such as should teach the seruice of their idoles.

q He meaneth the altar that was prepared for the idoles.

r which should teach the maner of worshipping their gods.

44 And they went in vnto her as they goe to
a common harlot: so went they to Aholah and
Aholibah the wicked women.
45 And the righteous men they shall iudge
them after the manner of [f] harlots, and after the
maner of murtherers: for they are harlots, and
blood *is* in their hands.
46 Wherefore thus saith the Lord God, I will
bring a multitude vpon them, and will giue them
vnto the tumult and to the spoyle,
47 And the multitude shall stone them with
stones, and cut them with their swords: they shall
slay their sonnes, and their daughters, and burne
vp their houses with fire.
48 Thus will I cause wickednesse to cease out
of the land, that all [e] women may be taught not
to doe after your wickednesse.
49 And they shall lay your wickednesse vpon
you, and ye shall beare the sinnes of your idoles,
and ye shall know that I am the Lord God.

f That is, worthy death, reade Chap. 16. 38.

e Meaning, all other cities and countries.

CHAP. XXIIII.

He sheweth the destruction of Ierusalem by a parable of a seething pot. 16 The parable of Ezekiels wife being dead.

Againe in the [a] ninth yeere, in the tenth mo-
neth, in the tenth *day* of the [b] moneth, came
the word of the Lord vnto me, saying,
2 Sonne of man, write thee the name of the
day, *euen* of this same day: *for* the King of Babel
set himselfe against Ierusalem this same day.
3 Therefore speake a parable vnto the rebel-
lious house, and say vnto them, Thus sayth the
Lord God, Prepare a [c] pot, prepare it, and also
powre water into it.
4 Gather the [d] pieces thereof into it, *euen* eue-
ry good piece, *as* the thigh and the shoulder, *and*
fill it with the chiefe bones.
5 Take one of the best sheepe, and ‖ burne also
the [e] bones vnder it, *and* make it boyle well, and
seeth the bones of it therein.
6 Because the Lord God saith thus, Woe to
the bloodie city, *euen* to the pot, [f] whose skum is
therein, & whose skum is not gone out of it: bring
it out [g] piece by piece: let no [h] lot fall vpon it.
7 For her blood is in the mids of her: she set
it vpon an high [i] rocke, *and* powred it not vpon
the ground to couer it with dust,
8 That it might cause wrath to arise, and take
vengeance: *euen* I haue set her blood vpon an hie
rocke that it should not be couered.
9 Therefore thus saith the Lord God,* Woe to
the bloody city, for I will make ‖ ye burning great.
10 Heape on much wood: [k] kindle the fire,
consume the flesh, and cast in spice, and let the
bones be burnt.
11 Then set it emptie vpon the coales thereof,
that ‖ the brasse of it may be hot, and may burne,
and that the filthinesse of it may be molten in it,
and that the skumme of it may be consumed.
12 [l] Shee hath wearied herselfe with lies, and
her great skumme went not out of her: *therefore*
her skumme *shall be consumed* with fire.
13 *Thou remainest* in thy filthinesse *and* wic-
kednesse: because I would [m] haue purged thee,
and thou wast not purged, thou shalt not be pur-
ged from thy filthinesse, till I haue caused my
wrath to light vpon thee.
14 I the Lord haue spoken it: it shall come to
passe, and I will doe it: I will not goe backe, nei-
ther will I spare, neither will I repent: according

a Of Iechoniahs captiuitie, and of the reigne of Zedekiah, 2. king. 25. 1.
b Called Tebeth, which containeth part of December and part of Ianuarie: in the which moneth and day Nebuchad-nezzar besieged Ierusalem.
c Whereby was meant Ierusalem.
d That is, the citizens, and the chiefe men thereof
‖ Or, heape.
e Meaning, of the innocents, whom they had slaine, who were the cause of the kindling of Gods wrath against them.
f Whose iniquities and wicked citizens there yet remaine.
g Signifying that they should not be destroyed al at once, but by little and little.
h Spare none estate or condition.
i The citie shewed her crueltie to all the world, and was not ashamed thereof, neither yet hid it.
* Nah. 3. 1. Habak. 2. 12.
‖ Or, an heape of wood.
k Meaning, that the citie should be vtterly destroyed, and that he would giue the enemies an appetite thereunto.
‖ Or, bottome.
l The citie hath flattered herselfe in vaine.
m I laboured by sending my Prophets to call thee to repentance, but thou wouldest not.

to thy wayes, and according to thy workes shall
[n] they iudge thee, saith the Lord God.
15 ¶ Also the word of the Lord came vnto
me, saying,
16 Sonne of man, beholde, I take away from
thee the [o] pleasure of thine eyes with a plague:
yet shalt thou neither mourne nor weepe, neither
shall thy teares runne downe.
17 Cease from sighing: make no mourning for
the dead, *and* binde the tire of thine head vpon
thee, [p] and put on thy shooes vpon thy feete, *and*
couer not thy lips, and eat [q] not the bread of men.
18 So I spake vnto the people in the morning,
and at euen my wife died: and I did in [r] the mor-
ning, as I was commanded.
19 And the people said vnto mee, Wilt thou
not tell vs what these things meane toward vs
that thou doest so?
20 Then I answered them, The word of the
Lord came vnto me, saying,
21 Speake vnto the house of Israel, Thus saith
the Lord God, Beholde, I will [s] pollute my San-
ctuary, *euen* the [t] pride of your power, the plea-
sure of your eyes, and your hearts desire, and your
sonnes, and your daughters whom yee haue left,
shall fall by the sword.
22 And ye shall doe as I haue done: yee shall
not couer your lippes, neither shall yee eate the
bread of men.
23 And your tire *shalbe* vpon your head, and
your shooes vpon your feet: ye shall not mourne
nor weepe, but yee shall pine away for your ini-
quities, and mourne one toward another.
24 Thus Ezekiel is vnto you a signe: accor-
ding to all that he hath done, yee shall doe: and
when this commeth, ye shall know that I am the
Lord God.
25 Also, thou sonne of man, shall it not be in the
day when I take from them their power, the ioy of
their honor, the pleasure of their eyes, & the † de-
sire of their heart, their sonnes and their daughters,
26 That he that escapeth in that day, shall come
vnto thee *to tell thee* that which hee hath heard
with *his* eares?
27 In that day shall thy mouth be opened to
him which is escaped, and thou shalt speake, and be
no more dumbe, and thou shalt be a signe vnto
them, and they shall know that I am the Lord.

n That is, the Babylonians.

o Meaning, his wife, in whom he delited, as vers. 18.

p For in mourning they went bare headed and barefooted, and also couered their lips.
q That is, which the neighbours sent to them that mourned.
r Meaning, the morning following

s By sending the Chaldeans to destroy it, as Chap. 7. 22.
t Wherein you boast and delight.

† Ebr. lifting vp of their soules.

CHAP. XXV.

1 The word of the Lord against Ammon, which reioyced at the fall of Ierusalem. 8 Against Moab and Seir, Idumea and the Philistims.

The word of the Lord came againe vnto mee,
saying,
2 Sonne of man, set thy face against the Am-
monites, and prophecie against them,
3 And say vnto the Ammonites, Heare the
word of the Lord God, Thus saith the Lord God,
Because thou saidest, [a] Ha, ha, against my San-
ctuary, when it was polluted, and against the land
of Israel, when it was desolate, and against the
house of Iudah, when they went into captiuitie,
4 Behold, therefore I will deliuer thee to the
[b] men of the East for a possession, and they shall
set their [c] palaces in thee, & make their dwellings
in thee: they shall eate thy fruite, and they shall
drinke thy milke:
5 And I will make [d] Rabbah a dwelling
place for camels, and the Ammonites a sheepe-
cote, and ye shall know that I am the Lord.
6 For thus saith the Lord God, Because thou
hast

a Because ye reioyced when the enemie destroyed my citie and Temple.
b That is, to the Babylonians.
c They shall chase thee away, and take thy gorgeous houses to dwell in.
d Called also Philadelphia, which was the chiefe city of the Ammonites, and full of conduits, 2. Sam. 12, 27.

hast clapped the hands, and stamped with the feet, and reioyced in heart with all thy despite against the land of Israel,

7 Beholde, therefore I will stretch out mine hand vpon thee, and will deliuer thee to be spoyled of the heathen, and I will root thee out from the people, and I will cause thee to be destroyed out of the countries, *and* I will destroy thee, and thou shalt know that I am the Lord.

8 Thus saith the Lord God, Because that Moab and Seir doe say, Behold, the house of Iudah is like vnto all the heathen,

9 Therefore, beholde, I will open the side of Moab, *euen* of the cities [e] of his cities, *I say*, in his frontiers with the pleasant countrey, Beth-jeshimoth, Baal-meon, and Kiriathaim.

10 *I will call* the men of the East against the Ammonites, and will giue them in possession; so that the Ammonites shall not more be remembered among the nations.

11 And I will execute iudgements vpon Moab, and they shall know that I am the Lord.

12 ¶ Thus saith the Lord God, because that Edom hath done *euill* by taking vengeance vpon the house of Iudah, and hath committed great offence, and reuenged himselfe vpon them,

13 Therefore thus saith the Lord God, I will also stretch out mine hand vpon Edom, and destroy man and beast out of it, and I will make it desolate from Teman, and they of Dedan shall fall by the sword.

14 And I will execute my vengeance vpon Edom by the hand of my people Israel, & they shall doe in Edom according to mine anger, and according to mine indignation, and they shall know my vengeance, saith the Lord God.

15 Thus saith the Lord God, Because the Philistims haue executed vengeance, and reuenged themselues with a despitefull heart, to destroy it for the old hatred,

16 Therefore thus saith the Lord God, behold, I will stretch out mine hand vpon the Philistims, and I will cut off the [f] Cherethims, and destroy the remnant of the sea coast.

17 And I will execute great vengeance vpon them with rebukes of mine indignation, and they shall know that I am the Lord, when I shall lay my vengeance vpon them.

CHAP. XXVI.

1 He prophecieth that Tyrus shalbe ouerthrowen, because it reioyced at the destruction of Ierusalem. 15 The wondring and astonishment of the marchants for the destruction of Tyrus.

AND in the [a] eleuenth yeere in the first *day* of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, because thath Tyrus hath said against Ierusalem, Aha, the [b] gate of the people is broken: it is turned vnto me: *for* seeing she is desolate, I shalbe [c] replenished,

3 Therefore thus saith the Lord God, Behold, I come against thee, O Tyrus, and I will bring vp many nations against thee, as the sea monteth vp with his waues,

4 And they shall destroy the walles of Tyrus and breake downe her towers: I will also scrape her dust from her, and make her like the top of a rocke.

5 Thou shalt be for the spreading of nets in the mids of the sea: for I haue spoken it, saith the Lord God, and it shall be a spoile to the nations.

6 And her [d] daughters which are in the field, shall be slaine by the sword, and they shall know that I am the Lord.

7 For thus saith the Lord God, Behold, I will bring vpon Tyrus Nebucad-nezzar king of Babel, a king of kings from the North, with horses and with charets, and with horsemen, with a multitude and much people.

8 He shall slay with the sword thy daughters in the field, and he shall make a fort against thee, and cast a mount against thee, and lift vp the buckler against thee.

9 He shall set engines of warre before him against thy walles, and with his weapons breake downe thy towres.

10 The dust of his horses shall couer thee, for their multitude: thy wals shall shake at the noise of the horsemen, and of the wheeles, and of the charets, when he shall enter into thy gates as into the entry of a citie that is broken downe.

11 With the hooues of his horses shall he tread downe all thy streetes: he shall slay the people by the sword, and the [e] pillars of thy strength shall fall downe to the ground.

12 And they shall robbe thy riches, and spoyle thy marchandise, and they shall breake downe thy walles, and destroy thy pleasant houses, and they shall cast thy stones and thy timber and thy dust into the mids of the water.

13 * Thus will I cause the sound of thy songs to cease, and the sound of thine harpes shalbe no more heard.

14 I will lay thee like the toppe of a rocke: [f] thou shalt be for a spreading of nets: thou shalt be built no more: for I the Lord haue spoken it, saith the Lord God.

15 Thus saith the Lord God to Tyrus, shall not the yles tremble at the sound of thy fall? and at the cry of the wounded, when they shall be slaine and murthered in the mids of thee?

16 Then all the princes of the [g] sea shall come downe from their thrones: they shall lay away their robes, and put off their broidered garments: and shall cloathe themselues with astonishment: they shall sit vpon the ground and be astonished at *euery* moment, and be amazed at thee.

17 And they shall take vp a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited [h] of the Sea *men*, the renowmed citie which was strong in the sea, *both* thee and her inhabitants, which cause their feare to be on all that haunt therein!

18 Now shall the yles be astonished in the daie of thy fall: yea, the yles that are in the sea, shall be troubled at thy departure.

19 For thus saith the Lord God, when I shall make thee a desolate citie, like the cities that are not inhabited, and when I shall bring the deepe vpon thee, and great waters shall couer thee,

20 When I shall cast thee downe with them that descend into the pit, with the people [i] of old time, and shall set thee in the lowe parts of the earth, like the old ruines, with them, *I say*, which goe downe to the pit, so that thou shalt not be inhabited, and I shall shew my glorie in the land of the [k] liuing.

21 I wil ‖ bring thee to nothing, and thou shalt be no *more*: though thou be sought for, yet shalt thou neuer be found againe, saith the Lord God.

CHAP. XXVII.

The Prophet bewaileth the desolation of Tyrus, shewing what were the riches, power, and authoritie thereof in time past.

The

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e So that no power or strength should be able to resist the Babylonians.

f Which were certaine garrisons of Philistims, whereby they oft times molested the Iewes, of the Cherethims Dauid also had a gard, 2. Sam. 8. 18.

a Either of the captiuitie of Ieconiha, or of the reigne of Zedekiah.

b That is, the famous citie Ierusalem, whereunto all people resorted.

c My riches and fame shall increase: thus the wicked reioyce at their fall by whom they may haue any profit or aduantage.

d The townes that belonged vnto her.

e For Tyrus was much built by art and by labour of men, was wonne out of the Sea. Some referre this vnto the images of the noble men which they had erected vp for their glory and renowme, *Ieremy 7. 34.*

f I will make thee so bare that thou shalt haue nothing to couer thee.

g The gouernours and rulers of other countries that dwell by the sea: whereby he signifieth that her destruction should be so horrible, that all the world should heare thereof and be afraid.

h Meaning marchants which by their traffique did enrich her wonderfully and increase her power.

i Which were dead long agoe.

k Meaning, in Idea, when it shall be restored.

‖ Or, *make thee a terrour.*

THe word of the Lord came againe vnto mee, saying,

2 Sonne of man, take vp a lamentation for Tyrus,

3 And say vnto Tyrus that is situate at the entry of the sea, which is the mart of the people for many yles, Thus sayeth the Lord God, O Tyrus, thou hast said, I am of perfite beauty.

4 Thy borders are in the † mids of the sea, *and* thy builders haue made thee of perfit beautie.

5 They haue made all thy *ship* boards of firre trees of [b] Shenir: they haue brought cedars from Lebanon, to make masts for thee.

6 Of the okes of Bashan haue they made thine ores: the company of the Assyrians haue made thy banks of yuory *brought* out of [c] yles of Chittim.

7 Fine linnen with broydered worke, *brought* from Egypt, was spread ouer thee to be thy saile, blew silke and purple, *brought* from the yles of Elishah was thy couering.

8 The inhabitants of Zidon, and Aruad were thy mariners, O Tyrus: thy wise men that were in thee, they were thy ‖ pilots.

9 The ancients of Gebal, and the wise men thereof were in thee thy [d] calkers, all the ships of the sea with their mariners were in thee to occupy thy marchandise.

10 They of Persia, and of Lud and of Phut were in thine armie: thy men of warre they hanged the shield and helmet in thee: they set foorth thy beautie.

11 The men of Aruad with thine armie *were* vpon thy walles round about, and the [e] Gammadims were in thy towers: they hanged their shields vpon thy walles round about: they haue made thy beauty perfit.

12 They of Tarshish *were* thy marchants for the multitude of all riches, for siluer, yron, tinne, and lead, *which* they brought to thy faires.

13 They of Iauan, Tubal and Meshech were thy marchants, [f] concerning the liues of men, and they brought vessels of braste for thy marchandise.

14 They of the house of [h] Togarmach brought to thy faires, horses and horsemen, and mules.

15 The men of Dedan *were* thy marchants: and the marchandise of many yles *were* in thine hands: they brought thee for a present, [i] hornes, teeth and peacockes

16 They of Aram *were* thy marchants for the multitude of thy ‖ wares: they occupied in thy faires, with ‖ emeraudes, purple, and broydred worke, and ‖ finne linnen, and corall, and peatle.

17 They of Iudah and of the land of Israel were thy marchants: they brought for thy marchandise wheate of [k] Minnith, and Pannag, and hony, and oyle, and ‖ balme.

18 They of Damascus *were* thy marchants in the multitude of thy wares, for the multitude of all riches, *as* in the wine of Helbon and white wooll.

19 They of Dan also and of Iauan, going to and fro, occupied in thy faires: yron worke, cassia and calamus were among thy marchandise.

20 They of Dedan *were* thy marchants in precious cloathes for the charets

21 They of Arabia, and all the princes of Kedar ‖ occupied with thee, in lambes, and rammes and goates: in these were they marchants.

22 The marchants of Sheba, and Raamah were thy marchants: they occupied in thy fayres with the chiefe of all spices, and with all precious stones and gold,

23 They of Haran and Canneh and Eden, the marchants of Sheba, Asshur *and* Chilmad *were* thy marchants.

24 These were thy marchants in all sorts *of things*, in rayment of blew silke, and of broydered worke, and in coffers for the rich apparell, which were bound with coardes: chaines also *were* among thy marchandise.

25 The ships of Tarshish ‖ were thy chiefe in thy marchandise, and thou wast replenished and made very glorious in the mids of the sea.

26 Thy ‖ robbers haue brought thee into great waters: the [l] East winde hath broken thee in the mids of the sea.

27 Thy riches and thy faires, thy marchandise, thy mariners and pilots, thy calkers, and the occupiers of thy marchandise, and all thy men of warre that are in thee, and all thy multitude which is in the mids of thee, shall fall in the mids of the sea in the day of thy ruine.

28 The [m] suburbs shall shake at the sound of the cry of thy pilots.

29 And all that handle the oare, the mariners *and* all the pilots of the sea shall come downe from their ships, *and* shall stand vpon the land.

30 And shall cause their voyce to be heard against thee, and shall cry bitterly, and shall cast dust vpon their heads, and wallow themselues in the ashes.

31 They shall plucke off their haire for thee, and gird them with a sackecloth, and they shall weepe for thee with sorow of heart *and* bitter mourning.

32 And in their mourning, they shall take vp a lamentation for thee, *saying*, What *city* is like Tyrus so destroyed in the mids of the sea!

33 When thy wares went foorth of the seas, thou filledst many people, *and* thou diddest enrich the Kings of the earth with the multitude of thy riches and of thy marchandise.

34 When thou shalt be broken by § seas in the depths of the waters, thy marchandise and all thy multitude which was in the mids of thee, shall fall.

35 All the inhabitants of the yles shalbe astonished at thee, and all their Kings shall be sore afraid *and* troubled in their countenance.

36 The marchants among the people shall hisse at thee: thou shalbe a terrour, and neuer shalt be [n] any more,

CHAP. XXVIII.

2 The word of God against the king of Tyrus for his pride 21 The word of the Lord against Zidon. 25 The Lord promiseth that he will gather together the children of Israel.

THe word of the Lord came againe vnto mee, saying,

2 Sonne of man, say vnto the prince of Tyrus, Thus saith the Lord God, because thine heart is exalted, and thou hast said, [a] I am a god, I sit in the seat of God in the mids of § sea, yet thou art but a man & not God, & † though thou diddest thinke in thine heart, that thou wast equall with God,

3 Behold, thou art wiser then [b] Daniel: there is no secret that they can hide from thee.

4 With thy wisedome and thine vnderstanding thou hast gotten thee riches, and hast gotten gold and siluer into thy treasures.

5 By thy great wisedome *and* by thine occupying hast thou increased thy riches, and thine heart is lifted vp because of thy riches.

6 Therefore thus saith the Lord God, because thou diddest thinke in thine heart, that thou wast equall with God,

7 Behold

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a Which serueth all the world with thy marchandise. † *Ebr. heart.*

b This mountaine was called Hermon, but the Amorites called it Shenir. Deut. 3. 9

c Which is taken for Grecia and Italy.

‖ Or, *shipmasters.*

d Meaning, that they built the walles of the city, which is here meant by the ship: and of these were the builders of Salomons Temple, 1. Kings. 5, 18.

e That is, they of Cappadocia, or Pigmies and dwarfes, which were so called, because that out of the hie towers they seemed little.

f Of Grecia, Italy and Cappadocia.

g By selling slaues.

h Which are taken for a people of Asia minor.

i Meaning, Vnicornes hornes, and Elephants teeth.

‖ Or, *workes.*
‖ Or, *carbuncle.*
‖ Or, *silke.*

k Where the best wheat growed.
‖ Or, *turpentine, or, pistacle.*

‖ Or, *were marchants whose marchandise passed through thine hands.*

l Or, *came in company toward thee.*

‖ Or, *rowers.* That is, Nebuchad-nezzar.

m That is, the cities here about thee as was Zidon, Aruad, and others.

n Whereby is meant a long time: for it was prophecied to be destroyed but seuentie yeeres, as Isa. 23, 15.

a I am sure that none can come to hurt me, as God in the heauen.
† *Ebr. though thou set thine heart as the heart of God.*

b Thus he speaketh by derision: for Daniel had declared notable figues of his wisedome in Babylon, when Ezechiel wrote this,

7 Behold, therefore I will bring ſtrangers vpon thee, *euen* the terrible nations: and they ſhall draw their ſwords againſt the beautie of thy wiſdome, and they ſhall defile thy brightneſſe.

8 They ſhall caſt thee downe to the pit, and thou ſhalt die the death of them, that are ſlaine in the mids of the ſea.

9 Wilt thou ſay *then* before him that ſlayeth thee, I am a god: but thou ſhalt be a man, and no god, in the hands of him that ſlaieth thee.

10 Thou ſhalt die the death of the c vncircumciſed by the hands of ſtrangers: for I haue ſpoken it, ſaith the Lord God.

11 ¶ Moreouer, the word of the Lord came vnto me, ſaying,

12 Sonne of man, take vp a lamentation vpon the King of Tyrus, and ſay vnto him, Thus ſaith the Lord God, Thou ſealeſt vp the ſumme, *and* art full of d wiſedome, and perfite in beauty.

13 Thou haſt beene in Eden the garden of God: euery precious ſtone *was* in thy garment, the ruby, the topace, and the ‖ diamond, the chryſolite, the onix, and the iaſper, the ſaphir, ‖ emeraud, and the carbuncle and golde: the workemanſhip of thy timbrels, and of thy pipes was prepared in thee in the day that thou waſt created.

14 Thou art e the anoynted Cherub, that couereth, and I haue ſet thee f *in honour*: thou waſt vpon the holy mountaine of God: thou haſt walked in the mids of the g ſtones of fire.

15 Thou waſt perfit in thy waies from the day that thou waſt h created, till iniquitie was found in thee.

16 By the multitude of thy marchandiſe, they haue filled the middes of thee with crueltie, and thou haſt ſinned: therefore I will caſt thee as prophane out of the i mountaine of God: and I will deſtroy thee, O couering Cherub, from the mids of the ſtones of fire.

17 Thine heart was liſted vp becauſe of thy beautie, *and* thou haſt corrupted thy wiſedome by reaſon of thy brightneſſe: I will caſt thee to the ground. I will lay thee before kings that they may behold thee.

18 Thou haſt defiled thy k ſanctification by the multitude of thine iniquities, *and* by the iniquitie of thy merchandiſe: therefore will I bring forth a fire from the mids of thee, which ſhall deuoure thee: and I will bring thee to aſhes vpon the earth, in the ſight of all them that behold thee.

19 All they that know thee among the people, ſhall be aſtoniſhed at thee: thou ſhalt be ‖ a terrour, and neuer ſhalt thou be any more.

20 ¶ Againe the word of the Lord came vnto me, ſaying,

21 Sonne of man, ſet thy face againſt Zidon, and prophecie againſt it,

22 And ſay, Thus ſayeth the Lord God, Behold, I *come* againſt thee, O Zidon, and I will be l glorified in the mids of thee: and they ſhall know that I am the Lord, when I ſhall haue executed iudgements in her, and ſhalbe ſanctified in her.

23 For I will ſend into her peſtilence, and blood into her ſtreetes, and the ſlaine ſhall fall in the mids of her: m *the enemy ſhall come* againſt her with the ſword on euery ſide, and they ſhall knowe that I am the Lord.

24 And they ſhalbe no more a pricking thorne vnto the houſe of Iſrael, not *any* grieuous thorne of all that are round about them, & deſpiſed them, and they ſhall know that I am the Lord God.

25 Thus ſayth the Lord God, When I ſhall haue gathered the houſe of Iſrael from the people where they are ſcattered, and ſhall be n ſanctified in them in the ſight of the heathen, then ſhall they dwell in the land, that I haue giuen to my ſeruant Iaakob.

26 And they ſhall dwell ſafely therein, and ſhall build houſes, and plant vineyards: yea, they ſhall dwell ſafely, when I haue executed iudgements vpon all round about them that deſpiſe them, and they ſhall know that I am the Lord their God,

CHAP. XXIX.

He prophecieth againſt Pharaoh and Egypt. 13 The Lord promiſeth that he will reſtore Egypt after fourtie yeeres. 18 Egypt is the reward of King Nebuchad-nezzar for the labour which he tooke againſt Tyrus.

IN the a tenth yeere *and* in the tenth moneth, in the twelfth *day* of the moneth, the word of the Lord came vnto me, ſaying,

2 Sonne of man, ſet thy face againſt Pharaoh the king of Egypt, and prophecie againſt him, and againſt all Egypt.

3 Speake, and ſay, Thus ſaith the Lord God, Behold, I *come* againſt thee, Pharaoh king of Egypt, the great b dragon, that lieth in the mids of his riuers, which hath ſaid, The riuer is mine, and I haue made it for my ſelfe.

4 But I will put c hookes in thy iawes, and I will cauſe the fiſh of the riuers to ſticke vnto thy ſcales, and I will draw thee out of the midſt of thy riuers, and all the fiſh of thy riuers ſhall ſticke vnto thy ſcales.

5 And I will leaue thee in the wildernes, *both* thee and all the fiſh of thy riuers: thou ſhalt fall vpon the open field: thou ſhalt not be brought together, nor gathered: *for* I haue giuen thee for meate to the beaſts of the field, and to the foules of the heauen.

6 And all the inhabitants of Egypt ſhall know that I am the Lord, becauſe they haue bin a ſtaffe of d reede to the houſe of Iſrael.

7 When they tooke holde of thee with their hand, thou diddeſt breake and rent all their ſhoulder: and when they leaned vpon thee, thou brakeſt and madeſt all their loynes to ‖ ſtand e vpright.

8 Therefore thus ſaith the Lord God, Behold, I will bring a ſword vpon thee, and deſtroy man and beaſt out of thee.

9 And the land of Egypt ſhalbe deſolate, and waſte, & they ſhall know y I am the Lord: becauſe he hath ſaid, f The riuer is mine, & I haue made it,

10 Behold, therefore g I *come* vpon thee, and vpon thy riuers, and I will make ẏ land of Egypt vtterly waſte & deſolate from the towre of Seueneh, euen vnto the borders of the † blacke Moores.

11 No foote of man ſhall paſſe by it, nor foote of beaſt ſhall paſſe by it, neither ſhall it be inhabited fortie yeeres.

12 And I will make the land of Egypt deſolate in the midſt of the countreyes that are deſolate, and her cities ſhall be deſolate among the cities that are deſolate for fortie yeeres: and I will ſcatter the Egyptians among the nations, and will diſperſe them through the countreyes.

13 Yet thus ſaith the Lord God: * At the ende of fortie yeeres will I gather the Egyptians from the people, where they were ſcattered,

14 And I will bring againe the captiuitie of Egypt, and will cauſe them to returne into the land of Pathros, into the land of their habitation, and they ſhall be there a ſmall kingdome.

15 It

c Like the reſt of the heathen and infidels, which are Gods enemies.

d He deſideth the vaine opinion and confidence that the Tyrians had in their riches, ſtrength and pleaſures

‖ Or, *iaſper.*

‖ Or, *carbuncle.*

e He meaneth the royall ſtate of Tyrus, which for the excellencie and glorie thereof he compareth to the Cherubims which couered the Arke: and by this word *anoynted* he ſignifieth the ſame.

f I did thee this honour to make thee one of the builders of my Temple, which was when Hiram ſent vnto Salomon things neceſſary for the worke.

g To wit, among my people Iſrael, which ſhined as precious ſtones.

h Which was when I firſt called thee to this dignitie

i Thou ſhalt haue no part among my people.

k That is, the honour, wherewnto I called them

‖ Or, *brought to nothing.*

l By executing my iudgements againſt thy wickednes.

m That is, Nebuchad-nezzar.

n He ſheweth for what cauſe God will aſſemble his Church, and preſerue it ſtill, though he deſtroy his enemies, to wit, that they ſhould praiſe him, and giue thanks for his great mercies.

a To wit, of the captiuitie of Ieconiah, or of the reigne of Zedekiah. Of the order of theſe prophecies, and how the former ſometimes ſtandeth after the latter, reade Iere. 27. 1.

b He compareth Pharaoh to a dragon which bideth himſelfe in the riuer Nilus, as Iſa. 51. 9.

‖ I will ſend enemies againſt thee, which ſhall plucke thee, and thy people which truſt in thee, out of thy ſure places.

d Reade 2 King. 18. 21. Iſa. 36. 6.

‖ Or, *ſtake.*

e When they felt their hurt, they would not ſtay no more vpon thee, but ſtood vpon their feet, and put their truſt in others.

f That God cannot ſuffer that man ſhould arrogate any thing to himſelfe, or put his truſt in any thing ſaue in him alone.

† Or, *Caſh*, or *Ethiopia.*

* *Iere.* 46. 26.

g Meaning, that they ſhou'd not haue full dominion, but be vnder the Perſians, Grecians and Romans, and the cauſe is that the Iſraelites ſhould no more put their truſt in them, but learne to depend on God.

15 It

15 It shalbe the smalest of the kingdomes, neither shall it exalt it selfe any more aboue the nations: for I will diminish them, that they shall no more rule the nations.

16 And it shalbe no more the confidence of the house of Israel, to bring *their* [b] iniquity to remembrance by looking after them, so shall they know that I am the Lord God.

17 ¶ In the [i] seuen and twentieth yeere also in the first *moneth, and* in the first *day* of the moneth, came the word of the Lord vnto me, saying,

18 Sonne of man, Nebuchadnezzar king of Babel caused his army to serue a great seruice against Tyrus: euery head was made balde, and euery shoulder was made bare: yet he had no wages, nor his army for Tyrus, for the service that hee serued against it.

19 Therefore thus saith the Lord God, Behold I will giue the land of Egypt vnto Nebuchadnezzar the king of Babel, and he shall take her multitude, and spoyle her spoyle, and take her pray, and it shalbe the wages for his army.

20 I haue giuen him the land of Egypt for his labour, that he serued [‖] against it, because they wrought [‖] for me, saith the Lord God.

21 In that day will I cause the horne of the house of Israel to grow, and I will giue thee an open mouth in the mids of them, and they shall know that I am the Lord.

CHAP. XXX.

The destruction of Egypt and the cities thereof.

THe word of the Lord came againe vnto mee, saying,

2 Sonne of man, prophecy, and say, Thus saith the Lord God, Howle *and cry*, Woe *be* vnto this day.

3 For the day is neere, and the day of the Lord is at hand, a cloudy day, *and* it shalbe the time of the heathen.

4 And the sword shall come vpon Egypt, and feare shalbe in Ethiopia, when the slaine shall fall in Egypt, when they shall take away her multitude, and *when* her foundations shalbe broken downe.

5 [a] Ethiopia, and Phut, and Lud, and all the common people, and Cub, and the men of the land, that is in league, shall fall with them by the sword.

6 Thus saith the Lord, They also that maintaine Egypt, shall fall, and the pride of her power shall come downe: from the tower of [b] Seueneh shall they fall by the sword, saith the Lord God.

7 And they shalbe desolate in the mids of the countreis that are desolate, and her cities shalbe in the mids of the cities that are wasted.

8 And they shall know that I am the Lord, when I haue set a fire in Egypt, *and when* all her helpers shalbe destroyed.

9 In that day shall there messengers go foorth from me in ships, to make the careleſſe Moores afraid, and feare shall come vpon them, as in the day of Egypt, for loe, it commeth.

10 Thus saith the Lord God, I will also make the multitude of Egypt to cease by the hand of Nebuchad-nezzar king of Babel.

11 For he and his people with him, *euen* the terribles nations shalbe brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slaine.

12 And I will made the riuers dry, and sell the land into the hands of the wicked, and I will make the land wast, and all that therein is by the hands of strangers: I the Lord haue spoken it.

13 Thus saith the Lord God, I will also destroy the idoles, and I will cause their idoles to cease out of [‖] Noph, and there shalbe no more a prince of the land of Egypt, and I will send a feare in the land of Egypt.

14 And I will make Pathros desolate, and will set fire in [‖] Zoan, and I will execute iudgement in No.

15 And I will powre my wrath vpon [‖] Sin, *which is* the strength of Egypt: and I will destroy the multitude of [‖] No.

16 And I will set fire in Egypt, Sin shall haue great sorrow, and No shalbe destroyed, and Noph shall haue sorrowes daily.

17 The yong men of [‖] Auen, and of [‖] Phibeseth shall fall by the sword: and these *cities* shall go into captiuity.

18 At Tehaphnehes the day [c] shall restraine *his light*, when I shall breake there the [d] barres of Egypt: and when the pompe of her power shall cease in her, the cloud shall couer her, and her daughters shall go into captiuity.

19 Thus will I execute iudgements in Egypt, & they shall know that I am the Lord.

20 ¶ And in the [e] eleuenth yeere, in the first *moneth, and* in the seuenth *day* of the moneth, the word of the Lord came vnto me, saying,

21 Sonne of man, [f] I haue broken the arme of Pharaoh king of Egypt: and loe, it shall not be bound vp to be healed, neither shall they put a roule to bind it, and *so* make it strong to hold the sword.

22 Therefore thus saith the Lord God, Behold, I *come* against Pharaoh king of Egypt, and will breake [g] his arme that was strong, but is broken, and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countreys.

24 And I will strengthen the arme of the king of Babel, and put my sword in his hand, but I will breake Pharaohs armes, and he shall cast out sighings, as the sighings of him that is wounded before him.

25 But I will strengthen the armes of the king of Babel, & the armes of Pharaoh shall fall downe, and they shall know, that I am the Lord, [h] when I shall put my sword into the hand of the king of Babel, and he shall stretch it out vpon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countries, and they shall know that I am the Lord.

CHAP. XXXI.

A comparison of the prosperity of Pharaoh with the prosperity of the Assyrians. 10 He prophecied alike destruction to them both.

AND in the [a] eleuenth yeere, in the third *moneth, and* in the first *day* of the moneth the word of the Lord came vnto me, saying,

2 Sonne of man, speake vnto Pharaoh king of Egypt, and to his multitude, Whom art thou [b] like in thy greatnesse?

3 Behold, Asshur *was like* a cedar in Lebanon with faire branches, and with thicke shadowing boughes, and shot vp very hie, and his top was among the thicke boughes.

4 The waters nourished him, and the deepe ex-

b Least I should by this meanes punish their sinnes.

i Counting from the captiuity of Iechoniah.

k He tooke great paines at the siege of Tyrus, and his army was sore handled.

l Signifying that Nebuchad-nezzar had more paines then profit, by the taking of Tyrus.

‖ Or, *in it.*
‖ Or, *vnto against me.*

a By Phut and Lud are meant Aphrica and Libya.

b Which was a strong city of Egypt, Chap. 29. 10.

‖ Or, *Memphis, or Alcaira.*

‖ Or, *Tanis.*

‖ Or, *Pelusium.*

‖ Or, *Alexandria.*

‖ Or, *Heliopolis.*
‖ Or, *Pubastium.*

c Meaning, that there shalbe great sorrow and affliction.

d That is, the strength and force.

e Of the captiuity of Iechoniah, or of Zedekiahs reigne.

f For Nebuchadnezzar destroyed Pharaoh Necho at Carchamish, Ier. 46. 2.

g His force and power.

h Whereby we see that tyrants haue no power of themselues, neither can do any more harme then God appointeth: and when he will they must cease.

a Of Zedekiahs reigne, or of Iechoniahs captiuity.

b Meaning, that he was not like in strength to the king of the Assyrians, whom the Babylonians ouercame.

exalted him on hie with her riuers running round about his plants, and sent out her c little riuers vnto all the trees of the ‖ field.

5 Therefore his height was exalted aboue all the trees of the field, and his boughes were multiplied, and his branches were long, because of the multitude of the waters, which *the deepe* sent out.

6 All the foules of the heauens made their nestes in his boughes, and vnder his branches did all the beastes of the field bring foorth their young, and vnder his shadow dwelt all mighty nations.

7 Thus was he faire in his greatnesse, *and* in the length of his branches: for his root was neere great waters.

8 The cedars in the garden d of God could not hide him: no firre tree was like his branches and the chesnut trees were not like his boughes: all the trees in the garden of God were not like vnto him in his beauty.

9 I made him faire by the multitude of his branches: so for all the trees of Eden, that were in the garden of God, enuied him.

10 Therefore thus saith the Lord God, Because he is lift vp on high, and hath shot vp his toppe among the thicke boughes, and his heart is lift vp in his height,

11 I haue therefore deliuered him into the hands of the e mightiest among the heathen: hee shall handle him, *for* I haue cast him away for his wickednesse.

12 And the strangers haue destroied him, *euen* the terrible nations, and they haue left him vpon the mountaines, and in all the valleis his branches are fallen, and his boughes are f broken by all the riuers of the land: and all the people of the earth are departed from his shadow, and haue forsaken him.

13 Vpon his ruine shall all the foules of the heauen remaine, and all the beastes of the field ‖ shalbe vpon his branches.

14 So that none of all the trees by the water shalbe exalted by their height, neither shall shoot vp their top among the thicke boughes, neither shall their leaues stand vp in their height, which drinke so much water: for they are all deliuered vnto death in the nether parts of the earth in the mids of the children of men: among them that go downe to the pit.

15 Thus saith the Lord God, In the day when he went downe to hell, I caused them to mourne, *and* I g couered the deepe for him, and I did restreine the floods thereof, and the great waters were stayed: I caused Lebanon to mourn for him, and all the trees of the field fainted.

16 I made the nations to shake at the sound of his fall, when I cast him downe to hell, with them that descend into the pit, and all the excellent trees of Eden, and the best of Lebanon: *euen* all that are nourished with waters, shall h be comforted in the nether parts of the earth.

17 They also went downe to hell with him vnto them that were slaine with the sword, & his arme, *and* they that dwelt vnder his shadow in the mids of the heathen.

18 To whom i art thou thus like in glory and in greatnes among the trees of Eden? yet thou shalt be cast downe with the trees of Eden vnto the nether parts of the earth: thou shalt sleepe in the mids of the k vncircumcised, with them that be slaine by the sword, this is Pharaoh and all his multitude, saith the Lord God.

CHAP. XXXII.

2 The Prophet is commanded to bewaile Pharaoh King of Egypt. 11 Hee prophecied that destruction shall come vnto Egypt through the King of Babylon

AND in the a twelfth yeere in the twelfth moneth, *and* in the first *day* of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, take vp a lamentation for Pharaoh King of Egypt, and say vnto him, Thou art like a ‖ lion of the nations, and art as a ‖ dragon in the sea: thou castedst out thy riuers, and troubledst the waters with thy feet, and stampedst in their riuers.

3 Thus saith the Lord God, * I will therefore spread my net ouer thee with a great multitude of people, and they shall make thee come vp into my net.

4 Then will I leaue thee vpon the land, *and* I will cast thee vpon the open field, and I will cause all the foules of the heauen to remain vpon thee, and I will fill all the beastes of the wild with thee.

5 And I will lay thy flesh vpon the mountaines, and fill the valleies d with thine height.

6 I will also water with thy blood the land wherein thou e swimmest, *euen* to the mountains, and the riuers shalbe full of thee.

7 And when I shall f put thee out, I will couer the heauen, and make the starres thereof darke. * I will couer the sunne with a cloud, and the moone shall not giue her light.

8 All the lights of the heauen will I make darke for thee, and bring g darknes vpon thy land, saith the Lord God.

9 I will also trouble the hearts of many people, when I shall bring thy destruction among the nations, *and* vpon the countries which thou hast not knowen.

10 Yea, I will make my people amazed at thee, and their Kings shall be astonished with feare for thee, when I shall make my sword to glitter against their faces, and they shalbe afraid at euery moment: euery man for his owne life in the day of thy fall.

11 For thus saith the Lord God, The sword of the king of Babel shall come vpon thee.

12 By the swords of the mighty will I cause thy multitude to fall: they all shalbe terrible nations, and they shall destroy the h pompe of Egypt, and all the multitude thereof shalbe consumed.

13 I will destroy also all the beasts thereof from the great waterfides, neither shall the foot of man trouble them any more, nor the hooues of beasts trouble them.

14 Then will I make i their waters deep, and cause their riuers to runne like oyle, saith the Lord God.

15 When I shall make the land of Egypt desolate, and the countrey with all that is therein, shall be laid waste: when I shall smite all them which dwell therein, then shall they know that I am the Lord.

16 This is the mourning wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for Egypt, and for all her multitude, saith the Lord God.

17 ¶ In the twelfth yeere also in the fifteenth day of the moneth, came the word of the Lord vnto me, saying,

18 Sonne of man, lament for the multitude of Egypt,

c Many other nations were vnder their dominion.
‖ *Or, countrey.*
d Signifying, that there was no greater power in the world then his was.
‖ *Or, thou was lift vp.*
e That is, of Nebuchadnezzar, who after ward was the monarch and onely ruler of the world.
f Hereby is signified the destruction of the power of the Assyrians by the Babylonians.
g The deepe waters that caused him to mourn for him (meaning his great abundance and pompe) shall now lament as though they were couered with sackcloath.
h To cause this destruction of the king of Assyria to seeme more horrible, he feareth forth other kings and princes which are dead, as though they reioyced at the fall of such a tyrant.
i Meaning, that Pharaohs power was nothing so great as his was.
k Reade Chap. 28,10.

a Which was the fifth yeere of the generall captiuity vnder Zedekiah.
b Thus the scriptures compare tyrants to cruell and huge beastes which deuoure all that be weaker then they, and such as they may ouercome.
‖ *Or, whale.*
c Thou preparedst great armies.
* *Chap.12,13. and 17,20.*
d With heaps of the carkases of thine army.
e As Nilus ouerfloweth Egypt so will I make the blood of thine host to ouerflow it.
f The word signifieth to be put out as a candle is put out.
* *Isa.13,10. Ioel 2,31. and 3,15. Mat 24,29*
g By this maner of speech is meant the great sorow that shalbe for the slaughter of the king and his people.
h This came to passe not lesse then foure yeeres after this prophecy.
i To wit, of the Caldeans those enemies: which shall quietly enioy all thy commodities.

Egypt, and k cast them downe, *euen* them and the daughters of the mighty nations vnder the nether parts of the earth, with them that go downe into the pit.

19 Whom doest thou passe l in beautie? goe downe and sleepe with the vncircumcised.

20 They shall fall in the mids of them that are slaine by the sword: m these is deliuered to the sword: draw her downe, and all her multitude.

21 The most mighty *and* strong shall speake to n him out of the middes of hell with them that helpe her: they are gone down, *and* sleepe with the vncircumcised that be slaine by the sword.

22 Assur is there and all his company: their graues are about him: all they are slaine *and* fallen by the sword.

23 Whose graues are made in the side of the pit, and his multitude are round about his graue: all they are slaine *and* fallen by the sword, which caused feare *to be* in the land of the liuing.

24 There *is* o Elam and all his multitude round about his graue: all they are slaine *and* fallen by the sword, which are gone downe with the vncircumcised into the nether parts of the earth, which caused themselues to be feared in the land of the p liuing, yet haue they borne their shame with them that are gone downe to the pit.

25 They haue made his bed in the mids of the slaine with all his multitude: their graues *are* round about him: all these vncircumcised are slaine by the sword: though they haue caused their feare in the land of the liuing, yet haue they borne their shame with them that go downe to the pit: they are laid in the middes of them that be slaine.

26 There *is* q Methech, Tubal, and all their multitude: their graues *are* round about them: all these vncircumcised were slaine by the sword, though they caused their feare *to be* in the land of the liuing.

27 And they shall not lie with the valiant r of the vncircumcised, that are fallen, which are gone downe to the graue with their weapons of warre, and haue laid their swords vnder their heads, but their iniquity shall be vpon their bones: because *they were* the feare of the mighty in the land of the liuing.

28 Yea, thou shalt be broken in the middes of the vncircumcised, and lie with them that are slaine by the sword.

29 There *is* Edom, his kings, and all his princes, which with their strength are layd by them that were slaine by the sword: they shall sleepe with the vncircumcised, and with them that goe downe to the pit.

30 There *be* all the princes of the s North, with all the Zidonians, which are gone downe with the slaine, with their feare: they are ashamed of their strength, and the vncircumcised sleepe with them that be slaine by the sword, and beare their shame with them that goe downe to the pit.

31 Pharaoh shall see them, and hee shall be t comforted ouer all his multitude: Pharaoh, and all his armie *shalbe* slaine by the sword, saith the Lord God.

32 For I haue caused my u feare *to be* in the land of the liuing: and he shalbe laid in the mids of the vncircumcised with them, that are slaine by the sword, *euen* Pharaoh and all his multitude, saith the Lord God.

CHAP. XXXIII.

a *The office of the gouernours and ministers.* 14 *He strengtheneth them that despaire, and beldeneth them with the promise of mercy.* 30 *The word of the Lord against the mockers of the Prophets.*

AGaine the word of the Lord came vnto me, saying,

2 Sonne of man, speake to the children of thy people, and say vnto them, When I bring the sword vpon a land, if the people of the land take a man from among them, and make him their a watchman,

3 If when he seeth the sword come vpon the land, he blow the trumpet, and warne the people,

4 Then he that heareth the sound of the trumpet, and will not be warned, if the sword come, and take him away, his blood shall be vpon his owne head.

5 For he heard the sound of the trumpet, and would not be admonished: *therefore* his blood shall be vpon him: but he that receiueth warning shall saue his life.

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned: if the sword come, and take any person from among them, he is taken away for his b iniquity, but his blood will I require at the watchmans hand.

7 * So thou, O sonne of man, I haue made thee a watchman vnto the house of Israel: therefore thou shalt heare the word at my c mouth, and admonish them from me.

8 When I shall say vnto the wicked, O wicked man, thou shalt die the death, if thou doest not speake and admonish the wicked of his way, that wicked man shall die for his iniquitie, but his blood will I d require at thine hand.

9 Neuerthelesse, if thou warne the wicked of his way to turne from it, if he doe not turne from his way, hee shall die for his iniquitie, but thou hast deliuered thy soule.

10 Therefore, O thou sonne of man, speake vnto the house of Israel, Thus yee speaks and say, If our transgressions and our sinnes *be* vpon vs, and wee are consumed because of them, e how should wee then liue?

11 Say vnto them, As I liue, saith the Lord God, f I desire not the death of the wicked, but that the wicked turne from his way and liue: turne you, turne you from your euil ways, for why will ye die, O ye house of Israel?

12 Therefore thou sonne of man, say vnto the children of thy people, The g righteousnesse of the righteous shall not deliuer him in the day of his transgression, nor the wickednesse of the wicked *shall cause* him to fall therein, in the day that hee returneth from his wickednesse, neither shall the righteous liue for *his righteousnesse* in the day that he sinneth.

13 When I shall say vnto the righteous, that he shall surely liue, if hee trust to his owne righteousnesse, and commit iniquitie, all his righteousnesse shall be no more remembred, but for his iniquitie that he hath committed, he shall die for the same.

14 Againe when I shall say vnto the wicked, Thou shalt die the death, If he turne from his sinne, and doe that which is lawfull and h right,

15 To wit, if the wicked restore the pledge, *and* giue againe that he had robbed, *and* walke in the statutes of life, without committing iniquitie, he shall surely liue, *and* not die.

16 None of his sinnes that he hath committed, shalbe mentioned vnto him: *because* he hath done that

h That is, prophecie, that they shall be cast downe: thus the Lord giueth his Prophets power both to plant and to destroy by his word, reade Iere. 1. 10.

i Haue not other kingdomes, more beautifull then thou, perished? m That is, Egypte.

k To make the matter more sensible, he bringeth in Pharaoh whom the dead shall meet and marueile at him, reade Isa. 14. 9.

l Meaning, the Persians.

n Whom in his life all the world feared.

o That is, the Cappadocians and Italians, or Spaniards, as Iosephus writeth. p Which died not by a ruell death, but by the course of nature, and are honourably buried with their coat armour, and signes of honour.

q That is, the Cappadocians and Italians, or Spaniards, as Iosephus writeth. r Which died not by a ruell death, but by the course of nature, and are honourably buried with their coat armour, and signes of honour.

s The Kings of Babylon.

t As the wicked beholde when they see others partakers of their miseries. u I will make the Egyptians afraide of me as they caused others to feare them.

* Or, *of their coasts.*

a He sheweth that the people ought to haue continually gouernours and teachers which may haue a care ouer them, and to warne them euer of the dangers which are at hand.

b Signifying, that the wicked shall not escape punishment though the watchman be negligent: but if the watchman blowe the trumpet, and then he will not obey, he shall deserue double punishment.

* *Chap.* 3. 17.

c Which teacheth that he that receiueth not his charge at the Lords mouth, is a spie, and not a true watchman.

d The watchman shall answere for the blood of all that perish through his negligence.

e Thus the wicked when they heare Gods iudgements, for their sinnes, dispaire of his mercies, and murmure.

f Reade Chap. 18, 23

g Reade of this righteousnesse, Chap. 18, 22, 24.

h Hereby he condemneth all them of hypocrisie, which pretend to forsake wickednes, and yet declare no themselues such by their fruits, that is, in obeying God in commandements and by godly life.

that which is lawfull and right, he shall surely liue.

* Chap. 18.25.

17 Yet the children of thy people say, * The way of the Lord is not equall: but their owne way is vnequall.

18 When the righteous turneth from his righteousnes, and committeth iniquity, hee shall euen die thereby.

19 But if the wicked returne from his wickednesse, and doe that which is lawfull and right, he shall liue thereby.

20 Yet ye say, The way of the Lord is not equall. O ye house of Israel, I will iudge you euery one after his wayes.

i When the Prophet was led away captiue with Ieconiah.

21 Also in the twelfth yeere of our i captiuity, in the tenth *moneth*, *and* in the fift *day* of the moneth, one that had escaped out of Ierusalem, came vnto me, and said, The citie is smitten.

k I was indued with the Spirit of prophecie, Chap. 8.1.

l Whereby is signified that the ministers of God cannot speake till God giue them courage, and open their mouthes, Chap. 24.27. and 29.21. Ephes. 6.19.

22 Now the k hand of the Lord had beene vpon mee in the euening afore hee that had escaped, came, & had opened my mouth vntill he came to me in the morning: and when he had opened my l mouth, I was no more dumbe.

23 Againe the word of the Lord came vnto me, and said,

m Thus the wicked thinke themselues more worthy to enioy Gods promises then the Saints of God, to whom they were made, and would binde God to be subiect to them, though they would not be bound to him.

24 Sonne of man, these that dwell in the desolate places of the land of Israel, talke and say, m Abraham was but one, and hee possessed the land, but we are many, *therefore* the land shalbe giuen vs in possession.

n Contrary to the Law, Leuit. 17.14.

o As they that are ready still to shed blood.

25 Wherefore say vnto them, Thus saith the Lord God, Yee eate with the n blood, and lift vp your eyes toward your idoles, and shed blood: should ye then possesse the land?

26 Ye leane vpon your o swords, ye worke abomination, and ye defile euery one his neighbours wife: should ye then possesse the land?

27 Say thus vnto them, Thus sayeth the Lord God, As I liue, so surely they that are in the desolate places, shall fall by the sword: and him that is in the open field, will I giue vnto the beasts to be deuoured: and they that be in the forts and in the caues, shall die of the pestilence.

* Chap. 7.24. and 24.21. and 30.6.7.

28 For I will lay the land desolate and waste, and the * pompe of her strength shall cease: and the mountains of Israel shalbe desolate, and none shall passe through.

29 Then shall they know that I am the Lord, when I haue laid the land desolate and waste, because of all their abominations, that they haue committed.

p In derision.

30 Also thou sonne of man, the children of thy people that p talke of thee by the walls and in the doores of houses and speake one to another, euery one to his brother, saying, Come, I pray you, and heare what is ẏ word that commeth from the Lord.

q This declareth that we ought to heare Gods word with such zeale and affection, that we should in all points obey it else we abuse the word to our owne condemnation and make of his ministers, as though they were iests to serue mens foolish fantasies.

‖ Or, pleasant, and free song.

31 For they come vnto thee, as the people *vseth* to come: and my people sit before thee, and heare thy wordes, but they will not doe them: for with their mouthes they make q iestes, *and* their heart goeth after their couetousnesse.

32 And lo, thou art vnto them, as a ‖ iesting song of one that hath a pleasant voice, & can sing well: for they heare thy words, but they doe them not.

33 And when this commeth to passe (*for* loe, it will come) then shall they know, that a Prophet hath beene among them.

CHAP. XXXIV.

2 Against the shepheards that despised the flocke of Christ, and seeke their owne gaine. 7 The Lord saith that hee will visite his dispersed flocke; and gather them together. 23 Hee promiseth the true shepheard Christ, and with him peace.

AND the word of the Lord came vnto me, saying,

2 Sonne of man, prophecie against the shepheards of Israel, prophecie and say vnto them, Thus sayeth the Lord God vnto the shepheards, * Who *be* vnto the a shepheards of Israel, that feede themselues. should not the shepheards feede the flockes?

* Iere. 23.1.

a By the shepheards he meaneth the king, the Magistrates, Priests, and Prophets.

b Ye seeke to enrich your selues by their commodities, and to spoile their riches and substance.

3 Ye eate the b fat, and ye cloathe you with the wooll: ye kill them that are fed, but ye feede not the sheepe.

c He describeth the office, and duety of a good pastour, who ought to loue and succour his flocke, and not to be cruell toward them.

4 The c weake haue ye not strengthened: the sicke haue yee not healed, neither haue yee bound vp the broken, nor brought againe that which was driuen away, neither haue yee sought that which was lost, but with cruelty, and with rigour haue ye ruled them.

d For lacke of good gouernment and doctrine they perished.

5 And they were scattered without a shepheard: and when they were dispersed, they were d deuoured of all the beasts of the field.

6 My sheepe wandered thorow all the mountaines, and vpon euery hie hill: yea, my flocke was scattered thorow all the earth, and none did seeke or search *after them*.

7 Therefore ye shepheards, heare the word of the Lord.

8 As I liue, saith the Lord God, surely because my flocke was spoyled, and my sheepe were deuoured of all the beasts of the field, hauing no shepheard, neither did my shepheards seeke my sheepe, but the shepheards fedde themselues, and fedde not my sheepe,

9 Therefore, heare ye the word of the Lord, O ye shepheards.

10 Thus saith the Lord God, Behold, I *come* against the shepheards, and will require my sheepe at their hands, and cause them to cease from feeding the sheepe: neither shall the shepheards feede themselues any more: for I will deliuer my sheepe from e their mouthes, and they shall no more deuoure them.

e By destroying the couetous hirelings, and restoring true shepheards, whereof we haue a signe so oft as God sendeth true preachers, who both by doctrine and life labour to feede his sheepe in the pleasant pastures of his word.

11 For thus saith the Lord God, Behold, I will search my sheepe, and seeke them out.

12 As a shepheard searcheth out his flocke, when he hath bin among his sheepe that are scattered, so will I seeke out my sheepe & wil deliuer them out of all places, where they haue bin scattered in f the cloudy and darke day,

f In the day of their affliction and misery: and this promise is to comfort the Church in all dangers.

13 And I will bring them out from the people, and gather them from the countreys, and will bring them to their owne land, and feed them vpon the mountaines of Israel, by the riuers, and in all the inhabited places of the countrey.

g Meaning, such as lift vp themselues aboue their brethren, and thinke they haue no need to be gouerned by me.

14 I will feede them in a good pasture, and vpon the hie mountaines of Israel shall their fold be: there shall they lie in a good fold, and in fat pasture shall they feede vpon the mountaines of Israel.

h That is, by putting difference betweene the good and the bad, and to giue to either as they deserue.

15 I will feed my sheepe, and bring them to their rest, saith the Lord God.

16 I will seeke that which was lost, and bring againe that which was driuen away, and will bind vp that which was broken, and will strengthen the weake, but I will destroy the fat and the g strong, *and* I will feed them with h iudgement.

i By good pasture and deepe waters is meant the pure word of God and the administration of iustice, which they did not distribute to the poore till they had corrupted it.

17 Also you my sheepe, thus sayth the Lord God, Beholde, I iudge betweene sheepe & sheepe, *betweene* the rams and the goats.

18 Seemeth it a small thing vnto you to haue eaten vp the good i pasture, but yee must tread downe with your feet, the residue of your pasture? and

and to haue drunke of the deepe waters, but yee must trouble the residue with your feet.

19 And my sheepe eat that which ye haue troden with your feete, and drinke that which yee haue troubled with your feet.

20 Therefore thus saith the Lord God vnto them, Behold, I, *euen* I will iudge betweene the fat sheepe and the leane sheepe.

21 Because ye haue thrust with side and with shoulder, and pushed all the weake with your hornes, till ye haue scattered them abroad.

22 Therefore will I helpe my sheepe, and they shall no more be spoiled, & I will iudge betweene sheepe and sheepe.

23 And I will set vp a shepheard ouer them, and he shall feede them, *euen* my seruant [k] Dauid, he shall feede them, & he shalbe their shepheard.

24 And I the Lord will be their God, and my seruant Dauid *shall be* the Prince among them, I the Lord haue spoken it.

25 And I will make with them a couenant of peace, and I will cause the euill beast to cease out of the land, and they shall dwell safely in the wildernes, and sleepe in the woods.

26 And I will set them, as a blessing, euen round about my mountaine; and I will cause raine to come downe in due season: and there shall be raine of blessing.

27 And the [m] tree of the field shall yeeld her fruit, and the earth shall giue her fruit, and they shall be safe in their land, and shall know that I am the Lord, when I haue broken the coardes of their yoke, and deliuered them out of the hands of those that serued themselues of them.

28 And they shall no more be spoiled of the heathen, neither shall the beasts of the land deuoure them, but they shall dwell safely, and none shall make them afraid.

29 And will raise vp for them a [n] plant of renowme, and they shalbe no more consumed with hunger in the land, neither beare the reproach of the heathen any more.

30 Thus shall they vnderstand, that I the Lord their God am with them, and that they *euen* the house of Israel are my people, saith the Lord God.

31 And yee my sheepe, the sheepe of my pasture are men, *and* I am your God, saith the Lord God.

CHAP. XXXV.

1 The destruction that shall come on mount Seir, because they troubled the people of Israel.

MOreouer, the word of the Lord came vnto me, saying,

2 Sonne of man, Set thy face against mount [a] Seir, and prophecie against it,

3 And say vnto it, Thus saith the Lord God, Behelde, O mount Seir, I *come* against thee, and I will stretch out mine hand against thee, and I will make thee desolate and waste.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the Lord.

5 Because thou hast had a perpetuall hatred, and hast put the children of Israel to slight by the force of the sword in the time of their calamitie, when *their* [b] iniquitie had an end.

6 Therefore as I liue, saieth the Lord God, I will prepare thee vnto blood, and blood shall pursue thee: except thou [c] hate blood, euen blood shall pursue thee.

7 Thus will I make mount Seir desolate and waste, and cut off from it him that passeth out and him that returneth.

8 And I will fill his mountaines with his slaine men: in thine hils, and in thy valleyes, and in all thy riuers shall they fall, that are slaine with the sword.

9 I will make thee perpetuall desolations, and thy cities shall not [d] returne, and ye shall know that I am the Lord.

10 Because thou hast said, [e] These two nations and these two countries shalbe mine, and we will possesse them (seeing the Lord was [f] there)

11 Therefore as I liue, saith the Lord God, I will euen doe according to thy [g] wrath, and according to thine indignation, which thou hast vsed in thine hatred against them: and I will make my selfe knowen among [h] them, when I haue iudged thee.

12 And thou shalt know, that I the Lord haue heard all the blasphemies which thou hast spoken against the mountaines of Israel, saying, They lie waste, they are giuen vs to be deuoured.

13 Thus with your mouths ye haue boasted against me, and I haue multiplied your words against me: I haue heard *them*.

14 Thus saith the Lord God, So shall all the world reioyce, when I shall make thee desolate.

15 As thou didst reioyce at the inheritance of the house of Israel, because it was desolate, so will I doe vnto thee: thou shalt be desolate, O mount Seir, and all Idumea wholy, and they shall know that I am the Lord.

CHAP. XXXVI.

1 Hee promiseth to deliuer Israel from the Gentiles. 21 The benefites done vnto the Iewes, are to be ascribed to the mercy of God, and not vnto their deseruings. 26 God reneweth our hearts that wee may walke in his commandements.

ALso thou sonne of man, prophecie vnto the [*] mountaines of Israel, and say, Ye mountaines of Israel, heare the word of the Lord,

2 Thus saith the Lord God, Because the [a] enemie hath said against you, Aha, euen the [b] high places of the world are ours in possession.

3 Therefore prophecy and say, Thus saith the Lord God, Because that they haue made you desolate, and swallowed you vp on euery side that ye might be a possession vnto the residue of the heathen, and yee are come vnto the lips and [c] tongues *of men*, and vnto the reproach of the people.

4 Therefore ye mountaines of Israel, heare the word of the Lord God, Thus saith the Lord God to the mountaines and to the hils, to the riuers and to the valleys, & to the waste *and* desolate places, and to the cities that are forsaken, which are spoyled and had in derision of the residue of the heathen that are round about.

5 Therefore thus saith the Lord God, Surely in the fire of mine indignation haue I spoken against the residue of the heathen, and against all Idumea, which haue [d] taken my land for their possession, with the ioy of all *their* heart: *and* with despitefull minds to cast it out for a prey.

6 Prophecie therefore vpon the land of Israel, and say vnto the mountaines and to the hils, to the riuers, and to the valleys, Thus saith the Lord God, Behold, I haue spoken in mine indignation and in my wrath, because ye haue suffered the [e] shame of the heathen.

7 Therefore thus saith the Lord God, I haue [f] lifted vp mine hand, surely the heathen that are

k Meaning Christ, of whom Dauid was a figure, Iere. 23. 5 Ezek. 34. 23.

l This declareth that vnder Christ the flocke should be truely deliuered from sinne, and hell, and so be safely preserued in the Church, where they should neuer perish.

m The fruits of Gods grace shall appeare in great abundance in his Church.

n That is, the rod that shall come out of the root of Iishai. Isai. 11, 1.

a Where the Idumeans dwelt.

b When by their punishment I called them from their iniquity.

c Except thou repent thy former cruelty.

d To wit, to their former estate.

e Meaning, Israel and Iudah.

f And so by fighting against Gods people, they should goe about to put them out of his owne possession.

g As thou hast done cruelly, so shalt thou be cruelly handled.

h Shewing that when God punisheth the enemies, the godly ought to consider that he hath a care ouer them and to praise his Name: and also that the wicked rage as though there were no God, till they feele his hand to their destruction.

* Chap. 6. a.

a That is, the Idumean

b That is, Ierusalem, which for Gods promises was the chiefest of all the world.

c Ye are made a matter of raike and derision to all the world.

d They appointed with themselues to haue it as theirs before come with Nebuchadnezzar against Ierusalem for this purpose.

e Because ye haue beene a laughing stocke vnto them.

f By making a solemne oathe, reade Chap. 20. 5.

about you, shall beare their shame.

g God declareth his mercies and goodnesse toward his Church, who still preserueth his, euen when he destroyeth his enemies.

8 But you, O mountaines of Israel, ye shall g shoot forth your branches, and bring forth your fruit to my people of Israel: for they are ready to come.

9 For beholde, I *come* vnto you, and I will turne vnto you, and ye shall be tilled and sowen.

10 And I will multiply the men vpon you, *euen* all the house of Israel wholly, and the cities shalbe inhabited, and the desolate places shallbe builded.

11 And I will multiplie vpon you man and beast, and they shall increase, and bring fruit, and I will cause you to dwell after your old estate, and I will bestow benefites vpon you more then h at the first, and ye shall know that I am the Lord.

h Which was accomplished vnder Christ, to whom all these temporall deliuerances did direct them.

12 Yea, I will cause men to walke vpon i you, *euen* my people Israel, and they shall possesse ‖ you and ye shall be their inheritance, and ye shall no more henceforth deprive them *of men*.

i That is, vpon the mountaines of Ierusalem.

‖ Or, *haue*.

13 Thus saith the Lord God, Because they say vnto you, Thou k *land* deuourest vp men, and hast beene a waster of thy people.

k This the enemies imputed as the reproach of the land, which God did for the sinnes of the people according to his iust iudgements.

14 Therefore thou shalt deuoure men no more, neither waste thy people henceforth, saith the Lord God.

15 Neither will I cause men to heare in thee the shame of the heathen any more, neither shalt thou beare the reproach of the people any more, neither shalt cause thy folke to fall any more, saith the Lord God.

16 ¶ Moreouer, the word of the Lord came vnto me, saying,

17 Sonne of man, when the house of Israel dwelt in their owne land, they defiled it by their owne wayes, and by their deedes: their way was before me as the filthinesse of the menstruous.

18 Wherefore I powred my wrath vpon them, for the blood that they had shed in the land, and for their idoles, *where with* they had polluted it.

19 And I scattered them among the heathen, and they were dispersed through the countreys: *for* according to their wayes, and according to their deeds, I iudged them.

20 * And when they entred vnto the heathen, whither they went, they polluted mine holy Name, when they said of them, These are the people of the Lord, and are gone out of his land.

* *Isa. 52. 5. rom. 2. 24.*

21 But I fauoured mine holy l Name, which the house of Israel had polluted among the heathen, whither they went.

l And therefore would not suffer my Name to be had in contempt, as the heathen would haue reproached me, if I had suffred my Church to perish.

22 Therefore say vnto the house of Israel, Thus saith the Lord God, I doe not this for your sakes, O house of Israel, but for mine m holy Names sake, which ye polluted among the heathen, whither ye went.

m This excluderh from man all dignity, and meane to deserue any thing by, seeing that God reserueth the whole to himselfe, and that onely for the glory of his holy Name.

23 And I will sanctifie my great Name, which was polluted among the heathen, among whom you haue polluted it, and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before ‖ their eyes.

‖ Or, *you*.

24 For I will take you from among the heathen, and gather you out of all countreys, and will bring you into your owne land.

25 Then will I powre cleane n water vpon you, and ye shall be cleane: *yea*, from all your filthines, and from all your idoles will I cleanse you.

n That is, his spirit, whereby he reformeth the heart, and regenerateth him, Isa. 44. 3.

26 * A new heart also will I giue you, and a new spirit will I put within you, and I will take away the stony heart out of your body, and I will giue you an heart of flesh.

* *Iere. 32. 39. chap. 11. 19.*

27 And I will put my spirit within you, and cause you to walke in my statutes, and yee shall keepe my iudgements and doe them.

28 And ye shall dwell in the land that I gaue to your fathers, and ye shall be my people, and I will be your God.

29 I will also deliuer you from all your filthinesse, and I will call for o corne, and will increase it, and lay no famine vpon you.

o Vnder the abundance of temporall benefits he concludeth the spirituall graces.

30 For I will multiply the fruit of the trees, and the increase of the field, that ye shall beare no more the reproach of famine among the heathen.

31 Then shall ye remember your owne wicked wayes, and your deeds that were not good, & shall iudge your selues worthy to haue bin p destroyed for your iniquities, and for your abominations.

p Ye shall come to true repentance, and thinke your selues vnworthy to be of the number of Gods creatures, for your ingratitude against him.

32 Be it knowen vnto you that I doe not this for your sakes, saith the Lord God: *therefore*, O ye house of Israel, be ashamed and confounded for your owne wayes.

33 Thus saith the Lord God, What time as I shall haue cleansed you from all your iniquities, I will cause *you* to dwell in the cities, and the desolate places shall be builded.

34 And the desolate land shall be tilled, whereas it lay waste in the sight of all that passed by.

35 For they said, This waste land was like the garden of Eden, and these waste, and desolate, and ruinous cities were strong, *and* were inhabited.

36 Then the residue of the heathen, that are left round about you, shall q know that I the Lord build the ruinous places, *and* plant the desolate places: I the Lord haue spoken it, and will doe it.

q He declareth that it ought not to be referred to the soyle or plentifulnesse of the earth that any countrey is rich and abundant, but onely to Gods mercies, as his plagues and curses declare, when he maketh it barren.

37 Thus saith the Lord God, I will yet for this be sought of the house of Israel, to performe it vnto them: I will increase them with men like a flocke.

38 As the holy flocke, as the flocke of Ierusalem in their solemne feasts, so shall the desolate cities be filled with flockes of men, and they shall know that I am the Lord.

CHAP. XXXVII.

He prophecieth the bringing againe of the people, being in captiuitie. 16 He sheweth the vnion of the ten tribes with the two.

THe hand of the Lord was vpon me, and caried me out in the Spirit of the Lord, and set mee downe in the mids of the ‖ field, which was full of a bones:

‖ Or, *valley*.

a He sheweth by a greater miracle that God hath power, and also will deliuer his people from their captiuitie, in as much as he is able to giue life to the dead bones, and bodies, and raise them vp againe.

2 And he led mee round about by them, and behold, there *were* very many in the open field, and loe, *they were* very dry.

3 And he said vnto mee, Sonne of man, can these bones liue? And I answered, O Lord God, thou knowest.

4 Againe he said vnto mee, Prophecie vpon these bones, and say vnto them, O yee dry bones, heare the word of the Lord.

5 Thus saith the Lord God vnto these bones, Behold, I will cause breath to enter into you, and ye shall liue.

6 And I will lay sinewes vpon you, and make flesh grow vpon you, and couer you with skinne, and put breath in you, that yee may liue, and yee shall know that I am the Lord.

7 So I prophecied as I was commanded: and as I prophecied, there was a noyse, and beholde, *there was* a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinewes, and the flesh grew vpon them, and aboue the skinne couered them, but there was no breath in them.

9 Then said he vnto mee, Prophecie vnto the winde:

winde: prophecie, sonne of man, and say to the winde, Thus saith the Lord God, Come from the foure [b] winds, O breath, and breathe vpon these slaine, that they may liue.

10 So I prophecied as he had commanded me: and the breath came into them, and they liued, and stood vp vpon their feete, an exceeding great armie.

11 Then he said vnto me, Sonne of man, these bones are the whole house of Israel. Behold, they say, Our bones are dried, and our hope is gone, *and* we are cleane cut off.

12 Therefore prophecie, and say vnto them, Thus saith the Lord God, Behold, my people, I will open your graues, and cause you to come vp out of your sepulchres, and bring you into the land of Israel.

13 And yee shall knowe that I am the Lord, [c] when I haue opened your graues, O my people, and brought you vp out of your sepulchers.

14 And shall put my Spirit in you, and ye shall liue, and I shall place you in your owne land: then ye shall know that I the Lord haue spoken it, and performed it, saith the Lord.

15 ¶ The word of the Lord came againe vnto me, saying,

16 Moreouer, thou sonne of man, take thee a *piece* of wood, and write vpon it, Vnto Iudah, and to the children of Israel his companions: then take [d] another *piece* of wood, and write vpon it, Vnto Ioseph the tree of Ephraim, and to all the house of Israel his companions.

17 And thou shalt ioyne them one to another into one tree, and they shall be as one in thine hand.

18 And when the children of thy people shall speake vnto thee, saying, Wilt thou not shew vs what thou meanest by these?

19 Thou shalt answere them, Thus saith the Lord God, Behold, I will take the tree [e] of Ioseph, which is in the hand of Ephraim, and the tribes of Israel his fellowes, and will put them with him *euen* with the tree of Iudah, and make them one tree, and they shall be one in mine hand.

20 And the *pieces* of wood whereon thou writest, shalbe in thine hand, in their sight.

21 And say vnto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on euery side, & bring them into their owne land.

22 And I will make them one people in the land, vpon the mountains of Israel, * and one king shallbe king to them all: and they shallbe no more two peoples, neither be diuided any more hencefoorth ioto two kingdomes.

23 Neither shall they be polluted any more with their idoles, nor with their abominations, nor with any of their transgressions: but I will saue them out of all their dwelling places, wherein they haue sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 And Dauid my * seruant *shall be* king ouer them, and they shall all haue one shepheard: they shall also walke in my iudgements, and obserue my statutes, and doe them.

25 And they shall dwell in the [f] land, that I haue giuen vnto Iaakob my seruant, where your fathers haue dwelt, and they shall dwell therein, *euen* they, and their sonnes, and their sonnes sonnes for euer, and my seruant Dauid *shall be* their prince for euer.

26 Moreouer, I will make * a couenant of peace with them: it shall be an euerlasting couenant with them, and I will place them, and multiplie them, and will set my sanctuarie among them for euermore.

27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

28 Thus the heathen shall know, that I the Lord doe sanctifie Israel, when my Sanctuary shall be among them for euermore.

CHAP. XXXVIII.

a *He prophecieth that Gog and Magog shall fight with great power against the people of God.* 21 *Their destruction.*

AND the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against [a] Gog *and against* the land of Magog, the chiefe prince of Meshech and Tubal, and prophecie against him,

3 And say, Thus saith the Lord God, Behold, I *come* against thee, O Gog, the chiefe prince of Meshech and Tubal.

4 And I will destroy thee, and put hookes in thy iawes, and I will bring thee forth and all thine hoaste, *both* horses and horsemen, all cloathed with all sorts of *armour*, *euen* a greate multitude with bucklers and shields, all [b] handling swords.

5 They of [c] Paras, of Cush, and Phut with them, *euen* all they *that beare* shield and helmet.

6 [d] Gomer and all his bands, *and* the house of Togarmah of the North quarters, and all his bands, *and* much people with thee.

7 Prepare thy selfe, and make thee [e] readie, *both* thou, and all thy multitude that are assembled vnto thee, and be thou their safegard.

8 After many dayes thou shalt be visited: *for* in the latter yeeres thou shalt come into the land that hath beene destroyed with the sword, and is gathered out of many people vpon the mountaines of Israel, which haue long lien waste: yet ‖ they haue beene brought out of the people, and they shall dwell all safe.

9 Thou shalt ascend and come vp like a tempest, *and* shalt be like a cloud to couer the land, *both* thou, and all thy band, and many people with thee.

10 Thus saith the Lord God, Euen at the same time shall *many* things come into thy mind, and thou shalt thinke [f] euill thoughts.

11 And thou shalt say, I will goe vp to the land that hath no walled towers: [g] I will goe to them that are at rest and dwell in safety, which dwell all without walles, and haue neither barres nor gates,

12 *Thinking* to spoile the prey, and to take a booty, to turne thine hand vpon the desolate places that are *now* inhabited, and vpon the people, that are gathered out of the nations which haue gotten cattell, and goods, and dwell in the mids of the land.

13 Sheba and Dedan, and the merchants of Tarshish with all the lyons thereof shall say vnto thee, [h] Art thou come to spoile the prey? hast thou gathered thy multitude to take a booty? to carie away siluer and golde, to take away cattell and goods, *and* to spoile a great prey?

14 Therefore, sonne of man, prophecie, and say vnto Gog, Thus saith the Lord God, In that day, when my people of Israel [i] dwelleth safe, shalt thou not know it?

b Signifying, all parts whereas the Israelites were scattered: that is, the faithfull shall be brought to the same vnity of spirit and doctrine, wheresoeuer they are scattered throwe the world.

k That is, when I haue brought you out of those places, and townes where you are captiues.

d Which signifieth the ioyning together of the two houses, of Israel, and Iudah.

e That is, the house of Israel.

* *Iohn.10.16.*

* *Isa.40.11. ierem.23.5 chap.34. 23. dan.9.24.*

f Meaning, that the elect by Christ shall dwell in the heauenly Ierusalem, which is meant by the land of Canaan.

* *Psal.109.4. and 136.8.*

a Which was a people that came of Magog the sonne of Iaphet, Gen. 10. 2. Magog also here signifieth a certaine countrey, so that by these two countreys which had the gouernement of Grecia and Italie, are meaneth the principall enemies of the Church, Reuel. 20. 8.

b He sheweth that the enemies shou'd bend themselues against the Church, but it should be to their owne destruction.

c The Persians, Ethiopians and men of Africa.

d Gomer was Iaphets sonne, and Togarmah the sonne of Gomer, and are thought to be they that inhabite Asia Minor.

e Signifying, that all the people of the world should assemble themselues against the Church and Christ their head.

‖ Or, it: *meaning, the land of Israel.*

f That is, to molest and destroy the Church.

g Meaning Israel, which had now bin destroyed, and was not yet built againe: declaring hereby the simplicitie of the godly, who seeke not to much to fortifie themselues by outward force, as to depend on the prouidence and goodnesse of God.

h One enemie shall enuie another, because euery one shall thirste to haue the spoyle of the Church.

i Shall not thou spie thine occasions to come against my Church when they suspect nothing?

k Meaning, in the last age and from the comming of Christ vnto the end of the world.
l Signifying, that God will be sanctified by maintaining his Church, and destroying his enemies as Chap. 36 23. and 37. 28.
m Hereby he declareth that none affliction can come to the Church, whereof they haue not beene aduertised afore time, to teach them to endure all things with more patience, when they know that God hath so ordeined.
n All meanes whereby man should thinke to saue himselfe, shall faile, the affliction in those dayes shall be so great, and the enemies destruction shall be so terrible.
o Against the people of Gog and Magog.
* Chap. 36 23. and 37 28.

15 And come from thy place out of the North
parts, thou and much people with thee? all *shall*
ride vpon horses, *euen* a great multitude and a
mighty armie.
16 And thou shalt come vp against my people
of Israel, as a cloud to couer the land, thou shalt
be in the k latter dayes, and I will bring thee vp-
on my land, that the heathen may know mee,
when I l shall be sanctified in thee, O Gog, before
their eyes.
17 Thus saith the Lord God, Art not thou he,
of whom I haue spoken in olde time, m by the
hands of my seruants the Prophets of Israel which
prophecied in those dayes *and* yeeres, that I would
bring thee vpon them?
18 At the same time also when Gog shall come
against the land of Israel, saith the Lord God, my
wrath shall arise in mine anger.
19 For in mine indignation, *and* in the fire of
my wrath haue I spoken it: surely at that time
there shall be a great shaking in the land of Israel.
20 So that the fishes of the Sea, and the foules
of the heauen, and the beasts of the fielde, and all
that mooue and creepe vpon the earth, and all the
men that are vpon the earth, shall tremble at my
presence, & the mountains shall be ouerthrowen,
and the n staires shall fall, and euery wall shall
fall to the ground.
21 For I will call for a sword against him
o throughout all my mountaines, saith the Lord
God: euery mans sword shall be against his bro-
ther.
22 And I will pleade against him with pesti-
lence, and with blood, and I will cause to raine
vpon him and vpon his bands, and vpon the great
people that are with him, a sore raine, and haile-
stones, fire, and brimstone.
23 Thus will I be * magnified, and sanctified,
and knowen in the eyes of many nations, and they
shall know, that I am the Lord.

CHAP. XXXIX.

1 He sheweth the destruction of Gog, and Magog. 11 The graues of Gog and his hoaste. 17 They shall be deuoured of birdes and beasts. 23 Wherefore the house of Israel is captiue. 24 Their bringing againe from captiuitie is promised.

THerefore thou sonne of man, prophecie
against Gog & say, Thus saith the Lord God,
Behold, I *come* against thee, O Gog, the chiefe
prince of Meshech and Tubal.
2 And I will destroy thee, a and leaue but the
sixt part of thee, and will cause thee to come vp
from the North parts, and will bring thee vpon
the mountaines of Israel:
3 And I will smite thy bowe out of thy left
hand, and I will cause thine arrowes to fall out of
thy right hand.
4 Thou b shalt fall vpon the mountaine of
Israel, and all thy bands and the people, that is
with thee: *for* I will giue thee vnto the birds, *and*
to euery feathered foule and beast of the field to
be deuoured.
5 Thou shalt fall vpon the open field: for I
haue spoken it, saith the Lord God.
6 And I will send a fire on Magog, and among
them that dwell safely in the c yles, and they shall
know that I am the Lord.
7 So will I make mine holy Name knowen in
the mids of my people Israel, and I will not suffer
them to pollute mine holy Name any more, and
the heathen shall know that I am the Lord, the
Holy one of Israel.

a Or, destroy thee with sixe plagues, as Chap. 38. 22.
b Meaning, that by the vertue of Gods word the enemie shall be destroyed wheresoeuer he assaileth his Church.
c That is, among all nations where the enemies of my people dwell, seeme they neuer so farre separate.

8 Behold, d it is come, and it is done, saith the
Lord God: this is the day whereof I haue spo-
ken.
9 And they that dwell in the cities of Israel
shall e goe forth, and shall burne and set fire vpon
the weapons, and on the shields, and bucklers, vp-
on the bowes, and vpon the arrowes, and vpon the
staues *in their* hands, and vpon the speares, and
they shall burne them with fire seuen yeeres.
10 So that they shall bring no wood out of
the field, neither cut downe *any* out of the for-
rests: for they shall burne the weapons with fire,
and they shall robbe those that robbed them, and
spoyle those that spoyled them, sayth the Lord
God.
11 And at the same time will I giue vnto Gog
f a place there for buriall in Israel, *euen* the val-
ley, whereby men goe toward the East part of the
sea: and it shall cause them that passe by, to stop
their g noses, and there shall they bury Gog with
all his multitude: and they shall call it the valley
of ‖ Hamon-Gog.
12 h And seuen moneths long shall the house
of Israel be burying of them, that they may
cleanse the land.
13 Yea, all the people of the land shall burie
them, and they shall haue a name, when I shall be
glorified, saith the Lord God.
14 And they shall chuse out men to go conti-
nually thorow the i land with them that trauaile,
to bury those that remaine vpon the ground, to
cleanse it: they shall search to the end of seuen
moneths.
15 And the trauailers that passe through the
land, if *any* see a mans bone, then shall he set vp a
signe by it, till the buriers haue buried it in the
valley of Hamon-Gog.
16 And also the name of the citie *shall be* ‖ Ha-
monah: thus shall they cleanse the land.
17 And thou sonne of man, thus saith the Lord
God, Speake vnto euery feathered foule, and to
all the beasts of the field, Assemble your selues, and
come: k gather your selues on euery side to my sa-
crifice: for I doe sacrifice a great sacrifice for you
vpon the mountaines of Israel, that yee may eate
flesh, and drinke blood.
18 Yee shall eate the flesh of the valiant, and
drinke the blood of the princes of the earth, of
the weathers, of the lambes, and of the goats, *and*
of bullocks, *euen* of all beasts of Bashan.
19 And ye shall eat fat till ye be full, and drinke
blood till ye be drunken of my sacrifice, which I
haue sacrificed for you.
20 Thus you shall be filled at my table with
horses and chariots, with valiant men, and with
all men of warre, saith the Lord God.
21 And I will set my glory among the heathen,
and all the heathen shall see my iudgement, that
I haue executed, and mine hand, which I haue
laid vpon them.
22 So the house of Israel shall know, that
I am the Lord their God from that day and so
foorth.
23 And the heathen shall know that the house
of Israel went into captiuitie for l their iniquitie,
because they trespassed against me: therefore hid I
my face from them, and gaue them into the hand
of their enemies: so fell they all by the sword.
24 According to their vncleannesse, and ac-
cording to their transgressions haue I done vnto
them, and hid my face from them.

d That is, this plague is fully determined, in my counsell, and cannot be changed.
e After this destruction the Church shall haue great peace and tranquilitie and burne all their weapons because they shall no more feare the enemies, and this is chiefly meant of the accomplishment of Christs kingdome, when by their head Christ, all enemies shall be ouercome.
f Which declareth that the enemies shall haue an horrible fall.
g For the stinke of the carkeises.
‖ Or, the multitude of Gog.
h Meaning a long time.
i Partly that the holy land should not be polluted, and partly for the compassion that the children of God haue, euen on their enemies.
‖ Or, multitude.
k Whereby hee signifieth the horrible destruction that should come vpon the enemies of his Church.
l The heathen shall know that they ouercame not my people by their strength neither yet by the weakenes of mine arme, but that this was for my peoples sinnes.

25 Therefore thus saith the Lord God, Now will I bring again the captiuity of Iaakob, and haue compassion on the whole house of Israel, and will be iealous for mine holy Name,

26 After that they haue borne their shame, and all their transgression, whereby they haue transgressed against me, when they dwelt safely in their land, and without feare of any.

27 When I haue brought them againe from the people, and gathered them out of their enemies lands, and am * sanctified in them in the sight of many nations.

28 Then shall they know that I am the Lord their God, which caused them to be led into captiuitie among the heathen: but I haue gathered them vnto their owne land, and haue left none of them any more there,

29 Neither will I hide my face any more from them: for I haue powred out my Spirit vpon the house of Israel, saith the Lord God.

* *Chap. 36, 23.*

CHAP. XL.

The restoring of the citie and the Temple.

IN the fine and twentieth yeere of our being in captiuitie, in the [a] beginning of the yeere, in the tenth *day* of the moneth, in the fourteenth yeere after that the citie was smitten, in the selfe same day, the hand of the Lord was vpon mee, and brought me thither.

2 Into the land of Israel brought he me by ‖ a diuine vision, and set me vpon a very high mountaine, whereupon *was* as the building of a citie, toward the South.

3 And he brought mee thither, and beholde, there *was a* [b] man, whose similitude was to looke to, like brasse, with a linnen threed in his hand, and a reed to measure with: and hee stood at the gate.

4 And the man said vnto me, Sonne of man, behold with thine eyes, & heare with thine eares, and set thine heart vpon all that I shall shewe thee: for to the intent that they might be shewed thee, art thou brought hither: declare all that thou seest vnto the house of Israel.

5 And behold, *I saw* a wall on the outside of the house round about: and in the mans hand *was* a reed to measure with, of sixe cubits long, by the cubite, and an hand breadth: so he measured the breadth of the building with one reede, and the height with one reed.

6 Then came he vnto the gate which looketh toward the East, and went vp the staires thereof, and measured the ‖ post of the gate, *which was* one reed broad, and ‖ the other post of the gate, *which was* one reed broad.

7 And *euery* chamber was one reed long, and one reed broad, and betweene the chambers *were* fiue cubits: and the post of the gate by the porch of the gate within *was* one reed

8 Hee measured also the porch of the gate within with one reed.

9 Then measured he the porch of the gate of eight cubits: and the ‖ postes thereof, of two cubits, and the porch of the gate *was* inward.

[a] The Iewes counted the beginning of the yeere after two sorts: for their feasts, they began to count in March, and for their other affaires in September: so that this is to be vnderstood of September.

‖ *Or, visions of God.*

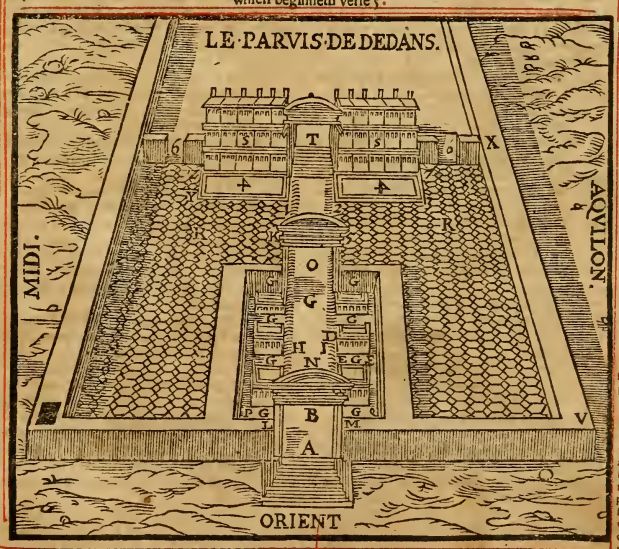
[b] Which was an Angel in forme of a man, that came to measure out this building.

‖ *Or, threshold.*

‖ *Or, vpper post.*

‖ *Or, pentises.*

THE DESCRIPTION OF THE FIGVRE
which beginneth verse 5.



Le Paruis de dedans: or, The inner court.

verse 5. The wall that compasseth about the Temple and the courts as appeareth in the second, and in the great figure.

A B The thicknesse of the wall was sixe cubites: for so long the reede was.

A C The height of the wall, which was also sixe cubits: this wall conteined 2000 cubites, that is, on the East side 500.

C H And on the North side 500.

H I As much on the South side.

C K And 500. on the West side.

I K This wall did separate the Temple from the city, Chap. 42. 20.

Vers. 6 This gate in the great figure is marked with D vnto the which appertaine seuen steps E. Thence they goe into the porch, where are fiue chambers F, which porch was closed with a wall G.

Vers. 7. E F G The length. The breadth. E O G. The space of fiue cubits betweene the chambers and so much space was on this side, and beyond the chambers. G from the threshold toward to the porch was sixe cubits. A B B C The porch.

Verse 9. C D The vpper posts. H I The breadth of the alley of the porch. B C The length of the porch, which was inward.

Verſ.11. L M. the breadth of the gate and the height A N.
Verſ.12 The ſpace before the chambers, as a litle gallerie O.
Verſe 13. The breadth of the whole porch from the vtmoſt chamber to the gate 25 cubits P Q.
In the 14 *verſe* he ſpeaketh of the vpper poſtes, or pentiſes which in all were 60 cubits: for euery chamber had ſixe, and the threſhold, and linteel of the doore, either 12 K figures.
Verſ.15. A D The fiftie cubits
Verſ.17. The outward court R ſo called, becauſe it was the outward court in reſpect of the Temple, as appeareth in the great figure N. but it is the inner court in reſpect of the porch which hath beene deſcribed. S. The thirtie chambers, fifteene on a ſide. The two litle gates 6. which are by the great gate T.
Verſ.19. The lower gate A which hath ſeuen ſteps, and the gate within eight T. betweene A T were 100 cubits, and had as much from South to North V X.
Verſ. 20. This muſt be conſidered in the great figure. The outward court in reſpect of the Temple M R. The North ſide. The porch S The court without T. The length of the porch with the chambers as in the Eaſt ſide V X, The breadth 25. cubits Y Z.
Verſ.23 The gate of the inner court B ouer againſt the gate of the outward court R and toward the Eaſt C an hundred cubits R B
Verſ. 24 The South gate in the great figure D.
The outward court.
Verſ 27 The inner court gate.
F An hundred cubites D F which was the length of a court and his chambers.

10 And the Chambers of the gate Eaſtward, *were* three on this ſide, and three on that ſide: they three *were* of one meaſure, and the poſtes had one meaſure on this ſide, and one on that ſide.

11 And he meaſured the breadth of the entry of the gate ten cubits, *and* the height of the gate thirteene cubits.

12 The ſpace alſo before the chambers *was* one cubite *on this ſide*, & the ſpace *was* one cubite on that ſide, and the chambers *were* ſixe cubites on this ſide, and ſixe cubits on that ſide.

13 He meaſured then the gate from the roofe of a chamber to the top of the *gate*: the breadth *was* fiue and twentie cubites, doore againſt doore.

14 He made alſo poſtes of threeſcore cubites, and the poſts of the court, *and* of the gate, *had one meaſure* round about.

15 And vpon the forefront of the entry of the gate vnto the forefront of the porch of the gate within *were* fiftie cubits.

16 And *there were* narrowe windowes in the chambers, and in their poſts within the gate round about, and likewiſe to the arches: and the windowes *went* round about within: and vpon the poſts *were* palme trees.

17 ¶ Then brought hee me into the outward court, and loe, *there were* chambers, and a pauement made for the court round about, *and* thirtie chambers *were* vpon the pauement.

18 And the pauement *was* by the ſide of the gates ouer againſt the length of the gates, *and* the pauement *was* beneath.

19 Then hee meaſured the breadth from the forefront of the lower gate without, vnto the forefront of the court within, an hundred cubites Eaſtward and Northward.

20 And the gate of the outward court, that looked toward the North, meaſured hee after the length and breadth thereof.

21 And the chambers thereof *were* three on this ſide, and three on that ſide, and the poſtes thereof and the arches thereof were after the meaſure of the firſt gate: the length thereof *was* fiftie cubits, and the breadth fiue and twentie cubites.

22 And their windowes, and their arches with their palme trees, *were* after the meaſure of the gate that looketh toward the Eaſt, and the going vp vnto it *had* ſeuen ſteps, and the arches thereof *were* before them.

23 And the gate of the inner court *ſtood* ouer againſt the gate toward the North, and toward the Eaſt, and hee meaſured from gate to gate an hundred cubits.

24 After that, hee brought mee toward the South, and loe, *there was* a gate toward the South, and hee meaſured the poſtes thereof, and the arches thereof according to theſe meaſures.

25 And *there were* windowes in it, and in the arches thereof round about, like thoſe windowes: the height *was* fiftie cubites, and the breadth fiue and twentie cubits.

26 And there were ſeuen ſteps to goe vp to it, and the arches thereof *were* before them, & it had palme trees, one on this ſide, and another on that ſide vpon the poſts thereof.

27 ¶ And *there was* a gate in the inner court toward the South, and he meaſured from gate to gate toward the South an hundred cubits.

28 And he brought me into the inner court by the South gate, and he meaſured the South gate, according to theſe meaſures.

29 And the chambers thereof, and the poſtes thereof, and the arches thereof according to theſe meaſures, and *there were* windowes in it, and in the arches thereof round about, *it was* fiftie cubites long, and fiue and twentie cubites broad.

30 And the arches round about *were* fiue and twentie cubites long, and fiue cubites broad.

31 And the arches thereof *were* toward the vtter Court, and palme-trees *were* vpon the poſtes thereof, and the going vp to it *had* eight ſteps.

32 ¶ Againe hee brought mee into the inner court toward the Eaſt, and he meaſured the gate according to theſe meaſures.

33 And the chambers thereof, and the poſtes thereof, and the arches thereof were according to theſe meaſures, and *there were* windowes therein, and in the arches thereof round about: *it was* fiftie cubites long, and fiue and twentie cubites broad.

34 And the arches thereof *were* toward the vtter court, and palme trees *were* vpon the poſts thereof, on this ſide and on that ſide, and the going vp to it *had* eight ſteps.

35 ¶ After hee brought mee to the North gate, and meaſured it, according to theſe meaſures.

36 The chambers thereof, the poſtes thereof, and the arches thereof, and *there were* windowes therein round about: the height *was* fiftie cubites, and the breadth fiue and twentie cubites.

37 And the poſtes thereof *were* toward the vtter court, and palme trees *were* vpon the poſtes thereof on this ſide, and on that ſide, and the going vp to it *had* eight ſteps.

38 And *euery* chamber, and the entrie thereof *was* vnder the poſts of the gates: there they waſhed the burnt offering.

39 And in the porch of the gate *ſtood* two tables on this ſide, and two tables on that ſide, vpon the which they ſlewe the burnt offering, and the ſinne offering, and the treſpaſſe offering.

40 And at the ſide beyond the ſteps, at the entrie of the North gate *ſtood* two tables, and on the other ſide, which was at the porch of the gate *were* two tables.

41 Foure tables *were* on this ſide, and foure tables on that ſide by the ſide of the gate, *euen* eight tables whereupon they ſlew *their ſacrifice*.

42 And the foure tables *were* of hewen ſtone for the burnt offering, of a cubit and an halfe long, and a cubite and a halfe broad, and one cubite high: whereupon alſo they laide the inſtruments wherewith they ſlew the burnt offring and the ſacrifice.

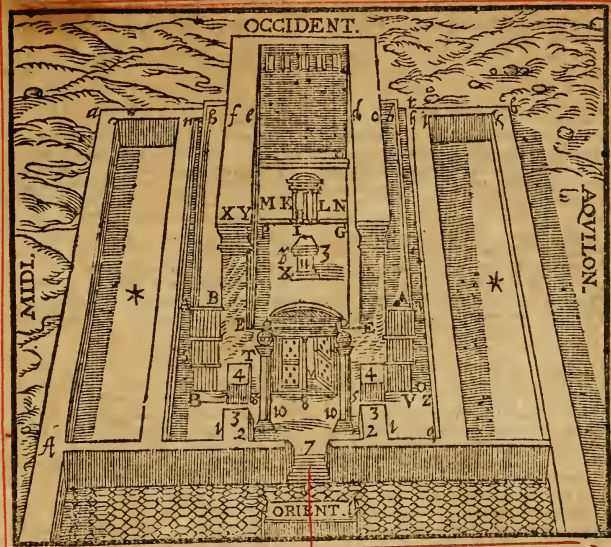
43 And within *were* borders an hand broad, faſtened round about, and vpon the tables *lay* the fleſh of the offring.

44 And without the inner gate *were* the chambers of the ſingers in the inner court, which was at the ſide of the North gate: and their proſpect *was* toward the South, and one *was* at the ſide of the Eaſt gate, hauing the proſpect toward the North.

Verſ 28. The inner court G. The eight ſteps are hid with the building, but they are like them of the Eaſt gate Q: for all the courts were of one meaſure, quantitie and faſhion.
Verſ 32 The inner court on the Eaſt ſide N, and ſo in all he maketh ſixe courts, two on the Eaſt ſide, two on the North and two on the South ſide, looke in the great figure.
Verſ 38 He ſpeaketh of ſixe chambers, which were in the porch of the inner court on the North ſide I, The entry of the chambers, that is, the doores were vnder the vpper poſts or pentiſes, which hanged ouer the chambers, as alſo did ouer the gate. Looke in the great figure.
Verſe 39. In the porch of the inner court were foure tables K, and as many in the outward court S, a cubite and an halfe long, and as broad, and one cubite high.
Verſ. 44 The chambers in the inner porch on the North ſide for the ſingers L, but the perſpectiue hindereth the ſight, therefore behold them which are in the Eaſt court for they are all alike: likewiſe on the South ſide. The Prophet was now in the Eaſt court, where hee ſaw the altar meaſured, and deſcribeth one row of chambers, which was for the Prieſts.

45 And

THE FIGVRE OF THE TEMPLE.



45 And he said vnto me, This chamber whose prospect is toward the South *is* for the Priestes, that haue charge to keepe the house.

Vers. 45 He speaketh of the two rowes of chambers, which were in the inner court N, whereof they on the North side were for Priests that sacrificed O, and they on the South side for them that kept the Temple N, which chambers were East and by South as the other O were East and by North. These must be seene in the great figure.

46 And the chamber whose prospect is toward the North, *is* for the Priests that haue the charge to keepe the Altar: these are the sonnes of Zadok among the sonnes of Leui, which may come nere to the Lord to minister vnto him.

Vers. 47. The Altar P.

47 So he measured the court an hundreth cubites long, and an hundreth cubites broad, *euen* foure square: likewise the Altar *that was* before the house.

Vers. 48 He entred by the gate Q to come into the porch of the Temple R. The which Temple is here described more at large, because the things here mentioned might the better be vnderstood. *vers.* 48. By the posts of the porch hee meaneth the wall which was fiue cubites thicke on either side of the alley or porch 1. 2. The two little gates in the side of the porch 34. which were to goe to the Priests chambers that were by the Temple A B. *Vers.* 49. The length of the porch 20. cubites 3. 6 And the breadth eleuen, 7. 8. The steppes whereby the Prophet came into the porch of the Temple 9 7. The two pillars 10

48 And hee brought mee to the porch of the house, and measured the postes of the porch, fiue cubites on this side, and fiue cubites on that side: and the breadth of the gate *was* three cubites on this side, and three cubites on that side.

49 The length of the porch *was* twentie cubits, and the breadth eleuen cubits, and *hee brought me* by the steps whereby they went vp to it, and *there were* pillars by the postes, one on this side and another on that side.

CHAP. XLI.

1 *The disposition and order of the building of the Temple, and the other things thereto belonging.*

AFterward, hee brought mee to the Temple and measured the postes, fixe cubites broad on the one side, and fixe cubites broad on *the* other side, *which was* the breadth of the Tabernacle.

Vers. 1. The vpper postes or postiles, meaning the tops of the chambers on the sides of the Temple A B, The second chamber G goeth out more then the first R, and the third A more then the second,

2 And the breadth of the entrie *was* ten cubites, and the sides of the entrie *were* fiue cubites on the one side, and fiue cubites on the other side, and he measured the length thereof forty cubites, and the breadth twentie cubites.

Vers. 2. The breadth of the entrie or gate renne cubites. C D. Fiue cubites from the Temple wall to the gate on either side E C D F. The length of fourty cubites from the Temple gate to the most holy place S. 1. The breadth of the Temple twentie cubites E F. or G P. He speaketh not here of the height: therefore it is made of thirty cubits according to Salomons.

3 Then went he in, and measured the postes of the entrie two cubites, and the entrie sixe cubites, and the breadth of the entrie seuen cubites.

Vers. The Angel went into the most holy place. The post of the entrie, that is, the threshold, or thicknesse of the wall I I. The gate sixe cubites K L. The breadth on either side of the gate seuen cubits M K and I N, which make in all twentie cubites.

4 So he measured the length thereof twenty cubites, and the breadth twentie cubites before the Temple, and he said vnto me, This is the most holy place.

Vers. 4. The length twentie cubites G O, so is it was square. * *Vers.* 5. The first chamber was foure cubites Q R. The second fiue S T and the third sixe A B. There were three heights or stages of chambers R S A. The turning staire cannot be shewed in the figure, but may easily be conceiued.

5 After, hee measured the wall of the house, sixe cubites, and the breadth of *euery* chamber foure cubites round about the house, on euery side.

6 And the chambers *were* chamber vpon chamber, three and thirtie foote *high*, and they entred into the wall made for the chambers which was round about the house, that *the postes* might be fastened *therein*, and not be fastened in the wall of the house.

7 And it was large, and went round mounting vpward to the chambers: for the staire of the house *was* mounting vpward, round about the house: therefore the house was larger vpward: so they went vp from the lowest *chamber* to the hiest by the mids.

Verſ 8. The foundations of ſixe cubites, meaning, the bie chamber was ſo, and the neither from thence ſeemed ſo likewiſe, by a perpendicular line or plummet B Z.
verſ. 9. The chamber without was the bie chamber, and from that chamber the wall was but ſixe cubits thicke, B X Y: for downe ward it was ſixe Q S.
verſ. 10 The chambers on the one ſide were diſtant from them on the other ſide twentie cubites, which was the breadth of the Temple.
verſ. 11. The doores of the chambers on the North ſide, opened toward the North V, and they on the South ſide toward the South R, for there was an alley of ſixe cubits round about the Temple V Z, and was ſo cloſed with a wall 11.
verſ. 12. The building, or the great place compaſſed with a wall, of ſixe cubits thicke, and was further off the Temple then the alley, or ſeparate place *, and this is more plainely ſet forth in the great figure.
Verſ. 16. He declareth that wharfoeuer was of ſtone worke from the bottome to the top, was covered with wood on the Eaſt, South and North ſide.

verſ 22. The altar V, which was three cubits high Y X, and two cubites long Y Z.

8 I ſaw alſo the houſe high round about: the foundations of the chambers *were* a full reede of ſixe great cubits.

9 The thickeneſſe of the wall which was for the chamber without, *was* ſixe cubites, and that which remained, *was* the place of the chambers that were within.

10 And betweene the chambers was the wideneſſe of twentie cubits round about the Houſe on euery ſide.

11 And the doores of the chambers *were* toward the place that remained, one doore toward the North, and another doore toward the South, and the breadth of the place that remained, *was* ſixe cubites round about.

12 Now the building that was before the ſeparate place toward the Weſt corner, *was* ſeuentie cubits broad, and the wall of the building was ſixe cubits thicke round about, and the length ninetie cubites.

13 So he meaſured the houſe an hundreth cubits long, and the ſeparate place and the building with the walles thereof *were* an hundreth cubits long.

14 Alſo the breadth of the forefront of the houſe and of the ſeparate place toward the Eaſt, *was* an hundreth cubits.

15 And he meaſured the length of the building ouer againſt the ſeparate place, which was behind it, and the chambers on the one ſide and on the other ſide an hundreth cubites with the Temple within, and the arches of the court.

16 The poſtes and the narrow windowes, and the chambers round about, on three ſides ouer againſt the poſtes, ſieled with *cedar* wood round about, and from the ground vp to the windowes and the windowes were ſieled.

17 And from aboue the doore, vnto the inner houſe and without, and by all the wall round about within, and without it *was ſieled according* to the meaſure.

18 And it was made with Cherubims and palme trees, ſo that a palme tree *was* betweene a Cherub and a Cherub: and *euery* Cherub had two faces.

19 So that the face of a man *was* toward the palme tree on the one ſide, and a face of a lion toward the palme tree on the other ſide: *thus* was it made through all the houſe round about.

20 From the ground vnto aboue the doore *were* Cherubims, and palme trees made as in the wall of the Temple.

21 The poſts of the Temple were ſquared, *and* thus to looke vnto *was* the ſimilitude *and* forme of the Sanctuarie.

22 The altar of wood *was* three cubits high, and the length thereof two cubites, and the corners thereof and the length thereof and the ſides thereof *were* of wood. And he ſaid vnto me, This is the Table that ſhall be before the Lord.

23 And the Temple and the Sanctuarie had two doores.

24 And the doores had two wickets, *euen* two turning wickets, two wickets for one doore, and two wickets for another doore.

25 And vpon the doores of the Temple there were made Cherubims and palme trees, like as was made vpon the walles, and *there were* thicke planks vpon the forefront of the porch without.

26 And *there were* narrowe windowes and palme trees on the one ſide, and on the other ſide, by the ſides of the porch, and *vpon* the ſides of the houſe, and thicke plankes.

CHAP. XLII.

Of the chambers of the Temple for the Prieſts, and the holy things.

THen brought he me into the vtter court by the way toward the North, and he brought mee into the chamber that was ouer againſt the ſeparate place, and which was before the building toward the North.

2 Before the lenght of an hundreth cubits, *was* the North doore, and it was fifty cubits broad.

3 Ouer againſt the twenty *cubites* which were for the inner court, and ouer againſt the pauement, which was for the vtter court, was chamber againſt chamber in three rowes.

4 And before the chambers *was* a gallery of ten cubits wide, *and* within *was* a way of one cubite, and their doores toward the North.

5 Now the chambers aboue were narrower: for thoſe chambers *ſeemed* to eate vp theſe, *to wit*, the lower, and thoſe that were in the midſt of the building.

6 For they were in three rowes, but had not pillars as the pillars of the court: therefore there was a difference from them beneath and from the middlemoſt, *euen* from the ground.

7 And the wall that was without ouer againſt the chambers, toward the vtter court on the forefront of the chambers, *was* fifty cubits long.

8 For the length of the chambers that were in the vtter court, *was* fifty cubits, and loe, before the Temple *were* an hundreth cubites.

9 And vnder theſe chambers *was* the entry, on the Eaſt ſide, as one goeth into them from the outward court.

10 The chambers *were* in the thickeneſſe of the wall of the court toward the Eaſt, ouer againſt the ſeparate place, and ouer againſt the building.

11 And the way before them *was* after the manner of the chambers, which were toward the North, as long as they, *and* as broad as they: and all their entries were like, both according to their faſhions, and according to their doores.

12 And according to the doores of the chambers, that were toward the South, *was* a doore in the corner of the way, *euen* the way directly before the wall toward the Eaſt, as one entreth.

13 Then ſaid he vnto me, The North chambers *and* the South chambers which are before the ſeparate place, they be holy chambers, wherein the Prieſts that approach vnto the Lord, ſhall eate the moſt holy things: there ſhall they lay the moſt holy things, and the meat offring, and the ſinne offering, and the treſpaſſe offring: for the place *is* holy.

14 When the Prieſts enter therein, they ſhall not go out of the holy place into the vtter court, but there they ſhall lay their garments wherein they miniſter, for they are holy, *and* ſhall put on other garments, and ſo ſhall approach to thoſe things, which are for the people.

15 Now when he had made an end of meaſuring the inner houſe, he brought me forth toward the gate whoſe proſpect is toward the Eaſt, and meaſured it round about.

16 He meaſured the Eaſt ſide with the meaſuring rodde, ſiue hundreth reedes, *euen* with the meaſuring reede round about.

17 He meaſured *alſo* the North ſide, ſiue hundreth

verſ. 1. Hauing deſcribed the length and breadth of the Temple, he commeth to the outward court on the Northſide T. This appeareth in the great figure. He brought me into the chamber, that is, the row of chambers, which were toward the ſeparate place Weſtward.
Verſ. 2. He meaneth that the North was an hundreth cubites long X Y, and in breadth fiftie, B X.
verſ. 4. This gallerie appeareth in the great figure by this number 12.
verſ. 5. Theſe chambers were contrary faſhioned to them of the Temple.
verſ. 8. So that the wall of the chambers of the outward court and the wall of the inner, was either fiftie cubites, and the whole court an hundreth.
verſ. 9 Vnder theſe chambers were entries, or doores to paſſe from one place to another, which are noted ouer by Z in the great figure.
verſ. 10. 11. The chambers P of the Eaſt court M were like to the chambers of the North court.
verſ. 13. Which chambers were in the Eaſt gate toward the North and South 3. and toward the ſeparate place or back building 4. which chambers are called holy, becauſe they were by the Temple.

dreth reeds, *euen* with the measuring reede round about.

18 And he measured the South ‖side fiue hundreth reedes with the measuring reede.

19 He turned about *also* to the West side, *and* measured fiue hundreth reeds with the measuring reede.

20 He measured it by the foure sides: it had a wall round about, fiue hundreth *reedes* long, and fiue hundreth broade to make a separation betweene the Sanctuary, and the prophane place.

‖ Or, *winde.*

CHAP. XLIII.

2 He seeth the glory of God going into the Temple, from whence it had before departed. 7 He mentioneth the idolatrie of the children of Israel, for the which they were consumed and brought to nought. 9 He is commanded to call them againe to repentance.

AFterward he brought me to the gate, *euen* the gate that turneth toward the East.

2 And behold, the glory of the God of Israel, came from out of the East, whose voyce was like a noyse of great waters, and the earth was made light with his glory.

3 And the vision which I saw *was* * like the vision, *euen* as the vision that I saw *when* I came to destroy the city: and the visions *were* like the vision that I saw by the riuer Chebar, *and* I fell upon my face.

4 And the b glory of the Lord came into the house by the way of the gate, whose prospect is toward the East.

5 So the Spirit tooke me vp and brought mee into the inner court, and behold, the glory of the Lord filled the house.

6 And I heard one speaking vnto mee out of the house: and there stood a man by me,

* *Chap.* 9. 3. a When I prophecied the destruction of the citie of the Caldeans.
b Which *was* departed afore, Chap. 10. 4 and 18, 21.

7 Which said vnto mee, Sonne of man, *this* place is my throne, & the place of the soles of my feete, whereas I will dwell among the children of Israell for euer, & the house of Israel shall no more c defile my holy Name, neither they, nor their kings by their fornication, nor by the carkeises of d their kings *in* their hie places.

8 Albeit they set their thresholds by my thresholds, and their postes by my postes (for there *was but* a wall betweene mee and them) yet haue they defiled mine holy Name with their abominations, that they haue committed: wherefore I haue consumed them in my wrath.

9 Now *therefore* let them put away their fornication, and the carkeises of their kings far from me, and I will dwell among them for euer.

10 ¶ Thou sonne of man, shew this House to the house of Israel, that they may be ashamed of their wickednes, & let them measure the paterne.

11 And if they be ashamed of all that they haue done, shew them the forme of the house, and the paterne thereof, and the going out thereof, and the comming in thereof, & the whole fashion thereof, and all the ordinances thereof, and all the figures thereof, and all the lawes thereof: and write it in their sight, that they may keepe the whole fashion therof, and all the ordinances thereof, and do them.

12 This is the † description of the house, *It shalbe* vpon the top of the mount: all the limits thereof round about shall be most holy. Behold, this is the description of the house.

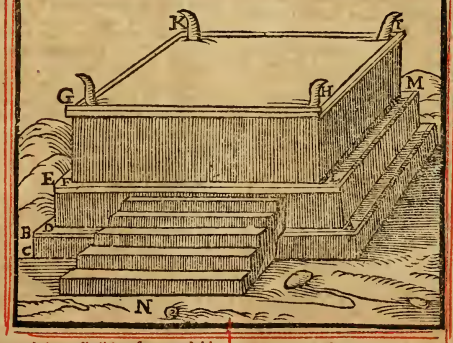
13 And these are the measures of the Altar after the cubites, the cubite *is* a cubite, and a hand breadth, euen the bottome *shall be* a cubite, and the breadth a cubite, and the border thereof by the

c By their idolatries.
d He alludeth to Amon and Manasseh, who were buried in their gardens neere the Temple, and there had erected vp monuments to their idoles.

† *Ebr. law.*

Vers. 13. The midle or bottome A, which was a cubite hie B C and a cubite broad B D.

THE FIGVRE OF THE ALTAR.



Vers. 14. The lower piece which standeth on the bottome and is the middlemost place and vnder the highest is two cubites D E. The breadth one cubite E F. From the little piece which was the second to the highest foure cubites F G.

Vers. 15. Foure cubites meaning the higher part of the altar F G.

Vers. 16. Length and breadth G H. I K. Which note also the 4. hornes of the altar.

edge thereof round about *shall be* a span: and this *shalbe* the height of the Altar.

14 And from the bottome *which toucheth* the ground to the lower piece *shalbe* two cubits, and the breadth one cubite, and from the little piece to the great piece *shall be* foure cubites, and the breadth one cubite.

15 So the Altar *shalbe* foure cubites, and from the altar vpward *shalbe* foure hornes.

16 And the Altar *shall be* twelue *cubites* long and twelue broad, *and* foure square in the foure corners thereof.

17 And the frame *shalbe* fourteene *cubits* long, and fourteene broad in the foure square corners thereof, and the border about it *shalbe* halfe a cubite, and the bottome thereof *shalbe* a cubit about, & the steps thereof *shalbe* turned toward the East.

18 ¶ And he said vnto me, Sonne of man, thus saith the Lord God, These are the ordinances of the altar in the day when they shal make it to offer the burnt offring thereon, & to sprinkle blood theron.

19 And thou shalt giue to the Priestes, *and* to the

Vers. 17. The frame wherevpon the first piece stood, is fourteene cubites: for on every side it is longer by a cubite than the vppermost E I, L M.

the Leuites that be of the seede of Zadok, which approach vnto mee, to minister vnto mee, sayth the Lord God, a yong bullocke for a sinne offering.

20 And thou shalt take of the blood thereof, and put it on the foure hornes of it, and on the foure corners of the frame, and vpon the border round about: thus shalt thou cleanse it, and reconcile it.

21 Thou shalt take the bullocke also of the sinne offring, and burne it in the appointed place of the house without the Sanctuary.

22 But the second day thou shalt offer an hee goat without blemish for a sinne offring, and they shall cleanse the altar, as they did cleanse it with the bullocke.

23 When thou hast made an end of cleansing it, thou shalt offer a yong bullock without blemish, and a ramme out of the flocke without blemish.

24 And thou shalt offer them before the Lord, and the Priests shall cast salt vpon them, and they shall offer them for a burnt offring vnto the Lord.

25 Seuen dayes shalt thou prepare euery day an hee goat for a sinne offering: they shall also prepare a yong bullocke and a ramme out of the flocke without blemish.

26 Thus shall they seuen dayes purifie the altar, and cleanse it, and † consecrate it.

† *Eor fill his hand.*

27 And when these dayes are expired vpon the eight day and so forth, the Priests shall make your burnt offrings vpon the altar, and your peace offerings, and I will accept you, sayth the Lord God.

CHAP. XLIIII.

Hee reproueth the people for their offence, 7. The vncircumcised in heart, and in the flesh. 9 Who are to be admitted to the seruice of the Temple, and who to be refused.

Verse 1, The East gate D in the great figure.

THen hee brought me toward the gate of the outward Sanctuarie, which turneth toward the East, and it was shut.

2 Then sayd the Lord vnto me, This gate shall be a shut, *and* shall not be opened, and no man shal enter by it, because the Lord God of Israel hath entred by it, and it shall be shut.

a Meaning, from the common people, but not from the Priests, nor the Prince, reade Chap. 46. 8, 9.

3 *It appertaineth* to the Prince: the Prince himselfe shall sit in it to eat bread before the Lord: hee shall enter by the way of the porch of that gate, and shall goe out by the way of the same.

4 ¶ Then brought he mee toward the North gate before the house: and when I looked, behold, the glory of the Lord filled the house of the Lord, and I fell vpon my face.

† *Ebr. set thine hearts.*

5 And the Lord sayd vnto me, Sonne of man, † marke well & behold with thine eyes, and heare with thine eares, all ỹ I say vnto thee, concerning all the ordinances of the house of the Lord, and all the lawes thereof, & marke well ỹ entring in of the house with euery going forth of the Sanctuarie.

6 And thou shalt say to the rebellions, *euen* to the house of Israel, Thus sayth the Lord God, O house of Israel, yee haue enough of all your abominations.

b For they had brought idolaters which were of other countreys, to teach them their idolatry, Chap 23.49.

7 Seeing that ye haue brought into my Sanctuary b strangers vncircumcised in heart, and vncircumcised in flesh, to be in my Sanctuary, to pollute mine house, when ye offer my bread, *euen* fat, and blood: and they haue broken my couenant, because of all your abominations

c Ye haue not offered vnto mee according to my Law.

8 For yee haue not kept the c ordinances of mine holy things: but you your selues haue set *other* to take the charge of my Sanctuary

9 Thus sayth the Lord God, No stranger vncircumcised in heart, nor vncircumcised in flesh, shall enter into my Sanctuary, of any stranger that is among the children of Israel.

10 Neither yet the d Leuites that are gone backe from me, when Israel went astray, which went astray from mee after their idoles, but they shall beare their iniquitie.

d The Leuites which had committed idolatry were put from their dignitie and could not be restored into the Priests office, although they had beene of the house of Aaron, but must serue in the inferiour offices, as to watch and to keepe the doores, reade 2. King 23.9.

11 And they shall serue in my Sanctuary, and keepe the gates of the House, and minister in the House: they shall slay the burnt offering and the sacrifice for the people: and they shall stand before them to serue them.

12 Because they serued before their idoles, and caused ỹ house of Israel to fall into iniquity, therefore haue I lift vp mine hand against them, sayth the Lord God, and they shall beare their iniquitie.

13 And they shall not come neere vnto me to doe the office of the Priest vnto me, neither shall they come neere vnto any of mine holy things in the most holy place, but they shall beare their shame, and their abominations, which they haue committed.

14 And I will make them keepers of the watch of the House, for all the seruice thereof, and for all that shall be done therein.

15 But the Priests of the Leuites, the sonnes of Zadok, that e kept the charge of my Sanctuarie, when the children of Israel went astray from me, they shall come neere to me to serue mee, and they shall stand before me to offer me the fat and the blood, sayth the Lord God.

e Which obserued the Law of God, and fell not to idolatrie.

16 They shall enter into my Sanctuary, and shall come neere to my table, to serue mee, and they shall keepe my charge.

17 And when they shall enter in at the gates of the inner court, they shall be cloathed with linnen garmens, & no wool shall come vpon them while they serue in the gates of ỹ inner court, & within.

18 They shal haue linnē bonets vpon their heads, and shall haue linnen breeches vpon their loynes: they shall not gird thēselues in the sweating *places*.

19 But when they goe foorth into the vtter court, *euen* to the vtter court to the people, they shall put off their garments, wherein they ministred, and lay them in the holy chambers, and they shall put on other garments: for they shall not sanctifie the people with their garments.

20 They shall not also f shaue their heads, nor suffer their lockes to grow long, *but* round their heads.

f As did the infidels and heathen.

21 * Neither shall any Priests drinke wine when they enter into the inner court.

* *Leuit.* 10.9.

22 Neither shall they take for their * wiues a widow, or her that is diuorced: but they shall take maidens of the seed of the house of Israel, or a widow that hath beene the widow of a Priest.

* *Leuit.* 21, 13, 14

23 And they shall teach my people *the difference* betweene the holy and prophane, and cause them to discerne betweene the vncleane and the cleane.

24 And in controuersie they shall stand to iudge, and they shall iudge it according to my iudgements: and they shall keepe my lawes and my statutes in all mine assemblies, and they shall sanctifie my Sabbaths.

25 *And they shal come at no dead person to defile them selues, except at *their* father or mother, or sonne or daughter, brother or sister, that hath had yet none husband: *in these* may they g be defiled,

* *Leuit.* 21, 1, 2, 11.

g They may be at their burial, which was a defiling.

26 And when he is cleansed, they shall reckon vnto him seuen dayes.

27 And when he goeth into the Sanctuary, vnto the inner court, to minister in the Sanctuary, he shall offer his sinne offering, sayth the Lord God.

28 * And

Deut. 18. 1. *Numb.* 18. 20.

28 * And the *Priesthood* shall be their inheritance, *yea*, I am their inheritance: therefore shall ye giue them no possession in Israel, for I am their possession.

29 They shall eate the meat offering, and the sinne offering, and the trespasse offering, and euery delicate thing in Israel shalbe theirs.

* *Exod.* 13. 2. *and* 22. 29 *and* 34. 19. *Numb.* 3. 13.

30 * And all the first of all the first borne, and euery oblation, *euen* all of euery sort of your oblations shalbe the Priests. Ye shall also giue vnto the Priest the first of your dough, that hee may cause the blessing to rest in thine house.

* *Exod.* 21. 32. *Leuit.* 22. 8.

31 The Priests shall not eat of any thing that is * dead, or torne, whether it be foule or beast.

CHAP. XLV.

1 *Out of the land of promise are three seperate foure portions, of which the first is giuen to the Priestes and to the Temple, the second to the Leuites, the third to the city, the fourth to the prince.* 9 *An exhortation vnto the heads of Israel.* 10 *Of iust weights and measures.* 14 *Of the first fruits, &c.*

MOreouer, when yee shall diuide the land for inheritance, yee shall offer an oblation vnto the Lord an [a] holy portion of the land, fiue and twentie thousand reeds long, and ten thousand broad: this shall be holy in all the borders thereof round about.

a Of all the land of Israel the Lord onely requireth this portion for the Temple and for the Priests, for the city and for the Prince.

2 Of this there shall be for the Sanctuary fiue hundreth *in length*, with fiue hundreth *in breadth*, all square round about, and fifty cubits round about for the suburbs thereof.

3 And of this measure shalt thou measure the length of fiue and twenty thousand, and the breadth of ten thousand: and in it shall be the Sanctuary, *and* the most holy place.

4 The holy portion of the land shall be the Priestes, which minister in the Sanctuary, which come neere to serue the Lord: and it shall be a place for their houses, and an holy place for the Sanctuary.

5 And *in* the fiue and twenty thousand of length, and the ten thousand of breadth shall the Leuites that minister in the house, haue their possession for twenty chambers.

6 Also ye shall appoint the possession of the city, fiue thousand broad, and fiue and twenty thousand long ouer against the oblation of the holy portion: it shalbe for the whole house of Israel.

7 And *a portion shalbe* for the prince of the one side, and on that side of the oblation of the holy portion, and of the possession of the citie, *euen* before the oblation of the holy portion, and before the possession of the citie from the West corner Westward, and from the East corner Eastward, and the length *shalbe* by one of the portions from the West border vnto the East border.

8 In this land shall be his possession in Israel: and my princes shall no more oppresse my people, and *the rest* of the land shall they giue to the house of Israel, according to their tribes.

b The Prophet sheweth that the heads must be first reformed afore any good order can be established among the people.

9 Thus sayeth the Lord God, Let it [b] suffice you, O princes of Israel: leaue off cruelnie and oppression, and execute iudgement and iustice: take away your exactions from my people, sayeth the Lord God.

10 Ye shall [c] haue iust balances, and a true Ephah, and a true Bath.

c Ephah and Bath were both of one quantity, saue that Ephah conteined in diuerse things that which Bath did in liquor. Leuit. 5. 11. 2 Kings 5. 11.

11 The Ephah and the Bath shall be equall: a Bath shall containe the tenth part of an Homer, and an Ephah the tenth part of an Homer: the equality thereof shalbe after the Homer.

* *Exod.* 30. 13. *Leuit.* 27. 25. *Numb.* 3. 47.

12 * And the shekel *shall be* twenty Gerahs, *and* twenty shekels, and [d] fiue and twenty shekels and fifteene shekels shalbe your Maneh.

d That is, threescore shekels make a weight called Mina, for he reckoneth these three parts to a Mina.

13 ¶ This is the oblation that ye shall offer, the sixt part of an Ephah of an Homer of wheate, and yee shall giue the sixt part of an Ephah of an Homer of Barley.

14 Concerning the ordinance of the oyle, *euen* of the Bath of oyle, *ye shall offer* the tenth part of a Bath out of the Cor (ten Baths *are* an Homer: for ten Baths *fill* an Homer)

15 And one Lambe of two hundreth sheepe out of the fat pastures of Israel for a meate offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, saith the Lord God.

16 All the people of the lande shall *giue* this oblation for the prince in Israel.

17 And it shalbe the princes part to giue burnt offerings, and meate offrings, and drinke offerings in the solemne feasts and in the new moones, and in the Sabbaths, *and* in all the He feastes of the house of Israel: he shal prepare the sinne offring, and the meate offering, and the burnt offring, and the peace offrings to make reconciliation for the house of Israel.

18 ¶ Thus saith the Lord God, In the first *moneth*, in the first *day* of the moneth, thou shalt take a yong bullocke without blemish and cleanse the Sanctuary.

19 And the Priest shall take of the blood of the sinne offering, and put it vpon the postes of the house, and vpon the foure ‖ corners of the frame of the altar, and vpon the postes of the gate of the inner court.

‖ Or, *court.*

20 And so shalt thou doe the seuenth *day* of the moneth, for euery one that hath erred, and for him that is deceiued: so shall you reconcile the house.

21 * In the first *moneth* in the fourteenth day of the moneth, ye shall haue the Passeouer, a feast of seuen dayes, *and* yee shall eate vnleauened bread.

* *Exod.* 12. 18. *Leuit.* 23. 5.

22 And vpon that day shall the prince prepare for himselfe and for all the people of the land, a bullocke for a sinne offering.

23 And in the seuen dayes of the feast he shall make a burnt offering to the Lord, *euen* of seuen bullockes, and seuen rames without blemish dayly for seuen dayes, and an hee goate dayly for a sinne offering.

24 And he shall prepare a meat offring of an Ephah for a bullocke, an Ephah for a ramme, and an [f] Hin of oyle for an Ephah.

f Reade Exod. 29. 40.

25 In the seuenth *moneth*, in the fifteenth day of the moneth, shall he doe the like in the feast for seuen dayes, according to the sinne offering, according to the burnt offering, and according to the meate offering, and according to the oyle.

CHAP. XLVI.

1 *The sacrifices of the Sabbath and of the new moone.* 8 *Thrown which doores they must goe in, or come out of the Temple, &c.*

THus saith the Lord God, The gate of the inner court, that turneth toward the East, shall be shut the sixe working dayes: but on the Sabbath it shalbe opened, and in the day of the new moone it shalbe opened.

2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the Priests shall make his burnt offering, and his peace offerings, and he shall

Verse 1. The inner court gate Q. whereunto they went vp by eight steps, as appeareth in the great figure.

shall worship at the threshold of the gate: after he shall go forth, but the gate shall not be shut till the euening.

3 Likewise the people of the land shall worship at the entry of this gate before the Lord on the Sabbaths, and in the new moones.

4 And the burnt offring that the prince shall offer unto the Lord on the Sabbath day, *shall be* sixe lambes without blemish, and a ram without blemish.

5 And the meat offring *shall be* an Ephah for a ram: and the meat offering for the lambes [a] a gift of his hand, and an Hin of oyle to an Ephah.

6 And in the day of the new moone *it shall be* a yong bullocke without blemish, and sixe lambs and a ram: they shalbe without blemish.

7 And he shall prepare a meat offring, *euen* an Ephah for a bullocke, and an Ephah for a ram, and for the lambs [b] according as his hand shall bring, and an Hin of oyle to an Ephah.

8 And when the prince shall enter, he shall goe in by the way of the porch of that gate, and he shall go forth by the way thereof.

9 But when the people of the land shall come before the Lord in the solemne feasts, he ỹ entreth in by the way of the North gate to worship, shall go out by the way of the South gate: and he that entreth by the way of the South gate, shal go forth by the way of the North gate: he shall not returne by the way of the gate whereby he came in, but they shall go forth ouer against it.

10 And the prince shalbe in the midst of them: he shall go in when they go in, and when they go forth, they shall go forth *together*.

11 And in the feastes, and in the solemnities the meate offring shall be an Ephah to a bullocke, and an Ephah to a ram, and to the lambes, the gift of his hand, and an Hin of oyle to an Ephah.

12 Now when the prince shall make a free burnt offering, or peace offerings freely vnto the Lord, one shal then open him the gate ỹ turneth toward the East, and he shall make his burnt offring and his peace offrings, as he did on the Sabbath day: after he shall go forth, and when he is gone forth, one shall shut the gate.

13 Thou shalt daily make a burnt offring vnto the Lord of a lambe of one yeere, without blemish: thou shalt doe it euery morning.

14 And thou shalt prepare a meat offring for it euery morning, the sixt part of an Ephah, and the third part of an Hin of oyle, to mingle with the fine flowre: *this* meat offring shalbe continually by a perpetuall ordinance vnto the Lord.

15 Thus shall they prepare the lambe, and the meate offring, and the oyle euery morning, for a continuall burnt offering.

16 ¶ Thus saieth the Lord God, If the prince giue a gift of his inheritance vnto any of his sons, it shall be his sonnes, *and* it shalbe their possession by inheritance.

17 But if he giue a gift of his inheritance to one of his seruants, then it shalbe his to the [c] yeere of liberty: after, it shall returne to the Prince, but his inheritance shall remaine to his sonnes for them.

18 Moreouer the prince shall not [d] take of the peoples inheritance, nor thrust them out of their possession: *but* he shall cause his sonnes to inherite of his owne possession, that my people be not scattered euery man from his possession.

19 ¶ After he brought me through the entry, which was at the side of the gate, into the holy chambers of the Priests which stood toward the North: and behold, there was a place at the West side of them.

20 Then sayd he vnto me, This is the place where the Priests shall seeth the trespasse offring and the sinne offering, where they shall bake the meat offring, that they should not beare them into the vter court, [e] to sanctifie the people.

21 Then he brought me forth into the vter court, and caused me to goe by the foure corners of the court: and behold, in euery corner of the court there *was* a court.

22 In the foure corners of the court there were courts ioyned of fourtie *cubits* long, and thirtie broad: these foure corners were of one measure.

23 And there *went* a wall about them, *euen* about those foure, and kitchins were made vnder the walles round about.

24 Then sayd he vnto me, This is the kitchin where the ministers of the house shall seethe the sacrifice of the people.

CHAP. XLVII.

1 *The vision of the waters that came out of the Temple.* 13 *The coasts of the land of promise, and the diuision thereof by tribes.*

AFterward he brought mee vnto the doore of the house: and behold, [a] waters issued out from vnder the threshold of the house Eastward: for the forefront of the house *stoode* toward the east, and the waters ranne downe from vnder the right side of the house, at the Southside of the altar.

2 Then brought he me out toward the North gate, and let me about by the way without vnto the vter gate by the way that turneth Eastward: and behold, there came forth waters in the right side.

3 And when the man that had the line in his hand, went forth Eastward, he measured a thousand cubits, and he brought me thorow the waters, the waters *were* to the ancles.

4 Againe he measured a thousand, and brought me through the waters: the waters *were* to the knees: againe he measured a thousand, and brought me through: the waters *were* to the loynes.

5 Afterward he measured a thousand, *and it was* a [b] riuer, that I could not passe ouer: for the waters were risen, *and* the waters did flow, *as* a riuer that could not be passed ouer.

6 And he sayd vnto mee, Sonne of man, hast thou seene this? Then he brought me, and caused me to returne to the brinke of the riuer.

7 Now when I returned, behold, at the brinke of the riuer *were* very many [c] trees on the one side and on the other.

8 Then sayd he vnto me, These waters issue out toward the East countrey, and runne downe into the plaine, and shall goe into *one* [d] sea: they shall runne into *another* sea, and the [e] waters shall be wholesome.

9 And euery thing that liueth, which moueth, wheresoeuer the riuers shall come, shall liue, and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be wholesome, and euery thing shall liue whither the riuer commeth.

10 And

a That is, as much as he will.

b Meaning, as he shall thinke good.

Verse 9. He that entreth in by the North gate R. shall go out by the South gate D. and contrary, and in going forward they worshipped in the midst M.

c Which was at the Iubile, Leuit. 25, 9.

d But be content with that portion that God hath assigned him, as Chap. 45, 8.

verse 19. He describeth the Priests chambers, which were at the side of the Temple toward the North: and so consequently to the place which was on the West side S. Which verse 21. 22 called the vter court in respect of the inner court, at also where the people were, was the vter court in respect of this inner.

e That the people should not haue to doe with those things which appertaine to the Lord, and thinke it lawfull to them to eate thē. *verse* 21. The little court in euery corner, was fourty cubites long 7, 8. and thirty broad 8, 9, and 7, 9.

verse 23. About the walles of these little courts, which were as kitchins, were little chambers for the cookes. 20.

verse 1. The doore of the Temple K, and from vnder the threshold issued out waters, which came out of the South side and ranne toward the East. Looke in the great figure 11.

a Whereby are meant the spirituall graces that should be giuen to the Church vnder the kingdome of Christ.

b Signifying that the graces of God should neuer decrease, but euer abound in his Church.

c Meaning, the multitude of them that should be refreshed by the spirituall waters.

d Shewing that the abundance of these graces should be so great, that all the world should be full thereof, which is here meant by the Persian sea, or Genezareth, and the sea called Mediterraneum. Zech. 14. 8.

e The waters which of nature are salt, and vnwholesome shall be made sweet and comfortable.

f Signifying, that when God bestoweth his mercies in such abundance, the ministers shall by their preaching winne many.
g Which were cities at the corners of the salt or dead sea.
h They shalbe here of all sorts, and in as great abundance as in the great Ocean where they are bred.
i That is, the wicked and the reprobate.
|| Or, tree for meate.
|| Or, for bruises and sores.
* Gen. 48, 22.
* Gen 12.7. and 13. 15. and 15.18. & 26,4. Deut. 34,4.
k By the land of promise be signifieth the spirituall land whereof this was a figure.
|| Or, strife.

10 And then the f fishers shall stand vpon it,
and from En-gedi euen vnto g En-eglaim, they
shall spread out their nets: for their fish shalbe ac-
cording to their kindes, as the fish of h the maine
sea, exceeding many.
11 But i the mirie places thereof, and the ma-
rises thereof shall not be [illegible], they shalbe
made salt pits.
12 And by this riuer vpon the brinke thereof,
on this side, and on that side shall grow all || fruit-
full trees, whose leafe shall not fade, neither shall
the fruite thereof faile: it shall bring forth new
fruit according to his moneths, because their wa-
ters run out of the Sanctuary: and the fruit there-
of shalbe meate, and the leafe thereof shall be for
|| medicine.
13 ¶ Thus saith the Lord God, This shalbe the
border, whereby ye shall inherite the land accor-
ding to the twelue tribes * of Israel: Ioseph shall
haue *two* portions.
14 And ye shall inherit it, one as well as ano-
ther: * concerning the which I lift vp mine hand
to giue it vnto your fathers, and this land shall fall
vnto you for inheritance.
15 And this shall be the border k of the land
toward the North side, from the maine sea toward
Hethlon, as men go to Zedadah:
16 Hamath, Berothah, Sibraim, which is be-
tweene the border of Damascus, and the border of
Hamath, *and* Hazzar, Hatticon, which is by the
coast of Hauran.
17 And the border from the sea shalbe Hazar,
Enan, *and* the border of Damascus, and the residue
of the North Northward, and the border of Ha-
math: so *shalbe* the North part.
18 But the East side shall ye measure from
Hauran, and from Damascus, and from Gilead,
and from the land of Israel by Iorden, *and* from
the border vnto the East sea, and so *shalbe* the East
part.
19 And the South side *shall be* toward Teman,
from Tamar to the waters of || Meriboth *in* Kadesh,
and the riuer to the maine sea: so *shalbe* the South
part toward Teman.
20 The West part also *shalbe* the great sea from
the border, till a man come ouer against Hamath:
this shalbe the West part.
21 So shall ye diuide this land vnto you, ac-
cording to the tribes of Israel.
22 And you shall diuide it by lot for an inhe-
ritance vnto you, and to the strangers that dwell
among you, which shall beget children among
you, and they shalbe vnto you, as borne in the
countrey among the children of Israel, l they shall
part inheritance with you in the mids of the tribes
of Israel.
23 And in what tribe the stranger dwelleth,
there shall ye giue him his inheritance, sayeth the
Lord God.

l Meaning, that in this spirituall kingdome there should be no difference betweene Iew nor Gentile, but that all should be partakers of this inheritance in their head Christ.

CHAP. XLVIII.

The lots of the tribes. 9 The parts of the possession of the Priests, of the Temple, of the Leuites, of the citie, and of the Prince are rehearsed.

a The tribes after that they entred into the land vnder Ioshua, diuided the land somewhat otherwise then is here set forth by this vision.

NOw these are the names of the a tribes. From
the Northside, to the coast toward Hethlon, as
one goeth to Hamath, Hazar, Enan, *and* the bor-
der of Damascus Northward the coast of Hamath,
euen *from* the East side to the West shalbe a *por-
tion* for Dan.
2 And by the border of Dan from the East
side vnto the West side, a *portion* for Asher.
3 And by the border of Asher from the East
part euen vnto the West part, a *portion* for Naph-
tali.
4 And by the border of Naphtali from the
East quarter vnto the West side, a *portion* for
Manasseh.
5 And by the border of Manasseh, from the
East side vnto the West side, a *portion* for E-
phraim.
6 And by the border of Ephraim, from the
East part euen vnto the West part, a *portion* for
Reuben.
7 And by the border of Reuben, from the East
quarter vnto the West quarter, a *portion* for Iu-
dah.
8 And by the border of Iudah from the East
part vnto the West part b shalbe the offring which
they shall offer of fiue and twenty thousand *reedes*
broad, and of length as one of the *other* parts, from
the East side vnto the West side, and the Sanctuary
shalbe in the middes of it.
9 The oblation that yee shall offer vnto the
Lord, *shalbe* of fiue and twenty thousand long, and
of ten thousand the breadth.
10 And for them, *euen* for the Priests shalbe
this holy oblation, toward the North fiue and
twentie thousand *long*, and toward the West, ten
thousand broad, and toward the East ten thousand
broad, and toward the South fiue and twenty thou-
sand long, and the Sanctuary of the Lord shalbe
in the mids thereof.
11 *It shalbe* for the Priests that are sanctified
of the sonnes of * Zadok, which haue kept my
charge, which went not astray, when the children
of Israel went astray, as the Leuites went astray.
12 Therefore *this* oblation of the land that is
offered shalbe theirs, *as* a thing most holy by the
border of the Leuites.
13 And ouer against the border of the Priests
the Leuites *shall haue* fiue and twentie thousand
long, and ten thousand broad: all the length *shall
be* fiue and twenty thousand, and the breadth ten
thousand.
14 And they shall not sell of it, neither change
it, nor abalienate the first fruits of the land: for it
is holy vnto the Lord.
15 And the fiue thousand that are left in the
breadth ouer against the fiue and twenty thousand,
shalbe a prophane place for the citie, for housing,
and for suburbs, and the citie shall be in the mids
thereof.
16 And these shalbe the measures thereof, the
North part fiue hundreth and foure thousand, and
the South part c fiue hundreth and foure thousand,
and the East part fiue hundreth and foure thou-
sand, and the West part fiue hundreth and foure
thousand.
17 And the suburbs of the citie shalbe toward
the North two hundreth and fifty, and toward the
South two hundreth and fifty, and toward the East
two hundreth and fifty, and toward the West two
hundreth and fifty.
18 And the residue in length ouer against the
oblation of the holy portion *shall be* ten thousand
Eastward, and ten thousand Westward: and it shall
be ouer against the oblation of the holy portion,
and the increase thereof shall be for foode vnto
them that serue in the city.
19 And they that serue in the city, *shall be* of
all the tribes of Israel that shall serue therein.

b That is, the portion of the ground which they shall separate and appoint to the Lord, which shalbe diuided into three parts, for the Priests, for the Prince, and for the city.
* Chap. 44, 5.
c Meaning, that it should be squared.

20 All the oblation *shall be* fiue and twentie thousand with a fiue and twentie thousand: you shall offer this oblation foursquare for the Sanctuary, and for the possession of the city.

21 And the residue *shall be* for the prince on the one side and on the other side of the oblation of the Sanctuary, and of the possession of the city, ouer against the fiue and twenty thousand of the oblation toward the East border, and Westward ouer against the fiue and twenty thousand toward the West border, ouer against *shalbe* for the portion of the prince: this shalbe the holy oblation, and the house of the Sanctuary *shalbe* in the mids thereof.

22 Moreouer, from the possession of the Leuites, and from the possession of the citie, that which is in the mids shalbe the princes: betweene the border of b Iudah, and betweene the border of Beniamin shalbe the princes.

23 And the rest of the tribes *shalbe thus*: from the East part vnto the West part, Beniamin *shalbe a portion.*

24 And by the border of Beniamin, from the East side to the West side, Simeon *a portion.*

25 And by the border of Simeon from the East part vnto the West part, Issachar *a portion.*

26 And by the border of Issachar, from the East side vnto the West, Zebulun *a portion.*

27 And by the border of Zebulun, from the East part vnto the West part, Gad *a portion.*

28 And by the border of Gad at the South side, toward d Temath, the border shalbe euen from e Tamar, *vnto* the waters of Meribath *in* Kadesh, *and* to the f riuer, *that runneth* into the maine sea.

29 This is the land, which yee shall distribute vnto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

30 And these are the boundes of the citie, on the North side fiue hundreth, and foure thousand measures.

31 And the gates of the citie *shalbe* after the names of the tribes of Israel, the gates Northward, one gate of Ruben, one gate of Iudah, *and* one gate of Leui.

32 And at the East side fiue hundreth and foure thousand, and three gates, and one gate of Ioseph, one gate of Beniamin, *and* one gate of Dan.

33 And at the South side, fiue hundreth and foure thousand measures, and three portes, one gate of Simeon, one gate of Issachar, *and* one gate of Zebulun.

34 At the West side, fiue hundreth and foure thousand, *with* their three gates, one gate of Gad, one gate of Asher, *and* one gate of Naphtali.

35 *It was* round about eighteene thousand *measures*, and the name of the city from that day *shalbe*, † The Lord is there.

a Euery way it shall be fiue and twenty thousand.

b So that Iudah was on the North side of the Princes and Leuites portion, and Beniamin on the Southside.

c Which is here taken for Idumea.
d Which was Iericho the citie of palme trees.
e Meaning, Nilus that runneth into the Sea, called Mediterraneum.

† Ebr. Iehouah-shammah.

DANIEL.

THE ARGVMENT.

THE great prouidence of God, and his singular mercie toward his Church are most liuely here set forth, who neuer leaued his destitute, but now in their greatest miseries and afflictions giueth them Prophets, as Ezekiel, and Daniel, whom he adorned with such graces of his holy Spirit, that Daniel aboue all other had most speciall reuelations of such things as should come to the Church, euen from the time that they were in captiuity, to the last end of the world, and to the generall resurrection, as of the foure Monarchies and Empires of all the world, to wit, of the Babilonians, Persians, Grecians and Romanes. Also of the certaine number of the times euen vnto Christ, when all ceremonies and sacrifices should cease, because he should be the accomplishment thereof: moreouer he shereth Christs office and the cause of his death, which was by his sacrifice to take away sinnes, and to bring euerlasting life. And as from the beginning God euer exercised his people vnder the crosse, so hee teacheth here, that after that Christ is offered, he will still leaue this exercise to his Church, vntill the dead rise againe, and Christ gather his into his kingdome in the heauens.

CHAP. I.

1 *The captiuity of Iehoiakim King of Iudah.* 4 *The King chuseth certaine yong men of the Iewes to learne his law.* 5 *They haue the kings ordinary appointed, but they abstaine from it.*

IN the a third yeere of the reigne of Iehoiakim King of Iudah, came Nebuchad-nezzar King of Babel vnto Ierusalem and besieged it.

2 And the Lord gaue Iehoiakim king of Iudah into his hand with part of the vessels of the house of God, which he caried into the land of b Shinar, to the house of his god, and he brought the vessels into his gods treasurie.

3 And the King spake vnto c Ashpenaz the master of his d Eunuches, that hee should bring *certaine* of the children of Israel, of the e Kings seede, and of the princes:

4 Children in whom was no blemish, but well f fauoured, and instruct in all wisedome, and well seene in knowledge, and able to vnderstand knowledge, and such as were able to stand in the kings palace, and whom they might teach the g learning, and tongue of the Caldeans.

5 And the King appointed them prouision euery day of a h portion of the kings meate, and of the wine, which he dranke, for nourishing them i three yeere, that at the end thereof, they might stand k before the King.

6 Now among these were *certaine* of the children of Iudah, Daniel, Hananiah, Mishael, and Azariah.

a Reade 2 King 24. 2. and Iere. 25. 1.
b Which was a plaine by Babylon, where was the Temple of their great god, and is here taken for Babylon.
c Who was an officer of the warden.
d He calleth them Eunuches whom the King nourished, and brought vp to be rulers of other countries afterward.
e His purpose was to keepe them as hostages, and that hee might shew himselfe victorious, and also by their good intreaty and learning of his religion they might fauour rather him then the Iewes, and so to be able to serue him as gouernours in their land: moreouer by this meanes the Iewes might be better kept in subiection, fearing otherwise to procure hurt to these noble men.

f The King required three things, that they should be of noble birth, that they should be witty and learned, and that they should be of a strong and comely nature, that they might doe him better seruice: this he did for his owne commodity, therefore it is not to praise his liberalitie: yet in this hee is worthy

g Necessary meane to gouerne and countrey fashions

h To serue him the better to his purpose: yet it is not to be thought that Daniel did learne any knowledge that was not godly: in all points he refused the abuse of things and superstition, insomuch that hee would not eate the meate which the King appointed him, but was content to learne the knowledge of naturall things.

i That by their good entertainement they might learne to forget the mediocrity of their owne people.

k To the intent that in this time they might both learne the maners of the Caldeans, and also their tongue.

l Afwell to serue at the table, as in other offices.

7 Vnto whom the chiefe of the Eunuches gaue *other* names: for hee called Daniel, ˡ Belte-shazzar, and Hananiah, Shadrach, and Mishael, Meshach, and Azariah, Abednego.

8 ¶ But Daniel had determined in his heart that hee would not ᵐ defile himselfe with the portion of the kings meat, nor with the wine which hee dranke: therefore hee required the chiefe of the Eunuches that he might not defile himselfe.

9 (Now God had brought Daniel into fauour, and tender loue with the chiefe of the Eunuches.)

10 And the chiefe of the Eunuches sayd vnto Daniel, ⁿ I feare my lord the King, who hath appointed your meat and your drinke: therefore if he see your faces worse liking then the *other* children which are of your sort, then shall you make me lose mine head vnto the King.

11 Then sayd Daniel to Melzar, whom the chiefe of the Eunuches had set ouer Daniel, Hananiah, Mishael, and Azariah.

12 Prooue thy seruants, I beseech thee, ᵒ ten dayes, and let them giue vs ᵖ pulse to eate, and water to drinke.

13 Then let our countenances be looked vpon before thee, and the countenances of the children that eate of the portion of the Kings meate: and as thou seest, deale with thy seruants.

14 So he consented to them in this matter, and prooued them ten dayes.

15 And at the end of ten dayes, their q countenances appeared fairer, and in † better liking then all the childrens, which did eate the portion of the Kings meat.

16 Thus Melzar tooke away the portion of their meat, and the wine that they should drinke, and gaue them pulse.

17 As for these foure children, God gaue them knowledge, and vnderstanding in all learning ʳ and wisedome: also he gaue Daniel vnderstanding of all ˢ visions and dreames.

18 Now when the time ᵗ was expired, that the King had appointed to bring them in, the chiefe of the Eunuches brought them before Nebuchad-nezzar.

19 And the King communed with them: and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the King.

20 And in all matters of wisedome, *and* vnderstanding that the King enquired of them, hee found them ten times better then all the inchaunters *and* astrologians that were in all his realme.

21 And Daniel was vnto ᵘ the first yeere of King Cyrus.

l That they might altogether forget their religion: for the Iewes gaue their children names, which might euer put them in remembrance of some point of religion: therefore this was a great tentation and a signe of seruitude, which they were not able to resist.

m Not that hee thought any religion to be in the meate or drinke, (for afterward he did eate) but because the king should not entise him by this sweet poyson to forget his religion and accustomed sobrietie, and that in his meate and drinke he might daily remember of what people he was: and Daniel bringeth this in to shew how God from the beginning assisted him with his Spirit, and at length called him to be a Prophet.

n He supposed they did this for their religion, which was contrary to the Babylonians, and therefore herein he representeth them, which are of no religion: for neither he would condemne theirs, nor maintaine his owne.

o Meaning, that within this space he might haue the triall, and that no man should be able to discerne it: and thus he spake, being mooued by the Spirit of God.

p Not that it was a thing abominable to eate dainty meates, and to drinke wine, as both before and after they did, but if they should haue hereby beene wonne to the King, and haue refused their owne religion, that meate and drinke had beene accursed. q This bare feeding and that also of Moses, when he fled from the court of Egypt, declareth that wee must liue in such sobrietie as God doeth call vs vnto, seing hee will make it more profitable vnto vs, then all dainties: for his blessing onely sufficeth. † *Ebr. fatter in flesh* r Meaning, in the liberall sciences, and naturall knowledge, and not in the magicall artes which are forbidden, Deut 18 11. s So that he onely was a Prophet and none of the other: for by dreames and visions God appeared to his Prophets, Numb. 12, 6. t Of the three yeeres aboue mentioned, vers. 5 u That is, he was esteemed in Babylon as a Prophet so long as that common-wealth stood.

CHAP. II.

1 The dreame of Nebuchadnezzar. 13 The king commandeth all the wise men of Babylon to be slaine, because they could not interpret his dreame 16 Daniel requireth time to solute the question. 24 Daniel is brought vnto the king, and sheweth him his dreame, and the interpretation thereof 44 Of the euerlasting kingdome of Christ.

AND in the ᵃ second yeere of the reigne of Nebuchad-nezzar, Nebuchad-nezzar dreamed ᵇ dreames wherewith his spirit was ᶜ troubled, and his ᵈ sleepe was vpon him.

2 Then the King commanded to call the inchanters, and the astrologians, and the sorcerers, and the ᵉ Caldeans for to shew the King his dreames: so they came and stood before the King.

3 And the King sayd vnto them, I haue dreamed a dreame, and my spirit was troubled to know the dreame.

4 Then spake the Caldeans to the King in the ᶠ Aramites language, O king, liue for euer: shew thy seruants thy dreame, and wee shall shew the interpretation.

5 *And* the King answered and sayd to the Caldeans, The thing is gone from me. If ye will not make mee vnderstand the dreame with the interpretation thereof, yee ᵍ shall be drawen in pieces, and your houses shall be made a iakes.

6 But if yee declare the dreame and the interpretation thereof, ye shall receiue of me gifts and rewards, and great honour: therefore shew mee the dreame and the interpretation of it.

7 They answered againe, and sayd, Let the King shew ʰ his seruants the dreame, and we will declare the interpretation thereof.

8 *Then* the King answered and sayd, I know certainly that ye † would gaine the time, because ye see the thing is gone from me.

9 But if yee will not declare me the dreame, there is but one iudgement for you: for yee haue prepared lying and corrupt wordes, to speake before mee till the time be changed: therefore tell me the dreame, that I may know, if ye can declare me the interpretation thereof.

10 *Then* the Caldeans answered before the King, and sayd, There is no man vpon earth that can declare the Kings matter: yea, there is neither King, nor Prince, nor Lord that asked such things at an inchanter, or astrologian, or Caldean.

11 For it is a rare thing that the King requireth, and there is none other that can declare it before the King, except the gods whose dwelling is not with flesh.

12 For this cause the King was angry and in great furie, and commaunded to destroy all the wise men of Babel.

13 ¶ And when sentence was giuen, the wise men were slaine: and they ⁱ sought Daniel and his fellowes to be put to death.

14 Then Daniel answered with counsell and wisedome to Arioch the Kings ‖ chiefe steward, which was gone forth to put to death the wise men of Babel.

15 *Yea*, he answered and sayd vnto Arioch the kings captaine, Why is the sentence so hastie from the king? Then Arioch declared the thing to Daniel.

16 So Daniel went and desired the king that hee would giue him leisure, and that hee would shew the king the interpretation thereof.

a The father and the sonne were both called by this name, so that this is meant of the sonne when he reigned alone: for he reigned also after a sort with his father.

b Not that he had many dreames, but because many matters were conteined in this dreame.

c Because it was so rare and strange a dreame: that he had not had the like.

d He was so heauy with sleepe, that he began to sleepe againe. Some reade, and his sleepe was broken from him.

e For all these Astrologers and sorcerers called themselues by this name of honour, as though all the wisdome and knowledge of the countrey depended vpon them, and that all other countreys were voide of the same.

f That is, in the Syrian tongue which differed not much from the Caldeans, saue it seemed to be more eloquent, and therefore the learned vsed to speake it, as the Iewish writers doe to this day.

g This is a iust reward of their arrogancy (which vaunted of themselues that they had the knowledge of all things) that they should be prooued fooles, and that to their perpetuall shame and confusion.

h Herein appeared their ignorance, that notwithstanding their brags, yet were they not able to tell the dreame, except he entred them into the matter, and therefore they would pretend knowledge where was but meere ignorance, and so as deluders of the people, they were worthy to die.

† *Ebr. redeeme the time.*

i Which declareth that God would not haue his seruant ioyned in the company of these sorcerers and astrologers, whose artes were wicked, and therefore iustly ought to die, though the King did it vpon a rage and no zeale.

‖ *Or, the captaine of the guards.*

17 ¶ Then

17 ¶ Then Daniel went to his house, and declared the matter to Hananiah, Mishael, and Azariah his companions.

18 That they should beseech the God of heauen for grace in this secret, that Daniel and his fellowes should not perish with the rest of the wise men of Babel.

19 Then was the secret reuealed vnto Daniel in a vision by night: therefore Daniel praised the God of heauen.

20 And Daniel answered and said,* The Name of God be praised for euer and euer: for wisedome and strength are his.

21 And hee changeth the times and seasons: he taketh away kings: he setteth vp kings: he giueth wisedome vnto the wise, and vnderstanding to those that vnderstand.

22 He discouereth the deepe and secret things: he knoweth what is in the darknes, and the k light dwelleth with him.

23 I thanke thee and praise thee, O thou God of my l fathers, that thou hast giuen me wisdome and m strength, and hast shewed me now the thing that wee desired of thee: for thou hast declared vnto vs the kings matter.

24. ¶ Therefore Daniel went vnto Arioch, whom the King had ordeined to destroy the wise men of Babel: hee went and said thus vnto him, Destroy not n the wise men of Babel, *but* bring me before the King, and I will declare vnto the King the interpretation.

25 Then Arioch brought Daniel before the King in all haste, and said thus vnto him, I haue found a man of the children of Iudah that were brought captiues, that will declare vnto the King the interpretation.

26 Then answered the King, and sayd vnto Daniel, whose name was Belteshazzar, Art thou able to shew mee the dreame which I haue seene, and the interpretation thereof?

27 Daniel answered in the presence of the King, and said, The secret which the King hath demanded, can neither the wise, the astrologians, the inchanters, *nor* the soothsayers declare vnto the King.

28 But there is a God in o heauen that reuealeth secrets, and sheweth the King Nebuchadnezzar what shalbe in the latter dayes. Thy dreame, and the things which thou hast seene in thine head vpon thy bed, is this:

29 O King, when thou wast in thy bed, thoughts came into thy *minde*, what should come to passe hereafter, and hee that reuealeth secrets, telleth thee what shall come.

30 As p for me, this secret is not shewed mee for any wisedome that I haue more then any other liuing, but onely to shew the King the interpretation, and that thou mightest know the thoughts of thine heart.

31 O King, thou sawest, and behold, there *was* a great image: this great image whose glory was so excellent, stood before thee, and the forme thereof *was* terrible.

32 This images head was of fine q gold, his breast, and his armes of siluer, his belly and his thighes of brasse.

33 His legs of yron, *and* his feete *were* part of yron, and part of clay.

34 Thou beheldest it till a stone was cut without hands, which smote the image vpon his feete, that were of yron and clay, and brake them to pieces.

35 Then was the yron, the clay, the brasse, the siluer and the gold broken all together, and became like the chaffe of the summer floures, and the wind caried them away, that no place was found for them: and the stone that smote the image, became a great mountaine, and filled the whole earth.

36 This is the dreame, and we will declare before the king the interpretation thereof.

37 ¶ O King, thou art a king of kings: for the God of heauen hath giuen thee a kingdome, power, and strength, and glory.

38 And in all *places* where the children of men dwell, the beasts of the field, and the foules of the heauen hath he giuen into thine hand, and hath made thee ruler ouer them all: thou art r this head of gold.

39 And after thee shall rise another kingdome sinferiour to thee, *of siluer*, and another t third kingdome *of* brasse, which shall beare rule ouer all the earth.

40 And the fourth kingdome shall be strong as yron: for as yron breaketh in pieces, and subdueth all things, and as yron bruiseth all these things, *so* shall it breake in u pieces, and bruise *all*.

41 Whereas thou sawest the feet and toes, part of potters clay, and part of yron: the kingdome shall be x diuided, but there shall be in it of the strength of the yron, as thou sawest the yron mixt with the clay, and earth.

42 And *as* the toes of the feete *were* part of yron, and part of clay, *so* shall the kingdome be partly strong, and partly broken.

43 And whereas thou sawest yron mixt with clay, *and* earth, they shall mingle themselues with y the seede of men: but they shall not ioyne one with another, as yron cannot be mixed with clay.

44 And in the dayes of these kings, shall the God of heauen set vp a kingdome, which z shall neuer be destroyed: and this kingdome shall not be giuen to another people, but it shall breake and destroy all these kingdomes, and it shall stand for euer.

45 Whereas thou sawest, that the a stone was cut off the mountaine without hands, and that it brake in pieces the yron, the brasse, the clay, the siluer, and the gold: *so* the great God hath shewed the King, what shall come to passe hereafter, and the dreame is true, and the interpretation thereof *is* sure.

46 ¶ Then the King Nebuchad-nezzar fell vpon his face, and b bowed himself vnto Daniel, and commanded that they should offer meate offrings, and sweet odours vnto him.

47 *Also* the King answered vnto Daniel, and

r Daniel leaueth out the kingdome of the Assyrians, which was before the Babylonian, both because it was not a Monarchy and generall Empire, and also because hee would declare the things that were to come, to the comming of Christ, for the comfort of the elect among these wonderfull alterations, and he calleth the Babylonian kingdome the golden head, because in respect of the other three, it was the best, and yet it was of it selfe wicked and cruell.

s Meaning, the Persians which were not inferiour in dignity, power, and victory, but were worse touching ambition, cruelty, and all kind of vice, shewing that the world should grow worse and worse, till it were restored by Christ.

t That is, of the Macedonians shalbe of brasse, not alluding to the hardenes thereof, but to the vilenesse in respect of siluer.

u That is, the Romane empire shall subdue all these other aforenamed, which after Alexander were diuided into the Macedonians, Grecians, Syrians and Egyptians.

x They shall haue ciuill wars and continuall discords among themselues.

y They shall by marriages and affinities striue to make themselues strong: yet shall they neuer be ioyned in hearts.

z His purpose is to shew that all the kingdomes of the world are transitory, and that the kingdome of Christ shall only remaine for euer.

a Meaning, Christ, who was sent of God, and not set vp by man, whose kingdome at the beginning shall be small & without beauty to mans iudgement, but should at length grow and fill the whole earth, which he calleth a great mountaine, as verf. 35. And this kingdome, which is not onely referred to the person of Christ, but also to the whole body of his Church, and to euery member thereof, shalbe eternall: for the spirit that is in them is life eternall, Rom 8. 10. b Though this humbling of the king seemed to deserue commendation, yet because he ioyned Gods honour with the Prophets, it is to be reproued, and Daniel herein erred, if he suffred it: but it is credible that Daniel admonished him of his fault, and did not suffer it.

sayd,

* *Psal.* 113. 2. *and* 115. 18.

k He sheweth that man hath neither wisedome nor knowledge, but very darke blindnes and ignorance of himselfe: for it commeth onely of God, that man vnderstandeth any thing.

l To whom thou madest thy promise, and who liued in thy feare: whereby he excludeth all other gods.

m Meaning, power to interpret it.

n Whereby appeareth that many were shame, as verf. 13. and the reft at Daniels offer were preserued on condition: not that Daniel fauoured their wicked profession, but that he had respect to equity, because the King proceeded according to his wicked affection, and not considering if their science were lawfull or no.

o He affirmeth that man by reason and art is not able to attaine to the cause of Gods secrets, but the vnderstanding onely thereof must come of God: whereby he smiteth the king with a certaine feare and reuerence of God, that he might be the more apt to receiue the hie misteries, that should be reuealed.

p Because he had said that God onely must reueale the signification of this dreame, the King might haue asked, why Daniel did enterprise to interpret it, and therefore he sheweth that he was but Gods minister, and had no gifts, but such as God had giuen him to set forth his glory.

q By gold, siluer, brasse, and yron, are meant the Caldean, Persian, Macedonian and Romane kingdome, which should successiuely rule all the world till Christ (which is here called the Stone) come himselfe and destroy the last: & this was to assure the Iewes, that their affliction should not end with the empire of the Caldeans, but that they should patiently abide the coming of Messiah, which should be at the end of this fourth Monarchy.

said, *I know* of a truth that your [e] God is a God of gods, and the Lord of kings, and the reuealer of secrets, seeing thou couldest open this secret.

48 So the king made Daniel a great man, and gaue him many, and great [d] gifts. Hee made him gouernour ouer the whole prouince of Babel, and chiefe of the rulers, *and* aboue all the wise men of Babel.

49 Then Daniel [e] made request to the King, and he set Shadrach, Meshach, and Abednego ouer the charge of the prouince of Babel: but Daniel *sate* in the [f] gate of the king.

e This confession was but a sudden motion, as it was also in Pharaoh, Exo 9. 28. but his heart was not touched, as appeared soone afterward.
d Not that the prophet was desirous of gifts or honour, but because by this meanes he might releeue his poore brethren, which were grieuously oppressed in this their captiuity, and also he receiued them, least he should offend this cruel king, which willingly gaue them.
e He did not this for their priuate profit, but that the whole Church, which was then there in affliction might haue some release and ease by this benefit.
f Meaning, that either he was a iudge, or that hee had the whole authority, so that none could be admitted to the kings presence, but by him.

CHAP. III.

1 The king setteth vp a golden image. 8 Certaine are accused because they despised the kings commandement, and are put into a burning ouen. 25 By beliefe in God they are deliuered from the fire. 25 Nebuchad-nezzar confesseth the power of God after the sight of the miracle.

NEbuchad-nezzar the king made [a] an image of gold, whose height *was* threescore cubits, *and* the bredth thereof sixe cubits: he set it vp in the plaine of Dura in the prouince of Babel.

2 Then Nebuchad-nezzar the king sent forth to gather together the nobles, the princes and the dukes, the iudges, the receiuers, the counsellers, the officers, and all the gouernours of the prouinces, that they should come to the [b] dedication of the image, which Nebuchad-nezzar the [c] King had set vp.

3 So the nobles, princes, and dukes, the iudges, the receiuers, the counsellers, the officers, and all the gouernours of the prouinces were assembled vnto the dedicating of the image that Nebuchad-nezzar the King had set vp, and they stood before the image which Nebuchad-nezzar had set vp.

4 Then an herald cried aloud, Be it knowen to you, O people, [d] nations and languages,

5 That when yee heare the sound of the cornet, trumpet, harpe, sackbut, psaltery, dulcimer, and all instruments of musike, ye fall downe, and worship the golden image, that Nebuchad-nezzar the king hath set vp.

6 And whosoeuer falleth not downe, and worshippeth, shall the same houre be cast into the mids of an hote fiery fornace.

7 Therefore as soone as all the people heard the sound of the cornet, trumpet, harpe, sackebut, psalterie, and all instruments of musicke, all the people, nations, and langues fell downe, and worshipped the golden image, that Nebuchad-nezzar the king had set vp.

8 ¶ By reason whereof at that same time came men of the Caldeans, and grieuously accused the Iewes.

9 *For* they spake and sayd to the king Nebuchad-nezzar, O King, liue for euer.

10 Thou, O King, hast made a decree, that euery man that shall heare the sound of the cornet, trumpet, harpe, sackebut, psaltery, and dulcimer, and all instruments of musick, shall fall down, and worship the golden image.

11 And whosoeuer falleth not downe, and worshippeth, that he should be cast into the mids of an hote fiery fornace.

12 There are certaine Iewes whom thou hast set ouer the charge of the prouince of Babel, [e] Shadrach, Meshach, and Abednego: these men, O king, haue not regarded thy commandement, neither will they serue thy gods, nor worship the golden image that thou hast set vp.

13 ¶ Then Nebuchad-nezzar in *his* anger and wrath commanded that they should bring Shadrach, Meshach, and Abednego, so these men were brought before the king.

14 *And* Nebuchad-nezzar spake and said vnto them, What disorder? will not you, Shadrach, Meshach, and Abednego, serue my god, nor worship the golden image that I haue set vp?

15 [f] Now therefore are ye ready when ye heare the sound of the cornet, trumpet, harpe, sackebut, psaltery and dulcimer, and all instruments of musick, to fall downe, and worship the image which I haue made? for if yee worship it not, ye shall be cast immediatly into the mids of an hot fiery fornace: for who is that God, that can deliuer you out of mine hands?

16 Shadrach, Meshach, and Abednego answered and sayde to the King, O Nebuchad-nezzar, wee [g] are not carefull to answere thee in this matter.

17 Behold, our God whom we serue, is [h] able to deliuer vs from the hote fiery fornace, and he will deliuer vs out of thine hand, O king.

18 But if not, be it knowen vnto thee, O king, that we will not serue thy gods, nor worship the golden image which thou hast set vp.

19 ¶ Then was Nebuchad-nezzar full of rage, and the forme of his visage was changed against Shadrach, Meshach, and Abednego: *therefore* he charged and commanded that they should heate the fornace at once seuen [i] times more then it was wont to be heat.

20 And hee charged the most valiant men of warre that were in his army, to binde Shadrach, Meshach, and Abednego, *and* to cast them into the hote fiery fornace.

21 So these men were bound in their coates, their hosen, and their clokes, with their *other* garments, and cast into the middes of the hote fiery fornace.

22 Therefore, because the kings commandement was straite, that the fornace should be exceeding hoate, the flame of the fire slew those men that brought forth Shadrach, Meshach, and Abednego.

23 And these three men, Shadrach, Meshach, and Abednego fell downe bound into the mids of the hote fiery fornace.

24 ¶ Then Nebuchad-nezzar the king was astonied, & rose vp in haste, *and* spake, & said vnto his counsellers, Did not we cast three men bound into the mids of the fire? Who answered, and said vnto him, It is true, O king.

25 *And* he answered, and said, Loe, I see foure men loose, walking in the middes of the fire, and they haue no hurt, and the forme of the fourth is like the [k] sonne of God.

26 Then the King Nebuchad-nezzar came neere to the mouth of the hote fiery fornace, *and* spake and said, Shadrach, Meshach, and Abednego,

a Vnder pretence of religion, and holinesse in making an image to his idole Bel, hee sought his owne ambition and vaine glory: and this declareth that he was not touched with the true feare of God before, but that he confessed him on a sudden motion at the wicked, when they are ouercome with the greatnesse of his works. The Greeke interpreters write, that this was done eighteen yeeres after the dreame, and as may appeare, the King feared least the Iewes by their religion, should haue altered the state of his common wealth, and therefore he meant to bring all to one kinde of religion, and so rather sought his owne quietnesse then Gods glory.
b Shewing that the idole is not knowen for an idole so long as he is with the workman: but when the ceremonies and customes are recited and vsed, and the consent of the people is there, then of a blocke they thinke they haue made a god.
c This was sufficient with the wicked at all times to approoue their religion, if the kings authority were alleadged for the establishment thereof, not considering in the meane season what Gods word did permit.
d These are the two dangerous weapons, wherewith Satan vsed to fight against the children of God, the consent of the multitude, and the crueltie of the punishment: for though some feared God, yet the multitude, which consented to the wickednesse, astonied them: and heere the King required not an inward consent, but an outward gesture, that the Iewes might by little and little learne to forget their true religion.

e It seemeth that they named not Daniel, because he was greatly in the kings fauour, thinking if these three had beene destroyed, they might haue had better occasion to accuse Daniel: and this declareth that this policy of erecting this image was inuented by the malicious flatterers, which sought nothing but the destruction of the Iewes, whom they accused of rebellion and ingratitude.
f Signifying that he would receiue them to grace if they would now at the length obey his decree.
g For they should haue done iniury to God, if they should haue doubted in this holy cause, and therefore they say, that they are resolued to die for Gods cause.
h They ground on two points, first on the power and prouidence of God ouer them, and secondly on their cause, which was Gods glory, and the testifying of his true religion with their blood, and so make open confession, that they will not so much as outwardly consent to idolatry.
i This declareth that the more that tyrants rage, and the more witty they shew themselues in inuenting strange and cruell punishments, the more is God glorified by his seruants to whom he giueth patience and constancy to abide the cruelty of their punishment: for either he deliuereth them from death, or else for this life giueth them a better.
k For the Angels were called the sonnes of God, because of their excellency: therefore the king called this Angel whom God sent to comfort his in these great torments, the sonne of God.

the seruants of the hie God, goe foorth and come *hither*: so Shadrach, Meshach, and Abednego [l] came forth of the mids of the fire.

27 Then the nobles, princes, and dukes, and the kings counsellers came together to see these men, because the fire had no power ouer their bodies: for not an haire of their head was burnt, neither were their coats changed, nor any smell of fire came vpon them.

28 *Wherefore* Nebuchad-nezzar spake and sayd, [m] Blessed *be* the God of Shadrach, Meshach, and Abednego, who hath sent his Angel, and deliuered his seruants, that put their trust in him, and haue changed the kings commandement, & yeelded their bodies rather then they would serue or worship any god, saue their owne God.

29 Therefore I make a decree that euery people, nation, and language, which speake any [n] blasphemy against the God of Shadrach, Meshach, and Abednego, shallbe drawen in pieces, and their houses shall be made a iakes, because there is no god that can deliuer after this sort.

30 Then the King promoted Shadrach, Meshach and Abednego in the prouince of Babel.

31 Nebuchad-nezzar king vnto all people, nations & languages, that dwell in all the [o] world, Peace be multiplied vnto you:

32 I thought it good to declare the signes and wonders, that the hie God hath wrought toward mee.

33 How great are his signes, and how mighty are his wonders! [p] his kingdome *is* an euerlasting kingdome, and his dominion *is* from generation to generation.

l This commendeth their obedience vnto God, that they would not for any feare depart out of this fornace, till the time appointed, as Noah remained in the arke, till the Lord called him forth.

m He was mooued by the greatnes of the miracle to prayse God, but his heart was not touched. And here we see that miracles are not sufficient to conuert men to God, but that doctrine must chiefly be adioyned, without the which there can be no faith.

n If this heathen king mooued by Gods spirit would not see blasphemy vnpunished, but made a law and set a punishment to such transgressors, much more ought all they that professe religion, take order that such impietie reigne not, least according as their knowledge and charge is greater, so they suffer double punishment.

o Meaning, so far as his dominion extended.

p Reade Chap. 2.44.

CHAP. IV.

2 Another dreame of Nebuchad-nezzar, which Daniel declareth. 29 The Prophet declareth how of a proud king, he should become as a beast. 31 After he confesseth the power of God, and is restored to his former dignity.

I Nebuchad-nezzar being at [a] rest in mine house, and flourishing in my palace,

2 Saw a [b] dreame, which made me afraid, and the thought vpon my bedde, and the visions of mine head troubled me.

3 Therefore made I a decree, that they should bring all the wise men of Babel before mee, that they might declare vnto me the interpretation of the dreame.

4 So came the inchanters, the astrologians, the Caldeans and the soothsayers, to whom I told the dreame, but [c] they could not shew me the interpretation thereof.

5 Till at the last Daniel came before mee, (whose name *was* [d] Belteshazzar, according to the name of my god, which hath the spirit of the holy Gods, in him) and before him I tolde the dreame, *saying*,

6 O Belteshazzar, [e] chiefe of the inchanters, because I know, that the spirit of the holy gods is in thee, and no secret troubleth thee, tel me the visions of my dreame, that I haue seene, and the interpretation thereof.

7 Thus *were* the visions of my head in my bed, and behold, I saw a [f] tree in the mids of the earth, and the height thereof *was* great.

8 A great tree and strong, and the height thereof reached vnto heauen, and the sight thereof to the ends of all the earth.

9 The boughes thereof *were* faire, and the fruit thereof much, and in it was meat for all: it made a shadow vnder it for the beasts of the field, & the foules of the heauen dwelt in the boughes thereof, and all flesh fed of it.

10 I saw in the visions of mine head vpon my bed, and behold, a [g] watchman and an holy one came downe from heauen,

11 And cried aloud, and said thus, Hew downe the tree, and breake off his branches: shake off his leaues, and scatter his fruite, that the beastes may flee from vnder it, and the foules from his branches.

12 Neuerthelesse, leaue the stumpe of his rootes in the earth, and with a band of yron and brasse *binde it* among the grasse of the fielde, and let it be wet with the dew of heauen, and let his portion *be* with the beastes among the grasse of the field.

13 [h] Let his heart be changed from mans *nature*, and let a beasts heart be giuen vnto him, and let seuen times be passed ouer him.

14 [i] The sentence *is* according to the decree of the watchmen, and according to the word of the holy ones: the demaund *was answered*, to the intent that liuing men may knowe, that the most High hath power ouer the kingdome of men, and giueth it to whomsoeuer he will, and appointeth ouer it the most abiect among men.

15 This is the dreame, *that* I king Nebuchad-nezzar haue seene: therefore thou, O Belteshazzar, declare the interpretation thereof: for all the wise men of my kingdome are not able to shew me the interpretation: but thou art able, for the spirit of the holy gods *is* in thee.

16 ¶ Then Daniel (whose name *was* Belteshazzar) helde his [k] peace by the space of one houre, and his thoughts troubled him, *and* the King spake & said, Belteshazzar, let neither the dreame, nor the interpretation thereof trouble thee. Belteshazzar answered, and said, My lord, the dreame *be* to them that hate thee, and the interpretation thereof to thine enemies.

17 The tree that thou sawest, which was great and mighty, whose height reached vnto the heauen, and the sight thereof through all the world,

18 Whose leaues *were* faire, and the fruite thereof much, and in it was meat for all, vnder the which the beastes of the field dwelt, and vpon whose branches the foules of the heauen did sit,

19 It is thou, O King, that art great and mighty: for thy greatnes is growen, and reacheth vnto heauen, and thy dominion to the endes of the earth.

20 Whereas the King sawe a watchman, and an holy one that came downe from heauen, and sayd, Hew downe the tree, and destroy it, yet leaue the stumpe of the rootes thereof in the earth, and with a band of yron and brasse *binde it* among the grasse of the fielde, and let it be wet with the dew of heauen, and let his portion be with the beastes of the fielde, [l] till seuen times passe ouer him,

21 This *is* the interpretation, O king, and it is the decree of the most High, which is come vpon my lord the king,

a There was no trouble that might cause mee to dreame, and therefore it came only of God.

b This was another dreame besides that which he saw of the foure Empires, for Daniel both declared what that dreame was and what it meant, and here he onely expoundeth the dreame.

c In that that he sent abroad to others, whose ignorance in times past he had experimented, and left Daniel which was euer ready at hand, it declareth the nature of the vngodly, which neuer seeke to the seruants of God, but for very necessity, and then they spare no flatterings.

d This no doubt was a great griefe to Daniel not only to haue his name changed, but to be called by the name of a vile idole, which thing Nebuchadnezzar did to make him forgeth the true religion of God.

e Which also was a great griefe to the Prophet to be numbred among the sorcerers and men whose practises were wicked and contrary to Gods word.

f By the tree is signified the dignity of a king whom God ordeineth to be a defence for all kind of men, and whose state is profitable for mankind.

g Meaning the Angel of God, which neither eateth nor sleepeth, but is euer ready to do Gods will, and is not infected with mans corruption, but is euer holy: and in that that he commandeth to cut downe this tree, he knew that it should not be cut downe by man, but by God.

h Hereby he meaneth that Nebuchadnezzar should not onely for a time lose his kingdome, but be like a beast.

i God hath decreed this iudgement and the whole army of heauen haue as it were subscribed vnto it, like as also they desire the execution of his decree against all them that lift vp themselues against God.

k He was troubled for the great iudgement of God, which he saw ordeined against the king, and so the Prophets vsed on the one part to denounce Gods iudgements for the zeale they bare to his glory: and on the other part to haue compassion vpon man, and also to consider that they should be subiect to Gods iudgements, if he did not regard them with pity.

l Whereby he meaneth a long space, as seuen yeeres. Some interpret seuen moneths and others seuen weeks but it seemeth he meant of yeeres.

22 That they shall driue thee from men, and
thy dwelling shall be with the beasts of the field:
they shall make thee to eate grasse as the [m] oxen,
and they shall wet thee with the dew of heauen:
and seuen times shall passe ouer thee, till thou
know, that [n] the most High beareth rule ouer the
kingdome of men, and giueth it to whomsoeuer
he will.
23 Whereas they said, that one should leaue the
stumpe of the tree rootes, thy kingdome shall re-
maine vnto thee after that, thou shalt know, that
the heauens haue the rule.
24 Wherefore, O king, let my counsell be ac-
ceptable vnto thee, and [o] breake off thy sinnes by
righteousnesse, and thine iniquities by mercy to-
wards the poore: loe, let there be a [p] healing of
thine errour.
25 All these things shall come vpon the king
Nebuchad-nezzar.
26 ¶ At the end of twelue [q] moneths, he walked
in the royall palace of Babel,
27 *And* the king spake, and said, Is not this great
Babel that I haue build for the house of the king-
dome by the might of my power, and for the ho-
nour of my maiesty?
28 While the word *was* in the kings mouth, a
voyce came downe from heauen, *saying*, O king
Nebuchad-nezzar, to thee be it spoken, Thy king-
dome is departed from thee.
29 And they shall driue thee from men, and
thy dwelling *shall be* with the beasts of the field:
they shall make thee to eate grasse, as the oxen, and
seuen times shall passe ouer thee, vntill thou know-
est, that the most High beareth rule ouer the king-
dome of men, and giueth it vnto whomsoeuer he
will.
30 The very same houre was this thing fulfilled
vpon Nebuchad-nezzar, and he was driuen from
men, and did eate grasse as the oxen, and his body
was wet with the dewe of heauen, till his haires
were growen as Eagels *feathers*, and his nailes like
birds *clawes*.
31 And at the end of *these* [r] daies, I Nebuchad-
nezzar lift vp mine eyes vnto heauen, and mine vn-
derstanding was restored vnto me, & I gaue thanks
vnto the most High, and I praised and honoured
him, that liueth for euer, * whose power *is* an e-
uerlasting power, and his kingdome *is* from gene-
ration to generation.
32 And all the inhabitants of the earth are repu-
ted as nothing and according to his [s] will he wor-
keth in the army of heauen, and in the inhabitants
of the earth; and none can stay his hand, nor say
vnto him, What doest thou?
33 At the same time was mine vnderstanding
restored vnto me, and *I returned* to the honour of
my kingdome: my glory and my beauty was re-
stored vnto me, and my counsellers and [t] my prin-
ces sought vnto me, and I was established in my
kingdome, and my glory was augmented toward
me.
34 Now *therefore* I Nebuchad-nezzar [u] praise,
and extoll and magnifie the king of heauen, whose
works are all truth, and his waies iudgements: and
those that walke in pride, he is able to abase.

m Not that his shape or forme was changed into a beast, but that he was either stricken mad, and so auoyded mans company, or was cast out for his tyranny, and so wandered among the beasts, and ate herbes and grasse.
n Daniel sheweth the cause why God thus punished him.
o Cease from prouoking God to anger any longer by thy sinnes, that he may mitigate his punishment, if thou shew by thine vpright life that thou hast true faith and repentance.
p Suffer the errors of thy former life to be redressed.
q After that Daniel had declared this vision: and this his pride declareth that it is not in man to conuert to God, except his Spirit mooue him: seeing that these terrible threatnings could not mooue him to repent.
r When the terme of these seuen yeeres was accomplished.
Chap.7,14. Mich 4.17. Luke 1,33.
s He confesseth Gods will to be the rule of all iustice, and a most perfect law, whereby he gouerneth both man and Angels and deuils, so that none ought to murmure or aske a reason of his doings, but onely to stand content therewith and giue him the glory.
t By whom it seemeth that he had beene put from his kingdome before.
u He doeth not onely praise God for his deliuerance, but also confesseth his fault, that God may onely haue the glory, and man the shame, and that he may be exalted and man cast downe.

CHAP. V.

5 Belshazzar king of Babylon seeth an hand writing on the wall. 8 The soothsayers called of the king, cannot expound the writing. 25 Daniel readeth it, and interpreteth it also. 30 The king is slaine. 31 Darius enioyeth the kingdome.

King [a] Belshazzar made a great feast to a thou-
sand of his princes, and dranke wine [b] before
the thousand
2 *And* Belshazzar ‖ whiles he tasted the wine,
commanded to bring him the golden and siluer
vessels, which his [c] father Nebuchad-nezzar had
brought from the Temple in Ierusalem, that the
king and his princes his wiues & his concubines
might drinke therein.
3 Then were brought the golden vessels, that
were taken out of the Temple of the Lords house
at Ierusalem, and the king and his princes, his
wiues and his concubines dranke in them.
4 They dranke wine, and praised the [d] gods of
gold, and of siluer, of brasse, of yron, of wood, and of
stone.
5 At the same houre appeareth fingers of a
mans hand, which wrote ouer [e] against the candle-
stick vpon the plaister of the wall of the kings pa-
lace, and the king saw the palme of the hand that
wrote.
6 Then the kings countenance was changed, and
his thoughts troubled him, so that the ioynts of
his loynes were loosed, and his [f] knees smote one
against the other.
7 *Wherefore* the king cried lowd, that they
should bring [g] the astrologians, the Caldeans and
the soothsayers. And the king spake, and said to
the Wise men of Babel, Whosoeuer can reade this
writing, & declare me the interpretation thereof,
shalbe cloathed with purple, & *shall haue* a chaine
of gold about his necke, and shalbe the third ruler
in the kingdome.
8 Then came all the kings wise men, but they
could neither reade the writing, nor shew the
king the interpretation.
9 Then was king Balshazzar greatly troubled,
and his countenance was changed in him, and his
princes were astonied.
10 *Now* the [h] Queene by reason of the talke of
the King and the princes, came into the banquet
house, *and* the Queene spake and said, O king,
liue for euer: let not thy thoughts trouble thee,
nor let thy countenance be changed.
11 There is a man in thy kingdome, in whom
is the spirit of the holy Gods, and in the daies of
thy father, light and vnderstanding and wise-
dome like the wisdome of the gods, was found in
him: whom the king Nebuchad-nezzar thy fa-
ther, the king, *I say*, thy father, made chiefe of
the [i] enchanters, astrologians, Caldeans, *and* sooth-
sayers.
12 Because a more excellent spirit, and know-
ledge and vnderstanding (*for* he did expound
dreames, and declare hard sentences, and dissol-
ued doubts) were found in him, *euen* in Daniel,
whom the King named Belteshazzar: now let
Daniel be called, and he will declare the interpre-
tation.
13 ¶ Then was Daniel brought before the king,
and the king spake and said vnto Daniel, Art thou
that Daniel, which art of the children of the cap-
tiuity of Iudah, whom my father the king brought
out of Iewry?
14 Now I haue heard of thee, that [k] the spirit
of the holy gods *is* in thee, and that light and vn-

a Daniel reciteth this history of king Belshazzar Euil merodachs sonne, to shew Gods iudgements against the wicked for the deliuerance of his Church: and how the prophecy of Ieremiah was true, that they should be deliuered after seuenty yeeres.
b The kings of the East parts then vsed to sit alone commonly, and disdained that any should sit in their company: and now to shew his power, and how little he set by his enemy, which then besieged Babylon, he made a solemne banket, and vsed excesse in their company, which is meant here by drinking wine: thus the wicked are most dissolute and negligent, when their destruction is at hand.
‖ Or, *ouercome with wine.*
c Meaning, his grandfather.
d In contempt of the true God, they praise their idols, not that they thought that the gold or siluer were gods, but that there was a certaine vertue and power in them, to doe them good, which is also the opinion of all idolaters.
e That it might the better be seene.
f So he that before contemned God, was mooued by this sight to tremble for feare of Gods iudgements.
g Thus the wicked in their troubles seeke many meanes, who draw them from God, because they seeke not to him who is the onely comfort in all afflictions.
h To wit, his grandmother Nebuchad-nezzars wife, which for her age was not before at the feast, but came thither when she heard of these strange newes.
i Reade Chap.4 6. and this declareth that both this name was odious vnto him, and also he did not vse these vile practises, because hee was not among them when all were called.
k For the idolaters had them in like estimation, as they had God, thinking that the Angels had power as God, and therefore thought that the spirit of prophecy and vnderstanding came of them.

derstanding, and excellent wisdome is found in thee.

15 Now therefore, wise men *and* Astrologians haue beene brought before me, that they should reade this writing, and shew me the interpretation thereof: but they could not declare the interpretation of the thing.

16 Then heard I of thee, that thou couldest shew interpretations, and dissolue doubts: now if thou canst reade the writing, and shew me the interpretation thereof, thou shalt be cloathed with purple, and *shalt haue* a chaine of gold about thy necke, and shalt be the third ruler in the kingdome.

17 Then Daniel answered, and said before the king, Keepe thy rewards to thy selfe, and giue thy gifts to another: yet I will reade the writing vnto the king, and shew him the interpretation.

18 O king, *heare* thou, The most high God gaue vnto [l] Nebuchadnezzar thy father a kingdome, and maiesty, and honour, and glory.

l Before he read the writing, he declareth to the king his great ingratitude toward God, who could not be moued to giue him the glory, considering his wonderfull worke toward his grandfather, and so sheweth that he doeth not sinne of ignorance, but of malice.

19 And for the maiesty that he gaue him, all people, nations and languages trembled, & feared before him: he put to death whom he would: he smote whom he would: whom he would he set vp, and whom he would he put downe.

20 But when his heart was puft vp, and his mind hardened in pride, he was deposed from his kingly throne, and they tooke his honour from him.

21 And he was driuen from the sonnes of men, and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grasse like oxen, and his body was wet with the dewe of heauen, till he knew that the most high God bare rule ouer the kingdome of men, and that he appointeth ouer it, whomsoeuer hee pleaseth.

22 And thou his sonne, O Belshazzar, hast not humbled thine heart, though thou knewest all these things,

23 But hast lift thy selfe vp against the Lord of heauen, and they haue brought the vessels of his House before thee, and thou and thy princes, thy wiues and thy concubines haue drunke wine in them, and thou hast praised the gods of siluer and gold, of brasse, yron, wood and stone, which neither see, neither heare, nor vnderstand: and the God in whose hand thy breath is and all thy waies, him hast thou not glorified.

24 [m] Then was the palme of the hand sent from him, and hath written this writing.

m After that God had so long time deferred his anger and patiently waited for thine amendment.

25 And this is the writing that he hath written, [n] MENE, MENE, TEKEL VPHARSIN.

n This word is twise written for the certainty of the thing: shewing that God had most surely counted: signifying also that God hath appointed a terme for all kingdomes, and that a miserable end shall come on all that raise themselues against him.

26 This is the interpretation of the thing, MENE, God hath numbred thy kingdome, and hath finished it.

27 TEKEL, thou art weyed in the balance, and art found ‖ too light.

‖ Or, wanting.

28 PERES, thy kingdome is diuided and giuen to the Medes and Persians.

29 Then at the commandement of Belshazzar, they cloathed Daniel with purple, and *put* a chaine of gold about his neck, and made proclamation concerning him that he should be the third ruler in the kingdome.

30 The same night was Belshazzar the king of the Caldeans slaine.

31 And Darius [o] of the Medes tooke the kingdome, being threescore and two yeeres old.

o Cyrus his sonne in law gaue him this title of honour, although Cyrus in effect had the dominion.

CHAP. VI.

1 Daniel is made ruler ouer the gouernours. 5 An acte against Daniel. 16 He is put into a denne of lions by the commandement of the king. 23 He is deliuered by faith in God. 24 Daniels accusers are put vnto the lions. 25 Darius by a decree magnifieth the God of Daniel.

IT pleased Darius to set ouer the kingdome [a] an hundreth and twenty gouernours, which should be ouer the whole kingdome,

a Reade Ester, Chap. 1, 1.

2 And ouer these, three rulers (of whom Daniel was one) that the gouernours might giue accompts vnto them, and the king ‖ should haue no damage.

‖ Or, not be troubled.

3 Now this Daniel [b] was preferred aboue the rulers, and gouernours, because the spirit was excellent in him, and the king thought to set him ouer the whole realme.

b This heathen king preferred Daniel a stranger to all his nobles and familiars, because the graces of God were more excellent in him then in others.

4 ¶ Wherefore the rulers and gouernours [c] sought an occasion against Daniel concerning the kingdome: but they could find none occasion nor fault: for he was so faithfull that there was no blame nor fault found in him.

c Thus the wicked cannot abide the graces of God in others, but seeke by all occasions to deface them, therefore against such assaults there is no better remedy then to walke vpright in the feare of God and to haue a good conscience.

5 Then said these men, We shall not find an occasion against this Daniel, except we find it against him concerning the Law of his God.

6 Therefore the rulers and these gouernours went together to the king, and said thus vnto him, King Darius, liue for euer.

7 All the rulers of thy kingdome, the officers and gouernours, the counsellers & dukes haue consulted together to make a decree for the king, and to establish a statute, that whosoeuer shall aske a petition of any god or man for thirty daies saue of thee, O king, he shalbe cast into the den of lions.

8 Now, O king, confirme the decree, and seale the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

9 Wherefore king Darius [d] sealed the writing and the decree.

d Herein is condemned the wickednesse of the king, who would be set vp as a god, and passed not what wicked lawes he approued for the maintenance of the same.

10 ¶ Now when Daniel vnderstood that he had sealed the writing, he went into his house, and his [e] window being open in his chamber toward Ierusalem, he kneeled vpon his knees three times a day, and prayed and praised his God, as he did aforetime.

e Because he would not by his silence shew that he consented to this wicked decree, he set open his windowes toward Ierusalem, when he prayed: both to stirre vp himselfe with the remembrance of Gods promises to his people, when they should pray toward that Temple, and also that others might see that he would neither consent in heart nor deed for these few daies to any thing that was contrary to Gods glory.

11 Then these men assembled, and found Daniel praying, and making supplication vnto his God.

12 So they came and spake vnto the king concerning the kings decree, Hast thou not sealed the decree that euery man that shall make request to any god or man within thirty daies, saue to thee, O king, shalbe cast into the denne of lions? The king answered, and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they, and said vnto the king, This Daniel which is of the children of the captiuity of Iudah, regardeth not thee, O king, nor the decree that thou hast sealed, but maketh his petition three times a day.

14 When the king heard these words, he was sore displeased with himselfe, and set his heart on Daniel, to deliuer him: and he laboured till the Sunne went downe, to deliuer him.

15 Then these men assembled vnto the king, and said vnto the King, Vnderstand, O King, that the law of the Medes and Persians *is*, that no decree nor statute which the king confirmeth,

may be [f] altered.

16 ¶ Then the king commanded, and they brought Daniel, and cast him into the denne of lions: *now* the king spake, and said vnto Daniel, Thy God, whom thou alway seruest, *euen* he will deliuer thee.

17 And a stone was brought, and layd vpon the mouth of the denne, and the King sealed it with his owne signet, and with the signet of his princes, that the purpose might not be changed, concerning Daniel.

18 Then the king went vnto his palace, and remained fasting, neither were the instruments of musicke brought before him, and his sleepe went from him.

19 ¶ Then the king arose early in the morning, and went in all haste vnto the denne of lions.

20 And when he came to the denne, he cryed with a lamentable voyce vnto Daniel: and the king spake, and said to Daniel, O Daniel, the seruant of the liuing God, is not thy God (whom thou alway seruest) [g] able to deliuer thee from the lions?

21 Then said Daniel vnto the King, O king, liue for euer.

22 My God hath sent his Angel and hath shut the lions mouthes, that they haue not hurt me: for [h] my iustice was found out before him: and vnto thee, O king, I haue done [i] no hurt.

23 Then was the King exceeding glad for him, and commanded that they should take Daniel out of the denne: so Daniel was brought out of the denne, and no manner of hurt was found vpon him, because he [k] beleeued in his God.

24 And by the commandement of the King these men which had accused Daniel, were brought, and were [l] cast into the denne of lions, *euen* they, their children, and their wiues: and the lions had the mastery of them, and brake all their bones apieces, or euer they came at the ground of the denne.

25 ¶ Afterward king Darius wrote, Vnto all people, nations and languages, that dwell in all the world: Peace be multiplied vnto you.

26 I make a decree, that in all the dominion of my kingdome, men tremble & feare [m] before the God of Daniel: for he is the [n] liuing God, and remaineth for euer: and his kingdome shall not perish, and his dominion *shall be* euerlasting.

27 He rescueth and deliuereth, and he worketh signes and wonders in heauen and in earth: who hath deliuered Daniel from the power of the lions.

28 So this Daniel prospered in the reigne of Darius, and in the reigne of Cyrus of Persia.

CHAP. VII.

3 A vision of foure beasts is shewed vnto Daniel. 8 The tenne hornes of the fourth beast. 27 Of the euerlasting kingdome of Christ.

IN the first yeere of Belshazzar King of Babel, Daniel saw a dreame, and there *were* visions in his head, vpon his bedde: [a] then he wrote the dreame, and declared the summe of the matter.

2 Daniel spake and said, I saw in my vision by night, and behold, the foure windes of the heauen stroue vpon [b] the great sea:

3 And foure great beastes came vp from the sea one diuers from another.

4 The first *was* as a [c] lion, and had eagles wings: I beheld till the wings thereof were pluckt off, and it was lifted vp from the earth, and set vpon *his* feet as a man, and a mans heart was giuen him.

5 And behold, another beast *which was* the second, was like a [d] beare, & stood vpon the [e] one side: and he had three ribs in his mouth betweene his teeth, [g] and they said thus vnto him, Arise, *and* deuoure much flesh.

6 After this, I beheld, and loe, there *was* another like a [h] leopard, which had vpon his backe [i] foure wings of a foule: the beast had also foure heads, and [k] dominion was giuen him.

7 After this, I saw in the visions by night, and behold, the fourth beast *was* fearefull and terrible and very strong. It had great [m] yron teeth: it deuoured and brake in pieces, & stamped [n] the residue vnder his feet, and it was vnlike to the beasts that were before it: for it had [o] ten hornes.

8 As I considered the hornes, beholde, there came vp among them another little [p] horne, before whom there were [q] three of the first hornes pluckt away: and behold, in this horne *were* [r] eyes like the eyes of man, and a mouth speaking presumptuous things.

9 I beheld till the [f] thrones were set vp, and the [t] Ancient of dayes did sit, whose garment was white as snow, and the haire of his head like the pure wooll, his throne *was like* the fiery flame, *and* his wheeles, *as* burning fire.

10 A fierie streame issued, and came foorth from before him: thousand thousands ministred vnto him, and ten thousand [u] thousands stood before him: the iudgement was set, and the [x] bookes opened.

f Thus the wicked maintaine euill lawes by constancie and authority, which is oftimes either lightnesse, or stubburnesse, when as the innocents thereby perish, and therefore gouernours neither ought to feare, nor be ashamed to breake such.
g This declareth that Darius was not touched with the true knowledge of God, because he doubted of his power.
h My iust cause and vprightnes in this thing wherein I was charged, is approoued of God.
i For he did disobey the kings wicked commandement to obey God, & so did no iniurie to the king, who ought to command nothing whereby God should be dishonoured.
k Because he committed himselfe wholy vnto God whose cause he did defend, he was assured that nothing but good could come vnto him: wherein we see the power of faith, as Hebr. 11. 33.
l This is a terrible example against all the wicked which doe against their conscience make cruell lawes to destroy the children of God, and also admonisheth Princes how to punish such when their wickednes is come to light: though not in euery point, or with like circumstances, yet to execute true iustice vpon them.
m This prooueth not that Darius did worship God aright, or els was conuerted: for then he would haue destroyed all superstition and idolatry: and not onely giuen God the chiefe place, but also haue set him vp, and caused him to be honoured according to his word: but this was a certaine confession of Gods power, whereunto he was compelled by this wonderfull miracle. n Which hath not onely life in himselfe, but is the onely fountaine of life and quickeneth all things, so that without him there is no life.

a Whereas the people of Israel looked for continuall quietnesse after their seuentie yeers as Ieremiah had declared, he sheweth that this rest shal not be a deliuerance from all troubles, but a beginning, and therfore encourageth them to looke for a continuall affliction, till the Messiah be vttered & reuealed, by whom they should haue a spirituall deliuerance, and all the promises be fulfilled: whereof they should haue a certaine token in the destruction of the Babylonicall kingdome.

b Which signified that there should be horrible troubles and afflictions in the world in all corners of the world, and at sundry times.
c Meaning, the Assyrian and Caldean empire, which was most strong and fierce in power, and most soone come to their authority, as though they had wings to flie: yet their wings were pulled by the Persians, and they went on their feete, and were made like other men, which is here meant by mans heart.
d Meaning, the Persians which were barbarous and cruell.
e They were small in the beginning and were shut vp in the mountaines and had no bruit.
f That is, destroyed many kingdomes, and was insatiable.
g To wit, the Angels by Gods commandement, who by this meanes punished the ingratitude of the world.
h Meaning, Alexander the king of Macedonia
i That is, his foure chiefe captaines, which had the empire among them after his death. Seleucus had Asia the great, Antigonus the lesse, Cassander and after him Antipater was king of Macedonia, & Ptolemeus had Egypt. k It was not of himselfe nor of his owne power that he gate all these countreys: for his armie conteined but thirty thousand men, and he ouercame in one battel Darius which had ten hundreth thousand, when he was so heauie with sleepe, that his eyes were scarce open, as the stories report: therefore this power was giuen him of God. l That is, the Romane Empire which was a monster, & could not be compared to any beasts, because the nature of none was able to expresse it. m Signifying, the tyranny and greedinesse of the Romanes. n That which the Romanes could not quietly enioy in other countreyes, they would giue it to other Kings and rulers, that at all times when they would, they might take it againe: which liberalitie is here called the stamping of the rest vnder the feete. o That is, sundry and diuers prouinces which were gouerned by the deputies and proconsuls, whereof euery one might be compared to a King. p Which is meant of Iulius Cæsar, Augustus, Tiberius, Caligula, Claudius, and Nero, &c. who were as kings in effect, but because they could not rule but by the consent of the Senate, their power is compared to a little horne. For Mahomet came not of the Romane Empire, and the Pope hath no vocation of gouernement: therefore this cannot be applied vnto them, & also in this prophecie the Prophets purpose is chiefly to comfort the Iewes vnto the reuelation of Christ. Some take it for the whole body of Antichrist. q Meaning, a certaine portion of the tenne hornes: that is, a part from the whole estate was taken away. For Augustus tooke from the Senate the libertie of chusing the deputies to send into the prouinces, & tooke the gouernement of certaine countreyes to himselfe. r These Romane Emperours at the first vsed a certaine humanitie and gentlenesse, and were content that others, as the Consuls, and Senate, should beare the names of dignity, so that they might haue the profite, and therefore in elections and counsels would behaue themselues according as did other Senatours: yet against their enemies and those that would resist them, they were fierce & cruel, which is here meant by ye proud mouth. f Meaning the places where God and his Angels should come to iudge these Monarchies, which iudgement should begin at the first comming of Christ. t That is, God which was before all times, and is here described as mans nature is able to comprehend some portion of his glory. u That is, an infinite number of Angels which were ready to execute his commandement. x This is meant of the first comming of Christ, when as the will of God was plainely reuealed by his Gospel.

11 Then

11 Then I beheld, y because of the voyce of the presumptuous words which the horne spake: I beheld, euen till the beast was slaine, and his body destroyed, and giuen to the burning fire,

12 As z concerning the other beasts, they had taken away their dominion: yet their liues were prolonged for a certaine time and season.

13 ¶ As I beheld in visions by night, behold, a one like the sonne of man came in the cloudes of heauen, and b approached vnto the Ancient of dayes, and they brought him before him.

14 And he gaue him c dominion, and honour, and a kingdome, that all people, nations and languages should serue him: his dominion *is* an euerlasting dominion, which shall neuer be taken away: and his dominion shall neuer be destroyed.

15 ¶ I Daniel was d troubled in my spirit, in the middes of my body, and the visions of mine head made me afraid.

16 Therefore I came vnto e one of them that stood by, and asked him the trueth of all this: so he told me, and shewed me the interpretation of these things.

17 These great beasts which are foure, *are* foure kings, which shall arise out of the earth.

18 And they shall take the f kingdome of the Saints of the g most High, which shall possesse the kingdome for euer, euen for euer and euer.

19 ¶ After this, I would *know* the trueth of the fourth beast, which was h so vnlike to all the others, very fearefull, whose teeth were of yron, and his nailes of brasse: *which* deuoured, brake in pieces, and stamped the i residue vnder his feet.

20 Also to *know* of the ten hornes that were in his head, and of the other which came vp, before whom three fell, and of the horne that had eyes, and of the mouth that spake presumptuous things, whose k looke was more stout then his fellowes.

21 I beheld, and the same l horne made battell against the Saints, yea, and preuailed against them.

22 Vntill m the Ancient of dayes came, and iudgement was giuen to the Saints of the most High: and the time approached, that the Saints possessed the kingdome.

23 Then he said, The fourth beast shall be the fourth kingdome in the earth, which shall be vnlike to all the kingdomes, and shall deuoure the whole earth, and shall tread it downe and breake it in pieces.

24 And the ten hornes out of this kingdome *are* ten Kings that shall rise: and another shall rise after them, and he shall be vnlike to the first, and he shall subdue n three Kings,

25 And shall speake words against o the most High, and shall consume the Saints of the most High, and thinke that he may p change times and lawes, and they shalbe giuen into his hand vntill a q time, and times and the dividing of time.

26 But the r iudgement shall sit, and they shall take away his dominion to consume and destroy it vnto the end.

27 And the s kingdome, and dominion, and the greatnesse of the kingdome vnder the whole heauen shall be giuen to the holy people of the most High, whose Kingdome *is* an euerlasting kingdome, and all t powers shall serue and obey him.

28 Euen this is the ende of the matter, I Daniel had many u cogitations *which* troubled mee, and my countenance changed in me: but I kept the matter in mine heart.

y Meaning, that he was abolished when he saw these Emperours in such dignitie and pride, and so suddenly destroyed at the comming of Christ, when this fourth Monarchie was subiect to man of other nations.

z As the three former Monarchies had an end at the time that God appointed, although they flourished for a time, so shall this fourth haue, and they that patiently abide Gods appointment, shall enioy the promises.

a Which is meant of Christ, who had not yet taken vpon him mans nature, neither was the sonne of Dauid according to the flesh, as he was afterward: but appeared then in a figure, and like in the cloudes: that is, being separate from the common sort of men by manifest signes of his diuinity.

b To wit, when he ascended into the heauens, and his diuine maiesty appeared, and all power was giuen vnto him, in respect of that that he was our Mediatour.

c This is meant of the beginning of Christs kingdom, when God the Father gaue vnto him all dominion, as to the Mediatour, to the intent that he should gouerne here his Church in earth continually, till the time that he brought them to eternall life.

d Through the strangeneſſ of the vision.

e Meaning, of the Angels, as verſe 10.

f Because Abraham was appointed heire of all the world, Rom 4 13 and in him all the faithfull, therefore the kingdome thereof is theirs by right, which these foure beaſtes or tyrants ſhould inuade, and vſurpe vntill the world were reſtored by Chriſt, and this was to confirme them that were in troubles, that their affections ſhould haue an end at length.

g That is, of the moſt high things, becauſe God hath choſen them out of this world, that they ſhould looke vp to the heauens, whereon all their hope dependeth.

h For the other three Monarchies were gouerned by a King, and the Romane Empire by Conſuls. the Romans changed their gouernours yeerely, and the other Monarchies retained them for terme of life: alſo the Romanes were the ſtrongeſt of all the other, and were neuer quiet among themſelues.

i Reade verſe 7.

k This is meant of the fourth beaſt, which was more terrible then the other.

l Meaning the Romane Emperours, who were moſt cruell againſt the Church of God both of the Iewes and of the Gentiles

m Till God ſhewed his power in the perſon of Chriſt, and by the preaching of the Goſpel gaue vnto his ſame reſt, and ſo obtained a famous Name in the world, and were called the Church of God, to the kingdome of God.

n Reade the expoſition hereof, verſe 8.

o That is, ſhall make wicked decrees and proclamations againſt Gods word, and ſend throughout all their dominion, to deſtroy all that did profeſſe it.

p Theſe Emperors ſhall not conſider that they haue their power of God, but thinke it is in their owne power to change Gods lawes and maners, and as it were the order of nature, as appeareth by Octauius, Tiberius, Caligula, Nero, Domitianus, &c.

q God ſhall ſuffer them thus to rage againſt his Saints for a long time, which is meant by the time and times, the time for his elect time. r God by his royy this little horne, that is ſhall neuer riſe vp againe. s He ſheweth wherefore the beaſt ſhould be deſtroyed, to wit, that his Church might haue reſt and quietneſſe, which though they do not fully enioy here, yet they haue it in hope, and by the preaching of the Goſpel enioy the beginning thereof, which is meant by theſe wordes: *Vnder the heauen:* and therefore here here ſpeaketh of the beginning of Chriſtes kingdome in this world, which kingdome the faithfull haue by the participation that they haue with Chriſt their head. t That is, ſome of euery ſort that beare rule. u Though he had many motions in his heart which mooued him to and fro to ſeeke out this matter curiouſly, yet he was content with that which God reuealed, and kept it in memory, and wrote it for the vſe of the Church.

CHAP. VIII.

A vision of a battell betweene a ramme and a goate. a0 *The vnderſtanding of the vision.*

IN the third yeere of the reigne of king Belſhazzar, a vision appeared vnto mee, *euen* vnto mee Daniel, a after that *which* appeared vnto mee at the firſt.

2 And I ſaw in a viſion, and when I ſaw it, I was in the palace of Shuſhan, which is the prouince b of Elam, and in a viſion me thought I was by the riuer of Vlai.

3 Then I looked vp and ſaw, and behold, there ſtood before the riuer a c ramme which had two hornes, and theſe two hornes *were* high: but one was d higher then another, and the higheſt came vp laſt.

4 I ſaw the ramme puſhing againſt the Weſt, and againſt the North, and againſt the South: ſo that no e beaſts might ſtand before him, nor could deliuer out of his hand, but he did what he liſted, and became great.

5 And as I conſidered, behold, a goat came from the Weſt ouer the whole earth, and touched not the ground: and this goate *had* an g horne that appeared betweene his eyes.

6 And he came vnto the ramme that had the two hornes, whom I had ſeene ſtanding by the riuer, and ran vnto him in his fierce rage.

7 And I ſaw him come vnto the ramme, and being mooued againſt him, he h ſmote the ramme and brake his two hornes: and there was no power in the ramme to ſtand againſt him, but he caſt him downe to the ground, and ſtamped vpon him, and there was none that could deliuer the ramme out of his power.

8 Therefore the goate waxed exceeding great, and when he was at the ſtrongeſt, his great i horne was broken: and for it came vp foure that

but at length he will aſwage theſe troubles, and ſhorten ſake, Matth. 24.22. which is here meant by the dividing of power ſhall reſtore things that were out of order, and ſo declare that is ſhall neuer riſe vp againe. f He ſheweth wherefore the beaſt ſhould be deſtroyed, to wit, that his Church might haue reſt and quietneſſe, which though they do not fully enioy here, yet they haue it in hope, and by the preaching of the Goſpel enioy the beginning thereof, which is meant by theſe wordes: *Vnder the heauen:* and therefore here here ſpeaketh of the beginning of Chriſtes kingdome in this world, which kingdome the faithfull haue by the participation that they haue with Chriſt their head. t That is, ſome of euery ſort that beare rule. u Though he had many motions in his heart which mooued him to and fro to ſeeke out this matter curiouſly, yet he was content with that which God reuealed, and kept it in memory, and wrote it for the vſe of the Church.

CHAP. VIII.

A vision of a battell betweene a ramme and a goate. a0 *The vnderſtanding of the vision.*

a After the generall viſion, he commeth to certaine perticular viſions as touching the deſtruction of the Monarchie of the Perſians, and Macedonians: for the ruine of the Babylonians was at hand, and alſo he had ſufficiently ſpoken thereof.

b That is, of Perſia.

c Which repreſented the kingdome of the Perſians and Medes, which were ioyned together.

d Meaning, Cyrus, which after grew greater in power then Darius his vncle and father in law.

e That is, no kings or nations,

f Meaning, Alexander that came from Grecia with great ſpeed and expedition.

g Though he came in the name of all Grecia, yet hee bare the title and dignity of the generall captaine, ſo that the ſtrength was attributed to him, which is meant by this

horne. h Alexander ouercame Darius in two ſundry battes, and ſo had the two kingdomes of the Medes and Perſians. i Alexanders great power was broken. for when he had ouercome all the Eaſt, he thought to retire toward Greece, to ſubdue them that had rebelled, and ſo died by the way.

k That is, which were famous for almoſt in the ſpace of fifteene yeere there were fifteene diuers ſucceſſours before this monarchie was diuided to theſe foure, whereof Caſſander had Macedonia, Seleucus Syria, Antigonus Aſia the leſſe and Ptolemeus Egypt.

l Which was Antiochus Epiphanes, who was of a fernile and flattering nature, and alſo there were other betweene him and the kingdome and therefore is here called the little horne, becauſe neither princely conditions, nor any other thing were in him, why he ſhould obtaine this kingdome.

m That is, toward Egypt.

n Where by he meaneth Ptolemais.

o That is, Iudea.

p Antiochus raged againſt the elect of God, and rode his precious ſtatres vnder feet, which are ſo called, becauſe they are ſeparated from the world.

q That is, God, who gouerneth and maintaineth his Church.

r He laboured to abaliſh all religion, and therefore caſt Gods ſeruice out of his Temple, which God had choſen as a little corner from all the reſt of the world to haue his Name there truely called vpon.

ſ He ſheweth that their ſinnes are the cauſe of theſe horrible afflictions: and yet conſorteth them, in that he appoints h this tyrant a time, whome he would not ſuffer vtterly to abooliſh his religion.

t This horne ſhall vice. u Meaning, that he heard one of the Angels aſking this queſtion of Chriſt, whom he called a certaine one, or a ſecret one, or a marueilous one. x That is, the ſinnes of the people, which were cauſe of his deſtruction. y That is, which ſuppreſſeth Gods religion, and his people. z Chriſt anſwered me for the comfort of the Church. a That is, vntill ſo many naturall dayes be paſt, which make 6 yeeres 3. moneths and an halfe: for ſo long vnder Antiochus was the Temple prophaned. b Which was Chriſt who in this maner declared himſelfe to the olde fathers, how he would be God manifeſt in fleſh. c This power to command the Angel, declared that he was God. d The effect of this viſion ſhall not yet appeare, but a long time after. e Meaning, that great rage which Antiochus ſhou'd ſhew againſt the Church. f That is, out of Grecia. g They ſhall not haue like power as had Alexander. h Noting that this Antiochus was impudent and cruell, and alſo craftie that he could not be deceiued. i That is, not like Alexanders ſtrength. k Both the Gentiles that dwelt about him, and alſo the Iewes.

k appeared towared the foure windes of the heauē.

9 And out of one of them came forth a little horne, which waxed very great toward the m South, and toward the n East, and toward the o pleaſant *land*.

10 Yea it grew vp vnto he P hoſte of beauen, and it caſt downe *ſome* of the hoſte, and of the ſtarres to the ground, and trode vpon them,

11 And exrolled himſelfe againſt the q prince of the hoſte, from whom the r dayly *ſacrifice* was taken away, and the place of his Sanctuarie was caſt downe.

12 And a time ſhall be giuen *him* ouer the dayly *ſacrifice* for the iniquitie: and it ſhall t caſt downe the trueth to the ground, and thus ſhall it doe, and proſper.

13 Then I heard one of the u Saints ſpeaking, and one of the Saints ſpake vnto a certaine one, ſaying, How long *ſhall endure* the viſion of the dayly *ſacrifice*, and the in iquitie of the x deſolation to tread both the Sanctuary and the y armie vnder foote?

14 And z he anſwered me, vnto the a euening *and* the morning, two thouſand and three hundreth: then ſhall the Sanctuary be cleanſed.

15 ¶ Now when I Daniel had ſeene the viſion, and ſought for the meaning, beholde, there ſtood before me b like the ſimilitude of a man.

16 And I heard a mans voyce betweene *the banks* of Vlai, which called, and ſaide, Gabriel, c make this man to vnderſtand the viſion.

17 So he came where I ſtood: and when hee came, I was afraid, & I fell vpon my face: but he ſaid vnto me, Vnderſtand, O ſonne of d man: for d in the laſt time *ſhall be* the viſion.

18 Now as he was ſpeaking vnto me, I being aſleepe *fell* on my face to the ground: but he touched me, and ſet me vp in my place.

19 And he ſaid, Behold, I will ſhew thee what ſhall be in the laſt e wrath: for in the ende of the time appointed *it ſhall come*.

20 The ramme which thou ſaweſt hauing two hornes, *are* the Kings of the Medes and Perſians.

21 And the goate *is* the King of Grecia, and the great horne that is betweene his eyes, is the firſt king.

22 And that that is broken, and foure ſtood vp for it, *are* foure kingdomes, which ſhall ſtand vp f of that nation, but not g in his ſtrength.

23 And in the end of their kingdome, when the rebellious ſhall be conſumed, a King of h fierce countenance, and vnderſtanding darke ſentences, ſhall ſtand vp.

24 And his power ſhall be mightie, but not i in his ſtrength: and hee ſhall deſtroy wonderfully, and ſhall proſper, and practiſe, and ſhall deſtroy the k mightie, and the holy people.

25 And through his l policie alſo he ſhall cauſe craft to proſper in his hand, and hee ſhall exroll himſelfe in his heart, and by m peace ſhall deſtroy many: hee ſhall alſo ſtand vp againſt the n prince of princes, but he ſhall be broken downe o without hand.

26 And the viſion of the b euening and the morning, which is declared, is true: therefore ſeale thou vp the viſion, for it *ſhall be* after many dayes.

27 And I Daniel was ſtricken and ſicke q *certaine* dayes: but when I roſe vp, I did the kings buſineſſe, and I was aſtonished at the viſion, but none vnderſtood it.

CHAP. IX

3 *Daniel deſireth to haue that performed of God, which hee had promiſed concerning the returne of the people from their baniſhment in Babylon.* 5 *A true confeſſion.* 20 *Daniels prayer is heard.* 21 *Gabriel the Angel expoundeth vnto him the viſion of the ſeuentie weekes.* 24 *The anoynting of Chriſt.* 25 *The building againe of Ieruſalem.* 26 *The death of Chriſt.*

IN the firſt yeere of Darius the ſonne of a Ahaſhueroſh, of the ſeede of the Medes, which was made king ouer the b realme of the Caldeans,

2 *Euen* in the firſt yeere of his reigne, I Daniel vnderſtood by c bookes the number of the yeeres, whereof the Lord had ſpoken vnto Ieremiah the Prophet, that he would accompliſh ſeuentie yeeres in the deſolation of Ieruſalem.

3 And I turned my face vnto the Lord God, and d ſought by prayer and ſupplications with faſting and ſackcloath and aſhes.

4 And I prayed vnto the Lord my God, and made my confeſſion, ſaying, O Lord God, *thou, h art* e great and fearefull, and keepeſt couenant and mercie toward them which loue † thee, and towarde them that keepe thy commandements,

5 Wee haue ſinned and haue committed iniquitie, and haue done wickedly, yea, we haue rebelled, and haue departed from thy precepts, and from thy iudgements.

6 For wee would not obey thy ſeruants the Prophets which ſpake in thy name to our kings, to our princes, and to our fathers, and to all the people of the land.

7 O Lord, f righteouſnes *belongeth* vnto thee, and vnto vs † open ſhame, as *appeareth* this day vnto euery man of Iudah, and to the inhabitants of Ieruſalem, yea, vnto all Iſrael, *both* neere and farre off, throughall the countreys, whither thou haſt driuen them, becauſe of their offences, that they haue committed againſt thee.

8 O Lord, vnto vs *appertaineth* open ſhame, to our g Kings, to our princes, and to our fathers, becauſe we haue ſinned againſt thee.

9 *Yet* compaſſion and forgiueneſſe *is* in the Lord our God, albeit wee haue rebelled againſt him.

10 For we haue not obeyed the h voyce of the Lord our God, to walke in his lawes, which hee hath laid before vs by the miniſtery of his ſeruants the Prophets.

11 Yea, all Iſrael haue tranſgreſſed thy Law, and are turned backe, and haue not heard thy voyce: therefore the i curſe is powred vpon vs, and the oathe that is written in the Law of Moſes

l Whatſoeuer he goeth about by his craft he ſhall bring it to paſſe.

m That is, vnder pretence of peace, or as it were in ſport.

n Meaning againſt God.

o For God would deſtroy him with a notable plague, and ſo conſerue his Church. 2 Mac. 9.9.

p Reade verſ. 14.

q For feare and aſtoniſhment.

a Who was alſo called Artaxares.

b For Cyrus led with ambition, went about warres to other countries, and therefore Darius had the title of the kingdome, though Cyrus was king in effect.

c For though he was an excellent Prophet, yet he dayly increaſed in knowledge by reading of the Scriptures.

d He ſpeaketh not of that ordinary prayer, which hee vſed in his houſe thrice a day, but of a rare and vehement prayer, leaſt their ſinnes ſhould cauſe God to delay the time of their deliuerance prophecied by Ieremiah.

e That is, haſt all power in thy ſelfe to execute thy terrible iudgements againſt obſtinate ſinners as thou art rich in mercy to comfort them which obey thy word and loue thee.

† *Ebr., him.*

f He ſheweth that whereſoeuer God puniſheth he doth it for iuſt cauſe: and thus the godly never accuſe him of rigour as the wicked doe, but acknowledge that in themſelues there is iuſt cauſe why he ſhould ſo intreat them.

† *Ebr., confuſion of face.*

g He deeth not briefly for them as the chiefe occaſions of theſe great plagues. h He ſheweth that they rebell againſt God, which ſeeue him not accordingto his commandement and word. i As Deut. 27, 15. or the curſe confirmed by an oathe.

the seruant of God, because we haue sinned against
him.
12 And he had confirmed his words, which he
spake against vs, and against our iudges that ‖ iud-
ged vs, by bringing vpon vs a great plague: for
vnder the whole † heauen hath not beene the like,
as hath beene brought vpon Ierusalem.
13 All this plague is come vpon vs, as it is
written in the Law of Moses: yet made we not our
prayer before the Lord our God, that wee might
turne from our iniquities and vnderstand thy
trueth.
14 Therefore hath the Lord † made ready the
plague, and brought it vpon vs: for the Lord our
God is righteous in all his works which he doth:
for we would not heare his voyce.
15 * And now, O Lord our God, that hast
brought thy people out of the land of Egypt with
a mighty hand, and hast gotten thee renowme, as
appeareth this day, we haue sinned, we haue done
wickedly.
16 O Lord, according to all thy k righteousnes,
I beseech thee, let thine anger and thy wrath bee
turned away from the city Ierusalem thine holy
Mountaine: because of our sinnes, and for the
iniquities of our fathers, Ierusalem and thy people
are a reproach to all *that are* about vs.
17 Now therefore, O our God, heare the pray-
er of thy seruant, and his supplications, and cause
thy face to l shine vpon thy Sanctuary, that lieth
waste for the m Lords sake.
18 O my God, encline thine eare and heare:
open thine eyes, and behold our desolations, and
the city wherevpon thy Name is called: for wee
doe not present our supplications before thee for
our owne n righteousnes, but for thy great tender
mercies.
19 O Lord heare, O Lord forgiue, O Lord
o consider, and do it: deferre not, for thine owne
sake, O my God: for thy Name is called vpon thy
city, and vpon thy people.
20 ¶ And whiles I was speaking and praying,
and confessing my sinne, and the sinne of my peo-
ple Israel, and did present my supplication before
the Lord my God, for the holy Mountaine of my
God,
21 Yea, while I was speaking in prayer, euen
the man * Gabriel, whom I had seene before in
the vision, came flying, and touched me about the
time of the euening oblation.
22 And he informed *me*, and talked with mee,
and said, O Daniel, I am now come forth to giue
thee knowledge *and* vnderstanding.
23 At the beginning of thy supplications the
commandement came forth, and I am come
to shew *thee*, for thou art greatly beloued: there-
fore vnderstand the matter and consider the
vision.
24 Seuenty p weekes are determined vpon q thy
people, and vpon thine holie citie, to finish the
wickednes, and to seale vp the r sinnes, and to re-
concile the iniquitie, and to bring in euerlasting
righteousnes, and to seale vp the vision, and pro-
phecy, and to anoint the most Holy.
25 Know therefore and vnderstand that from
f the going foorth of the commandement to
bring againe *the people*, and to build Ieru-
salem, vnto Messiah the Prince, *shall be* seuen
t weekes and u threescore and two weekes, *and*
the streete shalbe built againe, and the wall euen in
a † troublous time.
26 And after threescore and two x weekes, shall
Messiah be slaine, and shall y haue nothing, and the
people of the z prince that shall come shall destroy
the city and the Sanctuary, and the end thereof
shalbe with a flood: and vnto the end of the battell
it shalbe destroyed by desolations.
27 And he a shall confirme the couenant with
many for one weeke: and in the mids of the weeke
he shall cause the sacrifice and the oblation to
b cease, c and for the ouerspreading of the abomi-
nations hee shall make it desolate, euen vntill the
consummation determined shall be powred vpon the
desolate.

‖ Or, gouerned vs.
† Ebr. watched vpon the euill.
* Exo. 14,15. Baruch. 2,11.
k That is, according to all thy mercifull promises and the performance thereof.
l Shew thy selfe fauourable.
m That is, for thy Christs sake in whom thou wilt accept all our prayers.
n Declaring that the godly flee onely vnto Gods mercies, and renounce their owne workes, when they seeke for remission of their sinnes.
o Thus he could not content himselfe with any vehemency of words: for he was so led with a feruent zeale considering Gods promise made to the city in respect of his Church, and for the aduancement of Gods glory.
* Chap. 8,16.
q He alludeth to Ieremiahs prophecy: who prophecied that their captiuity should be seuenty yeeres: but now Gods mercy should seuen fold exceede his iudgement, which should be foure hundred and ninetie yeeres, euen to the comming of Christ, and so then it should continue for euer.
q Meaning, Daniels nation, ouer whom he was carefull.
r To shew mercy and to put sinne out of remembrance.
f That is, from the time that Cyrus gaue them leaue to depart.
t These weekes make fourty nine yeeres, whereof 45 are referred to the time of the building of the Temple, and three to the laying of the foundation.
u Counting from the sixt yeere of Darius, who gaue the second commandement for the building of the Temple are 62 weekes, which make 434 yeeres, which comprehend the time from the building of the Temple vnto the baptisme of Christ, all hope of recouery.
a By the preaching of the Gospell he confirmed his promise, first to the Iewes, and after to the Gentiles.
b Christ accomplished this by his death and resurrection.
c Meaning that Ierusalem and the Sanctuary should be vtterly destroyed for their rebellion against God, and their idolatry: or as some reade that the plague shalbe so great, that they shalbe all astonied at them.

† Ebr. in streits of time.
x In this last weeke of the seuenty, shall Christ come and preach and suffer death.
y He shall seeme to haue no beauty, nor to be of any estimation, as Isa. 53,2.
z Meaning, Titus, Vespasians sonne, who should come and destroy both the Temple and the people without

CHAP. X.

1 *There appeared vnto Daniel a man cloathed in linnen,*
11 *which sheweth him wherefore he is sent.*

IN the a third yeere of Cyrus King of Persia, a
thing was reuealed vnto Daniel (whose name was
called Belteshazzar) and the word *was* true,
but the time appointed *was* b long, and hee
vnderstood the thing, and had vnderstanding of
the vision.
2 At the same time I Daniel was in heauines
for three weekes of daies.
3 I ate no pleasant bread, neither came flesh nor
wine in my mouth, neither did I anoint my selfe
at all, till three weekes of daies were fulfilled.
4 And in the foure and twentieth day of the
c first moneth, as I d was by the side of that great
riuer, euen Hiddekel,
5 And I lift vp mine eyes, and looked, and
behold, there *was* a man e cloathed in linnen,
whose loynes were girded with fine gold of
* Vphaz.
6 His body also *was* like the Chrysolite, and
his face (to looke vpon) like the lightning, and
his eyes as lampes of fire, and his armes and his
feete *were* like in colour to polished brasse, and
the voyce of his words *was* like the voyce of a
multitude.
7 And I Daniel alone saw the vision: for the
men that were with me, saw not the vision: but a
great feare fell vpon them, so that they fled away
and hid themselues.
8 Therefore I was left alone, and saw this great
vision, and there remained no strength in me: for
f my strength was turned in mee into corruption,
and I retained no power.
9 Yet heard I the voyce of his words: and when
I heard the voyce of his words, I slept on my face,
and my face *was* toward the ground.
10 And behold, an g hand touched me, which
set me vp vpon my knees, and vpon the palmes of
mine hands.
11 And said vnto me, O Daniel, a man greatly
beloued, vnderstand the words that I speake vnto
thee, and stand in thy place: for vnto thee am I
now sent. And when he had said this word vnto
me, I stood trembling.
12 Then said he vnto me, Feare not, Daniel:
for from the first day that thou diddest set thine
heart to vnderstand, and to humble thy selfe be-
fore thy God, thy words were heard, and I am
come for thy words

a He noteth this third yeere, because at this time the building of the Temple began to be hindered by Cambyses Cyrus sonne, when the father made warre in Asia minor against the Scythians, which was a discouraging to the godly and a great feare to Daniel.
b Which is to declare that the godly should not haste too much, but patiently to abide the issue of Gods promise.
c Called Abib, which conteineth part of March, and part of April.
d Being caried by the Spirit of prophecy to haue the sight of this riuer Tygris.
e This was the Angel of God, which was sent to assure Daniel in this prophecy that followeth.
* Ier. 10,9.
f The word also signifieth comelines, or beauty, so that for feare he was like a dead man for deformity.
g Which declareth that when we are striken downe with the maiesty of God, wee cannot rise except he also lift vs vp with his hand, which is his power.

13 But the [b] prince of the kingdome of Persia
withstood mee one and twenty daies: but loe,
[i] Michael one of the chiefe princes, came to helpe
me, and I remained there by the kings of Persia.
14 Now I am come to shew thee what shall
come to thy people in the latter daies: for yet the
[k] vision *is* for *many* daies.
15 And when he spake these words vnto me,
I set my face toward the ground, and held
my tongue.
16 And behold, [l] one like the similitude of the
sonnes of man touched my lips: then I opened my
mouth, and spake, and say vnto him that stood
before me, O my Lord, [m] by the vision my sor-
rowes are returned vpon mee, and I haue retained
no strength.
17 For how can the seruant of this my Lord
talke with my Lord *being* such one? for as for me,
straightway there remained no strength in mee,
neither is there breath left in me.
18 Then there came againe and touched me,
one like the appearance of a man, and hee streng-
thened me,
19 And said, O man, greatly beloued, feare not:
[n] peace *be* vnto thee: be strong and of good cou-
rage. And when he had spoken vnto mee, I [o] was
strengthened, and said, Let my Lord speake: for
thou hast strengthened me.
20 Then said he, Knowest thou wherefore I am
come vnto thee? but now will I returne to fight
with the Prince of Persia: and when I am gone
forth, loe, [p] the Prince of Grecia shall come.
21 But I will shew thee that which is decreed
in the Scripture of truth: [q] and there is none that
holdeth with me in these things, but Michael your
Prince.

b Meaning, Cambises who reigned in his fathers absence, and did not onely for this space hinder the building of the Temple, but would haue farther raged, if God had not sent me to resist him, and therefore haue I stayed for the profit of the Church.
i Though God could by one Angel destroy all the world, yet to assure his children of his loue, he sendeth foorth double power, euen Michael, that is, Christ Iesus the head of Angels.
k For though the Prophet Daniel should ende and cease, yet his doctrine should continue till the comming of Christ for the comfort of his Church.
l This was the same Angel that spake with him before in the similitude of a man.
m I was ouercome with feare and sorrow, when I saw the vision.
n He declareth hereby that God would be mercifull to the people of Israel. o Which declareth that when God smiteth down his children, he doth not immediatly lift them vp at once (for now the Angel had touched him twice) but by little and little. d Meaning, that hee would not onely himselfe bridle the rage of Cambyses, but also the other Kings of Persia by Alexander the King of Macedonia. q For this Angel was appointed for the defence of the Church vnder Christ, who is the head thereof.

CHAP. XI.

A prophecie of the kingdomes, which should bee enemies to the Church of God, as of Persia, 3 Of Grece, 5 Of Egypt, 28 of Syria, 36 and of the Romanes.

Also I, in the first yeere of Darius of the Medes,
euen I [a] stood to incourage and to strengthen
him.
2 And now will I shew thee the truth. Behold,
there shall stand vp yet [b] three kings in Persia, and
the fourth shalbe farre richer then they all: and by
his strength, *and* by his riches hee shall stirre vp
[c] all against the realme of Grecia.
3 But a [d] mighty King shall stand vp, that shall
rule with great dominion, and doe according to
his pleasure.
4 And when he shall stand vp, [e] his kingdome
shalbe broken, [f] and shalbe diuided toward the
[g] foure winds of heauen: and not to his [h] posteri-
ty, nor according to [i] his dominion, which he ru-
led: for his kingdome shalbe pluckt vp euen *to be*
for others besides [k] those.

a The Angel assureth Daniel that God hath giuen him power to performe these things, seeing he appointed him to assist Darius when he ouercame the Caldeans.
b Whereof Cambyses that now reigned, was the first, the second Smerdes, the third Darius the sonne of Hystaspis, and the fourth Xerxes, which all were enemies to the people of God, and stood against them.
c For he raised vp all the East countryes to fight against the Grecians, and albeit hee had in his army nine hundreth thousand men, yet in foure battels hee was discomfited and fled away with shame. d That is, Alexander the great. e For when his estate was most flourishing, he ouercame himselfe with drinke, & so fell into a disease or as some write, was poysoned by Cassander. f For his twelue chief princes first diuided his kingdome among themselues. g After this his Monarchy was diuided into foure for Seleucus had Syria, Antigonus Asia minor, Cassander the kingdome of Macedonia, and Ptolomeus Egypt. h Thus God reuenged Alexanders ambition and cruelty in causing his posterity to be murthered, partly of the fathers chiefe friends, and partly one of another. i None of these foure shalbe able to be compared to the power of Alexander. k That is, his posterity hauing no part thereof.

5 And the [l] king of the South shalbe mighty,
and *one* of [m] his princes, and shall preuaile against
him, and beare rule: his dominion *shalbe* a great
dominion.
6 And in the end of yeeres they shalbe ioyned
together: for the kings [n] daughter of the South
shall come to the King of the North to make an
agreement, but he shall not retaine the power of
the [o] arme, neither shall [p] he continue, nor his
[q] arme: but she shalbe deliuered *to death*, and they
that brought her, and he that begate her, and hee
that comforted her, in these times.
7 But out of the bud of her [r] rootes shall one
stand vp in his stead, [s] which shall come with an
army, and shall enter into the fortresse of the
King of the North, and doe with them *as he list*,
and shall preuaile.
8 And shall also cary captiues into Egypt their
gods with their molten images, *and* with their
precious vessels of siluer and of gold, and he shall
continue moe [u] yeres then the king of the North.
9 So the King of the South shall come into *his*
kingdome, and shall returne into his owne land.
10 Wherefore his [x] sons shalbe stirred vp, and
shall assemble a mighty great army, and *one* [y] shall
come, and ouerflow and passe through: then shall
he [z] returne, and be stirred vp at his fortresse.
11 And the King of the South shall be angry,
and shall come forth, and fight with him, *euen* with
the king of the North: for he shall set forth a great
[a] multitude, and the multitude shall be giuen into
his hand.
12 Then the multitude shalbe proud, and their
heart shalbe lift vp: for he shall cast downe thou-
sands: but he shall not *still* preuaile.
13 For the king of the North [b] shall returne
and shall set forth a greater multitude then afore,
and shall come forth (after certaine yeeres) with a
mighty army, and great riches.
14 And at the same time there shall [c] many stand
vp against the King of the South: also the rebel-
lious children of thy [d] people shall exalt themselues
to establish the vision, but they shall fall.
15 So the king of the North shall come, and
cast vp a mount, and take the strong city: and the
armes of the South shall [e] not resist, neither his
chosen people, neither *shall there be* any strength
to withstand.
16 But he that shall come, shall doe vnto him as
he list, and none shall stand against him: and hee
shall stand in the [f] pleasant land, which by his hand
shalbe consumed.
17 Againe he shall [g] set his face to enter with
the power of his whole kingdome, and his confe-
derates with him: thus shall he do, & he shall giue
him the [h] daughter of women to destroy [i] her: but

l To wit, Ptolomeus king of Egypt.
m That is, Antiochus the sonne of Seleucus, and one of Alexanders princes shall be more mighty, for he should haue both Asia and Syria.
n That is, Berenice the daughter of Ptolomeus Philadelphus shalbe giuen in marriage to Antiochus Theos, thinking by this affinity that Syria and Egypt should haue a continuall peace together.
o That force and strength shall not continue: for soone after Berenice and her yong sonne after her husbands death, was slaine of her stepsonne Seleucus Calinicus the sonne of Laodice, the lawfull wife of Antiochus, but put away for this womans sake.
p Neither Ptolomeus nor Antiochus.
q Some reade, seede, meaning, the childe begotten of Berenice.
r Some reade, she that begate her, and thereby vnderstand her nurse, which brought her vp: so that all they that were occasion of this marriage were destroyed.
s Meaning, that Ptolomeus Euergetes after the death of his father Philadelphus should succeede in the kingdome being of the same stocke that Berenice was.
t To reuenge the sisters death against Antiochus Calinicus king of Syria.
u For this Ptolomeus reigned sixe & fourty yeeres.
x Meaning, Seleucus and Antiochus the great, the sons of Calinicus shall make war against Ptolomeus Philopater the son of Philadelphus. y For his elder brother Seleucus died, or was slaine while the warres were preparing. z That is, Philopater when hee shall see Antiochus to take great dominions from him in Syria, and also ready to inuade Egypt. a For Antiochus had sixe thousand horsemen and threescore thousand footmen. b After the death of Ptolomeus Philopater, who left Ptolomeus Epiphanes his heire. c For not onely Antiochus came against him, but also Philip king of Macedonia and these two brought great power with them. d For vnder Onias which falsely alledged that place of Isa. 19. 19. certaine of the Iewes retired with him into Egypt to fulfill this prophecy: also the Angel sheweth that all these troubles which are in the Church, are by the prouidence and counsell of God. e The Egyptians were not able to resist Scopas Antiochus captaine. f He sheweth that he shall not onely afflict the Egyptians, but also the Iewes, and shall enter into their countrey, whereof hee admonisheth them before, that they may know that all these things come by Gods prouidence. g This was the second battell that Antiochus fought against Ptolomeus Epiphanes. h To wit, a beautifull Woman, which was Cleopatra Antiochus daughter. i For he regarded not the life of his daughter in respect of the kingdome of Egypt.

shee

k ſhe ſhall not ſtand *on his ſide*, neither be for him.

18 After this ſhall he turne his face vnto the l yles, & ſhall take many, but a prince m ſhall cauſe his ſhame to light vpon him, beſides that hee ſhall cauſe his owne ſhame to turne vpon n himſelfe.

19 For he ſhall turne his face towards the fortes of o his owne land: but he ſhalbe ouerthrowen and fall, and be no more p found.

20 q Then ſhall ſtand vp in his place in the glory of the kingdome, one that ſhall raiſe taxes: but after few dayes he ſhall be deſtroyed, neither in r wrath, nor in battell.

21 And in his place ſhall ſtand vp a ſ vile perſon, to whom they ſhall not giue the honour of the kingdome: but hee ſhall come in peaceably, and obtaine the kingdome by flatteries.

22 And the t armes ſhalbe ouerthrowen with a flood before him, and ſhalbe broken: and alſo the prince of the u couenant.

23 And after x the league *made* with him, hee ſhall worke deceitfully: for he ſhall come vp, and ouercome with a y ſmall people.

24 He ſhall enter into the quiet and plentifull prouince, and he ſhall doe that which his fathers z haue not done, nor his fathers fathers: hee ſhall diuide among them the pray and the ſpoyle, and the ſubſtance, yea, and he ſhall forecaſt his deuiſes againſt the ſtrong holds, euen for a a time.

25 Alſo hee ſhall ſtirre vp his power, and his courage againſt the King of the South, with a great army, and the King of the South ſhalbe ſtirred vp to battell with a very great and mighty armie: but he ſhall not b ſtand: for they ſhall forecaſt and practiſe againſt him.

26 Yea, they that feed of the portion of c his meate, ſhall deſtroy him: and his army d ſhall ouerflow: and many ſhall fall, and be ſlaine.

27 And both theſe Kings hearts *ſhall be* to doe e miſchiefe, and they ſhall talke of deceit at one table: but it ſhall not auaile: for f yet the end *ſhall be* at the time appointed.

28 Then ſhall hee returne into his land with great g ſubſtance: for his heart ſhalbe againſt the holy couenant: ſo ſhall he doe and returne to his owne land.

29 At the time appointed he ſhall returne, and come toward the South: but the laſt ſhall not be as the firſt.

30 For the ſhippes h of Chittim ſhall come againſt him: therefore he ſhalbe ſorie and returne, and fret againſt the holy couenant: ſo ſhall he doe, he ſhall euen returne i and haue intelligence with them that forſake the holy couenant.

31 And armes k ſhall ſtand on his part, and they ſhall pollute the Sanctuary l of ſtrength, and ſhall take away the dayly *ſacrifice*, and they ſhall ſet vp the abominable deſolation.

32 And ſuch as wickedly m breake the couenant, ſhall hee cauſe to ſinne by flattery: but the people that doe know their God, ſhall preuaile and proſper.

33 And they that vnderſtand among the n people, ſhall inſtruct many: o yet they ſhall fall by ſword, and by flame, by captiuitie, and by ſpoyle many daies.

34 Now when they ſhall fall, they ſhalbe holpen with a p little helpe: but many ſhall cleaue vnto them q fainedly.

35 And ſome of them r of vnderſtanding ſhal fall to try them, and to purge, and to make them white, till the time be out: for there *is* a time appointed.

36 And the ſ King ſhall doe what him liſt: he ſhall exalt himſelfe, and magnifie himſelfe againſt all *that is* God, and ſhall ſpeake marueillous things againſt the God of gods, and ſhall proſper, till the wrath t be accompliſhed: for the determination is made.

37 Neither ſhall he regard the u God of his fathers, nor the deſires x of women, nor care for any God: for he ſhall magnifie himſelfe aboue all.

38 But in his place ſhall he honour the y god Mauzzim, and the god whom his fathers knew not, ſhall he honour with z gold and with ſiluer, and with precious ſtones, and pleaſant things.

39 Thus ſhall he doe in a the holdes of Mauzzim with a ſtrange god whom hee ſhall acknowledge: he ſhall increaſe *his* glory, and ſhall cauſe them to rule ouer many, and ſhall diuide the land for gaine.

40 And at the end of time ſhall the king of the b South puſh at him, and the king of the North ſhall come againſt him like a whirlewind with charets, and with horſemen, and with many ſhips, and hee ſhall enter into the countreies, and ſhall ouerflow and paſſe through.

41 He ſhall enter alſo into the c pleaſant land, and many *countreyes* ſhalbe ouerflowen: but theſe ſhall eſcape out of his hand, *euen* Edom and Moab, and the chiefe of the children of Ammon.

42 He ſhall ſtretch forth his hands alſo vpon the countreyes, and the land of Egypt ſhall not eſcape.

43 But he ſhall haue power ouer the treaſures of gold and of ſiluer, and ouer all the precious things of Egypt, and of the Libyans, and of the blacke Mores where he ſhall paſſe.

k She ſhall not agree to his wicked counsell, but fauour her husband as her duety requireth, and not ſeeke his deſtruction.
l That is, toward Aſia, Grecia, and the Iſles which are in the ſea called Mediterraneum: for the Iewes called all countreyes yles which were diuided from them by ſea.
m For whereas Antiochus was wont to contemne the Romanes, and put their ambaſſadours to ſhame in all places, Attilius the Conſull, or Lucius Scipio put him to flight and cauſed his ſhame to turne on his owne head.
n By his wicked life, and obeying of fooliſh counſell.
o For feare of the Romanes he ſhall flee to his holds.
p For when as vnder the pretence of pouerty he would haue robbed the Temple of Iupiter Dodoneus, the countrey men ſlew him.
q That is Seleucus ſhall ſucceede his father Antiochus.
r Not by forren enemies, or battell, but by treaſon.
ſ Which was Antiochus Epiphanes, who as is thought was the occaſion of Seleucus his brothers death, and was of a vile, cruell, and flattering nature and defrauded his brothers ſonne of the kingdome, and vſurped the kingdom without the conſent of the people.
t He ſheweth that great forreine powers ſhall come to helpe the yong ſonne of Seleucus againſt his vncle Antiochus: and yet ſhall be ouerthrowen.
u Meaning, Ptolemeus Philometor Philopaters ſonne, who was this childes couſin germane, and is here called the prince of the couenant, becauſe he was the chiefe, and all other followed his conduct. x For after the battell Philometor and his vncle Antiochus made a league. y For he came vpon him at vnawares, and when he ſuſpected his vncle Antiochus nothing. z Meaning, in Egypt. a He will content himſelfe with the ſmall holds for a time, but euer labour by craft to attaine to the chiefeſt. b He ſhall be ouercome with treaſon. c Signifying his princes and the chiefe about him d Declaring that his ſouldiers ſhall braſt out and venture their life to ſlay and to be ſlaine for the ſafegard of their prince. e The vncle and the nephew ſhall take truce, and banket together, yet in their hearts they ſhall imagine miſchief one againſt the other. f Signifying, that it ſtandeth not in the counſell of men to bring things to paſſe, but in the prouidence of God, who ruleth the Kings by a ſecret bridle, that they cannot doe what they liſt themſelues. g Which hee ſhall take of the Iewes in ſpoyling Ieruſalem and the Temple, and this is told them before to mooue them to patience, knowing that all things are done by Gods prouidence. h That is, the Romane power ſhall come againſt him: for P. Popilius the Ambaſſadour appointed him to depart in the Romanes name, to which thing he obeyed, although with griefe, and to reuenge his rage he came againſt the people of God the ſecond time. i With the Iewes which ſhall forſake the couenant of the Lord: for firſt he was called againſt the Iewes by Iaſon the hie Prieſt, and this ſecond time by Menelaus.

k A great faction of the wicked Iewes ſhall hold with Antiochus.
l So called becauſe the power of God was nothing diminiſhed, although this tyrant ſet vp in the Temple the image of Iupiter Olympius, and ſo began to corrupt the pure ſeruice of God.
m Meaning, ſuch as bare the name of Iewes, but in deed were nothing leſſe, for they ſold their ſoules, and betrayed their brethren for gaine.
n They that remaine conſtant among the people ſhall teach others by their example, and edifie many in the true religion.
o Whereby he exhorteth the godly to conſtancy, although they ſhould periſh a thouſand times, and though their miſeries endure neuer ſo long.
p As God will not leaue his Church deſtitute, yet will he not deliuer it all at once, but ſo helpe, as they may ſtill ſeeme to fight vnder the croſſe, as he did in the time of the Maccabees, whereof he here propheſieth.
q That is, there ſhall be euen of this ſmall number many hypocrites.
r To wit, of them that feare God and will loſe their life for the defence of true religion. Signifying alſo that the Church muſt continually be tryed and purged, and ought to looke for one perſecution after another: for God hath appointed the time: therefore we muſt obey. ſ Becauſe the Angels purpoſe is to ſhew the whole courſe of the perſecutions of the Iewes vnto the comming of Chriſt, he now ſpeaketh of the Monarchy of the Romanes which he noteth by the name of a King, who were without all religion and contemned the true God. t So long the tyrants ſhall preuaile as God hath appointed to puniſh his people: but he ſheweth that it is but for a time. u The Romans ſhall obſerue no certaine forme of religion as other nations, but ſhall change their gods at their pleaſures, yea, contemne them and preferre themſelues to their gods. x Signifying that they ſhould be without all humanity: for the loue of women is taken for ſingular or great loue, as 2 Sam 1, 26. y That is, the god of power and riches, they ſhall eſteeme their own power aboue all their gods and worſhip it. z Vnder pretence of worſhipping their gods, they ſhall enrich their city with the moſt precious iewels of all the world, becauſe that hereby all men ſhould haue them in admiration for their power and riches. a Although in their hearts they had no religion, yet they did acknowledge the gods, and worſhipped them in their temples, leaſt they ſhould haue beene deſpiſed as Atheiſts: but this was to increaſe their fame and riches: and when they gate any countrey, they ſo made others the rulers thereof, that the profit euer came to the Romanes. b That is, both the Egyptians & the Syrians ſhall at length fight againſt the Romanes, but they ſhall be ouercome. c The Angel forewarneth the Iewes that when they ſhould ſee the Romanes inuade them, and that the wicked ſhould eſcape their hands, that then they ſhould not thinke but that all this was done by Gods prouidence, foraſmuch as he warned them of it ſo long afore, and therefore he would ſtill preſerue them.

d Hearing that Crassus was slaine, and Antonius discomfited.
e For Augustus ouercame the Parthians, and recouered that which Antonius had lost.
f The Romanes after this reigned quietly throughout all countreyes, and from sea to sea, and in Iudea: but at length for their cruelty God shall destroy them.

44 But the tidings out of the East & the North
shall [d] trouble him: therefore hee shall goe forth
[e] with great wrath to destroy and roote out many.
45 And hee shall plant the tabernacles [f] of his
palace betweene the seas in the glorious *and* holy
mountaine, yet he shall come to his end, and none
shall helpe him.

CHAP. XII.

1 Of the deliuerance of the Church by Christ.

a The Angel here noteth two things: first that the Church shalbe in great affliction and trouble at Christs comming, and next that God wil sent his Angel to deliuer it, whom here he calleth Michael, meaning Christ, which is published by the preaching of the Gospel.
b Meaning, all shal rise at the generall resurrection, which thing he here nameth because the faithfull should haue euer respect to that: for in the earth there shalbe no sure comfort.

AND at that [a] time shall Michael stand vp, the
great prince, which standeth for the children
of thy people, and there shalbe a time of trouble,
such as neuer was since there began to be a nation
vnto that same time: and at that time thy people
shall be deliuered, euery one that shall be found
written in the booke.
2 And many [b] of them that sleepe in the dust
of the earth, shall awake, some to euerlasting life,
and some to shame and perpetuall contempt.
3 And they that be [c] wise, shall shine as the
brightnes of the firmament: and they that [d] turne
many to righteousnesse, *shall shine* as the starres,
for euer and euer.
4 But thou, O Daniel, [e] shut vp the words, and
seale the booke [f] till the end of ÿ time: many shall
run to and fro, and knowledge shalbe increased.
5 ¶ Then I Daniel looked, and behold, there
stood other two, the one on this side of the brinke
of the [g] riuer, and the other on that side of the
brinke of the riuer.
6 And *one* said vnto the man cloatheth in linen,
which was vpon the waters of the riuer, When
shalbe the end of these wonders?
7 And I heard the man cloatheth in linen which
was vpon the waters of the riuer, when he held vp
his [h] right hand and his left hand vnto heauen, and
sware by him that liueth for euer, that *it shall tary*
for [i] a time, two times and an halfe: and when he
shall haue accomplished [k] to scatter the power of
the holy people, all these things shalbe finished.
8 Thē I heard it, but I vnderstood it not: thē said
I, O my Lord, what shalbe the end of these things?
9 And he said, Go thy way Daniel: for ÿ words
are closed vp, and sealed till the end of the time.
10 Many shalbe purified, made white, and tried:
but the wicked shall doe wickedly, and none of the
wicked shall haue vnderstanding: but the wise shall
vnderstand.
11 And from the time that the [l] daily *sacrifice*
shalbe taken away, and the abominable desolation
set vp, there [m] *shalbe* a thousand two hundred and
ninety dayes.
12 Blessed *is he* that waiteth & commeth to the
thousand, three hundreth and [n] fiue & thirty daies.
13 But goe [o] thou thy way till the end *be*: for
thou shalt rest and stand vp in thy lot, at the end
of the dayes.

g Which was Tygris.
h Which was as it were a double oath and did the more confirme the thing.
i Meaning, a long time, a longer time, and at length a short time signifying that their troubles should haue an end.
k When the Church shalbe scattered and diminished in such sort as it shall seeme to haue no power.
l From the time that Christ by his sacrifice shall take away the sacrifice and ceremonies of the law.
m Signifying that the time shalbe long of Christs second comming, and yet the children of God ought not to be discouraged, though it be deferred.
n In this number he addeth a moneth and an halfe to the former number, signifying that it is not in man to appoint the time of Christs comming, but that they are blessed that patiently abide his appearing.
o The Angel warneth the Prophet patiently to abide, till the time appointed come, signifying that hee should depart this life, and rise againe with the elect, when God had sufficiently humbled and purged his Church.

c Who haue kept the true feare of God and his religion. d He chiefly meaneth the ministers of Gods word, and next all the faithfull which instruct the ignorant, and bring them to the true knowledge of God. e Though the most part despise this prophecy, yet keepe thou it sure and esteeme it as a treasure. f Till the time that God hath appointed for the full reuelation of these things: and then many shall runne to and fro to search the knowledge of these mysteries, which things they obtaine now by the light of the Gospel.

HOSEA.

THE ARGVMENT.

AFter that the ten tribes had fallen away from God by the wicked and subtill counsell of Ieroboam the sonne of Nebat, and in stead of his true seruice commanded by his word, worshipping him according to their owne fantasies and traditions of men, giuing themselues to most vile idolatry and superstition, the Lord from time to time sent them Prophets to call them to repentance: but they grew euer worse & worse and still abused Gods benefits. Therefore now when their prosperity was at the highest vnder Ieroboam, the sonne of Ioash, God sent Hosea and Amos to the Israelites (as he did at the same time Isaiah and Micah to them of Iudah) to codemne them of their ingratitude: and whereas they thought themselues to be greatly in the fauour of God, and to be his people, the Prophet calleth them bastards and children borne in adultery: and therefore sheweth them that God would take away their kingdom, and giue them to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of seuenty yeers, though they remained still in their vices and wickednesse and derided the Prophets, and contemned Gods iudgements. And because they should neither be discouraged with threatning only, nor yet flatter themselues by the sweetnes of Gods promises, he setteth before them the two principal parts of the Law, which are the promises of saluation, & the doctrine of life: for the first part he directeth the faithfull to Messiah, by whom only they should haue true deliuerance: and for the second, he vsed threatnings and menaces to bring them from their wicked maners and vices, and this is the chiefe scope of all the Prophets, either by Gods promises to allure them to be godly, or else by threatnings of his iudgements to feare them from vice: and albeit that the whole Law conteine these two points, yet the Prophets moreouer note peculiarly both the time of Gods iudgements and the maner.

CHAP. I.

1 The time wherein Hosea prophecied. 2 The idolatry of the people. 10 The calling of the Gentiles. 11 Christ is the head of all people.

a Called also Azariah, who being a leper was deposed from his kingdome.
b So that it may be gathered by the reigne of these foure kings, that he preached aboue threescore yeeres.

THe word of the Lord that came vnto
Hosea the sonne of Beeri, In the dayes
[a] of Vzziah, Iotham, Ahaz, *and* Hezekiah,
[b] kings of Iudah, and in the daies
of Ieroboam the sonne of Ioash king of Israel.
2 At the beginning the Lord spake by Hosea,
and the Lord sayd vnto Hosea, Goe, take vnto
thee a wife [c] of fornications, and children of fornications:
for the land hath committed great
whoredome, *departing* from the Lord.
3 So he went, & tooke [d] Gomer the daughter of
Diblaim, which conceiued and bare him a sonne.
4 And the Lord said vnto him, Call his name
[e] Izreel: for yet a little, and I will visite the blood
of Izreel vpon the house of [f] Iehu, and will cause
to cease the kingdome of the house of Israel.

d Gomer signifieth a consumption or corruption, and Diblaim clusters of figs, declaring that they were all corrupt like rotten figs.
e Meaning, that they should be no more called Israelites of the which name they boasted, because Israel did preuaile with God: but that they were as bastards, and therefore should be called Izreelites, that is, scattered people, alluding to Izreel, which was the chiefe city of the ten tribes vnder Ahab where Iehu shed so much blood, 2 Kings 10.8. f I will be reuenged vpon Iehu for the blood that hee shed in Izreel, for albeit God did stirre him vp to execute his iudgements: yet he did them for his owne ambition & not for the glory of God as the end declared: for he built vp that idolatry which he had destroyed.

c That is, one that of long time hath accustomed to play the harlot: not that the Prophet did this thing in effect, but he saw this in a vision, or else was commanded by God to set foorth vnder this parable or figure, the idolatry of the

5 And at that [g] day will I also breake the bow
of Israel in the valley of Izreel.
6 She conceiued yet againe, and bare a daugh-
ter, and *God* said vnto him, Call her name [h] Lo-ru-
hamah: for I will no more haue pity vpon the
house of Israel, but I will vtterly [i] take them away.
7 Yet I will haue mercy vpon the house of Iu-
dah, and will [k] saue them by the Lord their God,
and will not saue them by bow, nor by sword, nor
by battell, by horses, nor by horsemen.
8 Now when she had wained Lo-ruhamah, she
conceiued, and bare a sonne.
9 Then said *God*, Call his name [l] Lo-ammi: for
ye are not my people, therfore will I not be yours.
10 Yet the number of the [m] children of Israel
shalbe as the sand of the sea, which cannot be mea-
sured nor told: and in the place where it was said
vnto them, Ye are not my people, it shalbe said vn-
to them, *Ye are* the sonnes of the liuing God.
11 Then shall the children of Iudah, and the
children of Israel be [n] gathered together, and ap-
point themselues one head, and they shall come vp
out of the land: for great *is* the [o] day of Izreel.

g When the measure of their iniquity is full, and I shall take vengeance and destroy all their policy and force.
h That is, not obtaining mercy: whereby he signifieth, that Gods fauour was departed from them.
i For the Israelites neuer returned after that they were taken captiues by the Assyrians.
k For after their captiuity he restored them miraculously by the meanes of Cyrus, Ezr. 1, 1.
l That is, not my people.
m Because they thought that God could not haue beene true to his promise except he had preserued them, he declareth, though they were destroyed, yet the true Israelites, which are the sonnes of the promise, should be without number, which stand both of the Iewes and the Gentiles, Rom. 9. 26.
n To wit, after the captiuity of Babylon when the Iewes were restored, but chiefly this is referred to the time of Christ, who should be the head both of the Iewes and Gentiles.
o The calamity and destruction of Izreel shall be so great, that to restore them shalbe as a miracle.

CHAP. II.

The people is called to repentance. 5 He sheweth their idolatry and threatneth them except they repent.

SAy vnto your [a] brethren, Ammi, and to your si-
sters, Ruhamah,
2 Plead with your [b] mother: plead *with her*: for
she is not my wife, neither am I her husband: but
let her take away her fornications out of her sight,
and her adulteries [c] from betweene her breasts,
3 Least I strip her naked, and [d] set her as in the
day that she was [e] borne, and make her as a wil-
dernes, and leaue her like a dry land, and slay her
for thirst.
4 And I will haue no pitie vpon her children:
for they be the [f] children of fornication.
5 For their mother hath plaied the harlot: she
that conceiued them, hath done shamefully: for
she said, I will go after my [g] louers that giue mee
my bread and my water, my wooll and my flaxe,
mine oyle and my drinke.
6 Therefore behold, I will stoppe [h] thy way
with thornes, and make an hedge, that shee shall
not finde her paths.
7 Though she follow after her louers, yet shall
she not come at them: though she seeke them, yet
shall she not finde *them*: then shall she say, [i] I will
goe and returne to my first husband: for at that
time was I better then now.
8 Now she did not know that I [k] gaue her
corne, and wine, and oyle, and multiplied her sil-
uer and gold, *which* they bestowed vpon Baal.
9 Therefore will I returne, and take away [l] my
corne in the time thereof, and my wine in the
season thereof, and will recouer my wooll and my
flaxe *lent*, to couer her shame.
10 And now will I discouer her [m] lewdnesse
in the sight of her louers, and no man shall deliuer

a Seeing that I haue promised you deliuerance, it remaineth that you encourage one another to embrace the same, considering that ye are my people on whom I will haue mercy.
b God sheweth that the fault was not in him, but in their Synagogue, and their idolatries, that he forsooke them, Isa. 50, 1.
c Meaning, that their idolatry was so great, that they were not ashamed, but boasted of it, Ezek. 16. 25.
d For though this people were as an harlot for their idolatries, yet he had left them with their apparell and dowry and certaine signes of his fauour, but if they continued still, he would vtterly destroy them.
e When I brought her out of Egypt, Ezek. 16. 4.
f That is, bastards and begotten in adultery.
g Meaning, the idoles which they serued & by whom they thought they had wealth and abundance.
h I will punish thee that then thou mayest try whether thine idoles can helpe thee and bring thee into such streightnesse, that thou shalt haue no lust to play the wanton.
i This he speaketh of the faithfull, which are truely conuerted and also sheweth the vse and profit of Gods rods.
k This declareth that idolaters defraud God of his honour, when they attribute his benefits to their idoles.
l Signifying, that God will take away his benefits when man by his ingratitude doeth abuse them.
m That is, all her seruice, ceremonies and inuentions, whereby shee worshippeth her idoles.

her out of mine hand.
11 I will also cause all her mirth to cease, her
feast dayes, her new moones, and her Sabbaths,
and all her solemne feasts.
12 And I will destroy her vines and her fig-
trees, whereof she hath said, These are my rewards
that my louers haue giuen mee: and I will make
them as a forest, and the wilde beastes shall eate
them.
13 And I will visit vpon her the dayes of [n] Ba-
alim, wherein she burnt incense to them: and she
decked her selfe with her [o] earerings and her iew-
els, and she followed her louers, and forgate mee,
saith the Lord.
14 Therefore behold, I will [p] allure her, and
bring her into the wildernesse, and speake friendly
vnto her.
15 And I will giue her her vineyards from
thence, and the valley [q] of Achor for the doore
of hope, and shee shall [r] sing there as in the dayes
of her youth, and as in the day when she came vp
out of the land of Egypt.
16 And at that day, saith the Lord, thou shalt
call me [s] Ishi, and shalt call me no more [t] Baali.
17 For I will take away the names of Baalim
out of her mouth, and they shalbe no more re-
membred by their [u] names.
18 And in that day will I make a couenant for
them with the [x] wild beasts, and with the foules of
the heauen, and with that that creepeth vpon the
earth: and I will breake the bow, and the sword
and the battell out of the earth: and will make
them to sleepe safely.
19 And I will marry thee vnto me for euer: yea,
I will marry thee vnto mee in righteousnes, and in
iudgement, and in mercy, and in compassion.
20 I will euen marry thee vnto me in [y] faith-
fulnesse, and thou shalt know the Lord.
21 And in that day I will heare, saith the Lord,
I will *euen* heare [z] the heauens, and they shall
heare the earth,
22 And the earth shall heare the corne, and the
wine, and the oyle, and they shall heare Izreel.
23 And I will sow her vnto me in the earth,
and I will haue mercy vpon her, that was not pi-
tied, and I will say to them which were not my
people, Thou art my people: And they shall say,
Thou art my God.

n I will punish her for her idolatry.
o By shewing how harlots trim themselues to please others, he declareth how that superstitious idolaters set a great part of their religion in decking themselues on their holy dayes.
p By my benefits in offring her grace and mercy, euen in that place where she shall thinke her selfe destitute of all helpe and comfort.
q Which was a plentifull valley, and wherein they had great comfort when they came out of the wildernesse, as Iosh. 7, 16. and is called the doore of hope, because it was a departing from death and an entry into life.
r She shall then praise God as she did when she was deliuered out of Egypt.
s That is, mine husband, knowing that I am ioyned to thee by an inuiolable couenant.
t That is, my master: which name was applied to their idoles.
u No idolatry shall once come into their mouth, but they shall serue me purely according to my word.
x Meaning, that he will so blesse them that all creatures shall fauour them.
y With a couenant that neuer shalbe broken.
z Then shall the heauen desire raine for the earth, which shall bring foorth for the vse of man. * *Rom.* 9 25. 1 *Pet.* 2, 10.

CHAP. III.

1 The Iewes shalbe cast off for their idolatry. 5 Afterward they shall returne to the Lord.

THen said the Lord to me, [a] Goe yet, *and* loue a
woman (beloued of *her* husband, and was an
harlot) according to the loue of the Lord toward
the children of Israel: yet they looked to other
gods, and [b] loued the wine bottels.
2 So [c] I bought her to me for fifteene *pieces*
of siluer, and for an Homer of barley, and an halfe
Homer of barley.
3 And I said vnto her, Thou shall abide with
[d] me many dayes: thou shalt not play the harlot,
and thou shalt be to none *other* man, and I will be
so vnto thee.
4 For the children of Israel shall [e] remaine

a Herein the Prophet representeth the person of God which loued his Church before he called her, and did not withdraw the same when she gaue her selfe to idoles.
b That is, gaue themselues wholy to pleasure, and could not take vp, as they that are giuen to drunkennesse.
c Yet I loue her and payed a small portion for her least she perceiuing the greatnes of my loue should haue abused me and not beene vnder duty: for fifteene pieces of siluer were but halfe the price of a slaue. Exod. 21. 32.
d I will trie thee a long time as in thy widowhood whether thou wilt be mine or no.
e Meaning, not onely all the time of their captiuity, but also vnto Christ.

many

f That is, they should neither haue policy nor religion, and their idoles also wherein they put their confidence, should be destroyed.
g This is meant of Christs kingdome, which was promised vnto Dauid to be eternall, Psal. 72, 17.

many daies without a king & without a f prince, and without an offring, and without an image, and without an Ephod, and without Teraphim.

5 Afterward shall the children of Israel conuert and seeke the Lord their God, and g Dauid their king, and shall feare the Lord and his goodnesse in the latter daies.

CHAP. IIII.

A complaint against the people and the priests of Israel.

HEare the word of the Lord, ye children of Israel: for the Lord a hath a controuersie with the inhabitants of the land, because there is no trueth, nor mercy, nor knowledge of God in the land.

2 By swearing, and lying and killing, and stealling, and whoring, they breake out, and b blood toucheth blood.

3 Therefore shall the land mourne, and euery one that dwelleth therein shall be cut off, with the beasts of the field, and with the foules of the heauen, and also the fishes of the sea shalbe taken away.

4 Yet c let none rebuke, nor reproone another: for thy people *are* as they that rebuke the Priest.

5 Therefore shalt thou fall in the d day, and the Prophet shall fall with thee in the night, and I will destroy thy e mother.

6 My people are destroyed for lacke of knowledge: because f thou hast refused knowledge, I will also refuse thee that thou shalt be no Priest to me: and seeing thou hast forgotten the Law of thy God, I will also forget thy children.

7 As they were b increased, so they sinned against me: *therefore* will I change their glory into shame.

8 i They eate vp the sinnes of my people, and lift vp their mindes in their iniquity.

9 And there shalbe like people like k Priest: for I will visit their wayes vpon them, and reward them their deeds.

10 For they shall eat, and not haue enough, they shall l commit adultery, and shall not increase, because they haue left off to take heed to the Lord.

11 m Whoredome, and wine, and new wine take away *their* heart.

12 My n people aske counsell at their stockes, & their staffe teacheth them: for the o spirit of fornications hath caused *them* to erre, and they haue gone a whoring from vnder their God.

13 p They sacrifice vpon the tops of the mountaines, and burne incense vpon the hils vnder the okes, and the poplar tree, and the elme, because the shadow thereof is good: therfore your daughters shall be P harlots, and your spouses shall be whores.

14 I will not q visit your daughters when they are harlots, nor your spouses, when they are whores: for they themselues are separated with harlots, and sacrifice with whores: therefore the people that doeth not vnderstand, shall fall.

a Because the people would not obey the admonitions of the Prophet, he citeth them before the iudgement seat of God, against whom they chiefly offended, Isa. 7, 13. Zech. 13, 10. Mich. 6, 1, 2.
b In euery place appeareth a liberty to most hainous vices, so that one followeth in the necke of another.
c As though he would say that it were in vaine to rebuke them: for no man can abide it: yet, they will speake against the prophets and priests whose office it is chiefly to rebuke them.
d Ye shall perish all together: the one because he would not obey, and the other because he would not admonish.
e That is, the Synagogue wherein thou boasted.
f That is, the Priest shalbe cast off, because that for lacke of knowledge they are not able to execute their charge, and instruct others, Deut. 33, 3. Mal. 2, 7.
g Meaning, the whole body of the people, which were weary with hearing the word of God.
h The more I was beneficiall vnto them.
i To wit, the Priests seeke to eate the people offerings, and flatter them in their sinnes.
k Signifying, that as they haue sinned together, so shall they be punished together.
l Shewing that their wickednesse shalbe punished on all sorts: for though they thinke by the multitude of wiues to haue many children, yet they shalbe deceiued of their hope.
m In giuing themselues to pleasures, they become like brute beasts.
n Thus he speaketh by derision in calling them his people, which now for their sinnes they were not: for they sought helpe of stocken and stickes.
o They are carried away with a rage.
p Because they take away Gods honour, and giue it to idoles: therefore he will giue them vp to their lusts, that they shall dishonour their owne bodies, Rom. 1, 28.
q I will not correct your shame to bring you to amendement, but let you runne headlong to your owne damnation.

15 Though thou Israel, play the harlot, *yet* r let not Iudah sinne: come not ye vnto Gilgal, neither goe ye vp to s Beth-auen, nor sweare, The Lord liueth.

16 For Israel is rebellious as an vntuly heifer. Now the Lord will feede them as a t lambe in a large place.

17 Ephraim *is* ioyned to idoles: let him alone.

18 Their drunkennesse stinketh: they haue committed whoredome: their rulers loue *to say* with shame, x Bring ye.

19 The wind hath y bound them vp in her wings, and they shalbe ashamed of their sacrifices.

r God complaineth that Iudah is infected, and willeth them to learne by their example to repent in time.
s For albeit the Lord had honoured this place in time past by his presence, yet because it was abused by their idolatry, he would not that his people should resort thither.
t Hee calleth Beth-el, that is, the house of God, Beth-auen, that is, the house of iniquity, because of their abominations set vp there, signifying that no place is holy, where God is not purely worshipped.
u God will so disperse them, that they shall not remaine in any certaine place.
x They are so impudent in receiuing bribes, that they will command men to bring them vnto them.
y To carry them suddenly away.

CHAP. V.

1 *Against the Priests and rulers of Israel.* 13 *The helpe of man is in vaine.*

OYe Priests, heare this, and hearken ye, O house of Israel, and giue ye eare, O house of the King: for iudgement *is* toward you, because you haue beene a a snare on Mizpah, and a net spread vpon Tabor.

2 Yet they were profound to decline to b slaughter, though I haue beene a c rebuker of them all.

3 I know d Ephraim, and Israel is not hid from me: for now, O Ephraim, thou art become an harlot, *and* Israel is defiled.

4 They will not giue their minds to turne vnto their God: for the spirit of fornication *is* in the midst of them, & they haue not knowen the Lord.

5 And the e prid of Israel doeth testifie to his face: therfore shall Israel & Ephraim fall in their iniquity: Iudah also shall fall with them.

6 They shall go with their sheepe, and with their bullockes, to seeke the Lord: but they shall not finde him: *for* he hath withdrawen himselfe from them.

7 They haue transgressed against the Lord; for they haue begotten f strange children: now shall a moneth deuoure them with their portions.

8 Blow ye the trumpet in Gibeah, *and* the shaume in Ramah: cry out at Beth-auen, after thee, O b Beniamin.

9 Ephraim shalbe desolate in the day of rebuke: among the tribes of Israel haue I caused to know the trueth.

10 The princes of Iudah were like them that k remooue the bound: *therefore* will I power out my wrath vpon them like water.

11 Ephraim is oppressed *and* broken in iudgement, because hee willingly walked after the l commandement.

12 Therefore will I be vnto Ephraim as a moth, and to the house of Iudah as a rottennesse.

13 When Ephraim saw his sickenes, and Iudah his wound, then went Ephraim vnto m Asshur, and sent vnto king n Iareb: yet could he not heale you, nor cure you of your wound.

14 For I will be vnto Ephraim as a lion, and as a lions whelpe, to the house of Iudah: I, *euen* I will spoyle and goe away: I will take away, and none shall rescue it.

15 I will go, *and* returne to my place, till they acknowledge their fault, and seeke me: in their affliction, they will seeke me diligently.

a The Priests and princes catched the poore people in their snares, as the foulers did the birds, in these two high mountaines.
b Notwithstanding they seemed to be giuen altogether to holinesse, and to sacrifices, which here he calleth slaughter in contempt.
c Though I had admonished them continually by my Prophets.
d They boasted themselues not one iot to be Israelites, but also Ephraimites, because their king Ieroboam came of that tribe.
e Meaning, their contemning of all admonitions.
f That is, their children are degenerate, so that there is no hope in them.
g Their destruction is not farre off.
h That is, all Israel comprehended vnder this part, signifying, that the Lordes plagues should pursue them from place to place till they were destroyed.
i By the successe they shall know that I haue surely determined this.
k They haue turned vpside downe all politicall order and all maner of religion.
l To wit, after king Ieroboams commandement, and did not rather follow
m Who was king of

God. n In stead of seeking for remedy at Gods hand, the Assyrians,

CHAP. VI.

1 Affliction cauſeth a man to turne to God. 9 The wickedneſſe of the Prieſts.

COme, and let a vs returne to the Lord: for he
hath ſpoyled, and he will heale vs: he hath
wounded vs,and he will bind vs vp.
2 After two daies will b he reuiue vs, *and* in the
third day he will raiſe vs vp, and we ſhall liue in
his ſight.
3 Then ſhall we haue knowledge, and indeuour
our ſelues to know the Lord: his going foorth is
prepared as the morning, and he ſhall come vnto
vs as the raine,& as the latter raine vnto the earth.
4 O Ephraim, what ſhall I doe vnto thee? O
Iudah, how ſhall I intreat thee? for c your good-
neſſe *is* as a morning cloud, and as the morning
dew it goeth away.
5 Therefore haue I d cut downe by the Pro-
phets: I haue ſlaine them by the words of my
mouth,and thy e iudgements *were as* the light that
goeth foorth.
6 For I deſired f mercy, and not ſacrifice, and
the knowledge of God more then burnt offrings.
7 But they g like men haue tranſgreſſed the co-
uenant: there haue they treſpaſſed againſt me.
8 h Gilead *is* a city of them that worke iniquity,
and is polluted with blood,
9 And as theeues wait for a man,*ſo* the company
of Prieſts murther in the way by conſent: for they
worke miſchiefe.
10 I haue ſeene villeny in the houſe of Iſrael:
there *is* the whoredome of Ephraim, Iſrael is de-
filed.
11 Yea,Iudah hath ſet a i plant for thee, whiles
I would returne the captiuity of my people.

a Hee ſheweth the people how they ought to turne to the Lord,that hee might call backe his plagues.
b Though he correct vs from time to time, yet his helpe will not be farre off, if we returne to him.
c You ſeeme to haue a certaine holineſſe and repentance,but it is vpon the ſudden and as morning cloud.
d I haue ſtill laboured by my Prophets, and as it were framed you to bring you to amendment, but all was in vaine: for my word was not food to feed thē, but a ſword to ſlay them.
e My doctrine which I taught thee, was moſt euident.
f He ſheweth to what ſcope his doctrine tended, that they ſhould ioyne the obedience of God, and the loue of their neighbour with outward ſacrifices.
g That is, like light and weake perſons.
h Which was the place where the Prieſts dwelt, and which ſhould haue beene beſt inſtructed in my word.
i That is, doeth imitate thine idolatry, and hath taken graffes of thy trees.

CHAP. VII.

1 Of the vices and wantonneſſe of the people. 11 Of their puniſhment.

WHen I would haue healed Iſrael, then the ini-
quity of Ephraim was diſcouered, and the
wickedneſſe of Samaria: for they haue dealt fal-
ſly: and the a thiefe commeth in, and the robber
ſpoyleth without.
2 And they conſider not in their hearts, *that*
I remember all their wickedneſſe: now their owne
inuentions haue beſet them about: they are in my
ſight.
3 They make the b king glad with their wic-
kednes,and the princes with their lies.
4 They are all adulterers, *and* as a very c o-
uen heated by the baker, which ceaſed from rai-
ſing vp, *and* from kneading the dough vntill it be
leauened.
5 *This is* the d day of our king: the princes
haue made him ſicke with flagons of wine: he
ſtretcheth out his hands to ſcorners.
6 For they haue made ready their heart like an
ouen whiles they lie in wait: their baker ſleepeth
all the night: in the morning it burneth as a flame
of fire.
7 They are all hote as an ouen,and haue deuou-
red their iudges: all their kings are fallen: there
is none among them that calleth vnto me.
8 Ephraim hath f mixt himſelfe among the peo-
ple:Ephraim is as a cake on the hearth not turned.
9 Strangers haue deuoured his ſtrength, and he
knoweth it not:yea,g gray haires are here,& there
vpon him,yet he knoweth not.
10 And the pride of Iſrael teſtifieth to his face,
and they doe not returne to the Lord their God,
nor ſeeke him for all this.
11 Ephraim alſo is like a doue deceiued without
h heart: they call to Egypt: they go to Aſſhur.
12 *But* when they ſhall goe,I will ſpreed my net
vpon them,*and* draw them downe as the fowles of
the heauen: I will chaſtiſe them as their i Con-
gregation had heard.
13 Woe vnto them: for they haue fled away
from me; deſtruction *ſhalbe* vnto them, becauſe
they haue tranſgreſſed againſt me: though I haue
k redeemed them,yet they haue ſpoken lies againſt
me.
14 And they haue not cried vnto me with their
hearts,l when they houled vpon their beds:m they
aſſemble themſelues for corne and wine, *and* they
rebell againſt me.
15 Though I haue bound *and* ſtrengthened
their arme,yet doe they imagine miſchiefe againſt
me.
16 They returne,*but* not to the moſt hie: they
are like a deceitfull bow: their princes ſhall fall by
the ſword, for the rage n of their tongues: this
ſhalbe their deriſion in the land of Egypt.

a Meaning, that there was no one kind of vice among them, but that they were ſubiect to all wickednes, both ſecret and open.
b They eſteeme their wicked king Ieroboam aboue God, and ſeeke but how to flatter & pleaſe him.
c He compareth the rage of the people to a burning ouen which the baker heateth, ſtill till his dough be leauened and raiſed.
d They vſed all riot and exceſſe in their feaſts and ſolemnities,whereby their king was ouercome with ſurfet, and brought into diſeaſes, and delighted in flatteries.
e By their occaſion God hath depriued them of all good rulers.
f That is, he counterfeited the religion of the Gentiles, yet is but as a cake baked on the one ſide, and raw on the other, that is, neither thorow hote, nor thorow cold, but partly a Iew, and partly a Gentile.
g Which are a token of his manifold afflictions.
h That is, without all iudgement, as they that cannot tell whether it is better to cleaue onely to God, or to ſeeke the helpe of man.
i According to my curſes made to the whole Congregation of Iſrael.
k That is, diuers times redeemed them,and deliuered them from death.
l When they were in affliction, & cried out for paine, they ſought not vnto me for helpe.
m They onely ſeeke their owne commoditie and wealth, and paſſe not for me their God.
n Becauſe they boaſt of their owne ſtrength, and paſſe not what they ſpeake againſt me and my ſeruants,Pſal.73,9.

CHAP. VIII.

1 The deſtruction of Iudah and Iſrael, becauſe of their idolatry.

SEt the trumpet to thy a mouth, *he ſhall come* as
an eagle againſt the Houſe of the Lord, becauſe
they haue tranſgreſſed my couenant,and treſpaſſed
againſt my Law.
2 Iſrael ſhall b cry vnto me, My God, we know
thee.
3 Iſrael hath caſt off the thing that is good:the
enemy ſhall purſue him.
4 They haue ſet vp a c king,but not by me:they
haue made princes,and I knew it not: of their ſil-
uer and their gold haue they made them idols:
therefore ſhall they be deſtroyed.
5 Thy calfe,O Samaria,hath caſt thee off: mine
anger is kindled againſt them: how long will they
be without d innocency!
6 e For it came euen from Iſrael,the workeman
made it, therefore it is not God: but the calfe of
Samaria ſhalbe *broken* in pieces.
7 For they haue f ſowen the wind,and they ſhall
reape the whirlewind: it hath no ſtalke: the bud
ſhall bring forth no meale: if ſo be it bring forth,
the ſtrangers ſhall deuoure it.
8 Iſrael is deuoured,now ſhall they be among
the Gentiles as a veſſell wherein *is* no pleaſure.
9 For they are gone vp to Aſſhur: *they are* as a
g wilde aſſe alone by himſelfe: Ephraim hath hi-
red louers.
10 Yet though they haue hired among the nati-
ons,now will I gather them and they ſhall ſorow a
little for the h burden of the king *and* the princes.
11 Becauſe Ephraim hath made many altars to
ſinne,his altar *ſhalbe* to ſinne.
12 I haue written to them the great things of my
Law: but they were counted as a i ſtrange thing.
13 They ſacrifice fleſh for the ſacrifices of mine
offrings, and eat it: *but* the k Lord accepteth them
not: now will he remember their iniquity,and vi-
ſite their ſinnes: they ſhall returne to Egypt.

a God encourageth the Prophet to ſignifie the ſpeedy comming of the enemy againſt Iſrael,which was once the people of God.
b They ſhall cry like hypocrites, but not from the heart, as their deeds declare.
c That is, Ieroboam by whom they ſought their owne liberty, and not to obey my will.
d That is, vpright iudgement and godly life.
e Meaning, the calfe was inuented by themſelues,and of their fathers in the wildernes.
f Shewing that their religion hath but a ſhow, and in it ſelfe is but vanity.
g They neuer ceaſe, but runne to and fro to ſeeke helpe.
h That is for the tribute which the king and the princes ſhall lay vpon them, which meanes the Lord vſeth to bring them to repentance.
i Thus the idolaters count the word of God as ſtrange in reſpect of their owne inuentions.
k Saying that they offer it to the Lord, but he accepteth no ſeruice, which he himſelfe hath not appointed.

14 For Israel hath forgotten his maker, and buildeth Temples, and Iudah hath increased strong cities: but I will send a fire vpon his cities, and it shall deuoure the palaces thereof.

CHAP. IX.

Of the hunger and captiuity of Israel.

REioyce not, O Israel for ioy a as *other* people: for thou hast gone a whoring from thy God: thou hast loued b a reward vpon euery corne floore.

2 c The floore, and the wine presse shall not feed them, and the new wine shall faile in her.

3 They will not dwell in the Lords land, but Ephraim will returne to Egypt, and they will eate vncleane things in Asshur.

4 They shall not offer d wine to the Lord, neither shall their sacrifices be pleasant vnto him; *but they shall be* vnto them as the bread of mourners: all that eate thereof shall be polluted: for their bread e for their soules shall not come into the house of the Lord.

5 What will ye doe f then in the solemne day, and in the day of the feast of the Lord?

6 For loe, they are gone from g destruction: *but* Egypt shall gather them vp, and Memphis shall bury them: the nettle shall possesse the pleasant *places* of their siluer, *and* the thorne *shalbe* in their tabernacles.

7 The dayes of visitation are come: the dayes of recompense are come: Israel shall know it: h the Prophet *is* a foole: the spirituall man *is* mad, for the multitude of thine iniquity: therefore the hatred is great.

8 The watchman of Ephraim i *should be* with my God: *but* the Prophet *is* the snare of a fouler in al his waies, *and* hatred in the house of his God.

9 They k are deepely set: they are corrupt as in the dayes of Gibeah: *therefore* he will remember their iniquity, he will visit their sinnes.

10 I found Israel like l grapes in the wildernesse: I saw your fathers as the first ripe in the figge tree at her first time: *but* they went to Baal-Peor, and separated themselues vnto that shame, and *their* abominations were according to m their louers.

11 Ephraim their glory shall flee away like a bird: from the birth n and from the wombe, and from the conception.

12 Though they bring vp their children, yet I will depriue them from being men: yea, woe to them, when I depart from them.

13 Ephraim, as I saw, *is as a tree* o in Tyrus planted in a cottage: but Ephraim shall bring forth his children to the murtherer.

14 O Lord, giue them: what wilt thou giue them? giue them a p barren wombe and drie breasts.

15 All their wickednesse *is* in q Gilgal; for there doe I hate them: for the wickednesse of their inuentions, I will cast them out of mine House; I will loue them no more: all their princes are rebels.

16 Ephraim is smitten, their roote is dried vp: they can bring no fruite: yea, though they bring foorth, yet will I slay euen the dearest of their body.

17 My God will cast them away, because they did not obey him: and they shall wander among the nations.

CHAP. X.

1 Against Israel and his idoles. 14 His destruction for the same.

ISrael *is* an a emptie vine, *yet* hath it brought foorth fruit vnto it selfe, *and* according to the multitude of the fruit thereof hee hath increased the altars: according to the b goodnesse of their land they haue made faire images.

2 Their heart is c diuided: now shall they be found faulty: he shall breake downe their altars, he shall destroy their images.

3 For now they shall say, We haue no d King because we feared not the Lord: and what should a King doe to vs?

4 They haue spoken words, swearing falsly in making e a couenant: thus f iudgement groweth as wormewood in the furrowes of the fielde.

5 The inhabitants of Samaria shall g feare because of the calfe of Beth-auen; for the people thereof shall mourne ouer it, and the h Chemarims thereof, that reioyced on it for the glory thereof, because it is departed from it.

6 It shall be also brought to Asshur, for a present vnto king Iareb: Ephraim shall receiue shame, and Israel shall be ashamed of his owne counsell.

7 Of Samaria, the king thereof is destroyed, as the fome vpon the water.

8 The high places also of i Auen shall be destroyed, *euen* the sinne of Israel: the thorne and the thistle shall grow vpon their altars, and they shall say to the mountaines, * Couer vs, and to the hils, Fall vpon vs.

9 O Israel, thou hast k sinned from the dayes of Gibeah: there they l stood: the battell in Gibeah against the children of iniquitie did not m touch them.

10 It is my desire n that I should chastise them, and the people shall be gathered against them, when they shall gather themselues in their two o furrowes.

11 And Ephraim *is as* an heifer vsed to delight in p threshing: but I will passe by her q faire neck: I will make Ephraim to ride: Iudah shall plowe, *and* Iaakob shall breake his clods.

12 Sowe to your selues in righteousnesse: reape after the measure of mercy: r breake vp your fallow ground: for *it is* time to seeke the Lord, till he come and raine righteousnesse vpon you.

13 *But* you haue plowed wickednes: ye haue reaped iniquity: you haue eaten the fruit of lies: because thou didst trust in thine owne wayes, *and* in the multitude of thy strong men,

14 Therefore shall a tumult arise among thy people, and all thy munitions shall be destroyed, as s Shalman destroyed Beth-arbel in the day

a For though all other people should escape, yet thou shalt be punished.
b Thou hast committed idolatry in hope of reward, and to haue thy barnes filled, Iere. 44,17. as an harlot that had rather liue by playing the whore, then to be entertained of her owne husband.
c These outward things that thou seekest, shalbe taken from thee.
d All their doings both touching policy and religion, shalbe reiected as things polluted.
e The meat offring which they offred for themselues.
f When the Lord shall take away all the occasions of seruing him, which shall be the most grieuous point of your captiuitie, when ye shall see your selues cut off from God.
g Though they thinke to escape by fleeing the destruction that is at hand, yet shall they be destroyed in the place whither they flee for succour.
h Then they shall know that they were deluded by them, who challenged to themselues to be their prophets and spirituall men.
i The Prophets duety is to bring men to God, and not to be a snare to pull them from God.
k This people is so rooted in their wickednesse, that Gibeah which was like to Sodom, was neuer more corrupt, Iudg. 19. 22.
l Meaning, that he so esteemed them, and delited in them.
m They were as abominable vnto me, as their louers the idoles.
n Signifying, that God would destroy their children by these sundry meanes, and so consume them by little and little.
o As they kept tender plants in their houses in Tyrus to preserue them from the cold ayre of the sea, so was Ephraim at the first vnto mee but now I will giue him to the slaughter.
p The Prophet seeing the great plagues of God toward Ephraim, prayeth to God to make them barren, rather then that this great slaughter should come vpon their children.
q The chiefe cause of their destruction is, that they commit idolatry, and corrupt my Religion in Gilgal.

a Whereof though the grapes were gathered, yet euer as it gathered new strength, it increased new wickednesse, so that the correction which should haue brought them to obedience, did but vtter their stubburnnesse.
b As they were rich and had abundance.
c To wit, from God.
d The day shall come that God shall take away their king, and then they shall feele the fruit of their sinnes, and how they trusted in him in vaine, 2. King. 17 6.7.
e In promising to be faithfull toward God.
f Thus their integrity and fidelity which they pretended, was nothing but bitternesse and griefe.
g When the calfe shall be caried away.
h Chemarims were certaine idolatrous priests, which did weare blacke apparell in their sacrifices, and cryed with a loud voyce: which superstition Eliiah derided, 1 King. 18.27. reade 2 King 23.5.
i This he speaketh in contempt of Beth-el, reade Chap. 4. 15.
* Isa 2.19. Luke 23 30. Reuel. 6 16. and 9 6.
k In those dayes wast thou as wicked as the Gibeonites, as God there partly declared: for thy zeale could not be good in executing Gods iudgements, seeing thine owne deedes were as wicked as theirs.
l To wit, to fight, or the Israelites remayned in that stubburnnesse from that time.
m The Israelites were not mooued by their example to cease from their sinnes.
n Because they are so desperate, I will delight to destroy them.
o That is, when they haue gathered all their strength together.
p Wherein is pleasure, as in plowing is labour and paine.
q I will lay my yoke vpon her fatte necke.
r Reade Ierem. 4.4.
s That is, Shalmanazar in the destruction of that citie spared neither kinde nor age.

of battel: the mother with the children was da-
shed in pieces.
15 So shall Beth-el doe vnto you, because of
your malicious wickednes: in a morning shall the
king of Israel be destroyed.

CHAP. XI.

*1 The benefits of the Lord toward Israel. 5 Their ingra-
titude against him.*

WHen Israel [a] *was* a child, then I loued him,
and called my sonne out of Egypt.
2 They called them, *but* they [b] went thus from
them: they sacrificed vnto Baalim, and burnt in-
cense to images.
3 I led Ephraim also, *as one* should beare
them in his armes: but they knew not that I hea-
led them.
4 I ledde them with coards [c] of a man, *euen*
with bands of loue, and I was to them, as he that
taketh off the yoke from their iawes, and I layde
the meat vnto them.
5 He shall no more returne into the land of
Egypt: but Asshur shall be his [d] King, because
they refused to conuert.
6 And the sword shall fall on his cities, and
shall consume his barres, and deuoure them, be-
cause of their owne counsels.
7 And my people are bent to rebellion against
me: though [e] they called them to the most hie,
yet none at all would exalt *him*.
8 [f] How shall I giue thee vp, Ephraim? *how*
shall I deliuer thee, Israel? how shall I make thee,
as [g] Admah? *how* shall I set thee, as Zeboim? mine
heart is turned within mee: [h] my repentings are
rouled together.
9 I will not execute the fiercenesse of my
wrath: I will not returne to destroy Ephraim: for
I am God, and not man, the holy one in the mids
of thee, and I will not [i] enter into the city.
10 They shall walke after the Lord: he shall
roare like a lion: when hee shall roare, then the
children of the West shall feare.
11 [k] They shall feare as a sparow out of Egypt,
and as a doue out of the land of Asshur, and I will
place them in their houses, sayth the Lord.
12 Ephraim compasseth mee about with lies,
and the house of Israel with deceit: but Iudah
yet ruleth with [l] God, and is faithfull with the
Saints.

a Whiles the Israelites were in Egypt, and did not prouoke my wrath by their malice and ingratitude.
b They rebelled and went a contrary way when the Prophets called them to repentance.
c That is, friendly: and not as beasts or slaues.
d Seeing they contemne all this kindnesse, they shalbe led captiue into Assyria.
e To wit, the Prophets.
f God considereth with himselfe, and that with a certaine griefe, how to punish them.
g Which were two of the cities that were destroyed with Sodom, Deut. 29,23.
h Meaning, that his loue wherewith he first loued them, made him betweene doubt and assurance what to do: and herein appeareth his Fatherly affection, that his mercy toward his shall ouercome his iudgements, as he declareth in the next verse.
i To consume thee, but will cause thee to yeeld, and so receiue thee to mercy: and this is meant of the small number who shall walke after the Lord.
k The Egyptians and the Assyrians shalbe afraid when the Lord mainteineth his people.
l Gouerneth their state according to Gods word, and doeth not degenerate.

CHAP. XII.

*Hee admonisheth by Iaakobs example to trust in God, and
not in man.*

EPhraim is fed [a] with the wind, and followeth
after the East winde: he increaseth dayly lies
and destruction, and they doe make a couenant
with Asshur, and [b] oyle is caried into Egypt.
2 The Lord hath also a controuersie with
[c] Iudah, and will visite Iaakob, according to his
wayes: according to his workes, will he recom-
pense him.
3 Hee tooke his brother by the heele in the
wombe, and by his strength he had [d] power with
God.
4 And had [e] power ouer the Angel, and pre-
uailed; he wept and prayed vnto him: he found
him in Beth-el, and there he spake with vs.
5 Yea the Lord God of hoastes, the Lord *is*
himselfe his memoriall.
6 Therefore turne thou to thy God: keepe
mercy and iudgement, and hope still in thy God.
7 *Hee is* [g] Canaan: the balances of deceit *are*
in his hand; he loueth to oppresse.
8 And Ephraim sayd, Notwithstanding I am
rich, I haue found mee out riches in all my la-
bours: they shall find none iniquitie in me, [h] that
were wickednesse.
9 Though I am the Lord thy God, from the
land of Egypt, yet will I make thee to dwell in the
tabernacles, as in [i] the dayes of the solemne feast.
10 I haue also spoken by the Prophets, and I
haue multiplied visions, and vsed similitudes by
the ministery of the Prophets.
11 Is there [k] iniquitie in Gilead? surely they are
vanity: they sacrifice bullocks in Gilgal, and their
altars *are* as heapes in the furrowes of the field.
12 [l] And Iaakob fled into the countrey of A-
ram, and Israel serued for a wife, and for a wife he
kept *sheepe*.
13 And by a [m] Prophet the Lord brought Is-
rael out of Egypt, and by a Prophet was hee re-
serued.
14 *But* Ephraim prouoked him with high
places: therefore shall his blood be powred vpon
him, and his reproach shall his Lord reward him.

a That is, flattereth himselfe with vaine confidence.
b Meaning, presents to get friendship.
c Which in these points was like to Ephraim, but not in idolatries.
d Seeing that God did thus preferre Iaakob their father, Iudahs ingratitude was the more to be abhorred.
e Reade Gen. 32. 31.
f God found Iaakob as hee lay sleeping in Bethel, Gen. 28. 12. and so spake with him there, that the fruite of that speach appertained to the whole body of the people, whereof we are.
g As for Ephraim he is more like the wicked Canaanites, then godly Abraham or Iaakob.
h Thus the wicked measure Gods fauour by outward prosperitie, and like hypocrites cannot abide that any should reprooue their doings.
i Seeing thou wilt not acknowledge my benefits, I will bring thee againe to dwell in tents, as in the feast of the Tabernacles, which thou dost now contemne.
k The people thought that no man durst haue spoken against Gilead, that holy place, and yet the Prophet sayeth, that all their religion was but vanitie.
l If you boast of your riches and nobilitie, yee seeme to reproch your father, who was a poore fugitiue and seruant. m Meaning, Moses, whereby appeareth, that whatsoeuer they haue, it commeth of Gods free goodnesse.

CHAP. XIII.

*1 The abomination of Israel, 9 and the cause of their de-
struction.*

WHen Ephraim spake, there *was* [a] trembling:
hee [b] exalted himselfe in Israel, but he hath
sinned in Baal, [c] and is dead.
2 And now they sinne more and more, and
haue made them molten images of their siluer,
and idoles according to their owne vnderstan-
ding: they were all the worke of the craftesmen:
they say one to another whiles they sacrifice a
[d] man, Let them kisse the calues.
3 Therefore they shall be as the morning
cloud, and as the morning dew that passeth away,
as the chaffe that is driuen with a whirlewinde
out of the floore, and as the smoake that goeth
out of the chimney.
4 Yet I am the Lord thy God [e] from the land
of Egypt, and thou shalt know no God but mee:
for there is no Sauiour beside me.
5 I did know thee in the wildernesse, in the
land of drought.
6 As in their pastures, so were they filled: they
were filled, and their heart was exalted: therefore
haue they forgotten me.
7 And I wil be vnto them as a very lion, *and*
as a leopard in the way of Asshur.
8 I will meete them, as a beare that is robbed
of her whelps, and I will breake the kall of their
heart, and there will I deuoure them like a lion:
the wilde beasts shall teare them.
9 O Israel, one [f] hath destroyed thee, but in
me *is* thine helpe.
10 [g] I am: where is thy king that should helpe
thee in all thy cities? and thy iudges, of whom
thou saydest, Giue me a king and princes?
11 I gaue thee a king in mine anger, and I
tooke him away in my wrath.

a Hee sheweth the excellencie and authoritie that this tribe had aboue all the rest.
b He made a king of his tribe.
c The Ephraimites are not farre from destruction, and haue lost their authoritie.
d The false prophets perswaded the idolaters to offer their children after the example of Abraham, and he sheweth how they would exhort one another to the same, and to kisse and worship these calues which were their idoles.
e He calleth them to repentance, and reprooueth their ingratitude.
f Thy destruction is certaine, and my benefits toward thee declare that it commeth not of me: therefore thine owne malice, idolatry and vaine confidence in men must needs be the cause thereof.
g I am all one, Iames 1.17.

12 The

h It is surely laid vp to be punished, as Iere. 17.1.
i But would come out of the wombe, that is out of this danger wherein he is, and not tary to be stifled.
k Meaning, that no power shall resist God when he will deliuer his, but euen in death he will be glue them life.
l Because they will not turne to me, I will not change my purpose.

a He exhorteth them to repentance to, auoid all these plagues, willing them to declare by words their obedience and repentance.
b He threweth them how they ought to confesse their sinnes.

12 The iniquity of Ephraim *is* h bound vp: his sinne *is* hid.

13 The sorrowes of a trauailing woman shall come vpon him: he is an vnwise sonne, else would he not stand still at the time, *euen* at the i breaking foorth of the children.

14 I will redeeme them from the power of the graue: I will deliuer them from death, O k death, I will be thy death: O graue, I will be thy destruction. Repentance is hid from mine eyes.

15 Though he grow vp among *his* brethren, an East wind shall come, *euen* the wind of the Lord shall come vp from the wildernes, and dry vp his veine, and his fountaine shalbe dried vp: he shall spoyle the treasure of all pleasant vessels.

CHAP. XIV.

1 The destruction of Samaria. 2 He exhorteth Israel to turne to God, who requireth praise and thanks.

SAmaria shalbe desolate: for she hath rebelled against her God: they shall fall by the sword: their infants shalbe dashed in peces, and their women with child shalbe ript.

2 O Israel, a returne vnto the Lord thy God: for thou hast fallen by thine iniquity.

3 Take vnto you words and turne to the Lord, and say vnto him, b Take away all iniquity, and receiue *vs* graciously, so will we render the calues of our c lips.

4 Asshur shall not saue vs, neither will we ride vpon horses, neither will we say any more to the worke of our hands, *Ye are* our gods: for in thee the fatherlesse findeth mercy.

5 d I will heale their rebellion: I will loue them freely: for mine anger is turned away from him.

e 6 I will be as the dew vnto Israel: he shall grow as the lily and fasten his rootes, as *the trees* of Lebanon.

7 His branches shall spread, and his beauty shalbe as the olue tree, and his smell as Lebanon.

8 They that dwell vnder his f shadow, shall returne: they shall reuiue *as* the corne, and flourish as the vine: the sent thereof *shalbe* as the wine of Lebanon.

9 Ephraim *shall say*, What haue I to doe any more with idoles: I g haue heard him, and looked vpon him: I am like a greene firre tree: vpon me is thy fruit found.

10 Who is h wise, and he shall vnderstand these things? and prudent, and he shall know them? for the wayes of the Lord *are* righteous, and the iust shall walke in them: but the wicked shall fall therein.

c Declaring, that this is the true sacrifice, that the faithfull can offer, euen thanks and praise, Heb 13.15.
d We will leaue off all vaine confidence and pride.
e He declareth how ready God is to receiue them that doe repent.
f Whosoeuer ioyne themselues to this people, shalbe blessed.
g God sheweth how prompt he is to heare him, when they repent, and to offer himselfe, as a protection, and safegard vnto them, as a most sufficient fruit and profit.
h Signifying, that the true wisedome and knowledge consisteth in this, euen to rest vpon God.

I O E L.

THE ARGVMENT.

THe Prophet Ioel first rebuketh them of Iudah, that being now punished with a great plague of famine, remaine still obstinate. Secondly, he threateneth greater plagues, because they grew daily to a more hardnesse of heart, and rebellion against God notwithstanding his punishments. Thirdly, he exhorteth them to repentance, shewing that it must be earnest, and proceed from the heart, because they had grieuously offended God. And so doing, he promiseth that God will be mercifull, and not forget his couenant that he made with their fathers, but will send his Christ, who shall gather the scattered sheepe, and restore them to life and liberty, though they seemed to be dead.

CHAP. I.

1 A prophecy against the Iewes. 2 He exhorteth the people to prayer and fasting for the misery, that was at hand.

THe word of the Lord that came to Ioel the sonne of Pethuel.

2 Heare ye this, O a Elders, and hearken ye all inhabitants of the land, whether b such a thing hath beene in your daies, or yet in the daies of your fathers.

3 Tell you your children of it, and let your children *shew* to their children, and their children to another generation.

4 That which is left of the palmer worme, hath the grashopper eaten, and the residue of the grashopper hath the canker worme eaten, and the residue of the canker worme hath the caterpiller eaten.

5 Awake ye c drunkards, & wheepe, and howle all ye drinkers of wine, because of the new wine, for it shalbe pulled from your mouth.

6 Yea, d a nation commeth vpon my land, mighty, and without number, whose teeth *are like* the teeth of a lion, and he hath the iawes of a great lion.

7 He maketh my vine waste, and pilleth off the barke of my figtree: he maketh it bare, and casteth it downe: the branches thereof are made white.

8 Mourne like a virgin girded with sackcloath, for the e husband of her youth.

9 The meat offring, and the drinke offring is f cut off from the house of the Lord: the Priests the Lords ministers mourne.

10 The field is wasted: the land mourneth: for the corne is destroyed: g the new wine is dried vp, *and* the oyle is decayed.

11 Be ye ashamed, O husbandmen: howle, O ye vine dressers for the wheate and for the barley, because the harueft of the field is perished.

12 The vine is dried vp, and the figtree is decayed: the pomegranate tree and the palme tree, and the apple tree, *euen* all the trees of the field are withered; surely the ioy is withered away from the sonnes of men.

13 h Gird your selues and lament, ye Priests; howle ye ministers of the altar; come, *and* lie all night in sackcloath, ye ministers of my God; for the meat offering and the drinke offering is taken away from the house of your God.

14 Sanctify you a fast; call a solemne assembly; gather the Elders, *and* all the inhabitants of the land into the house of the Lord your God, and cry vnto the Lord.

15 Alas; for the day, for the i day of the Lord is at hand, and it commeth as a destruction from the Almighty.

16 Is not the meat cut off before our eyes? *and* ioy, and gladnes from the house of our God?

17 The seede is rotten vnder their clods; the garners are destroyed; the barnes are broken downe, for the corne is withered.

18 How did the beasts mourne! the heards of cattell pine away, because they haue no pasture, and the flocks of sheepe are destroyed.

19 O Lord, to thee will I cry; for the fire hath

a Signifying the Princes, the Priests, and the gouernours.
b He calleth the leaues to the consideration of Gods iudgements, who had now plagued the fruits of the ground for the space of foure yeere, which was for their sinnes, and to call them to repentance.
c Meaning, that the occasion of their excesse and drunkennes was taken away.
d This was another plague wherewith God had punished them, when he stirred vp the Assyrians against them.
e Mourne grieuously, as a woman which hath lost her husband to whom she hath beene married in her youth.
f The tokens of Gods wrath did appeare in his Temple, insomuch as Gods seruice was left off.

g All comfort and substance for mans sustinence is taken away.

h He sheweth that the onely meanes to auoid Gods wrath, and to haue all things restored, is vnfained repentence.

i We see by these great plagues that vtter destruction is at hand.

deuoured the pastures of the wildernesse, and the
flame hath burnt vp all the trees of the field.
20 The beasts of the field cry also vnto thee: for
the riuers of waters are dried vp,and the k fire hath
deuoured the pastures of the wildernes.

k That is, drought.

CHAP. II.

He prophecieth of the comming & cruelty of their enemies. 13 An exhortation to moue them to conuert. 18 The loue of God toward his people.

BLow a the trumpet in Zion, and shout in mine
holy mountaine, let all the inhabitants of the
land tremble: for the day of the Lord is come: for
it *is* at hand.
2 A b day of darknes, and of blacknes, a day of
clouds and obscurity, as the morning spread vpon
the mountaines, *so is* there a c great people, and a
mighty: there was none like it from the begin-
ning, neither shalbe any more after it, vnto the
yeeres of many generations.
3 A fire deuoureth before him, and behind him
a flame burneth vp: the land *is* as the garden of
d Eden before him,and behind him a desolate wil-
dernes,so that nothing shall escape him.
4 The beholding of him *is* like the sight of horses,
and like the horsemen,so shall they runne.
5 Like the noyse of charets in the tops of the
mountaines shall they leape, like the noise of a
flame of fire that deuoureth the stubble, *and* as a
mighty people prepared to the battell.
6 Before his face shall the people tremble: all
faces e shall gather blacknes.
7 They shall runne like strong men, and go vp
to the wall like men of warre,and euery man shall
go forward in his waies,and they shall not stay in
his paths.
8 Neither shall one f thrust another,*but* euery one
shall walke in his path: and when they fall vpon
the sword,they shall not be wounded.
9 They shall runne to and fro in the city:they
shall run vpon the wall: they shall climbe vp vpon
the houses, *and* enter in at the windowes like the
thiefe.
10 The earth shall tremble before him,the hea-
uens shall shake,the g sunne and the moone shalbe
darke,& the starres shall withdraw their shining.
11 And the Lord shall h vtter his voyce before
his host;for his host is very great: for *he is* strong
that doeth his word: * for the day of the Lord is
great and very terrible,and who can abide it?
12 Therefore also now the Lord saith,Turne you
vnto me with all your heart, and with fasting, and
with weeping,and with mourning.
13 And i rent your heart,and not your clothes:
and turne vnto the Lord your God, for he is gra-
cious and mercifull,slow to anger,& of great kind-
nes,and repenteth him of the euill.
14 Who knoweth *if* he will k returne and re-
pent and leaue a blessing behind him,*euen* a meat
offring and a drinke offering vnto the Lord your
God?
15 Blow the trumpet in Zion,sanctify a fast, call
a solemne assembly.
16 Gather the people, sanctify the congrega-
tion: gather the elders: assemble the l children,
and those that suck the breasts: let the bridegrome
go foorth of his chamber,and the bride out of her
bride chamber.
17 Let the Priests, the ministers of the Lord,
weepe betweene the porch and the altar, and let
them say, Spare thy people, O Lord, and giue not
thine heritage into reproach, that the heathen
should rule ouer them.* Wherfore should they say
among the people,Where is their God?
18 Then will the Lord be m ielous ouer his land,
and spare his people.
19 Yea, the Lord will answere and say vnto his
people,Behold,I will send you corne and wine,and
oyle,and you shalbe satisfied therewith:and I will
no more make you a reproach among the hea-
then.
20 But I will remoone farre off from you the
n Northren *army*, and I will driue him into a land,
barren and desolate with his face toward the o East
sea, and his end to the vtmost sea, and his stinke
shall come vp, and his corruption shall ascend,be-
cause he hath exalted himselfe to doe *this*.
21 Feare not,O land,*but* be glad,and reioyce:for
the Lord will doe great things.
22 Be not afraid, ye beasts of the field: for the
pastures of the wildernes are greene for the tree
beareth her fruit: the figgetree and the vine doe
giue their force.
23 Be glad then, ye children of Zion,and re-
ioyce in the Lord your God, for he hath giuen
you the raine of p righteousnesse,* & he will cause
to come downe for you the raine, *euen* the *first*
raine,and the latter raine in the first *moneth*.
24 And the barnes shal be full of wheate,and the
presses shall abound with wine and oyle.
25 And I will render you the yeeres that the
grashopper hath eaten, the canker worme and the
caterpiller, and the palmer worme, my great hoast
which I sent among you.
26 So you shall eat and be satisfied and praise
the name of the Lord your God, that hath dealt
marueilously with you: and my people shall neuer
be ashamed.
27 Ye shall also know that I am in the mids of
Israel,and that I am the Lord your God and none
other,and my people shall neuer be ashamed.
28 And afterward will I powre q out my
Spirit vpon all flesh, and your sonnes and your
daughters shall prophecy: your old men shall
dreame r dreames, and your young men shall see
visions.
29 And also vpon the seruants,& vpon the maids
in those daies will I powre my Spirit.
30 And I will shew f wonders in the hea-
uens and in the earth: blood and fire, and pil-
lars of smoke.
31 The t sunne shalbe turned into darknes, and
the moone into blood, before the great and terri-
ble day of the Lord come.
32 But whosoeuer shall call u on the name of the
Lord shalbe saued:for in mount Zion and in Ieru-
salem shalbe deliuerance, as the Lord hath said, &
in the x remnant whom the Lord shall call.

CHAP. III.

Of the iudgement of God against the enemies of his people.

FOr behold, in a those daies and in that time,
when I shall bring againe the captiuity of Iu-
dah and Ierusalem,
2 I will also gather all nations,& will bring them
downe into the b valley of Iehoshaphat, and will
pleade with them there for my people, and for
mine heritage Israel: whom they haue scattered
among the nations,and parted my land.
3 And they haue cast lottes for my people,

a He sheweth the great iudgements of God, which are at hand, except they repent.
b Of affliction and trouble.
c Meaning, the Assyrians.
d The enemy destroyeth our plentifull countrey, where soeuer he commeth.
e They shalbe pale and blacke for feare, as Nah.2,10.
f For none shalbe able to resist them.
g Read ver.2,31.and Isa 13. 10.ezek.32,7. cha.3,15.Mat 24,29.
h The Lord shall stirre vp the Assyrians to execute his iudgements.
* Ier.30.7 *Amos* 5, 18. *Zeph.* 1,15.
i Mortifie your affections and serue God with purenes of heart, and not with ceremonies.
k He speaketh this to stirre vp their slouthfulnes, and not that he doubted of Gods mercies, if they did repent. How God repenteth, reade Ier 8,18.
l That as all haue sinnes,so all may shew foorth signes of their repentance, that men seeing the children which are not free from Gods wrath, might be the more liuely touched with the consideration of their owne sinnes.

* *Psal.*79,10.
m If they repent he sheweth that God will preserue and defend them with a most ardent affectiō.
n That is, the Assyrians your enemies.
o Called the salt sea, or Persian sea: meaning, that though his army were so great that it filled all from this sea to the sea called Mediterraneum, yet he would scatter them.
p That is, such as should come by iust measure, and as was wont to be sent when God was reconciled with them
* *Leuit.*26,4. *Deut.*11,14.
q That is, in greater abundance and more generally then in times past: and this was fulfilled vnder Christ, when as Gods graces, and his Spirit vnder the Gospel was abundantly giuen to the Church, Isa.44.3. Acts 2,17. Iohn 7, 38,39.
r As they had visiōs and dreames in old time, so shall they now haue clearer reuelations.
f He warneth the faithfull what terrible things should come, to the intent that they should not looke for continuall quietnes in this world, and yet in all their troubles he would preserue thē.
t The order of nature shall seeme to be changed for the horrible afflictions that shall be in the world Isa 13.10. Ezek 32,7. Chap,3, 15. Mat.24,29.
u Gods iudgements are for the destructiō of the infidels, and to mooue the godly to call vpon the Name of God who will giue them saluation.
x Meaning hereby the Gentiles, Rom. 10,13.
a When I shall deliuer my Church, which standeth of the Iewes and of the Gentiles.
b It appeareth that he alludeth to that great victory of Iehoshaphat, when as God without mans helpe destroyed the enemies, 2 Chro.20, 26. also he hath respect to this word Iehoshaphat, which signifieth pleading or iudgement, because God would iudge the enemies of his Church, as he did there,

and

and haue giuen the child c for the harlot, and sold the girle for wine, that they might drinke.

4 Yea, and d what haue you to do with me, O Tyrus and Zidon, and all the coasts of Palestina? will ye render me e a recompense? and if ye recompense me, swiftly *and* speedily will I render your recompense vpon your head.

5 For ye haue taken my siluer and my gold, and haue caried into your temples my goodly *and* pleasant things.

6 The children also of Iudah and the children of Ierusalem haue you sold vnto the Grecians, that ye might send them farre from their border.

7 Behold, I will raise them out of the place where ye haue sold them, and will render your reward vpon your owne head.

8 And I will sell your sonnes and your daughters into the hand of the children of Iudah, and they shall send them to the Sabeans, to a people farre off, for the Lord hath spoken it.

9 Publish this among the Gentiles: prepare warre, wake vp the mighty men: let all the men of warre draw neere *and* come vp:

10 f Breake your plowshares into swords, and your sithes into speares: let the weake say, I am strong.

11 Assemble your selues, and come all ye heathen, and gather your selues together round about: there shall the Lord cast downe thy mighty men.

12 Let the heathen be wakened, and come vp to the valley of Iehoshaphat: for there will I sit to iudge all the heathen round about.

13 Put in your h sithes, for the harnest is ripe, come, get you downe, for the winepresse is full: yea, the winepresses runne ouer, for their wickednesse is great.

14 O multitude, O multitude, *come* into the valley of threshing: for the day of the Lord *is* neere in the valley of threshing.

15 The sunne and moone shalbe darkened, & the starres shall withdraw their light.

16 The Lord also shall roare out of Zion, and vtter his voyce from Ierusalem, and the heauens and the earth shall shake, but the Lord will be the i hope of his people, and the strength of his children of Israel.

17 So shall ye know that I am the Lord your God dwelling in Zion, mine holy Mountaine: then shall Ierusalem be holy, and there shall no strangers goe k thorow her any more.

18 And in that day shall the mountaines l drop downe new wine, and the hilles shall flow with milke, and all the riuers of Iudah shall runne with waters, and a fountaine shall come foorth of the House of the Lord, and shall water the valley of Shittim.

19 m Egypt shalbe waste, and Edom shalbe a desolate wildernes, for the iniuries of the children of Iudah, because they haue shed innocent blood in their land.

20 But Iudah shall dwell for euer, and Ierusalem from generation to generation.

21 For I will n cleanse their blood, that I haue not cleansed, and the Lord will dwell in Zion.

c That which the enemy gate for the sale of my people, he bestowed vpon harlots and drinke.

d He taketh the cause of his Church in hand against the enemy, as though that iniury were done to himselfe.

e Haue I done you wrong, that ye will render me the like?

f For afterward God sold them by Nebuchad-nezzar and Alexander the great, for the loue he bare to his people, and thereby they were comforted, as though the price had beene theirs.

g When I shall execute my iudgement against mine enemies, I will cause euery one to be ready, and to prepare their weapons to destroy one another for my Churches sake.

h That he shall encourage the enemies where their wickednes is full ripe, to destroy one another, which he calleth the valley of Gods iudgement.

i God assureth his against all trouble, that when he destroyeth his enemies, his children shalbe deliuered.

k The strangers shall no more destroy his Church: which if they doe, it is this people, which by their sinnes make the breach for the enemy.

l He promiseth to his Church abundance of graces, reade Ezek. 47, 1. which should water and comfort the most barren places, Amos 9, 13.

m The malicious enemies shall haue no part of his graces.

n He had suffered his Church hitherto to lie in their filthines, but now he promiseth to cleanse them, and to make them pure vnto him.

AMOS.

THE ARGVMENT.

Among many other Prophets that God raised vp to admonish the Israelites of his plagues for their wickednes and idolatry, he stirred vp Amos, who was an heardman or shepheard of a poore towne, and gaue him both knowledge and constancy to reproue all estates and degrees, and to denounce Gods horrible iudgements against them, except they did in time repent: shewing them, that if God spared not the other nations about them, who had liued as it were in ignorance of God in respect of them, but for their sinnes will punish them, that they could looke for nothing, but an horrible destruction, except they turned to the Lord by vnfained repentance. And finally, he comforteth the godly with hope of the comming of the Messiah, by whom they should haue perfect deliuerance and saluation.

CHAP. I.

1 The time of the prophecy of Amos. 3 The word of the Lord against Damascus. 6 The Philistims, Tyrus, Idumea, and Ammon.

He words of Amos, who was among the heardmen at a Tecoa, which he saw vpon Israel, in the daies of Vziah king of Iudah, and in the daies of b Ierobo'am the sonne of Ioash king of Israel, two yeeres before the c earthquake.

2 And he said, The Lord shall roare from Zion, and vtter his voyce from Ierusalem, and the dwelling places of the shepheard s shall perish, and the top d of Carmell shall wither.

3 Thus saith the Lord, For e three transgressions of Damascus, and for foure, I will not turne to it, because they haue e threshed Gilead with threshing instruments of yron.

4 Therefore will I send a fire into the house of Hazael, and it shall deuoure the f palaces of Ben-hadad.

5 I will breake also the barres of Damascus, and cut off the inhabitant of Bikeath-auen: and him that holdeth the scepter out of Beth-eden, and the people of Aram shall goe into captiuity vnto h Kir, saith the Lord.

6 Thus saith the Lord, For three transgressions of Azzah, and for foure, I will not turne to it, because they i caried away prisoners the whole captiuity to shut them vp in Edom.

7 Therefore will I send a fire vpon the walles of Azzah, and it shall deuoure the palaces thereof.

8 And I will cut off the inhabitant from Ashdod, and him that holdeth the scepter from Ashkelon, and turne mine hand to Ekron, and the remnant of the Philistims shall perish, saieth the Lord God.

9 g Thus saith the Lord, For three transgressions of Tyrus, and for foure, I will not turne to it,

a Which was a towne sixe miles from Ierusalem in Iudea, but he prophecied in Israel.

b In his daies the kingdome of Israel did most flourish.

c Which as Iosephus writeth, was when Vziah would haue vsurped the Priests office, and therefore was smitten with the leprosie.

d Whatsoeuer is fruitfull and pleasant in Israel, shall shortly perish.

e He sheweth first that all the people round about should be destroyed for their transgressions: which are meant by three and foure, which make seuen, because the Israelites should the more deeply consider Gods iudgements toward them.

f Of the Syrians shall none be spared for committing this cruelty against one city, much more shall not Israel escape punishment which hath committed so many and grieuous sinnes against God and man.

g The antiquity of their buildings shall no way ouerthrow my iudgements, reade Ier. 49, 27.

h Tiglath Pileser led the Assyrians captiue, and brought them to Cyrene, which he calleth here Kir.

i They ioyned themselues with the Edomites their enemies, which caried them away captiues.

it, because they shut the whole captiuity in Edom, and haue not remembred the k brotherly couenant,

10 Therefore will I send a fire vpon the walles of Tyrus, and it shall deuoure the palaces thereof.

11 ¶ Thus saith the Lord, For three transgressions of Edom, and for foure, I will not turne to it, because he did pursue his brother with the sword, and ‖ did cast off all pity, and his anger spoyled him euermore, and his wrath watched him l alway.

12 Therefore will I send a fire vpon Teman, and it shall deuoure the places of Bozrah.

13 ¶ Thus saith the Lord, For three transgressions of the children of Ammon, and for foure, I will not turne to it, because they m haue ript vp the women with child of Gilead, that they might enlarge their border.

14 Therefore will I kindle a fire in the wall of Rabbah, and it shall deuoure the palaces thereof, with shouting in the day of battell, *and* with a tempest in the day of the whirlewind.

15 And their king shall go into captiuity, he and his princes together, saith the Lord.

CHAP. II.

Against Moab, Iudah and Israel,

THus saith the Lord, For three transgressions of Moab, and for foure, I will not turne to it, because it burnt the a bones of the king of Edom into lime.

2 Therefore will I send a fire vpon Moab, and it shall deuoure the palaces of Kerioth, and Moab shall die with tumult, with shouting, *and* with the sound of a trumpet.

3 And I will cut off the iudge out of the mids thereof, and will slay all the princes thereof with him, saith the Lord.

4 ¶ Thus saith the Lord, For three transgressions of Iudah, and for foure, b I will not turne to it, because they haue cast away the Law of the Lord, and haue not kept his commandements, and their lies caused them to erre after the which their fathers haue walked.

5 Therefore will I send a fire vpon Iudah, and it shall deuoure the palaces of Ierusalem.

6 ¶ Thus saith the Lord, For three transgressions of c Israel, and for foure, I will not turne to it, because they sold the righteous for siluer, and the poore for d shooes.

7 They gape ouer the head of the poore, in the e dust of the earth, and peruert the wayes of the meeke: and a man and his father will goe in to a maid, to dishonour my holy Name.

8 And they lye downe vpon cloathes laid to pledge f by euery altar: and they g drinke the wine of the condemned in the House of their God.

9 Yet destroyed I the h Amorite before them, whose height was like the height of the cedars, and he was strong as the okes: notwithstanding I destroied his fruit from aboue, and his roote from beneath.

10 Also I brought you vp from the land of Egypt, and led you fourty yeeres thorow the wildernes to possesse the land of the Amorite.

11 And I raised vp of your sonnes for Prophets, and of your young men for Nazarites. Is it not euen thus, O ye children of Israel, saith the Lord?

12 But ye gaue the Nazarites wine to drinke, & commanded the Prophets, saying, Prophecy not.

13 Behold, I am k pressed vnder you as a cart is pressed that is full of sheaues.

14 Therefore the flight shall perish from the ‖ swift, and the strong shall not strengthen his force, neither shall the mighty saue his life.

15 Nor he that handled the bow shall stand, & he that is swift of foote, shall not escape, neither shall he that rideth the horse, saue his life.

16 And he that is of a mighty courage among the strong men, shall flee away naked in that day, saith the Lord.

CHAP. III.

He reproueth the house of Israel of ingratitude. 11 For the which God will punish them.

HEare this word that the Lord pronounceth against you, O children of Israel, *euen* against the whole family which I brought vp from the land of Egypt, saying,

2 You a onely haue I known of all the families of the earth: therefore will I visit you for all your iniquities.

3 Can two walke together except they be b agreed?

4 Will a c lyon roare in the forrest, when he hath no pray? or will a lions whelpe cry out of his den, if he haue taken nothing?

5 d Can a bird fall in a snare vpon the earth, where no fowler is? or will he take vp the e snare from the earth, and haue taken nothing at all?

6 Or f shall a trumpet be blowen in the city, & the people be not afraid? or shall there g be euill in a city, and the Lord hath not done it?

7 Surely the Lord God will doe nothing, but he h reuealeth his secret to his seruants the Prophets.

8 The lyon hath roared: who will not be afraid? the Lord God hath spoken, who can but i prophecy?

9 Proclaime in the palaces at k Ashdod, and in the palaces in the land of Egypt, and say, Assemble your selues vpon the mountaines of Samaria: & behold the great tumults in the mids thereof, and the oppressed in the mids thereof.

10 For they know not to doe right, saith the Lord: they store vp violence, and robbery l in their palaces.

11 Therefore thus saith the Lord God, An aduersary *shall come* euen round about the countrey, & shall bring downe thy strength from thee, and thy palaces shalbe spoyled.

12 Thus saith the Lord, As the shepheard taketh m out of the mouth of the lion two legs, or a piece of an eare: so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed: and in n Damascus *as in a* couch.

13 Heare, and testify in the house of Iaakob, saith the Lord God, the God of hoastes,

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k For Esau (of whom came the Edomites) and Iaakob were brethren, therefore they ought to haue admonished them of their brotherly friendship, and not to haue prouoked the to hatred. ‖ *Ebr. corrupt his compassions.*

l He was a continuall enemy vnto him.

m He noteth the great cruelty of the Ammonites, that spared not the women, but most tyrannously tormented them, and yet the Ammonites came of Lot, who was of the houshold of Abraham.

a For the Moabites were so cruell against the king of Edom, that they burnt his bones after that he was dead: which declared their barbarous rage, seeing they would reuenge themselues of the dead.

b Seeing the Gentiles that had not so farre knowledge were thus punished, Iudah which was so fully instructed of the Lords will, might not thinke to escape.

c If he spare not Iudah vnto whom his promises were made, much more he will not spare this degenerate kingdome.

d They esteemed most vile bribes more then mens liues.

e When they haue spoyled him and throwen him vnto the ground, they gape for his life.

f Thinking by these ceremonies, that is, by sacrificing, and being neere mine altar, they may excuse all their other wickednesse.

g They spoyle others and offer thereof vnto God, thinking that he will dispense with them, when he is made partaker of their iniquity.

h The destruction of their enemies and his mercy toward them, should haue caused their hearts to melt for loue toward him.

i Ye contemned my benefits, and abused my graces, and craftily went about to stoppe the mouthes of my Prophets.

k You haue ouerlaied me with your sinnes, Isa. 1, 14

l None shalbe delivered by any meanes.

a I haue onely chosen you to be mine among all other people, and yet you haue forsaken me.

b Hereby the Prophet signifieth that he speaketh not of himselfe, but as God guideth & moueth him, which is called the agreement between God and his Prophets.

c Will God threaten by his Prophet, except there be some great occasion.

d Can any thing come without Gods prouidence?

e Shall his threatnings be in vaine?

f Shall the Prophets threaten Gods iudgements and the people not be afraid?

g Doth any aduersity come without Gods appointment? Isa. 45, 7

h God reuealeth not with the Israelites as he doeth with other people: for he euer warneth them before of his plagues by his Prophets.

i Because the people euer murmured against the Prophets, he sheweth that Gods Spirit mooued them so to speake as they did.

k He calleth the strangers, as the Philistims and Egyptians, to be witnesse of Gods iudgements against the Israelites for

their cruelty and oppression. l The fruit of their cruelty and theft appeareth by their great riches, which they haue in their houses. m When the lion hath satiate his hunger, the shepheard findeth a legge or a tippe of an eare, to shew that the sheepe haue beene worried. n Whereby they thought to haue had a sure hold, and to haue beene in safety.

14 Surely in the day that I shall visit the trans-
gressions of Israel vpon him, I will also visit the
altars of Beth-el, and the hornes of the altar shall
be broken off, and fall to the ground.
15 And I will smite the winter house with the
summer house, and the houses of yuorie shall pe-
rish, and the great houses shall be consumed, saith
the Lord.

CHAP. IV.

Against the gouernours of Samaria.

HEare this word, yee a kine of Bashan that are
in the mountaine of Samaria, which oppresse
the poore, *and* destroy the needie, and they say to
their masters, b Bring, and let vs drinke.
2 The Lord God hath sworne by his holines,
that loe, the dayes shall come vpon you, that hee
will take you away with c thornes, and your po-
sterity with fish-hookes.
3 And ye shall goe out at the breaches euery
kowe forward: and ye shall cast your selues out of
the palace, saith the Lord.
4 Come to d Beth-el, and transgresse: to Gil-
gal, and multiplie transgression, and bring your
sacrifices in the morning, *and* your tithes after
three e yeeres.
5 And offer a thankesgiuing f of leauen, publish
and proclaime the free offerings: for this g liketh
you, O ye children of Israel, saith the Lord God.
6 And therefore haue I giuen you h cleannesse
of teeth in all your cities, and scarcenesse of bread
in all your places, yet haue ye not returned vnto
me, saith the Lord.
7 And also I haue withholden the raine from
you, when there *were* yet three i moneths to the
haruest, and I caused it to raine vpon one citie, and
haue not caused it to raine vpon another city: one
piece was rained vpon, and the piece whereupon
it rained not, withered.
8 So two *or* three cities wandred vnto one ci-
tie to drinke water, but they were k not satisfied:
yet haue ye not returned vnto me, saith the Lord.
9 I haue smitten you with blasting and mil-
dew: your great gardens and your vineyards, and
your figtrees, and your oliue trees did the palmer
worme deuoure; yet haue yee not returned vnto
me, saith the Lord.
10 Pestilence haue I sent among you, after the
maner of l Egypt: your yong men haue I slaine
with the sword, and haue taken away your horses:
and I haue made the stinke of your tents to come
vp euen into your nostrels, yet haue ye not retur-
ned vnto me, saith the Lord.
11 I haue ouerthrowen you, as God ouerthrew
Sodom and Gomorah: and ye were as a m firebrand
pluckt out of the burning, yet haue ye not retur-
ned vnto me, saith the Lord.
12 Therefore thus will I doe vnto thee, O Is-
rael: and because I will doe thus vnto thee, prepare
to n meete thy God, O Israel.
13 For loe, hee that formeth the mountaines,
and createth the winde, and declareth vnto man
what is his thought: which maketh the morning
darkenesse, and walketh vpon the hie places of the
earth, the Lord God of hoastes *is* his Name.

CHAP. V.

A lamentation for the captiuity of Israel.

HEare ye this word, which I lift vp vnto you,
euen a lamentation of the house of Israel.
2 The a virgine Israel is fallen, *and* shall no
more rise; she is left vpon her land, *and* there *is*
none to raise her vp.

a Thus he calleth the princes and gouernours, which being ouerwhelmed with the great abundance of Gods benefits, forgate God, and therefore he calleth them by the name of beasts and not of men.
b They encourage such as haue authoritie ouer the people to powle them, so that they may haue profite by it.
c He alludeth to fishers, which catch fish by hookes and thornes.
d He speaketh this in contempt of them which resorted to those places, thinking that their great deuotion and good intention had beene sufficient to haue bound God vnto them.
e Read Deut 14. 28.
f As Leuit. 7. 13.
g You onely delight in these outward ceremonies and haue none other respect.
h That is, lacke of bread and meat.
i I stayed the raine til the fruits of the earth were destroyed with drought, and yet you would not consider it to returne to me by repentance.
k They could not find water enough where they had heard say it had rained.
l As I plagued the Egyptians, Exod. 9. 10.
m You were almost all consumed, and a few of you wonderfully preserued, 2. king. 14. 26
n Turne to him by repentance.
a He so calleth them, because they so boasted of themselues, or because they were giuen to wantonnesse and daintinesse.

3 For thus saith the Lord God, The city which
went out by a thousand, shall leaue b an hundreth:
and that which went forth by an hundreth, shall
leaue ten to the house of Israel.
4 For thus saith the Lord vnto the house of
Israel, Seeke ye me, and ye shall liue,
5 But seeke not Beth-el, nor enter into c Gil-
gal, and goe not to Beer-sheba: for Gilgal shall go
into captiuity, and Beth-el shall come to nought.
6 Seeke the Lord, and yee shall liue, least hee
breake out like fire in the house of Ioseph and de-
uoure it, and there *be* none to quench it in Beth-el.
7 They turne d iudgement to wormewood,
and leaue off righteousnes in the earth.
8 Hee e maketh Pleiades, and Orion, and he
turneth the shadow of death into the morning,
and he maketh the day darke as night: he calleth
the waters of the sea, and powreth them out vpon
the open earth: the Lord *is* his Name.
9 He strengtheneth the destroyer against the
mighty, and the destroyer shall come against the
fortresse.
10 They haue hated him, f that rebuked in
the gate: and they abhorred him that speaketh
vprightly.
11 Forasmuch then as your treading *is* vpon the
poore, and g ye take from him burdens of wheat,
ye haue built houses of hewen stone, but ye shall
not dwell in them: ye haue planted pleasant vine-
yards, but ye shall not drinke wine of them.
12 For I know your manifold transgressions,
and your mighty sinnes: they afflict the iust, they
take rewards, and they oppresse the poore in the
gate.
13 Therefore h the prudent shall keepe silence
in that time, for it is an euill time.
14 Seeke good and not euill, that ye may liue:
and the Lord God of hoastes shall be with you, as
you haue spoken.
15 Hate the euill, and loue the good, and esta-
blish iudgement in the gate: it may be that the
Lord God of hoastes will be mercifull vnto the
remnant of Ioseph.
16 Therefore the Lord God of hoastes, the Lord
saith thus, Mourning *shall be* in all streets: and they
shall say in all the hie wayes, Alas, alas: and they
shall call the i husbandman to lamentation, and
such as can mourne, to mourning.
17 And in all the vines *shall be* lamentation:
for I will passe through thee, saith the Lord.
18 Woe vnto you, that k desire the day of the
Lord: what haue you to doe with it? the day of
the Lord *is* darkenesse and not light.
19 As if a man did flee from a lyon, and a beare
met him: or went into the house, and leaned his
hand on the wall, and a serpent bit him.
20 Shall not the day of the Lord be darknesse,
and not light, euen darkenesse and no light in it?
21 I hate *and* abhorre your feast dayes, and I
will not smell in your solemne assemblies
22 Though ye offer me burnt offrings and meat
offrings, l I will not accept them: neither will I
regard the peace offrings of your fat beasts.
23 Take thou away from mee the multitude
of thy songs (for I will not heare the melodie of
thy viols.)
24 And let iudgement runne downe as m wa-
ters, and righteousnes as a mighty riuer.
25 Haue ye offered vnto me sacrifices and of-
frings in the wildernesse fourtie yeeres, O house
of Israel?

b Meaning, that the tenth part should scarcely be saued.
c In these places they worshipped new idoles, which aforetime serued for the true honour of God, therefore he saith that these shall not saue them.
d In steade of iudgement and equitie they execute crueltie and oppression.
e He describeth the power of God, Iob 9. 9.
f They hate the Prophets which reprooue them in the open assemblies.
g Ye take both his money and also his food, wherewith he should liue.
h God will so plague them that they shall not suffer the godly once to open their mouths to admonish them of their faults.
i So that all degrees shall haue matter of lamentation for the great plagues.
k Thus he speaketh, because the wicked and hypocrites said they were content to abide Gods iudgements, whereas the godly tremble and feare, Iere. 30. 9. Ioel. 2. 11. Zeph. 1. 15.
l Because ye haue corrupted my true seruice, and remaine obstinate in your vices, Isa. 1. 11. Iere 6. 10.
m Do your duety to God, and to your neighbour, and so ye shall feele his grace plentifully, if you shew your abundant affections according to Gods word.

n That idole which you esteemed as your king, and caried about at you did Chiun, in which images you thought that there was a certaine divinity.

26 But you haue borne n Sicouth your king, and Chiun your Images, *and* the starre of your gods, which you made to your selues.

27 Therefore will I cause you to go into captiuitie beyond Damascus, saith the Lord, whose Name *is* the God of hosts.

CHAP. VI.

Against the princes of Israel liuing in pleasure.

WOe to a them that are at ease in Zion, and trust in the mountaine of Samaria, b which were famous at the beginning of the nations: and the house of Israel came to them.

2 Goe you vnto Calneh, and see: and from thence goe you to Hamath the great: then goe downe to Gath of the Philistims: be c they better then these kingdoms? or the border of their land greater then your border,

3 Yee that put farre away the d euill day, and approach to the seate of iniquity?

4 They lie vpon beds of yuorie, and stretch themselues vpon their beds, and eate the lambes of the flocke, and the calues out of the stall.

5 They sing to the sound of the viole: they inuent to themselues instruments of musicke like e Dauid.

6 They drinke wine in bowles, and annoint themselues with the chiefe ointments, but no man is f sorie for the affliction of Ioseph.

7 Therefore now shall they goe captiue with the first that goe captiue, and g the sorow of them that stretched themselues, is at hand.

8 h The Lord God hath sworne by himselfe, saith the Lord God of hoasts, I abhorre i the excellencie of Iaakob, and hate his palaces: therefore will I deliuer vp the citie with all that is therein.

9 And if there remaine ten men in one house, they shall die.

10 And his vncle k shall take him vp and burne him, to cary out the bones out of the house, and shall say vnto him, that is by the l sides of the house, Is there yet any with thee? And hee shall say, None. Then shall he say, m Hold thy tongue: for wee may not remember the Name of the Lord.

11 For behold, the Lord commandeth, and he will smite the great house with breaches, and the little house with clefts.

12 Shall horses n runne vpon the rocke? or will one plowe *there* with oxen? for yee haue turned iudgement into gall, and the fruit of righteousnesse into o wormewood.

13 Yee reioyce in a thing of nought: yee say, Haue not wee gotten vs p hornes by our owne strength?

14 But behold, I will raise vp against you a nation, O house of Israel, saith the Lord God of hoasts: and they shall afflict you from the entring in of q Hamath vnto the riuer of the wildernesse.

a The Prophet threateneth the wealthie, which regarded not Gods plagues nor menaces by his Prophets.

b These two cities were famous by their swift inhabitants the Canarites: and seeing beforetime they did nothing auaile them that were there borne, why should you looke that they should saue you which were b rought in to dwell in other mens possessions?

c If God haue destroyed these excellent cities in three diuers kingdomes, as in Babylon, Syria, and of the Philistims, and hath brought their wide borders into a greater straitnesse then yours yet are: thinke you to be better, or to escape?

d Ye that continue still to your wickednes, and thinke that Gods plagues are not at hand, but glue your selues to all idlenesse, wantonnesse and riot.

e As he caused diuers kindes of instruments to be made to serue Gods glory, so these did contend to inuent as many to serue their wanton affections and lustes.

f They pitied not their brethren, whereof many were slaine and caried away captiue.

g Some reade, the ioy of them that stretch themselues, shall depart.

h Reade Ierem. 51. 14. i That is, the riches and pompe. k The destruction shall be so great, that none shall almost be left to bury the dead: and therefore they shall burne them at home, to carie out the burnt ashes with more ease. l That is, to some neighbour that dwelleth round about. m They shalbe so astonished at this destruction, that they shall boast no more of the Name of God, and that they are his people: but they shall be dumbe when they heare Gods Name, and abhorre it, as they that are desperate, or reprobate. n He compareth them to barren rockes, whereupon it is in vaine to bestow labour: shewing that Gods benefits can haue no place among them. o Reade Chap. 5. 7. p That is, power and glory. q From one corner of the countrey to another.

CHAP. VII.

God sheweth certaine visions, whereby he signifieth the destruction of the people of Israel. 10 The false accusation of Amaziah, 12 His craftie counsell.

THus hath the Lord God shewed vnto mee, and behold, hee formed a grashoppers in the beginning of the shooting vp of the latter grouth: and loe, *it was* in the latter grouth b after the Kings mowing.

2 And when they had made an end of eating the grasse of the land, then I said, O Lord God, spare, I beseech thee: who shall raise vp Iaakob: for he is small.

3 *So* the Lord c repented for this. It shall not be, saith the Lord.

4 ¶ Thus *also* hath the Lord God shewed vnto me, and behold, the Lord God called to iudgement by fire, d and it deuoured the great deepe, and did eat vp a part.

5 Then said I, O Lord God, cease, I beseech thee: who shall raise vp Iaakob? for he is small.

6 *So* the Lord repented for this. This also shall not be, saith the Lord God.

7 ¶ Thus *againe* he shewed mee, and behold, the Lord stood vpon a wall made by line e with a line in his hand.

8 And the Lord said vnto mee, Amos, what seest thou? And I said, A line. Then said the Lord, Behold, I will set a line in the middes of my people Israel, and will passe by them no more.

9 And the high places of Izhak shall be desolate, and the temples of Israel shall be destroyed: and I will rise against the house of Ieroboam with the sword.

10 ¶ f Then Amaziah the Priest of Beth-el sent to Ieroboam king of Israel, saying, Amos hath conspired against thee in the mids of the house of Israel: the land is not able to beare all his wordes.

11 For thus Amos saith, Ieroboam shall die by the sword, and Israel shall be led away captiue out of their owne land.

12 Also g Amaziah said vnto Amos, O thou the Seer, goe, flee thou away into the land of Iudah, and there eat thy bread, and prophecie there.

13 But prophecie no more at Beth-el, for it is the kings chappell, and it is the kings court.

14 Then answered Amos, and said to Amaziah, I was no h Prophet, neither was I a Prophets sonne, but I was an heardman, and a gatherer of wilde figs.

15 And the Lord tooke mee as I followed the flocke, and the Lord said vnto me, Goe prophecie vnto my people Israel.

16 Now therefore heare thou the word of the Lord. Thou sayest, Prophecie not against Israel, and speake nothing against the house of Izhak.

17 Therefore thus saith the Lord, i Thy wife shall be an harlot in the citie, and thy sonnes and thy daughters shall fall by the sword, and thy land shall be deuided by line: and thou shalt die in a polluted land, and Israel shall surely goe into captiuitie forth of his land.

as this day he doeth against them that persecute the ministers of his Gospel.

a To deuoure the land: and he alludeth to the inuading of the enemies.

b After the publike commandement for mowing was giuen: or as some reade, when the kings sheepe were shorne.

c That is, stayed this plague at my prayer.

d Meaning, that Gods indignation was inflamed against the stubburnesse of this people.

e Signifying that this should be the last measuring of the people, and that he would deferre his iudgement no longer.

f That is, when Amos had prophecied that the king should be destroyed: for the wicked Priest more for hatred he bare to the Prophet, then for loue toward the king, thought this accusation sufficient to condemne him, where as none other could take place.

g When this instrument of Satan was not able to compasse his purpose by the king, he assayed by another practise, that was, to feare the Prophet, that he might depart, and not reproue their idolatry there openly, and so hinder his profit.

h Thus he shewyeth by his extraordinary vocation, that God had giuen him a charge, which he must needes execute.

i Thus God vsed to approue the authority of his Prophets, by his plagues and iudgements against them, which were malicious enemies, Ier. 28. 16. and 29. 21. 22.

CHAP. VIII.

1 *Against the rulers of Israel.* 7 *The Lord sweareth.* 11 *The famine of the word of God.*

THus hath the Lord God shewed vnto mee, and behold, a basket of sommer fruit.

2 And he said, Amos, what seest thou? And I sayd, A basket of a sommer fruit. Then said the Lord vnto mee, The end is come vpon my people of Israel, I will passe by them no more.

3 And the songs of the Temple shall be howlings in that day, saith the Lord God: many dead bodies

a Which signified the ripenesse of their sinnes, and the readinesse of Gods iudgements.

b There shall be none left to mourne for them.
c By staying the sale of food, and necessarie things which you have gotten into your owne hands, and so cause the poore to spend quickely that little that they haue, and at length for necessitie to become your slaues
d When the death was once come they were so greedy of gain, that they thought the holy day to be an hinderance vnto them.
e That is, the measure small, and the price great.
f That is, the inhabitants of the land shall be drowned, as Nilus drowneth many when it ouerfloweth.
g In the middest of their prosperitie I will send great affliction.
h Whereby he sheweth that they shall not onely perish in body, but also in soule for lacke of Gods word, which is the food thereof.
i For the idolaters did vse to sweare by their idoles: which here he calleth their sinne, as the Papists yet doe by theirs.
k That is, the common maner of worshipping, and the seruice or religion there vsed.

bodies *shall be* in euery place: they shall cast them forth with b silence.

4 Heare this, O yee that c swallow vp the poore, that yee may make the needy of the land to faile,

5 Saying, When will the d new moneth be gone, that we may sell corne? and the Sabbath, that wee may set foorth wheate, and make e the Ephah small and the shekell great, and falsifie the weights by deceit?

6 That we may buy the poore for siluer, and the needie for shooes: yea, and sell the refuse of the wheate.

7 The Lord hath sworne by the excellencie of Iaakob, Surely, I will neuer forget any of their workes.

8 Shall not the land tremble for this, and euery one mourne, that dwelleth therein? and it shall rise vp wholly as a flood, and it shall be cast out, and f drowned, as by the flood of Egypt.

9 And in that day, saith the Lord God, I will euen cause the g Sunne to goe downe at noone: I will darken the earth in the cleare day.

10 And I will turne your feastes into mourning: and all your songs into lamentation: and I will bring sackecloath vpon all loynes, and baldnesse vpon euery head: and I will make it as the mourning of an onely sonne, and the ende thereof as a bitter day.

11 Behold, the dayes come, saith the Lord God, that I will send a famine in the Land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord.

12 And they shall wander from sea to sea, and from the North euen vnto the East shall they runne to and fro to seeke the h word of the Lord, and shall not finde it.

13 In that day shall the faire virgins and the yong men perish for thirst.

14 They that sweare by the sinne i of Samaria, and that say, Thy God, O Dan, liueth, and k the maner of Beersheba liueth, euen they shall fall, and neuer rise vp againe.

CHAP. IX.

Threatnings against the Temple. 2 *And against Israel.* 11 *The restoring of the Church.*

I Saw the Lord standing vpon the a Altar, and he said, Smite the lintel of the doore, that the posts may shake; and cut them in pieces, *euen* the b heads of them all, and I will slay the last of them with the sword: hee that fleeth of them, shall not flee away: and he that escapeth of them, shall not be deliuered.

2 Though they dig into the hell, thence shall mine hand take them: though they climbe vp to heauen, thence will I bring them downe.

3 And though they hide themselues in the top of Carmel, I will search and take them out thence: and though they be hid from my sight in the bottome of the sea, thence will b I command the c serpent, and he shall bite them.

4 And though they goe into captiuitie before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes vpon them for euill, and not for good.

5 And the Lord God of hosts shall touch the land, and it shall melt away, and all that dwell therein shall mourne, and it shall rise vp wholly like a flood, and shall be drowned as by the flood of Egypt.

6 He buildeth his d spheres in the heauen, and hath laide the foundation of his globe of elements in the earth: hee calleth the waters of the sea, and powreth them out vpon the open earth: the Lord *is* his Name.

7 Are ye not as the Ethiopians e vnto me, O children of Israel, saith the Lord? haue not I brought vp Israel out of the land of Egypt? and the Philistims from f Caphtor, and Aram from Kir?

8 Behold, the eyes of the Lord God *are* vpon the sinfull kingdome, and I will destroy it cleane out of the earth. Neuertheless I will not vtterly g destroy the house of Iaakob, saith the Lord.

9 For loe, I will command and I will sift the house of Israel among all nations, like as *corne* is sifted in a sieue: yet shall not the b least stone fall vpon the earth.

10 *But* all the sinners of my people shall die by the sword, which say, The euill shall not come, nor hasten for vs.

11 In that day will I raise vp the i Tabernacle of Dauid, that is fallen downe, and close vp the breaches thereof, and will raise vp his ruines, and I will build it, as in the dayes of old,

12 That they may possesse the remnant of k Edom, and of all the heathen, because my Name is called vpon them, saith the Lord, that doeth this.

13 Behold, the dayes come, saith the Lord, that the plowman shall l touch the mower, and the treader of grapes him that soweth seed: and the mountaines shall m drop sweet wine, and all the hils shall melt.

14 n And I will bring againe the captiuitie of my people of Israel: and they shall builde the waste cities, and inhabite them, and they shall plant vineyards, and drinke the wine thereof: they shall also make gardens, and eate the fruits of them.

15 And I will plant them vpon their land, and they shall no more be pulled vp againe out of their land which I haue giuen them, saith the Lord thy God.

a Which was at Ierusalem: for he appeared not in the idolatrous places of Israel.
b Both the chiefe of them and also the common people.

c He sheweth that God will declare himselfe enemie vnto them in all places, and that his elements and all creatures shall be enemies to destroy them.
d He declareth by the wonderfull power of God, by the making of the heauens and the elements: that it is not possible for man to escape his iudgements when he punisheth.
e Am I more bound to you then to the Ethiopians, or blackmoores?
yet haue I bestowed vpon you greater benefits.
f Reade Ier 47.4.
g Though he destroy the rebellious multitude, yet he will euer reserue the remnant his Church to call vpon his Name.
h Meaning, that none of his should perish in his wrath.
i I will send the Messiah promised, and restore by him the spirituall Israel. Acts. 15. 16.
k Meaning, that the very enemies as were the Edomites and others, should be ioyned with the Iewes in one societie, and body, whereof Christ should be the head.
l Signifying, that there shall be great plentie of all things, so that when one kinde of fruite is ripe, another should follow, and euery one in course. Leuit. 26.5.
m Read Ioel 3 18.
n The accomplishment hereof is vnder Christ, when they are planted in his Church, out of the which they can neuer be pulled after they are once grafted therein.

OBADIAH.

THE ARGVMENT.

THe Idumeans, *which came of Esau, were mortall enemies alwayes to the Israelites, which came of Iaakob, and therefore did not onely vexe them continually with sundry kindes of cruelties, but also stirred vp others to fight against them. Therefore when they were now in their greatest prosperitie, and did most triumph against Israel, which was in great affliction and miserie, God raised vp his Prophet to comfort the Israelites, for as much as God had now determined to destroy their aduersaries, which did so sore vexe them, and to send them such as should deliuer them, and set vp the kingdome of Messiah, which he had promised.*

THe vision of Obadiah. Thus saith the Lord God against Edom, a Wee haue heard a tumor from the Lord, and an ambassadour is sent among the heathen: arise, and b let vs rise vp against her to battell.

2 Behold, I haue made thee small among the heathen: thou art vtterly despised.

3 The c pride of thine heart hath deceiued thee: thou that dwellest in the clifts of the rocks, whose habitation *is* high, that saith in his heart, Who shall bring me downe to the ground?

4 Though thou exalt thy selfe as the eagle, and make thy nest among the starres, thence will I bring thee downe, saith the Lord.

5 d Came theeues to thee or robbers by night? how wast thou brought to silence? would they not haue stollen till they had enough? if the grape gatherers came to thee, would they not leaue *some* grapes?

6 How are the things of Esau sought vp, *and* his treasures searched?

7 All the men of thy confederacie e haue driuen thee to the borders: the men that were at peace with thee, haue deceiued thee, *and* preuailed against thee: *they that eate* thy f bread, haue laid a wound vnder thee: there is none vnderstanding in him.

8 Shall not I in that day, saith the Lord, euen destroy the wise men out of Edom, and vnderstanding from the mount of Esau?

9 And thy strong men, O Teman, shall be afraid, to the end that euery one of the mount of Esau shall be cut off by slaughter.

10 For thy crueltie against thy g brother Iaakob, shame shall couer thee, and thou shalt be cut off for euer.

11 When thou stoodest h on the other side, in the day that the strangers caried away his substance, and strangers entred into his gates, and cast lots vpon Ierusalem, euen thou wast as one of them.

12 But thou shouldest not haue beholden the day of thy brother, in the day that hee was made i a stranger, neither shouldest thou haue reioyced ouer the children of Iudah, in the day of their destruction: thou shouldest not haue spoken proudly in the day of affliction.

13 Thou shouldest not haue entred into the gate of my people in the day of their destruction, neither shouldest thou haue once looked on their affliction in the day of their destruction, nor haue laid hands on their substance in the day of their destruction.

14 Neither shouldest thou haue stood in the crosse wayes to cut off them, that should escape, neither shouldest thou haue shut vp the remnant thereof in the day of affliction.

15 For the day k of the Lord *is* neere, vpon all the heathen: as thou hast done, it shall be done to thee: thy reward shall returne vpon thine head.

16 For as ye haue l drunke vpon mine holy Mountaine, *so* shall all the heathen drinke continually: yea, they shall drinke and swallow vp, and they shal be m as though they had not beene.

17 But vpon mount Zion shall be deliuerance, and it shalbe holy, and the house of Iaakob shall possesse their possessions.

18 And the house of Iaakob shall be n a fire, and the house of Ioseph a flame, and the house of Esau *as* stubble, and they shall kindle in them and deuoure them: and there shall be no remnant of the house of Esau: for the Lord hath spoken it.

19 And they shall possesse the South side of the o mount of Esau, and the plaine of the Philistims: and they shall possesse the fields of Ephraim, and the fields of Samaria, and Beniamin *shall haue* Gilead.

20 And the captiuitie of this hoast of the children of Israel, which were among the p Canaanites, *shall possesse* vnto Zarephath, and the captiuitie of Ierusalem, which is in Sepharad, shall possesse the cities of the South.

21 And they q that shall saue, shall come vp to mount Zion to iudge the mount of Esau, and the kingdome shall be the Lords.

a God hath certainely reuealed to his Prophets that he will raise vp the heathen to destroy the Edomites, whereof the tumour is now published, Iere 49.14.

b Thus the heathen encourage themselues to rise against Edom.

c Which despiseth all others in respect of thy selfe, and yet art but an handfull in comparison of others, and art shut vp among the hills as separate from the rest of the world.

d God will so destroy them that he will leaue none, though theeues when they come, take but till they haue enough, and they that gather grapes, euer leaue some behinde them, Ier. 49.9.

e They in whom thou diddest trust for to haue helpe and friendship of them, shall be shine enemies and destroy thee.

f That is, thy familiar friends and gheists haue by secret practises destroyed thee.

g He sheweth the cause why the Edomites were so sharply punished: to wit, because they were enemies to his Church, whom hee now comforteth by punishing their enemies.

h When Nebuchadnezzar came against Ierusalem, thou ioynedst with him, & hadst part of the spoile, and so diddest reioyce when my people, that is, thy brother were afflicted, whereas thou shouldest haue pitied and holpen thy brother.

i When the Lord deprined them of their former dignities, and gaue them to be caried in captiuitie.

k When he will summon all the heathen, and send them to destroy thee.

l That is, reioyced and triumphed.

m The Edomites shall be vtterly destroyed, and yet in despite of all the enemies I will resettle my Church and restore it.

n God attributeth this power, to consume his enemies, to his Church, which power is onely proper to himselfe, as Isa. 10, 17. deut. 4. 24. heb 12. 29.

o He describeth how the Church shall be enlarged and haue great possessions, but this chiefly is accomplished vnder Christ, when all the faithfull are made heires and lords of all things by him which is their head.

p By the Canaanites, the Iewes meane the Dutchmen, and by Zarephath, France, and by Sepharad Spaine

q Meaning that God will raise vp in his Church such as shall rule and gouerne for the defence of the same, and destruction of his enemies vn-

der Messiah, whom the Prophet calleth here, the Lord and head of this kingdome.

IONAH.

THE ARGVMENT.

When Ionah had long prophecied in Israel and had little profited, God gaue him expresse charge to go and denounce his iudgements against Nineueh, the chiefe citie of the Assyrians, because hee had appointed, that they which were of the heathen, should conuert by the mightie power of his word, and that within three dayes preaching, that Israel might see how horribly they had prouoked Gods wrath, which for the space of so many yeeres, had not conuerted vnto the Lord, for so many Prophets and so diligent preaching. He prophecied vnder Ioash, and Ieroboam, as 2. King. 14.25.

CHAP. I.

3 Ionah fled when he was sent to preach. 4 A tempest ariseth, and he is cast into the sea for his disobedience

THe word of the Lord came a also vnto Ionah the sonne of Amittai, saying,

2 Arise, *and* goe to b Nineueh, that c great citie, and crie against it: for their wickednesse is come vp before me.

3 But Ionah rose vp to d flee into Tarshish, from the presence of the Lord, and went downe to e Iapho: and he found a shippe going to Tarshish, so he paid the fare thereof, and went downe into it, that hee might goe with them vnto Tarshish, from the f presence of the Lord.

4 But the Lord sent out a great winde into

a After that he had preached a long time to Israel: and so Ezekiel, after that for a time he had prophecied in Iudia, he had visions in Babylon, Ezek 1.1.

b For seeing the great obstination of the Israelites, he sent his Prophet to the Gentiles, that they might prouoke them to repentance, or at least make them inexcusable: for Nineueh was the chiefe citie of the Assyrians.

c For as authours write, it contained in circuit 480 furlongs, and had a thousand and fiue hundreth towers, and at the time there were an hundreth and twentie thousand children therein, Chap. 4.11.

d Whereby he declared his weaknesse, that would not promptly follow the Lords calling, but gaue place to his owne reason, which perswaded him that

he should nothing at all profit there, seeing he had done so small good among his owne people, Chap. 4.1.

e Which was the hauen port to take shipping thither, called also Ioppe.

f From that vocation wherevnto God had called him, and wherein he would haue assisted him.

the

the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

5 Then the mariners were afraid, and cryed euery man vnto his god, and cast the wares that were in the ship, vnto the sea, to lighten it of them: but Ionah was gone downe into the sides of the ship, and he lay downe, and was fast asleepe.

6 So the shipmaster came to him, and said vnto him, What meaneth thou, O sleeper? Arise call vpon thy g God, if so be that God will thinke vpon vs, that we perish not.

7 And they said euery one to his fellow, Come, and let vs cast lots, that we may know for whose cause this euill is vpon vs. So they cast lots, and the lot fell vpon Ionah.

8 Then said they vnto him, Tell vs for whose cause this euill is vpon vs? What is thine occupation? and whence comest thou? which is thy countrey? and of what people art thou?

9 And he answered them, I am an Ebrew, and I feare the Lord God of heauen, which hath made the sea, and the dry land.

10 Then were the men exceeding afraid, and said vnto him, Why hast thou done this? (for the men knew that he fled from the presence of the Lord, because he had told them.)

11 Then said they vnto him, What shall we doe vnto thee, that the sea may be calme vnto vs? (for the sea wrought, and was troublous.)

12 And he said vnto them, Take me, and cast me into the sea: so shall the sea be calme vnto you: for I know that for my sake this great tempest is vpon you.

13 Neuertheleſſe the men rowed to bring it to the land, but they could not: for the sea wrought, and was troublous against them.

14 Wherefore they cried vnto the Lord, and said, h We beseech thee, O Lord, we beseech thee, let vs not perish for this mans life, and lay not vpon vs innocent blood: for thou, O Lord, hast done as it pleased thee.

15 So they tooke vp Ionah, and cast him into the sea, and the sea ceased from her raging.

16 Then the men i feared the Lord exceedingly, and offered sacrifice vnto the Lord, and made vowes.

17 Now the Lord had prepared a great fish to swallow vp Ionah: and Ionah was in the k belly of the fish three dayes and three nights.

CHAP. II.

1 Ionah is in the fishes belly. 2 His prayer. 10 He is deliuered.

THen Ionah prayed vnto the Lord his God a out of the fishes belly,

2 And said, I cryed in mine affliction vnto the Lord, and he heard me: out of the belly b of hell cryed I, *and* thou heardest my voyce.

3 For thou hadst cast me into the bottome in the midst of the sea, and the floods compassed me about: all thy surges, and all thy waues passed ouer me.

4 Then I said, I am c cast away out of thy sight: yet will I looke againe toward thine holy Temple.

5 The waters compassed mee about vnto the soule: the depth closed me round about, and the weedes were wrapt about mine head.

6 I went downe to the bottome of the mountaines: the earth with her barres was about me for euer, yet hast thou brought vp my d life from the pit, O Lord my God.

7 When my soule fainted within me, I remembred the Lord: and my prayer came vnto thee into thine holy Temple.

8 They that waite vpon lying e vanities, forsake their owne f mercy.

9 But I will sacrifice vnto thee with the voyce of thankesgiuing, and will pay that that I haue vowed: saluation *is* of the Lord.

10 And the Lord spake vnto the fish, and it cast out Ionah vpon the dry land.

CHAP. III.

1 Ionah is sent againe to Nineueh. 5 The repentance of the king of Nineueh.

ANd the word of the Lord came vnto a Ionah the second time, saying,

2 Arise, goe vnto Nineueh that great city, and preach vnto it the preaching which I bid thee.

3 So Ionah arose, and went to Nineueh according to the word of the Lord: now Nineueh was a b great and excellent city of three dales iourney.

4 And Ionah began to enter into the city a dales c iourney, and he cryed, and said, Yet fourty dales, and Nineueh shalbe ouerthrowen.

5 So the people of Nineueh d beleeued God, & proclaimed a fast, and put on sackcloath, from the greatest of them, euen to the least of them.

6 For word came vnto the king of Nineueh, and he arose from his throne, and laid his robe from him, and couered him with sackcloath, and sate in ashes.

7 And he proclaimed and said thorow Nineueh, (by the counsell of the king and his nobles) saying, Let neither man, nor e beast, bullocke nor sheepe taste any thing, neither feede, nor drinke water.

8 But let man and beast put on sackcloath, and cry mightily vnto God: yea, let euery man turne from his euill way, and from the wickednesse that is in their hands.

9 g Who can tell *if* God will turne, and repent and turne away from his fierce wrath, that we perish not?

10 And God saw their h works that they turned from their euill waies: and i God repented of the euill that he had said that he would doe vnto them, and he did it not.

CHAP. IIII.

The great goodnesse of God toward his creatures.

THerefore it displeased a Ionah exceedingly, and he was angry.

2 And he prayed vnto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my countrey? therefore I prevented it to flee vnto b Tarshish: for I knew, that thou art a gracious God, and mercifull, slow to anger, and of great kindnesse, and repentest thee of the euill.

3 Therefore now, O Lord, take, I beseech thee, my life from me: for it is better for me to dye then to liue.

g As one that would haue cast off this care and solicitude, by seeking rest and quietnesse.

h As they had called on their idols which declareth that idolatrie haue no thy nor certainty, but in their troubles seeke they cannot tell to whom.

i Which declareth that the matter was in great extremity and doubt, which thing was Gods motion in them, for the triall of the cause: and this may not be done but in matters of great importance.

k This declareth that the very wicked in their necessities flee vnto God for succour, and also that they are touched with a certaine feare to shed mans blood, whereas they know no manifest figne of wickednes.

l They were touched with a certaine repentance of their life past, and began to worship the true God by whom they saw themselues so wonderfully deliuered: but this was done for feare, and not of pure heart and affection, neither according to Gods word.

m That the Lord would chastise his Prophet with a most terrible spectacle of death, and thereby also confirmed him of his fauour and support to this his charge which was enioyned him.

a Being now swallowed vp of death, and seeing no remedy to escape, his faith brast out into the Lord, knowing that out of the very hell he was able to deliuer him.

b For he was now in the fishes belly as in a graue or place of darkenesse.

c This declared what his prayer was, and how he laboured betweene hope and despaire, considering the neglect of his vocation, and Gods victory.

d Thou hast deliuered me from the belly of hell: and all these dangers, as it were tasting me from death to life.

e They that depend vpon any thing faue on God alone.

f They refuse their owne felicity and the goodnes which they should elle receiue of God.

a This is a great declaration of Gods mercy, that he receiueth him againe, and sendeth him foorth as his Prophet, which had before shewed so great infirmity.

b Reade Chap. 1. 2.

c He went forward one day in the city, and preached, and so he continued till the city was conuerted.

d For he declared that he was a Prophet sent to them from God to denounce his iudgements against them.

e Not that the dumb beasts had sinned or could repent, but that by their example men might be astonished, considering that for his sinne the anger of God hanged ouer all creatures.

f He willed that the men should earnestly call vnto God for mercy.

g For partly by the threatning of the Prophet, and partly by the motion of their owne conscience, he doubted whether God would shew them mercy.

h That is, the fruits of their repentance, which did proceede of faith, which God had planted by the ministery of his Prophets.

i Reade Iecrem. 18, 8.

a Because hereby he should be taken as a false prophet, and so the Name of God, which he pretended should be blasphemed.

b Reade Chap. 1, 3.

c Thus he prayed of griefe, fearing least Gods Name by this forgiuenesse might be blasphemed, as though he feared his Prophets

foorth to denounce his iudgements in vaine.

4 Then

i Meaning, Ierusalem, where the Lords flocke was gathered. k The flourishing state of the kingdome, as it was vnder Dauid and Salomon, which thing was accomplished to the Church by the comming of Christ.

l In the meane season he sheweth that they should endure great troubles and tentations whea they saw themselues neither to haue king nor counsell.

m He sheweth that the faithfull ought not to measure Gods iudgements by the braggs and threatnings of the wicked, but thereby are admonished to lift vp their hearts to God to call for deliuerance.

n God giueth his Church this victory, so oft as he ouercommeth their enemies: but the accomplishment thereof shalbe at the last comming of Christ,

Mount Zion, from henceforth euen for euer.

8 And thou, O i towre of the flocke, the strong hold of the daughter Zion, vnto thee shall it come, euen k the first dominion, *and* kingdome shall come to the daughter Ierusalem.

9 Now why doest thou cry out with lamentation? *is* there no king in thee? is thy counseller perished? for sorow hath taken thee, as a woman in trauaile.

10 Sorow and mourne, O daughter Zion, like a woman in trauaile: for now shalt thou go foorth of the city, and dwell in the field, and shalt go into Babel, *but* there shalt thou be deliuered: there the Lord shall redeeme thee from the hand of thine enemies.

11 Now also many nations are gathered against thee, saying, Zion shalbe condemned, and our eye shall looke vpon Zion.

12 But they m know not the thoughts of the Lord: they vnderstand not his counsell, for he shall gather them as the sheaues in the barne.

13 Arise and threth, n O daughter Zion: for I will make thine horne yron, and I will make thine hooues brasse, and thou shalt breake in pieces many people: and I will consecrate their riches vnto the Lord: and their substance vnto the ruler of the whole world.

CHAP. V.

1 The destruction of Ierusalem. 2 The excellency of Beth-leem.

NOw assemble thy garisons, O daughter a of garisons: he hath laid siege against vs: they shall smite the iudge of Israel with a rod vpon the cheeke.

2 And thou Beth-leem Ephrathah art b little to be among the thousands of Iudah, *yet* out of thee shall he come foorth vnto me, that shalbe the ruler in Israel, whose c going foorth *haue beene* from the beginning *and* from euerlasting.

3 Therefore will he giue them vp, vntill the time that d she which shall beare, shall trauaile: then the remnant of their brethren shall returne vnto the children of Israel.

4 And he shall e stand, and feed in the strength of the Lord, & in the maiesty of the Name of the Lord his God, and they shall dwell still: for now shall he be magnified vnto the ends of the world.

5 And he f shalbe *our* peace when Asshur shall come into our land: when he shall tread in our palaces, then shall we raise against him seuen shepheards, and eight principall men.

6 And they shall destroy g Asshur with the sword, and the land of Nimrod with their swords: thus shall he h deliuer vs from Asshur, when he commeth into our land, and when he shall tread within our borders.

7 And the i remnant of Iaakob shalbe among many people, as a dew from the Lord, *and* as the showres vpon the grasse, that waiteth not for

a He foresweareth them of the dangers that shall come before they enioy these comforts, shewing that forasmuch as Ierusalem was accustomed with her garisons to trouble others, the Lord would now cause other garisons to vexe her, and that her rulers should be smitten on the face most contemptuously.

b For so the Iewes diuided their countrey, that for euery thousand there was a chiefe captaine: and because Bethleem was not able to make a thousand, he called it little, but yet God will raise vp his captaine and gouernour therein: and thus it is not the least by reason of this benefite, Mat. 2.

c He sheweth that the comming of Christ and all his workes were appointed of God from all eternity.

d He compareth the Iewes to women with child, who for a time should haue great sorowes, but at length they should haue a comfortable deliuerance, Iohn 16, 21. e That is, Christ his kingdome shalbe stable and euerlasting, and his people as well the Gentiles as the Iewes shall dwell in safety. f This Messiah shalbe a sufficient safegard for vs, and though the enemy inuade vs for a time, yet shall God stirre vp many which shalbe able to deliuer vs. g These whom God shall raise vp for the deliuerance of his Church, shall destroy all the enemies thereof, which are meant here by the Assyrians and Babylonians with whom were the chiefe at that time. h By these gouernours will God deliuer vs when the enemy commeth into our land. i This remnant or Church which God shall deliuer shall onely depend on Gods power and defence, as doth the grasse of the field, and not on the hope of man.

man, nor hopeth in the sonnes of Adam.

8 And the remnant of Iaakob shalbe among the Gentiles in the mids of many people, as the Lion among the beasts of the forest, *and* as the Lions whelpe among the flockes of sheepe, who when he goeth thorow, treadeth downe and teareth in pieces, and none can deliuer.

9 Thine hand shalbe lift vp vpon thine aduersaries, and all thine enemies shalbe cut off.

10 And it shall come to passe in that day, saith the Lord, that I will cut off thine k horses out of the mids of thee, and I will destroy thy charets.

11 And I will cut off the cities of thy land, and ouerthrow all thy strong holds.

12 And I will cut off thine enchanters out of thine hand: and thou shalt haue no more soothsayers.

13 Thine idoles also will I cut off, and thine images out of the mids of thee: and thou shalt no more worship the worke of thine hands.

14 And I will plucke vp thy greues out of the mids of thee: so will I destroy thine enemies.

15 And I will execute a vengeance in *my* wrath and indignation vpon the heathen, l which they haue not heard.

k I will destroy all things wherein thou putteit thy confidence, as thy vaine confidence and idolatry, and so will helpe thee.

l It shalbe so terrible that the like hath not beene heard of.

CHAP. VI.

An exhortation to the dumbe creatures to heare the iudgement against Israel being vnkind. 6 What maner of sacrifices do please God.

HEarken ye now what the Lord saith, Arise thou, *and* contend *before* the a mountaines, and let the hils heare thy voyce.

2 Heare ye, O mountaines, the Lords quarell, and ye mighty foundations of the earth: for the Lord hath a quarell against his people, and he will pleade with Israel.

3 O my people, what haue I done vnto thee? or wherein haue I grieued thee? testifie against me.

4 Surely I b brought thee vp out of the land of Egypt, and redeemed thee out of the house of seruants, and I haue sent before thee, Moses, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab had deuised, and what Balaam the sonne of Beor had answered him, from c Shittim vnto Gilgal, that ye may know the d righteousnes of the Lord.

6 Wherewith e shall I comebefore the Lord, *and* bow my selfe before the high God? shall I come before him with burnt offerings, *and* with calues of a yeere old?

7 Will the Lord be pleased with thousands of rams, or with ten thousand riuers of oyle? shall I giue my f first borne for my transgression, *euen* the fruit of my body, for the sinne of my soule?

8 He hath shewed thee, O man, what is good, and what the Lord requireth of thee: g surely to doe iustly, and to loue mercy, and to humble thy selfe to walke with thy God.

9 The Lords voyce crieth vnto the h city, and the man of wisdome shall see thy name: Heare the rod, and who hath appointed it.

10 Are yet the treasures of wickednesse in the house of the wicked, and the scant measure, that is abominable?

a He taketh the high mountaines and hard rockes to witnesse against the obstinacy of his people.

b I haue not hurt thee, but bestowed infinite benefits vpon thee.

c That is, remember my benefits from the beginning how I deliuered you from Balaams curse, and also spared you from Shittim, which was in the plaine of Moab, till I brought you into the land promised.

d That is, the truth of his promise and his manifold benefites toward you.

e That the people by hypocrisy aske how to please God, and are content to offer sacrifices, but will not change their liues.

f There is nothing so deare to man, but the hypocrites will offer it vnto God, if they thinke thereby to auoyde his anger: but they will neuer be brought to mortify their owne affections, and to giue themselues willingly to serue God as he commandeth.

g The Prophet in few words calleth them to the obseruation of these two Table, to know if they will obey God aright or no, saying that God hath prescribed them to doe this.

h Meaning, that when God speaketh to any city or nation, the godly will acknowledge his maiesty, and consider not the mortall man that bringeth the threatning, but God that sendeth it.

i That is, of Ierusalem.
k Thou shalt be confumed with inward griefe and euils.
l Meaning, that the citie should goe about to saue her men, as they that lay hold on that which they would preserue.
m You haue received all the corruption and idolatry, wherewith she ten tribes were infected vnder Omri and Ahab his sonne: and to excuse your doings, you alledge the Kings authoritie by his statutes, and also wisedome and policie in so doing, but you shall not escape punishment: but as I haue shewed you great fauour, and taken you for my people, so shall you

11 Shall I iustifie the wicked ballances, and the bag of deceitfull weights?

12 For the rich men thereof i are full of cruelty, and the inhabitants thereof haue spoken lies, and their tongue *is* deceitfull in their mouth.

13 Therefore also will I make thee sicke in smiting thee, *and* in making *thee* desolate, because of thy sinnes.

14 Thou shalt eate and not be satisfied, and k thy casting downe *shalbe* in the middes of thee, and thou l shalt take hold, but shalt not deliuer, and that which thou deliuerest, will I giue vp to the sword.

15 Thou shalt sow, but not reape: Thou shalt treade the oliues, but thou shalt not anoynt thee with oyle, and *make* sweet wine, but shall not drinke wine.

16 For the m statutes of Omri are kept, and all the maner of the house of Ahab, and ye walke in their counsels, that I should make thee waste, and the inhabitants thereof an hissing: therefore yee shall beare the reproach of my people.

CHAP. VII.

1 A complaint for the small number of the righteous. 4 The wickednesse of those times. 14 The prosperitie of the Church.

WOe is mee, for I am as the a Summer gatherings, *and* as the grapes of the vintage: there *is* no cluster to eate: my soule desired the first ripe fruits.

2 The good man is perished out of the earth, and there *is* none righteous among men: b they all lie in wait for blood: euery man hunteth his brother with a net.

3 To make good for the euill of *their* hands, the prince asked, and the iudge *iudgeth* for a reward: therefore the c great man he speaketh out the corruption of his soule: so d they wrap it vp.

4 The best of them *is as* e abriar, and the most righteous of them *is sharper* then a thorne hedge: the day of f thy watchmen *and* thy visitation commeth; then shall be their confusion.

5 Trust ye not in a friend, neither put ye confidence in a counseller; keepe the doores of thy mouth from her that lieth in thy bosome.

6 For the sonne reuileth the father; the daughter riseth vp against her mother, the daughter in law against her mother in law, *and* a mans enemies *are* the men of his owne house.

7 Therefore g I will looke vnto the Lord: I will waite for God my Sauiour: my God will heare me.

8 Reioyce not against mee, h O mine enemies though I fall, I shall arise: when I shall sit in darkenesse, the Lord *shalbe* a light vnto me.

9 I will beare the wrath of the Lord, because I haue sinned against him, vntill hee pleade my cause, and execute iudgement for me: *then* will he bring mee foorth to the light, *and* I shall see his righteousnesse.

10 Then shee that is mine enemie, shall looke vpon it, and shame shall couer her, which said vnto me, Where is the Lord thy God? Mine eyes shall behold her: now shall she be troden downe as the myre of the streetes.

11 *This is* i the day that thy walles shall be built: this day shall driue farre away k the decree.

12 In this day also they shall come vnto thee from l Asshur, and *from* the strong cities, and from the strong holdes euen vnto the riuer, and from Sea to Sea, and from mountaine to mountaine.

13 Notwithstanding the land shalbe desolate because of them that dwell therein, *and* for the fruits of m their inuentions.

14 n Feed thy people with thy rod, the flocke of thine heritage (which dwell solitarie in the wood) *as* in the mids of Carmel: let them feed in Bashan and Gilead, as in old time.

15 o According to the dayes of thy comming out of the land of Egypt, will I shew vnto him marueilous things.

16 The nations shall see, and be confounded for all their power: they shall p lay their hand vpon their mouth: q their eares shall be deafe.

17 They shall r licke the dust like a serpent: they shall moouе out of their holes like wormes: they shalbe afraid of the Lord our God, and shall feare because of thee.

18 Who is a God like vnto thee, that taketh away iniquitie, and s passeth by the transgression of the remnant of his heritage? Hee retaineth not his wrath for euer, because mercie pleaseth him.

19 He will turne againe, *and* haue compassion vpon vs: he will subdue our iniquities, and cast all t their sinnes into the bottome of the sea.

20 Thou wilt performe *thy* u trueth to Iakob, *and* mercy to Abraham, as thou hast sworne vnto our fathers in old time.

a The Prophet taketh vpon him the person of the earth, which complaineth that all her fruits are gone, so that none is left: that is, that there is no godly man remaining: for all are giuen to crueltie and deceit, so that none spareth his owne brother.
b He sheweth that the prince, the iudge, and the rich man are linked together all to doe euill, and to cloake the deede one of another.
c That is, the rich man that is able to giue money, abilioeth them no wicked deede nor iniurie.
d These men agree amoog themselues and conspire with one consent to doe euill.
e They that are of most estimation and are counted most honest among them, are but thornes and briers to pricke.
f Meaning of the Prophetes and gouernours.
g The Prophet sheweth that the onely remedie for the godly in desperate euils, is to flee vnto God for succour.
h This is spoken in the person of the Church, which calleth the malignant Church her enemie.
i To wit, when God shall shew himselfe a deliuerer of his Church, and a destroyer of his enemies.
k Meaning, the cruell empire of the Babylonians.
l When the Church shalbe restored, they that were enemies afore, shall come out of all the corners of the world vnto her, so that neither holds, riuers, seas, nor mountaines shalbe able to let them.
m After this grace appeare, he sheweth how grieuously the hypocrites themselues shall be punished, seeing that the earth it selfe, which cannot sinne shalbe made waste because of their wickednesse.
n The Prophet prayeth to God to be mercifull vnto his Church, when they should be scattered abroad as in solitary places in Babylon, and to be beneficiall vnto them as in times past.
o God promiseth to bs fauourable to his people, as he hath beene afore time.
p They shall be as dumme men and dare bragge no more.
q They shalbe astonished and astruction.
r They shall will declare in effect

NAHVM.

THE ARGVMENT.

AS they of Nineueh shewed themselues prompt & ready to receiue the word of God, at Ionahs preaching and so turned to the Lord by repentance: so after a certaine time rather giuing themselues to worldly meanes to increase their dominion, then seeking to continue in the feare of God, and trade wherein they had begun, they cast off the care of religion, and so returned to their vomite, and prouoked Gods iust iudgement against them, in afflicting his people. Therefore their citie Nineueh was destroyed, and Merodh-baladan king of Babel (or as some thinke Nebuchad-nezzar) enioyed the empire of the Assyrians. But because God hath a continuall care of his Church, hee stirreth vp his Prophet to comfort the godly, shewing that the destruction of their enemies should be for their consolation. And as it seemeth, he prophecied about the time of Hezekiah, and not in the time of Manasseh his sonne, as the Iewes write.

CHAP.

CHAP. I.

Of the destruction of the Assyrians, and of the deliuerance of Israel.

THE [a] burden of Nineueh. [b] The
booke of the vision of Nahum the
[c] Elkeshite.
2 God is [d] ielous, and the Lord
reuengeth: the Lord reuengeth: euen the Lord
[e] of anger, the Lord will take vengeance on his
aduersaries, and he reserueth *wrath* for his ene-
mies.
3 The [f] Lord *is* slow to anger, but *he is* great
in power, and will not surely cleare *the wic-*
ked: the Lord *hath* his way in the whirlewinde,
and in the storme, and the cloudes *are* the dust of
his feete.
4 He rebuketh the sea, and drieth it, and hee
drieth vp all the riuers: Bashan is wasted and
Carmel, and the floure of Lebanon is wasted.
5 The mountaines tremble for him, and the
hilles melt, and the earth is burnt at his sight, yea,
the world, and all that dwell therein.
6 [g] Who can stand before his wrath? or who
can abide in the fiercenesse of his wrath? his
wrath is powred out like fire, and the rockes are
broken by him.
7 The Lord is good [h] *and* as a strong hold in
the day of trouble, and hee knoweth them that
trust in him.
8 But passing ouer *as* with a flood, he will vt-
terly destroy the [i] place thereof, and darkenesse
shall pursue his enemies.
9 What doe ye [k] imagine against the Lord?
he will make an vtter destruction: affliction shall
not rise vp the second time.
10 For *he shall come as* vnto [l] thornes folden
one in another, and as vnto drunkards in their
drunkennesse: they shall be deuoured as stubble
fully dryed.
11 There [m] commeth one out of thee that
imagineth euill against the Lord, *euen* a wicked
counseller.
12 Thus sayth the Lord, Though they be
[n] quiet, and also many, yet thus shall they be cut
off when hee shall passe by: though I haue affli-
cted thee, I will afflict thee no more.
13 For now I will breake his yoke from thee,
and will burst thy bonds in sunder.
14 And the Lord hath giuen a commandement
concerning thee, that no more of thy name be
[o] sowen: out of the house of thy gods will I cut
off the grauen, and the molten image: I will make
it thy graue for thee, for thou art vile.
15 * Behold vpon the mountaines the feete of
him that declareth, and publisheth [p] peace: O Iu-
dah, keep thy solemne feasts, performe thy vowes,
for the wicked shall no more passe through
thee: he is vtterly cut off.

a Reade Isa 13.1.
b The vision or reuelation which God commanded Nahum to write concerning the Nineuites.
c That is, borne in a poore village in the tribe of Simeon.
d Meaning, of his glory.
e With his he is but angry for a time, but his anger neuer asswageth toward the reprobate, though for a time he deferre it.
f That the wicked would make Gods mercy an occasion to sinne, but the Prophet willeth them to consider his force and iustice.
g If all creatures be at Gods commandement, and none is able to resist his wrath, shall man flatter himselfe, and thinke by any meanes to escape, when he prouoketh his God to anger?
h Least the faithfull should be discouraged by hearing the power of God, he sheweth them that his mercies appertaine vnto them and that he hath care ouer them.
i Signifying, that God will suddenly destroy Nineueh, and the Assyrians, in such sort as they shall lie in perpetuall darkenesse, and neuer recouer their strength againe.
k He sheweth that the enterprises of the Assyrians against Iudah and the Church, were against God, and therefore hee would so destroy them at once, that he should not need to returne the second time.
l Though the Assyrians thinke themselues like thornes that pricke on all sides, yet the Lord will set fire on them, and as drunken men are not able to stand against any force, so they shall be nothing able to resist him. m Which may be vnderstood either of Saneherib, or of the whole body of the people of Nineueh. n Though they thinke themselues in most safetie, and of greatest strength, yet when God shall passe by, hee will destroy them: notwithstanding he comforteth his Church, and promiseth to make an end of punishing them by the Assyrians. o Meaning, Saneherib, who should haue no more children, but be slaine in the house of his gods, 2 King 19. 36. 37. * Isa 52.7. Rom. 10.15. p Which peace the Iewes should enioy by the death of Saneherib.

CHAP. II.

Here describeth the victories of the Caldeans against the Assyrians.

THe [a] destroyer is come before thy face: keepe
the munition: looke to the way: make *thy*
loynes strong: increase *thy* strength mightily.
2 For the Lord hath [b] turned away the glory
of Iaakob, as the glory of Israel: for the emptiers
haue emptied them out, and [c] marred their vine
branches.
3 The shield of his mightie men is made red,
[d] the valiant men are in scarlet: the charets *shall*
be as in the fire *and* flames in the day of his prepa-
ration, and [e] the firre trees shall tremble.
4 The charets shall rage in the streetes: they
shall runne to and fro in the high wayes: they
shall seeme like lampes: they shall shoot like the
lighting.
5 [f] Hee shall remember his strong men; they
shall stumble as they goe: they shall make haste
to the walles thereof, and the defence shall be
prepared.
6 The gates of the riuer shall be opened, and
the palace shall melt.
7 And Huzzab *the Queene* shall be led away
captiue, and her maides shall lead *her* as with the
voyce of doues, smiting vpon their breasts.
8 But Nineueh is [g] of old like a poole of wa-
ter: yet they shall flee away. Stand, stand, *shall they*
cry: but none shall looke backe.
9 [h] Spoyle ye the siluer, spoyle the golde: for
there is none end of the store *and* glory of all the
pleasant vessels.
10 [i] Shee is emptie and voide and waste, and
the heart melteth, and the knees smite together,
and sorow is in all loines, and the faces [k] of them
all gather blackenesse.
11 Where is the [l] dwelling of the lions, and
the pasture of the lions whelpes? where the lion
and the lyonesse walked, *and* the lions whelpe,
and none made them afraid.
12 The lion did teare in pieces enough for his
whelpes, and woried for his lyonesse, and filled
his holes with pray, and his dennes with spoyle.
13 Behold, I *come* vnto thee, saith the Lord of
hosts, and I will burne her charets in the [m] smoke,
and the sword shall deuoure the yong lions, and
I will cut of thy spoyle from the earth, and the
voyce of thy [n] messengers shall no more be heard.

a That is, Nebuchad-nezzar is in a readinesse to destroy the Assyrians: and the Prophet derideth the enterprises of the Assyrians which prepared to resist him.
b Seeing God hath punished his owne people Iudah and Israel, he will now punish the enemies by whom he scourged them, reade Isa 10.12.
c Signifying, that the Israelites were vtterly destroyed.
d Both to feare the enemy, and also that they themselues should not so soone espie blood one of another to discourage them.
e Meaning, their speares should shake and crash together.
f Then the Assyrians shall seeke by all meanes to gather their power, but all things shall faile them.
g The Assyrians will flatter themselues and say, that Nineueh is so ancient that it can neuer perish, and is as a fishpoole, whose waters they that walke on the bankes cannot touch: but they shall be scattered, and shall not looke backe though men would call them.
h God commandeth the enemies to spoyle Nineueh, and promiseth them infinite riches and treasures. i That is, Nineueh, and the men thereof shall be after this sort. k Reade Ioel 2.6 l Meaning, Nineueh, whose inhabitants were cruell like the Lions, and giuen to all oppression, and spared no violence or tyrannie to prouide for their wiues and children. m That is, assoone as my wrath beginneth to kindle. n Signifying the heralds, which were accustomed to proclaime warre. Some reade, of thy gumme teeth wherewith Nineueh was woont to bruise the bones of the poore.

CHAP. III.

1 Of the fall of Nineueh. 8 No power can escape the hand of God.

O Bloody city, it is all full of lyes *and* robbery:
[a] the pray departeth not.
2 The noyse of a whip, [b] and the noyse of the
mouuing of the wheeles, and the beating of the
horses, and the leaping of the charets.
3 The horseman lifteth vp both the bright
sword, and the glittering speare, and a multitude
is slaine, and the dead bodies *are* many: there *is*
none end of their corpses; they stumble vpon
their corpses,
4 Because of the multitude of the fornicati-
ons of the [c] harlot that is beautifull, and is a mi-
stresse of witchcraft, and selleth ÿ people through
her

a It neuer ceaseth to spoyle and robbe.
b He sheweth how the Caldeans shall haste, and how couragious their horses shall be in beating the ground when they come against the Assyrians.
c He compareth Nineueh to an harlot, which by her beauty and subtiltie entiseth yong men, and bringeth them to destruction.

her whoredome; and the nations through her
witchcrafts.
5 Behold, *I come* vpon thee, saith the Lord of
hoastes, and will discouer thy skirts vpon my face,
and will shew the nations thy filthinesse, and the
kingdomes thy shame.
6 And I will cast filth vpon thee, and make
thee vile, and will set thee as a gazing stocke.
7 And it shall come to passe, that all they that
looke vpon thee, shall flee from thee, and say, Ni-
neueh is destroyed, who will haue pity vpon her?
where shall I seeke comforters for thee?
8 Art thou better then [d] No, *which was* full of
people? that lay in the riuers, and *had* the waters
round about it? whose ditch was the sea, *and* her
wall *was* from the sea?
9 Ethiopia and Egypt *were* her strength, and
there *was* none end: Put and Lubim were ‖ her
helpers.
10 Yet was shee caried away, *and* went into
captiuitie: her yong children also were dashed in
pieces at the head of all the streetes: and they cast
lots for her noble men, and all her mighty men
were bound in chaines.
11 Also thou shalt be drunken: thou shalt hide
thy selfe, & shalt seeke help because of the enemy.
12 All thy strong cities *shalbe like* figtrees with
the first ripe figs: for if they be shaken, they fall
into the mouth of the eater.
13 Behold, thy people within thee *are* women:
the gates of thy land shalbe opened vnto thine e-
nemies, *and* the fire shall deuoure thy barres.
14 Draw thee waters for the siege: fortifie thy
strong holds: goe into the clay, and temper the
morter: make strong bricke.
15 There shall the fire deuoure thee: the swoȓd
shall cut thee off: it shall eate thee vp like the
[e] locusts, *though* thou be multiplied like the lo-
custs, *and* multiplied like the grashopper.
16 Thou hast multiplied thy marchants aboue
the starres of heauen: the locust spoileth and fly-
eth away.
17 Thy princes *are* as the grashoppers, and thy
captaines as the great grashoppers which remaine
in the hedges in the cold day; *but* when the sunne
ariseth, they flee away, & their place is not know-
en where they are.
18 Thy [f] shepheards do sleepe, O king of Asshur:
thy strong men lye downe: thy people is scattered
vpon the mountaines, and no man gathered *them*.
19 There is no healing of thy wound: thy
plague is grieuous: all that heare the bruite of
thee, shall clappe the hands ouer thee: for vpon
[g] whom hath not thy malice passed continually?

d Meaning, Alexandria, which was in league with so many nations, and yet was now destroyed.
‖ Or, *thine*.
e Signifying, that Gods iudgements should suddenly destroy the Assyrians, as these vermine are with raine or change of weather.
f Thy princes and counsellers.
g Meaning, that there was no people, to whom the Assyrians had not done hurt.

HABAKKVK.

THE ARGVMENT.

THe Prophet complaineth vnto God, considering the great felicitie of the wicked, and the miserable oppression of the godly, which endure all kinde of affliction and crueltie, and yet can see none ende. Therefore hee had this reuelation shewed him of God, that the Caldeans should come and take them away captiues, so that they could looke for none ende of their troubles as yet, because of their stubburnesse and rebellion against the Lord. And least the godly should despaire, seeing this horrible confusion, hee comforteth them by this, that God will punish the Caldeans their enemies, when their pride and crueltie shall be at height: wherefore he exhorteth the faithfull to patience by his owne example, and sheweth them a forme of prayer, wherewith they should comfort themselues.

CHAP. I.

1 A complaint against the wicked that persecute the iust.

THe burden, which Habakkuk the Pro-
phet did see.
2 O Lord, how long shall I cry,
and thou wilt not heare! *euen* cry out
vnto thee [a] for violence, and thou wilt not
helpe!
3 Why doest thou shew me iniquitie, and
cause me to behold sorow? for spoyling, and vio-
lence *are* before me: and there are that raise vp
strife and contention.
4 Therefore the Law is dissolued, and iudge-
ment doth neuer go forth: for the wicked doeth
[b] compasse about the righteous, therefore [c] wrong
iudgement proceedeth.
5 Behold among the heathen, and regarde,
and wonder, *and* marueile: for I will worke a
worke in your dayes: [d] yee will not beleeue it,
though it be told you.
6 For loe, I raise vp the Caldeans, that bitter
and furious nation, which shall goe vpon the
bredth of the land to possesse the dwelling places
that are not theirs.
7 They are terrible & fearefull: [e] their iudgment,
and their dignitie shall proceed of themselues,
8 Their horses also are swifter then the leo-
pards, and are more fierce then the wolues in the
[*] euening: and their horsemen are many: and their
horsemen shall come from farre: they shall flie as
the eagle hasting to meate.
9 They come all to spoyle: for their faces
shalbe an [f] East winde, and they shall gather the
captiuitie [g] as the sand.
10 And they shall mocke the Kings, and the
princes *shalbe* a scorne vnto them: they shall de-
ride euery strong hold: for they shall gather [h] dust,
and take it.
11 Then shall they [i] take a courage, and trans-
gresse & doe wickedly, *imputing* this their power
vnto their god.
12 Art not thou of old, O Lord my God, mine
holy One? we shall not [k] die: O Lord, thou hast
ordeined them for iudgement, and O God, thou
hast established them for correction.
13 *Thou art* of pure eyes, and canst not see
euill: thou canst not behold wickednes. where-
fore doest thou looke vpon the transgressors, *and*
holdest thy tongue, when the wicked deuoureth
the man, that is more righteous then he?
14 And makest men as the [l] fishes of the sea,
and as the creeping things, that haue no ruler o-
uer them?

a The Prophet complaineth vnto God, and bewaileth that among the Iewes is left none equitie and brotherly loue: but in stead thereof reigneth crueltie, theft, contention and strife.
b To suppresse him, if any should shew himselfe zealous of Gods cause.
c Because the iudges which should redresse this excesse, are as euill as the rest.
d As in times past you would not beleeue Gods word, so shall yee not now beleeue the strange plagues which are at hand.
e They themselues shall be your iudges in this cause, and none shall haue autoritie ouer them to controll them.
* Zeph. 3. 3.
f For the Iewes most feared this winde, because it destroyed their fruits.
g They shalbe so many in number.
h They shall cast vp mounts against it.
i The Prophet comforteth the faithfull that God will also destroy the Babylonians, because they shall abuse this victory, and become proud and insolent, attributing the prayse thereof to their idoles.
k He assureth the godly of Gods protection, shewing that the enemie can doe no more then God hath appointed, and also that their sinnes required such a sharpe rod.
l So that the great deuoureth the small, and the Caldeans destroy all the world.

15 They take vp all with the angle: they catch
it in their net,and gather it in their yarne,where-
of they reioyce and are glad.
16 Therefore they sacrifice vnto their m net,
and burne incense vnto their yarne, because by
them their portion *is* fat,and their meat plenteous.
17 Shall they therefore stretch out their net,and
not spare continually to slay n the nations?

CHAP. II.

a A vision. 5 Against pride, couetousnesse, drunkennesse, and idolatry.

I Will stand vpon my a watch, and set mee vpon
the towre, and will looke and see what he would
say vnto me,and what I shall answere to him that
rebuketh me.
2 And the Lord answered me,and sayd,Write
the vision, and make it plaine vpon tables, that he
may runne b that readeth it.
3 For the vision *is* yet for an appointed time,
but at the c last it shall speake,and not lie: though
it tary,waite: for it shall surely come,*and* shall not
stay.
4 Beholde, d hee that lifteth vp himselfe, his
mind is not vpright in him, but the iust shall liue
by his faith,
5 Yea, indeede the proud man *is as* e hee that
transgresseth by wine; therefore shall hee not en-
dure, because hee hath enlarged his desire as the
hell, and is as death, and cannot be satisfied, but
gathereth vnto him all nations, and heapeth vn-
to him all people.
6 Shall not all these take vp a parable against
him, and a taunting prouerb against him,and say,
Ho,he that increaseth *that which is* not his? f how
long? and hee that ladeth himselfe with thicke
clay?
7 Shall g they not rise vp suddenly, that shall
bite thee? and awake, that shall stirre thee? and
thou shalt be their pray?
8 Because thou hast spoyled many nations,
all the remnant of the people shall spoyle thee,
because of mens blood, and for the wrong *done*
in the land, in the citie, and vnto all that dwell
therein.
9 Ho, he that coueteth an euill couetousnesse
to his house, that he may set his nest on high, to
escape from the power of euill.
10 Thou h hast consulted shame to thine owne
house,by destroying many people,and hast sinned
against thine owne soule.
11 For the i stone shall cry out of the wall,
and the beame out of the timber shall answere it.
12 Woe vnto him that buildeth a towne with
blood,and erecteth a city by iniquitie.
13 Behold, is it not of the k Lord of hoastes,
that the people shall labour in the very fire? the
people shall euen wearie themselues for very va-
nitie.
14 For the earth shall l be filled with the know-
ledge of the glory of the Lord, as the waters co-
uer the sea.
15 Woe vnto him that giueth his neighbour
m drinke; thou ioynest thine heate,& makest *him*
drunken also, that thou mayest see their priuities.
16 Thou art filled with shame n for glory;
drinke thou also, and be made naked; the cup of
the Lords right hand shall be turned vnto thee,
and shamefull spuing *shall be* for thy glory.
17 For the o crueltie of Lebanon shall couer
thee; so shall the spoyle of the beastes, which
made them afraid, because of mens blood, and
for the wrong *done* in the land, in the citie, and
vnto all that dwell therein.
18 What profiteth the p image? for the ma-
ker thereof hath made it an image, and a teacher
of lies,though he that made it,trust therein,when
he maketh dumbe idoles.
19 Woe vnto him that sayth to the wood,
Awake, *and* to the dumbe stone, Rise vp,it shall
teach thee; d behold, it is layed ouer with gold
and siluer,and there *is* no breath in it.
20 But the Lord *is* in his holy Temple: let all
the earth keepe silence before him.

m Meaning,that the enemies flatter themselues, and glory in their owne force, power and wit.
n Meaning, that they should not,

a I will renounce mine owne iudgement, and only depend on God to be instructed what I shall answere them that abuse my preaching, and to be armed against all tentations.
b Write it in great letters, that he that runneth may reade it.
c Which conteined the destruction of the enemy,and the comfort of the Church: which thing though God execute not according to mans hasty affections,yet the issue of both is certaine at his time appoynted.
d To trust in himselfe, or in any worldly thing,is neuer to be quiet: for the only rest is to stay vpon God by faith, Rom.1.17. Gal.3.11.Hebr. 10.38.
e He compareth the proud and couetous man to a drunkard, that is, without reason and sense,whom God will punish and make him a laughing stocke to all the world: and this he speaketh for the comfort of the godly, and against the Chaldeans,
f Signifying, that all the world shall wish the destruction of tyrants, and that by their oppression and couetousnes, they heape but vpon themselues more heauie burdens: for the more they get, the more are they troubled.
g That is, the Medes and Persians,that should destroy the Babylonians? h Signifying,that the couetous man is the ruine of his owne house, when as he thinketh to enrich it by cruelty and oppression. i The stones of ẏ house shall cry and say that they are built of blood, and the wood shall answere and say the same of it selfe. k Meaning, that God will not deferre his vengeance long, but will come and destroy all their labours, as though they were consumed with fire l In the destruction of the Babylonians his glory shall appeare through all ẏ world. m Hee reprocheth thus the king of Babylon, who as he was drunken with couetousnesse and cruelty,so hee prouoked others to the same, and inflamed them by his rage, and so in the ende brought them to shame.

n Whereas thou thoughtest to haue glory of these thy doings, they shall turne to thy shame; for thou shalt drinke of the same cup with others in thy turne.
o Because the Babylonians were cruel not onely against other nations, but also against the people of God, which is meant by Lebanon and the beasts therein,he sheweth that the like crueltie shall be executed against them
p Hee sheweth that the Babylonians gods could nothing auaile them,for they were but blockes or stones,reade Iere. 10.8.
q If thou wilt consider what it is, and how that it hath neither breath nor life,but is a dead thing,

CHAP. III.

a A prayer for the faithfull.

A Prayer of Habakkuk the Prophet for the
a ignorances.
2 b O Lord, I haue heard thy voyce,*and* was
afraid; O Lord, reuiue thy c worke in the mids of
the people, in the middes of the yeeres make it
knowen; in wrath remember mercy
3 God commeth from d Teman, and the holy
One from mount Paran, Selah. His glory coue-
reth the heauens,and the earth is full of his prayse,
4 And *his* brightnesse was as the light; e hee
had hornes *comming* out of his hands, and there
was the hiding of his power.
5 Before him went the pestilence, and bur-
ning coales went forth before his feete.
6 Hee stood and measured the earth; hee be-
held and dissolued the nations, and the euerla-
sting mountaines were broken, *and* the ancient
hilles did bow; his f wayes *are* euerlasting.
7 g For *his* iniquity I saw the tents of Cushan,
and the curtaines of the land of Midian did trem-
ble.
8 Was the Lord angry against the h riuers?
or was thine anger against the floods? or was
thy wrath against the sea, that thou diddest ride
i vpon thine horses? thy charets brought salua-
tion.
9 Thy k bowe was manifestly reuealed, *and*
the l oathes of the tribes *were* a sure word, Selah,
thou m diddest cleaue the earth with riuers.
10 The mountaines saw thee, and they trem-
bled; the streame of the water n passed by; the
deepe made a noyse,and lift vp his hand on high.
11 The o sunne *and* moone stood still in *their*
habitation; p at the light of thine arrowes they
went, *and* at the bright shining of thy speares.
12 Thou trodest downe the lande in anger,

a The Prophet instructeth his people to pray vnto God, not onely for their great sins, but also for such as they had committed of ignorance.
b Thus the people were afraid when they heard Gods threatnings, and prayed.
c That is,the state of thy Church which is now ready to perish,before it come to halfe a perfect age, which should be vnder Christ.
d Teman and Paran were neere Sinai, where the Law was giuen: whereby is signified that his deliuerance was as present now as it was then.
e Whereby is meant a power that was ioyned with his brightnesse, which was hid to the rest of the world,but was reuealed in mount Sinai to his people. Psal 31,16.
f Signifying, that God hath wonderfull meanes,and euer had a maruelous power when he would deliuer his Church. g The iniquity of the king of Syria in vexing thy people, was made manifest by thy iudgement, to ẏ comfort of thy Church Iudg 5,10.& also of ẏ Midianites, which destroied themselues,Iudg. 7 22 h Meaning,that God was not angry with ẏ waters, but that by this meanes he would destroy his enemies, and deliuer his Church. i And so diddest vse all the elements as instruments for the destruction of thine enemies. k That is,thy power. l For hee had not onely made a couenant with Abraham,but renewed it with his posteritie. m Reade Numb.20 11. n He alludeth to the red sea and Iorden which gaue passage to Gods people,and shewed signes of their obedience, as it were by the lifting vp of their hands. o As appeareth, Iosh,10.13. p According to thy commandement, the sunne was directed by the weapons of thy people, that fought in thy cause, as though it durst not goe forward,

and

and diddest threshe the heathen in displeasure.

13 Thou wentest forth for the saluation of thy people, *euen* for saluation of thine q Anoynted: thou hast wounded the head of the house of the wicked, and discouerest the foundations vnto the r necke, Selah.

14 Thou diddest s strike thorow with his owne staues the heads of his villages: they came out as a whirlewind to scatter mee: their reioycing *was* as to deuoure the poore secretly.

15 Thou diddest walke in the sea with thine horses vpon the heape of great waters.

16 When I t heard, my belly trembled: my lips shooke at the voyce: rottennesse entred into my bones, and I trembled in my selfe, that I might rest in u the day of trouble, *for* when he commeth vp x vnto the people, he shall destroy them.

17 For the fig-tree shall not flourish, neither shall fruit *be* in the vines: the labour of te olive shall faile, and the fields shall yeeld no meat: the sheep shallbe cut off from the fold, and there shall be no bullocke in the stalles.

18 But I will reioyce in the Lord: I will ioy y in the God of my saluation.

19 The Lord God *is* my strength: he will make my feete like hindes *feete*, and he will make me to walke vpon mine hie places. z To the chiefe singer on Neginothai.

q Signifying, that there is no saluation, but by Christ.
r From the top to the toe thou hast destroyed the enemies.
s God destroyed his enemies both great and small with their owne weapons, though they were neuer so fierce against his Church.
t He returneth to that which he spake in the second verse, and sheweth how he was afraid of Gods iudgements.

u He sheweth that the faithfull can neuer haue true rest, except they feele before the weight of Gods iudgements.
x That is, the enemy, that the godly shall be quiet, knowing that all things shall turne to good vnto them.
y He declareth wherein standeth the comfort and ioy of the faithfull, though they see neuer so great afflictions prepared.
z The chiefe singer vpon the instruments of musicke, shall haue occasion to praise God for this great deliuerance of his Church.

ZEPHANIAH.

THE ARGVMENT.

Seeing the great rebellion of the people, and that there was now no hope of amendment, hee denounceth the great iudgement of God, which was at hand, shewing that their countrey should be vtterly destroyed, and they caried away captiues by the Babylonians. Yet for the comfort of the faithfull he propheseied of Gods vengeance against their enemies, as the Philistims, Moabites, Assyrians and others, to assure them that God had a continuall care ouer them. And as the wicked should be punished for their sinnes and transgressions: so he exhorteth the godly to patience, and to trust to find mercy by reason of the free promise of God made vnto Abraham: and therefore quietly to abide till God shew them the effect of that race, whereby in the end they should be gathered vnto him, and counted as his people and children.

CHAP. I.

a Threatnings against Iudah and Ierusalem, because of their idolatry.

THe word of the Lord, which came vnto Zephaniah ŷ sonne of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the dayes of * Iosiah, the son of * Amon king of Iudah.

2 I will surely destroy all things from off the land, saith the Lord.

3 I will destroy man and beast: I will destroy the a foules of the heauen, and the fishes of the sea, and ruines *shallbe* to the wicked, and I will cut off man from off the land, saith the Lord.

4 I will also stretch out mine hand vpon Iudah, and vpon all the inhabitants of Ierusalem, and I will cut off the remnant of Baal from this place, *and* the name of the b Chemarims with the Priests,

5 And them that worship the hoste of heauen vpon the house tops, and them that worship and sweare by the Lord, and sweare by c Malcham.

6 And them that are turned backe from the Lord, and those that haue not sought the Lord, nor inquired for him.

7 Be still at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, *and* hath sanctified his ghests.

8 And it shallbe in the day of the Lords sacrifice, that I will visit the princes and the kings children, and all such as are cloathed with d strange apparell.

9 In the same day also will I visit all those that e dance vpon the threshold so proudly, which fill their masters houses by cruelty and deceit.

10 And in that day, saith the Lord, there *shallbe* a noise, *and* crie from the f fishgate, and an howling from the second *gate*, and a great destruction from the hilles.

11 Howle ye inhabitants of g the lowe place: for the company of the merchants is destroyed: all they that beare siluer, are cut off.

12 And at that time will I search Ierusalem with h lights, and visit the men that are frozen i in their dregs, and say in their hearts, The Lord will neither doe good nor doe euill.

13 Therefore their goods shall be spoyled, and their houses waste: * they shall also build houses, but not inhabite *them*, and they shall plant vineyards, but not drinke the wine thereof.

14 The great day of the Lord *is* neere: it *is* neere, and hasteth greatly, *euen* the voyce of the day of the Lord: k the strong man shall cry there bitterly.

15 * That day *is* a day of wrath, a day of trouble and heauinesse, a day of destruction and desolation, a day of obscurity and darkenesse, a day of clouds and blackenesse,

16 A day of the trumpet and alarme against the strong cities, and against the high towers.

17 And I will bring distresse vpon men, that they shal walk like blind men, because they haue sinned against the Lord, and their blood shallbe powred out as dust, and their flesh as the dung.

18 * Neither their siluer nor their gold shalbe able to deliuer them in the day of the Lords wrath, but the * whole land shalbe deuoured by the fire of his iealousie: for he shall make euen a speedy riddance of all them that dwell in the land.

* 2. *King.* 22. 1.
* 2. *King.* 21. 19.
a Not that God was angry with these dumbe creatures, but because man was so wicked for whose cause they were created, God maketh them to take part of the punishment with him.
b Which were an order of superstitious priests appointed to minister in the seruice of Baal, and were as his peculiar chaplens, reade 2. King 23. 5. Hose. 10. 5.
c He alludeth to their idole Molech which was forbidden, Leuit. 20. 2. yet they called him their king, and made him as a god: therefore he here noteth them that will both say they worship God, and yet will sweare by idols and serue them which halting is here condemned, as Ezek. 20. 39.
2 King. 18. 21:
2 King. 17. 33.
d Meaning, the courtiers, which did imitate the strange apparell of other nations to winne their fauour thereby, and to appeare glorious in the eyes of all other, reade Ezek. 23. 14.
e He meaneth the seruants of the rulers which inuade other mens houses, and reioyce and leape for ioy, when they can get any pray to please their master withall,
f Signifying, that all the corners of the citie of Ierusalem should be full of trouble.
g This is meant of the street of the merchants which was lower then the rest of the place about it.
h So that nothing shall escape me.
i By their prosperity they are hardened in their wickednes.
* *Deut.* 28. 30.
Amos 5. 11.
k They that trusted in their owne strength and contemned the Prophets of God.
* *Iere.* 30. 7.
Ioel. 2. 12.
Amos 5. 18.
* *Ezek.* 7. 19.
* *Chap.* 3. 8.

CHAP. II.

1 He moueth to returne to God. 5 propheseying destruction against the Philistims, Moabites and others.

GAther a your selues, euen gather you, O nation not worthy to be loued,

2 Before the decree come foorth, *and ye be as* into themselues and gather themselues, least they be scattered like chaffe,

a He exhorteth them to repentance, and willeth them to defend

chaffe that passeth in a day, *and* before the fierce wrath of the Lord come vpon you, *and* before the day of the Lords anger come vpon you.

3 Seeke ye the Lord all the meek of the earth, which [b] haue wrought his iudgment: seeke righteousnes, seeke lowlinesse, if so be that ye may be hid in the day of the Lords wrath.

b That is, which haue liued vprightly and godly according as he prescribeth by his word.

4 For [c] Azzah shallbe forsaken, and Ashkelon desolate: they shall driue out Ashdod at the noone day, and Ekron shall be rooted vp.

c He comforteth the faithfull in that that God would change his punishments from them vnto the Philistims their enemies and other nations.

5 Who vnto the inhabitants of the sea [d] coast: the nation of the Cherethims, the word of the Lord is against you: O Canaan, the land of the Philistims, I will euen destroy thee without an inhabitant.

d That is, Galilea: by these nations he meaneth the people that dwelt neere to the Iewes, and in stead of friendship were their enemies: therefore he calleth them Canaanites whom the Lord appoynted to be slaine.

6 And the sea coast shallbe dwellings *and* cottages for shepheards and sheepfolds.

7 And *that* coast shallbe for the [e] remnant of the house of Iudah, to feed therevpon: in the houses of Ashkelon shall they lodge toward night; for the Lord their God shall visit them, and turne away their captiuitie.

e He sheweth why God would destroy their enemies, because their countrey might be a resting place for his Church.

8 I haue heard the reproach of Moab, and the rebukes of the children of Ammon, whereby they vpbraided my people, and [f] magnified themselues against their borders.

f These nations presumed to take from the Iewes that countrey which the Lord had giuen them.

9 Therefore as I liue, saith the Lord of hoasts, the God of Israel, Surely Moab shall be as Sodome, and the children of Ammon as Gomorah, *euen* the breeding of nettles, and salt pittes, and a perpetuall desolation, the residue of my folke shall spoile them, and the remnant of my people shall possesse them.

10 This shall they haue for their pride, because they haue reproached, and magnified themselues against the Lord of hoasts people.

11 The Lord *will be* terrible vnto them: [g] for he will consume all the gods of the earth, and euery man shall worship him from his place, *euen* all the yles of the heathen.

g When he shall deliuer his people and destroy their enemies and Idols, his glory shall shine throughout all the world.

12 Ye Morians also shallbe slaine by my sword with them.

13 And he will stretch out his hand against the North, and destroy Asshur, and will make Nineueh desolate, *and* waste like a wildernes.

14 And flocks shall lie in the mids of her, and all the beastes of the nations, and the [h] pelicane and the ‖ owle shall abide in the vpper posts of it: the voyce *of birds* shall sing in the windowes, *and* desolation *shall be* vpon the postes, for the cedars are vncouered.

h Read Isa.34.11.
‖ Or, *hedgehog*.

15 This is the [i] reioycing city that dwelt carelesse, that said in her heart, I am, and there *is* none besides me: how is she made waste, and the lodging of the beasts! euery one that passeth by her, shall hisse and wag his hand.

i Meaning, Nineueh, which reioycing so much of her strength and prosperity, should be thus made waste, & Gods people deliuered.

CHAP. III.

4 Against the gouernours of Ierusalem, 8 Of the calling of all the Gentiles. 13 A comfort to the residue of Israel.

WO to her that is filthy and polluted, to the robbing [a] citie.

a That is, Ierusalem.

2 She heard not the voyce; shee receiued not correction; she trusted not in the Lord; shee drew not neere to her God.

3 Her princes within her *are* as roaring * lyons; her iudges *are* as * wolues in the euening, *which* [b] leaue not the bones till the morrow.

* Ezek.22,25,27. mich.3.11
* Hab.1.8.
b They are so greedy that they eate vp bones and all.

4 Her prophets are light, *and* wicked persons; her priests haue polluted the Sanctuary, they haue wrested the Law.

5 The [c] iust Lord *is* in the mids thereof; he will doe none iniquity; euery morning doth he bring his iudgement to light, he faileth not; but the wicked will not learne to be ashamed.

c The wicked then boasted that God was euer among them, but the Prophet answereth that that cannot excuse their wickednesse: for God will not beare with their sinnes: yet that he did patiently abide and sent his Prophets continually to call them to repentance, but he profited nothing.

6 I haue [d] cut off the nations: their towers are desolate: I haue made their streets waste, that none shal passe by; their cities are destroyed without man, *and* without inhabitant.

d By the destruction of other nations hee sheweth that the Iewes should haue learned to feare God.

7 I said, surely thou wilt feare me: thou wilt receiue instruction; so their dwelling should not be destroyed howsoeuer I visited them, but [e] they rose earely, *and* corrupted all their works.

e They were most earnest and ready to do wickedly.

8 Therefore [f] wait ye vpon me, saith the Lord, vntill the day that I rise vp to the pray; for I am determined to gather the nations, and that I will assemble the kingdomes to powre vpon them mine indignation, *euen* all my fierce wrath; for all the earth shallbe deuoured with the fire of my ielousie.

f Seeing ye will not repent, you shall looke for my vengeance as well as other nations.

9 Surely [g] then will I turne to the people a pure language, that they may all call vpon ẏ name of the Lord, to serue him † with one consent.

g Least any should think then that Gods glory should haue perished when Iudah was destroyed, he sheweth that he will publish his grace through all the world.
† *Eb. with one shoulder, as Hos.6.9.*

10 From beyond the riuers of Ethiopia, the [h] daughter of my dispersed, praying vnto me, shall bring me an offering.

h That is, the Iewes shall come as well as the Gentiles: which is to be vnderstood vnder the time of the Gospel.

11 In that day shalt thou not be ashamed for [i] all thy works, wherein thou hast transgressed against mee: for then will I take away out of the mids of thee them that reioyce of thy pride, and thou shalt no more be proud of mine holy mountaine.

i For they shall haue full remission of their sinnes and the hypocrites which boasted of the Temple, which was also thy pride in times past, shall be taken from thee.

12 Then will I leaue in the middes of thee an humble and poore people; and they shall trust in the Name of the Lord.

13 The remnant of Israel shall do none iniquity, nor speake lies; neither shall a deceitfull tongue be found in their mouth; for they shall be fed and lie downe, and none shall make them afraid.

14 Reioyce, O daughter Zion; be ye ioyfull, O Israel; be glad and reioyce with all *thine* heart, O daughter Ierusalem.

15 The Lord hath taken away thy [k] iudgements; he hath cast out thine [l] enemy; the king of Israel, *euen* the Lord *is* in the mids of [m] thee; thou shalt see no more euill.

k That is, the punishment of thy sinne.
l As the Assyrians, Caldeans, Egyptians and others nations
m To defend thee as by thy sinnes thou hast put him away, and left thy selfe naked, as Exod.32.25.

16 In that day it shallbe said to Ierusalem, Feare thou not, O Zion, let not thine hands be faint.

17 The Lord thy God in the middes of thee *is* mightie; he will saue, he will reioyce ouer thee with ioy; he will quiet himselfe in [n] his loue; he will reioyce ouer thee with ioy.

n Signifying, that God delighteth to shew his loue and great affection toward his Church.

18 After a certaine time will I gather the afflicted that were of thee, *and* them that bare the reproach for [o] it.

o That is, them that were had in hatred and reuiled for the Church, and because of their religion.

19 Behold, at that time I will bruise all that afflict thee, and I will [p] saue her that halteth, and gather her that was cast out, and I will get them praise and fame in all the [q] lands of their shame.

20 At that time will I bring you againe, and then will I gather you; for I will giue you a name and a praise among all people of the earth, when I turne backe your captiuity before your eyes, saith the Lord.

p I will deliuer the Church, which now is afflicted, as Mich.4.6. q As among the Assyrians and Caldeans which did mocke them and put them to shame.

HAGGAI.

HAGGAI.

THE ARGVMENT.

When the time of the seuentie yeeres captiuitie prophecied by Ieremiah, was expired, God raised vp Haggai, Zechariah and Malachi, to comfort the Iewes, and to exhort them to the building of the Temple, which was a figure of the spirituall Temple and Church of God, whose perfection and excellencie stood in Christ. And because that all were giuen to their owne pleasures and commodities, hee declareth that that plague of famine, which God sent then among them, was a iust reward of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet hee comforteth them, if they will returne to the Lord, with the promise of great felicitie, forasmuch as the Lord will finish the works that he hath begun, and send Christ whom hee had promised, and by whom they should attaine to perfect ioy and glory.

CHAP. I.

1 *The time of the Prophecie of Haggai.* 3 *An exhortation to build the Temple againe.*

IN the second yeere of king a Darius, in the sixt moneth, the first day of ỹ moneth, came ỹ word of the Lord (by the ministerie of the Prophet Haggai) vnto b Zerubbabel the sonne of Shealtiel, a prince of Iudah, and to Iehoshua the sonne of Iehozadak the high Priest, saying,

2 Thus speaketh the Lord of hoasts, saying, This people say, The time is not yet come c that the Lords house should be builded.

3 Then came the word of the Lord by the ministerie of the Prophet Haggai, saying,

4 Is it time for your selues to dwell in your d sieled houses, and this house lie waste?

5 Now therefore thus saith the Lord of hoasts, Consider your owne wayes in your hearts.

6 e Ye haue sowen much, and bring in little: ye eat, but ye haue not enough: ye drinke, but yee are not filled: ye cloathe you, but ye be not warme: and he that earneth wages, putteth the wages into a broken bagge.

7 Thus saith the Lord of hoasts, Consider your owne wayes in your hearts.

8 Go f vp to the mountaine, and bring wood, and build this House, and g I will be fauourable in it, and I will h be glorified, saith the Lord.

9 Ye looked for much, and lo, *it came* to little: and when ye brought it home, I did blow i vpon it. And why, saith the Lord of hoasts? Because of mine House that is waste, and ye runne euery man vnto his owne house.

10 Therefore the heauen ouer you stayed it selfe from dew, and the earth stayed her fruit.

11 And I called for a drought vpon the land, and vpon the mountaines, and vpon the corne, and vpon the wine, and vpon the oyle, vpon *all* that the ground bringeth forth: both vpon men and vpon cattell, and vpon all the labour of the hands.

12 When Zerubbabel the sonne of Shealtiel, and Iehoshua the sonne of Iehozadak the high Priest, with all the remnant of the people, heard the k voyce of the Lord their God, and the words of the Prophet Haggai (as the Lord their God had sent him) then the people did feare before the Lord.

13 Then spake Haggai the Lords messenger in the Lords message vnto the people, saying, I am with you, saith the Lord.

14 And the Lord stirred vp l the spirit of Zerubbabel the sonne of Shealtiel, a Prince of Iudah, and the spirit of Iehoshua the sonne of Iehozadak the hie Priest, and the spirit of all the remnant of the people, and they came, and did the worke in the House of the Lord of hoastes their God,

CHAP. II.

He sheweth that the glory of the second Temple shall exceede the first.

IN the foure and twentieth day of the sixt moneth, in the second yeere of king Darius,

2 In the seuenth *moneth*, in the one and twentieth *day* of the moneth, came the worde of the Lord by the ministery of the Prophet Haggai, saying,

3 Speake now to Zerubbabel the sonne of Shealtiel prince of Iudah, and to Iehoshua the sonne of Iehozadak the hie Priest, and to the residue of the people, saying,

4 Who is left among you that sawe this a House in her first glory, and how doe you see it now? is it not in your eyes, in comparison of it as nothing?

5 Yet now be of good courage, O Zerubbabel, saith the Lord, and be of good comfort, O Iehoshua, sonne of Iehozadak the high Priest: and be strong, all ye people of the land, saith the Lord, and b doe it: for I am with you, saith the Lord of hoastes.

6 *According* to the word that I couenanted with you, when ye came out of Egypt: so my Spirit shall remaine among you, feare ye not.

7 For thus saith the Lord of hoastes, c Yet a little while, and I will shake the heauens and the earth, and the sea, and the dry land:

8 And I will mooue all nations, and d the desire of all nations shall come, and I will fill this House with glory, saith the Lord of hoastes.

9 The e siluer is mine, and the gold *is* mine, saith the Lord of hoastes.

10 The glory of this last House shall be greater then the first, saith the Lord of hoastes: and in this place will I giue f peace, saith the Lord of hoastes.

11 ¶ In the foure and twentieth *day* of the ninth moneth, in the second yeere of Darius, came the word of the Lord vnto the Prophet Haggai, saying,

12 Thus saith the Lord of hoastes, Aske now the Priests *concerning* the Law, and say,

13 If one beare g holy flesh in the skirt of his gurment, and with his skirt do touch the bread or the pottage, or the wine, or oile, or any meat, shall it be holy? And the Priests answered and said, No.

14 Then said Haggai, If a polluted person touch any of these, shall it be vncleane? And the

a Who was the sonne of Hystaspis and the third king of the Persians, as some thinke.
b Because the building of the Temple began to cease, by reason that the people were discouraged by their enemies: and if these two notable men had not bene to be stirred vp and admonished of their dueties, what shall wee thinke of other gouernours, whose doings are either against God, or very cold in his cause?
c Not that they condemned the building thereof, but they preferred policie and priuate profit to religion, & ye content with small beginnings.
d Shewing that they sought not onely their necessities, but their very pleasures before Gods honour.
e Consider the plagues of God vpon you for preferring your policies to his religion, and because yee seeke not him first of all.
f Meaning, that they should leaue off their owne commodities, and go forward in the building of Gods Temple, and to the setting forth of his religion.
g That is, I will heare your prayers according to my promise,
h Hag. 1, 1. 29.
b That is, my glory shall be set forth by you.
i And so bring it to nothing. k This declareth that God was the author of the doctrine, and that he was but the minister, as Exod. 14. 31. Iudg. 7. 20 Act. 15. 18
l Which declareth that men are vnapt and dull to serue the Lord, neither can they obey his word or his messengers, before God reforme their hearts, and giue them new spirits, Iohn. 6. 44.

a For the people according as Isa. 30, 11. and Eze. 40. had prophecied, thought this Temple should haue bene more excellent then Salomons Temple, which was destroyed by the Babylonians, but the Prophets meant the spirituall Temple, the Church of Christ.
b That is, goe forward in building the Temple.
c He exhorteth them to patience though they see not as yet this Temple so glorious as the Prophets had declared: for this should be accomplished in Christ, by whom all things should be renued.
d Meaning Christ, whom all ought to looke for and desire: not by desire he may signifie all precious things, as riches, &c such like.
e Therefore when his time commeth, he can make all the treasures of the world to serue his purpose: but the glory of this second Temple doth not stand in materiall things, neither can be built.
f Meaning, all spirituall blessings and felicitie purchased by Christ, Phil 4. 7.
g That is the flesh of the sacrifices wherby he signifieth that that thing therefore they ought not to iustifie themselues by their sacrifices and ceremonies: but contrary by that is vncleane and not pure of heart, doth corrupt those things and make them detestable vnto God, which else are good and godly.

which of it selfe is good, cannot make another thing so: and

Priests answered and said, It shall be vncleane.
15 Then answered Haggai, and said, So is this
people, and so is this nation before me, saith the
Lord: and so *are* all the works of their hands, and
that which they offer here, is vncleane.
16 And nowe, I pray you, consider in your
mindes: from this [b] day and afore, *euen* afore a
stone was layd vpon a stone in the Temple of the
Lord:
17 [i] Before these things were, when one came
to an heape of twentie *measures*, there were but
ten, when one came to the winepresse, for to draw
out fiftie *vessels* out of the presse, there were but
twentie.
18 I smote you with blasting, and with mil-
dew, and with haile, in all the laboures of your
hands: yet you *turned* not to me, saith the Lord.
19 Consider, I pray you, in your mindes, from
[k] this day, and afore, from the foure and twentieth
day of the ninth *moneth*, *euen* from the day that
the foundation of the Lords Temple was layde:
consider it in your minds.
20 Is the [l] seede yet in the barne? as yet ẏ vine,
and the figge tree, and the pomegranate, and the
oliue tree hath not brought forth: from this day
will I blesse *you*.
21 And againe the word of the Lord came vn-
to Haggai in the foure and twentieth *day* of the
moneth, saying,
22 Speake to Zerubbabel the prince of Iudah,
and say, I [m] will shake the heauens and the earth.
23 And I will ouerthrow the throne of king-
domes, and I will destroy the strength of the
[n] kingdomes of the heathen, and I will ouerthrow
the charets, and those that ride in them, and the
horse and the riders shall come downe, euery one
by the sword of his brother.
24 In that day, saith the Lord of hostes, will I
take thee, O Zerubbabel my seruant, the sonne of
Shealtiel, saith the Lord, and will make thee as a
[o] signet: for I haue chosen thee, saith the Lord of
hoastes.

b Consider how God did plague you with famine afore you began to build the Temple.
i That is, before the building was begun.
k From the time they began to build the Temple, he promiseth that God would blesse them: and albeit as yet the fruite was not come forth, yet in the gathering they should haue plentie.
l He exhorteth them to patience, and to abide till the haruest came, & then they should see Gods blessings.
m I will make a change, and renue all things in Christ, of whom Zerubbabel here is a figure.
n Hereby hee sheweth that there shall be no let or hinderance, when God will make this wonderfull restitution of his Church.
o Signifying, that his dignitie should be most excellent, which thing was accomplished in Christ.

ZECHARIAH.

THE ARGVMENT.

Two moneths after that Haggai had begun to prophecie, Zechariah was also sent of the Lord to helpe him in the labour, and to confirme the same doctrine. First therefore, hee putteth them in remembrance for what cause God had so sore punished their fathers: & yet comforteth them, if they will repent vnfainedly, and not abuse this great benefit of God in their deliuerance, which was a figure of that true deliuerance, that all the faithfull should haue from death and sinne, by Christ. But because they remained still in their wickednesse, and coldnesse to set foorth Gods glory, and were not yet made better by their long banishment, hee rebuketh them most sharpely: yet for the comfort of the repentant, hee euer mixeth the promise of grace, that they might by this meanes be prepared to receiue Christ, in whom all should be sanctified to the Lord.

CHAP. I.

2 He exhorteth the people to returne to the Lord, and to eschew the wickednesse of their fathers. 16 Hee signifieth the restitution of Ierusalem and the Temple.

IN the eight moneth of the se-
cond yeere of [a] Darius, came ẏ
word of the Lord vnto [b] Zecha-
riah the sonne of Berechiah, the
son of Iddo the Prophet, saying,
2 The Lord hath bene [c] sore
displeased with your fathers.
3 Therefore say thou vnto them, Thus saith
the Lord of hostes, [d] Turne ye vnto me, saith the
Lord of hostes, and I will turne vnto you, saith the
Lord of hostes.
4 Be ye not as your fathers, vnto whom the
former * Prophets haue cried, saying, Thus saith
the Lord of hoastes, Turne yee now from your
euill wayes, and from your wicked workes: but
they would not heare, nor hearken vnto me, saith
the Lord.
5 Your fathers, where [e] are they? and doe the
Prophets liue foreuer?
6 But did not my words and my statutes, which
I commanded by my seruants the Prophets, take
hold of [f] your fathers? and [g] they returned, and
saide, As the Lord of hoastes hath determined to
doe vnto vs according to our owne wayes, & ac-
cording to our works, so hath he dealt with vs.
7 Vpon the foure and twentieth day of the
eleuenth moneth, which is the moneth [h] Shebat, in
the second yeere of Darius, came the word of the
Lord vnto Zechariah the sonne of Berechiah, the
sonne of Iddo the Prophet, saying,
8 I [i] saw by night, and behold, [k] a man riding
vpon a red horse, and he stood among the myrrhe
trees that were in a bottome, and behind him were
there [l] red horses speckled and white.
9 Then said I, O my Lord, what are these?
And the Angel that talked with me, said vnto me,
I will shew thee what these be.
10 And the man that stood among the myrrhe
trees, answered and said, These are they whom the
Lord hath sent to goe thorow the world.
11 And they answered the Angel of the Lord
that stood among the myrrhe trees, and said, Wee
haue gone thorow the world: and behold, all the
world sitteth still and is at rest.
12 Then the [m] Angel of the Lord answered
and said, O Lord of hoastes, how long wilt thou
be vnmercifull to Ierusalem, and to the cities of
Iudah, with whom thou hast bene displeased now
these threescore and ten yeeres?
13 And the Lord answered the Angel that tal-
ked with mee, with good words *and* comfortable
words.
14 So the Angel that communed with me, said
vnto mee, Crie thou, and speake, Thus saith the

a Who was the sonne of Hystaspis.
b This was not that Zachariah, whereof is mention, 2.Chron.24,20. but had the same name, and is called the sonne of Berechiah, as he was, because he came of those progenitours, as of Iehoiada or Berechiah, and Iddo.
c Hee speaketh this to feare them with Gods iudgements, that they should not prouoke him as their fathers had done, whom he so grieuously punished.
d Let your fruits declare that you are Gods people, and that he hath wrought in you by his Spirit, & mortified you: for else man hath no power to returne to God but God must conuert him, as Ierem.31,18. lament.5,21. Isa 21,3,& 31,6 and 45,21. * Iere.3,12. Ezek.18.30. Hose 14,2. Ioel 2,12.
e Though your fathers be dead, yet Gods iudgements in punishing them ought still to be before your eyes: and though the Prophets be dead, yet their doctrine remaineth for euer. 1.Pet.1,25.
f Seeing yee sawe the force of my doctrine in punishing your fathers, why doe ye not feare the threatnings conteined in the same, and declared by my Prophets?
g As men astonished with my iudgements, and not that they were touched with true repentance.
h Which conteineth part of Ianuary and part of February.
i This vision signifieth the restauration of the Church: but as yet it should not appeare to mans eyes, which is here meant by the night, by the bottome, and by the myrrhe trees which are blacke, and giue a darke shadow. yet hee compareth God to a King, who hath his posts and messengers abroad by whom he still worketh his purpose, and bringeth his matters to passe.
k Who was the chiefe among the horsemen.
l These signified the diuers offices of Gods Angels by whom God sometime punisheth and sometime comforteth and bringeth forth his workes in diuers sorts.
m That is, Christ the mediatour prayed for the saluation of his Church, which was now troubled, when all the countrey about them were at rest.

Lord

Lord of hoaſtes, I am n ielous ouer Ieruſalem and
Zion with a great zeale,
15 And am greatly angry againſt the careleſſe
heathen: for I was angry but o a little, and they
helped forward the affliction.
16 Therefore thus ſaith the Lord, I will returne
vnto Ieruſalem with tender mercy; mine houſe
ſhall be builded in it, ſaith the Lord of hoaſts, and
a line p ſhallbe ſtretched vpon Ieruſalem.
17 Crie yet, and ſpeake, Thus ſaith the Lord
of hoaſtes, My cities ſhall yet q be broken with
plenty: the Lord ſhall yet comfort Zion, and ſhall
yet chuſe Ieruſalem.
18 Then lift I vp mine eyes and ſaw, and be-
hold r foure hornes.
19 And I ſaid vnto the Angel that talked with
me, What be theſe? And he anſwered me, Theſe
are the hornes which haue ſcattered Iudah, Iſrael
and Ieruſalem.
20 And the Lord ſhewed me foure ſ carpenters.
21 Then ſaid I, What come theſe to doe? And
he anſwered, and ſaid, Theſe are the hornes, which
haue ſcattered Iudah, ſo that a man durſt not lift vp
his head; but theſe are come to fray them, and to
caſt out the hornes of ỹ Gentiles, which lift vp their
horne ouer the land of Iudah to ſcatter it.

n Though for a time God deferre his help and comfort from his Church, yet this declareth that he loueth them ſtill moſt dearely, as a moſt mercifull father his children, or an husband his wife, and when it is expedient for them, his helpe is euer ready.
o In deſtroying the reprobate I ſhewed my ſelfe but a little angry toward my church, but the enemie would haue deſtroyed them alſo, and conſidered not the end of my chaſtiſements.
p To meaſure out the buildings.
q The abundance ſhalbe ſo great, that the places of ſtore ſhall not be able to containe theſe bleſſings that God will ſend, but ſhall euen breake for fulneſſe.
r Which ſignified all the enemies of the Church, Eaſt, Weſt, North, South.
ſ Theſe Carpenters or Smiths are Gods inſtruments, which with their malles and hammers breake theſe hard and ſtrong hornes which ſhould ouerthrow the Church, and declare that none enemies horne is ſo ſtrong, but God hath an hammer to breake it in pieces.

CHAP. II.

The reſtoring of Ieruſalem and Iudah.

I Lift vp mine eyes againe, and looked, and be-
hold, a a man with a meaſuring line in his hand.
2 Then ſayd I, Whither goeſt thou? And he
ſayd vnto mee, To meaſure Ieruſalem, that I may
ſee what is the breadth thereof, and what is the
length thereof.
3 And behold, the Angel that talked with
me, went forth, and another Angel went out to
meet him,
4 And ſayd vnto him, Runne, ſpeake to this
b yong man, and ſay, c Ieruſalem ſhalbe inhabited
without walles, for the multitude of men and cattell
therein.
5 For I, ſaith the Lord, will be vnto her a wall
of d fire round about, and will e be the glory in the
mids of her.
6 Ho, ho, *come* f *forth* and flee from the land of
the North, ſaith the Lord: for I haue ſcattered you
into the foure g windes of ỹ heauen, ſaith the Lord.
7 h Saue thy ſelfe, O Zion, that dwelleſt with
the daughter of Babel.
8 For thus ſaith the Lord of hoaſts, After *this*
i glory hath he ſent mee vnto the nations, which
ſpoiled you: for he that toucheth you, toucheth
the k apple of his eye.
9 For behold, I will lift vp mine hand l vp-
on them: and m they ſhallbe a ſpoyle to thoſe that
ſerued them, and yee ſhall know, that the Lord of
hoaſts hath n ſent me.
10 Reioyce and be glad, O daughter Zion: for
loe, I come, and will dwell in the middes of thee,
ſaith the Lord.
11 And many nations ſhall be ioyned to the
Lord in that day, and ſhalbe my people: and I will
dwell in the mids of thee, & thou ſhalt know that
the Lord of hoaſts hath ſent me vnto thee.
12 And the Lord ſhall inherit Iudah his por-
tion in the holy land, and ſhall chuſe Ieruſalem
againe.
13 Let all fleſh be ſtill before the Lord: for he
is raiſed vp out of his holy place.

a That is, the Angel who was Chriſt: for in reſpect of his office he is oft times called an Angel, but in reſpect of his eternall eſſence, is God, and ſo called.
b Meaning, himſelfe Zechariah.
c Signifying the ſpirituall Ieruſalem and Church vnder Chriſt, which ſhould be extended by the Goſpel through all the world, and ſhould need no materiall walles nor truſt in any worldly ſtrength, but ſhould be ſafely preſerued and dwell in peace among all their enemies.
d To defend my Church, to feare the enemies and to deſtroy them if they approach neere.
e In me they ſhall haue their full felicitie and glory.
f He calleth to them, which partly for feare and partly for their owne caſe remained ſtill in captiuity, and ſo preferred their owne priuate commodities to the benefits of God promiſed in his Church.
g As it was I that ſcattered you, ſo haue I power to reſtore you.
h By fleeing from Babylon, and comming to the Church.
i Seeing that God hath begun to ſhew his grace among you by deliuering you, he continueth the ſame ſtill toward you, and therefore ſendeth me his Angel and his Chriſt to defend you from your enemies, that they ſhall not hurt you, neither by the way nor at home.
k Yee are ſo deare vnto God, that he can no more ſuffer your enemies to hurt you, then a man can abide to be thruſt in the eye, Pſal. 17.8.
l Vpon the heathen your enemies.
m They ſhall be your ſeruants, as you haue bene theirs.
n This muſt neceſſarily be vnderſtood of Chriſt, who being God equall with his Father, was ſent as he was Mediatour to dwell in his Church and to gouerne them.

CHAP. III.

A propheſie of Chriſt and of his kingdome.

AND he ſhewed mee Iehoſhua the high Prieſt,
a ſtanding before the Angel of the Lord, and
b Satan ſtood at his right hand to reſiſt him.
2 And the c Lord ſaid vnto Satan, The Lord
reprooue thee, O Satan: euen the Lord that hath
choſen Ieruſalem, reprooue thee. Is not this a
d brand taken out of the fire?
3 Now Iehoſhua was cloathed with e filthie
garments, and ſtood before the Angel.
4 And he anſwered and ſpake vnto thoſe that
ſtood before him, ſaying, Take away the filthy gar-
ments from him. And vnto him he ſaid, Behold,
I haue f cauſed thine iniquity to depart from thee,
and I will cloathe thee with change of raiment.
5 And I ſaid, Let them g ſet a faire diademe
vpon his head. So they ſet a faire diademe vpon
his head, and cloathed him with garments, and the
Angel of the Lord ſtood by.
6 And the Angel of the Lord teſtified vnto
Iehoſhua, ſaying,
7 Thus ſaith the Lord of hoaſtes, If thou wilt
walke in my wayes, and keepe my watch, thou ſhalt
alſo h iudge mine houſe, and ſhalt alſo keepe my
i courts, and I will giue thee place among k theſe
that ſtand by.
8 Heare now, O Iehoſhua the hie Prieſt, thou
and thy fellowes that ſit before thee: for they l are
monſtrous perſons: but behold, I will bring forth
the m Branch my ſeruant.
9 For loe, the n ſtone that I haue laid before
Iehoſhua: vpon one ſtone ſhall be ſeuen eyes: be-
hold, I o will cut out the grauing thereof, ſaith the
Lord of hoaſts, and I will take p away the iniquitie
of this land in one day.
10 In that day, ſaith the Lord of hoaſtes, ſhall
ye call euery man his neighbour vnder the q vine,
and vnder the figtree.

a He prayed to Chriſt the Mediatour for the ſtate of the Church.
b Which declareth that the faithfull haue not onely warre with fleſh and blood, but with Satan himſelfe and ſpirituall wickedneſſe, Ephes. 6.12.
c That is, Chriſt ſpeaketh to God as the Mediatour of his Church, that he would rebuke Satan: and here he ſheweth himſelfe to be the continuall preſeruer of his Church.
d Meaning, that Iehoſhua was wonderfully preſerued in the captiuity, and now Satan ſought to afflict and trouble him when he was doing his office.
e In reſpect of the glorious garments and precious ſtones that the Prieſtes did weare before the captiuity: and by this contemptible ſtate the Prophet ſignifieth that theſe ſmall beginnings ſhould be made excellent when Chriſt ſhall make the full reſtitution of his Church.
f He ſheweth of what apparell he ſpeaketh, which is, when our filthy ſinnes are taken away, and wee are clad with Gods mercies, which is meant of the ſpirituall reſtitution.
g The Prophet prayeth, that beſides the raiment, the Prieſt might alſo haue tyre for his head accordingly, that is, that the dignitie of the Prieſthood might be perfect: and this was fulfilled in Chriſt, who was both Prieſt and King. and here all ſuch are condemned, that can content themſelues with any meane reformation in religion, ſeeing the Prophet deſireth the perfection, and obtaineth it.
h That is haue rule and gouernement in my Church, as thy predeceſſors haue had.
i Whereby he meaneth to haue the whole charge and miniſtery of the Church.
k That is, the Angels, who repreſented the whole number of the faithfull: ſignifying that all the godly ſhould willingly receiue him.
l Becauſe they follow my word, they are contemned in the world, and eſteemed as monſters, Iſa 8.18.
m That is, Chriſt, who did ſo humble himſelfe that not onely he became the ſeruant of God, but alſo the ſeruant of men: and therefore in him they ſhould haue comfort, although in the world they were contemned, Iſa. 11.1. Ier. 23.5. and 33.14.15.
n He ſheweth that the miniſters cannot build before God lay the firſt ſtone, which is Chriſt, who is full of eyes, both becauſe he giueth light vnto all others, and that all ought to ſeeke light at him. Chap. 4.10.
o That is, I will make it perfect in all points, as a thing wrought by the hand of GOD.
p Though I haue puniſhed this land for a time, yet I will euen now be pacified, and viſit their ſinnes no more.
q Ye ſhall then liue in peace and quietneſſe, that is, in the kingdome of Chriſt, Iſa. 2.2. micah. 4.4. haggai 2.10.

CHAP. IV.

The vision of the golden candlesticke, and the exposition thereof.

AND the Angel that talked with mee, came a-
gaine and waked me, as a man that is raised
out of his sleepe,
2 And said vnto mee, What seest thou? And
I said, I haue looked, and behold, a [a] candlesticke
all of gold with a bowle vpon the top of it, and
his seuen lampes therein, and seuen [b] pipes to the
lampes which were vpon the top thereof,
3 And two oliue trees ouer it, one vpon the
right side of the bowle, and the other vpon the left
side thereof.
4 So I answered and spake to the Angel that
talked with me, saying, What are these, my Lord?
5 Then the Angel that talked with mee, an-
swered and said vnto me, Knowest thou not what
these be? And I said, No, my Lord.
6 Then he answered and spake vnto me, say-
ing, This is the word of the Lord vnto [c] Zerub-
babel, saying, Neither by [d] an army nor strength,
but by my Spirit, saith the Lord of hoasts.
7 Who art thou, O [e] great mountaine, before
Zerubbabel? *thou shalt be* a plaine, and [f] he shall
bring foorth the head stone thereof, with shoutings,
crying, Grace, grace vnto it.
8 Moreouer, the word of the Lord came vnto
me, saying,
9 The hands of Zerubbabel haue layed the
foundation of this house: his hands shall also
finish it, and [g] thou shalt know that the Lord of
hoasts hath sent me vnto you.
10 For who hath despised the day of the
[h] small things? but they shall reioyce, and shall see
the stone of [i] tinne in the hand of Zerubbabel:
[k] these seuen are the eyes of the Lord, which goe
thorow the whole world.
11 Then answered I, and said vnto him, What
are these two oliues trees vpon the right and vpon
the left side thereof?
12 And I spake moreouer, and said vnto him,
What be these two oliue branches, which thorow
the two golden pipes emptie themselues into the
gold?
13 And he answered mee, and said, Knowest
thou not what these be? And I said, No, my
Lord.
14 Then said he, These are the two [l] oliue bran-
ches, that stand with the ruler of the whole earth.

a Which was euer in the midst of the Temple, signifying that the graces of Gods spirit should shine there in most abundance, and in all perfection. b Which conueyed the oyle that dropped from the trees into the lamps, so that the light neuer failed: and this vision was to confirme the faithfull that God had sufficient power in himselfe to continue his graces, and to bring his promise to passe though he had no helpe of man. c Who was a figure of Christ, and therefore this doctrine was directed to all the Church, who are his body and members. d He sheweth that Gods power onely is sufficient to preserue his Church, though he vse not mans helpe thereunto. e He compareth the power of the aduersaires to a great mountaine, who thought the Iewes nothing in respect of them, and would haue hindered Zerubbabel, who represented Christ, whom the enemies daylie labour to let in the building of his spirituall Temple, but all in vaine. f Though the enemies thinke to stay this building, yet Zerubbabel shall lay the highest stone thereof, and bring it to perfection, so that all the godly shall reioyce, and pray vnto God that he would continue his grace and fauour toward the Temple. g Meaning, the Prophet, that I am Christ sent of my Father for the building and preseruation of my spirituall Temple. h Signifying, that all were discouraged at the small and poore beginnings of the Temple. i Whereby he signifieth the plummet and line, that is, that Zerubbabel which represented Christ, should goe forward with his building to the ioy and comfort of the godly, though the world be against him, and though his for a while be discouraged, because they see not things pleasant to the eye. k That is, God hath seuen eyes: meaning, a continuall prouidence, so that neither Satan nor any power in the world can goe about to bring any thing to passe to hinder his worke, chap. 3. 9. l Which were euer greene and full of oyle, so that still they powred foorth oyle into the lampes: signifying, that God will continually maintaine and preserue his Church, and endue it still with abundance and perfection of grace.

CHAP. V.

a The vision of the flying booke, signifying the curse of theeues, and such as abuse the Name of God. 6 By the vision of the measure is signified the bringing of Iudahs afflictions into Babylon.

THen I turned me, and lifted vp mine eyes and
looked, and behold, a flying booke.
2 And he said vnto me, What seest thou? And
I answered, I see a flying [a] booke: the length
thereof *is* twentie cubits, and the breadth thereof
ten cubits.
3 Then said he vnto me, This is the curse that
goeth forth ouer the whole earth: for euery one
that [b] stealeth, shall be cut off, *aswell* on this [c] side,
as on that: and euery one that [d] sweareth, shallbe
cut off, *aswell* on this side, as on that.
4 I will bring it forth, saith the Lord of hoasts,
and it shall enter into the house of the thiefe, and
into the house of him that falsly sweareth by my
Name: and it shall remaine in the middes of his
house, and shall consume it, with the timber there-
of, and stones thereof.
5 Then the Angel that talked with me, went
foorth, and said vnto me, Lift vp now thine eyes,
and see what is this that goeth forth.
6 And I sayd, What is it? And hee sayd,
This is an [e] Ephah that goeth foorth. Hee sayd
moreouer, This is the [f] sight of them through all
the earth.
7 And behold, there was lift vp a [g] talent of
lead: and this is a [h] woman that sitteth in the mids
of the Ephah.
8 And he said, This is [i] wickednes, and he cast
it into the middes of the Ephah, and hee cast the
weight of lead vpon the mouth thereof.
9 Then lift I vp mine eyes, and looked: and
beholde, there came out two [k] women, and the
wind *was* in their wings (for they had wings like
the wings of a storke) and they lift vp the Ephah
betweene the earth and the heauen.
10 Then said I to the Angel that talked with
me, Whither doe these beare the Ephah?
11 And he sayd vnto me, To build it an house
in the land of Shinar, and it shall be established and
set there vpon her owne place.

a Because the Iewes had prouoked Gods plagues by contemning his word, and casting off all iudgement and equitie, hee sheweth that Gods curses written in this booke had iustly light both on them and their fathers: but now if they would repent, God would send the same among the Caldeans their former enemies. b That is, vseth any iniurie toward his neighbour. c Meaning, wheresoeuer he be in the world. d He that transgresseth the first table, and serueth not God aright, but abuseth Gods Name. e Which was a measure in drie things, conteining about ten pottels. f That is, all the wickednes of the vngodly is in Gods sight, which hee keepeth in a measure, and can shut it or open it at his pleasure. g To couer the measure. h Which representeth iniquitie, as in the next verse. i Signifying, that Satan should not haue such power against the Iewes to tempt them, as hee had in time past, but that God would shut vp iniquity in a measure as in a prison. k Which declared that God would execute his iudgement by the meanes of the weake and infirme meanes. l To remooue the iniquity and affliction that came for the same from Iudah, to place it for euer in Babylon.

CHAP. VI.

By the foure charets he describeth the foure Monarchies.

AGaine I turned and lift vp mine eyes, and loo-
ked: and behold, there came foure [a] charets
out from betweene [b] two mountaines, and the
mountaines were mountaines of brasse.
2 In the first charet *were* [c] red horses, and in
the second charet [d] blacke horses,
3 And in the third charet [e] white horses, and in
the fourth charet, horses of [f] diuers colours, and
reddish.
4 Then I answered, and sayde vnto the An-
gel that talked with mee, What are these, my
Lord?
5 And the Angel answered, and sayd vnto
mee, These are the foure [g] spirits of the heauen,
which goe foorth from standing with the Lord of
all the earth.
6 That with the blacke horse went forth into

a By charets here, as by horses afore, he meaneth the swift messengers of God to execute and declare his will. b By the brasen mountaines he meaneth the externall counsell, and prouidence of God whereby he hath from before all eternitie decreed what shall come to passe, and that which neither Satan nor all the world can alter. c Which signified the great crueltie and persecution that the Church had endured vnder diuers enemies. d Signifying, that they had endured great afflictions vnder the Babylonians. e These represented their state vnder the Persians which restored them to libertie. f Which signified that God would sometime giue his Church rest, and powre his plagues vpon their enemies, as hee did in destroying Nineue, and Babylon and other their enemies. g Meaning, all the actions and motions of Gods Spirit which according to his vnchangeable counsell he causeth to appeare through all the world.

the land of the North, and the white went out after
them, and they of diuers colours went foorth
toward the [h] South countrey.
7 And the [i] reddish went out, and required to
goe, and passe thorow the world, and he said, Go,
passe thorow the world. So they went thorowout
the world.
8 Then cried he vpon me, and spake vnto me,
saying, Behold, these that goe toward the North
countrey, haue pacified my [k] spirit in the North
countrey.
9 And the word of the Lord came vnto mee,
saying,
10 Take of them of the captiuitie, *euen* of Hel-
dai, and of Tobiiah, and Iedaiah, which are come
from Babel, and come thou the same day, and
goe vnto the house of [l] Iosiiah, the sonne of Ze-
phaniah.
11 Take euen siluer, and golde, and make
crownes, and set *them* vpon the [m] head of Ieho-
shua, the sonne of Iehozadak the hie Priest,
12 And speake vnto him, saying, Thus spea-
keth the Lord of hoasts, and saith, Behold, the man
whose name is the [n] Branch, and he shall growe
[o] vp out of his place, and he shall [p] build the Tem-
ple of the Lord.
13 Euen hee shall build the Temple of the
Lord, and he shall beare the [q] glory, and shall sit
and rule vpon his throne, and he shall be a Priest
vpon his throne, and the counsell of peace shallbe
betweene [r] them both.
14 And the crownes shall be to [s] Helem, and
to Tobiiah, and to Iedaiah, and to [t] Hen the son
of Zephaniah, for a [u] memoriall in the Temple of
the Lord.
15 And they that are [x] farre off, shall come and
builde in the Temple of the Lord, and yee shall
know, that the Lord of hoastes hath sent mee vnto
you. And this shall come to passe, if ye will [y] obey
the voyce of the Lord your God.

h That is, toward Egypt, and other countreys thereabout.
i That is, they of diuers colours, which aske leaue, to signifie that Satan hath no power to hurt or afflict, till God giue it him. Iob 1,12.
k By punishing the Caldeans mine anger ceased, and you were deliuered.
l To receiue of him and the other three, money to make the two crownes: which were men of great authority among the Iewes, and doubted of the restitution of the kingdome, and of the Priesthood, and hurt others by their example.
m Because this could not be attributed to any one according to the Law, therefore it followeth that Iehoshua must represent the Messiah, who was both Priest and king.
n Meaning Christ, of whom Iehoshua was the figure: for in Greeke they were both called Iesus.
o That is, of himselfe without the helpe of man.
p Which declareth, that none could build this Temple whereof Haggai speaketh, but onely Christ: and therefore it was spirituall, and not materiall, Haggai 2.10.
q Whereof Iehoshua had but a shadow.
r The two offices of the kingdome, and Priesthood shall be so ioyned together, that they shallbe no more disseuered.
s Who was also called Heldai.
t He was also called Iosiiah.
u That they may acknowledge their infirmitie, which looked that all things should haue beene restored incontinently: and of this their infidelity these two crownes shal remaine as tokens, Acts 1,16.
x That is, the Gentiles by the preaching of the Gospel, shall helpe toward the building of the spirituall Temple.
y If yee will beleeue and remaine in the obedience of faith.

CHAP. VII.

5 The true fasting. 11 The rebellion of the people is the cause of their affliction.

AND in the fourth yeere of King Darius, the
word of the Lord came vnto Zechariah in
the fourth *day* of the ninth moneth, euen in
[a] Chisleu,
2 For [b] they had sent vnto the House of God
Sharezer, and Regem-melech and their men to
pray before the Lord,
3 *And* to speake vnto the Priests, which were
in the House of the Lord of hoastes, and to the
Prophets, saying, Should I [c] weepe in the fift mo-
neth, and [d] separate my selfe as I haue done these
so many [e] yeeres?
4 Then came the word of the Lord of hoastes
vnto me, saying.
5 Speake vnto all the people of the land, and
to the [f] Priests, and say, When ye fasted, and mour-
ned in the fift and seuenth moneth, euen these seuen-
tie yeeres, did ye fast vnto me? [g] doe I *approoue it?*
6 And when yee did eate, and when yee did
drinke, did ye not eat [h] for your selues, and drinke
for your selues?
7 Should yee not *heare* the wordes which the
Lord [i] hath cried by the ministerie of the former
Prophets when Ierusalem was inhabited, and in
prosperitie, and the cities thereof round about her,
when the South and the plaine was inhabited?
8 And the word of the Lord came vnto Ze-
chariah, saying,
9 Thus speaketh the Lord of hoastes, saying,
[k] Execute true iudgement, and shew mercy and
compassion, euery man to his brother,
10 And oppresse not the widow, nor the father-
lesse, the stranger nor the poore, and let none of you
imagine euill against his brother in your heart.
11 But they refused to hearken, and [l] pulled
away the shoulder, and stopped their eares, that
they should not heare.
12 Yea, they made their hearts as an adamant
stone, least they should heare the Law and the
words which the Lord of hoasts sent in his [m] Spirit
by the ministerie of the former Prophets: there-
fore came a great wrath from the Lord of hoasts.
13 Therefore it is come to passe, that as he cri-
ed, and they would not heare, so they cried, and I
would not heare, saith the Lord of hoasts.
14 But I scattered them among all the nations,
whom they knew not: thus the land was desolate
[n] after them, that no man passed through nor re-
turned: for they laid the pleasant land [o] waste.

a Which conteined part of Nouember and part of December.
b That is, the rest of the people that remained yet in Caldea, sent to the Church at Ierusalem, for the resolution of these questions, because these feasts were consented vpon by the agreement of the whole Church, the one in the moneth that the Temple was destroyed, and the other when Gedaliah was slaine, Iere.41.2.
c By weeping and mourning appeare what exercises they vsed in their fasting.
d That is, prepare my selfe with all deuotion to this fast.
e Which was now since the time the Temple was destroyed.

f For there were both of the people, and of the Priests, which doubted as touching this controuersie, besides them which as yet remained in Caldea, and reasoned of it, as of one of the chiefe points of their religion.
g For they thought they had deserued toward God because of this fast, which they inuented of themselues: and though fasting of it selfe be good, yet because they thought it a seruice toward God, and trusted therein, it is here reprooued.
h Did ye not eate and drinke for your owne commoditie and necessitie, and so likewise ye did abstaine according to your owne fantasies, and not after the prescript of my Law.
i Hereby he condemneth their hypocrisie, which thought by their fasting to please God and by such things as they inuented, & in the meane season would not serue him as he had commanded.
k He sheweth that they did not fast with a sincere heart, but for hypocrisie, and that it was not done of a pure religion, because that they lacked these offices of charitie, which should haue declared that they were godly, Matth.23.23.
l And would not carie the Lords burthen, which was sweete and easie, but would beare their owne, which was heauie and grieuous to the flesh, thinking to merit thereby: which similitude is taken of oxen, which shrinke at the yoke, Nehe.9,29.
m Which declareth that they rebelled not onely against the Prophets, but against the Spirit of God that spake in them.
n That is, after they were caried captiue.
o By their sinnes whereby they prouoked Gods anger.

CHAP. VIII.

2 Of the returne of the people vnto Ierusalem, and of the mercy of God toward them. 16 Of good workes. 20 The calling of the Gentiles.

AGaine the word of the Lord of hoastes came
to me, saying,
2 Thus saith the Lord of hoastes, I was [a] iea-
lous for Zion with great iealousie, and I was iea-
lous for her with great wrath.
3 Thus saith the Lord, I will returne vnto
Zion, and will dwell in the mids of Ierusalem: and
Ierusalem shall be called a [b] citie of trueth, and
the Mountaine of the Lord of hoastes, the holy
Mountaine.
4 Thus saith the Lord of hoastes, There shall
yet old [c] men and old women dwell in the streets
of Ierusalem, and euery man with his staffe in his
hand for very age.
5 And the streets of the citie shall be full of
boyes and girles, playing in the streets thereof.
6 Thus saith the Lord of hoastes, Though it be
[d] vnpossible in the eyes of the remnant of this
people in these dayes, should it therefore be vn-
possible in my sight, saith the Lord of hoastes?
7 Thus saith the Lord of hoastes, Behold, I will
deliuer my people from the East countrey, and
from the West countrey.

a I loued my city with a singular loue, so that I could not abide that any should do her any iniury.
b Because she shall be faithfull, and loyall toward me her husband.
c Though their enemies did greatly molest and trouble them, yet God would come and dwell among them, and so preserue them so long as nature would suffer them to liue, and increase their children in great abundance.
d He sheweth wherein our faith standeth, that is, to beleeue that God can performe that which he hath promised, though it seeme neuer so vnpossible to man, Gen.18,14. Rom 4.20.

8 And

8 And I will bring them, and they shall dwell in the mids of Ierusalem, and they shalbe my people, & I wil be their God in trueth, & in righteousnes.

9 Thus saith the Lord of hoastes, Let your hands be strong, yee that heare in these dayes these words by the mouth of the Prophets, which were in the day, that the foundation of the house of the Lord of hoastes was laide, that the Temple might be builded.

10 For before these dayes there was no hire for man, nor any hire for beast, neither was there any peace to him that went out or came in because of the affliction: for I set all men, every one against his neighbour.

11 But now, I will not *entreate* the residue of this people as aforetime, saith the Lord of hoastes.

12 For the seede *shall be* prosperous: the vine shall giue her fruit, and the ground shall giue her increase, and the heauens shall giue their dewe, and I will cause the remnant of this people to possesse all these things.

13 And it shall come to passe, that as ye were a curse among the heathen, O house of Iudah, and house of Israel, so will I deliuer you, and ye shallbe a blessing: feare not, *but* let your hands be strong.

14 For thus saith the Lord of hoastes, As I thought to punish you, when your fathers prouoked mee vnto wrath, saith the Lord of hoastes, and repented not,

15 So againe haue I determined in these dayes to doe well vnto Ierusalem, and to the house of Iudah: feare ye not.

16 These are the things that ye shall do, Speake ye euery man the trueth vnto his neighbour: execute iudgement truely, & vprightly in your gates.

17 And let none of you imagine euill in your hearts against his neighboer, and loue no false oathe: for all these are the things that I hate, saith the Lord.

18 And the word of the Lord of hoastes came vnto me, saying,

19 Thus saith the Lord of hoastes, The fast of the fourth *moneth*, and the fast of the fift, and the fast of the seuenth, and the fast of the tenth, shall be to the house of Iudah ioy and gladnesse, and prosperous high feasts: therefore loue the trueth and peace.

20 Thus saith the Lord of hoastes, That there shall yet come people, and the inhabitants of great cities.

21 And they that dwell in one *citie*, shall go to another, saying, * Vp, let vs go and pray before the Lord, and seeke the Lord of hoasts: I will goe also.

22 Yea, great people and mightie nations shall come to seeke the Lord of hoastes in Ierusalem, and to pray before the Lord.

23 Thus saith the Lord of hoastes, In those dayes shall ten men take hold out of all languages of the nations, *euen* take hold of the skirt of him that is a Iew, and say, We will goe with you: for we haue heard that God is with you.

CHAP. IX.

a The threatning of the Gentiles. 9 The comming of Christ.

THe burthen of the worde of the Lord in the land of a Hadrach: and Damascus *shallbe* his rest: when the b eyes of man, *euen* of all the tribes of Israel *shallbe* toward the Lord.

2 And Hamath also shall border c thereby: Tyrus *also* and Zidon, though *they be* d very wise.

3 For Tyrus did build her selfe a strong hold, and heaped vp siluer as the dust, and golde as the mire of the streets.

4 Behold, the Lord will spoile her, and he will smite her f power in the sea, and shee shall be deuoured with fire.

5 Ashkelon shall see it, and feare, and Azzah also shall be very sorrowfull, and Ekron: for her countenance shall be athamed, and the king shall perish from Azzah, and Ashkelon shall not be inhabited.

6 And the g stranger shall dwell in Ashdod, and I will cut off the pride of the Philistims.

7 And I will take away his blood out of his mouth, and his abominations from betweene his h teeth: but he that remaineth, euen he shallbe for our God, and he shallbe as a prince in Iudah, but i Ekron *shallbe* as a Iebusite.

8 And I will campe about k mine House against the armie, against him that passeth by, and against him that returneth, and no oppressour shall come vpon them any more: for now I haue I seene with mine eyes.

9 Reioyce greatly, O daughter Zion, shout for ioy, O daughter Ierusalem: behold, thy king commeth vnto thee: m he is iust, and saued himselfe, poore and riding vpon an n asse, and vpon a colt the foale of an asse.

10 And I will cut off the o charets from Ephraim, and the horse from Ierusalem: the bowe of the battell shall be broken, and he shall speake peace vnto the heathen, and his dominion *shallbe* from p sea vnto sea, and from the q Riuer to the end of the land.

11 r Thou also *shalt be saued* through the blood of thy conenant. I haue loosed thy s prisoners out of the pit wherein t is no water.

12 Turne you to the s strong hold, ye o prisoners of hope: euen to day doe I declare, that I will render the x double vnto thee.

13 For Iudah haue I bent as a y bowe for me: Ephraims hand haue I filled, and I haue raised vp thy sonnes, O Zion, against thy sonnes, O Grecia, and haue made thee as a gyants sword.

14 And the Lord shallbe seene ouer them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall come foorth with the whirlewinds of the South.

15 The Lord of hoastes shall defend them, and they shall deuoure them, z and subdue them with sling stones, and they shall drinke, *and* make a noise as through wine, and they shallbe filled like bowles, *and* as the hornes of the altar.

16 And the Lord their God shall deliuer them in that day as the flocke of his people: for *they*

a Whereby he meaneth Syria.
b Gods anger shall abide vpon their chiefe citie, and not spare so much as that.
c When the Iewes shall conuert and repent, then God will destroy their enemies.
d That is, by Damascus: meaning, that Hamath or Antiochia should be vnder the same rod and plague.

e So that their returne shall not be in vaine: for God will accomplish his promise, and their prosperitie shalbe sure and stable.
f Let neither respect of your priuate commodities neither counsell of others, nor feare of enemies discourage you in the going forward with the building of the Temple, but be constant and obey the Prophets, which encourage you thereunto.
g For God cursed your worke, so that neither man nor beast had profit of their labours.

h Reade Ezek. 35.10.
i Which declareth that man can not turne to God till he change mans heart by his spirit, and so begin to do well, which is to pardon his sinnes and to giue him his graces.
k Which fact was appointed when the city was beseiged, and was the first fast of these foure: and here the Prophet sheweth, that if the Iewes will repent, and turne wholly to God, they shall haue no more occasion to fast, or to shew signes of heauines: for God will send them ioy and gladnesse.
l He declareth the great zeale that God should giue the Gentiles to come to his Church, and to ioyne with the Iewes in his true religion, which should be in the kingdome of Christ.
* *Isa. 2.2, Mich. 4.1.*

e He secretly sheweth the cause of their destruction, because they deceiued all other by their craft and subtilties, which they cloaked with this name of wisedome.
f Though they of Tyrus thinke themselues inuincible by reason of the sea that compasseth them round about, yet they shall not escape Gods iudgements.
g Meaning, that all should be destroyed, saue a very few, that should remaine as strangers.
h He promiseth to deliuer the Iewes when he shall take vengeance on their enemies for their cruelty and wrongs done to them.
i As the Iebusites had bin deliuered, so should Ekron and all the Philistims.
k He sheweth that Gods power onely shalbe sufficient to defend his Church against all aduersaries be they neuer so equell, or assemble their power neuer so often.
l That is, God hath now seene the great iniuries and afflictions wherewith they haue beene afflicted by their enemies.
m That is, he hath righteousnesse and sanctification in himselfe for the vse and commoditie of his Church.
n Which declareth that they should not looke for such a king as should be glorious in the eies of man, but should be poore, and yet in himselfe haue all power to deliuer his: and this is meant of Christ, as Mat. 22.5.
o No power of man or creature shall be able to let this Kingdome of Christ, and he shall peaceably gouerne them by his word.
p That is, from the red sea, to the sea called Syriacum: and by these places which the Iewes knew, he meant an infinite space and compasse ouer the whole world.
q That is from Euphrates.
r Meaning Ierusalem, or the Church, which is saued by the blood of Christ wherof the blood of the sacrifices was a figure, and is here called the couenant of the Church, because God made it with his Church, and left it with them for the loue that he bare vnto them.
s God sheweth that he will deliuer his Church out of all dangers, seeme they neuer so great.
t That is, into the holy land where the city and the Temple are, where God will defend you.
u Meaning the faithfull, which seemed to be in danger of their enemies on euery side, and yet liued in hope that God would restore them to libertie.
x That is, double benefits and prosperity in respect of that which ye haue suffered from Dauids time to the captiuitie.
y I will make Iudah and Ephraim, that is, my whole Church, victorious against all enemies, which bee here meaneth by the Grecians.
z He promiseth that the Iewes shall destroy their enemies, and haue abundance and excesse of all things, as there is abundance on the altar when the sacrifice is offered: Which things are not to moouve them to intemperancie, but to sobriety, and a thankefull remembrance of Gods great liberalitie.

shall be

ſhalbe as the [a] ſtones of his crowne lifted vp vpon his land.

17 For how great is his goodneſſe! and how great is his beautie! corne ſhall make the young men cheerefull, and new wine the maydes.

a The faithfull ſhalbe preſerued, and reuerenced of all, that the very enemies ſhalbe compelled to eſteeme them: for Gods glory ſhal ſhine in them, as Ioſephus declareth of Alexander the great when hee mette Iadi the high Prieſt.

CHAP. X.

1 The vanitie of Idolatrie. 3 The Lord promiſeth to viſite and comfort the houſe of Iſrael.

Aske you of the [a] Lord raine in the time of the latter raine: *ſo* ſhall the Lord make white cloudes, and giue you ſhowres of raine, *and* to euery one graſſe in the field.

2 Surely the [b] idoles haue ſpoken vanitie, and the ſoothſayers haue ſeene a lye, and the dreamers haue tolde a vaine thing: they comfort in vaine: therefore [c] they went away as ſheepe: they were troubled, becauſe there was no ſhepheard.

3 My wrath was kindled againſt the ſhepheards, and I did viſite the [d] goates: but the Lord of hoaſts will viſite his flocke the houſe of Iudah, and will make them as [e] his beautifull horſe in the battell.

4 Out [f] of him ſhall the corner come foorth: out of him the nayle, out of him the bow of battell, *and* out of him euery [g] appointer of tribute alſo.

5 And they ſhalbe as the mighty men, which tread downe *their enemies* in the myre of the ſtreetes in the battell, and they ſhall fight, becauſe the Lord *is* with them, and the riders on horſes ſhalbe confounded.

6 And I will ſtrengthen the houſe of Iudah, and I will preſerue the [h] houſe of Ioſeph, and I will bring them againe, for I pitty them: and they ſhall be as though I had not caſt them off: for I am the Lord their God, and will heare them.

7 And they of Ephraim ſhall be as a gyant: and their heart ſhall reioyce as through wine: yea, their children ſhall ſee it, and be glad: *and* their heart ſhall reioyce in the Lord.

8 I will [i] hiſſe for them, and gather them: for I haue redeemed them: and they ſhall increaſe, as they haue increaſed.

9 And I will [k] ſow them among the people, and they ſhall remember me in farre contreyes: and they ſhall liue with their children and [l] turne againe.

10 I will bring them againe alſo out of the land of Egypt, & gather them out of Aſſhur: and I will bring them into the land of Gilead, and Lebanon, and *place* ſhall not be found for them.

11 And he [m] ſhall goe into the ſea with affliction, and ſhall ſmite the waues in the ſea, and all the depths of the riuer ſhall drie vp: and the pride of Aſſhur ſhalbe caſt downe, and the ſcepter of Egypt ſhall deprat away.

12 And I will ſtrengthen them in the Lord, and they ſhall walke in his Name, ſaith the Lord.

a The Prophet reproueth the Iewes becauſe by their owne infidelitie they put backe Gods graces promiſed, and ſo famine came by Gods iuſt iudgement: therefore to auoid this plague, he willeth them to turne to God, and to pray in faith to him, and ſo he will giue them abundance.

b He calleth to remembrance Gods puniſhments in times paſt, becauſe they truſted not in him, but in their idoles and ſorcerers who euer deceiued them.

c That is, the Iewes went into captiuitie.

d Meaning, the cruell gouernours which did oppreſſe the poore ſheepe, Ezek 34.16.17.

e He will be mercifull to his Church and cheriſh them as a king or prince doth his beſt horſe which ſhalbe for his owne vſe in the warre.

f Out of Iudah ſhall the chiefe gouernour proceede, who ſhall be as a corner to vphold the building, and as a nayle to faſten it together.

g Ouer their enemies

h That is, the ten tribes, which ſhould be gathered vnder Chriſt to the reſt of the Church.

i Whereby he declareth the power of God, who needeth no great preparation when he will deliuer his: for with a becke or hiſſe hee can call them from all places ſuddenly.

k Though they ſhall yet be ſcattered and ſeeme to be loſt, yet it ſhalbe profitable vnto them: for there they ſhall come to the knowledge of my Name, which was accompliſhed vnder the Goſpel, among whom it was firſt preached.

l Not that they ſhould returne into their countrey, but be gathered and ioyned in one faith by the doctrine of the Goſpel.

m Hee alludeth to the deliuerance of the people out of Egypt, whereas the Angel ſmote the floods and riuers.

CHAP. XI.

1 The deſtruction of the Temple. 4 The care of the faithfull is committed to Chriſt. 7 A grieuous viſion againſt Ieruſalem and Iudah.

Open thy doores, O [a] Lebanon, and the fire ſhall deuoure thy cedars.

2 Howle, [b] firre trees: for the cedar is fallen, becauſe all the mightie are deſtroyed: howle ye, Ookes of Baſhan, for the [c] defenced forreſt is cut downe.

3 There *is* the voyce of the howling of the ſhepheards: for their [d] glory is deſtroyed; the voyce of the roaring of lyons whelpes: for the pride of Iorden is deſtroyed.

4 Thus ſayeth the Lord my God, Feede the ſheepe of the [e] ſlaughter.

5 They that poſſeſſe them, ſlay them [f] and ſinne not: and they that ſell them, ſay, [g] Bleſſed *be* the Lord: for I am rich, and their owne ſhepheards ſpare them not.

6 Surely I will no more ſpare thoſe that dwell in the land, ſaith the Lord: but loe, [h] I will deliuer the men euery one into his neighbours hand, and into the hand of his [i] king: and they ſhall ſmite the land, and out of their hands I will not deliuer *them*.

7 For I fed the ſheepe of ſlaughter, euen the [k] poore of the flocke, and I tooke vnto me [l] two ſtaues: the one I called Beautie, and the other I called Bands, and I fed the ſheepe.

8 [m] Three ſhepheards alſo I cut off in one moneth, and my ſoule loathed [n] them, and their ſoule abhorred me.

9 Then ſayd I, I will not feede you: that that dieth, let it die: and that that periſheth, let it periſh: and let the remnant eate, euery one the fleſh of his neighbour.

10 And I tooke my ſtaffe, *euen* Beautie, and brake it, that I might diſanull my couenant, which I had made with all people.

11 And it was broken in that day: and ſo the [o] poore of the ſheepe that waited vpon me, knew that it was the word of the Lord.

12 And I ſayd vnto them, If ye thinke it good, giue *me* [p] my wages: and if no, leaue off: ſo they weighed for my wages thirtie *pieces* of ſiluer.

13 And the Lord ſayd vnto me, Caſt it vnto the [q] potter: a goodly price, that I was valued at of them. And I tooke the thirtie *pieces* of ſiluer, and caſt them to the potter in the houſe of the Lord.

14 Then brake I mine other ſtaffe, *euen* the Bands, that I might diſſolue the brotherhood betweene Iudah and Iſrael.

15 And the Lord ſayd vnto me, Take to thee yet [r] the inſtruments of a fooliſh ſhepheard.

16 For loe, I will raiſe vp a ſhepheard in the land, which ſhall not looke for the thing that is loſt, nor ſeeke the tender lambes, nor heale that that is hurt, nor feede that that [ſ] ſtandeth vp, but he ſhall eate fleſh of the fat, and teare their clawes in pieces.

17 O idole ſhepheard that leaueth the flocke: the ſword *ſhalbe* vpon his [t] arme, and vpon his

a Becauſe the Iewes thought themſelues ſo ſtrong by reaſon of this mountaine, that no enemy could come to hurt them, the Prophet ſheweth that when God ſendeth the enemies, it ſhall ſhew it ſelfe ready to receiue them.

b Shewing, that if the ſtrong men were deſtroyed, the weaker were not able to reſiſt.

c Seeing that Lebanon was deſtroyed, which was the ſtrongeſt munition, the weaker places could not thinke to hold out.

d That is, the renowme of Iudah and Iſrael ſhould periſh.

e Which being now deſtinate to be ſlaine, were deliuered as out of the lyons mouth.

f Their gouernours deſtroy them without any remorſe of conſcience, or yet thinking that they doe euill.

g He noteth the hypocrites, which euer haue the Name of God in their mouthes, though in their life and doings they denie God, attributing their gaine to Gods bleſſings, which commeth of the ſpoyle of their brethren.

h I will cauſe one to deſtroy another.

i Their gouernours ſhall execute crueltie ouer them.

k That is, the ſmall remnant, whom he thought worthie to ſhew mercie vnto.

l God ſheweth his great benefits toward his people to conuince them of greater ingratitude, which would neither be ruled by his moſt beautifull order of gouernement, neither continue in the bands of brotherly vnitie, and therefore he breaketh both the one and the other. Some reade, for Bands, Deſtroyers, but in the 14. verſe the firſt reading is confirmed.

m Whereby hee ſheweth his care and diligence that he would ſuffer them to haue no euill rulers, becauſe they ſhould conſider his great loue.

n Meaning, the people, becauſe they would not acknowledge theſe great benefits of God.

o He ſheweth that the leaſt part euer profit by Gods iudgements.

p Beſides their ingratitude God accuſeth them of malice and wickedneſſe, which did not onely forget his benefits, but eſteemed them as things of nought.

q Shewing that it was too litle to pay his wages, which could ſcarſe ſuffice to make a few tyles for to couer the Temple.

r Signifying that they ſhould haue a certaine kinde of regiment and outward ſhew of gouernment: but in effect it ſhould be nothing: for they ſhould be wolues, and deuouring beaſts in ſtead of ſhepheards.

ſ And is in health and ſound.

t By the armes he ſignifie his ſtrength, as he doeth wiſedome and iudgements by the eye: that is, the plague of God ſhall take away both thy ſtrength and iudgement.

right eye. His arme shall be cleane dried vp, and his right eye shalbe vtterly darkened.

CHAP. XII.

Of the destruction and building againe of Ierusalem.

THE burden of the worde of the Lord vpon [a] Israel, saeyth the Lord, which spred the heauens, and layd the foundation of the earth, and formed the spirit of man within him.

2 Behold, I will make Ierusalem [a b] cup of poyson vnto all the people round about: and also with Iudah will hee be in the siege against Ierusalem.

3 And in that day will I make Ierusalem an heauie stone for all people: all that lift it vp, shall be torne, though all the people of the earth be gathered together against it.

4 In that day, saeyth the Lord, I will smite euery horse with astonishment, and his rider with madnesse, and I will open mine eyes vpon the house of Iudah, and will smite euery horse of the people with blindnesse.

5 And the Princes of Iudah shall say in their hearts, The [c] inhabitants of Ierusalem *shalbe* my strength in the Lord of hosts, their God.

6 In that day will I make the princes of Iudah like coales of fire among the woode, and like a firebrand in the sheafe, and they shall deuoure all the people round about on the right hand, and on the left: and Ierusalem shall bee inhabited againe in her owne place, *euen* in Ierusalem.

7 The Lord also shall preserue the [d] tents of Iudah, *as* aforetime: therefore the glory of the house of Dauid shall not boast, nor the glorie of the inhabitants of Ierusalem against Iudah.

8 In that day shall the Lord defend the inhabitants of Ierusalem, and he that is feeble among them, in that day shall be as Dauid: and the house of Dauid *shalbe* as Gods *house*, *and* as the Angel of the Lord before them.

9 And in that day will I seeke to destroy all the nations that come against Ierusalem.

10 And I will powre vpon the house of David, and vpon the inhabitants of Ierusalem the Spirit of [e] grace and of compassion, and they shal looke vpon me, whome they haue [f] pierced, and they shall lament for [g] him as one mourneth for *his* onely *sonne*, and bee sorie for him as one is sorie for *his* first borne.

11 In that day shal there be a great mourning in Ierusalem, as the [h] mourning of Hadadrimmon in the valley of Megiddon.

12 And the [k] land shall bewaile euery family apart, the family of the [m] house of Dauid apart, and their wiues apart: the family of the house of Nathan apart, and their wiues apart:

13 The family of the house of Leui apart, and their wiues apart: the family of [n] Shemei apart, and their wiues apart:

14 All the families that remaine, euery family apart, and their wiues apart.

CHAP. XIII.

1 *Of the fountaine of grace.* 2 *Of the cleane riddance of idolatry.* 3 *The zeale of the godly against false prophets.*

IN that day there [a] shall bee a fountaine opened to the house of Dauid, and to the inhabitants of Ierusalem, for sinne and for vncleanesse.

2 And in that day, saeyth the Lord of hosts, I will cut off the [b] names of the idoles out of the land: and they shall no more be remembred: and I will cause the [c] prophets, and the vncleane spirit to depart out of the land.

3 And when any shall yet [d] prophecie, his father and his mother that begate him, shall say vnto him, Thou shalt not liue: for thou speakest lyes in the name of the Lord: and his father and his mother that begate him, [e] shall thrust him through, when he prophecieth.

4 And in that day shall the prophets [f] bee ashamed euery one of his vision, when he hath prophesied: neither shal they weare a rough garment to deceiue.

5 But bee shall say, I am no [g] Prophet: I am an husbandman: for man taught me to bee an heardman from my youth vp.

6 And one shall say vnto him, What are these [h] wounds in thine hands? Then he shall answere, Thus was I wounded in the house of my friends.

7 ¶ Arise, O sword, vpon my [i] shepheard, and vpon the man, *that is* my fellow, saith the Lord of hosts: smite the shepheard, and the sheepe shall be scattered: and I will turne mine hand vpon the little ones.

8 And in all the land, saeyth the Lord, [k] two parts therein shal be cut off, *and* die: but the third shalbe left therein.

9 And I will bring that third part through the fire, and will fine them as the siluer is fined, and will trie them as gold is tried: they shall call on my name, and I will heare them: I will say, It is my people, and they shall say, The Lord *is* my God.

a Thatis, the ten tribes, which neglected Gods benefites in deliuering their brethren, and had rather reuenge in captiuitie, then to returne home when God called them.
b Ierusalem shall be defended against all her enemies also shall God defend all Iudah also, and shall destroy the enemies.
c Euery captaine, that had many vnder him afore, shall now thinke that the small power of Ierusalem shalbe sufficient to defend them against all enemies, because the Lord is among them.
d The people which are now as it were dispersed by the fields, and lie open to their enemies, shall be no lesse preserued by my power, then if they were vnder their kings (which is meant by the house of Dauid) or in their defenced cities.
e They shall haue the feeling of my grace by faith, and know that I haue compassion on them.
f That is, whom they haue continually vexed with their obstinacie, and grieued my Spirit, Iohn. 19. 37. where it is referred to Christs body, which here is referred to the Spirit of God.
g They shall turne to God by true repentance, whom before they had so grieuously offended by their vngratitude.
h They shall lament and repent exceedingly for their offences against God. i Which was the name of a towne and place neere to Megiddo where Iosiah was slaine, 2 Chron. 35. 22. k That is, in all places where the Iewes shall remaine. l Signifying, that this mourning or repentance should not be a vaine ceremonie: but euery one touched with his owne griefes, shall lament. m Vnder these certaine families bee conteineth all the tribes, and sheweth that both the Kings and the Priests had by their sinnes pierced Christ. n Called also Simeon. o To wit, which were elect by grace, and preserued from the common destruction.

a He sheweth what shalbe the fruit of their repentance, to wit, remission of sinne by the blood of Christ, which shall be a continuall running fountaine, and purge them from all vncleanesse.
b Hee promiseth that God will also purge them from all superstition, and that their religion shalbe pure.
c Meaning, the false prophets and teachers, who are the corrupters of all religion, whom the Prophet here calleth vncleane spirits.
d That is, when they shall prophecie lyes, and make God, who is the author of truth, a cloake therewith.
e Hee sheweth what zeale the godly shall haue vnder the kingdome of Christ, Deut. 13. 6. 9.
f God shall make them ashamed of their errours and lyes, and bring them to repentance, and they shall no more weare Prophets apparell to make their doctrine seeme more holy:
g They shall confesse their former ignorance, and be content to labour for their liuing. h Hereby he sheweth that though their parents and friends leale more gently with them, and put them not to death, yet they would so punish their children, that became false prophets, that the markes and signes should remaine for euer. i The Prophet warneth the Iewes, that before this great comfort should come vnder Christ, there should be an horrible diuision among the people: for their gouernours and pastours should be destroyed, and the people should be as scattered sheepe: and the Euangelist applieth this to Christ, because he was the head of all Pastours, Matth. 26. 31. k The greatest part shall haue no portion of these blessings, and yet they that shall enioy them, shalbe tried with greate afflictions, so that it shalbe Gods power and his mercies doe preserue them.

CHAP. XIIII.

8 *Of the doctrine that shall proceede out of the Church, and of the vsefuluation thereof.*

BEhold, the day of the Lord commeth, and thy spoyle shall bee [a] diuided in the middes of thee.

2 For I will gather all nations against Ierusalem to battel, and the citie shall be taken, and the houses spoyled, and the women defiled, and halfe of the citie shall go into captiuitie, and the residue of the people shall not be cut off from the citie.

3 Then the Lord shall goe foorth, and fight against those nations, as when he [b] fought in the day of battell.

4 And his feet shall stand in that day vpon the [c] mount of oliues, which is before Ierusalem on the East side, and the mount of oliues shall cleaue in the middes thereof: toward the East and toward the West there *shalbe* a very great [d] valley, & halfe

a He meeth the godly against the great inuasions that shall come, before they enioyed this prosperous estate promised vnder Christ, that when these dangers should come, they might know that they were warned of them afore.
b As your fathers, and you haue had experience both at the red sea, and at all other times.
c By this maner of speech the Prophet sheweth Gods power and care ouer his Church, and how he will as it were by miracle saue it. d So that out of all the parts of the world, they shall see Ierusalem, which was before hid with this mountaine: and this he meaneth of the spirituall Ierusalem the Church.

of the mountaine shall remooue toward the North,
and halfe of the mountaine toward the South.
5 And yee shall flee vnto the [e] valley of the
mountaines: for the valley of the mountaines shall
reach vnto Azal: yea, ye shall flee like as ye fled
from the [f] earthquake, in the dayes of Vzziah king
of Iudah: and the Lord [g] my God shall come, and
all the Saints with thee.
6 And in that day shall there be no cleare light,
but darke.
7 And there shall be a day (it is knowen to the
Lord) [h] neither day nor night, but about the
euening time it shall be light.
8 And in that day shall there [i] waters of life go
out from Ierusalem, halfe of them toward the East
sea, and halfe of them toward the vttermost sea,
and shalbe, both in summer and winter.
9 And the Lord shall be King ouer all the
earth: in that day shall there be one [k] Lord, and
his name shall be one,
10 All the land shall be turned [l] as a plaine
from Geba to Rimmon, toward the South of Ie-
rusalem, and it shall be lifted vp, and inhabited in
her place: from Beniamins gate vnto the place of
the first gate, vnto the corner gate, and from the
tower of Hananiel vnto the kings winepresses.
11 And men shall dwell in it, and there shalbe
no more destruction, but Ierusalem shall be safely
inhabited.
12 And this shalbe the plague wherewith the
Lord will smite all people, that haue fought against
Ierusalem: their flesh shall consume away, though
they stand vpon their feete, and their eyes shall con-
sume in their holes, and their tongue shall consume
in their mouth.
13 But in that day [m] a great tumult of the Lord
shalbe among them, and euery one shall take [n] the
hand of his neighbour, and his hand shall rise vp
against the hand of his neighbour.
14 And Iudah shall fight also against Ierusa-
lem, and the arme of all the heathen shall be gathe-
red round about, with [o] golde and siluer, and great
abundance of apparell.
15 Yet this shall be the plague of the horse, of
the mule, of the camell and of the asse, and of all
the beasts that be in these tents at this [p] plague.
16 But it shall come to passe that euery one
that is left of all the nations, which came against
Ierusalem, shall goe vp from yeere to yeere to
worship the King the Lord of hoasts, and to keepe
the feast of Tabernacles.
17 And who so will not come vp of *all* the fa-
milies of the earth vnto Ierusalem to worship the
King the Lord of hoastes, euen vpon them shall
come no raine.
18 And if the family of [q] Egypt goe not vp,
and come not, it shall not *raine* vpon them. *This*
shall be the plague wherewith the Lord will smite
all the heathen, that come not vp to keepe the feast
of tabernacles.
19 This shalbe the punishment of Egypt, and
the punishment of all the nations that come not vp
to keepe the feast of Tabernacles.
20 In that day shall there be *written* vpon the
[r] bridles of the horses, The holinesse vnto the
Lord, and the [s] pots in the Lords house shall be
like the bowles before the altar.
21 Yea, euery pot in Ierusalem and Iudah shall
be holy vnto the Lord of hoastes, and all they that
sacrifice, shall come and take of them, and seethe
therein: and in that day there shalbe no more the
[t] Canaanite in the house of the Lord of hoastes.

e He speaketh of the hypocrites, which could not abide Gods presence, but should flee into all places, where they might hide them among the mountaines.
f Reade Amos 1, 1.
g Because they did not credit the Prophets words, hee turneth to God and comforteth himselfe in that that hee knew that these things should come, and sayth, Thou, O God, with thine Angels wilt come to performe this great thing.
h Signifying, that there should be great troubles in the Church, and that the time hereof is in the Lords hands, yet at length (which is heere meant by the euening) God would send comfort.
i That is, the spirituall graces of God, which should euer continue in most abundance.
k All idolatry and superstition shall be abolished, and there shalbe one God, one faith and one religion.
l This new Ierusalem shal be seene through all the world, and shall excell the first in excellencie, wealth and greatnesse.
m God will not onely rayse vp warre without, but sedition at home to try them.
n To hurt and oppresse him.
o The enemies are rich, and therefore shall not come for a pray but to destroy and shed blood.
p As the men should be destroyed, verse 12.
q By the Egyptians, which were greatest enemies to true religion, he meaneth all the Gentiles.
r Signifying, that to what seruice they were put now (whether to labour, or to serue in warre) they were now holy, because the Lord had sanctified them.
s As precious the one as the other, because they shall be sanctified.
t But all shall be pure and cleane, and there shall neither be hypocrite, nor any that shall corrupt the true seruice of God.

MALACHI.

THE ARGVMENT.

THis Prophet was one of the three, which God raised vp for the comfort of the Church after the captiuitie, & after him there was no more vntill Iohn Baptist was sent, which was either a token of Gods wrath, or an admonition that they should with more feruent desires looke for the comming of Messiah. Hee confirmeth the same doctrine, that the two former doe, chiefly hee reprooueth the Priests for their couetousnesse, and for that they serued God after their owne fantasies, and not according to the prescript of his word. He also noteth certaine peculiar sinnes, which were then among them, as marrying of idolatrous and many wiues, murmurings against God, impatiencie, and such like. Notwithstanding, for the comfort of the godly, he declareth that God would not forget his promise made vnto their fathers, but would send Christ his messenger, in whom the couenant should be accomplished, whose comming should be terrible to the wicked, and bring all consolation and ioy to the godly.

CHAP. I.

A complaint against Israel, and chiefly the Priests.

THe [a] burden of the worde of the
Lord to Israel by the ministery
of Malachi.
2 I haue loued you, sayth the
Lord: yet yee say, [b] Wherein hast
thou loued vs? Was not Esau Iaa-
kobs brother, saith the Lord? yet I loued Iaakob.
3 And I [c] hated Esau, and made his mountaines
waste, and his heritage a wildernesse for dragons.
4 Though Edom say, Wee are impouerished,
but we will returne and build the desolate places:
yet sayth the Lord of hoastes, They shall build, but
I will destroy it, and they shall call them, The bor-
der of wickednesse, and the people, with whom
the Lord is angry for euer.
5 And your eyes shall see it, and ye shall say,
The Lord will be magnified vpon the border of
Israel.
6 A sonne honoureth *his* father, and a seruant
his master. If then I be a father, where is mine ho-
nour? and if I be a master, where is my feare, saith
the Lord of hoastes vnto you, [d] O Priests that de-
spise my Name? and ye say, [e] Wherein haue wee
despised thy Name?

a Reade Isa. 13, 1.
b Which declareth their great ingratitude that did not acknowledge this loue, which was so euident, in that he chose Abraham from out of all the world, and next chose Iaakob the yonger brother of whom they came, and left Esau the elder.
c For beside that the figures of this hatred appeared euen whē he was made seruant vnto his younger brother being yet in his mothers belly, & also afterward in that he was put from his birthright, yet euen now before your eyes the signes hereof are euident, in that that his countrey lieth waste, and he shall neuer returne to inhabite it: whereas ye my people whom the enemie hated more then them, are by my grace and loue toward you deliuered, read Rom. 9. 13.
d Besides the rest of the people hee condemneth the Priests chiefly, because they should haue reprooued others of their hypocrisie, and obstinacie against God, and not haue hardened them by their example to greeuous euils.
e Hee noteth their grosse hypocrisie, which would not see their faults, but most impudently couered them, and so were blind guides.

7 Ye offer f vncleane bread vpon mine altar,
and you say, Wherein haue we polluted thee? In
that ye say, The table of the Lord is not g to be
regarded.
8 And if ye offer the blind for sacrifice, it is
h not euill: and if ye offer the lame and sicke, it is
not euill: offer it now vnto thy prince: will he be
content with thee, or accept thy person, saith the
Lord of hoastes?
9 And now I pray you, i pray before God,
that he may haue mercy vpon vs: this hath bene
by your meanes: will hee regard k your persons,
sayth the Lord of hoastes?
10 Who is there euen among you, l that would
shut the doores, and kindle not *fire* on mine altar
in vaine? I haue no pleasure in you, sayth the Lord
of hoastes, neither will I accept an offering at your
hand.
11 For from the rising of the sunne vnto the
going downe of the same, my Name is m great
among the Gentiles, and in euery place incense
shalbe offered vnto my Name, and a pure offring:
for my Name is great among the heathen, sayth the
Lord of hoastes.
12 But ye haue polluted it, in that ye say, n The
table of the Lord *is* polluted, and the fruit thereof,
euen his meate is not to be regarded.
13 Ye said also, Behold, *it is* a o wearinesse, and
ye haue snuffed at it, saith the Lord of hoastes, and
ye offered that which was torne, and the lame, and
the sicke: thus yee offred an offring: should I ac-
cept this of your hand, sayth the Lord?
14 But cursed be the deceiuer, which hath in
his flocke p a male, and voweth, and sacrificeth
vnto the Lord a corrupt thing: for I am a great
King, sayth the Lord of hoastes, and my Name is
terrible among the heathen.

f Yee receiue all maner offrings for your owne greedinesse, and doe not examine whether they be according to my Law, or no.
g Not that they sayd thus, but by their doings they declared no lesse.
h You make it no fault: whereby he condemneth them, that thinke it sufficient to serue God partly as he hath commanded, and partly after mans fantasie and so come not to the purenesse of religion, which he requireth, and therefore in reproch he sheweth them that a mortall man would not be content to be so serued.
i He derideth the Priests who bare the people in hand that they prayed for them, and sheweth that they were the occasion, that these euils came vpon the people.
k Will God consider your office and state, seeing you are so couetous and wicked?
l Because the Leuites who kept the doores did not trie whether the sacrifices that came in, were according to the Law, God wisheth that they would rather shut the doores, then to receiue such as were not perfect.
m God sheweth that their ingratitude, and neglect of his true seruice shall be the cause of the calling of the Gentiles: and here the Prophet that was vnder the Law, framed his wordes to the capacitie of the people, and by the altar and sacrifice he meaneth the spirituall seruice of God, which should be vnder the Gospel, when an end should be made to all these legall ceremonies by Christes onely sacrifice.
n Both the Priests and the people were infected with this errour, that they passed not what was offered: for they thought that God was as well content with the leane, as with the fat: but in the meane season they shewed not that obedience to God, which he required, and so committed both impiety, and also shewed their contempt of God, and couetousnesse.
o The Priests and people were both weary with seruing God, and passed not what maner of sacrifice and seruice they gaue to God: for that which was least profitable, was thought good enough for the Lord.
p That is, hath abilitie to serue the Lord according to his word, and yet will serue him according to his couetous mind.

CHAP. II.

Threatnings against the Priests, being seducers of the people.

AND now, O ye a Priests, this commandement
is for you.
2 If ye will not heare it, nor consider it in
your heart, to giue glory b vnto my Name, sayth
the Lord of hoastes, I will euen send a curse vpon
you, and will curse your c blessings: yea, I haue
cursed them already, because yee doe not consider
it in *your* heart.
3 Behold, I will corrupt d your seede, and cast
dung vpon your faces, *euen* the e dung of your so-
lemne feast, and you shall be like vnto it.
4 And yee shall know, that I haue f sent this
commandement vnto you, that my couenant,
which I made with Leui, might stand, sayth the
Lord of hoastes.
5 My g couenant was with him of life and peace,
and I h gaue him feare, and hee feared me, and
was afraid before i my Name.
6 The Law of k trueth was in his mouth, and
there was no iniquitie found in his lips: he walked
with mee in peace and equity, and did turne many
away from iniquity.
7 For the Priestes l lippes should preserue
knowledge, and they should seeke the Law at his
mouth: for hee is the m messenger of the Lord of
hoastes.
8 But yee are gone out of the way: yee
haue caused many to fall by the Law: yee haue
broken the couenant of Leui, sayeth the Lord of
hoastes.
9 Therefore haue I also made you to be de-
spised, and vile before all the people, because ye
kept not my wayes, but haue beene partiall in the
Law.
10 Haue we not all one n father? hath not one
God made vs? why doe we transgresse euery one
against his brother, and breake the couenant of
o our fathers?
11 Iudah hath transgressed, and an abomina-
tion is committed in Israel and in Ierusalem: for
Israel hath defiled the holines of the Lord, which
hee loued, and hath married the p daughter of a
strange god.
12 The Lord will cut off the man that doeth
this: *both* the master and the seruant out of the
Tabernacle of Iaakob, and him that q offereth an
offring vnto the Lord of hoasts.
13 And this haue ye done againe, and r coue-
red the altar of the Lord with teares, with wee-
ping and with mourning: because the offering is
no more regarded, neither receiued acceptably at
your hands.
14 Yet yee say, s Wherein? Because the Lord
hath bene witnesse betweene thee and the wife of
thy youth, against whom thou hast transgressed:
yet is shee thy t companion, and the wife of thy
u couenant.
15 And did not x he make one? yet had he y a-
bundance of spirit: and wherfore one? because he
sought a godly z seed: therefore keepe your selues
in your a spirit, and let none trespasse against the
wife of his youth.
16 If thou hatest *her*, b put her away, saith the
Lord God of Israel, yet he couereth c the iniury
vnder his garment, sayth the Lord of hoasts: there-
fore keepe your selues in your spirit, and trans-
gresse not.
17 Yee haue d wearied the Lord with your
words: yet ye say, Wherein haue we wearied him?
When ye say, Euery one that doeth e euill, is good
in the sight of the Lord, and he deliteth in them.
Or where is the God of f iudgement?

a He speaketh vnto them chiefly, but vnder them he conteineth the people also.
b To serue mee according to my word.
c That is, the abundance of Gods benefits.
d Your seede sowen shall come to no profit.
e You hoast of your holinesse, sacrifices and feasts, but they shall turne to your shame and be as vile as dung.
f The Priests obiected against the Prophet that he could not reproone them, but he must speake against the Priesthood, and the office established of God by promise, but hee sheweth that the office is nothing slaundered, when these villaines and doung are called by their owne names.
g Hee sheweth what were the two conditions of the couenant made with the tribe of Leui on Gods part, that hee would giue them long life and felicitie, and on their part, that they should faithfully serue him according to his word.
h I prescribed Leui a certaine Law to serue me.
i He serued mee and set foorth my glory with all humilitude and submission.
k Hee sheweth that the Priestes ought to haue knowledge to instruct other in the word of the Lord.
l Hee is as the treasure house of Gods word, and ought to giue to euery one according to their necessitie, and not to reserue it for himselfe.
m Shewing that whosoeuer doth not declare Gods will, is not his messenger, and Priest.
n The Prophet accuseth the ingratitude of the Iewes toward God and man: for seeing they were all borne of one father Abraham, and God had elected them to be his holy people, they ought neither to offend God, or their brethren.
o Whereby they had bound themselues to God to be an holy people.
p They haue ioyned themselues in mariage with them that are of another religion.
q That is, the Priest.
r Yee cause the people to lament, because that God doeth not regard their sacrifices, so that they seeme to sacrifice in vaine.
s This is another fault, whereof he accuseth them, that is, that they brake the lawes of marriage.
t As the one halfe of thy selfe.
u Shee that was ioyned to thee by a solemne couenant, and by the inuocation of Gods Name.
x Did not God make man and woman as one flesh and not many?
y By his power and vertue hee could haue made many women for one man.
z Such as should be borne in lawfull and moderate marriage, wherein is no excesse of lustes.
a Containe your selues within your bounds, and be sober in minde, and bridle your affections.
b Not that hee doeth allow diuorcement, but of the two faults hee sheweth, which is the lesse.
c He thinketh it sufficient to keepe his wife still, albeit hee take others, and so as it were couereth his fault.
d Yee murmure against God, because hee heard not you assoone as ye called.
e In thinking that God fauoured the wicked, and hath no respect to them that serue him.
f Thus they blasphemed God in condemning his power and iustice, because he iudged not according to their fantasies.

CHAP.

CHAP. III.

1 Of the messenger of the Lord Iohn Baptist, and of Christs office.

Behold, I will send my a messenger, and he shall
prepare the way before mee: and the b Lord
whom ye seeke, shall speedily come to his Temple:
euen the c messenger of the Couenant, whom ye
desire: behold, hee shall come, sayth the Lord of
hoastes.
2 But who d may abide the day of his com-
ming? and who shall endure, when he appeareth?
for he is like a purging fire, and like fullers sope.
3 And he shall sit downe to trie and fine the
siluer: he shall euen fine the sonnes of e Leui and
purifie them as golde and siluer, that they may
bring offerings vnto the Lord in righteousnesse.
4 Then shall the offerings of Iudah and Ie-
rusalem be acceptable vnto the Lord, as in olde
time and in the yeeres afore.
5 And I will come neere to you to iudgment,
and I will be a swift witnes against the soothsay-
ers, and against the adulterers, and against false
swearers, and against those that wrongfully keepe
backe the hirelings wages, *and vexe* the widow,
and the fatherlesse, and oppresse the stranger, and
feare not me, sayth the Lord of hoastes.
6 For I am the Lord: I change not, and yee
sonnes of Iaakob f are not consumed.
7 From the dayes of your fathers, ye are gone
away from mine ordinances, and haue not kept
them: g returne vnto me, and I will returne vnto
you, sayth the Lord of hosts: but ye sayd, Wherein
shall we returne?
8 Will a h man spoyle *his* gods? yet haue ye
spoyled me: but ye say, Wherein haue we spoyled
thee? In i tithes and offerings.
9 Ye are cursed with a curse: for ye haue spoy-
led me: euen this whole nation.
10 Bring ye all the tithes into the storehouse,
that there may be meate in my house, and prooue
me now herewith, sayth the Lord of hoastes, if I
will not open the windowes of heauen vnto you,
and powre you out a blessing k without measure.
11 And I will rebuke the l deuourer for your
sakes, and hee shall not destroy the fruite of your
ground, neither shall your vine be barren in the
field, sayth the Lord of hoastes.
12 And all nations shall call you blessed: for
ye shalbe a pleasant land, sayth the Lord of hosts.
13 Your words haue bene stout m against me,
sayth the Lord: yet ye say, What haue we spoken
against thee?
14 Yee haue sayd, *It is* in vaine to serue God:
and what profit is it that we haue kept his com-
mandement, and that we walked humbly before
the Lord of hoastes?
15 Therefore we count the proude blessed:
euen they that worke wickednesse, are set vp, and
they that tempt God, yea, they are n deliuered.
16 o Then spake they that feared the Lord,
euery one to his neighbour, and the Lord hear-
kened and heard it, and a p booke of remem-
brance was written before him for them that fea-
red the Lord, and that thought vpon his Name.
17 And they shall be to mee, saith the Lord of
hosts, in that day q that I shall do *this*, for a flock,
and I will r spare them, as a man spareth his owne
sonne that serueth him.
18 Then shall you returne, and discerne be-
tweene the righteous and wicked, betweene him
that serueth God, and him that serueth him not.

a This is meant of Iohn Baptist, as Christ expoundeth it, Luke 7,27.
b Meaning, Messias, Psal.40.1,7. Dan 9.17,25.
c That is, Christ by whom the couenant was made and ratified, who is called the Angel or messenger of the couenant, because he reconcileth vs to his father, and is Lord or king, because hee hath the gouernement of his Church.
d He sheweth that the hypocrites which wish so much for the Lords comming will not abide when hee draweth neere: for he will consume them, and purge his and make them cleane.
e He beginneth at the Priests that they might be lights, and shine vnto others.
f They murmured against God, because they saw not his helpe euer present to defend them: and therefore he accuseth them of ingratitude, and sheweth that in that they are not dayly consumed, it is a token, that he doeth still defend them, and so his mercy toward them neuer changeth.
g Reade Zech.1,3.
h There are none of the heathen so barbarous, that will defraud their gods of their honour or deale deceitfully with them.
i Whereby the seruice of God should haue beene maintained, and the Priests and the poore relieued.
k Not hauing respect how much yee need: but I will giue you in all abundance: so that ye shall lacke place to put my blessings in.
l Meaning, the caterpiller, and whatsoeuer destroyeth corne and fruites.
m The Prophet condemneth them of double blasphemie against God: first, in that they sayd that God had no respect to them that serued him, and next, that the wicked were more in his fauour then the godly.
n They are not onely preferred to honour, but also deliuered from dangers.
o After these admonitions of the Prophet, some were liuely touched, and encouraged others to feare God.
p Both because the thing was strange that some turned to God in that great and vniuersall corruption, and also that this might be an example of Gods mercies to all penitent sinners.
q When I shall restore my Church according to my promise, they shall be as mine owne proper goods.
r That is, forgiue their sinnes, and gouerne them with my Spirit.

CHAP. IIII.

The day of the Lord before the which Eliiah should come.

For behold, the day commeth that shall a burne
as an ouen, and all the proud, yea, and all that
doe wickedly, shall be stubble, and the day that
commeth, shall burne them vp, sayth the Lord of
hoastes, and shall leaue them neither roote nor
branch.
2 But vnto you that feare my Name, shall the
b sonne of righteousnesse arise, and health *shall be*
vnder his wings, and ye shall go c forth, and grow
vp as fat calues.
3 And ye shall tread downe the wicked: for
they shall be dust vnder the soales of your feete in
the day that I shall doe *this*, sayth the Lord of
hoastes.
4 d Remember the Law of Moses my seruant,
which I commaunded vnto him in Horeb for all
Israel with the statutes and iudgements.
5 Beholde, I will send you e Eliiah the Pro-
phet before the comming of the great and f feare-
full day of the Lord.
6 And he shall g turne the heart of the fathers
to the children, and the heart of the children to
their fathers, least I come and h smite the earth
with cursing.

a He prophecieth of Gods iudgements against the wicked, who would not receiue Christ, when as God should send him for the restauration of his Church.
b Meaning, Christ, who with his wings or beames of his grace shall lighten and comfort his Church, Ephes.5,14. and he is called the sonne of righteousnesse, because in himselfe he hath all perfection and also the iustice of the Father dwelleth in him: whereby he regenerateth vs vnto righteousnesse, cleanseth vs from the filth of this world, and reformeth vs to the image of God.
c Yee shall be set at libertie, and increase in the ioy of the Spirit, 2.Cor.3,17.
d Because the time was come that the Iewes should be destitute of Prophets vntill the time of Christ, because they should with more feruent minds desire his comming, the Prophet exhorteth them to exercise themselues diligently in studying the Law of Moses in the meane season, whereby they might continue in the true religion, and also be armed against all tentations.
e This Christ expoundeth of Iohn Baptist, Matth.11,13,14. who both for his zeale, and restoring of religion, is aptly compared to Eliiah.
f Which as it is true for the wicked, so doeth it waken the godly, and call them to repentance.
g He sheweth wherein Iohns office should stand: in the turning of men to God, and ioyning the father and children in one vnitie of faith: so that the father shall turne to the religion of his sonne which is conuerted to Christ, and the sonne shall embrace the faith of the true fathers, Abraham, Izhak, and Iaakob.
h The second part of his office was to denounce Gods iudgements against them that would not receiue Christ.

The end of the Prophets.

[illegible] Doctrine of [illegible]

u. 1. Whether or no any Man shall be forgiven his Sins, without Repent[ance]

u. 2. Whether or no he can Savingly Repent of his Sins, before he is [m]ade Sensible by the Word and Spirit of God, that he's guilty of [those] Sin[s]

And then you propose or Query by

[Q]u. 3. What Sins are they, that the Word and Spirit of [G]od hath convinced you (or them), that they have Comm[itte]d in any other ~~[illegible]~~ Body, that they are now come into [this W]orld to Repent of.

tru...
and sta...
you ar...
teus a...
I Bec...
uit...

THE PRINTER to the diligent Reader.

DEare Chriſtian Reader, to the intent that thou mighteſt the better enioy the benefit of theſe notes or expoſitions vpon the New Teſtament: I thought it not amiſſe to declare vnto thee the vſe of the ſame. And firſt, foraſmuch as the quotations or citing of places of the Scriptures in the margent which direct to other places, conteining like phraſe or ſenſe, haue beene ſo placed, that none without great labour could finde out the text alledged, I haue made theſe ſixe ſeuerall figures or marks, * ✣ ∵ ⁑ ⁂ *, and haue ſet them aſwell in the margent as in the text, ſo that thou mayeſt eaſily finde that which thou deſireſt. For example, in the firſt word of the firſt Chapter of Matthew is placed this firſt marke *: looke out the like marke in the margent, and there thou ſhall finde *Luke 3, 23.* which place agreeth to this of Matthew: and ſo likewiſe thou ſhalt finde in the reſidue. But if many quotations belong to one place, word, or ſentence, the firſt is onely marked, and thoſe that follow unmarked, appertaine to the ſame. And if it fall out that there be more then ſixe directions in one columne, then is the firſt repeated againe, and the reſidue following in order as at the beginning: as it appeareth in the firſt columne of Matthew, where both in the text and margent alſo, they are all two times ſet downe, and the foure firſt repeated againe.

The Notes which are directed by figures of Arithmeticke, as 1.2.3.4.&c. throughout the Euangeliſts and Acts, declare the effect or ſumme of the doctrine conteined betweene one of the ſayd figures, and the next that followeth: as for example, there from figure 1. in the firſt line and firſt word of Matthew vnto the figure 2 in the 18 v. of the ſame chapter, the doctrine there gathered is ſet downe in the margent in this ſort: 1 *Ieſus came of Abraham of the tribe of Iuda, and of the ſtocke of Dauid as God promiſed.* And in the Epiſtles in like ſort they declare the methode and arte which the Apoſtles vſe, and how euery argument or reaſon dependeth one vpon another: theſe figures are begunne againe at the beginning of euery chapter.

Laſtly, the Notes which goe by order of the letters of the Alphabet placed in the text, with the like anſwering vnto them in the margent, ſerue to expound and lighten the darke words and phraſes immediatly following them. As in the firſt line and ſecond word, the letter *a*, being referred vnto *a*, directly againſt him in the margent, ſheweth that this word, Booke, ſignifieth *A rehearſall as the Hebrewes vſe to ſpeake,* as Geneſ. 5, 1. *The booke of the generations.* Theſe letters beginne at the beginning of euery Chapter, continuing vnto z, and ſo beginning againe with *a*, if there be Notes that they doe exceede in number the letters of one Alphabet. This being faithfully done for thy commodity, reape thou the fruit, and giue the prayſe to God.

Farewell.

places mentioned in the foure Euangelists, with other places about the sea coasts, wherein may be seene the wayes and iourneyes of Christ and his Apostles in Iudea, Samaria, and Galile: for into these three parts this Land is diuided.

The places specified in the Mappe, with their situation by the observation of the degrees concerning their length and breadth.

	65,24:31,32
	65,35:32
	65,55,31.51
	66 31.58
	66,51.32,29
	67,34.32.1
	66.31.58
alile	65,52.32,48
um	66,53.32,39
mount	66.31.32,50
Straton	66,16.32,25
	67,39.33.5

Corasim	66.53.32,29
Dan, one of the Fountaines whence Iordan springeth	67,25.33.8
Ennon	66.40.32,18
Emmaus	65,34.31 59
Ephra	66.8.32
Gadara or Gaza	66,48.32.29
Gaza	65.10 31.40
Iericho	66 10.32.1
Ierusalem	66 31.55
Ioppe	65,40.32,5

Ior. the other Fountaine whence Iordan springeth	67,31.33.7
Magdalon, called also Dalmanutha	66,48 32,28
Naim	66,35.32,33
Nazareth	66,56 32,42
Ptolemais	66,50.32,58
Samaria the city	66,22.32,58
Sidon	67,15.33.30
Silo	66,27.32,19
Tyrus	67 20
Tiberias	66,4.

9 Againe the deuill tooke him vp into an ex- | And when he saw the multitude, he went vp into ... when he was set, his disciples

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO S. MATTHEW.

CHAP. I.

1 That Iesus is that Messias, the Sauiour promised to the Fathers. 18 The natiuity of Christ.

THe ✢ 1 a booke of the b generation of Iesus Christ the sonne of Dauid, the c sonne of Abraham.
2 ✣ Abraham begate Isaac. ∵ And Isaac begate Iacob. And ✻ Iacob begate Iudas and his brethren:
3 ✯ And Iudas begate Phares, and Zara of Thamar. And Phares begate Esrom. And Esrom begate Aram.
4 And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salmon.
5 And Salmon begate Booz of Rachab. And ✣ Booz begate Obed of Ruth. And Obed begate Iesse.
6 And ✣ Iesse begate Dauid the King. And Dauid the King begate Salomon of her that was ∵ the wife of Vrias.
7 And ✻ Salomon begate Roboam. And Roboam begate Abia. And Abia begate Asa.
8 And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Hozias.
9 And Hozias begate Ioatham. And Ioatham begate Achaz. And Achaz begate Ezekias.
10 And ✯ Ezekias begate Manasses. And Manasses begate Amon. And Amon begate Iosias.
11 And *Iosias begate Iakim. And Iakim d begate Iechonias and his brethren about the time they were caried away to Babylon.
12 And after they were caried away into Babylon, ✣ Iechonias begate Salathiel. And ✣ Salathiel begate Zorobabel.
13 And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor.
14 And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.
15 And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Iacob.
16 And Iacob begate Ioseph the husband of Mary, of whom was borne Iesus, that is called Christ.
17 So e all the generations from Abraham to Dauid, are foureteene generations. And from Dauid vntill they were caried away into Babylon, fourteene generations: and after they were caried away into Babylon vntill Christ, fourteene generations.
18 ¶ 2 Now the birth of Iesus Christ was thus, When as his mother Mary was ✻ betrothed to Ioseph, before they came together, she was found with child of the holy Ghost.
19 Then Ioseph her husband being a iust man, and not willing to ✻ make her a publike example, was minded to put her away secretly.
20 But whiles he thought these things, behold, the Angel of the Lord appeared vnto him in a dreame, saying, Ioseph, the sonne of Dauid, feare not to f take Mary thy g wife: for that which is h conceiued in her, is of the holy Ghost.
21 And she shall bring 3 foorth a sonne, and thou shalt ✢ call his name I E S V S: for he shall ✢ i saue his people from their sinnes.
22 And all this was done that it might be fulfilled which is spoken of the Lord by the Prophet, saying,
23 ✣ Behold, a k virgine shalbe with childe, and shall beare a sonne, and they shall call his name Emmanuel, which is by interpretation, God with vs.
24 ¶ Then Ioseph being raised from sleepe, did as the Angell of the Lord had inioyned him, and tooke his wife.
25 But he knew her not, l till she had brought foorth her first borne sonne, and hee called his name I E S V S.

✢ Luke 3,23.
1 Iesus Christ came of Abraham of the tribe of Iuda, and of the stocke of Dauid, as God promised.
a Rehearsal: As the Hebrewes vse to speake, as Gen. 5,1. The booke of the generations.
b Of the ancesters of whom Christ came.
c Which Christ is also the sonne of Abraham.
✣ *Gen. 21,2.*
∵ *Gen 25,14.*
✻ *Gen. 11,35.*
✯ *Gen. 38,27.*
✢ *1 Chron. 2,5. Ruth 4,18,19.*
✣ *Ruth 4,21.*
✣ *1 Sam. 16,1. and 17,12.*
∵ *2 Sam. 12,24.*
✻ *1 King. 11,43. 1 Chron. 3,10,11.*
✯ *2 King. 20,21. and 21,18. 1 Chron. 3,13,14,15.*
* *2 King. 23,34. & 24,1,6. 2 Chron. 36,4,9.*
d That is, the captiuity fell in the daies of Iakim and Iechonias: for Iechonias was borne before their carying away into captiuity.
✢ *1 Chron. 3,16.*
✣ *1 Chron. 3,17. Ezra. 3,2. and 5,2.*
e All these which are reckoned vp in this pedegree of Dauids stocke, as they begate one another orderly in their degrees.
2 Christ is the true Emmanuel, & therefore, Iesus (that is, Sauiour) is conceiued in the Virgine by the holy Ghost, as it was foretold by the Prophets.
∵ *Luke 1,72.*
✻ *Deut. 24,1.*
f Receiue her at her parents and kinsfolks hands.
g Which was promised, and made sure to thee to be thy wife.
h Of the mothers substance by the holy Ghost.
3 Christ is borne of the same Virgine which neuer knew man: and is called Iesus of God himselfe, by the Angel.
✢ *Acts 4,12.*
i Deliuer, and this sheweth vs the meaning of this name Iesus.
✣ *Esa 7,14.*
k There is in the Hebrew and Greeke text, an article added, to point out the woman, and set her foorth plainely, as you would say, that Virgine, or a certaine virgine.
l This little word Till, in the Hebrew tongue, giueth vs to vnderstand also, that a thing shall not come to passe in time to come: as Michol had no children Till her death day, 2 Sam. 6,23. And in the last Chapter of this Euangelist: Behold, I am with you till the end of the world.

CHAP. II.

The wise men, who are the first fruits of the Gentiles, worship Christ. 14 Ioseph fleed into Egypt with Iesus and his mother. 16 Herod slayeth the Children.

WHen ∵ 1 Iesus then was borne at Bethlehem in a Iudea, in the daies of Herod the King, behold, there came b Wise men from the East to Hierusalem,
2 Saying, Where is the King of the Iewes that is borne? for we haue seene his starre in the East, and are come to worship him.
3 When King Herod heard this, he was c troubled, and all Hierusalem with him.
4 And gathering together all the d chiefe Priests and e Scribes of the people, he asked of them, where Christ should be borne.
5 And they said vnto him, At Bethlehem in Iudea: for so it is written by the Prophet,
6 ✻ And thou Bethlehem in the land of Iuda, art not the f least among the Princes of Iuda: for out of thee shall come the gouernour that g shall feede my people Israel.
7 Then Herod priuily called the Wise men, and diligently inquired of them the time of the starre that appeared,
8 And sent them to Beth-leem, saying, Goe, and search diligently for the babe: and when ye haue found him, bring me word againe, that I may come also, and worship him.
9 ¶ So when they had heard the king, they departed: and loe, the starre which they had seene in the East, went before them, till it came & stood ouer the place where the babe was.
10 And when they saw the starre, they reioyced with an exceeding great ioy,
11 And went into the house, and found the babe with Mary his mother, and h fell downe, and worshipped him, and opened their i treasures, and presented vnto him gifts, euen gold, and frankincense, and myrrhe.
12 And after they were k warned of God in a dreame, that they should not goe againe to Herod, they returned into their countrey another way.

∵ *Luke 2,6.*
1 Christ a poore child, layd downe in a crib, and nothing set by of his owne people, receiueth notwithstanding a noble witnesse of his diuinity from heauen, and of his kingly estate of strangers, which his owne also vnwittingly allowe of, although they doe not acknowledge him.
a For there was another in the tribe of Zabulon.
b Wise and learned men: It is a Persian word which they vse in good part.
c Was much moued, for he was a stranger, and came to the kingdome by force: and the Iewes were troubled: for wickednesse is mad and raging.
d The chief Priests, that is, such as were of Aarons family, which were diuided into foure and twenty orders, 1 Chron. 24,5. and 2 Chron. 36,14.
e They that expound the Law to the people, for the Hebrewe take this word of another, which signifieth as much as to expound and declare.
✻ *Mich. 5,2. Iohn 7,42.*
f Though thou be a small towne, yet shalt thou be very famous and notable through the birth of the Messias, who shall be borne in thee.
g That shall rule and gouerne: for Kings are fitly called feeders and shepheards of the people.
h A kind of humble and lowly reuerence.
i The rich and costly presents, which they brought him.
k God warned and told them of it, when as they asked it not.

13 ¶ 2 After

ist being yet
borne, begin-
to be crucified
s, both in him-
:, and also in his
abers.

✠ *Hos. 11,1.*

l For God speaketh by the mouth of the Prophets.
✠ *Ier. 31,15.*
m A voyce of lamenting, weeping, and howling.
n That is to say, All that compasse about Bethlehem: for Rachel Iacobs wife, who died in childebed, was buried in the way that leadeth to this towne, which is also called Ephrata, because of the fruitfulnesse of the soile, and plenty of corne.
3 Christ is brought vp in Nazareth, after the death of the tyrant by Gods prouidence: that by the very name of the place, it might plainly appeare to the world, that he is the Lords true Nazarite.

13 ¶ [a] After their departure, behold, the Angel
of the Lord appeareth to Ioseph in a dreame, say-
ing, Arise, and take the babe and his mother, & flee
into Egypt, and be there till I bring thee word: for
Herod will seeke the babe to destroy him.
14 So he arose and tooke the babe and his mo-
ther by night, and departed into Egypt,
15 And was there vnto the death of Herod, that
that might be fulfilled, which is spoken of the Lord
by the ✠ Prophet, saying, Out of Egypt haue I cal-
led my sonne.
16 ¶ Then Herod, seeing that he was mocked of
the Wise men, was exceeding wroth, & sent forth,
and slew all the male children that were in Beth-
leem, and in all the coastes thereof from two yeere
old and vnder, according to the time which he had
diligently searched out of the Wise men.
17 Then was that fulfilled which is spoken [l] by
the Prophet Ieremias, saying,
18 ✠ In Rhama was [m] a voyce heard, mourning,
and weeping, and great howling: [n] Rachel weep-
ping for her children, and would not be comfor-
ted, because they were not.
19 [3] And when Herod was dead, behold, an
Angel of the Lord appeareth in a dreame to Io-
seph in Egypt,
20 Saying, Arise, and take the babe and his mo-
ther, and go into the land of Israel: for they are
dead which sought the babes life.
21 Then he arose vp, and tooke the babe and his
mother, and came into the land of Israel.
22 But when he heard that Archelaus did reigne
in Iudea in stead of his father Herod, he was afraid
to go thither: yet after he was warned of God in a
dreame, he turned aside into the parts of Galile.
23 And went and dwelt in a city called Nazareth,
that it might be fulfilled which was spoken by the
Prophets, *which was*, That he should be called a
Nazarite.

CHAP. III.

1 Iohn preacheth. 4 His apparell & meate. 5 He baptizeth. 8 The fruits of repentance. 10 The axe at the roote of the tree. 11 The fanne and the chaffe. 13 Christ is baptized.

∵ *Mar. 1,4. Luk. 3,3.*
a Not when Ioseph went to dwell at Nazareth, but a great while after, about the space of 25 yeeres: for in the 30 yeere of his age was Iesus baptized of Iohn: therefore by those daies is meant, at that time that Iesus remained as yet an inhabitant of the towne of Nazareth.
1 Iohn, who through his singular holinesse and rare austerenesse of life caused all men to cast their eyes vpon him, prepareth the way for Christ following fast on his heeles, as the Prophet Esai foretold, and deliuereth the summe of the Gospel, which in short space after should be deliuered more fully.
b In an hilly countrey, which was notwithstanding inhabited, for Zacharie dwelt there, Luke 1,40. and there was Ioabs house, 1 Kings 2,34 and besides these, Iehoshua maketh mention of sixe townes that were in the wildernes, cha. 15,61. *c The word in the Greeke tongue signifieth a changing of our minds and hearts from euill to better.* *d The kingdome of Messias, whose gouernment shalbe heauenly, an nothing but heauenly.* ✠ *Esa. 40,3. Mar. 1,3. Luk 3,4. Iohn 1,23.* *e Make him a plaine and smooth way.* ✠ *Mar. 1,6* *f Locusts were a kind of meate which certaine of the East people vse, which were therefore called deuourers of Locusts. Eust. in Od. 9.* **Mar. 1,5. Luk. 3,7.* *g The people of Ierusalem.* *h Acknowledging that they were saued onely by free remission and forgiuenesse of their sinnes.* 2 There is nothing that stoppeth vp the way of mercy and saluation against vs so much as the opinion of our owne righteousnesse doeth.

AND ∵ in [a] those daies, [1] Iohn the Baptist came
and preached in the [b] wildernes of Iudea,
2 And said, [c] Repent: for the [d] kingdome of
heauen is at hand.
3 For this is he of whom it is spoken by the Pro-
phet Esaias, saying, ✠ The voyce of him that crieth
in the wildernes, Prepare ye the way of the Lord:
[e] make his pathes streight.
4 ✠ And this Iohn had his garment of camels
haire, and a girdle of a skin about his loynes, his
meate was also [f] locusts and wild hony.
5 *Then went out to him [g] Ierusalem and all Iu-
dea, and all the region round about Iordan,
6 And they were baptized of him in Iordan,
[h] confessing their sinnes.
7 [2] Now when he saw many of the Pharises,
and of the Sadduces come to his baptisme, he said
vnto them, ✠ O generation of vipers, who hath
forewarned you to flee from the anger to come?
8 [3] Bring forth therefore fruit worthy amend-
ment of life,
9 [4] And [i] thinke not to say [k] with your selues,
✠ We haue Abraham to *our* father: for I say vnto
you, that God is able euen of these stones to raise
vp children vnto Abraham.
10 And now also is the axe put to the root of the
trees: ✠ therefore euery tree which bringeth not
foorth good fruit, is hewen downe, and cast into
the fire.
11 ✠ [5] Indeed I baptize you with water to [l] a-
mendment of life, but he that commeth after me
is mightier then I, whose shooes I am not worthy
to beare, he will baptize you with the holy Gost,
and with fire.
12 [6] Which hath his fanne in his hand, and will
[m] make cleane his floore, and gather his wheate
into his garner, but will burne vp the chaffe with
vnquenchable fire.
13 ¶ ✠ [7] Then came Iesus from Galile to Iordan
vnto Iohn to be baptized of him.
14 But Iohn earnestly put him backe, saying,
I haue need to be baptized of thee, and commest
thou to mee?
15 Then Iesus answering said to him, Let be now:
for thus it becommeth vs to fulfill [n] all righteous-
nesse. So he suffered him.
16 And Iesus when he was baptized, came straight
out of the water. And lo, the heauens were opened
vnto [o] him, and *Iohn* saw the Spirit of God des-
cending like a doue, and lightning vpon him.
17 [8] And loe, a voyce *came* from heauen, say-
ing, * This is my beloued Sonne, in whom I am
[p] well pleased.

✠ *Cha. 12,34.*
3 True repentance is an inward thing which hath it seate in the mind & heart.
4 The faith of the fathers auaileth the vnbeleeuing children nothing at all: and yet for all that God playeth not the liar, nor dealeth vnfaithfully in his league which he made with the holy fathers.
i Thinke not that you haue any cause to be proud of Abraham.
k In your hearts.
✠ *Iohn 8,39. Acts 13,26.*
✠ *Chap. 7,19.*
✠ *Marke 1,8 Luke 3,16 Ioh. 1,26. act. 1, 5, and 2,4. and 8,17. and 19,4.*
5 We may neither dwell vpon the signes which God hath ordained as meanes to leade vs vnto our saluation, neither vpon them: but we must clime vp to the matter it selfe, that is to say, to Christ, who inwardly worketh that effectually, which is outwardly signified vnto vs.
l The outward signe putteth vs in minde of this, that we must change our liues and become better, assuring vs as by a seale, that we are ingraffed into Christ, whereby our old man dieth, and the new man riseth vp, Rom. 6. 6 The triumphs of the wicked shall end in euerlasting torment. *m Will cleanse it thorowly, and make a full riddance.* ✠ *Mar. 1,9. Luk. 3,21.* 7 Christ sanctifieth our baptisme in himselfe. *n All such things as it hath appointed vs to keepe.* *o To Iohn* 8 Christs full consecration and authorising to the office of the mediatourship, is shewed by the fathers owne voyce, and a visible signe of the holy Ghost. * *Col. 1,13. 2 Pet. 1,17.* *p The Greeke word betokeneth a thing of great account, and such as highly pleaseth a man. So then the Father saith, that Christ onely is the man whom when he beholdeth, looke what opinion he had conceiued of vs, he layeth it cleane aside.*

CHAP. IV.

1 Christ is tempted. 4 Hee vanquisheth the deuill with Scripture. 11 The Angels minister vnto him. 12 He preacheth repentance, and that himselfe is come. 18 The calling of Peter, Andrew, 21 Iames and Iohn 15 He preacheth the Gospel, and healeth the diseased.

THEN ✠ was [1] Iesus led aside of the Spirit into
the wildernesse, to be tempted of the deuill.
2 And when he had fasted [a] forty daies, and for-
ty nights, he was afterward hungry.
3 Then came to him the tempter, and said, If
thou be the Sonne of God, command that these
stones be made bread.
4 But he answering, said, It is written, ✠ Man
shall not liue by bread onely, but by euery word
that proceedeth out of the mouth of God.
5 Then the deuill tooke him vp into the holy
city, and set him on a [b] pinacle of the Temple,
6 And said vnto him, If thou be the Sonne of
God, cast thy selfe downe: for it is written, ∵ that
he will giue his Angels charge ouer thee, and with
their hands they shall lift thee vp, least at any time
thou shouldest dash thy foot against a stone.
7 Iesus said vnto him, It is written againe,
✠ Thou shalt not [c] tempt the Lord thy God.
8 Againe,

✠ *Marke 1,12. Luke 4,1.*
1 Christ was tempted all maner of wayes and still ouercommeth, that we also through his vertue may ouercome.
a Full forty daies.
✠ *Deut. 8,3.*
b The battlement wherewith the flat roofe of the temple was compassed about, that no man might fall downe: as was appointed by the Law, Deut. 22,8.
∵ *Psal. 91,11*
✠ *Deut. 6,16.*
c Word for word, Thou shalt not goe on still in tempting.

✠ Deut.16.13. and 10.20.
✣ Marke 1,13. luke 4.13.
∵ Mar.1,14. Luke 4,14. iohn 4.43.
2 When the Heraulds mouth is stopped, the Lord reuealeth himselfe, and bringeth full light into the darkenesse of this world, preaching free forgiuenesse of sinnes to them that repent.
d Which was a towne a great deale more famous then Nazareth was.
* Esai.9.1.
e Of Tiberias, or because that countrey bended toward Tyrus, which standeth vpon the sea that cutteth the midst of the world.
f So called, because it bordered vpon Tyrus and Sidon, and because Salomon gaue the king of Tyrus twenty cities in that quarter, 1. King.9, 11.
✣ Marke 1, 15.
g Is come to you.
3 Christ thinking by time, that he should at length depart from vs, euen at the beginning of his preaching getteth him disciples after an heauenly sort, men indeed poore, and vtterly vnlearned, and therefore such as might be least suspected, witnesses of the trueth of those things which they heard and saw.
* Marke 1, 16.
1 cor.1,27.
4 Christ assureth the hearts of the beleeuers of his spirituall and sauing vertue, by healing the diseases of the body.
h Their, that is, the Galileans.
i Synagogues, the Iewes Churckes.

8 Againe the deuill tooke him vp into an exceeding high mountaine, and shewed him all the kingdomes of the world, and the glory of them,

9 And said to him, All these will I giue thee, if thou wilt fall downe, and worship me.

10 Then said Iesus vnto him, Auoid Satan: for it is written. ✣ Thou shalt worship the Lord thy God, and him onely shalt thou serue.

11 ✣ Then the deuill left him: and behold, the Angels came, and ministred vnto him.

12 ¶ ∵ 2 And when Iesus had heard that Iohn was committed to prison, he returned into Galile,

13 And leauing Nazareth, went and dwelt in d Capernaum, which is neere the sea in the borders of Zabulon, and Nephthalim,

14 That it might be fulfilled which was spoken by Esaias the Prophet, saying,

15 * The lande of Zebulon, and the land of Nephthalim by the way of the e sea, beyond Iordan, f Galile of the Gentiles:

16 The people which sate in darkenesse, sawe great light: and to them which sate in the region and shadow of death, light is risen vp.

17 ✠ From that time Iesus began to preach, and to say, Amend your liues: for the kingdome of heauen is at g hand.

18 ¶ 3 And Iesus walking by the sea of Galile saw two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the sea (for they were fishers.)

19 * And he said vnto them, Follow me, and I will make you fishers of men.

20 And they straightway leauing the nets, followed him.

21 And when he was gone forth from thence, he saw other two brethren, Iames the sonne of Zebedeus, and Iohn his brother in a ship with Zebedeus their father, mending their nettes, & he called them.

22 And they without tarrying, leauing the ship and their father, followed him.

23 So 4 Iesus went about all Galile, teaching in h their i Synagogues, and preaching the Gospel of the k kingdome, and healing l euery sickenesse, and euery m disease among the people.

24 And his fame spread abroad thorow all Syria: and they brought vnto him all sicke people, that were taken with diuers diseases, & n torments, and them that were possessed with deuils, & those which were o lunatike, and those that had the p palsie: and he healed them.

25 And there followed him great multitudes out of Galile, and Decapolis, and Hierusalem, and Iudea, and from beyond Iordan.

k Of Messias. l Diseases of all kindes, but not euery one: that is, as we say, some of euery one. m The word signifieth properly, the weakenesse of the stomacke: but here it is taken for those diseases which make men faint, and weare away, that haue them. n The word signifieth properly the stone wherewith gold is tried: and by a borrowed kinde of speech is applied to all kinde of examination by torture, when as by rough dealing and torments, wee goe about to drawe out the trueth of men, which otherwise they would not confesse: and in this place it is taken for those diseases, which put sicke men to great woe. o Which at euery full Moone, or other changes of the Moone, are shrewdly troubled & diseased. p Weake & feebie men, who haue the parts of their body loosed, & so weakened, that they are neither able to gather them vp together, nor put them out as they would.

CHAP. V.

Who are blessed. 13 The Apostles are the salt and light of the world. 14 The citie set on an hill. 15 The candle. 16 Good workes. 19 The fulfilling of Christs commandements. 21 What killing is. 23 Reconciliation is set before sacrifice. 27 Adultery. 29 The plucking out of the eye. 30 Cutting off of the hand. 31 The bill of diuorcement. 33 Not to sweare, 43 To loue our enemies. 48 Perfectnesse.

AND when he saw the multitude, he went vp into a mountaine: and when he was set, his disciples came to him,

2 1 And he opened his mouth, & taught them, saying,

3 ✣ Blessed are the a poore in b spirit, for theirs is the kingdome of heauen.

4 ✣ Blessed are they that mourne: for they shalbe comforted.

5 ∵ Blessed are the meeke: for they shall inherite the earth.

6 * Blessed are they which hunger and thirst for righteousnesse: for they shalbe filled.

7 Blessed are the mercifull: for they shall obtaine mercie.

8 Blessed are the ✠ c pure in heart: for they shall see God.

9 Blessed are the peace makers: for they shall be called the children of God.

10 Blessed are they * which suffer persecution for righteousnesse sake; for theirs is the kingdome of heauen.

11 ✣ Blessed shall ye be when men reuile you, and persecute you, and say all maner of euill against you for my sake, falsly.

12 Reioyce and be glad, for great is your reward in heauen: for so persecuted they the Prophets which were before you.

13 ✣ Ye 2 are the salt of the d earth: but if the salt haue lost his sauour, wherewith shall it be e salted? It is thenceforth good for nothing, but to be cast out, and to be troden vnder foot of men.

14 Ye are the f light of the world. A citie that is set on an hill, cannot be hid.

15 ∵ Neither doe men light a candle, and put it vnder a bushel, but on a candle sticke, and it giueth light vnto all that are in the house.

16 * Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heauen.

17 3 Thinke not that I am come to destroy the Law, or the Prophets. I am not come to destroy them, but to g fulfill them.

18 ✠ For truely I say vnto you, Till heauen and earth perish, one iote or one title of the Law shall not escape, till all things be fulfilled.

19 * 4 Whosoeuer therefore shall breake one of these least commandements, and teach men so, he shalbe called the h least in the kingdome of heauen: but whosoeuer shall obserue and teach them, the same shalbe called great in the kingdome of heauen.

20 For I say vnto you, except your righteousnesse ✣ exceede the righteousnesse of the Scribes and Pharises, ye shall not enter into the kingdome of heauen.

21 5 Yee haue heard that it was said vnto them of the old time, ✣ Thou shalt not kill: for whosoeuer killeth shall be culpable of iudgement.

1 Christ teacheth that the greatest ioy and felicitie is not in the commodities and pleasures of this life, but is layd vp in heauen for them that willingly rest in the good will and pleasure of God, and endeuour to profite all men, although they be cruelly vexed, and troubled of the worldlings, because they will not fashion themselues to their maners.
✣ Luke 6,20.
a Under the name of pouertie are all such miseries meant, as are ioyned with pouerty.
b Whose mindes and spirits are brought vnder, and tamed, and obey God.
✣ Esai.61,2,3. luke 6,21.
∵ Psal.37.11.
* Esai,65,13,
✠ Psal.24,4.
c Fitly is this word Pure, ioyned with the heart, for as a bright and shining resemblance or image may be seene plainely in a cleare and pure looking glasse, euen so doeth the face (as it were) of the euerlasting God, shine forth and cleare appeare in a pure heart.
* 1.cor.14,33.
1. pet.3 14.
✣ Actes 5,41.
1. pet.4.14.
✣ Marke 9,50. luke 14,34.
2 The ministers of the word, especially (vnlesse they will be the most caitifes of all) must needs lead other both by word and deed to this greatest ioy and felicitie.
d Your doctrine must be very sound and good, for if it be not so, it shall be nought set by, and cast away as a thing vnsauorie and vaine.

e What shal you haue to salt withal? And so are fooles in the Latine tongue called saltlesse, as you would say, men that haue no salt, or sauour and taste in them. f You shine and giue light, by being made partakers of the true light. ∵ *Marke 4.21. luke 8,16. and 11.33.* * *1. Pet.2.12.* 3 Christ came not to bring any new way of righteousnes & saluation into the world, but to fulfill that in deed which was shadowed by the figures of the Law, by deliuering men through grace from the curse of the Law: and moreouer to teach the true vse of obedience which the Lawe appointed, and to graue in our hearts the force of obedience. *g That the prophecies may be accomplished.* ✠ *Luke 16 17.* * *Iames 2 10.* 4 He beginneth with the true expounding of the Law, & setteth it against the olde (but yet false) gloses of the Scribes: So farre is he from abolishing the least commandement of his Father. *h He shall haue no place in the Church.* ✣ *Luke 11 39.* 5 The true meaning of the sixt commandement. ✣ Exod. 20.13 *deut.5 17.*

22 But I say vnto you,whosoeuer is angry with
his brother vnaduisedly , shall be i culpable k of
iudgement. And whosoeuer saith vnto his bro-
ther , Raca , shall be worthy to be punished by the
l Councill. And whosoeuer shall say, Foole,shall be
worthy to be punished with m hell n fire.
23 6 If then thou bring thy gift to the o altar,
& there remembrest that thy brother hath ought
against thee.
24 Leaue there thine offering before the altar,
and goe thy way : first be reconciled to thy bro-
ther,and then come and offer thy gift.
25 ✝ p Agree with thine aduersarie quickly,
whiles thou art in the way with him , least thine
aduersarie deliuer thee to the Iudge , and the
Iudge deliuer thee to the sergeant , and thou be
cast into prison.
26 Verely I say vnto thee,thou shalt not come
out thence , till thou hast q payed the vtmost far-
thing.
27 ¶ 7 Ye haue heard that it was said to them
of old time,✝ Thou shalt not commit adulterie.
28 But I say vnto you,that whosoeuer looketh on
a woman to lust after her , hath committed adul-
terie with her already in his heart.
29 ∵ Wherefore if thy r right eye cause thee
ſ to offend,plucke it out and cast it from thee : for
better it is for thee , that one of thy members pe-
rish , then that thy whole body should be cast in-
to hell.
30 Also if thy right hand make thee to offend,
cut it off,and cast it from thee : for better it is for
thee , that one of thy members perish , then that
thy whole body should be cast into hell.
31 It hath beene said also,⁑ Whosoeuer shall
put away his wife , let him giue her a bill of di-
uorcement.
32 But I say vnto you , whosoeuer shall put
away his wife(except it be for fornication)causeth
her to commit adulterie: & whosoeuer shall mar-
rie her that is diuorced,committeth adulterie.
33 8 Againe,ye haue heard that it was sayd to
them of old time,✯ Thou shalt not forsweare thy
selfe , but shalt performe thine oathes to the Lord.
34 But I say vnto you , Sweare not at all, nei-
ther by heauen, for it is the throne of God:
35 Nor yet by the earth,for it is his footstoole:
neither by Hierusalem : for it is the citie of the
great King.
36 Neither shalt thou sweare by thine head,
because thou canst not make one haire white or
blacke.
37 ✝ But let your communication be t Yea,
yea : Nay,nay. For whatsoeuer *is* more then these,
commeth of u euill.
38 ¶ 9 Ye haue heard that it hath beene sayd,An
✝ eye for an eye,and a tooth for a tooth.
39 But I say vnto you , ∵ Resist not euill : but
whosoeuer shall smite thee on thy right checke,
turne to him the other also.
40 And if any man will sue thee at the law,and
take away thy coate,let him haue thy cloake also.
41 And whosoeuer will compell thee *to goe* a
mile,goe with him twaine.
42 ⁑ Giue to him that asketh,and from him
that would borrow of thee,turne not away.
43 Ye haue heard that it hath bin said,✯ Thou
shalt loue thy neighbour,and hate thine enemie.
44 But I say vnto you,* Loue your enemies:
blesse them that curse you: doe good to them that
hate you , ✯ and pray for them which hurt you ,
and persecute you,
45 10 ✝ That yee may be the children of your
father that is in heauen : for hee maketh his sunne
to arise on the euill and the good , and sendeth
raine on the iust and vniust.
46 For if ye loue them, which loue you,what
reward shall you haue? Doe not the Publicanes
euen the same?
47 And if ye be friendly to your brethren one-
ly, what singular thing doe yee ? doe not euen the
x Publicanes likewise?
48 Ye shall therefore be perfit,as your Father
which is in heauen,is perfit.

CHAP. VI.

1 Almes. 5 Prayer. 14 Forgiuing our brother. 16 Fasting. 19 Our treasure. 20 Wee must succour the poore. 24 God and riches. 25 Carefull seeking for meate and drinke, & apparell , forbidden. 33 The kingdome of God and his righteousnesse.

Take heed that ye giue not your 1 almes before
men,to be seene of them, or else ye shall haue
no a reward of your Father which is in heauen.
2 ∵ Therefore when thou giuest thine almes,
thou shalt not make a trumpet to be blowen before
thee , as the b hypocrites do in the Synagogues
and in the streets , to be praised of men. Verely I
say vnto you,they haue their reward.
3 But when thou doest thine almes,let not thy
left hand know what thy right hand doeth,
4 That thine almes may be in secret , and thy
Father that seeth in secret , hee will reward thee
openly.
5 2 And when thou prayest,be not as the hy-
pocrites : for they loue to stand and pray in the
Synagogues,and in the corners of the streetes,be-
cause they would be seene of men. Verely I say
vnto you, they haue their reward.
6 But when thou prayest,enter into thy cham-
ber : and when thou hast shut thy doore,pray vnto
thy Father which is in secret,& thy Father which
seeth in secret , shall reward thee openly.
7 Also when ye pray , vse no c vaine repetiti-
ons as the Heathen : for they thinke to be heard
for their much babling.
8 Be yee not like them therefore : for your
Fathe-

i He speaketh of the iudgement of God,and of the difference of signes, & therefore applieth his wordes to the forme of ciuill iudgements,which were then vsed.
k Of that iudgement which was ruled by three men, who had the hearing and deciding of money matters, and such other small causes.
l By that iudgement which stood of 23. Iudges,who had the hearing and deciding of weightie affaires and matters of life and death: as the highest Iudges of all,were to the number of 71.which had the hearing of most weightie affaires,as the matter of a whole tribe, or of an high Priest, or of a false prophet.
m Whereas we reade here,Hell,it is in the text it selfe, Gehenna,which is an Hebrew word made of two, and is asmuch to say,as the valley of Hinnon, which otherwise the Ebrewes called Tophet: it was a place where the Israelites were wont most cruelly to sacrifice their children to false gods, whereupon it was taken for a place appointed to torment the reprobates in Ierem.7.31.
n The Iewes vsed foure kindes of punishments, before their gouernement was taken away by Herode, hanging, heading, stoning, and burning: this is it that Christ shot at,because burning was the greatest punishment,therefore in that he maketh mention of a iudgement, a councill, & a fire,he sheweth that some sinnes are worse then other some , but yet they are all such that wee must giue account for them,and shall be punished for them. 6 The couetous Pharises taught that God was appeased by the sacrifices appointed in the Law,which they themselues deuoured. But Christ on the contrary side denieth that God accepteth any mans offering , vnlesse he maketh satisfaction to his brother whom hee hath offended:and sayeth moreouer,that these stubburne and stiffe necked despisers of their brethren , shall neuer escape the wrath and curse of God,before they haue made full satisfaction to their brethren. *o He applieth all this speech to the state of his time , when as there was an altar standing in Hierusalem,and therefore they are very foolish,that gather hereupon, that wee must build altars,and vse sacrifices : but they are more fooles , which drawe that to purgatorie , which is spoken of peace making and atonement one with another.* ✝ *Luke 12.58.* *p Cut off all cause of enimitie.* *q Thou shalt be dealt withall to the vtmost extremitie.* 7 Hee is taken for an adulterer before God , whatsoeuer hee be , that coueteth a woman: and therefore we must keepe our eyes chaste , and all the members wee haue, yea, and wee must eschewe all occasions which might moue vs to euill,howe deare soeuer it cost vs. ✝ *Exod 20.14. rom.13.9.* ∵ *Chap. 18.8.9 marke 9.47.* *r Hee nameth the right eye and the right hande , because the partes of the right side of our bodie are the chiefest, & readiest to commit any wickednesse.* *ſ Word for word,doe cause thee to offend:for sinnes are stumbling blockes as it were,that is to say, rockes which wee are cast vpon.* ⁑ *Chap,19.7. deut.24.1. marke 10.4. luke 16.18. 1.cor.7.10.* 8 The meaning of the third commandement against the froward opinion and iudgement of the Scribes,which excused by oaths or indirect formes of swearing. ✯ *Exod. 20.7. Leuit.19 12. Deut. 5.11.*

✝ *Iames 5.12.*
t Whatsoeuer you vouch, vouch it barely,and whatsoeuer you denie, denie it barely without any moe words.
u From an euill conscience , or from the deuill.
9 Hee sheweth cleane contrary to the doctrine of the Scribes , that the summe of the second table must be vnderstood, that we may in no wise render euill for euill,but rather suffer double iniurie, and doe well to them that are our deadly enemies.
✝ *Exod 21.24. leuit.24.20.deut.19.21.*
∵ *Luke 6.29. rom.12 17. 1.cor.6.7.*
⁑ *Deut.15.8.*
✯ *Leuit.19.18.*
* *Luke 6.27.*
✝ *Luke 23.34. actes 7.60. 1.cor.4.13.*
10 A double reason:the one is taken of relatiues, that children must be like their father : the other is taken of comparison, The children of God must be better,then the children of this world. ✝ *Luke 6 35.* *x They that were the tolle masters, & had the ouersight of tributes & customes:a kind of men that the Iewes hated to death , both because they serued the Romanes in those offices , (whose yokefull bondage they could hardly away withall) and also because these tolle masters are for the most part giuen to couetousnesse.*

1 Ambition maketh almes vaine.
a This word, Reward,is alwayes taken in the Scriptures for a free recompense,and therefore the schoolemen do fondly set it to be answerable to a deseruing , which they call merit.
∵ *Rom 2.8.*
b Counterfeites, for Hypocrites were players that played apart in a play.
2 He reprehendeth two foule faults in prayer , ambition, and vaine babling.
c Long prayers are not condemned,but vaine, needlesse, and superstitious.

Father knoweth whereof ye haue need, before ye
aske of him.
9 [3] After this maner therefore pray ye, ✠ Our
father which art in heauen, hallowed be thy name.
10 Thy kingdome come. Thy will be done
euen in earth as *it is* in heauen.
11 Giue vs this day our [d] dailie bread.
12 And forgiue vs our debts, as we also forgiue
our debters.
13 And leade vs not into temptation, but deli-
uer vs ✠ from [e] euill: for thine is the kingdome,
and the power, and the glory for euer. Amen.
14 ∵ [4] For if ye doe forgiue men their trespasses,
your heauenlie Father will also forgiue you.
15 But if yee doe not forgiue men their tres-
passes, no more will your father forgiue *you* your
trespasses.
16 [5] Moreouer, when ye fast, looke not sowre
as the hypocrites: for they [f] disfigure their faces,
that they might seeme vnto men to fast. Verely I
say vnto you that they haue their reward.
17 But when thou fastest, annoint thine head,
and wash thy face,
18 That thou seeme not vnto men to fast, but
vnto thy Father which is in secret: and thy Father
which seeth in secret, will reward thee openly.
19 ¶ [6] Lay not vp treasures for your selues vpon
the earth, where the mothe and canker corrupt, &
where theeues digge through and steale.
20 ✱ But lay vp treasures for your selues in
heauen, where neither the mothe nor canker cor-
rupteth, and where theeues neither digge through
nor steale.
21 For where your treasure is, there will your
heart be also.
22 ¶ ✱ [7] The light of the body is the eye: if then
thine [g] eye be single, thy whole body shalbe light.
23 But if thine eye be wicked, then all thy body
shalbe darke. Wherefore if the light that is in thee,
be darkenesse, how great is that darkenesse?
24 * [8] No man can serue [h] two masters: for either
he shall hate the one, and loue the other, or els he
shall leane to the one, and despise the other. Yee
cannot serue God and [i] riches.
25 ✠ [9] Therefore I say vnto you, be not care-
full for your life, what ye shall eate, or what ye shal
drinke: not yet for your bodie, what ye shall put
on. Is not the life more worth then meat? and the
bodie then raiment?
26 Behold the foules of the [k] heauen: for they
sowe not, neither reape, nor cary into the barnes,
yet your heauenly Father feedeth them. Are yee
not much better then they?
27 Which of you by [l] taking care is able to
adde one cubite vnto his stature?
28 And why care ye for raiment? Learne how
the Lilies of the field doe growe: they [m] are not
wearied, neither spin:
29 Yet I say vnto you, that euen Salomon in all
his glory was not araied like one of these.
30 Wherefore if God so cloathe the grasse of
the field which is to daie, and to morrow is cast in-
to the ouen, shall he not doe much more vnto you,
O ye of little faith?
31 Therefore take no thought, saying, What
shall we eate? or what shall we drinke? or where-
with shall we be cloathed?
32 (For after all these things seeke the Gen-
tiles) for your heauenlie Father knoweth that ye
haue need of all these things.
33 But seeke ye first the kingdome of God, and
his righteousnesse, and all these things shalbe mi-
nistred vnto you.
34 Care not then for the morrow, for the mor-
row shall care for it selfe: the day hath enough
with his owne griefe.

CHAP. VII.

1 *We may not giue iudgement of our neighbours,* 6 *Nor cast that which is holy vnto dogges.* 13 *The broad and straite way.* 15 *False prophets.* 18 *The tree and fruit.* 24 *The house built on a rocke,* 26 *and on the sand.*

1 IVdge [1] not, that ye be not iudged.
2 For with what ✠ iudgement ye iudge, ye shall
be iudged, and with what ✠ measure ye mete, it
shalbe measured vnto you againe.
3 And why seest thou the mote, that is in thy
brothers eye, and perceiuest not the beame that is
in thine owne eye?
4 ∵ Or how saiest thou to thy brother, Suffer me
to cast out the mote out of thine eye, and behold,
a beame is in thine owne eye?
5 Hypocrite, first cast out that beame out of
thine owne eye, and then shalt thou see clearelie to
cast out the mote out of thy brothers eye.
6 ¶ [2] Giue ye not that which is holy to dogges,
neither cast ye your [a] pearles before swine, lest
they tread them vnder their feet, and turning a-
gaine, all to rent you.
7 ¶ ✱ [3] Aske, and it shalbe giuen you: seeke,
and ye shall find: knocke, and it shalbe opened vn-
to you.
8 For whosoeuer asketh, receiueth: and he that
seeketh, findeth: and to him that knocketh, it shall
be opened.
9 For what man is there among you, which if
his sonne aske him bread, would giue him a stone?
10 Or if he aske fish, will he giue him a serpent?
11 If ye then, which are euill, can giue to your
children good gifts, how much more shall your
Father which is in heauen, giue good things to
them that aske him?
12 ✱ [4] Therefore whatsoeuer yee would that
men should doe to you: euen so doe ye to them:
for this is the [b] Law and the Prophets.
13 ¶ * [5] Enter in at the strait gate: for it is the
wide gate, and broad way that leadeth to destructi-
on: and many there be which goe in thereat.
14 Because the gate is strait, and the way nar-
row that leadeth vnto life, and few there be that
finde it.
15 ¶ [6] Beware of false prophets, which come
to you in sheepes cloathing, but inwardly they are
rauening wolues.
16 Ye shall know them by their fruits. ✠ Doe
men gather grapes of thornes? or figs of thistles?
17 So euery good three bringeth foorth good
fruite, and a corrupt tree bringeth foorth euill
fruite.
18 A good tree cannot bring foorth euill fruit,
neither can a corrupt tree bring foorth good fruit.
19 ✠ Euery tree that bringeth not foorth good
fruit, is hewen downe, and cast into the fire.
20 Therefore by their fruits yee shall know
them.

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[3] A true summe and forme of all Christian prayers.
✠ Luke 11,2.
[d] *That, that is meet for our nature for our daily food, or such as may suffice our nature and complexion.*
✠ Chap. 13. 19.
[e] *From the Deuill, or from all aduersitie.*
∵ Marke 11.25.
[4] They that forgiue wrongs, to them sinnes are forgiuen, but reuenge is prepared for them that reuenge.
[5] Against such as hunt after a name of holinesse, by fasting.
[f] *They suffer not their first hue to be seene, that is to say, they marre the naturall colour of their faces, that they may seeme leane and pale faced.*
[6] Those mens labours are shewed to be vaine which passe not for the assured treasure of euerlasting life, but spend their liues in scraping together fraile and vaine riches.
✱ Luke 12,33. 1. tim. 6, 19.
✱ Luke 11.34.
[7] Men doe maliciously and wickedly put out euen the little light of nature that is in them.
[g] *The iudgement of the mind: that as the body is with the eyes, so our whole life may be ruled with right reason, that is to say, with the spirit of God wherewith we are lightened.*
* Luke 16. 13.
[8] God will be worshipped of the whole man.
[h] *Which be at iarre together, for if two agree, they are as one.*
[i] *This word is a Syrian word, and signifieth all things that belong to money.*
✠ Luke. 12.22, philip. 4 6. 1. tim. 6. 8. 1. peter 5.7. psal. 55.23.
[9] The froward carking carefulnes for things of this life is corrected in the children of God by an earnest thinking vpon the prouidence of God.

[k] *Of the ayre, or that liue in the ayre: for in all tongues almost this word Heauen is taken for the ayre.* [l] *He speaketh of care which is ioyned with thought of mind, and hath for the most part distrust ioyned with it, in By labour.*

[1] We ought to find fault one with another, but we must beware wee doe it not without cause, or to seeme holier then they, or in hatred of them.
✠ Luke 6,37,38. rom. 2.1. 1. cor. 4.3.
✠ Marke 4, 24. luke 6,38.
∵ Luke 6,41.
[2] The stiffenecked and stubburne enemies of the Gospel are vnworthie to haue it preached vnto them.
[a] *A pearle hath his name among the Grecians, for the orient brightnesse that is in it: and a pearle was in ancient time in great estimation among the Latines: for a pearle that Cleopatra had, was valued at two hundreth and fiftie thousand crownes, and the word is now borowed from that, to signifie the most precious heauenly doctrine.*
✠ Chap. 21, 22. marke 11, 24. luke 11.9. iohn 14.13. and 16.23. iames 1.5.
[3] Prayers are a sure refuge in all miseries.
✱ Luke 6. 31. tob. 4.16.
[4] A rehearsall of the meaning of the second table.
[b] *That is to say, the doctrine of the Lawe and Prophets.*
* Luke 13. 24.
[5] Example of life must not be taken from a multitude.
[c] *The way is strait and narrow: we must passe through this rough way, and suffer and endure, and be thronged, and so enter into life.* [6] False teachers must be taken heede of: and they are knowen by false doctrine and euill liuing. ✱ Luke 6. 44. ✠ Chap. 3. 10.

7 Euen the best gifts that are are nothing without godlinesse.
✠ Rom 2.13.
✠ Iames 1,22.
d By Name here, is meant that mighty working power of God, which euerie man wetnesseth that calleth vpon him.
e Properly powers: Now these excellent workes wrought are called Powers, by occasion of these things which they bring to passe, for by them we vnderstand, how mightie the power of God is.
∵ Luke 13.27.
f That is not of ignorance, but because he will cast them away.
✱ Psal.6,8.
g You that are giuen to all kind of wickednesse, and seeme to make an art of sinne.
8 True godlinesse resteth onely vpon Christ, and therefore alwayes remaineth inuincible.
✲ Luke 6,47,48.
* Mar.4,22.
luke 4,32.

21 ¶ 7 Not euery one that saith vnto me, Lord,
Lord, shall enter into the kingdome of heauen,
✠ but hee that doeth my Fathers will which is in
heauen.
22 ✠ Many will say to me in that day, Lord,
Lord, haue wee not by thy d Name prophecied,
and by thy name cast out deuils? and by thy name
done many e great workes?
23 And then will I professe to them, f ∵ I ne-
uer knew you, ✱ depart from me g ye that worke
iniquitie.
24 8 Whosoeuer then heareth of mee these
words, ✲ and doth the same, I will liken him to a
wise man, which hath builded his house on a rocke:
25 And the raine fell, and the floods came, and
the winds blewe, and beate vpon that house, and it
fell not: for it was grounded on a rocke.
26 But whosoeuer heareth these my wordes,
and doeth them not, shall be likened vnto a foo-
lish man, which hath builded his house vpon the
sand:
27 And the raine fell, and the floods came, and
the winds blewe, and beate vpon that house, and it
fell, and the fall thereof was great.
28 ¶ * And it came to passe, when Iesus had
ended these words, the people were astonied at his
doctrine.
29 For he taught them as one hauing authority,
and not as the Scribes.

CHAP. VIII.

1 The Leper cleansed. 5 The Centurions faith. 11 The calling of the Gentiles, 12 and casting out of the Iewes. 14 Peters mother in law healed. 19 A Scribe desirous to follow Christ. 23 The tempest on the sea. 28 Two possessed with deuils cured. 32 The deuils goe into swine.

✠ Mar.1.40. Luke 5,12.
1 Christ in healing the leprous with the touching of his hand, sheweth that he abhorreth no sinners that come vnto him, be they neuer so vncleane.
✠ Leuit.14,3.4.
∵ Luke 7,1.
2 Christ by setting before them the example of the vncircumcised Centurion, and yet of an excellent faith, prouoketh the Iewes to emulation, and together forewarneth them of their casting off, and the calling of the Gentiles.

NOw when he was come down from the moun-
taine, great multitudes followed him.
2 ✠ 1 And loe, there came a Leper and wor-
shipped him, saying, Master, if thou wilt, thou canst
make me cleane.
3 And Iesus putting foorth his hand, touched
him, saying, I will, be thou cleane: and immediat-
ly his leprosie was cleansed.
4 Then Iesus said vnto him, See thou tell no
man, but goe, *and* shew thy selfe vnto the Priest,
and offer the gift that ✠ Moses commaunded, for
a witnesse to them.
5 ¶ ∵ 2 When Iesus was entred into Caper-
naum, there came vnto him a Centurion, besee-
ching him.
6 And said, Master, my seruant lyeth sicke at
home of the palsie, and is grieuously pained.
7 And Iesus said vnto him, I will come and
heale him.
8 But the Centurion answered, saying, Master, I
am not worthie that thou shouldest come vnder
my roofe: but speake the word onely, and my ser-
uant shalbe healed.
9 For I am a man also vnder the authoritie *of
another,* and haue souldiers vnder me: and I say to
one, Goe, and hee goeth: and to another, Come,
and he commeth: and to my seruant, Doe this, and
he doeth it.
10 When Iesus heard *that*, hee marueiled, and
said to them that followed *him*, Verely I say vnto
you, I haue not found so great faith, euen in Israel.
11 But I say vnto you, that many shall come
from the East and West, and shall a sit downe with
Abraham, and Isaac, and Iacob, in the kingdome

a A Metaphore taken of banquets, for they that sit downe together are fellowes in the banquet.

of heauen.
12 And the children of the kingdome shall be
cast out into b vtter ✠ darkenesse: there shall be
weeping and gnashing of teeth.
13 Then Iesus said vnto the Centurion, Go thy
way, and as thou hast beleeued, so be it vnto thee.
And his seruant was healed the same houre.
14 ¶ ✠ 3 And when Iesus came to Peters house,
he saw his wiues mother laid downe, and sicke of a
feuer.
15 And he touched her hand, and the feuer left
her: so she arose, and ministred vnto them.
16 ∵ When the Euen was come, they brought
vnto him many that were possessed with deuils:
and he cast out the spirits with *his* word, & healed
c all that were sicke.
17 That it might be fulfilled, which was spoken
by ✱ Esaias the Prophet, saying, Hee tooke our in-
firmities, and bare *our* sicknesses.
18 ¶ ✲ And when Iesus sawe great multitudes
of people about him, he commaunded them to goe
d ouer *the water*.
19 4 Then came there a certaine Scribe, and said
vnto him, Master, I will follow thee whithersoeuer
thou goest.
20 But Iesus said vnto him, The foxes haue
holes, and the birdes of the heauen haue e nestes
but the Sonne of man hath not whereon to rest his
head.
21 ¶ 5 And another of his disciples said vnto
him, Master, suffer mee first to goe, and burie my
father.
22 But Iesus said vnto him, Follow me, and
let the dead burie the dead.
23 ¶ * 6 And when he was entred into the ship,
his disciples followed him.
24 And behold, there arose a great tempest in
the sea, so that the ship was couered with waues:
but he was asleepe.
25 Then his disciples came, and awoke him,
saying, Master, saue vs: we perish.
26 And hee said vnto them, Why are ye feare-
full, O yee of little faith? Then he arose, and re-
buked the windes and the sea: and *so* there was a
great calme.
27 And the men marueiled, saying, What man
is this, that both the winds and the sea obey him?
28 ¶ ✠ 7 And when he was come to the other
side into the countrey of the Gergesenes, there met
him two possessed with deuils which came out of
the graues very fierce, so that no man might go by
that way.
29 And behold, they cryed out, saying, Iesus
the sonne of God, what haue we to doe with thee?
Art thou come hither to torment vs before ẏ time?
30 Now there was f a farre off from them, a
great herde of swine feeding.
31 And the deuils besought him, saying, If thou
cast vs out, suffer vs to go into the herde of swine.
32 And he said vnto them, Goe. So they went
out and departed into the herd of swine: and be-
hold, the whole herd of swine ran headlong into
the sea, and died in the water.
33 Then the herdmen fled: and when they
were come into the citie, they told all things, and
what was become of them that were possessed with
the diuels.
34 And behold, all the citie came out to meet
Iesus: and when they saw him, they besought him
to g depart out of their coasts.

b Which are without the kingdome. For in the kingdome is light, and without the kingdome darkenesse.
✠ Chap.22,13.
✠ Marke 1,29. luke 4,38.
3 Christ, in healing diuers diseases, sheweth that hee was sent of his Father, that in him only we should seeke remedie in all our miseries.
∵ Marke 1,32. luke 4,40.
c Of all sorts.
✱ Esa.53,4. 1. Pet 2,24.
✲ Luke 9,57,58.
d For Capernaum was situate vpon the lake of Tiberias.
4 The true disciples of Christ must prepare themselues to all kind of miseries.
e Word for word, shades made with boughes.
5 When God requireth our labour, we must leaue off all dueties to men.
* Marke 4 37. luke 8,23.
6 Although Christ seemeth oftentimes to neglect his, euen in most extreame danger, yet in time conuenient he asswageth all tempests, and bringeth them to the hauen.
✠ Marke 5,1,2. luke 26,27.
7 Christ came to deliuer men from the miserable thraldome of Satan: but the world had rather lacke Christ, then the vilest and least of their commodities.
f Of an hill, as Marke and Luke witnesse: Now Gadera as Ioseph recordeth booke 17. chap.13. liued after the order of the Greecians, & therefore we may not marueile if there were swine there.
g Where men liue as swine, there doeth not Christ tarie, but deuils.

CHAP. IX.

1 *One sicke of the palsie, is healed.* 9 *Remission of sinnes.* 9 *Matthew called.* 10 *Sinners.* 17 *New wine.* 18 *The rulers daughter raysed.* 20 *A woman healed of a bloody issue.* 28 *Two blindmen by faith receiue sight.* 32 *A dumbe man possessed is healed.* 37 *The harueſt and workemen.*

THen he [a] entred into a ſhip, and paſſed ouer, and came into his [a] owne city.

2 And [b] loe, they brought to him a man ſicke of the palſie layed on a bed. And Ieſus [b] ſeeing their faith, ſaid to the ſicke of the palſie, Sonne be of good comfort: thy ſinnes are forgiuen thee.

3 And behold, certaine of the Scribes ſaid with themſelues, This man [c] blaſphemeth.

4 But when Ieſus ſaw their thoughts, he ſaid, Wherefore thinke ye euill things in your hearts?

5 For whether is it eaſier to ſay, Thy ſinnes are forgiuen thee, or to ſay, Ariſe, and walke?

6 And that ye may know that the Sonne of man hath authority in earth to forgiue ſinnes, (then ſaid he vnto the ſicke of the palſie,) Ariſe, take vp thy bed, and go to thine houſe.

7 And he aroſe, and departed to his owne houſe.

8 So when the multitude ſaw it, they marueiled, and glorified God, which had giuen ſuch authority to men.

9 ¶ ✣ [2] And as Ieſus paſſed foorth from thence, he ſaw a man ſitting at the [d] cuſtome, named Matthew, and ſaid to him, Follow me. And he aroſe, and followed him.

10 And it came to paſſe, as Ieſus ſate at meate in [d] his houſe, behold, many Publicanes and [e] ſinners that came *thither*, ſate down at the table with Ieſus and his diſciples.

11 And when the Phariſes ſaw that, they ſaid to his diſciples, Why eateth your Maſter with Publicanes and ſinners?

12 Now when Ieſus heard it, he ſaid vnto them, The whole need not the Phiſician, but they that are ſicke.

13 But goe ye and learne what this is, ✲ I will haue mercy, and not ſacrifice: for I am not come to call the righteous, but the ✲ ſinners to repentance.

14 ¶ ✣ [3] Then came the diſciples of Iohn to him, ſaying, Why doe we and the Phariſes faſt oft, and thy diſciples faſt not?

15 And Ieſus ſaid vnto them, Can the [f] children of the marriage chamber mourne as long as the bridegrome is with them? But the daies will come, when the bridegrome ſhall be taken from them, and then ſhall they faſt.

16 Moreouer, no man pieceth an old garment with a piece of [g] new cloath: for that that ſhould fill it vp, taketh away from the garment, and the breach is worſe.

17 Neither doe they put new wine into old veſſels: for then the veſſels would breake, and the wine would be ſpilt, and the veſſels ſhould periſh: but they put new wine into new veſſels, and *ſo* are both preſerued.

18 ¶ ✣ [4] While he thus ſpake vnto them, behold, there came a certaine ruler, and worſhipped him, ſaying, My daughter is now deceaſed: but come & lay thine hand on her, and ſhe ſhall liue.

19 And Ieſus aroſe and followed him with his diſciples.

20 (And behold, a woman which was diſeaſed with an iſſue of blood twelue yeeres, came behind him, and touched the hemme of his garment.

21 For ſhe ſaid in her ſelfe, If I may touch but his garment onely, I ſhalbe whole.

22 Then Ieſus turned him about, and ſeeing her, did ſay, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole at that ſame moment.)

23 ¶ Now when Ieſus came into the rulers houſe, and ſaw the [h] minſtrels and the multitude making noiſe,

24 He ſaid vnto them, Get you hence: for the maid is not dead, but ſleepeth. And they laughed him to ſcorne.

25 And when the multitude were put foorth, he went in and took her by the hand, and the maid aroſe.

26 And this bruit went throughout all that land.

27 ✣ And as Ieſus departed thence, two blinde men followed him, crying, and ſaying, O ſonne of Dauid, haue mercie vpon vs.

28 And when he was come into the houſe, the blinde came to him, and Ieſus ſaid vnto them, Beleeue yee that I am able to doe this? And they ſaid vnto him, Yea, Lord.

29 Then touched he their eyes, ſaying, According to your faith be it vnto you.

30 And their eyes were opened, and Ieſus gaue them great charge, ſaying, See that no man know it.

31 But when they were departed, they ſpread abroad his fame throughout all that land.

32 ¶ ✣ [7] And as they went out, behold, they brought to him a dumbe man poſſeſſed with a deuill.

33 And when the deuill was caſt out, the dumbe ſpake: then the multitude marueiled, ſaying, The like was neuer ſeene in Iſrael.

34 But the Phariſes ſaid, ✣ He caſteth out deuils, through the prince of deuils.

35 ¶ And ✣ Ieſus went about all cities and townes, teaching in their Synagogues, and preaching the Goſpel of the kingdome, and healing euery ſickneſſe and euery diſeaſe among the people.

36 ✣ But ✲ when he ſaw the multitude, he had compaſſion vpon them, becauſe they were diſperſed, and ſcattered abroad, as ſheepe hauing no ſhepheard.

37 Then ſaid he to his diſciples, ✣ Surely the harueſt is great, but the labourers *are* few.

38 Wherefore pray the Lord of the harueſt, that he would [i] ſend forth labourers into his harueſt.

CHAP. X.

1 *The gift of healing giuen to the Apoſtles.* 5 *They are ſent to preach the Goſpel.* 13 *Peace.* 14 *Shaking off the duſt.* 28 *Affliction.* 32 *Continuance vnto the end.* 23 *Flying from perſecution.* 28 *Feare.* 29 *Two ſparrows.* 30 *Haires of our head.* 32 *To acknowledge Chriſt.* 34 *Peace and the ſword.* 35 *Variance.* 37 *Loue of parents.* 38 *The croſſe.* 39 *To loſe the life.* 40 *To receiue a Preacher.*

ANd [1] ✲ he called his twelue diſciples vnto him, and gaue them power againſt vncleane ſpirits, to caſt them out, and to heale euery ſickneſſe, and euery diſeaſe.

2 Now the names of the twelue Apoſtles are theſe. The [a] firſt is Simon called Peter, and Andrew his brother, Iames *the ſonne* of Zebedeus, and Iohn his brother,

3 Philip

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a Sinnes are the cauſes of our afflictions, and Chriſt onely forgiueth them if we beleeue.

a *Into Capernaum, for as Theoph. ſaith, Bethlehem brought him foorth, Nazareth brought him vp, and Capernaum was his dwelling place.*

✣ *Marke 2, 3. Luke 5, 18.*

b *Knowing by a manifeſt ſigne.*

c *To blaſpheme, ſignifieth amongſt the diuines, to ſpeake wickedly: and amongſt the more eloquent Grecians, to ſlander.*

✣ *Marke 2, 14. Luke 5, 27.*

d *Chriſt calleth the humble ſinners vnto him, but he contemneth the proud hypocrites.*

d *At the cuſtomers table, where it was receiued.*

e *The cuſtomers fellowes which were placed by the Romans, of ſuch as Iudeawas brought into the forme of a prouince, to gather the cuſtomes, and therefore of the reſt of the Iewes, they were called ſinners, that is to ſay, euery wile men.* ✲ *Hoſea 6, 6. Chap. 12, 7.*

✲ *1 Tim. 1, 15.*

✣ *Marke 2, 18. Luke 5, 33.*

f *Againſt haughty emulation in matters indifferent.*

f *As the Hebrew kind of ſpeach, for they ✲ that are admitted into the marriage chamber are as the neereſt about the bridegrome.*

g *Rawe, which was neuer put to the fuller.*

✣ *Marke 5, 22. Luke 8, 41.*

h *There is no euill ſo old and incurable, which Chriſt cannot heale by and by, if he be touched with true faith, but lightly as it were with the hand.*

i *Euen death is ſubiect and giueth place to the power of Chriſt.*

h *It appeareth that they vſed minſtrels at their mournings.*

✣ *Luke 17, 14.*

i *An example of that power that Chriſt hath ouer the deuill,*

✣ *Chap. 1, 24. Marke 3, 22. Luke 11, 15.*

✲ *Marke 6, 6. Luke 13, 22.*

k *Although the ordinary paſtors ceaſe, yet Chriſt hath not call off the care of his Church.*

✲ *Marke 6, 34.*

✣ *Luke 10, 2. John 4, 35, 36.*

i *Word for word, caſt them out: for men are very ſlow in ſo holy a worke.*

1 *The Apoſtles are ſent to preach the Goſpel to Iſrael.*

✲ *Mat. 3, 13. 14, 15. Luke 9, 2.*

a *Theophilact ſaith that Peter and Andrew are called the firſt, becauſe they were firſt called.*

3 Philip and Bartlemew: Thomas, and Matthew that Publicane: Iames *the sonne* of Alpheus, and Lebbeus whose surname was Thaddeus:

4 Simon the Cananite, and Iudas [b] Iscariot, who also betrayed him.

5 These twelue did Iesus send foorth, and commanded them, saying, Go not into the way of the Gentiles, and into the cities of the Samaritans enter ye not:

6 But goe rather ✣ to the lost sheepe of the house of Israel.

7 ✣ [a] And as ye go preach, saying, The kingdome of heauen is at hand.

8 ✣ Heale the sicke: cleanse the lepers: raise vp the dead: cast out the deuils. Freely ye haue receiued, freely giue.

9 ∵ [c] Possesse none gold, nor siluer, nor money in your girdles.

10 Nor a scrippe for the iourney, neither two coats, neither shooes, nor a staffe, * for the workman is worthy of his [d] meat.

11 ✣ And into ✣ whatsoeuer city or towne ye shall come, enquire who is worthy in it, and there abide till ye go thence.

12 And when ye come into an house, salute the same.

13 And if the house be worthy, let your [e] peace come vpon it: but if it be not worthy, let your peace returne to you.

14 * And whosoeuer shall not receiue you, nor heare your words, when ye depart out of that house, or that city, ✣ shake off the dust of your feete.

15 Truely I say vnto you, it shalbe easier for them of the land of Sodom and Gomorrah in the day of iudgement, then for that city.

16 ¶ ✣ [f] Behold, I send you as sheepe in the mids of the wolues: be yee therefore wise as serpents, and [g] innocent as doues.

17 But beware of [h] men, for they will deliuer you vp to the Councils, and will scourge you in their Synagogues.

18 And ye shall be brought to the gouernours and kings for my sake, in witnesse to them, and to the Gentiles.

19 ∵ But when they deliuer you vp, take no thought how or what ye shall speake: for it shalbe giuen you in that houre, what ye shall say.

20 For it is not ye that speake, but the spirit of your Father which speaketh in you.

21 And the * brother shall betray the brother to death, and the father the sonne, and the children shall rise against *their* parents, and shall cause them to die.

22 And ye shall be hated of all men for my Name: ✣ but he that endureth to the end, he shall be saued.

23 And when they persecute you in this citie, flee into another: for verelie I say vnto you, yee shall not [i] goe ouer *all* the cities of Israel, till the Sonne of man be come.

24 * The disciple is not aboue his master, nor the seruant aboue his Lord.

25 It is enough for the disciple to be as his master *is*, and the seruant as his Lord. ✣ If they haue called the maister of the house Beelzebub, how much more them of his household?

26 [l] Feare them not therefore: ✣ for there is nothing couered, that shall not be disclosed, nor hid, that shall not be knowen.

27 What I tell you in darkneſſe, that speake ye in light: and what ye heare in the eare, that preach ye on the [m] houses.

28 And [o] feare ye not them which kill the bodie, but are not able to kill the soule: but rather feare him, which is able to destroy both soule and bodie in hell.

29 Are not two sparowes sold for a [o] farthing, and one of them shall not fall on the ground without your Father?

30 ✣ Yea, and all the haires of your head are numbred.

31 Feare ye not therefore, ye are of more value then many sparrowes.

32 ∵ Whosoeuer therefore shall confesse mee before men, him will I confesse also before my Father which is heauen.

33 But whosoeuer shall denie me before men, him will I also denie before my Father which is in heauen.

34 ✣ [8] Thinke not that I am come to send peace into the earth, but the sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 ✣ And a mans enemies *shalbe* they of his owne household.

37 * ✣ He that loueth father or mother more then me, is not worthie of me. And he that loueth sonne or daughter more then me, is not worthie of me.

38 ✣ And he that taketh not his crosse, and followeth after me, is not worthy of me.

39 ✣ He that will find [p] his life, shall loose it: and he that looseth his life for my sake, shall finde it.

40 [10] He that receiueth you, receiueth mee: and he that receiueth me, receiueth him that sent me.

41 ∵ [11] Hee that receiueth a Prophet in the name of a Prophet, shall receiue a Prophets reward: and he that receiueth a righteous man, in the name of a righteous man, shall receiue the reward of a righteous man.

42 ✣ And whosoeuer shall giue vnto one of these [r] little ones to drinke a cuppe of cold water onely, in the name of a disciple, verely I say vnto you, he shall not loose his reward.

CHAP. XI.

1 Iohn sendeth his disciples to Christ. 7 Christs testimony of Iohn. 13 The Law and the Prophets. 15 Christ and Iohn. 21 Chorazin, Bethsaida. 25 The Gospel reuealed to children. 28 They that are weary and laden.

AND [1] it came to passe that when Iesus had made an end of commanding his twelue disciples, he departed thence to teach and to preach in [b] their cities.

2 ¶ ✣ And when Iohn heard in the prison the workes of Christ, he sent two of his disciples, and said vnto him,

3 Art thou hee that should come, or shall we looke for another?

4 And Iesus answering, said vnto them, Goe, and shew Iohn, what things ye heare and see.

5 The blinde receiue sight, and the halt doe walke: the lepers are cleansed, and the deafe heare, the

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b A man of Kerioth. Now Kerioth was in the tribe of Iudah, Iosh. 15, 25.
✣ Act. 13, 46.
✣ Luke 10, 9, 11.
2 The summe of the Gospel, or preaching of the Apostles.
3 Miracles are dependances of the word.
∵ Mar. 6, 8, 9. Luke 9, 3 and 22, 35.
4 The ministers of the word must cast away all cares that might hinder them the leaſt wise that might be.
c For this iourney, so wit, both that nothing might hinder them, and also that they might feele some taste of Gods providence: for at their returne backe, the Lord asked of them whether they lacked any thing by the way, Luke 22, 35.
✣ 1 Tim. 5, 15.
d God will prouide you meate.
5 Happy are they that receiue the preaching of the Gospel: and vnhappy are they, that refuse it.
✣ Luke 10, 8.
e It is a maner of speech taken from the Hebrewes, whereby they meant all kind of happines.
✣ Marke 6, 11. Luke 9, 5.
✣ Act. 13, 51.
✣ Luke 10, 3.
6 Christ sheweth how the ministers must behaue themselues vnder the crosse.
f You shalbe in great dangers.
g You shal not so much as reuenge an iniury: and by the meaning of these beasts natures together, he will not haue our wisedome to be malicious, nor our simplicity mad, but a certaine forme of good nature as exquisitely framed of both them, as may be.
h For in the cause of religion men are wolues one to another.
∵ Marke 13, 11. Luke 12, 11.
✣ Luke 21, 16.
✣ Marke 13, 13.
i Being to an end, that is, you shall not haue gone thorow all the cities of Israel, and preached in them. * *Luke 6, 40 Iohn 13, 16. and 15, 20. ✣ Chap. 12, 24.*
k It was the idole of the Atronites, which we call the god of flies.

7 Truth shall not alwaies be hid.
✣ Marke 4, 22. Luke 8, 17. & 12, 1.
m Openly and in the highest places. For the tops of their houses were so made, that they might walke vpon them, Acts 10, 9.
n Though tyrants be neuer so raging and cruell, yet we may not feare them.
o The fourth part of an ounce.
✣ 1 Sam. 14, 45. 2 Sam. 14, 11. Acts 27, 34.
c The necessity and reward of open confessing Christ.
∵ Marke 8, 38. Luke 9, 26. & 12, 8. 2 Tim. 2, 12.
✣ Luke 12, 51.
8 Ciuill dissentions follow the preaching of the Gospel.
✣ Micah. 7, 6.
✣ Luk. 14, 26.
9 Nothing without exception is to be preferred before our duety to God.
✣ Chap. 16, 24. Mar. 8, 34. Luk. 9, 23. and 14, 27.
✣ John 12, 25.
p They are said to find their life, which deliuer it out of danger: and this is spoken after the opinion of the people which thinke them cleane lost that die, because they thinke not of the life to come.
10 God is both author and reuenger of his holy ministerie.
✣ Luke 10, 16. John 13, 20.
11 Wee shall lose nothing that we bestow vpon Christ.
q As a Prophet.
✣ Mar. 9, 41.
r Which in the sight of the world are vile and abiect.

1 Christ sheweth by his works, that he is the promised Messias.
a Of instructing them with precepts.
b The disciples cities, that is to say, in Galile, where many of them were borne, Acts 2, 7.
✣ Luke 7, 18.

the dead are raised vp, ✠ and the poore receiue the
Gospel.
6 And blessed is he that shall not be offended
in me.
7 [a] And as they departed, Iesus beganne to
speake vnto the multitude of Iohn, What went ye
out into the wildernesse to see? a reede shaken
with the wind?
8 But what went ye out to see? A man cloathed
in soft raiment? Behold they that weare soft cloa-
thing, are in kings houses.
9 But what went ye out to see? A Prophet? Yea,
I say vnto you, and more then a Prophet.
10 For this is he of whom it is written, ✠ Behold,
I send my messenger before thy face, which shall
prepare thy way before thee.
11 Verely I say vnto you, Among them which
are begotten of women, arose there not a greater
then Iohn Baptist, notwithstanding, he that is the
least in ẏ [c] kingdome of heauen, is greater then he.
12 And from ∵ the time of Iohn Baptist hi-
therto, the kingdome of God suffereth violence,
and the violent take it by force.
13 For all the Prophets and the Law [d] pro-
phecied vnto Iohn.
14 And if ye will receiue it, this is * that E-
lias, which was to come.
15 ¶ He that hath eares to heare let him heare.
16 ✠ [3] But whereunto shall I liken this gene-
ration? [e] It is like vnto little children which sit in
the markets, and call vnto their fellowes,
17 And say, We haue piped vnto you, and ye
haue not daunced, we haue mourned vnto you, and
ye haue not lamented.
18 For Iohn came neither eating nor drinking,
and they say, He hath a deuill.
19 The Son of men came eating and drinking,
and they say, Behold a glutton and a drinker of
wine, a friend vnto Publicanes and sinners: [4] but
[f] wisedome is iustified of her children.
20 ¶ [5] * Then began he to vpbraid the cities,
wherein most of his great workes were done, be-
cause they repented not.
21 Woe be to thee Chorazin: Woe be to thee
Bethsaida, for if the great works which were done
in you, had beene done in Tyrus and Sidon, they
had repented long agone in sackcloath and ashes.
22 But I say to you, It shalbe easier for Tyrus
and Sidon at the day of iudgement, then for you.
23 And thou Capernaum, which art lifted vp vnto
heauen, shalt be brought downe to hell: for if the
great workes, which haue beene done in thee, had
beene done among them of Sodome, they had re-
mained vnto this day.
24 But I say vnto you, that it shalbe easier for
them of the land of Sodome in the day of iudge-
ment, then for thee.
25 ✠ At that time Iesus answered and said, I
giue thee thankes, O Father, Lord of heauen and
earth, because thou hast hid these things from the
wise, and men of vnderstanding, and hast [g] opened
them vnto babes.
26 It is [h] so, O Father, because thy [i] good
pleasure was such.
27 ✠ [6] All things are giuen vnto me of my Fa-
ther: and ∵ no man knoweth the Sonne, but the
Father: neither knoweth any man the Father, but
the Sonne, and hee to whom the Sonne will re-
ueale *him*.
28 Come vnto mee, all ye that are weary and
laden, and I will ease you.

✠ *Esai.61,1. Luke 4,18.*
a What agreement, and what difference is betwixt the ministery of the Prophets, the preaching of Iohn, and the full light of the Gospel, which Christ hath brought.
✠ *Malac.3,1. Luke 7,28.*
c *In the new state of the Church where the true glory of God shineth: the persons are not compared together, but the kindes of doctrines, the preaching of Iohn with the Law and the Prophets, and againe, the most cleare preaching of the Gospel with Iohns.*
∵ *Luke 16,16.*
d *They prophecied of things to come, which are now present and clearely and plainely seene.*
* *Malac.4,5.*
✠ *Luke 7,31.*
3 There are none more stout and stubburne enemies of the Gospel, then they to whom it ought to be most acceptable.
e *He blamed the frowardnesse of this age, by a prouerbe, in that they could be mooued neither with rough, nor gentle dealing.*
4 That which the most part refuse, the elect and chosen embrace.
f *Wisemen doe acknowledge the wisedome of the Gospel, when they receiue it.*
5 The proud reiect the Gospel offered vnto them, to their great hurt and smart which turneth to the saluation of the simple.
* *Luke 10,13.*
✠ *Luke 10,21.*
g *Through the ministery of Christ, who onely sheweth the trueth of all things pertaining to God.*
h *This word sheweth, that he contenteth himselfe in his fathers counsell.*
i *Gods will is the onely rule of righteousnesse.*
✠ *Iohn 3,35.*
6 There is no true knowledge of God, nor quietnesse of mind, but onely in Christ alone.
∵ *Iohn 6,46.*

29 Take my yoke on you, and learne of mee ✠
that I am meake and lowly in heart: and ye shall
finde ✠ rest vnto your soules.
30 ✠ For my yoke is [k] easie, and my burden light.

CHAP. XII.

1 *The disciples plucke the eares of corne.* 6 *Mercy, sacrifice.* 10 *The withered hand is healed.* 12 *We must doe good on the Sabbath.* 22 *The possessed is holpen.* 25 *A kingdome diuided.* 31 *Sinne blasphemy.* 33 *The good or euill tree.* 34 *Vipers.* 38 *The Niniuites.* 42 *The Queene of Saba.* 48 *The true mother and brethren of Christ.*

AT [1] ∵ that time Iesus went on a Sabbath day
through the corne, and his disciples were an
hungred, and began to plucke the eares of corne
and to eate.
2 And when the Pharises saw it, they said vnto
him, Behold, thy disciples doe * that which is not
lawfull to doe vpon the Sabbath.
3 But he said vnto them, ✠ Haue ye not read
what Dauid did when he was an hungred, and they
that were with him?
4 How he went into the house of God, and did
eate the [a] shewbread, which was not lawfull for
him to eat, neither for them which were with him,
but for the * Priests?
5 Or haue ye not read in the Law, how that on
the Sabbath dayes the Priestes in the Temple
✠ [b] breake the Sabbath, and are blamelesse?
6 But I say vnto you, that here is one greater
then the Temple.
7 Wherefore if ye knew what this is, ✠ I will
haue mercy and not sacrifice, yee would not haue
condemned the innocents.
8 For the sonne of man is Lord, *euen* of the
Sabbath.
9 ∵ [2] And he departed thence, and went into
their Synagogue.
10 And behold, there was a man which had
his hand dried vp. And they asked him, saying, Is
it lawfull to heale vpon a Sabbath day? that they
might accuse him.
11 And he said vnto them, What man shall there
be among you, ẏ hath a sheep, & if it fall on ẏ Sab-
bath day into a pit, doth not take it & lift it out?
12 How much more then is a man better then
a sheepe? therefore, it is lawfull to doe well on a
Sabbath day.
13 Then said he to the man, Stretch foorth thine
hand. And he stretched it foorth, and it was made
whole as the other.
14 [3] Then the Pharises went out, and consulted
against him, how they might destroy him.
15 But when Iesus knew it, he departed thence, &
great multitudes followed him, & he healed thē all.
16 And charged them in threatning wise, that
they should not make him knowen.
17 That it might be fulfilled which was spoken
by Esaias the Prophet, saying,
18 ✠ Behold my seruant whom I haue chosen,
my beloued in whom my soule delighteth: I will
put my Spirit on him, and he shall shew [c] iudge-
ment to the Gentiles.
19 He shall not striue, nor cry, neither shall any
man heare his voyce in the streets.
20 A bruised reede shall he not breake, and
smoking flaxe shall he not quench, till hee [d] bring
foorth iudgement vnto victory.
21 And in his Name shall the Gentiles trust.
22 ¶ ✠ [4] Then was brought to him one pos-
sessed with a deuill, *both* blind and dumbe, and he
healed him, so that he *which was* blind and dumbe,
both spake and saw.

✠ *Ier.6,16.*
✠ *1 Iohn 5,3.*
k *May easily be borne. For his commandements are not grieuous for all that is borne of God ouercommeth the world, 1 Iohn 5,4.*
1 Of the true sanctifying of the Sabbath, and the abrogating of it.
∵ *Marke 2,23. Luke 6,1.*
* *Deut.23,25.*
✠ *1 Sam.21,6.*
a *The Hebrewes call it bread of faces, because it stood before the Lord all the weeke vpon the golden table appointed to that seruice, Leuit.24,6.*
* *Exo.20,33. Leuit.8,31. and 24,9.*
✠ *Num.28,9.*
b *When the Priests doe Gods seruice vpon the Sabbath day, yet they breake not the Law: much lesse doth the Lord of the Sabbath breake the Sabbath.*
✠ *Hos.6,7. chap.9,13.*
∵ *Marke 3,1. Luke 6,6.*
2 The ceremonies of the Law are not against the loue of our neighbours.
3 How farre and in what respect we may giue place to the vnbridled rage of the wicked.
* *Isai.42,1.*
c *By iudgement is meant a setled state, because Christ was to publish true religion among the Gentiles, and to cast out superstition, which thing wheresoeuer it is done, the Lord is said to reigne and iudge there, that is to say, to gouerne and rule matters.*
d *He shall pronounce sentence and iudgement, maugre the world and Satan, and shew himselfe conquerour ouer all his enemies.*
✠ *Luke 11,14.*
4 A trueth be it neuer so manifest, is subiect to the slaunder of the wicked: yet notwithstanding it ought to be auouched stoutly.

23 And

23 And all the people were amased, and said, Is not this that sonne of Dauid?

24 But when the Pharises heard it, they said, ✣ This man casteth the deuils no otherwise out but through Beelzebub the prince of deuils.

25 ⁵ But Iesus knew their thoughts, and said to them, Euery kingdome diuided against it selfe, is brought to nought, and euery city or house diuided against it selfe shall not stand.

26 So if Satan cast out Satan, hee is diuided against himselfe: how shall then his kingdome endure?

27 Also if I through Beelzebub cast out deuils, by whom do your children cast them out? Therefore they shalbe your iudges.

28 But if I cast out deuils by the Spirit of God, then is the kingdome of God come vnto you.

29 Els how can a man enter into a strong mans house and spoyle his goods, except hee first binde the strong man, and then spoyle his house?

30 He that is not with me, is against me: and he that gathered not with me, scattereth.

31 ✣ Wherefore I say vnto you, Euery sinne and blasphemy shalbe forgiuen vnto men: but the blasphemy *against* the holy Ghost shall not be forgiuen vnto men.

32 And whosoeuer shall speake a word against the sonne of man, it shall be forgiuen him: ⁶ but whosoeuer shall speake against the holy Goſt, it shall not be forgiuen him, neither in this world, nor in the world to come.

33 Either make the tree good, and his fruite good: or els make the tree euill, and his fruit euill: for the tree is knowen by the fruit.

34 ⁷ O generations of vipers, how can you speake good things, when ye are euill? For of the ∵ abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of his heart bringeth foorth good things: & an euill man out of an euill treasure, bringeth foorth euill things.

36 But I say vnto you, that of euery ∵ idle word that men shall speake, they shall giue account thereof at the day of iudgement.

37 For by thy words thou shalt be iustified, and by thy words thou shalt be condemned.

38 ¶ ⁸ ✣ Then answered certaine of the Scribes and of the Pharises, saying, Master, we would see a signe of thee.

39 But he answered and said vnto them, An euill and aduulterous generation seeketh a signe, but no signe shalbe giuen vnto it, saue that signe of the Prophet Ionas.

40 ✣ For as Ionas was three daies and three nights in the whales belly: so shall the sonne of man be three dayes and three nights in the heart of the earth.

41 ⁹ The men of Niniue shall rise in iudgement with this generation, and condemne it: for they * repented at the preaching of Ionas: and behold, a greater then Ionas *is* here.

42 ✣ The Quene of the ⁸ South shall rise in iudgement with the generation, and shall condemne it: for she came from the ʰ vtmost parts of the earth to heare the wisdome of Salomon: and behold, a greater then Salomon *is* here.

43 ¶ ✣ Now when the vncleane spirit is gone out of a man, he walketh throughout dry places, seeking rest, and findeth none.

44 Then hee saith, I will returne into mine house from whence I came: and when he is come, he findeth it empty, swept and garnished.

45 ¶ Then he goeth, and taketh vnto him seuen other spirits worse then himselfe, and they enter in, and dwell there: ✣ and the end of that man is worse then the beginning. Euen so shall it be with this wicked generation.

46 ¶ ¹⁰ ✣ While he yet spake to the multitude, behold, his mother, and his brethren stood without, desiring to speake with him.

47 Then one said vnto him, Behold, thy mother and thy brethren stand without, desiring to speake with thee.

48 But he answered, and said to him that told him, Who is my mother, & who are my brethren?

49 ¹¹ And he stretched forth his hand toward his disciples & said, Behold my mother, & my brethē.

50 For whosoeuer shall doe my Fathers will which is in heauen, the same is my brother and sister and mother.

CHAP. XIII.

1 *The parable of the Sower.* 11 *and* 34 *Why Iesus spake in parables.* 18 *The exposition of the parable.* 24 *The parable of the tares.* 31 *Of the mustard seed.* 33 *Of the leauen.* 44 *Of the hidden treasure.* 45 *Of the pearle.* 47 *Of the draw net cast into the sea.* 53 *Christ is not receiued of his countrey men the Nazarites.*

THe same ∵ day went Iesus out of the house, and sate by the sea side.

2 ¹ And great multitudes resorted vnto him, so that he went into a ship, and sate downe: and the whole multitude stood on the shore.

3 Then he spake many things to them in parables, saying, Behold, a sower went forth to sow.

4 And as he sowed, some fell by the way side, and the foules came and deuoured them vp.

5 And some fell vpon stony ground, where they had not much earth, and anon they sprung vp, because they had no depth of earth.

6 And when the sunne was vp, they were parched, and for lacke of rooting whithered away.

7 And some fell among thornes, and the thornes sprung vp, and choaked them.

8 And some againe fell in good ground, and brought forth fruit, one *corne* an hundreth fold, some sixty fold, and another thirtie fold.

9 He that hath eares to heare, let him heare.

10 ¶ Then the disciples came, and said to him, Why speakest thou to them in parables?

11 ² And he answered and said vnto them, Because it is giuen vnto you to know the secrets of the kingdome of heauen, but to them it is not giuen.

12 ✣ For whosoeuer hath, to him shalbe giuen, and he shall haue abundance: but whosoeuer hath not, from him shalbe take away euen that he hath.

13 Therefore speake I to them in parables, because they seeing, doe not see: and hearing, they heare not, neither vnderstand.

14 So in them is fulfilled the prophecy of Esaias, which *prophecy* saith, ✣ By hearing ye shall heare, and shall not vnderstand, and seeing yee shall see, and shall not perceiue.

15 For this peoples heart is waxed fat, and their eares are dull of hearing, and with their eyes they haue winked, least they should see with their eyes, and heare with their eares, and should vnderstand with their hearts, and should returne, that I might heale them.

16 ³ But blessed *are* your eyes, for they see: and your eares, for they heare.

17 * For verily I say vnto you, that many Prophetes, and righteous men haue desired to see those things which ye see, & haue not seene *them*, and to heare those things, which yee heare, and haue not heard *them*.

18 ⁴ Heare

✣ *Chap. 9. 34. Marke 3. 22. Luke 11. 15.*

5 The kingdome of Christ, and the kingdome of the deuill cannot consist together.

✣ *Marke 3. 28, 29. Luke 12. 10. 1 Iohn 5. 16.*

6 Of blasphemy against the holy Ghost.

7 Hypocrites at the length bewray themselues euen by their owne mouth.

∵ *Luke 6. 45.*

e Vaine and vnprofitable trifles which the most part of men spend their liues in.

8 Against froward desires of miracles.

✣ *Chap. 16. 1. Luke 11. 29.*

1 *Cor. 1. 22.*

f Bastard which fell from Abrahams faith, or forsooke the true worship of God.

✣ *Ionas 1. 17.*

9 Christ teacheth by the former full example of the Iewes, that there are none more miserable then they which put out the light of the Gospel which was kindled in them.

* *Ionas 3. 5.*

✣ 2 *Kings 10. 28.* 2 *Chron. 9. 1.*

g He meaneth the Quene of Saba: whose countrey is South in respect of the land of Israel.

1 *Kings 10.*

h For Saba is situate in the vtmost coast of happy Arabia vpon the mouth of the Arabian sea.

✣ *Luke 11. 24.*

✣ *Heb. 6. 4, 5. and 10. 26.*

2 *Pet. 2. 20.*

10 Christ teacheth by his owne example, how that all things ought to be set apart in respect of Gods glory.

✣ *Marke 3. 31. Luke 8. 20.*

11 None are more neere vnto vs, then they that are of the houshold of faith.

∵ *Marke 4. 1. Luke 8. 4, 5.*

1 Christ sheweth in putting foorth this parable of the Sower, that the seed of life which is sowen in the world, commeth not on so well in one as in another, and the reason is, for that men for the most part either doe not receiue it, or suffer it not to ripen.

2 The gift of vnderstanding and of faith is proper to the elect, and all the rest are blinded through the iust iudgement of God.

✣ *Chap 25, 19.*

✣ *Esai. 6. 9. Marke 4. 12. Luke 8. 10 Iohn 12. 40. Acts 28, 26. Rom. 11. 8.*

3 The condition of the Church vnder and since Christ, is better then it was in the time of the Fathers vnder the Law.

* *Luke 10, 24.*

✠ *Mat.4.15.*
Luke 8.11.

18 ¶ ✠ Heare ye therefore the parable of the
Sower.
19 Whensoeuer any man heareth the word of
that kingdome, and vnderstandeth it not, that euill
one commeth, and catcheth away that which was
sowen in his [a] heart: and this is hee which hath
receiued the seed by the way side.

a Though there be mention made of the heart, yet this sowing is referred to hearing without vnderstanding. For whether the seed be receiued in the heart or no, yet he that soweth, soweth to the heart.

20 And hee that receiued seede in the stony
ground, is he which heareth the word, and in-
continently with ioy receiueth it.
21 Yet hath he no roote in himselfe, and du-
reth but a season: for assoone as tribulation or
persecution commeth because of the word, by
and by he is offended.
22 And he that receiued the seed among thornes,
is hee that heareth the word: but the care of this
world, and the deceitfulnesse of riches choke the
word, and he is made vnfruitfull.
23 But he that receiued the seed in the good
ground, is he that heareth the word, and vnder-
standeth it, which also beareth fruit, and bringeth
forth, some an hundred fold, some sixtie folde, and
some thirtie fold.
24 ¶ 4 Another parable put hee forth vnto
them, saying, The kingdome of heauen is like vn-
to a man which sowed good seed in his field.

4 Christ sheweth in another parable of the euill seed mixt with the good, that the Church shall neuer be free and quit from offences, both in doctrine and maners, vntill the day appointed for the restoring of all things to come, and therefore the faithfull haue to arme themselues with patience and constancy.

25 But while men slept, there came his enemy
and sowed tares among the wheate, and went his
way.
26 And when the blade was sprung vp, and
brought forth fruit, then appeared the tares also.
27 Then came the seruants of the housholder,
and sayde vnto him, Master, sowedst thou not
good seede in thy field? from whence then hath
it tares?
28 And he sayd vnto them, Some enuious man
hath done this. Then the seruants sayd vnto him,
Wilt thou then that we go and gather them vp?
29 But he sayd, Nay, least while ye goe about to
gather the tares, ye plucke vp also with them the
wheate.
30 Let both grow together vntill the haruest,
and in time of haruest I will say to the reapers, Ga-
ther ye first the tares, and bind them in sheaues to
burne them: but gather the wheat into my barne.
31 ¶ ✠ Another parable he put foorth vnto
them, saying, The kingdome of heauen is like vn-
to a graine of mustard seede, which a man taketh
and soweth in his field:

✠ *Marke 4.30.*
Luke 13.19.
5 God beginneth his kingdome with very small beginnings, to the end that by the growing on of it, beside the expectation and hope of all men, his mighty power and working may be the more set forth.

32 Which in deed is the least of all seeds: but
when it is growen, it is the greatest among herbs,
and it is a tree, so that the birds of heauen come
and build in the branches thereof.
33 ¶ ∵ Another parable spake he to them, The
kingdome of heauen is like vnto leauen, which a
woman taketh and hideth in three pecks of meale,
till all be leauened.

∵ *Luke 13.21.*
✠ *Mar.4.33.34.*

34 ¶ ✠ All these things spake Iesus vnto the
multitude in parables, and without parables spake
he not vnto them.
35 That it might be fulfilled, which was spo-
ken by the Prophet, saying, ✲ I will open my
mouth in parables, and wil vtter the things which
haue beene kept secret from the foundation of the
world.

✲ *Psal.78.2.*

36 Then sent Iesus the multitude away, and
went into the house. And his disciples came vnto
him, saying, Declare vnto vs the parable of the
tares of that field.
37 6 Then answered he, and sayd to them, Hee
that soweth the good seed, is the sonne of man.

6 He expoundeth the former parable of the good and euill seed.

38 And the [illegible] the good seed
are the children of the kingdome, and the tares are
the children of that wicked one.
39 And the enemy that soweth them, is the de-
uil, ✠ and the haruest is the end of the world, and
the reapers be the Angels.

✠ *Ioel 3.13.*
Reuel. 14.15.

40 As then the tares are gathered and burned
in the fire, so shall it be in the end of this world.
41 The Sonne of man shall send forth his An-
gels, and they shall gather out of his kingdome all
things that offend, and them which doe iniquity,
42 And shall cast them into a fornace of fire.
There shalbe wailing and gnashing of teeth.
43 ✠ Then shall the iust men shine as the sunne
in the kingdome of their father. Hee that hath
eares to heare, let him heare.

✠ *Dan.12.3*

44 ¶ 7 Againe, the kingdome of heauen is
like vnto a treasure hid in the field, which when
a man hath found, he hideth it, and for ioy thereof
departeth, and selleth all that he hath, and buyeth
that field.
45 ¶ Againe, the kingdome of heauen is like
to a merchant man that seeketh good pearles,
46 Who hauing found a pearle of great price,
went and sold all that he had and bought it.

7 Few men vnderstand how great the riches of the kingdome of heauen are, and no man can be partaker of them, but he that redeemeth them with the losse of all his goods.

47 ¶ 8 Againe, the kingdome of heauen is like
vnto a draw net cast into the sea, that gathereth
of all kindes *of things*.
48 Which, when it is full, men draw to land,
and sit and gather the good into vessels, and cast
the bad away.
49 So shall it be at the end of the world. The
Angels shall goe foorth, and seuer the bad from
among the iust,
50 And shall cast them into a fornace of fire
there shalbe wailing and gnashing of teeth.

8 There are many in the Church, which notwithstanding are not of the Church, and therefore at length shall be cast out: but the full and perfect cleansing of them is deferred to the last day.

51 ¶ 9 Iesus sayd vnto them, Vnderstand yee
all these things? They sayd vnto him, Yea, Lord.
52 Then sayd hee vnto them, Therefore euery
Scribe which is taught vnto the kingdome of hea-
uen, is like vnto an housholder, which bringeth
foorth out of his treasure things both new and old.

9 They ought to be diligent, which haue not onely to be wise for themselues, but to dispense the wisedome of God to others.

53 ¶ And it came to passe, that when Iesus
had ended these parables, he departed thence.
54 ∵ 10 And came into his owne countrey, and
taught them in their Synagogue, so that they were
astonied, and sayd, Whence commeth this wise-
dome and great workes vnto this man?
55 Is not this the carpenters sonne? Is not his
mother called Marie, ✲ and his brethren Iames
and Ioses, and Simon, and Iudas?
56 And are not his sisters all with vs? Whence
then hath he all these things?
57 And they were offended with him. Then
Iesus sayd to them, ✲ A Prophet is not without
honour, saue in his owne countrey, and in his
owne house.
58 And he did not many great workes there,
for their vnbeliefes sake.

∵ *Marke 6.1.*
Luke 4.6.
10 Men doe not onely sinne of ignorance, but also wittingly and willingly lay stumbling blockes in their owne wayes, that when God calleth them, they may not obey and so most plainely destroy and cast away themselues.
✲ *Iohn 6.42.*
∵ *Marke 6.4.*
Luke 4.24.
Iohn 4.44.

CHAP. XIIII.

1 *Herods iudgement of Christ.* 3 *Wherefore Iohn was bound,* 10 *and beheaded.* 13 *Iesus departeth.* 18 *Of the fiue leaues, &c.* 23 *Christ prayeth.* 24 *The Apostles tossed with the waues.* 27 *Faith.* 30 *Peter in ieopardie.* 36 *The hemme of Christs garment.*

AT ✲ 1 that time Herod the Tetrarch heard of
the fame of Iesus,

✲ *Marke 6.14.*
Luke 9.7.

1 Here is in Iohn an example of an inuincible courage, which all faithfull Ministers of Gods word ought to follow: in Herod, an example of tyrannous vanitie, pride and crueltie, and to be short, of a courtly conscience, and of their intolerable flatterie, which haue once giuen them[illegible] ouer to pleasures: in Herodias and her daughter, an example of [illegible], and womanlike crueltie.

2 And

2 [illegible] s is that Iohn
Baptist, [illegible] ad, and there-
fore [illegible] him.

3 ✠ For Herod had taken Iohn, and bound him, and put him in prison for Herodias sake, his brother Philips wife.

4 For Iohn sayd vnto him, It is not ♣ lawfull for thee to haue her.

5 And when he would haue put him to death, he feared the multitude, because they counted him as a ∵ Prophet.

6 But when Herods birth day was kept, the daughter of Herodias danced before them, and pleased [b] Herod.

7 Wherefore hee promised with an oath, that he would giue her whatsoeuer she would aske.

8 And she being before instructed of her mother, sayd, Giue mee here Iohn Baptists head in a platter.

9 And the king was sory: neuertheles, because of the oath, and them that sate with him at the table, he commanded it to be giuen *her*.

10 And sent, and beheaded Iohn in the prison.

11 And his head was brought in a platter, and giuen to the mayd, and shee brought it vnto her mother.

12 And his disciples came, and tooke vp the body, and buried it, and went and told Iesus.

13 ⁂ And when Iesus heard it, hee departed thence by ship into a desert place apart. And when the multitude had heard it, they followed him on foot out of the cities.

14 [a] And Iesus went forth and saw a great multitude, and was mooued with compassion toward them, and he healed their sicke.

15 ¶ And when euen was come, ✶ his disciples came to him, saying, This is a desert place, and the time is already past: let the multitude depart, that they may goe into the townes, and buy them vitailes.

16 But Iesus sayd to them, They haue no need to go away: giue ye them to eat.

17 Then sayd they vnto him, Wee haue here but fiue loaues, and two fishes.

18 And he sayd, Bring them hither to me.

19 And hee commaunded the multitude to sit downe on the grasse, and tooke the fiue loaues, and the two fishes, and looked vp to heauen, and blessed, and brake, and gaue the loaues to his disciples, and the disciples to the multitude.

20 And they did all eat, and were sufficed, and they tooke vp of the fragments that remained, twelue baskets full.

21 And they that had eaten, were about fiue thousand men, beside women and little children.

22 ¶ And straightway Iesus compelled his disciples to enter into a ship, and to goe ouer before him, while he sent the multitude away.

23 And assoone as he had sent the multitude away, he went vp into a mountaine alone to pray: and ✶ when the euening was come, hee was there alone.

24 3 And the ship was now in the mids of the sea, and was tossed with waues: for it was a contrary wind.

25 And in the [c] fourth watch of the night, Iesus went vnto them walking on the sea.

26 And when his disciples saw him walking on the sea, they were troubled, saying, It is a [d] spirit, and cried out for feare.

a By works he meaneth that force and power, whereby works are wrought and not the works, as is seene oft before.
✠ *Marke 6.17. Luke 3.19.*
♣ *Leuit.18,16. and 20,21.*
∵ *Chap.21,26.*

b There were three Herods: the first of them was Antipaters sonne, who is also called Ascalonites, in whose reigne Christ was borne, and hee it was that caused the children to be slaine. The second was called Antipas, Magnus his sonne, whose mothers name was Malthaca or Martaca, and this was called Tetrarch, by reason of enlarging his dominion, when Archelaus was banished to Vienna in France. The third was Agrippa, Magnus his nephew by Aristobulus, & hee it was that slew Iames.
⁂ *Marke 9,32. Luke 9, 10.*
2 Christ refresheth a great multitude with fiue loaues and two little fishes, shewing thereby, that they shall want nothing, which lay all things aside & seeke the kingdome of heauen.
✶ *Marke 6.35. Luke 9,12. Iohn 6.5.*

⁂ *Mar.6.45.46.47. iohn 6.16. 17. 18.*
3 We must saile euen thorowe mighty tempests, and Christ will neuer forsake vs, so that we goe whither he hath commanded vs.
c By the fourth watch is meant the time neere to day breaking: for in old time they diuided the night into foure watches, in which they scouted.
d A spirit, as it is here taken, is that which a man imagineth to himselfe vainely in his mind, perswading himselfe that he seeth some thing, and seeth nothing.

27 But straightway Iesus spake vnto them, saying, Be of good comfort, It is I: be not afraid.

28 4 Then Peter answered him, and sayd, Master, if it be thou, bid mee come vnto thee on the water.

29 And he said, Come. And when Peter was come downe out of the ship, hee walked on the water to goe to Iesus.

30 But when he saw a mightie winde, he was afraid: and as he began to sinke, he cried, saying, Master, saue me.

31 So immediatly Iesus stretched foorth his hand, and caught him, and sayd to him, O thou of little faith, wherefore diddest thou doubt.

32 And assoone as they were come into the ship, the winde ceased.

33 Then they that were in the ship, came and worshipped him, saying, Of a trueth thou art the Sonne of God.

34 ¶ ✠ And when they were come ouer, they came into the land of [e] Gennezaret.

35 5 And when the men of that place knew him, they sent out into all that countrey round about, and brought vnto him all that were sicke.

36 And besought him, that they might touch the hemme of his garment onely: and as many as touched it were made whole.

4 By faith we tread vnder our feete euen the tempests themselues, but yet by the vertue of Christ, which helpeth that vertue, which he of his mercy hath giuen.
⁂ *Marke 6. 54.*
e This Genezareth was a lake nigh to Capernaum, which is also called the sea of Galile, and Tiberias, so that the countrey it selfe grew to be called by that name.
5 In that that Christ healeth the sicke, we are giuen to vnderstand that we must seeke remedy for spirituall diseases at his hands: and that we are bound not onely to run our selues, but also to bring others to him.

CHAP. XV.

3 The commandements and traditions of men. 11 Offences. 13 The plant which is rooted vp. 14 Blinde leading the blind. 18 The heart. 22 The woman of Canaane. 26 The childrens bread: whelpes. 28 Faith. 32 4000 men fedde. 36 Thanksgiuing.

THen [1] came to Iesus the Scribes and Pharises, which were of Ierusalem, saying,

2 ♣ Why doe thy disciples transgresse the tradition of the Elders? for they [a] wash not their hands when they eate bread.

3 But he answered and sayd vnto them, Why doe yee also transgresse the commaundement of God by your tradition?

4 ∵ For God hath commanded, saying, [b] Honour thy father and mother: ⁂ and hee that curseth father or mother, let him die the death.

5 But ye say, [c] Whosoeuer shall say to father or mother, By the gift that is *offered* by me, thou mayest haue profit,

6 Though he honour not his father, or his mother, *shalbe free*: thus haue ye made the commandement of God of no [d] authoritie by your tradition.

7 3 O hypocrites, Esaias prophecied well of you, saying,

8 ✶ This people draweth neere vnto me with their mouth, and honoureth me with the lippes, but their heart is farre off from me.

9 But in vaine they worship me, teaching *for* doctrines, mens precepts.

10 4 Then hee called the multitude vnto him, and said to them, Heare and vnderstand.

1 None commonly are more bold contemners of God, then they whom God appointeth keepers of his law.
♣ Marke 7. 1.
a Which they receiued of their ancesters from hand to hand, or their elders allowed, which were the gouernors of the Church.
2 Their wicked boldnesse, in corrupting the commandements of God, and that vpon pretence of godlinesse, and vsurping authoritie to make lawes, is here reprooued.
∵ *Exo. 20,12. deut. 5,16. Ephes.6,2.*
b By honour is meant all kinde of duetie which children owe to their parents.
⁂ *Exod.21,17. leu. 20.9. pro. 20.20.*
c The meaning is this: whatsoeuer I bestow vpon the Temple, is to thy profit, for it is as good as if I gaue it thee, for (as the Pharises of our time say) it shall be meritorious for thee: for vnder this colour of religion, they raked all to themselues, as though that hee that had giuen any thing to the Temple, had done the duetie of a childe. d You made it of no power and authoritie as much as lay in you: for otherwise the commandements of God stand fast in the Church of God, in despite of the world and Satan.
3 The same men are condemned for hypocrisie and superstition, because they made the kingdome of God to stand in outward things. ✶ *Esai. 29. 13.* 4 Christ teacheth vs that hypocrisie of false teachers which deceiue our soule, is not to be borne withall, no not in indifferent matters, and there is no reason why their ordinary vocation should blinde our eyes: otherwise we are like to perish with them.

11 ♣ That

11 ✠ ... which goeth into the mouth, defileth not the man, but that which commeth out of the mouth, that defileth the man.

12 ¶ Then came his disciples, and sayd vnto him, Perceiuest thou not, that the Pharises are offended in hearing *this* saying?

13 But he answered and sayd, ✠ Euery plant which mine heauenly Father hath not planted, shalbe rooted vp.

14 Let them alone, they be the ∵ blinde leaders of the blind: and if the blind leade the blind, both shall fall into the ditch.

15 ¶ ✠ Then answered Peter, and said to him, Declare vnto vs this parable.

16 Then sayd Iesus, Are ye yet without vnderstanding?

17 Perceiue yee not yet, that whatsoeuer entreth into the mouth, goeth into the belly, and is cast out into the draught?

18 But those things which proceede out of the mouth, come from the heart, and they defile the man.

19 For out of the heart ✲ come euill thoughts, murders, adulteries, fornications, thefts, false testimonies, slanders.

20 These are the things which defile ẏ man: but to eat with vnwashen hands, defileth not the man.

21 * And Iesus went thence, and departed into the e coasts of Tyrus and Sidon.

22 And beholde, a woman a f Canaanite came out of the same coastes, & cried, saying vnto him, Haue mercy on me, O Lord, the sonne of Dauid: my daughter is miserably vexed with a deuil.

23 5 But he answered her not a word. Then came to him his disciples, and besought him, saying, Send her away, for she cryeth after vs.

24 But he answered, and sayd, I am not sent, but vnto the ✠ lost sheepe of the g house of Israel.

25 Yet she came, and worshipped him, saying, Lord, helpe me.

26 And he answered, and said, It is not good to take the childrens bread, and to cast it to whelpes.

27 But she sayd, Trueth, Lord: yet indeede the whelps eate of the crummes, which fall from their masters table.

28 Then Iesus answered, and sayd vnto her, O woman, great is thy faith: be it to thee, as thou desirest. And her daughter was made whole at that houre.

29 ¶ 6 So Iesus ✠ went away from thence, and came neere vnto the sea of Galile, and went vp into a mountaine and sate downe there.

30 And great multitudes came to him, ∵ hauing with them, halt, blinde, dumme, h maimed, and many other, and cast them downe at Iesus feet, and he healed them,

31 In so much that the multitude wondered, to see the dumme speake, the maimed whole, the halt to goe, and the blinde to see: & they glorified the God of Israel.

32 ✠ 7 Then Iesus called his disciples vnto him, and sayd, I haue compassion on this multitude, because they haue i continued with me already three dayes, and haue nothing to eate: and I will not let them depart fasting, least they faint in the way.

33 And his disciples sayd vnto him, Whence should wee get so much bread in the wildernesse, as should suffice so great a multitude?

34 And Iesus said vnto them, How many loaues haue ye? And they said, Seuen, & a few little fishes.

35 Then hee commanded the multitude to sit downe on the ground,

36 And tooke the seuen loaues, and the fishes, and gaue thanks, and brake *them*, and gaue to his disciples, and the disciples to the multitude.

37 And they did all eate, and were sufficed, & they tooke vp of the fragments that remained, seuen l baskets full.

38 And they that had eaten, were foure thousand men, beside women, and litle children.

39 Then *Iesus* sent away the multitude that tooke ship, and came into the parts of Magdala.

CHAP. XVI.

1 The signe of Ionas 6 The leauen of the Pharises, 12 (or their doctrine. 13 The peoples opinion of Christ. 17 Faith commeth of God. 18 The rocke. 19 The keyes. 21 Christ foresheweth his death. 24 The forsaking of ones selfe, and the crosse. 25 To lose the life.

THen 1 ✠ came the Pharises and Sadduces, and did a tempt *him*, desiring him to shew them a signe from heauen.

2 But he answered, & said vnto them, When it is euening, ye say, Faire weather, for the skie is red.

3 ✠ And in the morning *ye say*, To day *shall be* a tempest, for the skie is red and lowring. O hypocrites, ye can discerne the b face of the skie, and can ye not *discerne* the signes of the times?

4 ∵ The wicked generation, and adulterous seeketh a signe, but there shall no signe be giuen it, but c that signe of the Prophet ✠ Ionas: so he left them, and departed.

5 ¶ 2 And when his disciples were come to the other side, they had ✲ forgotten to take bread *with them*.

6 Then Iesus sayd vnto them, Take heede and beware of the leauen of the Pharises & Sadduces.

7 And they reasoned among themselues, saying, *It is* because we haue brought no bread.

8 But Iesus d knowing it, sayd vnto them, O ye of litle faith, why reason yee *thus* among your selues, because you haue brought no bread?

9 Doe ye not yet perceiue, neither remember the e fiue loaues, when there were * fiue thousand *men*, and how many baskets tooke ye vp?

10 Neither the seuen loaues when there were ✠ foure thousand *men*, and how many baskets tooke ye vp?

11 Why f perceiue ye not that I g sayd not vnto you concerning bread, that yee should beware of the leauen of the Pharises, and Sadduces?

12 Then vnderstood they that he had not sayd that they should beware of the leauen of bread, but of the doctrine of the Pharises, and Sadduces.

13 ¶ ✠ 3 Now when Iesus came into the coastes of h Cesarea Philippi, hee asked his disciples, saying, Whom doe men say that I, the sonne of man, am?

14 And they sayd, Some *say*, i Iohn Baptist: and some, Elias: and others, Ieremias, or one of the Prophets.

15 He sayd vnto them, But whom say yee that I am?

16 Then Simon Peter answered & said, ∵ Thou art that Christ, the sonne of the liuing God.

17 4 And Iesus answered, and sayd to him,

✠ Mark 7,18.

✠ Iohn 15,2.

∵ Luke 6,39.

✠ Marke 7,10.
✲ Gene. 6,5. and 8,21. mar. 7,21.
* Mar. 7,24.
e Coastes which were neere to Tyre & Sidon, that is, in that quarter where Palestina bendeth toward Phenice, & the sea of Syria.
f Of the stocke of the Canaanites, which dwelled in Phenicia.
5 In that that Christ doth sometimes as it were stoppe his eares against the prayers of his Saints, hee doeth it for his glory and our profite.
✲ Chap. 10,6.
g Of the people of Israel, which people was diuided into tribes, but all those tribes came of one house.
6 Christ ceaseth not to be beneficiall euen there where he is contemned, and in the middest of wolues he gathereth together and fostereth his flocke.
✠ *Marke 7,31.*
∵ *Esai 35,5.*
h Whose members were weakened with the palsie, or by nature, for afterward it is sayd, he healed them. Now Christ was went to heale in this wise, that such members as were weake, he restored to health, and yet he could easily if he had would, haue giuen them hands and feete and other members which wanted them.
✠ *Marke 8,1.*
7 By doing againe this miracle, Christ sheweth that he will neuer be wanting to them that follow him, no not in the wildernesse.
i Goe not from my side.

k And so downeward, as rowers when in rowing they drawe their oares to them.
l A kinde of vessell wrought with twigs.

1 The wicked which otherwise are at defiance one with another, agree well together against Christ, but do what they can, Christ beareth away the victorie, and triumpheth ouer them.
✲ Chap. 12,38. marke 8,11.
a To try whether he could doe that which they desired, but their purpose was naught, for they thought to finde some thing in him by that meanes whereupon they might haue iust occasion to reprehend him: or els distrust and curiositie moued them so to doe, for by such meanes also is God sayd to be tempted, that is to say, prouoked to anger, as though men would striue with him.
✠ *Luke 12,54.*
b The outward shew and countenance as it were of all things, is called in the Hebrewes tongue, a face.
∵ Chap. 12,39.
c The article sheweth the notablenesse of the deede.
✲ Ionas 1,17.
2 False teachers must be taken heed of.
✲ Marke 8,14. luke 12,1.
d Not by others, but by vertue of his diuinitie.
e That fiue thousand men were filled with so many loaues?
* *Chap. 14,17. Ioh 6,9.*
✠ *Chap. 15,34.*
f A demaund or question ioyned with admiration. *g Said, for commanded,* ✠ *Mar. 8,27. luke 9,18* 3 There are diuers iudgements and opinions of Christ, notwithstanding hee is knowne of his alone. *h There were two Cesareas, the one called Stratonis vpon the sea Mediterranie, which Herod built sumptuously in the honour of Octauius, Ios. lib. 15. the other was Cesarea Philippi, which Herod the great the Tetrarches sonne by Cleopatra built in the honour of Tiberius at the foote of Lebanon, Ios. l. 18. i As Herod thought.* ∵ Iohn 6,69 4 Faith is of grace, not of nature.

Baptist, ... people were amased ... s is that Iohn ... added ... there-
fore ...

27 But straightway Iesus spake vnto them,
saying, Be ...

a By works he ... that forte ... r, which ...

art thou, Simon, the Sonne of Ionas: for
k flesh and blood hath not reuealed it vnto thee,
but my Father which is in heauen.
18 5 And I say also vnto thee, that thou art
✣ l Peter, and vpon this rocke will I build my
Church: & the m gates of hel shall not ouercome it.
19 6 And I ✣ will giue vnto thee the n keyes of
the Kingdome of heauen, and whatsoeuer thou
shalt o bind vpon earth, shallbe bound in heauen:
and whatsoeuer thou shalt loose on earth, shall be
loosed in heauen.
20 7 Then he charged his disciples, that they
should tell no man that he was Iesus that Christ.
21 ¶ 8 From that time foorth Iesus began to
shew vnto his disciples that he must go vnto Hie-
rusalem, and suffer many things of the p Elders,
and of the hie Priests, and Scribes, and be slaine
and be raised againe the third day.
22 Then Peter q tooke him aside, and began
to rebuke him, saying, Master, pitie thy selfe: this
shall not be vnto thee.
23 9 Then he turned backe, and sayd vnto Pe-
ter, Get thee behinde me, r Satan: thou art an of-
fence vnto me, because thou vnderstandest not
the things that are of God, but the things that are
of men.
24 10 Iesus then sayd to his disciples, ∵ If any
man will follow me, let him forsake himselfe and
take vp his crosse, and follow me.
25 For ⁑ whosoeuer will saue his life, shall lose
it: and whosoeuer shall lose his life for my sake,
shall t finde it.
26 ✯ For what shall it profite a man though he
should winne the whole world, if he lose his owne
soule? or what shall a man giue for recompence of
his soule?
27 For the Sonne of man shall come u in the
glory of his Father with his Angels, & *then shall
he giue to euery man according to his deeds.
28 ✣ Verely I say vnto you, there be some of
them that stand here, which shal not taste of death,
till they haue seene the Sonne of man come in his
x kingdome.

k this kinde of speach is meant mans naturall procreation vpon the earth, the creature not being destroyed which was made, but deformed through sinne: So then this is the meaning: this was not reuealed to thee by any vnderstanding of man, but God shewed it thee from heauen.
5 That is true faith, which confesseth Christ, the vertue whereof is in full ...
⁑ Iohn 1,41.
l Christ spake in the Syrian tongue, and therefore vsed not this descanting betwixt Petros, which signifieth Peter, and Petra, which signifieth a rocke, but in both places vsed this word Cephas: but his minde was that wrote in Greeke, by the diuers termination to make a difference betweene Peter, who is a piece of the building, and Christ the Petra, that is, the rocke and foundation: or els he gaue hi̅ name Peter, because of the confession of his faith, which is the Churches as well as his, as the olde fathers witnes: For so saith Theophylact: That confession which thou hast made, shalbe the foundation of the beleeuers.
m The enemies of the Church are compared to a strong kingdome, and therefore by Gates, are meant cities which are made strong with counsaile and fortresses, and this is the meaning, whatsoeuer Satan can doe by counsell or strength. So doeth Paul, 2 Cor.10,4 call them strong holds. 6 The authoritie of the Church is from God ✣ Iohn 20 21. *n A metaphore taken of stewards which cary the keyes: and here is set foorth the power of the ministers of the word, as Esai. 22,22. and that power is common to all ministers, as Cha 18,18. and therefore the ministers of the Gospel may rightly be called the key of the kingdome of heauen. o They are bound whose sinnes are reteyned, heauen is shut against them, because they receiue not Christ by faith: on the other side, howe happie are they, to whom heauen is open, which imbrace Christ, and are deliuered by him, and become fellow heires with him.* 7 Men must first learne and then teach. 8 The mindes of men are in time to be prepared & made ready against the stumbling blocke of persecution. *p It was a name of dignitie & not of age, and it is put for them, which were the Iudges, which the Hebrewes called Sanhedrim. q Tooke him by the hand and led him aside, as they vse to doe, which meane to talke familiarly with one.* 9 Against a preposterous zeale. *r The Hebrewes call him Satan, that is to say, an aduersarie, whom the Grecians call diabolos, that is to say, slanderer, or tempter: but it is spoken of them, that either of malice, as Iudas, Iohn 6, 70. or of lightnesse and pride resist the will of God. s By this word we are taught that Peter sinned, through a false perswasion of himselfe.* 10 No men prouide worse for themselues, then they that loue themselues more then God. ∵ Chap.10,38. marke 8,34 luke 9 23 and 14,27. ⁑ Chap. 10,39. mar.8,35 luk.9, 24 25,26 and 17,33 *t Shall gaine himselfe: And this is his meaning, they that denie Christ to saue themselues, doe not onely not gaine that which they looke for, but also lose the thing they would haue kept, that is themselues, which losse is the greatest of all: but as for them that doubt not to die for Christ, it fareth farre otherwise with them.* ✯ Iob 12,25. *u Like a King, as Chap 6 29.* * Psal 62,12 rom 2,6. ✣ Mar.9,1. luke 9,27. *x By his kingdome is vnderstood the glory of his ascension, and what followeth thereof, Ephe 4,10, or the preaching of the Gospel, Mar 9,1.*

CHAP. XVII.

1 The transfiguration of Christ. 5 Christ ought to be heard. 11 Elias. 13 Iohn Baptist 17 The vnbeleefe of the Apostles. 10 The ... of faith. 21 Prayer and fasting. 22 Christ foretelleth his passion. 24 He payeth tribute.

AND ✣ 1 after sixe dayes, Iesus tooke Peter &
Iames, and Iohn his brother, & brought them
vp into an hie mountaine apart.
2 And was b transfigured before them: and his
face did shine as the Sunne, and his cloathes were
as white as the light.
3 And behold, there appeared vnto them Mo-
ses, and Elias, talking with him.
4 Then answered Peter, and said to Iesus, Ma-
ster, it is good for vs to be here: if thou wilt, let vs
make here three tabernacles, one for thee, and one
for Moses, and one for Elias.
5 While he yet spake, behold, a bright cloud
shadowed them: and behold, there *came* a voyce
out of the cloud, saying, ✣ This is c that my beloued
Sonne, in whom I am well pleased: heare him.
6 And when the disciples heard that, they d fell
on their faces, and were sore afraid.
7 Then Iesus came and touched them, & sayd,
Arise, and be not afraid.
8 And when they lifted vp their eyes, they saw
no man, saue Iesus onely.
9 ¶ And as they came downe from the moun-
taine, Iesus charged them, saying, Shew the e vision
to no man, vntill the Sonne of man rise againe
from the dead.
10 ∵ And his disciples asked him, saying, Why
then say the Scribes that ⁑ Elias must first come?
11 And Iesus answered, & sayd vnto them, Cer-
tainly Elias must first come, and restore all things.
12 But I say vnto you, that Elias is come alrea-
dy, and they knew him not, but haue done vnto
him whatsoeuer they would: likewise shall also
the Sonne of man suffer of them.
13 Then the disciples perceiued that he spake
vnto them of Iohn Baptist.
14 ¶ ✯ 2 And when they were come to the
multitude, there came to him a certaine man, and
f fell downe at his feete,
15 And sayd, Master, haue pittie on my sonne:
for hee is g lunatike, & is sore vexed: for oft times
hee falleth into the fire, and oft times into the wa-
ter.
16 And I brought him to thy disciples, & they
could not heale him.
17 Then Iesus answered, and sayd, O generation
faithlesse, and crooked, how long now shall I be
with you! how long now shall I suffer you! bring
him hither to me.
18 And Iesus rebuked the deuill, and he went
out of him, & the childe was healed at that houre.
19 3 Then came the disciples to Iesus apart, and
sayd, Why could not we cast him out?
20 And Iesus sayd vnto them, Because of your
vnbeleefe: for* verely I say vnto you, if yee haue
faith *as much* as is a graine of mustard seede, yee
shall say vnto this mountaine, Remooue hence to
yonder place, and it shall remooue: and nothing
shallbe vnpossible vnto you.
21 4 Howbeit this kinde goeth not out, but by
b prayer and fasting.
22 ¶ 5 And they ✣ being in Galile, Iesus sayd
vnto them, The Sonne of Man shallbe deliuered
into the handes of men.
23 And they shall kill him, but the third day
shall he rise againe: and they were very sory.

✣ Marke 9, 2. Luke 9 28.
Christ is in such sort humble in the Gospel, that in the meane season he is Lord both of heauen and earth.
a Luke reckoneth eight dayes, conteining in that number the first and the last, and Matthew speaketh but of them that were betwixt them.
b Changed into another hue.
✣ Chap 3. 17. 2.pet.1, 17.
c The article or the word, That, seuereth Christ from other children. For hee is Gods naturall Sonne, wee by adoption, therefore he is called the first begotten among the brethren, because that although hee be of right the onely Sonne, yet is he chiefe among many in that he is the fountaine and head of the adoption.
d Fell downe flat on their faces and worshipped him, as Chap.2,11.
e Which they saw: otherwise the word vsed in this place is properly spoken of that which is seene in a dreame.
∵ Marke 9, 11, 12.
⁑ Mala. 4.5. chap.11,14.
✯ Mar. 9.14. Luke 9.38.
2 Men are vnworthy of Christ his goodnesse, yet notwithstanding hee regardeth them.
f As men that make supplications vse to doe.
g They that at certaine times of the moone are troubled with the falling sicknes, or any other kinde of disease: but in this place, wee must so take it, that besides the naturall disease, he had a deuilish phrensie.
3 Incredulitie and distrust hinder and breake the course of Gods benefits.
* Luke 17.6.
4 The remedie against distrust.
b To giue vs to vnderstand the watchfulnes & diligence of earnest prayer, which cannot be without sobrietie.
5 Our mindes must be prepared more and more against the offence of the crosse. ✣ Chap.20.17. Mar. 9. 3. Luke 9.44. and 7,24.

24 ¶ 6 And

6 In that that Christ doeth willingly obey Cesars edicts, he sheweth that ciuill policie is not taken away by the Gospel.
i He denieth not, but he asketh.
k Ought he not to pay?
l They that were from twenty yeeres of age to fifty, payed halfe a sicle of the Sanctuary, Exod. 30,13. This was an Attick didrachme which the Romanes exacted, after they had subdued Iudea.
m By children we must not understand subiects which pay tribute, but naturall children.
n The word here vsed, is stater, which is in value 4 didrachmes, every drachme is about fiue pence.

24 ¶ 6 And when they were come to Capernaum, they that receiued polle money, came to Peter, and said, Doeth [i] not your Master [k] pay [l] polle money?

25 He said, Yes. And when he was come into the house, Iesus preuented him, saying, What thinkest thou, Simon? Of whom doe the kings of the earth take tribute, or polle money? of their [m] children, or of strangers?

26 Peter said vnto him, Of strangers. Then said Iesus vnto him, Then are the children free.

27 Neuerthelesse, least we should offend them: goe to the sea, and cast in an angle, and take the first fish that commeth vp, and when thou hast opened his mouth, thou shalt finde a [n] piece of twentie pence: that take, and giue it vnto them for me and thee.

CHAP. XVIII.

1 The greatest in the kingdome of God. 5 To receiue a little one. 6 To giue offence. 7 Offences. 9 The pulling out of the eye. 10 The Angels. 11 The lost sheepe. 15 The telling of one his fault. 17 Excommunication. 21 We must alwayes pardon the brother that repenteth. 23 The parable of the king that taketh an account of his seruants.

✣ Mar. 9.34. luke 9.46.

1 Humblenesse of minde is the right way to preeminence.
a A childe in yeeres.
✣ Chap. 19.14. 1. corint. 14, 20.
b A kinde of speech taken from the Hebrewes, and it is as much as, repent.
∵ Mar. 9,42. luke 17.2.
2 We ought to haue great respect to our brethren be they neuer so base: and he that doeth otherwise, shal be sharpely punished.
3 A good man cannot but goe through the midst of offences, yet he must cut off all occasion of offences.
c Lets and hinderances which stop the course of good works. The Greeke word importeth thus much, things which we stumble at.
⁂ Chap. 5,29,30. marke 9,43.
d Looke afore, chap. 5.29.
4 The weaker that a man is, the greater care we ought to haue of his saluation, as God teacheth vs by his owne example.
✣ Psal. 34,8.
** Luke 19.10.*
✣ Luke 15,4.

THe ✣ same time the disciples came vnto Iesus, saying, Who is the greatest in the kingdome of heauen?

2 1 And Iesus called a [a] little childe vnto him, and set him in the mids of them,

3 And said, Verely I say vnto you, except yee be ✣ [b] conuerted, and become as little children, ye shall not enter into the kingdome of heauen.

4 Whosoeuer therefore shall humble himselfe as this little childe, the same is the greatest in the kingdome of heauen.

5 And whosoeuer shall receiue one such little childe in my Name, receiueth me.

6 ∵ 2 But whosoeuer shall offend one of these little ones which beleeue in me, it were better for him, that a milstone were hanged about his necke, and that he were drowned in the depth of the sea.

7 3 Woe be vnto the world because of offences, for it must needs be that [c] offences shall come, but woe *be* to that man by whom ẏ offence commeth.

8 ⁂ Wherefore, if thy hand or thy foote cause thee to [d] offend, cut them off, and cast *them* from thee: it is better for thee to enter into life, halt, or maimed, then hauing two hands, or two feete, to be cast into euerlasting fire.

9 And if thine eye cause thee to offend, plucke it out and cast it from thee: it is better for thee to enter into life with one eye, then hauing two eyes to be cast into hell fire.

10 4 See that yee despise not one of these little ones: for I say vnto you, that in heauen their ✣ Angels alwayes beholde the face of my Father which is in heauen.

11 For * the Sonne of man is come to saue that which was lost.

12 How thinke yee? ✣ If a man haue an hundreth sheep, & one of them be gone astray, doeth hee not leaue ninetie and nine, and goe into the mountaines, and seeke that which is gone astray?

13 And if so be that he finde it, verely I say vnto you, hee reioyceth more of that sheepe, then of the ninetie and nine which went not astray:

14 So is it not ẏ will of your Father which is in heauen, that one of these little ones should perish.

15 ¶ ✣ 5 Moreouer, if thy brother trespasse against [e] thee, goe and tell him his fault betweene thee and him alone: if hee heare thee, thou hast wonne thy brother.

16 But if hee heare thee not, take yet with thee one or two, that by the ✣ [f] mouth of two or three witnesses, euery word may be [g] confirmed.

17 6 And if hee [h] refuse to heare them, tell it vnto the [i] Church: and if hee refuse to heare the Church also, let him be vnto thee as an [k] heathen man, and a Publicane.

18 Verely I say vnto you, ∵ Whatsoeuer yee binde on earth, shall be bound in heauen: and ⁂ whatsoeuer yee loose on earth, shall be loosed in heauen.

19 Againe, verely I say vnto you, that if two of you shall [l] agree in earth vpon any thing, whatsoeuer they shall desire, it shall be giuen them of my Father which is in heauen.

20 For where two or three are gathered together in my Name, there am I in the mids of them.

21 7 Then came Peter to him, and said, Master, how oft shall my brother sinne against mee, and I shall forgiue him? ✣ vnto seuen times?

22 Iesus said vnto him, I say not to thee, Vnto seuen times, but, Vnto seuentie times seuen times.

23 Therefore is the kingdome of heauen likened vnto a certaine King, which would take an account of his seruants.

24 And when he had begun to reckon, one was brought vnto him, which ought him [m] tenne thousand talents.

25 And because hee had nothing to pay, his lord commanded him to be solde, and his wife, and *his* children, and all that he had, and *the debt* to be payed.

26 The seruant therefore fell downe, and [n] worshipped him, saying, Lord, [o] refraine thine anger toward me, and I will pay thee all.

27 Then that seruants lord had compassion, and loosed him, and forgaue him the debt.

28 But when the seruant was departed, he found one of his fellow seruants which ought him an hundreth pence, and hee layed hands on him, and thratled him, saying, Pay me that thou owest.

29 Then his fellowe seruant fell downe at his feete, and besought him, saying, Refraine thine anger toward me, and I will pay thee all.

30 Yet he would not, but went and cast him into prison, till he should pay the debt.

31 And when his *other* fellow seruants saw what was done, they were very sory, and came, and declared vnto their lord all that was done.

32 Then his lord called him vnto him, and said to him, O euill seruant, I forgaue thee all that debt, because thou prayedst me.

33 Oughtest not thou also to haue had pitie on thy fellow seruant, euen as I had pitie on thee?

34 So his lord was wroth, and deliuered him to the tormentours, till he should pay all that was due to him.

35 So likewise shall mine heauenly Father doe

✣ Leuit. 19.7. luke 17.3. iames 5.19
5 We must labour for concord, not to reuenge iniuries.
e If his offence be such, that thou onely knowest thy brothers offence.
✣ Deut. 19.15. iohn 8,17. 2 cor. 13. 1 Hebr. 10,28.
f That is, by the word and witnesse: the mouth is sometime taken for the word or speech, Num. 3,16. and also for a full witnesse, to wit, when the matter speaketh of it selfe, as beneath, chap. 21.16.
g Sure and certaine.
6 He that contemneth the iudgement of the Church, contemneth God.
h Word for word, do not vouchsafe to heare, or make as though he did not heare.
i He speaketh not of any kinde of policie, but of an Ecclesiasticall assembly, for he speaketh afterward of the power of loosing and binding, which belonged to the Church, and he hath regard to the order vsed in those dayes, at what time the Elders had the iudgement of Church matters in their hands, Iohn 9.22 and 12,42. and 16,2. and vsed casting out of the Synagogue for a punishment, as we doe now excommunication.
k Prophane, and voyd of religion: such men, the Iewes called Gentiles: whose company they shunned as they did the Publicanes.
∵ 1. Cor. 5,4.
a thess. 3,14.
⁂ iohn 20,14.
l This word is translated from the body to the minde, for it belongeth properly to song.
7 They shall finde God seuere and not to be pleased, which doe not forgiue their brethren, although they haue beene diuersly and grieuously iniured by them. *✣ Luke 17,4.*

m Here is set downe a very great summe of threescore hundred thousand crownes, and a small summe of tenne crownes, that the difference may be the greater, for there is no proportion betweene them. n This was a ciuill reuerence which was very vsuall in the East. o Yeelde not too much to thine anger against me: for it God called in the Scripture, slowe to anger, that is to say, gentle, and one that refraineth the storming of his minde, Psalme 86,5. patient and of great mercie.

vnto you, except ye forgiue from your hearts, each one to his brother their trespasses.

CHAP. XIX.

2 The sicke are healed, 3 and 7 A bill of diuorcement. 12 Eunuches. 13 Children brought to Christ. 17 God onely good. The Commandements must be kept. 21 A perfect man. 23 A rich man. 26 Saluation commeth of God 27 To leaue all and follow Christ.

AND ✤ it came to passe, that when Iesus had finished these sayings, he [a]departed from Galile, and came into the coasts of Iudea beyond Iordan.

2 And great multitudes followed him, and he healed them there.

3 ¶ [1] Then came vnto him the Pharises tempting him, and saying to him, Is it lawfull for a man to [b] put away his wife vpon euery occasion?

4 And he answered and said vnto them, Haue ye not read, ✤ that he which made *them* at the beginning, made them male and female,

5 And saide, ∵ For this cause, shall a man leaue father and mother, and [c] cleaue vnto his wife, and they which were [d] two, shallbe one flesh?

6 Wherefore they are no more twaine, but one flesh. Let not man therfore put asunder that, which God hath [e] coupled together.

7 [2] They said to him, Why did then * Moses command to giue a bill of diuorcement, and to put her away?

8 He sayd vnto them, Moses [f] because of the hardnesse of your heart, [g] suffered you to put away your wiues: but from the beginning it was not so.

9 I say therefore vnto you, ✱ that whosoeuer shall put away his wife, except *it be* [h] for whoredome, & marry another, committeth adulterie: and whosoeuer marrieth her which is diuorced, doeth commit adulterie.

10 *Then* said his disciples to him, If the [i] matter be so between man & wife, it is not good to marry.

11 [3] But he said vnto them, All men cannot [k] receiue this thing, saue they to whom it is giuen.

12 For there are some [l] eunuches, which were so borne of *their* mothers belly: and there be some eunuches, which bee gelded by men: and there be some eunuches, which haue [m] gelded themselues for the kingdome of heauen. He that is able to receiue *this*, let him receiue it.

13 ¶ [4] * Then were brought vnto him litle children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

14 But Iesus said, Suffer litle children, and forbid them not to come to mee: for of such is the kingdome of heauen.

15 And when he had put his hands on them, he departed thence.

16 ¶ [5] ✤ And beholde, one came and said vnto him, Good Master, what good thing shall I do, that I may haue eternall life?

17 And he said vnto him, Why callest thou me good? there is none good but one, euen God: but if thou wilt enter into life, keepe the Commandements.

18 He said vnto him, Which? And Iesus said, ✤ These, Thou shalt not kill: Thou shalt not commit adulterie: Thou shalt not steale: Thou shalt not beare false witnesse.

19 Honour thy father, and mother: and, Thou shalt loue thy neighbour as thy selfe.

20 The yong man said vnto him, I haue obserued all these things from my youth. What lacke I yet?

21 Iesus said vnto him, If [n] thou wilt be perfite, goe, sel that thou hast, and giue it to the poore, and thou shalt haue treasure in heauen, and come, and follow me.

22 And when the yong man heard that saying, hee went away sorowfull. for hee had great possessions.

23 [6] Then Iesus said vnto his disciples, Verely I say vnto you, that a rich man shall hardly enter into the kingdome of heauen.

24 And againe I say vnto you, It is [o] easier for a [p] camel to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

25 And when his disciples heard it, they were exceedingly amased, saying, Who then can bee saued?

26 And Iesus beheld them, and said vnto them, With men this is vnpossible, but with God all things are possible.

27 ¶ ✤ Then answered Peter, and said to him, Behold, we haue forsaken all, and followed thee: what therefore shall we haue?

28 [7] And Iesus said vnto them, Verely I say to you, that when the Sonne of man shall sit in the throne of his Maiestie, ye which followed mee in the [q] regeneration, ✤ shall sit also vpon twelue thrones, and iudge the twelue tribes of Israel.

29 And whosoeuer shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, he shall receiue an hundreth folde more, and shall inherite euerlasting life.

30 [8] ∵ But many that are first, shallbe last, and the last *shallbe* first.

8 To haue begun well, and not to continue vnto the end, doeth not onely not profite, but also hurteth very much. ∵ *Chap. 20 16. mar. 10. 31. luke 13, 30.*

CHAP. XX.

1 Labourers hired into the vineyard. 15 The euill eye. 17 Hee foretelleth his passion 20 Zebedeus sonnes 22 The cup. 28 Christ is our minister. 30 Two blinde men.

FOr the kingdome of heauen is like vnto a certaine [1] housholder, which went out at the dawning of the day to hire labourers into his vineyard.

2 And he [a] agreed with the labourers for a penie a day, and sent them into his vineyard.

3 And he went out about the third houre, and saw other standing idle in the market place.

4 And said vnto them, Goe yee also into *my* vineyard, and whatsoeuer is right, I will giue you: and they went their way.

5 Againe he went out about the sixt and ninth houre, and did likewise.

6 And hee went about the [b] eleuenth houre, and found other standing idle, and said vnto them, Why stand ye here all the day idle?

7 They said vnto him, Because no man hath hired vs. Hee said to them, Goe yee also into *my* vineyard, and whatsoeuer is right, that shall yee receiue.

8 ¶ And when euen was come, the master of the vineyard said vnto his steward, Call the labourers, & giue them their hire, beginning at the last, till *thou come* to the first.

9 And they *which were hired* about the eleuenth houre,

✤ *Mar. 10. 1.*
a Passed ouer the water out of Galile, into the borders of Iudea.
1 The band of mariage ought not to be broken, vnlesse it be for fornication.
b To send her a booke of diuorcement, afore, cap. 5. 19.
✤ *Gen. 1, 27.*
∵ *Gen 2, 24. 1. cor. 6, 16 Ephe. 5, 31.*
c The Greeke word imported to be glewed vnto, whereby is signified that streit knot, which is betweene man and wife, as though they were glewed together.
d They which were two, become as it were one: and this word flesh is by a figure taken for the whole man, or the body after the maner of the Hebrues.
e Hath made them yoke fellowes, as the mariage it selfe is by a borowed kinde of speech called a yoke.
2 Because politike Lawes are constrained to beare with some things, it followeth not by and by that God alloweth them.
∵ *Deut. 24, 1.*
f Being occasioned by reason of the hardnesse of your hearts.
g By a politike law, not by the morall law: for this law is a perpetuall law of Gods iustice, the other boweth and bendeth as the carpenters Beuel.
✱ *Chap, 5, 32. mar. 10, 11. luke 16, 18. 1 cor. 7, 11.*
h Therefore in these dayes the Lawes that were made against adulterers were not regarded: for they should haue needed no diuorcement, if mariage had bene cut asunder with punishment by death. i If the matter stand so betweene man and wife, or in mariage. 3 The gift of continencie is peculiar, and therefore no man can set a Law to himselfe of perpetuall continencie. *k Receiue and admit, as by translation we say, that a strait & narrow place is not able to receiue many things. l The word Eunuch is a generall word, and hath diuers kinds vnder it, as gelded men and barren men. m Which absteine from mariage, and liue continently through the gift of God.* 4 Infants and litle children are contained in the free couenant of God. * *Mar. 10, 13. Luke 18, 15. chap. 18 2.* 5 They neither know themselues nor the Law, that seeke to be saued by the Law. ✤ *Mar. 10, 17 luke 18, 18.* ✤ *Exod 20, 13. deut. 5, 16. rom. 13, 9.*

n The yong man did not answere truely in saying that he had kept all the commandements: and therefore he layeth out an example of true charity before him, to shew the disease that lay lurking in his mind.
6 Rich men haue need of a singular gift of God, to escape out of the snares of Satan.
o Word for word, it is of lesse labour.
p Theophylact noteth, that by this word is meant a cable rope, but Caninius alleageth out of the Thalmudists, that it is a prouerb, and the word Camel, signifieth the beast it selfe.
✤ *Mar. 10, 28. Luke 18. 28.*
7 It is not lost, that is neglected for Gods sake.
q The regeneration is taken for that day, wherein the elect shall begin to liue a new life, that is to say, when they shall enioy the heauenly inheritance, both in body and soule.
✤ *Luke 22, 29.*

1 God is bound to no man, and therefore he calleth whomsoeuer and whensoeuer he listeth. Thus onely euery man ought to take heed of, and herevpon bestow his whole endeuour, that he goe forward and come to the marke without all stopping or staggering, & not curiously to examine other mens doings, or the iudgements of God.
a Word for word, fell in time: it is a kind of speach taken from song.
b The last houre: for the day was twelue houres long, and the first houre began at the Sunne rising.

houre,came and receiued euery man a penie.
10 Now when the first came, they supposed
that they should receiue more, but they likewise
receiued euery man a peny.
11 And when they had receiued it,they mur-
mured against the master of the house.
12 Saying, These last haue wrought but one
houre, and thou hast made them equall vnto vs,
which haue borne the burden & heat of the day.
13 And hee answered one of them, saying,
Friend,I doe thee no wrong: didst thou not agree
with me for a peny?
14 Take that which is thine owne,and goe thy
way: I will giue vnto this last, as much as to thee.
15 Is it not lawfull for me to do as I will with
mine owne?Is thine eye [c] euil,because I am good?
16 ✠ So the last shall be first, and the first last:
for many are called,but few chosen.
17 ✠ [2] And Iesus went vp to Hierusalem, and
tooke the twelue disciples apart in the way, and
sayd vnto them,
18 [3] Behold,we go vp to Hierusalem, and the
Sonne of man shall be deliuered vnto the chiefe
Priests, and vnto the Scribes, and they shall con-
demne him to death,
19 [4] And ∵ shall deliuer him to the Gentiles,to
mocke, and to scourge,and to crucifie *him*,but the
third day he shall rise againe.
20 ✠ [5] Then came to him the mother of Zebe-
deus children with her sonnes, worshipping *him*,
and desiring a certaine thing of him.
21 And he said vnto her,What wouldest thou?
Shee sayd to him, Grant that these my two sonnes
may sit,the one at thy right hand,and the other at
thy left hand in thy kingdome.
22 And Iesus answered,and sayd,Ye know not
what ye aske. Are ye able to [d] drinke of the cup
that I shall drinke of, and to be baptized with the
[e] baptisme that I shall be baptized with? they sayd
to him,We are able.
23 And he sayd vnto them,Ye shall drinke in-
deede of my cup, and shall be batized with the
baptisme, that I am baptized with,but to sit at my
right hand, and at my left hand, is [f] not mine to
giue: but *it shalbe giuen* to them for whom it is
prepared of my Father.
24 ✠ And when the *other* ten heard this, they
disdained at the two brethren.
25 Therefore Iesus called them vnto him,and
sayd, Ye know that the lords of the Gentiles haue
[g] domination ouer them, and they that are great,
exercise authoritie ouer them.
26 But it shall not be so among you:but who-
soeuer will be great among you, let him be your
seruant.
27 And whosoeuer will be chiefe among you,
let him be your seruant.
28 * Euen as the Sonne of man came not to be
serued, but to serue, and to giue his life for the
ransome of many.
29 ¶ [6] ✠ And as they departed from Iericho,a
great multitude followed him.
30 And behold, two blind men,sitting by the
way side, when they heard that Iesus passed by,
cried, saying, O Lord, the Sonne of Dauid,haue
mercie on vs.
31 And the multitude rebuked them, because
they should hold their peace: but they cried the
more, saying, O Lord, the Sonne of Dauid, haue
mercie on vs.

c Nought, that is to say, doest thou enuie at my goodnesse towards them? for the Hebrewes by an euill eye, meane enuie, because such dispositions appeare chiefly in the eyes, as aboue chap. 6.23. It is set to answere the word, single, and is taken there for corrupt: for whereas he sayd there afore, vers.22 If thine eye be single, he addeth in the 23. but if thine eye be wicked, or corrupt, the word being the same in that place, as it is here.
✠ *Chap.19 30. and 22,14. mark.10.31. Luk.13.30.*
✠ *Marke 10, 32. Luke 18. 31.*
2 Christ goeth to the crosse necessarily, but yet willingly.
3 They that least ought, are the greatest persecuters of Christ.
4 The ignominie of the crosse, is the sure way to the glory of euerlasting life.
∵ *Iohn 18. 31.*
✠ *Marke 10. 35.*
5 The maner of the heauenly kingdome is quite contrary to the earthly kingdome.
d This is spoken by a figure, taking the cup, for that which is contained in the cup. And againe, the Hebrews vnderstand by this word Cup, sometime the maner of punishment which is rendred to sinne, as Psal.11.6. or the ioy that is giuen to the faithfull, as Ps.23.5. and sometime a lot, or condition, as Psal. 16.5.
e This is applied to afflictions, as Dauid commonly vseth.
f The almightinesse of Christ his diuinitie is not shut out by this, but it sheweth the debasing of himselfe by taking mans nature vpon him.
✠ *Marke 10.41. Luke 22. 25.*
h Somewhat sharply and roughly.
* *Phil. 2,7.*
6 Christ by healing these blind men with an onely touch, sheweth that he is the onely light of the world.
✠ *Marke 10, 46. Luke 18.35.*

32 Then Iesus stood still, and [h] called them,and
said, What will ye that I should doe to you?
33 They sayd to him, Lord, that our eyes may
be opened.
34 And Iesus mooued with compassion,touched
their eyes, and immediatly their eyes receiued
sight, and they followed him.

CHAP. XXI.

1 Christ rideth on an asse vnto Hierusalem. 12 He casteth out the sellers. 13 The house of prayer. 19 The withered figtree. 25 Iohns baptisme. 28 Who do the will of God. 30 Publicanes, Harlots. 33 Gods vineyard. The Iewes. 38 The sonne killed of the husbandmen. 42 The cornerstone.

AND ✠ [1] when they drew neere to Hierusalem,
and were come to Bethphage,vnto the mount
of the Oliues, then sent Iesus two disciples,
2 Saying to them,Goe into the towne that is
ouer against you, and anon yee shall finde an asse
bound,and a colt with her: loose them,and bring
them vnto me.
3 And if any man say ought vnto you, say ye,
that the Lord hath need of them, and straightway
[a] he will let them goe.
4 All this was done that it might be fulfilled,
which was spoken by the Prophet,saying,
5 ¶ ✠ Tell ye the [b] daughter of Sion,Behold,
thy King commeth vnto thee, meeke and sitting
vpon an asse, and a colt, the foale of an asse vsed
to the yoke.
6 So the disciples went, and did as Iesus had
commanded them,
7 And brought the asse and the colt, and put
on them their [c] cloathes,and set him [d] thereon.
8 And a great multitude spred their garments
in the way: and other cut downe branches from
the trees, and strawed them in the way.
9 Moreouer, the people that went before,and
they also that followed,cried,saying, [e] Hosanna to
the Sonne of Dauid, [f] Blessed *be* he that commeth
in the Name of the Lord,Hosanna *thou which art*
in the highest *heauens*.
10 ∵ And when he was come into Hierusalem,
[g] all the citie was mooued,saying, Who is this?
11 And the people sayd, This is Iesus that Pro-
phet of Nazareth in Galile.
12 ¶ And Iesus went into the Temple of God,
and cast out all them ✠ that sold and bought in the
Temple, and ouerthrew the tables of the money
changers, and the seats of them that sold doues,
13 And said to them,It is written, ✠ My house
shall be called the house of prayer: but * ye haue
made it a denne of theeues.
14 Then the blind, and the halt came to him,
in the Temple, and he healed them.
15 [2] But when the chiefe Priests and Scribes saw
the marueiles that he did, and the children crying
in the Temple, and saying, Hosanna to the Sonne
of Dauid, they disdained,
16 And sayd vnto him,Hearest thou what these
say? And Iesus sayd vnto them,Yea: read ye ne-
uer, ✠ By the mouth of babes and sucklings thou
hast [h] made perfit the praise?
17 ¶ [3] So hee left them; and went out of the
citie vnto Bethania, and lodged there.
18 [4] And ✠ In the morning,as he returned in-
to the citie, hee was hungry.

h Himselfe, not by other mens meanes.
✠ *Marke 11.1. Luke 19. 29.*
1 Christ by his humility triumphing ouer the pride of this world, ascendeth to true glory by ignominie of the crosse.
a He that shall say any thing to you, shall let them goe, to wit, the asse and the colt.
✠ *Esa.62.11. Zach. 9.9. Iohn 12,15.*
b The citie of Sion. An Hebrew kind of speach, common in the lamentations of Ieremie.
c Their vppermost garments.
d Upon their garments, not vpon the asse and the colt.
e This was an ancient kind of crying which they vsed in the feast of Tabernacles, when they caried boughes according as God commanded Leuit. 23.40. And the word is corruptly made of two, for we should say, Hoshiangna, which is as much to say, as Saue I pray thee.
f Well be it to him that commeth in the Name of the Lord, that is to say, whom the Lord hath giuen vs for our King.
∵ *Mar.11.11. luke 19,45. Iohn 2 13.*
g That is, all the men of Hierusalem were mooued.
✠ *Deut.14.25.*
✠ *Esa 56,6.*
* *Ier.7,11. Mar.11, 17. Luke 19, 46.*
2 Such as should be masters of godlines, are they that doe most enuie the glory of Christ: but in vaine.
✠ Psal.8,2.
h Thou hast made most perfit. We reade in Dauid, Thou hast established or grounded, and if the matter be considered well, it is all one that the Euangelist saith, for that is stable and sure, which is most perfit. 3 Christ doeth so forsake the wicked, that yet he hath a consideration and regard of his Church. 4 Hypocrites shall at length haue their maskes discouered, and their vizards plucked from their faces. ✠ *Marke 21.12.*

19 And seeing a figge tree in the way, he came to it, and found nothing thereon, but leaues onely, and sayd to it, Neuer fruit grow on thee hencefoorward. And anon the figtree withered.

20 And when his disciples saw it, they marueiled, saying, How soone is the figtree withered!

21 ʃ And Iesus answered and sayd vnto them, ✠ Verely I say vnto you, if ye haue faith, & ⁱ doubt not, ye shall not onely do that, *which I haue done* to the figtree, but also if yee say vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, it shall be done.

22 ✠ And whatsoeuer ye shall aske in prayer, if ye beleeue, ye shall receiue it.

23 ¶ ∵ 6 And when he was come into the Temple, the chiefe Priests, and the Elders of the people came vnto him, as hee was teaching, and sayd, By what ᵏ authority doest thou these things? and who gaue thee this authority?

24 Then Iesus answered, and said vnto them, I also will aske of you ˡ a certaine thing, which if ye tell me, I likewise will tell you by what authority I doe these things.

25 The ᵐ baptisme of Iohn, whence was it? from ⁿ heauen, or of men? Then they ᵒ reasoned among themselues, saying, If we shall say, From heauen, he will say vnto vs, Why did ye not then beleeue him?

26 And if we say, Of men, we feare the multitude, ✱ for all hold Iohn as a Prophet.

27 Then they answered Iesus, and sayd, We can not tell. And hee sayd vnto them, Neither tell I you by what authority I doe these things.

28 ¶ 7 But what thinke ye? A *certaine* man had two sonnes, and came to the elder, and said, Sonne, goe and worke to day in my vineyard.

29 But he answered, and sayd, I will not: yet afterward he repented himselfe, and went.

30 Then came he to the second, and sayd likewise. And he answered, and sayd, I will, Sir; yet he went not.

31 Whether of them twaine did the will of the father? They sayd vnto him, The first. Iesus sayd vnto them, Verely I say vnto you, that the publicanes and the harlots ᵖ goe before you into the kingdome of God.

32 For Iohn came vnto you in the ᑫ way of righteousnesse, and yee beleeued him not: but the Publicanes and the harlots beleeued him, and ye, though ye saw it, were not mooued with repentance afterward, that ye might beleeue him.

33 ¶ 8 Heare another parable, There was a certaine housholder, ✱ which planted a vineyard, and hedged it round about, and made a winepresse therein, and ʳ built a tower, & let it out to husbandmen, and went into a strange countrey.

34 And when the time of the fruit drew neere, he sent his seruants to the husbandmen to receiue the fruit thereof.

35 And the husbandmen tooke his seruants, and beat one, and killed another, and stoned another.

36 Againe he sent other seruants, moe then the first: and they did the like vnto them.

37 But last of all hee sent vnto them his owne sonne, saying, They will reuerence my sonne.

38 But when the husbandmen saw the sonne, they sayd among themselues, * This is the heire; come, let vs kill him, & let vs ˢ take his inheritance.

39 So they tooke him, and cast him out of the vineyard, and slew him.

40 When therefore the Lord of the vineyard shall come, what will hee doe to those husbandmen?

41 They said vnto him, He will ᵗ cruelly destroy those wicked men, and will let out his vineyard vnto other husbandmen, which shall deliuer him the fruits in their seasons.

42 Iesus sayd vnto them, Read ye neuer in the Scriptures, ✠ The stone which the ᵘ builders refused, the same is ˣ made the ʸ head of the corner? ᶻ This was the Lords doing, and it is marueilous in our eyes.

43 Therefore I say vnto you, The kingdome of God shall be taken from you, and shall be giuen to a nation, which shall bring foorth the ᵃ fruits thereof.

44 ✠ And whosoeuer shall fall on this stone, he shall be broken: but on whomsoeuer it shall fall, it will ᵇ dash him in pieces.

45 And when the chiefe Priests and Pharises had heard his parables, they perceiued that hee spake of them.

46 8 And they seeking to lay handes on him, feared the people, because they tooke him as a Prophet.

ʃ How great the force of faith is.
✠ Chap. 17, 20.
ⁱ The Greeke word signifieth a sticking or wauering of mind, so that we cannot tell which way to take.
✠ Chap. 7. 7. ioh. 15. 7. 1. iohn 5. 14.
∵ Mar. 11. 27. 28. luke 20. 1. 2.
6 Against them which ouerslipping the doctrine, binde the calling and vocation to an ordinarie succession, going about by that false pretext, to stoppe Christs mouth.
k Or, by what power.
l One word, that is to say, I will aske you in one word.
m Iohn his preaching is called by a figure, Baptisme, because he preached the baptisme of repentance, &c. Mar. 1. 4. act. 19. 3.
n From God, and so it is plainly seene how these are set one against another.
o Beat their heads about it & mused, or layd their heads together.
✱ Chap. 14. 5. marke 6. 20.
7 It is no newe thing to see them to be the worst of all men, which ought to shew the way of godlinesse to others.
p They make haste to the kingdome of God, and you slake: so that at leastwise you should haue followed their example. Marke then that this word (goe before) is improperly taken in this place, whereas no man followeth.
q Liuing vprightly, being of a good and honest conuersation: For the Hebrewes vse this word Way, for life and maners.
8 Those men often times are the cruellest enemies of the Church, to whose fidelity it is committed: But the vocation of God, is neither tied to time, place, nor person.
✱ Esa. 5. 1. ierem. 2. 21. marke 12. 1. Luke 20. 9.
r Made the place strong: For a tower is the strongest place of a wall.
* Chap. 26. 3. 6. and 27. 1. iohn 11. 53.
ſ Word for word, let vs hold it fast.
t A kind of prouerbe, shewing what end the wicked are worthy of.
✠ Psal. 118, 22. act. 4. 11. rom. 9. 33.
u Master builders, which are chiefe builders of the house, that is, of the Church.
x Began to be.
y The chiefest stone in the corner is called the head of the corner, which beareth vp the couplings or ioints of the whole building.
z This matter (in that the stone which was cast away, is made the head) is the Lords doing, which we behold and greatly maruelle at.
a They bring forth the fruits of the kingdome of God, which bring forth the fruits of the spirit, and not of the flesh, Gal. 5.
✠ Esa. 8. 14.
b As chaffe vseth to be scattered with the wind, for he vseth a word which signifieth properly, to separate the chaffe from the corne with winnowing, and to scatter it abroad.
8 The wicked can doe nothing, but what God will.

CHAP. XXII.

2 The parable of the mariage. 9 The calling of the Gentiles. 11 The wedding garments, faith. 16 Of Cesars tribute. 23 They question with Christ touching the resurrection. 32 God is of the liuing. 36 The greatest commandement. 37 To loue God. 39. To loue our neighbour. 42 Iesus reasoneth with the Pharises touching the Messias.

THen ∵ ¹ Iesus answered, and spake vnto them againe in parables, saying,

2 The kingdome of heauen is like vnto a certaine king which married his sonne,

3 And sent foorth his seruants, to call them that were bidde to the wedding, but they would not come.

4 Againe he sent foorth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner: mine oxen and my fatlings are ᵃ killed, and all things are ready: come vnto the mariage.

5 But they made light of it, and went their wayes, one to his farme, and another about his merchandise.

6 And the remnant tooke his seruants, and intreated them sharply, and slew them.

7 ² But when the king heard it, he was wroth, and sent foorth his warriours, and destroyed those murtherers, and burnt vp their citie.

8 Then sayd hee to his seruants, Truely the ᵇ wedding is prepared: but they which were bidden, were not worthy.

9 ³ Goe yee therefore out into the hie wayes, and as many as ye find, bid them to the marriage.

10 So those seruants went out into the *high* wayes, and gathered together all that euer they found, both good and ᶜ bad: so the wedding was furnished with ghests.

11 ⁴ Then the king came in, to see the ghests,

∵ Luke 14. 16. reuel. 19. 9.
1 Not all the whole company of them that are called by the voyce of the Gospel, are the true Church before God: for the most part of them had rather follow the commodities of this life: and some doe most cruelly persecute those that call them: but they are the true Church, which obey when they are called, such as for the most part they are, whom the world despiseth.
a The word here vsed is commonly vsed in sacrifices, and is by translation vsed for other feasts also: for feasts and bankets were wont to be begunne with sacrifices.
2 A dreadfull destruction of them that contemne Christ.
b The marriage feast.
3 God doth first call vs, when we thinke nothing of it.
c The generall calling offereth the Gospel to all men: but their life is examined that enter in.
4 In the small number which come at the calling, there are some castawayes which doe not confirme their faith with newnesse of life.

and saw there a man which had not on a w[illegible]
garment.
12 And he said vnto him, Friend, how camest
thou in hither, and hast not on a we[illegible]ing gar-
ment? And he was [d] speechlesse.
13 Then said the king to the [e] seruants, Bind
him hand and foote: take him away, and cast him
into vtter darkenesse: ✠ there shall be weeping
and gnashing of teeth.
14 ✠ For many are called, but few chosen.
15 ¶ ∵ Then went the Pharises and tooke
counsell how they might [f] tangle him in talke.
16 And they sent vnto him their disciples with
the [g] Herodians, saying, Master, we knowe that
thou art true, and teachest the way of God [h] true-
ly, neither carest for any man: for thou considerest
not the [i] person of men.
17 5 Tell vs therefore, how thinkest thou? Is
it lawfull to giue [k] tribute vnto Cesar, or not?
18 But Iesus perceiued their wickednesse, and
said, Why tempt ye me, ye hypocrites?
19 Shewe mee the tribute money. And they
brought him a [l] peny.
20 And he saide vnto them, Whose is this
image and superscription?
21 They saide vnto him, Cesars. Then said he
vnto them, ✱ Giue therefore to Cesar, the things
which are Cesars, and giue vnto God, those things
which are Gods.
22 And when they heard it, they marueiled,
and left him, and went their way.
23 ¶ 6 ✲ The same day the Sadduces came to
him, (which say that there is no resurrection) and
asked him,
24 Saying, Master, * Moses said, If a man die,
hauing no [m] children, his brother shall marrie his
wife by the right of alliance, and raise vp seede
vnto his brother.
25 Nowe there were with vs seuen brethren,
and the first married a wife, and deceased: and ha-
uing no issue, left his wife vnto his brother.
26 Likewise also the second, and the third, vnto
the seuenth.
27 And last of all the woman died also.
28 Therefore in the resurrection, whose wife
shall she be of the seuen? for all had her.
29 Then Iesus answered, and saide vnto them,
Ye are deceiued, not knowing the Scriptures, nor
the power of God.
30 For in the resurrection they neither marrie
wiues, nor wiues are bestowed in marriage, but are
as the [n] Angels of God in heauen.
31 And concerning the resurrection of the
dead, haue ye not read what is spoken vnto you of
God, saying,
32 ✠ I am the God of Abraham, and the God
of Isaac, and the God of Iacob? God is not the
God of the dead, but of the liuing.
33 And when the multitude heard it, they
were astonied at his doctrine.
34 ¶ ✠ 7 But when the Pharises had heard, that
[illegible] the Sadduces to silence, they assem-
bled together.
35 And [o] one of them, *which was* an expoun-
der of the Lawe, asked him a question, tempting
him, and saying,
36 Master, which is the great commandement
in the Law?
37 Iesus saide to him, ✠ Thou shalt loue the
Lord thy God with all thine heart, with all thy
[p] soule, and with all thy minde.
38 This is the first and the great commande-
ment.
39 And the second is like vnto this, ✠ Thou
shalt loue thy [q] neighbour as thy selfe.
40 On these two commandements hangeth
the whole Law and the Prophets.
41 ¶ 8 ∵ While the Pharises were gathered to-
gether, Iesus asked them,
42 Saying, What thinke ye of Christ? [r] whose
sonne is he? They said vnto him, Dauids.
43 He said vnto them, How then doeth Dauid
in spirit, call him Lord, saying,
44 ✱ The Lord saide to my Lord, Sit at my
right hande, till I make thine enemies thy foote-
stoole?
45 If then Dauid call him Lord, how is he his
sonne?
46 And none could answere him a word, nei-
ther durst any from that day foorth aske him any
moe questions.

CHAP. XXIII.

1 How the Scribes teaching the people the Law of Moses, behaue themselues. 5 Their Phylacteries, and Fringes. 7 Greetings. 8 We are brethren. 9 The Father. 10 The seruant. 13 To shut the kingdome of heauen. 14 To deuoure widowes houses. 15 A Proselyte 16 To sweare by the Temple. 23 To tythe mynt. 25 To cleanse the outside of the cup. 27 Painted sepulchres. 33 Serpents, vipers. 37 The Henne.

THen spake Iesus to the multitude, and to his
disciples,
2 1 Saying, The ✲ Scribes and the Pharises [a] sit
in Moses seate.
3 [b] All therefore whatsoeuer they bid you ob-
serue, that obserue and doe: but after their workes
doe not; for they say, and doe not.
4 * 2 For they binde heauie burdens, and grie-
uous to be borne, and lay them on mens shoulders,
but they themselues will not mooue them with one
of their fingers.
5 3 All their workes they doe for to be seene
of men: for they make their [c] phylacteries broad,
and make long [d] the ✠ fringes of their gar-
ments,
6 ✠ And loue the chiefe place at feastes, and
to haue the chiefe seates in the [e] assemblies,
7 And greetings in the markets, and to be cal-
led of men, Rabbi, [f] Rabbi.

d Word for word, haultered, that is to say, he held his peace, as though he had had a bridle or an halter about his necke.
e To them that serued the guestes.
✠ Chap. 8. 12. and 13, 42. and 25. 30.
✠ Chap. 20. 16.
∵ Marke 12. 13. luke 20. 20.
f Snare him in his words or talke. The Greeke word is deriued of snares which hunters lay.
g They which with Herode made a new religion, patched together of the heathenish and of the Iewish religion.
h Truely and sincerely.
i Thou art not mooued with any appearance and outward shew.
5 The Christians must obey their Magistrates, although they be wicked and extortioners, but so farre foorth as the authoritie that God hath ouer vs may remaine safe vnto him, and his honour be not diminished.
k The word that is vsed here, signifieth a valuing and rating of mens substance, according to the proportion whereof they payed tribute in those prouinces, which were subiect to tribute, and it is here taken for the tribute it selfe.
l Before Chap. 17. 24. there is mention made of a didrachme, and here, of a peny, whereas a didrachme is more by the seuenth part then a peny: so that there seemeth to be a iarre in these two places: but they may easily be accorded thus: The peny was paid to the Romans for tribute, according to the proportion they were rated at, the drachme was paid of euery one to the Temple, which also the Romans tooke to themselues whē they had subdueth Iudea. ✱ *Mar. 12. 17. luke. 20. 25. rom. 13. 7.* 6 Christ voucheth the resurrection of the flesh against the Sadduces. ✲ *Mark. 12. 18. luke 20. 27. acts. 23. 8.* * *Deut. 25. 5.* *m Vnder which name are daughters also comprehended, but yet as touching the familie and name of a man, because he that left daughters was in no better case, them if he had left no children at all; (for they were not reckoned in the familie) by the name of children are Sonnes vnderstood.* *n He saith not that they shall be without bodies, for then they should not be men any more, but they shalbe as Angels, for they shall neither marrie nor be married.* ✠ *Exod. 3 6. marke 12. 27.* ✠ *Marke 12. 28.* 7 The Gospel doeth not abolish the precepts of the Law, but doeth rather confirme them.

o A Scribe, so saith Mar. 12. 28. now what a Scribe is, looke Chap. 2. 4.
✠ Deut. 6. 5.
p The Hebrew text readeth, Deut. 6. 5. with thine heart, soule, and strength: and in Mar. 12. 30. and Luke 10. 27 we read, with soule, heart, strength and thought.
✠ Mar. 12. 31. rom. 13. 9 gal. 5. 14. iames 2. 8.
q Another man.
8 Christ prooueth manifestly that he is Dauids sonne according to the flesh, but otherwise, Dauids Lord, and very God.
∵ Mar. 12. 35. luke 10, 41.
r Of whose flocke or familie: for the Hebrewes call a mans posteritie, sonnes.
✱ Psal. 110. 1.
1 We ought to heare whatsoeuer any wicked teachers teach vs purely out of the word of God, yet so that we eschewe their euill maners.
✲ Nehem. 8. 4.
a Because God appointed the order, therefore the Lord would haue his word to be heard euen from the mouth of hypocrites and heretiques.
b Prouided alwayes, that they deliuer Moses his doctrine which they professe, which thing the Metaphore of the seate sheweth, which they occupied as teachers of Moses his learning. * *Luke 11. 46. actes 15. 10.* 2 Hypocrites for the most part are most seuere exacters of those things which they themselues chiefly neglect. 3 Hypocrites are ambitious. *c It was a thread, or riband of blewe silke in the fringe of a corner, the beholding whereof made them to remember the lawes and ordinances of God: and therefore was it called a Phylacterie, as yee would say, a keeper, Numb. 15. 38 deut. 6. 8. which order the Iewes afterward abused, as they doe now a dayes, which hang S. Iohns Gospels about their neckes: a thing condemned many yeeres agoe in the Councill of Antioche.* *d Word for word, Twisted tassels of thread which hanged at the nethermost hemmes of their garments* ✠ *Num. 15. 38 deut. 22. 12. marke 12. 38.* ✠ *Luke 11. 43 and 20. 46* *e When assemblies and Councels are gathered together.* *f This word Rab, signifieth one that is aboue his fellowes, and is as good as a number of them: and we may see by the repeating [illegible], how proud a title it was. Now they were called Rabbis, which by laying on of hands were vttered and declared to the world to be wise men.*

8 ✣ [4] But be not ye [g] called Rabbi: for one is your doctour, *to wit*, Christ, and all yee are brethren.

9 And ✣ call no man your [i] father vpon the earth: for there is but one, your father which is in heauen.

10 Be not called [k] doctours: for one is your doctour *euen* Christ.

11 But he that is greatest among you, let him be your seruant.

12 ∵ For whosoeuer [l] will exalt himselfe, shall be brought lowe: and whosoeuer will humble himselfe, shall be exalted.

13 ¶ [5] Woe therefore *be* vnto you, Scribes and Pharises, [m] hypocrites, because ye shut vp the kingdome of heauen before men: for yee your selues goe not in, neither suffer yee them that would [n] enter, to come in.

14 * [6] Woe *be* vnto you, Scribes and Pharises, hypocrites: for ye deuoure widowes houses, euen [o] vnder a colour of long prayers: wherefore yee shall receiue the greater damnation.

15 Woe *be* vnto you Scribes and Pharises, hypocrites: for ye compasse sea and [p] land to make one of your profession: and when he is made, yee make him two fold more the childe of hell, then you your selues.

16 Woe *be* vnto you blinde guides, which say, Whosoeuer sweareth by the Temple, it is nothing: but whosoeuer sweareth by the gold of the Temple, he [q] offendeth.

17 Ye fooles and blind, Whether is greater, the gold, or the Temple that [r] sanctifieth the gold?

18 And whosoeuer sweareth by the altar, it is nothing: but whosoeuer sweareth by the offering *that is* vpon it, offendeth.

19 Ye fooles and blinde, whether is greater, the offering, or the altar which sanctifieth the offering?

20 Whosoeuer therefore sweareth by the altar, sweareth by it, and by all things thereon.

21 ✲ And whosoeuer sweareth by the Temple, sweareth by it, and by him that dwelleth therein.

22 * And hee that sweareth by heauen, sweareth by the [f] throne of God, and by him that sitteth thereon.

23 ¶ [7] ✣ Woe *be* to you, Scribes and Pharises, hypocrites: for ye tithe mynt, & annyse, and cummyn, and leaue the weightier matters of the law, *as* iudgement, and mercy and [t] fidelitie. These ought ye to haue done, and not to haue left the other.

24 Ye blinde guides, which straine out a gnat, and swallow a camell.

25 ¶ [8] Woe *be* to you ✣ Scribes and Pharises, hypocrites: for yee make cleane the vtter side of the cup, and of the platter: but within they are full of briberie and excesse.

26 Thou blinde Pharise, cleanse first the inside of the cuppe and platter, that the outside of them may be cleane also.

27 Woe *be* to you, Scribes and Pharises, hypocrites: for ye are like vnto whited tombes, which appeare beautifull outward, but are within full of dead mens bones, and all filthinesse.

28 So are yee also: for outward yee appeare [righteous] vnto men, but within ye are full of hypocrisie and [9] iniquitie.

29 Woe *be* vnto you, Scribes and Pharises, hypocrites: for ye build the tombes of the Prophets, and garnish the sepulchres of the righteous,

30 And say, If we had beene in the dayes of our fathers, we would not haue beene partners with them in the blood of the Prophets.

31 So then ye be witnesses vnto your selues, that yee are the children of them that murthered the Prophets.

32 [u] Fulfill ye also the measure of your fathers.

33 O serpents, the generation of vipers, how should ye escape the damnation of [x] hell!

34 [10] Wherefore behold, I send vnto you Prophets, and wisemen, and Scribes, and of them yee shall kill & crucifie: and of them shall ye scourge in your Synagogues, and persecute from citie to citie,

35 [11] That vpon you may come all the righteous blood that was shed vpon the earth, ✣ from the blood of Abel the righteous, vnto the blood of Zacharias the sonne of [y] Barachias, ✣ whom ye slew betweene the Temple and the altar.

36 Verely I say vnto you, all these things shall come vpon this generation.

37 [12] ∵ Hierusalem, Hierusalem, which killest the Prophets, and stonest them which are sent to thee, how often would I haue [z] gathered thy children together, as the henne gathereth her chickins vnder her wings, and ye would not!

38 Behold, your habitation shallbe left vnto you desolate.

39 For I say vnto you, yee shall not see mee henceforth till that ye say, Blessed *is* he that commeth in the Name of the Lord.

CHAP. XXIV.

1 The destruction of the Temple. 4 The signes of Christes comming. 12 Iniquitie. 23 False Christs. 29 The signes of the end of the world 31 The Angels. 32 The figtree 37 The dayes of Noe. 42 We must watch. 45 The seruant.

AND * Iesus went out, and departed from the Temple, and his disciples came to him, to shew him the building of the Temple.

2 [1] And Iesus said vnto them, See yee not all these things? Verely I say vnto you, ✲ there shall not be here left a stone vpon a stone, that shall not be cast downe.

3 And as hee sate vpon the mount of Olіues, his disciples came vnto him apart, saying, Tell vs when these things shall be, and what signe *shall be* of thy comming, and of the end of the world.

4 [2] And Iesus answered, and said vnto them, * Take heede that no man deceiue you.

5 For many shall come in my Name, saying, I am Christ, and shall deceiue many.

6 And ye shall heare of warres, and rumours of warres: see that yee be not troubled: for all these things must come to passe, but the [a] end is not yet.

7 For nation shall rise against nation, and realme against realme, and there shall be famine, and pestilence, and earthquakes in [b] diuers places.

8 All these are but the beginning of [c] sorrowes:

9 ✣ Then shall they deliuer you vp to be afflicted,

Iames 3, 1.
4 Modestie is a singular ornament of Gods ministers.
g Seeke not ambitiously after it: for our Lord doth not forbid vs to giue the Magistrate and our Masters the honour that is due to them, Augustinus de sermone verbi Domini ex Mat. cap. 11.
h He seemeth to allude to a place of Esai chap. 54. 53. and Iere. 31, 34.
✣ *Malac. 1, 6.*
i He shooteth at a fashion which the Iewes vsed, for they called the Rabbins our fathers.
k It seemeth that the Scribes did very greedily hunt after such titles, whom vers. 10. he calleth blinde guides.
∵ *Luke 14. 11. and 18, 14.*
l Hee seemeth to allude to the name of the Rabbins, for Rab signifieth one that is aloft.
5 Hypocrites can abide none to be better then themselues.
m Christ when he reprooueth any man sharpely, vseth this word, to giue vs to vnderstand that there is nothing more detestable then hypocrisie and falshood in religion.
n Which are euen at the doore.
∵ *Marke 12, 40. Luke 20. 47.*
6 It is a common thing among hypocrites, to abuse the pretence of zeale to couetousnesse and extortion.
o Word for word, vnder a colour of long praying. And this word, Euen, noteth a double naughtinesse in them: the one, that they deuoured widowes goods: the other, that they did it vnder a colour of godlinesse.
p The drie part: now that part of that earth is called drie, which the Lord hath giuen vs to dwell vpon.
q Is a debter. Sinnes are called in the Syrian tongue, Debts, and it is certaine that Christ spake in the Syrian tongue.
r Causeth the golde to be counted holy, which is dedicate to an holy vse.
✲ *1. Kings 8. 13. 2. chron. 6, 2.*
* *Chap. 5. 34.*
f If heauen be Gods throne, then is he no doubt aboue all this world.
7 Hypocrites are carefull in trifles, and neglect the greatest things of purpose.
✣ *Luke 11, 42.*
t Faithfulnesse in keeping of promises.
8 Hypocrites are too much carefull of outward things, and the inward they vtterly contemne.
✣ *Luke 11, 39.*

9 Hypocrites when they goe most about to couer their wickednesse, then do they by the iust iudgement of God, shame themselues.
u A prouerbe vsed of the Iewes, which hath this meaning, Goe ye on also & follow your ancesters, that at length your wickednesse may come to the full.
x Looke Chap. 5. verse 22.
10 Hypocrites be cruell.
11 The end of them which persecute the Gospel, vnder the pretence of zeale.
✣ *Gen. 4, 8.*
y Of Ioiada, who was also called Barach-iah, that is, blessed of the Lord.
✣ *2. Chron. 24, 21.*
12 Where the mercy of God was greatest, there was greatest wickednesse and rebellion, and at length the most sharpe iudgements of God.
∵ *Luke 13, 34.*
z He speaketh of the outward ministerie, and as he was promised for the sauing of this people, so was he also carefull for it, euen from the time that the promise was made to Abraham.

* *Marke 13, 1. Luke 21. 5. 6.*
1 The destruction of the citie, and especially of the Temple is foretolde.
✲ *Luke 19, 44.*
2 The Church shall haue a continuall conflict with infinite miseries and offences, and that more is, with false prophets, vntill the day of victorie and triumph commeth.
* *Eph 5 6. col. 2. 18.*
a That is, when those things are fulfilled, yet the end shall not come.
b Euery where.
c Word for word, of great torments, like vnto women in trauaile.
✣ *Chap. 10. 17. Luke 21, 12. Iohn 15, 20. and 16, 2.*

flicted, and shall kill you, and ye shall be hated of
all nations for my Names sake.
10 And then shall many be offended, and shall
betray one another, and shall hate one another.
11 And many false prophets shall arise, & shall
deceiue many.
12 And because iniquitie shall be increased, the
loue of many shall be cold.
13 ✣ 3 But he that endureth to the end, he shall
be saued.
14 And this d Gospel of the kingdome shallbe
preached through the whole e world for a witnesse
vnto all nations, and then shall the end come.
15 ¶ 4 When ye ✣ therefore shall see the f abo-
mination of desolation spoken of by ∵ Daniel the
Prophet, set in the holy place (let him that readeth
consider it)
16 Then let them which be in Iudea, flee into
the mountaines.
17 Let him which is in the house top, not come
downe to fetch any thing out of his house.
18 And hee that is in the field, let not him re-
turne backe to fetch his g cloathes.
19 And woe *shalbe* to them that are with child,
and to them that giue sucke in those dayes.
20 But pray that your flight be not in the Win-
ter, neither on the ✣ h Sabbath *day*.
21 For then shall be great tribulation, such as
was not from the beginning of the worlde to this
time, nor shall be.
22 And except i those dayes should be shorte-
ned, there should no k flesh be saued: but for the
elects sake those dayes shallbe shortened.
23 ✣ Then if any shall say vnto you, Loe, here
is Christ, or there, beleeue it not.
24 For there shall arise false Christs, & false pro-
phets, & l shall shew great signes & wonders, so ÿ if
it were possible, they should deceiue ÿ very elect.
25 Behold, I haue told you before.
26 Wherefore if they shall say vnto you, Be-
hold, he is in the desert, goe not forth: Behold, he
is in the secret places, beleeue it not.
27 For as the lightening commeth out of the
East, and is seene into the West, so shall also the
comming of the Sonne of man be.
28 * 5 For wheresoeuer a dead m carkeise is,
thither will the Egles be gathered together.
29 ✣ 6 And immediatly after the tribulations
of those dayes, shall the sunne be darkened, and the
moone shall not giue her light, and the starres shall
fall from heauen, and the powers of heauen shall
be shaken.
30 And then shall appeare the n signe of the
Sonne of man in heauen: and then shall all the
o kinreds of the earth p mourne, ✣ and they shall
see the Sonne of man q come in the clouds of hea-
uen with power and great glory.
31 ∵ And he shall send his Angels with a great
sound of a trumpet, and they shall gather together
his elect, from the r foure windes, *and* from the
one end of the heauens vnto the other.
32 Now learne the parable of the figge tree:
when her bough is yet f tender, & it putteth forth
leaues, ye know that sommer *is* neere.
33 So likewise ye, when ye see all these things,
know that *the kingdome of God* is neere, *euen* at
the dores.
34 Verely I say vnto you, this t generation shall
not passe, till all these things be done.
35 ✣ 8 Heauen and earth shall passe away: but
my wordes shall not passe away.
36 9 But of that day & houre knoweth no man,
no not the Angels of heauen, but my father onely.
37 But as the dayes of Noe *were*, so likewise
shall the comming of the Sonne of man be.
38 ✣ For as in the dayes *before* the flood, they
did u eate and drinke, marrie, and giue in mariage,
vnto the day that Noe entred into the Arke,
39 And knew nothing till the flood came, and
tooke them all away, so shall also the comming of
the Sonne of man be.
40 10 ∵ Then two shall be in the fields, the one
shallbe receiued, and the other shall be refused.
41 x Two women shalbe grinding at ÿ mill: the
one shalbe receiued, and the other shalbe refused.
42 11 ✣ Watch therefore: for yee knowe not
what houre your master will come.
43 ✣ Of this be sure, that if the good man of
the house knewe at what watch the theefe woulde
come, hee would surely watch, and not suffer his
house to be digged through.
44 Therefore be ye also ready: for in the houre
that ye thinke not, will the Sonne of man come.
45 * Who then is a faithfull seruant and wise,
whom his master hath made ruler ouer his house-
hold, to giue them meat in season?
46 Blessed *is* that seruant, whom his master
when he commeth, shall find so doing.
47 Verely I say vnto you, hee shall make him
ruler ouer all his goods.
48 But if that euill seruant shall say in his heart,
My master doth deferre his comming,
49 And begin to smite his fellowes, and to eat,
and to drinke with the drunken,
50 That seruantes master will come in a day,
when he looketh not for him, and in an houre that
he is not ware of,
51 And will y cut him off, and giue him his por-
tion with hypocrites: ✣ there shall be weeping and
gnashing of teeth.

✣ 1.Thess.3.13. 2.Tim.3.5. 3 The Gospel shalbe spread abroad, rage the deuill neuer so much: and they which doe constantly beleeue, shalbe saued. *d Ioyfull tidings of the kingdome of heauen. e Through all that part that is dwelt in.* 4 The kingdome of Christ shal not be abolished when the citie of Ierusalem is vtterly destroyed, but shall be stretched out euen to the end of the world. ✣ Marke 13,14. Luke 21, 20. *f The abomination of desolation, that is to say, which all men detest and cannot abide, by reason of the foule and shamefull filthines of it, and he speaketh of the idoles that were set vp in the Temple, or as other thinke, he meant the marring of the doctrine in the Church.* ∵ Dan 9,27. *g This betokeneth the great feare that shalbe.* ✣ Acts 1,12. *h It was not lawfull to take a iourney on the Sabbath day, Ioseph.book.13. i Those things which befell the people of the Iewes, in the 34. yeeres, when as the whole land was wasted, and at length the citie of Hierusalem taken, and both it and their Temple destroyed, are mixed with those which shall come to passe before the last comming of our Lord. k The whole nation should vtterly be destroyed: and this word Flesh is by a figure taken for man, as the Hebrews vse to speak.* ✣ Mark.13.21. luke.17,23. *l Shall openly lay forth great signes for men to behold.* * Luk.17.37. 5 The onely remedie against the furious rage of the worlde, is to be gathered and ioyned to Christ. *m Christ, who will come with speed and his presence will be with a maiestie to whom all shal flocke euen as Egels.* ✣ Mar.13. 14.lu.21,25.esa.13.10.eze.32.7.ioel 2,31. and 3,15. 6 Euerlasting damnation shalbe the end of the securitie of the wicked, and euerlasting blisse, of the miseries of the godly. *n The exceeding glory and maiestie, which shall beare witnesse, that Christ the Lord of heauen and earth draweth neere to iudge the world. o All nations: and he alludeth to the dispersion which we read of, Ge. 10, & 11. or to the diuiding of the people of Israel. p They shall be in such sorow, that they shal strike themselues: & it is transferred to the mourning* ✣ Reuel.1.7.dan.7,13 *q Sitting vpon the clouds, as he was taken vp into heauen,* ∵ 1.Cor.15,52.1.thes.4,16. *r From the foure quarters of the world,*

7 If God hath prescribed a certaine order to nature, much more hath he done so to his eternall iudgements, but the wicked vnderstand it not, or rather make a mocke at it: but the godly doe marke it, and wait for it. *f When his tendernesse sheweth that the sappe which is the life of the tree, is come from the root into the barke. t This age: this word generation or Age, beeing vsed for the men of this age.* ✣ Mark.13,31. 8 The Lord doeth now begin the iudgement, which he will make an end of in the latter day. 9 It is sufficient for vs to know that God hath appointed a latter day for the restoring of all things, but when it shall be, it is hidden from vs all, for our profit, that we may be so much the more watchfull, that we be not taken as they were in old time in the flood. ✣ Luke.17,26. Gen 7 1 pet 3,20. *u The word which the Euangelist vseth, expresseth the matter more fully then ours doth: for it is a word which is proper to bruite beasts: and his meaning is, that in those dayes men shal be giuen to their bellies like vnto bruite beasts: for otherwise it is no fault to eat and drinke.* 10 Against them that perswade themselues that God wil be mercifull to al men, and doe by that meanes giue ouer themselues to liue, that they may in the meane while liue in pleasure void of all care. ∵ Luke 17,36. *x The Greeke women and the Barbarians did grind and bake. Plut beske Proble.* 11 An example of the horrible carelesnesse of men in those things whereof they ought to be must carefull. ✣ Mar.13.35. ✣ Luk.12,39. 1.thess.5.2. reuelat 16,15. * Luke 12.42. *y To wit, from the rest, or will cut him into two parts, which was a most cruell kind of punishment, wherewith as Iustine Martyr witnesseth, Esay the Prophet was executed by the Iewes: the like kind of punishment we read of,* 1.Sam.15,33.and Dan.3,29. ✣ Chap.13.42.and 25,30.

CHAP. XXV.

1 *The virgins looking for the Bridegroome.* 13 *We must watch.* 14 *The talents deliuered vnto the seruants.* 24 *The euill seruant.* 30 *After what sort the last iudgement shalbe.* 41 *The cursed.*

Then 1 the kingdome of heauen shal be likened
vnto ten virgines, which tooke their lampes
and a went forth to meet the bridegroome.
2 And fiue of them were wise, and fiue foolish.

1 We must desire strength at Gods hand, which may serue vs as a torch: while wee walke through this darkenesse, to bring vs to our desired ende: otherwise if wee become slouthfull and negligent as wearie of our paines and trauell, wee shall be shut out of the dores. *a The pompe of bride-ales was woont for the most part to be kept in the night season, and that by damsels.*

3 The foolish [illegible] their lampes, but tooke
no oyle with them.
4 But the wise tooke oyle in their vessels with their
lampes.
5 Now while the bridegrome taried long, all
b slumbred and slept.

b Their eyes being heauie with sleepe.

6 And at midnight there was a crie made, Be-
hold, the bridegrome commeth: goe out to meet
him.
7 Then all those virgines arose and trimmed
their lampes.
8 And the foolish said to the wise, Giue vs of
your oyle, for our lampes are out.
9 But the wise answered, saying, *Not so*, least
there will not be ynough for vs and you: but goe
ye rather to them that sell, and buy for your selues.
10 And while they went to buy, the bridegrome
came: and they that were readie, went in with him
to the wedding, and the gate was shut.
11 Afterwards came also the other virgins, say-
ing, Lord, Lord, open to vs.
12 But he answered, and said, Verely I say vn-
to you, I know you not.
13 ✢ Watch therefore: for ye know neither the
day, nor the houre, when the son of man will come.
14 ✢ a For *the kingdome of heauen is* as a man
that going into a strange countrey, called his ser-
uants, and deliuered to them his goods.
15 And vnto one he gaue fiue talents, & to an-
other two, and to another one, to euery man after
his owne c ability, & straightway went from home.
16 Then hee that had receiued the fiue talents,
went and occupied with them, and gained other
fiue talents.
17 Likewise also he that *receiued* two, hee also
gained other two.
18 But hee that receiued that one, went and dig-
ged it in the earth, and hid his masters money.
19 But after a long season, the master of those
seruants came, and reckoned with them.
20 Then came hee that had receiued fiue ta-
lents, and brought other fiue talents, saying, Master,
thou deliueredst vnto mee fiue talents: behold, I
haue gained with them other fiue talents.
21 Then his master saide vnto him, It is well
done good seruant and faithfull, Thou hast beene
faithfull in little, I will make thee ruler ouer much:
d enter into thy masters ioy.
22 Also he that had receiued two talents, came,
and saide, Master, thou deliueredst vnto mee two
talents: beholde, I haue gained two other talents
more.
23 His Master saide vnto him, It is well done
good seruant, and faithfull, Thou hast beene faith-
full in little, I will make thee ruler ouer much: en-
ter into thy masters ioy.
24 Then hee that had receiued the one talent,
came, and said, Master, I knewe that thou wast an
hard man, which reapest where thou sowedst not,
and gatherest where thou strawedst not:
25 I was therefore afraid, and went, and hid thy
talent in the earth: behold, thou hast thine owne.
26 And his master answered, and said vnto him,
Thou euill seruant, and slothfull, thou knewest that
I reape where I sowed not, and gather where I
strawed not.
27 Thou oughtest therefore to haue put my
mony to the e exchangers, & then at my comming
should I haue receiued mine owne with vantage.
28 Take therefore the talent from him, and

✢ Chap.24,42. marke 13,35.
✢ Luke 19,12,13.
a Christ witnesseth that there shall be a long time betweene his departure to his father, and his comming againe to vs, but yet notwithstanding that, he will at that day take an account not onely of the rebellious and obstinate, how they haue bestowed that which they receiued of him, but also of his houshold seruants, which haue not through slothfulnesse imployed those gifts which he bestowed vpon them.
c According to the wisdome and skill in dealing, which was giuen them.
d Come, and receiue the fruit of goodnesse, now the Lords ioy is doubled, Iohn 15,11. that my ioy may remaine in you, and your ioy be fulfilled.
e Table mates which haue their shop bulkes or tables set abroad, where they let out money to vsurie.

giue it vnto him which hath ten talents.
29 ✢ For vnto euery man that hath, it shall be
giuen, and he shall haue abundance, and from him
that hath not, euen that he hath shalbe taken away.
30 Cast therefore that vnprofitable seruant in-
to vtter ✢ darkenesse: there shall be weeping and
gnashing of teeth.
31 ¶ 3 And when the Sonne of man commeth
in his glorie, and all the holy Angels with him, then
shall he sit vpon the throne of his glorie,
32 And before him shall be gathered all nati-
ons, and hee shall separate them one from another
as a shepheard separateth the sheepe from the
goates.
33 And he shall set the sheepe on his right hand,
and the goats on the left.
34 Then shall the king say to them on his right
hand, Come ye f blessed of my father: take the in-
heritance of the kingdome prepared for you from
the foundation of the world.
35 ∵ For I was an hungred, & ye gaue me meat:
I thirsted, and ye gaue me drinke: I was a stranger,
and ye tooke me in vnto you.
36 *I was* naked, and yee cloathed mee: I was
✱ sicke, and yee visited me: I was in prison, and yee
came vnto me.
37 Then shall the righteous answere him, say-
ing, Lord, when saw wee thee an hungred, and fed
thee? or athirst, and gaue thee drinke?
38 And when saw we thee a stranger, and tooke
thee in vnto vs? or naked, and cloathed thee?
39 Or when saw we thee sicke, or in prison, and
came vnto thee?
40 And the king shall answere, and say vnto
them, Verely I say vnto you, in as much as ye haue
done it vnto one of the least of these my brethren,
ye haue done it to me.
41 Then shall he say to them on the left hand,
✢ Depart from me ye cursed, into euerlasting fire,
which is prepared for the deuill and his angels.
42 For I was an hungred, and ye gaue mee no
meat: I thirsted, and ye gaue me no drinke:
43 I was a stranger, and ye tooke me not in vn-
to you: I *was* naked, and ye cloathed me not: sicke,
and in prison, and ye visited me not.
44 Then shall they also answere him, saying,
Lord, when saw we thee an hungred, or athirst, or a
stranger, or naked, or sicke, or in prison, and did
not minister vnto thee?
45 Then shall he answere them, and say, Verely
I say vnto you, in as much as yee did it not to one
of the least of these, ye did it not to me.
46 * And these shall goe into euerlasting paine,
and the righteous into life eternall.

CHAP. XXVI.

3 The consultation of the Priests against Christ. 6 His feet are anointed. 15 Iudas selleth him. 26 The institution of the supper. 34 and 36 Peters deniall. Christ is heauie. 47 He is betrayed with a kisse. 57 He is led to Caiaphas. 64 He confesseth himselfe to be Christ. 67 They spit at him.

AND ✢ 1 it came to passe, when Iesus had fini-
shed all these sayings, hee saide vnto his dis-
ciples,
2 2 Ye know that after two dayes is the Passe-
ouer, and the Sonne of man shallbe deliuered to
be crucified.
3 ✢ Then assembled together the chiefe Priests,
and the Scribes, and the Elders of the people into
the hall of the high Priest called Caiaphas:

✢ Chap.13,12. marke 4,25. luke 8,18. and 19,26.
✢ Chap.8,12. and 22,13.
3 A liuely setting forth of the euerlasting iudgement which is to come.
f Blessed and happie, vpon whom my Father hath most aboundantly bestowed his benefites.
∵ Esai.58,7. ezech.18,7.
✱ Ecclus.7,35.
✢ Psa.6,8. Chap.7,23. luke 13,27.
** Dan.12,2. Iohn.5,29.*
✢ Marke.14,1. luke.22,1.
1 Christ witnesseth by his voluntarie going to death, that he will make full satisfaction for the sinne of Adam, by his obedience.
2 God himselfe and not men, appointed the time that Christ should be crucified in.
✢ Iohn 11,47.

4 And

4 And tooke counsell together that they might take
Iesus by subtilty, and kill him.
5 But they said, Not on the [a] feast *day*, least a-
ny vproare be among the people.
6 ¶ ✣ 3 And when Iesus was in Bethania, in
the house of Simon the leper,
7 [b] There came vnto him a woman, which had
a [c] boxe of very costly ointment, and powred it on
his head, as he sate at the table.
8 And when his [d] disciples sawe it, they had
indignation, saying, What needeth this [e] waste?
9 For this oyntment might haue beene sold for
much, and beene giuen to the poore.
10 4 And Iesus knowing it, sayd vnto them,
Why trouble ye the woman? for she hath wrought
a good worke vpon me.
11 ✣ 5 For yee haue the poore alwayes with
you, but me shall ye not haue alwayes.
12 For [f] in that she powred this ointment on
my body, she did it to bury me.
13 Verely I say vnto you, Wheresoeuer this
Gospel shall be preached thorowout all the world,
there shall also this that she hath done, be spoken
of for a memoriall of her.
14 ¶ ∵ Then one of the twelue, called Iudas
Iscariot, went vnto the chiefe Priests,
15 And sayd, What will ye giue me, and I will
deliuer him vnto you? and they appointed vnto
him thirtie *pieces* of siluer.
16 And from that time, he sought opportunity
to betray him.
17 ¶ ✱ 6 Now [g] on the first *day* of the feast of
vnleauened bread, the disciples came to Iesus, say-
ing vnto him, Where wilt thou that we prepare for
thee to eate the Passeouer?
18 And he sayd, Goe ye into the citie to such
a man, and say to him, The Master saith, My time
is at hand: I will keepe the Passeouer at thine
house with my disciples.
19 And the disciples did as Iesus had giuen them
charge, and made ready the Passeouer.
20 ✲ So when the euen was come, hee [h] sate
downe with the twelue.
21 And as they did eate, he sayd, * Verely, I say
vnto you, that one of you shall betray me.
22 And they were exceeding sorowfull, and
began euery one of them to say vnto him, Is it I,
Master?
23 And he answered and sayde, ✣ Hee that
[i] dippeth his hand with mee in the dish, hee shall
betray me.
24 Surely the Sonne of man goeth his way,
as it is written of him: but wo be to that man by
whom the Sonne of man is betrayed: it had beene
good for that man, if he had neuer beene borne.
25 Then Iudas [k] which betrayed him, answe-
red, and said, Is it I, Master? Hee said vnto him,
Thou hast said it.
26 ¶ 7 ✣ And as they did eate, Iesus tooke the
bread, and when he had [l] blessed, he brake it, and
gaue it to his disciples, and said, Take, eate: [m] this
is my body.
27 Also he tooke the cup, and when he had gi-
uen thankes, he gaue it to them, saying, Drinke ye
[n] all of it.
28 [o] For this is my blood of the [p] newe Testa-
ment that is shed for many, for the remission of
sinnes.
29 I say vnto you, that I will not drinke hence-
forth of this fruit of the vine vntill that day, when
I shall drinke it new with you in my Fathers king-
dome.
30 And when they had sung [q] a Psalme, they
went out into the mount of Oliues.
31 ¶ 8 ✣ Then said Iesus vnto them, All ye shall
be offended by me this night: for it is written, I
∵ will smite the shepheard, and the sheepe of the
flocke shallbe scattered.
32 But ✱ after I am risen againe, I will goe be-
fore you into Galile.
33 But Peter answered, and said vnto him,
Though that all men should be offended by thee,
yet will I neuer be offended.
34 ✲ Iesus saide vnto him, Verely I say vnto
thee, that this night, before the cocke crowe, thou
shalt denie me thrise.
35 Peter saide vnto him, Though I should die
with thee, I will in no case deny thee. Likewise al-
so said all the disciples.
36 ¶ * 9 Then went Iesus with them into a
place which is called Gethsemane, & said vnto his
disciples, Sit ye here, while I goe, and pray yonder.
37 And he tooke vnto him Peter, and the two
sonnes of Zebedeus, and began to waxe sorrow-
full, and [r] grieuously troubled.
38 10 Then said Iesus vnto them, My soule is
verie heauie, *euen* vnto the death: tarry ye here,
and watch with me.
39 So he went a little further, and fell on his
face, and prayed, saying, O my Father, if it be possi-
ble, [s] let this [t] cup passe from me: neuerthelesse,
not as I will, but as thou wilt.
40 11 After, hee came vnto the disciples, and
found them asleepe, and said to Peter, What? could
ye not watch with me one houre?

a By this word Feast, is meant the whole feast of vnleauened bread: the first and eight day whereof were so holy, that they might do no maner of worke therein, though the whole company of the Sanhedrin determined otherwise: And yet it came to passe through Gods prouidence, that Christ suffred at that time, to the ende that all the people of Israel might be witnesses of his euerlasting sacrifice.
✣ *Marke.14,3. iohn.12,2.*
3 By this sudden worke of a sinfull woman, Christ giueth the ghests to vnderstand of his death, and buriall which was nigh: the fauour whereof shall bring life to all sinners which flee vnto him. But Iudas taketh an occasion hereby to accomplish his wicked purpose and counsell.
b For these things were done before Christ came to Hierusalem and yet some thinke that the Euangelists recite two histories.
c These boxes were of alabaster, which in olde time men made hollow to put in ointments: for some wrte, that alabaster keepeth ointmen without corruption, Plinie booke 13. Chap. 2.
d This is a figure called Synecdoche: for it is said but of Iudas that he was mooued thereat. Iohn 12,4.
e Vnprofitable spending.

k Not being ignorant about nothing, but to betray him.
7 Christ minding forthwith to fulfill the promises of the old couenant, instituteth a new couenant with new signes.
✣ *1.Cor.11,24.*
l Marke saith, Had giuen thankes: and therefore blessing is not a consecrating with a coniuring kinde of murmuring and force of words: and yet the bread and the wine are changed, not in nature, but in quality, for they become vndoubted tokens of the body and blood of Christ, not of their owne nature or force of words, but by Christs his institution, which must be recited and laid forth, that faith may find what to lay hold on, both in the word & in the elements.
m This is a figuratiue speech, which is called Metonymia: that is to say, the putting of one name for another: so calling the bread his body which is the signe and sacrament of his body: & yet notwithstanding, it is so a figuratiue and changed kind of speech, that the faithfull doe receiue Christ indeed with all his giftes (though by a spirituall meane) & become one with him.
n Therefore they which take away the cup from the people, did against Christs his institution.
o To wit, this cup or wine, is my blood Sacramentally, as Luke 22.20
p Or, couenant, that is to say, whereby the new league and couenant is made, for in making of leagues, they vsed powring of wine, and shedding of blood.

4 We ought not rashly to condemne that which is not orderly done. ✣ *Deut. 15.11.* 5 Christ, who was once anointed in his owne person, must alwayes be anointed in the poore. *f In that she powred this ointment vpon my body, she did it to burie me.* ∵ *Mar.14,10.* ✱ *Mar. 14.12. luke 22,7.* 6 Christ verely purposing to bring vs into our countrey out of hand, and so to abrogate the figure of the Law, fulfilleth the Lawe, neglecting the contrary tradition and custome of the Iewes, and therewithall sheweth that all things shall so come to passe by the ministerie of men, that the secret counsell of God shall gouerne them. *g This was the fourteenth day of the first moneth: and the first day of vnleauened bread should haue beene the fifteenth, but because this dayes euening (which after the maner of the Romanes was referred to the day before) did belong by the Iewes maner to the day following, therefore it is called the first day of vnleauened bread.* ✲ *Luke.22,14.* *h Because the Law appointed them to be shod, and haue their staues in their handes, as though they were in haste, thereby it is to be gathered, that they sate not downe when they did eate the Passeouer, but stood, for otherwise when they went to meat, they put off their shooes: therefore he speaketh here in this place, not of the Passeouer, but of the Supper, which was celebrated after that the Passeouer was solemnely done.* * *Marke 14,18. iohn 13.21.* ✣ *Psa 41,9.* *i That is to say, whom I vouchsafed to come to my table, alluding to the place, Psal.41, 10. which is not so to be vnderstood, as though that the selfe same instant that the Lord spake these words, Iudas had had his hand in the dish (for that had beene an vndoubted token) but it is meant of his tabling and eating with him.*

q When they had made an end of their solemne singing, which some thinke was sixe Psalmes, beginning at the 113. to the 1.7. 8 Christ being more carefull for his disciples, then of himselfe, forewarneth them of their flight, and putteth them in better comfort. ✣ *Marke 14 27. iohn 16 32. and 18,8* ∵ *Zach.13.7.* ✱ *Marke 14,28. and 16,7.* ✲ *Iohn 13,38 marke 14,30.* * *Luke 22,39.* 9 Christ hauing regard to the weakenesse of his disciples, leauing all the rest in safetie, taketh with him but three to be witnesses of his anguish, and goeth of purpose into the place appointed to betray him in. *r The word which he vseth signifieth great sorow, and marueilous and deadly griefe: which thing, as it betokeneth the trueth of man's nature, which shunneth death as a thing that entred in against nature, so it sheweth that though Christ were void of sinne, yet he sustained this horrible punishment, because he felt the wrath of God kindled against vs for sinnes, which he reuenged and punished in his person.* 10 Christ a true man, going about to suffer the punishment which was due vnto vs, for forsaking of God, is forsaken of his owne: he hath a terrible conflict with the horrour and feare of the curse of God: out of which he escaping as conquerour causeth vs not to be afraide any more of death. *s Let it passe mee, and not touch mee.* *t That is, which is at hand, and is offered and prepared for mee: a kinde of speech which the Hebrewes vse, for the wrath of God, and the punishment he sendeth: aboue, Chap.20 22.* 11 An example of the carelesnesse of man.

41 Watch,

41 Watch, and pray, that yee [illegible]nto
tentation: the ſpirit indeed is ready, but the fleſh
is weake.
42 Againe he went away the ſecond time, and
prayed, ſaying, O my Father, if this cuppe cannot
paſſe away from me, but that I muſt drinke it, thy
will be done.
43 And he came and found them aſleep again,
for their eyes were heauy.
44 So he left them, and went away againe, and
prayed the third time, ſaying the ſame words.
45 Then came he to his diſciples, and ſayd vn-
to them, Sleepe henceforth, and take your reſt:
beholde, the houre is at hand, and the Sonne of
man is giuen into the hands of ſinners.
46 [12] Riſe, let vs go: behold, he is at hand that
betrayeth me.
47 ✣ And while he yet ſpake, loe, Iudas one
of the twelue came, and with him a great multitude
with ſwords and ſtaues, [u] from the hie Prieſts and
Elders of the people.
48 Now he that betraied him, had giuen them
a token, ſaying, Whomſoeuer I ſhall kiſſe, that is
he, lay hold on him.
49 And forthwith he came to Ieſus, and ſayd,
God ſaue thee, Maſter, and kiſſed him.
50 [13] Then Ieſus ſayde vnto him, [x] Friend
wherefore art thou come? Then came they, and
layd hands on Ieſus, and tooke him.
51 And beholde, one of them which were with
Ieſus, ſtretched out *his* hand, and drew his ſword,
and ſtroke a ſeruant of the hie Prieſt, and ſmote
off his eare.
52 [14] Then ſayd Ieſus vnto him, Put vp thy
ſword into his place: ✣ for all that [y] take the ſword,
ſhall periſh with the ſword.
53 [15] Either thinkeſt thou, that I cannot now
pray to my Father, and hee will giue me moe then
twelue legions of Angels?
54 [z] How then ſhould the ∵ Scriptures be ful-
filled, *which ſay*, that it muſt be ſo?
55 The ſame houre ſayd Ieſus to the multi-
tude, Yee be come out as *it were* againſt a thiefe,
with ſwords and ſtaues to take mee: I ſate dayly
teaching in the Temple among you, and yee tooke
me not.
56 But all this was done, that the Scriptures
of the Prophets might be fulfilled. ✻ Then all the
diſciples forſooke him, and fled.
57 ¶ ✲ [16] And they tooke Ieſus, and led him
to [a] Caiaphas the hie Prieſt, where the Scribes and
the Elders were aſſembled.
58 And Peter followed him a farre off vnto the
hie Prieſts [b] hall, and went in and ſate with the
ſeruants to ſee the end.
59 Nowe * the chiefe Prieſts and the Elders,
and all the whole Councill ſought falſe witneſſe a-
gainſt Ieſus, to put him to death.
60 But they found none, and though many
falſe witneſſes came, yet found they none: but at
the laſt came two falſe witneſſes,
61 And ſaid, This man ſaid, ✣ I can deſtroy the
Temple of God, and build it in three dayes.
62 Then the chiefe Prieſt aroſe, and ſaide to
him, Anſwereſt thou nothing? [c] What is the mat-
ter that theſe men witneſſe againſt thee?
63 But Ieſus held his peace. Then the chiefe
Prieſt anſwered, and ſaide to him, I charge thee
ſweare vnto vs by the liuing God, to tell vs, If
thou be that Chriſt the ſonne of God, *or no*.

12 Chriſt offreth himſelfe willingly to be taken, that in ſo obeying willingly, hee might make ſatiſfaction for the willfull fall of man.
✣ *Mark.14,43. luke.22,47. iohn 18,3.*
u Sent from the hie Prieſts.
13 Chriſt is taken that we might be deliuered.
x Chriſt reprehendeth Iudas tantingly, and rebuketh him ſharpely, for hee knew well enough for what cauſe he came.
14 Our vocation muſt be the rule of our zeale.
✣ *Gen.9,6. reue. 13,10.*
y They take the ſword to whom the Lord hath not giuen it, that is to ſay, they which vſe the ſword, and are not called to it.
15 Chriſt was taken, becauſe hee was willing to be taken.
z By this queſtioning, he anſwereth a ſlie obiection, for they might haue aſked him, why he did not in this his great extremity of danger, call to his Father for aide: but to this he anſwereth by a queſtion.
∵ *Iſa.31,10.*
✻ *Verſe 31.*
✲ *Mark.14,53. luke 22,54. iohn 18,14.*
16 Chriſt being innocent is condemned of the high Prieſt for that wickedneſſe whereof we are guiltie.
a From Annas to Caiaphas, before whom the multitude was aſſembled, Iohn 18,13.
b The word here vſed, ſignifieth properly an open large roome before an houſe, as wee ſee in Kings palaces and noble mens houſes: we call it a court, for it is open to the ayre, and by a figure Synecdoche is taken for the houſe it ſelfe.
* *Marke.14,55.*
✣ *Iohn 2,19.*
c How commeth it to paſſe that theſe men witneſſe againſt thee?

64 Ieſus ſaid to him, Thou haſt ſaid it: ne-
uertheleſſe I ſay vnto you, [d] Hereafter ſhall ye ſee
the Sonne of man, ſitting [e] at the right hand of
the power *of God*, and come in the [f] cloudes of
the heauen.
65 Then the hie Prieſt [g] rent his cloathes, ſay-
ing, He hath blaſphemed, what haue we any more
neede of witneſſes: beholde, nowe ye haue heard
his blaſphemie.
66 What thinke ye? They anſwered, and ſaid,
He is guiltie of death.
67 ✣ Then ſpat they in his face, and buffeted
him, and other ſmote him with rods,
68 Saying, Prophecie to vs, O Chriſt, Who is
hee that ſmote thee?
69 ¶ ∵ [17] Peter [h] ſate without in the hall, and
a maide came to him, ſaying, Thou alſo waſt with
Ieſus of Galile:
70 But hee denied before them all, ſaying, I
wote not what thou ſayeſt.
71 And when hee went out into the porch,
another *maide* ſawe him, and ſaide vnto them that
were there, This man was alſo with Ieſus of Na-
zareth.
72 And againe he denyed with an oathe, ſaying,
I know not the man.
73 So after a while, came vnto him they that
ſtood by, and ſaide vnto Peter, Surely thou art al-
ſo one of them: for euen thy ſpeech bewrayeth
thee.
74 Then began hee to [i] curſe *himſelfe*, and to
ſweare, ſaying, I know not the man. And immedi-
atly the cocke crew.
75 Then Peter remembred the words of Ieſus,
which had ſaid vnto him, Before the cocke crowe
thou ſhalt denie mee thriſe. So hee went out, and
wept bitterly.

h That is, without the place where the Biſhop ſate, but not without the houſe, for afterward he went from thence into the porch.
i He ſwore and curſed himſelfe.

✣ *Chap.16,27. rom.14,20. 1.theſſ.4,14.*
d This worde diſtinguiſheth his firſt comming from the latter.
e Sitting with God in like and equall honour at the right hand of his power, that is, in greateſt power: for the right hand ſignifieth among the Hebrews, that that is mightie and of great power.
f Cloudes of heauen, Looke afore, Chap.24,30.
g This was an vſuall matter among the Iewes: for ſo were they bound to doe, when they heard any Iſraelite to blaſpheme God, and it was a tradition of their Talmud in the booke of the Magiſtrates, in the title, of the foure kindes of death.
∵ *Eſai.30,6.*
✻ *Marke.14,66. luke 22,55. iohn 18,29.*
17 Peter by the wonderfull prouidence of God appointed to be a witnes of all theſe things, is prepared to the example of ſingular conſtancie, by the experience of his owne incredulitie.

CHAP. XXVII.

2 He is deliuered bound to Pilate. 5 Iudas hangeth himſelfe. 19 Pilates wife. 20 Barabbas is asked. 24 Pilate waſheth his hands. 29 Chriſt is crowned with thornes. 34 He is crucified. 40 Reuiled. 50 He giueth vp the Ghoſt. 57 He is buried. 62 The ſouldiours watch him

When the ✻ morning was come, all the chiefe
Prieſts, and the Elders of the people tooke
counſell againſt Ieſus, to put him to death.
2 And led him away bound, and deliuered him
vnto Pontius Pilate the gouernour.
3 ¶ [1] Then when Iudas which betrayed him,
ſaw that he was condemned, he repented himſelfe,
and brought againe the thirtie *pieces* of ſiluer to
the chiefe Prieſts, and Elders,
4 Saying, I haue ſinned, betraying the inno-
cent blood. But they ſayd, What is that to vs? ſee
thou to it.
5 And when he had caſt downe the ſiluer *pie-
ces* in the Temple, he [a] departed, and went, ✲ and
hanged himſelfe.
6 And the chiefe Prieſtes tooke the ſiluer
pieces, and ſaide, It is not lawfull for vs to put
them into the [b] treaſure, becauſe it is the price [c] of
blood.
7 And they tooke counſell, and bought with
them a potters field, for the buriall of [d] ſtrangers.
8 Wherefore that field is called, * The field of
blood, vntill this day.
9 (Then was fulfilled that which was ſpoken
by

✻ *Mar.15,1, luke 22.66. iohn 18,28.*
1 An example of the horrible iudgement of God, as well againſt them which ſell Chriſt, as againſt them which buy Chriſt.
a Out of mens ſights.
✲ *Acts.1,18.*
b The treaſure of the Temple.
c Of life and death.
d Strangers and gheſtes, whom the Iewes could not abide to be ioyned vnto, no not after they were dead.
* *Acts.1,19.*

e Seeing this prophecie is read in Zach.11,12. it cannot be denied, but Ieremias name crept into the text, either through the Printers fault, or some others ignorance: it may be also that it came out of the margine, by reason of the abbreuiation of the letters, the one being Ieu, & the other Zeu, which are not much vnlike: but in the Syrian text the Prophets name is not set downe at all.
✠ Zach 11,12
f The Euangelist doth not follow the Prophets words, but his meaning, which he sheweth to be fulfilled.
2 Christ holdeth his peace when he is accused, that we may not be accused: acknowledging our guiltines, and therewithall his owne innocency.
✠ Mark 15.1. luk. 23.3. ioh.18 33
3 Christ is first quitted of the same Iudge, before he be condemned, that we might see how the iust died for the vniust.
∵ Mark.15.11. luke 23.18. iohn 18,40. acts.3,14.
4 Christ being quit by the testimony of the Iudge himselfe, is notwithstanding condemned by the same, to quit vs before God.
g It was a maner in olde time, when any man was murthered, and in other slaughters, to wash their hands in water, to declare themselues guiltlesse.
h Of the murther, an Hebrew kinde of speach.
i If there be any offence committed in slaying him, let vs and our posterity smart for it.
✠ Marke 15,16. iohn 19 2.
5 Christ suffereth that reproach which was due to our sinnes. notwithstanding in the meane time by the secret prouidence of God, hee is intituled King by them which did him that reproach.

by ᵉ Ieremias the Prophet, saying, ✠ ᶠ And they
tooke thirty siluer *pieces*, the price of him that was
valued, whom *they* of the children of Israel valued.
10 And they gaue them for the potters field, as
the Lord appointed me.)
11 ¶ ² ✠ And Iesus stood before the gouernour,
and the gouernour asked him, saying, Art thou that
King of the Iewes? Iesus sayd vnto him, Thou
sayest it.
12 And when hee was accused of the chiefe
Priests, and Elders, he answered nothing.
13 Then sayd Pilate vnto him, Hearest thou
not how many things they lay against thee?
14 But he answered him not to one word, insomuch
that the gouernour marueiled greatly.
15 ³ Now at the feast the gouernour was woont
to deliuer vnto the people a prisoner whom they
would.
16 And they had then a notable prisoner called
Barabbas.
17 When they were then gathered together, Pilate
said vnto them, Whether wil ye that I let loose
vnto you Barabbas, or Iesus which is called Christ?
18 (For he knew well, that for enuie they had
deliuered him.
19 Also when hee was set downe vpon the
iudgement seat, his wife sent to him, saying, Haue
thou nothing to doe with that iust man: for I haue
suffered many things this day in a dreame by reason
of him.)
20 ∵ But the chiefe Priests and the elders had
perswaded the people that they should aske Barabbas,
and should destroy Iesus.
21 Then the gouernour answered, and sayd vnto
them, Whether of the twaine will ye that I let
loose vnto you? And they sayd, Barabbas.
22 Pilate sayd vnto them, What shall I do then
with Iesus, which is called Christ? They all sayd to
him, Let him be crucified.
23 Then sayd the gouernour, But what euill
hath he done? Then they cried the more, saying,
Let him be crucified.
24 ⁴ When Pilate saw that he auailed nothing,
but that more tumult was made, hee tooke water
and ᵍ washed his hands before the multitude, saying,
I am innocent of the ʰ blood of this iust man:
looke you to it.
25 Then answered all the people, and said, ⁱ His
blood *be* on vs, and on our children.
26 Thus let he Barabbas loose vnto them, and
scourged Iesus, and deliuered him to be crucified.
27 ¶ ✠ Then the souldiers of the gouernour
tooke Iesus into the common hall, and gathered
about him the whole band.
28 ⁵ And they stripped him, and ᵏ put about
him a ˡ skarlet robe,
29 And platted a crowne of thornes, and put it
vpon his head, and a reed in his right hand, and
bowed their knees before him, and mocked him,
saying, God saue thee, King of the Iewes,
30 And spitted vpon him, and tooke a reed, and
smote him on the head.
31 Thus when they had mocked him, they
tooke the robe from him, and put his owne raiment
on him, and led him away to crucifie him.
32 ✠ And as they came out, they found a man
of Cyrene, named Simon: ᵐ him they compelled
to beare his crosse.
33 ✠ ⁶ And when they came vnto the place called
Golgotha (that is to say, the place of *dead mens* sculs)
34 ⁷ They gaue him vineger to drinke, mingled
with gall: and when hee had tasted thereof, hee
would not drinke.
35 ¶ ⁸ And when they had crucified him, they
parted his garments, and did cast lots, that it might
be fulfilled, which was spoken by the Prophet,
✠ They diuided my garments among them, and
vpon my vesture did cast lots.
36 And they sate and watched him there.
37 ¶ ⁹ They set vp also ouer his head his cause
written, THIS IS IESVS THE KING
OF THE IEWES.
38 ¶ ¹⁰ And there were two thieues crucified with
him, one on the right hand, & another on the left.
39 ¹¹ And they that passed by, reuiled him, wagging
their heads,
40 And saying, ∵ Thou that destroyest the Temple,
and buildest it in three dayes, saue thy selfe: if
thou be the Son of God, come down from the crosse.
41 Likewise also the high Priests mocking him,
with the Scribes, and Elders, and Pharises, sayd,
42 He saued others, *but* hee cannot saue himselfe:
if he be the king of Israel, let him now come
downe from the crosse, and we wil beleeue in him.
43 ✠ Hee trusted in God, let him deliuer him
now, if hee will haue him: for he sayd, I am the
Sonne of God.
44 The selfe same thing also the ⁿ thieues which
were crucified with him, cast in his teeth.
45 ¹² Now from the sixt houre was there darknesse
ouer all the land, vnto the ninth houre.
46 And about the ninth houre Iesus cried with a
loud voyce, saying, ✠ Eli, Eli, lamasabachthani? that
is, My God, my God, why hast thou ᵒ forsaken me?
47 And some of them that stood there, when
they heard it, sayd, This man calleth ᵖ Elias.
48 And straightway one of them ran, and tooke
∵ a spunge, and filled it with vineger, and put it on
a reed, and gaue him to drinke.
49 Other sayd, Let be: let vs see if Elias will
come and saue him.
50 ¹³ Then Iesus cried againe with a loud voyce,
and yeelded vp the ghost.
51 ¹⁴ And behold, ✠ the ᑫ vaile of the Temple
was rent in twaine, from the toppe to the bottome,
and the earth did quake, & the stones were clouen.
52 And the ʳ graues did open themselues, and
many bodies of the Saints, which slept, arose,
53 And came out of the graues after his resurrection,
and went into the holy citie, and appeared
vnto many.
54 When the Centurion, and they that were
with him, watching Iesus, saw the earthquake, and
the things that were done, they feared greatly, saying,
Truely this was the Sonne of God.
55 ¶ And many women were there, beholding
him afarre off, which had followed Iesus from Galile,
ministring vnto him.
56 Among whom was Marie Magdalene, and

m Simon carieth his burdensome crosse, whereby it appeareth that Iesus was so sore handled before, that he fainted by the way, & was not able to beare his crosse thorow: for Iohn writeth that hee did beare the crosse, to wit, at the beginning.
✠ Marke 15,22. iohn 19,17.
6 He is led out of the citie, that wee may be brought into the heauenly kingdome.
7 Christ found no comfort any where, that in him wee might be filled with all comfort.
8 Hee is made a curse, that in him we may be blessed: he is spoiled of his garments, that wee might be inriched by his nakednesse.
✠ Psal.22,18. marke 15,24.
9 Hee is pronounced the true Messias, euen of them of whom he is reiected.
10 Christ beganne then to iudge the world, when after his iudgement hee hung betwixt two theeues.
11 To make full satisfaction for vs, Christ suffereth and ouercommeth, not onely the torments of the body, but also the most horrible torments of the minde.
∵ Iohn 2,19.
✠ Psal.22,9.
n This is spoken by the figure Synecdoche, for there was but one of them that did reuile him.
12 Heauen it selfe is darkened for very horrour, and Iesus crieth out from the depth of hell, and in the meane while he is mocked.
✠ Psal. 22,1.
o To wit, in this miserie: and this crying out is proper to his humanitie, which notwithstanding was voide of sin, but yet felt the wrath of God which is due to our sinnes.
p They allude to Elias name, not for want of vnderstanding the tongue, out of a profane impudency and

k They cast a cloake about him, and wrapped it about him, for it lacked sleeues.
l Iohn and Marke make mention of a purple robe, which is also a very pleasant red. But these profane and malepart saucy souldiers clad Iesus in this aray to mocke him withall, who was indeed a true King. ✠ Marke 15,21. luke 23,26.

sauciness, and he repeated these words, to the end that this bitter harping vpon the name might be vnderstood. x Psal. 69,22 13 Christ after hee had ouercome other enemies, at length prouoketh and setteth vpon death it selfe. 14 Christ, when he is dead, sheweth himselfe to be God almighty, euen his enemies confessing the same. ✠ 2.Chro.3,14. q Which diuided the holiest of all. r That is to say, the stones claue in sunder, and the graues did open themselues, to shew by this token, that death was ouercome: and the resurrection of the dead followed the resurrection of Christ, as appeareth by the next verse following.

Marie

Marie the mother of Iames,and Ioses,and the mo-
ther of Zebedeus sonnes.
57 ¶ 15 ✠ And when the euen was come,there
came a rich man of Arimathea, named Ioseph,
who had also himselfe beene Iesus disciple.
58 He went to Pilate,& asked the body of Iesus.
Then Pilate commanded the body to be deliuered.
59 So Ioseph tooke the body, and wrapped it
in a cleane linnen cloath,
60 And put it in his new tombe, which he had
hewen out in a rocke,and rolled a great stone to
the doore of the sepulchre, and departed.
61 And there was Marie Magdalene, and the
other Marie, sitting ouer against the sepulchre.
62 ¶ 16 Now the next day that followed the
Preparation *of the Sabbath*, the high Priests and
Pharises assembled to Pilate,
63 And sayd,Sir,we remember that that decei-
uer said, while hee was yet aliue, Within three
dayes I will rise.
64 Command therefore, that the sepulchre be
made sure vntill the third day, least his Disciples
come by night, and steale him away,and say vnto
the people, He is risen from the dead: so shall the
last errour be worse then the first.
65 Then Pilate sayd vnto them, Yee haue a
f watch: go, and make it sure,as ye know.
66 And they went, and made the sepulchre
sure, with the watch, and sealed the stone.

15 Christ is buried, not priuily or by stealth, but by the gouernours consent by a famous man, in a place not farre distant, in a new sepulchre, so that it cannot be doubted of his death.
✠ *Marke 15,42. luke 23,50. iohn 19,38.*

16 The keeping of the sepulchre is committed to Christes owne murderers, that there might be no doubt of his resurrection.

f The souldiers of the garison, which were appointed to keepe the temple.

CHAP. XXVIII.

1 The women goe to the sepulchre. 2 The Angel 9 The women see Christ. 18 He sendeth his Apostles to preach.

NOw ✠ in 1 the a end of the Sabbath,when the
first *day* of the weeke b began to dawne,Ma-
ry Magdalene,and the other Mary,came to see the
sepulchre.
2 And behold, there was a great earthquake:
for the Angel of the Lord descended from hea-
uen,and came and rolled backe the stone from the
doore, and sate vpon it.
3 And his c countenance was like lightning,
and his raiment white as snow.
4 And for feare of him,the keepers were asto-
nied, and became as dead men.
5 But the Angel answered,and sayd to the wo-
men, Feare d ye not: for I know that ye seeke Ie-
sus which was crucified:
6 Hee is not here, for he is risen, as he sayd:
come,see the place where the Lord was layd,
7 And go quickly, and tell his disciples that he
is risen from the dead: and behold,hee goeth be-
fore you into Galile: there ye shall see him: loe,
I haue tolde you.
8 So they departed quickely from the sepul-
chre, with feare and great ioy, and did runne to
bring his disciples word.
9 2 And as they went to tell his disciples, be-
hold, Iesus also met them,saying, God saue you.
And they came, and tooke him by the feete, and
worshipped him.
10 Then sayd Iesus vnto them,Be not afrayed.
Go,*and* tell my brethren,that they go into Galile,
and there shall they see me.
11 ¶ 3 Now when they were gone, behold,
some of the watch came into the city,and shewed
vnto the high Priests al the things that were done.
12 And they gathered them together with the
Elders, and tooke counsell, and gaue large money
vnto the souldiers,
13 Saying,Say,His disciples came by night,and
stole him away while we slept.
14 And if this matter e come before the go-
uernour to be heard, wee will perswade him, and
so vse the matter that you shall not need to care.
15 So they tooke the money, and did as they
were taught: and this saying is noised among the
Iewes vnto this day.
16 ¶ 4 Then the eleuen disciples went into Galile,
into a mountaine,where Iesus had appointed them.
17 And when they saw him, they worshipped
him: but some doubted.
18 And Iesus came,and spake vnto them,saying,
✠ All power is giuen vnto me,in heauen,& in earth.
19 ✠ 5 Goe therefore,and teach all nations,bap-
tizing them f in the Name of the Father, and the
Sonne, and the holy Ghost,
20 Teaching them to obserue all things,what-
soeuer I haue commanded you:and lo,∵ I am with
you g alway, vntill the end of the world. Amen.

✠ *Marke 16,5. iohn 20,11.*
1 Christ hauing put death to flight in the sepulchre, riseth by his owne power, as straightway the Angel witnesseth.
a At the going out of the Sabbath, that is, about day breake after the Romanes count, which reckon the naturall day, from the sun rising to the next sun rising: and not as the Hebrewes, which count from euening to euening. b When the morning after the first day of the Sabbath began to dawne: and that first day is the same, which we now call Sunday or the Lords day. c The beames of his eyes, and by the figure Synecdoche, for the countenance.

d The word (Ye) is spoken with force to confirme the women, now that the souldiers were afrayd.
2 Christ appeareth himselfe after his resurrection, & sending the women to his disciples, sheweth that hee hath not forgotten them.
3 The more the sunne shineth, the more are the wicked blinded.
e For it was to be feared, that it would be brought to the gouernours eares.
4 Christ appeareth also to his Disciples, whom he maketh Apostles.
✠ *Heb.1,2. chap. 11,27. ioh.17,2.*
✠ *Marke 16,15.*
5 The sum of the Apostleship is, the publishing of the doctrine receiued of Christ thorowout all the world, and the ministring of the Sacraments: the efficacie of which things hangeth not of the ministers, but of the Lord.
f Calling vpon the name of the Father, the Sonne, and the holy Ghost.
∵ *Iohn 14,16.*
g For euer: and this place is meant of the maner of the presence of his spirit, by means whereof hee maketh vs partakers both of himselfe and of all his benefits, but is absent from vs in body.

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO MARKE.

CHAP. I.

1 Iohn baptizeth. 6 His apparell and meat. 9 Iesus is baptized. 12 He is tempted. 14 Hee preacheth the Gospel, 21 and 29 he teacheth in the Synagogues. 23 He healeth one that had a deuil. 29 Peters mother in law. 32 Many diseased persons. 40 The leper.

THe beginning of the Gospel of
Iesus Christ,the Sonne of God:
2 1 As it is written in the a Prophets,
✠ Behold,b I send my messenger
c before thy face, which shall
prepare thy way before thee.
3 ✠ The voice of him that
crieth in the wildernesse, *is*, Prepare the way of
the Lord: make his paths straight.
4 2 ∵ Iohn did baptize in the wildernesse,and
preach the d baptisme of amendment of life, for
remission of sinnes.
5 And all the countrey of Iudea, & they of Hie-
rusalem went out vnto him, and were all baptized
of him in the riuer Iorden confessing their sinnes.
6 ✠ Now Iohn was cloathed with camels haire,
and with a girdle of a skin about his loines: and
he did eat ✠ locusts and wilde hony,
7 ∵ 3 And preached, saying, A stronger then I
commeth after me, whose shoes latchet I am not
worthy to e stoupe downe,and vnloose.
8 Trueth it is, I haue f baptized you with wa-
ter: but he will baptize you with the holy Ghost.
9 ¶ ✠ 4 And it came to passe in those dayes,
that Iesus came from Nazareth, *a citie* of Galile,
and was baptized of Iohn in Iordan.
10 5 And assoone as g hee was come out of the
water, *Iohn* saw the heauens clouen in twaine, and
the holy Ghost descending vpon him like a doue.

1 Iohn goeth before Christ, as it was forespoken by the Prophets.
a This is the figure Metonymia, whereby is meant the books of the Prophets.
Malachi and Esay.
✠ *Malac.3 1.*
b The Prophet vseth the present tense, when he speaketh of a thing to come, being as sure of it, as if he saw it.
c A metaphor taken from the vsage of kings, which vse to haue vshers go before them. ✠ *Isa.40 3. luk.3,4. ioh.1,15.* 2 The summe of Iohns doctrine, or rather Christs, is remission of sins & amendment of life. ∵ *Mat.3,1. d The Iewes vsed many kinds of washings: but here is spoken of a peculiar kind of washing, which hath all the parts of true baptisme, amendment of life, and forgiuenes of sinnes,*

✠ Math 3,4.
✠ Leuit. 1, 22.
∵ Math 3 11. luke 3,16 iohn 1,26. acts 1,5. and 2 4. and 11. 16. and 19.4.
3 Iohn and all ministers cast their eyes vpon Christ the Lord.
e The Euangelist his meaning was to expresse the condition of the basest seruant.
f He sheweth that all the force of baptisme proceedeth from Christ, who bapt.zeth within.
✠ *Mat.3,13. luke 3,21 iohn 1,33.*
4 Christ doth consecrate our baptisme in himselfe. 5 The vocation of Christ from heauen,as head of the Church. *g Iohn that went downe into the water with Christ,*

a Looke Mat 3.17.
✠ Mat.4.1. Luke 4.1. Heb. 2, 18.
6 Christ being tempted ouercommeth.
i Here is no violent and forcible driuing out meant: but the diuine power cladeth Christ (who had liued vntill this time as a priuate man) with a new person, and prepareth him to the combate that was at hand, and to his ministerie.
✠ Mat.4,12. Luke 4.14 iohn 4. 13.
7 After that Iohn is taken, Christ sheweth himselfe fully.
∵ Matt.4,18. Luke 5, 2.
8 The calling of Simon and Andrew.
9 The calling of Iames and Iohn.
✠ Mat 4,13. Luke 4 31.
k From the citie Nazareth.
✠ Matt. 7, 28. Luke 4.31.
10 Hee preacheth that doctrine, by which alone Satan is driuen out of the world, which also he confirmeth by a miracle.
l Word for word, a man in an vncleane spirit, that is to say, possessed with an euill spirit.
m Hee was borne in Beth-lehem, but through the errour of the people, he was called a Nazarean, because hee was brought vp in Nazareth.
n He alludeth to that name that was written in the golden plate which the high Priest were, Exod. 28 36.
o Looke beneath, chap.9 20.
p As men amased.
q By his owne authoritie, or as a Lord.
r Not onely into Galile, but also into the countries bordering vpon it.
✠ Matt 8, 14. Luke 4.38.
11 By healing of diuers diseases, hee sheweth that hee hath brought true life into the world.
f For it belongeth not to the deuils to preach the Gospel, Actes 16, 18.

11 Then there was a voyce from heauen, say-
ing, Thou art my beloued Sonne, in whom I am
a well pleased.
12 ✠ 6 And immediatly the Spirit i driueth him
into the wildernesse.
13 And hee was there in the wildernesse four-
tie dayes, and was tempted of Satan: he was also
with the wilde beastes, and the Angels ministred
vnto him.
14 ¶ ✠ 7 Now after that Iohn was committed
to prison, Iesus came into Galile, preaching the
Gospel of the kingdome of God,
15 And saying, The time is fulfilled, and the
kingdome of God is at hand: repent and beleeue
the Gospel.
16 ¶ ∵ 8 And as he walked by the sea of Gali-
le, he saw Simon and Andrew his brother, casting
a net into the sea (for they were fishers.)
17 Then Iesus said vnto them, Follow me, and
I will make you to be fishers of men.
18 And straightway they forsooke their nets,
and followed him.
19 9 And when hee had gone a litle further
thence, he saw Iames the sonne of Zebedeus, and
Iohn his brother, as they were in the ship, men-
ding their nets.
20 And anon hee called them: and they left
their father Zebedeus in the ship with his hired
seruants, and went their way after him.
21 ¶ So ✠ they entred into k Capernaum: and
straightway on the Sabbath day hee entred into
the Synagogue, and taught.
22 And they were astonied at his doctrine,
✠ for he taught them as one that had authoritie,
and not as the Scribes.
23 ¶ 10 And there was in their Synagogue a
man l in whom was an vncleane spirit, and hee
cried out,
24 Saying, Ah, what haue we to doe with thee,
O m Iesus of Nazareth? Art thou come to destroy
vs? I know thee what thou art, euen that n holy one
of God.
25 And Iesus rebuked him, saying, Hold thy
peace and come out of him.
26 And the vncleane spirit o tare him, and cried
with a loud voyce, and came out of him.
27 And they were all amased, so that they de-
manded p one of another, saying, What thing is
this? what new doctrine is this? for he q comman-
deth euen the foule spirits with authoritie, and they
obey him.
28 And immediatly his fame spread abroad
throughout all the region r bordering on Galile.
29 ¶ ✠ 11 And as soone as they were come out
of the Synagogue, they entred into the house of
Simon and Andrew, with Iames and Iohn.
30 And Simons wiues mother lay sicke of a
feuer, and anon they told him of her.
31 And hee came and tooke her by the hand,
and lifted her vp, and the feuer forsooke her by
and by, and she ministred vnto them.
32 And when euen was come, at what time the
Sunne setteth, they brought to him all that were
diseased, and them that were possessed with deuils.
33 And the whole citie was gathered together
at the doore.
34 And he healed many that were sicke of di-
uers diseases: and hee cast out many deuils, and f
suffered not the deuils to say that they knew him.
35 And in the morning very early before day,
Iesus arose and went out into a solitary place, and
there prayed.
36 And Simon, and they that were with him,
followed carefully after him.
37 And when they had found him, they said
vnto him, All men seeke for thee.
38 Then he said vnto them, Let vs goe into the
t next townes, that I may preach there also: for I
came out for that purpose.
39 And hee preached in their Synagogues,
throughout all Galile, and cast the deuils out.
40 ¶ ✠ 12 And there came a leper to him, be-
seeching him, and kneeled downe vnto him, & said
to him, If thou wilt, thou canst make me cleane.
41 And Iesus had compassion, and put foorth
his hand, and touched him, and said to him, I will:
be thou cleane.
42 And assoone as hee had spoken, immediatly
the leprosie departed from him, and hee was made
cleane.
43 And after he had giuen him a straight com-
mandement, he sent him away forthwith,
44 13 And sayd vnto him, See thou say no-
thing to any man, but get thee hence, and shew
thy selfe to the u ✠ Priest, and offer for thy clean-
sing those things which Moyses commanded, for a
testimoniall vnto them.
45 But when he was departed, ∵ he beganne to
tell many things, and to publish the matter: so that
Iesus could no more openly enter into the city,
but was without in desert places: and they came
to him from euery quarter.

CHAP. II.

3 and 4 One sicke of the palsie, hauing his sinnes forgiuen him, is healed. 14 Matthew is called. 19 Fastings and afflictions are foretold. 23 The Disciples plucke the eares of corne. 26 The shewbread.

AFter ✠ 1 a few dayes, he entred into Caperna-
um againe, and it was noised that hee was in
the a house.
2 And anon many gathered together, inso-
much, that the b places about the doore could not
receiue any more: and hee preached the word
vnto them.
3 And there came vnto him, that brought one
sicke of the palsie, borne of foure men.
4 And because they could not come neere vn-
to him for the multitude, they vncouered the roofe
of the house where hee was: and when they had
broken it open, they c let downe the d bed, where-
in the sicke of the palsie lay.
5 Now when Iesus saw their faith, hee sayd to
the sicke of the palsie, Sonne, thy sinnes are forgi-
uen thee.
6 And there were certaine of the Scribes sit-
ting there, and e reasoning in their hearts,
7 Why doeth this man speake such blasphe-
mies? ✠ who can forgiue sinnes, but God onely?
8 And immediatly, when Iesus perceiued in
his spirit, that thus they reasoned with themselues,
he sayd vnto them, Why reason ye these things in
your hearts?
9 Whether is it easier to say to the sicke of the
palsie, Thy sinnes are forgiuen thee? or to say,
Arise, take vp thy bed, and walke?
10 But that yee may know, that the Sonne of
man hath authoritie in earth to forgiue sinnes, hee
sayd vnto the sicke of the palsie,
11 I say vnto thee, Arise, and take vp thy bed,
and get thee hence into thine owne house.
12 And by and by hee arose, and tooke vp his
bed,

t Villages which were as cities.
✠ Matt. 8 2. Luke 5, 12.
12 By healing the leprous, he sheweth that he came for this cause, to wipe out the sinnes of the world with his touching.
13 Hee witnesseth that he was not mooued with ambition, but with the onely desire of his Fathers glory, and loue toward poore sinners.
u All the posterity of Aaron might iudge of a leper.
✠ Leuit.14 4.
∵ Luke 5,15.
✠ Mat.9.1. luk 5.18
1 Christ sheweth by healing this man, which was sicke of the palsie, that men recouer in him through faith onely, all their strength which they haue lost.
a In the house where hee vsed to remaine, for hee chose Capernaum to dwell in, and left Nazareth.
b Neither the house nor the entrie was able to hold them.
c They brake vp the vpper part of the house, which was plaine, and let downe the man that was sicke of the palsie, into the lower part where Christ preached, for they could not otherwise come into his sight.
d The word signifieth the worst kind of bed, whereupon men vse to lay downe themselues at noone tide, & such other times, to refresh themselues: we call it a couch.
e In their mindes disputing vpon that matter, on both sides.
✠ Ioh.14. 4. Isa 43 25.

f Word for word, past themselues, or out of their wits.
2 The Gospel offendeth the proud, and saueth the humble.
✣ Matt.9.9. luke 5,27.
g Matthewes other name.

bed, and went foorth before them all, in so much
that they were all f amased, and glorified God, say-
ing, We neuer saw such a thing.
13 ¶ 2 Then he went forth againe toward the
sea, and all the people resorted vnto him, and hee
taught them.
14 ✣ And as Iesus passed by, he saw g Leui the
sonne of Alpheus sit at the receit of custome, and
sayd vnto him, Follow me. And he arose and fol-
lowed him.
15 ¶ And it came to passe, as Iesus sate at table
in his house, many Publicanes and sinners sate at
table also with Iesus, and his disciples: for there
were many that followed him.
16 And when the Scribes and Pharises saw him
eate with the Publicanes and sinners, they said vn-
to his disciples, How is it, that he eateth and drin-
keth with Publicanes and sinners?

✣ 1 Tim.1,13. ✣ Mat.9,14. luke 5,33.
3 The superstitious and hypocrites doe rashly put the summe of godlines in things indifferent, and are here for three causes reprehended: First, for that not considering what euery mans strength is able to beare, they rashly make all maner of lawes concerning such things, without all discretion.
✣ Mat.12,1. luke 6,1.
4 Secondarily, for that they make no difference betweene the lawes which God made concerning the same things, and lawes that are made of things which are vtterly vnlawfull.
h Word for word, on the Sabbaths, that is, on the holy dayes.
✣ 1.Sam.21,6.
i 1.Sam 21,1. He is called Achimelech and his sonne Abiathar, but by conference of other places it is plaine, that both of them had two names. Looke 1. Chro 24,6. 2 Sam 8.17 and 15. 29. 1. King.2,26. 2. Kings 25,18.
✣ Exod.29,33. leuit. 8,31. and 24 9.
k Hath the Sabbath day in his power, and may rule as him listeth.

17 Now when Iesus heard it, hee saide vnto
them, The whole haue no neede of the Physician,
but the sicke. ✣ I came not to call the righteous,
but the sinners to repentance.
18 ✣ 3 And the disciples of Iohn, and the Pha-
rises did fast, and came and said vnto him, Why do
the disciples of Iohn, and of the Pharises fast, and
thy disciples fast not?
19 And Iesus said vnto them, Can the children
of the mariage chamber fast, whiles the bridegrome
is with them? as long as they haue the bridegrome
with them, they cannot fast.
20 But the dayes will come, when the bride-
grome shalbe taken from them, and then shall they
fast in those dayes.
21 Also no man soweth a piece of new cloath in
an olde garment: for else the new piece that filled
it vp, taketh away somewhat from the olde, and the
breach is worse.
22 Likewise, no man putteth new wine into old
vessels: for els the new wine breaketh the vessels,
and the wine runneth out, and the vessels are lost:
but new wine must be put into new vessels.
23 ¶ ✣ 4 And it came to passe as hee went
through the corne on the h Sabbath day, that his
disciples, as they went on their way, began to pluck
the eares of corne.
24 And the Pharises sayd vnto him, Beholde,
why doe they on the Sabbath day, that which is
not lawfull?
25 And he said to them, Haue yee neuer read
what ✣ Dauid did when hee had need, and was an
hungred, both he, and they that were with him?
26 How he went into the house of God, in the
dayes of i Abiathar the hie Priest, and did eate the
Shewbread, which were not lawfull to eate, but for
the ✣ Priestes, and gaue also to them which were
with him?
27 And he said to them, The Sabbath was made
for man, and not man for the Sabbath.
28 Wherefore the Sonne of man is Lord, euen
of the k Sabbath.

CHAP. III.

1 The withered hand is healed. 6 The Pharises consult with the Herodians. 10 Many are healed by touching Christ. 11 At his sight the deuils fall downe before him. 14 The twelue Apostles. 14 The kingdom diuided against it selfe. 29 Blasphemie against the holy Ghost 33 Christs parents.

✣ Matth.12,9. luke 6,6.
1 Thirdly, for that they preferred the ceremoniall Law (which was but an appendant to the morall Law) before the morall Law: Whereas contrary wise, they should haue learned out of this, the true vse of the ceremoniall Law.
a That is, vnprofitable and dead.

AND ✣ 1 he entred againe into ẏ Synagogue, &
there was a man which had a a withered hand.
2 And they watched him, whether he would
heale him on the Sabbath day, that they might
accuse him.
3 Then hee saide vnto the man which had the
withered hand, Arise: stand forth in the middes.
4 And hee saide to them, Is it lawfull to doe a
good deede on the Sabbath day, or to doe euill? to
saue the b life, or to kill? but they held their peace.
5 Then he looked round about on them c an-
gerly, mourning also for the d hardnesse of their
hearts, and saide to the man, Stretch foorth thine
hand. And he stretched it out: and his hand was
restored, as whole as the other.
6 ¶ 2 And the Pharises departed, and straight-
way gathered a councell with the e Herodians a-
gainst him, that they might destroy him.
7 But Iesus auoyded with his disciples to the
sea: and a great multitude followed him from Ga-
lile, and from Iudea,
8 And from Ierusalem, and from Idumea, and
f beyond Iordan: and they that dwelled about Ty-
rus and Sidon, when they had heard what great
things he did, came vnto him in great number.
9 And he commanded his disciples, that a litle
ship should g wait for him, because of the multi-
tude, least they should throng him.
10 For hee had healed many, insomuch that
they preassed vpon him to touch him, as many as
had h plagues,
11 And when the i vncleane spirits saw him,
they fell downe before him, and cried, saying,
Thou art the Sonne of God.
12 And he sharpely rebuked them, to the end
they should not vtter him.
13 ¶ ✣ Then hee went vp into a mountaine,
and called vnto him whom hee would, and they
came vnto him.
14 3 And hee k appointed twelue, that they
should be with him, and that he might send them
to preach,
15 And that they might haue power to heale
sicknesses, and to cast out deuils.
16 And the first was Simon, and he named Si-
mon, Peter,
17 Then Iames the sonne of Zebedeus, & Iohn
Iames Brother (and surnamed them Boanerges,
which is, The sonnes of thunder.)
18 And Andrew, and Philip, and Bartlemew, and
Matthew, and Thomas, and Iames the sonne of
Alpheus, and l Thaddeus, and Simon the Cana-
nite,
19 And Iudas Iscariot, who also betrayed him,
and they came m home.
20 And the multitude assembled againe, so that
they could not so much as eat bread.
21 4 And when his n kinsefolks heard of it, they
went out to lay holde on him: for they sayd that he
was beside himselfe.
22 ¶ ✣ And the Scribes which came down from
Hierusalem, said, He hath Beelzebub, and through
the prince of the deuils he casteth out deuils.
23 But he called them vnto him, and sayd vnto
them in parables, How can Satan driue out Satan?
24 For if a kingdome be diuided against it selfe,
that kingdome cannot stand.
25 Or if a house be diuided against it selfe, that
house cannot continue.
26 So if o Satan make insurrection against
himselfe, and be diuided, he cannot endure, but is
at an end.

b A figuratiue speech, by the figure Synecdoche. For this kinde of saying, To saue the life, is as much, as to saue the man.
c Men, when they haue wrong done vnto them, are angry, but not without vice: but Christ is angry without vice, neither is he sory so much for the iniury that is done to his owne person, as for their wickednesse: and therefore he had pity vpon them, and for that cause is he said to haue mourned.
d As though their heart had beene so closed vp, & growen together, that wholesome doctrine could preuaile no more with them.
2 The more the trueth is kept vnder, the more it commeth out.
e Looke Mat.22,16.
f Which Iosephus calleth stonie or rockie.
g Should alwayes be ready for him.
h Diseases wherewith God correcteth men as it were with whips.
i In them whom they had entred into: or by the figure called Metonymia, for them which were vexed with vncleane spirits.
✣ Chap.6,7. mat. 10,1. luke 9,1.
3 The twelue Apostles are set apart to be trained vp to the office of the Apostleship.
k Chose & appointed out twelue to be familiar & conuersant with him.
l Whom Luke also calleth Iudas: and for difference sake, the other Iudas is called Iscariot.
m The disciples whō Christ had taken to be of his traine and to liue with him, come home to his house, to be with him alwayes after.
4 None are worse enemies of the Gospel, then they that least ought.
n Word for word, they that were of him, that is, his kinsfolks: for they that were madde, were brought to their kinsmen.
✣ Matt. 9,34 and 12 24. luk.11,15.
o Satans imps or band.

27 No

✠ Matth. 18,31. luke 12,10. 1. iohn 5,16.
5 They onely are without hope of saluation which do maliciously oppugne Christ, whom they know.
p These are the words of the Euangelist.
✠ Mat. 12,46. luke 8,19.
q Vnder this name Brother, the Hebrewes vnderstand all that are of the same stocke and kinred.
6 The spirituall kinred is farre otherwise to be accounted of, then the carnall or fleshly.

27 No man can enter into a strong mans house, and take away his goods, except he first bind that strong man, and then spoyle his house.

28 ¶ ✠ 5 Verely I say vnto you, all sinnes shall be forgiuen vnto the children of men, and blasphemies wherewith they blaspheme:

29 But hee that blasphemeth against the holy Ghost, shall neuer haue forgiuenesse, but is culpable of eternall damnation.

30 p Because they sayd, Hee had an vncleane spirit.

31 ¶ ✠ Then came his q brethren and mother and stood without, and send vnto him, and called him.

32 And the people sate about him, and they sayd vnto him, Behold, thy mother, and thy brethren seeke for thee without.

33 But hee answered them, saying, Who is my mother and my brethren?

34 6 And hee looked round about on them, which sate in compasse about him, and sayd, Behold my mother and my brethren.

35 For whosoeuer doth the will of God, he is my brother, my sister, and my mother.

CHAP. IV.

4 The parable of the sower. 14 And the meaning thereof. 18 Thornes. 21 The candle 26 Of him that sowed, & then slept. 31 The graine of mustard seed. 39 Christ sleepeth in the ship.

∵ Mat. 13,1. luke 8,4.
a Sea side of Tiberias.
b In a ship which was launched into the sea.
1 The selfe same doctrine of the Gospel is sowen euery where, but it hath not like successe indeede through the fault of man, but yet by the iust iudgement of God.

AND ∵ he began againe to teach by ẏ a sea side, & there gathered vnto him a great multitude, so that he entred into a ship, and sate b in the sea, and all the people was by the sea side on the land.

2 And hee taught them many things in parables, and sayd vnto them in his doctrine,

3 1 Hearken: Behold, there went out a sower to sow.

4 And it came to passe as he sowed, that some fell by the way side, and the foules of the heauen came, and deuoured it vp.

5 And some fell on stony ground, where it had not much earth, and by and by sprang vp, because it had not depth of earth.

6 But assoone as the Sunne was vp, it was burnt vp, and because it had not roote, it withered away.

7 And some fell among the thornes, and the thornes grew vp, and choked it, so that it gaue no fruit.

8 Some againe fell in good ground, and did yeeld fruit that sprang vp, & it grew, & it brought foorth, some thirtie folde, some sixtie folde, and some an hundreth fold.

9 Then he sayd vnto them, He that hath eares, to heare, let him heare.

c Word for word, solitary.
d They that followed him at the heeles.
e That is to say, to strangers, and such as are none of ours.
✠ Esai. 6 9 mat. 13.14 luke 9,10. iohn 12,40 actes 28,26, rom. 11,8,

10 And when he was c alone, they that were d about him with the twelue, asked him of the parable.

11 And hee sayd vnto them, To you it is giuen to know the mystery of the kingdome of God: but vnto them that are e without, all things be done in parables,

12 ✠ That they seeing, may see, and not discerne: and they hearing, may heare, and not vnderstand, least at any time they should turne, and their sinnes should be forgiuen them

13 Againe he sayd vnto them, Perceiue ye not this parable? how then should yee vnderstand all other parables?

14 The sower soweth the word.

15 And these are they that receiue the seede by the wayes side, in whom the word is sowen: but when they haue heard it, Satan commeth immediatly, & taketh away the word that was sowen in their hearts.

16 And likewise they that receiue the seede in stony ground, are they, which when they haue heard ẏ word, straightwayes receiue it with gladnesse.

17 Yet haue they no roote in themselues, and endure but a time: *for* when trouble and persecution ariseth for the word, immediatly they be offended.

18 Also they that receiue the seede among the thornes, are such as heare the word:

19 But the cares f of this world, and the ✠ deceitfulnesse of riches, and the lusts of other things enter in, and choke the word, and it is vnfruitfull.

20 But they that haue receiued seede in good ground, are they that heare the word, and receiue it, & bring foorth fruit: one *corne* thirtie, an other sixtie, and some an hundreth.

21 ¶ 2 Also he sayd vnto them, ✠ Commeth the candle in, to be put vnder a bushell, or vnder the bed, and not to be put on a candlesticke?

22 ∵ For there is nothing hid, that shall not be opened, neither is there a secret, but that it shall come to light.

23 If any man haue eares to heare, let him heare.

24 3 And he sayd vnto them, Take heed what ye heare. ⁂ With what measure you mete, it shall be measured vnto you: and vnto you that heare, shall more be giuen,

25 ✠ For vnto him that hath, shall it be giuen, and from him that hath not, shall be taken away, euen that hee hath.

26 ¶ 4 Also he sayd, So is the kingdome of God, as if a man should cast seed in the ground.

27 And g should sleepe, and rise vp night and day, and the seed should spring and grow vp, hee h not knowing how.

28 For the earth bringeth foorth fruite i of it selfe, first the blade, then the eares, after that full corne in the eares.

29 And assoone as the fruite sheweth it selfe, anone he putteth in the sickle, because the haruest is come.

30 ¶ * 5 He sayd moreouer, Whereunto shall wee liken the kingdome of God? or with what comparison shall we compare it?

31 *It is* like a graine of mustard seede, which when it is sowen in the earth, is the least of all seeds that be in the earth:

32 But after that it is sowen, it groweth vp, and is greatest of all herbes, and beareth great branches, so that the foules of the heauen may build vnder the shadow of it.

33 And ✠ with many such parables he preached the word vnto thẽ, k as they were able to heare it.

34 And without parables spake he nothing vnto them: but hee l expounded all things to his disciples apart.

35 ¶ ✠ Now the same day when euen was come, he sayd vnto them, Let vs passe ouer vnto the other side.

36 And they left the multitude, and tooke him as hee was in the shippe, and there were also with him other little ships.

37 6 And there arose a great storme of winde, and the waues dashed into the ship, so that it was now full.

38 And he was in the sterne asleepe on a pillow,

f Which pertaine to this life.
✠ 1 Tim 6,17.
2 Although the light of the Gospel be resisted of the world, yet it ought to be lighted, if it were for no other cause then this, that the wickednesse of the world might be made manifest.
✠ Mat. 5.15. luk. 8.16 and 11.33.
∵ Mat. 10 26. luk. 8.17. and 12.2.
3 The more liberally that we communicate such gifts as God hath giuen vs with our brethren, the more bountifull will God be toward vs.
⁂ Mat. 7.2. luke 6.38.
✠ Mat 13.12. and 25 29 luke 8. 18. and 19 26.
4 The Lord soweth and reapeth after a manner vnknowen to men.
g That is, when he hath done sowing, should passe the time both day and night, nothing doubting, but that the seede would spring which groweth both day and night.
h It is the part of the ministers, to labour the ground with all diligence, and commend the successe to God: for that mightie working whereby the seede commeth to blade and eare, is secret, and onely knowen by the fruit.
i By a certaine power which moueth it selfe.
* Mat. 13.31. luke 13.19.
5 God farre otherwise then men vse, beginneth with the least, and endeth with the greatest.
✠ Mat 8.23 34.
k According to the capacitie of the hearers.
l Word for word, Loosed, as you would say, reade them the hard riddles.
✠ Mat 8.23. luke 8 22.
6 They that saile with Christ, although he seeme to sleepe neuer so soundly when they are in danger, yet they are preserued of him in time conuenient, being awaked.

low: and they awoke him, and sayd to him, Master, carest thou not that we perish?

39 And hee arose vp, and rebuked the winde, and sayd vnto the sea, Peace, and be still. So the winde ceased, and it was a great calme.

40 Then he sayd vnto them, m Why are yee so fearefull? how is it that ye haue no faith?

m How commeth it to passe that you haue no faith?

41 And they feared exceedingly, and sayd one to another, Who is this, that both the wind and sea obey him!

CHAP. V.

a One possessed is healed. 7 The deuill acknowledgeth Christ. 9 A Legion of deuils. 13 entreth into swine. 22 Iairus daughter. 25 A woman is healed of a bloody issue. 26 Physicians. 34 Faith. 39 Sleepe.

AND ✠ 1 they came ouer to the other side of the sea into the countrey of the a Gadarens.

✠ Matt. 8, 28. luke 8, 16.

1 Many haue the vertue of Christ in admiration, and yet they will not redeeme it with the losse of the least thing they haue.

a Looke Mat. 8, 30.

2 And when hee was come out of the shippe, there met him incontinently out of the graues, a man b which had an vncleane spirit:

b Word for word, in an vncleane spirit: now they are saide to be in the spirit, because the spirit holdeth them fast lock d vp, and as it were bound.

3 Who had his abiding among the graues, and no man could bind him, no not with chaines:

4 Because that when he was often bound with fetters & chaines, he plucked the chaines asunder, and brake the fetters in pieces, neither could any man tame him.

5 And alwayes both night and day hee cryed in the mountaines, and in the graues, and strooke himselfe with stones.

6 And when he saw Iesus afarre off, he ranne, and worshipped him,

7 And cryed with a loude voyce, and sayd, What haue I to doe with thee, Iesus the Sonne of the most High God? I c will that thou sweare to me by God, that thou torment me not.

c That is, assure me by an oath, that thou wilt not vexe vs.

8 (For hee sayd vnto him, Come out of the man, thou vncleane spirit.)

9 And hee asked him, What is thy name? and he answered, saying, My name *is* Legion: for wee are many.

10 And hee d prayed him instantly, that hee would not send them away out of the countrey.

d That deuill that played the messenger for his fellowes.

11 Now there was there in the e mountaines a great heard of swine feeding.

e This whole countrey is for the greater part of it very hilly, for the mountaines of Galaad runne through it.

12 And all the deuils besought him, saying, Send vs into the swine, that we may enter into them.

13 And incontinently Iesus gaue them leaue. Then the vncleane spirits went out & entred into the swine, and the heard ranne headlong from the high banck into the f sea, (& there were about two thousand swine) & they were choked vp in the sea.

f Strabo in the sixteenth booke saith that in Gadaris there is a standing poole of very naughtie water, which if beasts taste of, they shead their haire, nailes, or houes, & hornes.

14 And the swineheards fled, and told it in the citie, and in the countrey, and they came out to see what it was that was done.

15 And they came to Iesus, and saw him that had bene possessed with the deuill, and had the legion, sit both cloathed, and in his right minde: and they were afraid.

16 And they that saw it, told them, what was done to him that was possessed with the deuill, and concerning the swine.

17 Then they began to pray him, that he would depart from their coasts.

18 And when hee was come into the ship, hee that had bene possessed with the deuill, prayed him that he might be with him.

19 Howbeit, Iesus would not suffer him, but sayd vnto him, Goe thy way home to thy friends, and shewe them what great things the Lord hath done vnto thee, and *how* hee hath had compassion on thee.

20 So hee departed, and began to publish in Decapolis, what great things Iesus had done vnto him: and all men did marueile.

21 ¶ And when Iesus was come ouer againe by ship vnto the other side, a great multitude gathered together to him, and hee was neere vnto the sea.

22 ✠ And g beholde, there came one of the rulers of the Synagogue, whose name was Iairus: and when he saw him, he fell downe at his feete,

✠ Mat. 9, 18. luke 8, 41.

g The whole company assembled not disorderly, but in euery Synagogue there were certaine men which gouerned the people.

23 And besought him instantly, saying, My litle daughter lieth at point of death: *I pray* *thee* that thou wouldest come and lay thine hands on her, that she may be healed, and liue.

24 Then he went with him, and a great multitude followed him and thronged him.

25 (2 And there was a certaine woman, which was diseased with an issue of blood twelue yeeres,

2 Iesus being touched with true faith although it be but weake, doth heale vs by his vertue.

26 And had suffred many things of many physicians, and had spent all that shee had, and it auailed her nothing, but she became much worse.

27 When shee had heard of Iesus, shee came in the prease behind, and touched his garment.

28 For she sayd, if I may but touch his cloathes, I shall be whole.

29 And straightway the course of her blood was dryed vp, and shee felt in her body, that shee was healed of that plague.

30 And immediatly when Iesus did know in himselfe the vertue that went out of him, he turned him round about in the prease, and sayd, Who hath touched my cloathes?

31 And his disciples sayd vnto him, Thou seest the multitude throng thee, and sayest thou, Who did touch me?

32 And he looked round about, to see her that had done that.

33 And the woman feared and trembled: for shee knew what was done in her, and shee came and fell downe before him, & told him the whole trueth.

34 And he sayd to her, Daughter, thy faith hath made thee whole: goe in peace, and be whole of thy plague.)

35 While hee yet spake, there came from the *same* ruler of the Synagogues house *certaine* which sayd, Thy daughter is dead: why diseasest thou the master any farther?

36 3 Assoone as Iesus heard that word spoken, hee sayd vnto the ruler of the Synagogue, Be not afraid: onely beleeue.

3 Fathers apprehend by faith the promises of life euen for their children.

37 And hee suffered no man to follow him saue Peter and Iames, and Iohn the brother of Iames.

38 So hee came vnto the house of the ruler of the Synagogue, and saw the tumult, and them that wept and wailed greatly.

39 And hee went in, and sayd vnto them, Why make ye this trouble, and weepe? the child is not dead, but sleepeth.

40 4 And they laught him to scorne: but hee put them all out, and tooke the father, and the mother of the child, and them h that were with him, and entred in where the childe lay,

4 Such as mocke and scorne Christ, are vnworthy to be witnesses of his goodnesse.

h The three disciples.

41 And tooke the childe by the hand, and sayd vnto her, Talitha cumi, which is by interpretation, Mayden, I say vnto thee, arise.

42 And straightway the mayden arose, & walked: for she was of the age of twelue yeeres, and they were astonied out of measure.

43 And hee charged them straitly that no man should knowe of it, and commanded to giue her meate.

CHAP. VI.

2 Christ preaching in his countrey, his owne contemne him. 9 The vnbeliefe of the Nazarites. 7 The Apostles are sent. 13 They cast out deuils: they anoynt the sicke with oyle. 14 Herodes opinion of Christ 18 The cause of Iohns imprisonment. 22 Dauncing. 27 Iohn beheaded. 29 buried. 30 The Apostles returne frō preaching. 34 Christ teacheth in the desart. 37 Hee feedeth the people with fiue loaues. 48 The Apostles are troubled on the sea. 56 The sicke that touch Christes garment, are healed.

AND ✣ 1 he departed thence, and came into his owne countrey, & his disciples followed him.

2 And when the Sabbath was come, he began to teach in the Synagogue, and many that heard him, were astonied, and saide, From whence hath this man these things? and what wisedome is this that is giuen vnto him, that euen such a great works are done by his hands?

3 Is not this that carpenter Maries sonne, the brother of Iames & Ioses, and of Iuda and Simon? and are not his b sisters here with vs? And they were offended in him.

4 And Iesus saide vnto them, A ✣ Prophet is not without c honour, but in his owne countrey, and among his owne kinred, and in his owne house.

5 And he d could there doe no great workes, saue that he laid his hands vpon a few sicke folke, and healed *them*.

6 And hee marueiled at their vnbeliefe, ∵ and went about by the townes on euery side, teaching.

7 ¶ ✲ 2 And hee called vnto him the twelue, and began to send them foorth two and two, and gaue them power ouer vncleane spirits,

8 3 And commaunded them that they should take nothing for *their* iourney, saue a staffe onely: neither scrip, neither bread, neither money in their girdles:

9 But that they should be shod with ✲ e sandals, and that they should not put on f two coates.

10 And hee said vnto them, Wheresoeuer yee shall enter into an house, g there abide till yee depart thence.

11 * 4 And whosoeuer shall not receiue you, nor heare you, when ye depart thence, ✣ shake off the dust that is vnder your feete, for a witnesse vnto them. Verely I say vnto you, It shall be easier for Sodome, or Gomorrha at the day of Iudgement, then for that citie.

12 ¶ And they went out, and preached, that *men* should amend their liues.

13 And they cast out many deuils: and they ✣ h anoynted many that were sicke, with oyle, and healed *them*.

14 ¶ ∵ 5 Then King Herod heard *of him* (for his Name was made manifest) and said, Iohn Baptist is risen againe from the dead, and therefore great i workes are wrought by him.

15 Other said, It is Elias: and some said, It is a Prophet, or as one of k those Prophets.

16 ✣ So when Herod heard it, he said, It is Iohn whom l I beheaded: he is risen from the dead.

17 For Herod himselfe had sent forth, and had taken Iohn, and bound him in prison for Herodias sake, which was his brother Philips wife, because he had married her.

18 For Iohn saide vnto Herod, ✣ It is not lawfull for thee to haue thy brothers wife.

19 Therefore Herodias m laid wait against him, and would haue killed him, but she could not:

20 For Herod feared Iohn, knowing that hee *was* a iust man, and an holy, and reuerenced him, and when he heard him, hee did many things, and heard him n gladly.

21 But the time being conuenient, when Herod on his birth-day made a banket to his princes and captaines, and chiefe estates of Galile:

22 And the daughter o of the same Herodias came in, and danced, and pleased Herod, and them that sate at table together, the King saide vnto the maide, Aske of me what thou wilt, and I will giue it thee.

23 And hee sware vnto her, Whatsoeuer thou shalt aske of mee, I will giue it thee, *euen* vnto the halfe of my kingdome.

24 ∵ So p she went forth, & said to her mother, What shall I aske? And she said, Iohn Baptists head.

25 Then she came in straightway with haste vnto the King, and asked, saying, I would that thou shouldest giue me euen now in a charger the head of Iohn Baptist.

26 Then the King was very sory: *yet* for his othes sake, and for their sakes which sate at table with him, he would not refuse her.

27 And immediatly the King sent the q hangman, and gaue charge that his head should be brought in. So hee went and beheaded him in the prison,

28 And brought his head in a charger, and gaue it to the maide, and the maide gaue it to her mother.

29 And when his disciples heard it, they came and tooke vp his body, and put it in a tombe.

30 ¶ ✣ And the Apostles gathered themselues together to Iesus, and tolde him all things, both what they had done, and what they had taught.

31 6 And hee saide vnto them, Come ye apart into the wildernesse, & rest a while: for there were many commers & goers, that they had not leasure to eate.

32 ✲ So they went by ship out of the way into a desart place.

33 But the people sawe them when they departed, and many knew him, and ranne afoote thither out of all cities, and came thither before them, and assembled vnto him.

34 * Then Iesus went out, and saw a great multitude, and had compassion on them, because they were like sheepe which had no shepheard: ✣ and he began to teach them many things

35 ✣ And when the day was now farre spent, his disciples came vnto him, saying, This is a desart place, and now the day is farre passed.

36 Let them depart, that they may goe into the countrey and townes about, and buy them bread: for they haue nothing to eate

37 But hee answered, and said vnto them, Giue ye them to eate. And they said vnto him, r Shall we goe, and buy s two hundreth peny worth of bread, and giue them to eate?

✣ Matt.13.54. luke 4.16.

1 The faithlesse world doeth no whit at all diminish the vertue of Christ, but wittingly and willingly depriueth it selfe of the efficacie of it, being offered vnto them

a The word signifieth powers, or vertues, whereby are meant those wonderfull workes that Christ did, which shewed and set foorth the vertue and power of his Godhead to all the world, Mat. 7,22,

b After the maner of the Hebrewes, who by brethren and sisters, vnderstand all their kinsfolkes.

✣ Mat.13 57. luke 4.24. iohn 4,44.

c Not onely that hath that honour which of right is due to him taken from him, but also euill spoken of and misreported.

d That is, he would not: for we must needes haue faith, if wee wil receiue the workes of God

∵ Mat.4.23. luke 13 22.

✲ Chap.3.14. Mat.10.1. luke 9.1.

2 The disciples are prepared to that generall Apostleship, by a peculiar sending foorth.

3 Faithfull Pastours ought not to haue their mindes set, no not on things that are necessary for this life, if they may be an hinderance vnto them, be it neuer so little.

✲ Actes 12,8

e The word signifieth properly womens shooes. f That is, they should take no change of garments with them, that they might be lighter for this iourney, and make more speede. g That is, change not your Innes in this short iourney. * Mat.10.14. Luke 9.5. 4 The Lord is a most seuere reuenger of his seruants ✣ Actes 13.51. and 18 6. ✣ Iames 5.14. h That oyle was a [illegible] and a signe of his marueilous vertue: and seeing that the gift of healing [illegible]ased a good while since, the ceremonie which as yet retained of some, is to no [v]se. ∵ Math.14 1 Luke 9.7 5 The Gospel confirmeth the godly, and [illegible] the wicked. i This word signifieth Powers, whereby is meant the power [of wor]king miracles. k Of the old Prophets.

✣ Luke 3.19.

l Commanded to be beheaded

✣ Luke 18.16. and 20 21.

m Sought all meanes to doe him hurt.

n The tyrant was very well content to heare sentence pronounced against him, but the seed fell vpon stony places.

o Which the same Herodias had not by Herodes Antipas, but by Philip, and Iosephus calleth her Salome.

∵ Mat.14.8.

p For women vsed not to sit at table with men.

q The word signifieth one that beareth a dart, and the Kings gard was so called, because they did beare darts.

✣ Luke 9.10.

6 Such as follow Christ shall want nothing, no not in the wildernesse, but shall haue aboundance. And how wicked a thing is it, not to looke for this transitorie life at his handes, who giueth euerlasting life?

✲ Mat. 14.13. luke 9.10.

* Mat 9 36. and 14 14.

∵ Luke 9.11.

✣ Mat.14.15.

r This is a kinde of demaund and wondering, not without a priuie mocke, which men do commonly vse, when beginning to be in a fume they deny to doe any thing.

s Which is about twentie crownes, which is fiue pound.

38 ✠ Then he said vnto them, How many loaues
haue ye? goe and looke. And when they knew it,
they said, Fiue, and two fishes.
39 So he commanded them to make them all
sit downe by t companies vpon the greene grasse.
40 Then they sate downe by u rowes, by hun-
dreds, an by fifties.
41 And hee tooke the fiue loaues, and the two
fishes, and looked vp to heauen, and gaue thankes,
and brake the loaues, and gaue them to his disci-
ples to set before them, and the two fishes he diui-
ded among them all.
42 So they did all eate, and were satisfied,
43 And they tooke vp twelue baskets full of
the fragements, and of the fishes.
44 And they that had eaten, were about fiue
thousand men.
45 ¶ 7 And straightway hee caused his disciples
to goe into the shippe, and to goe before vnto the
other side vnto Bethsaida, while hee sent away the
people.
46 Then assoone as he had sent x them away, he
departed into a mountaine to pray.
47 ✠ And when euen was come, the shippe
was in the mids of the sea, and hee alone on the
land.
48 And hee saw them troubled in rowing, (for
the winde was contrary vnto them) and about the
fourth watch of the night, hee came vnto them,
walking vpon the sea, and would haue passed by
them.
49 And when they sawe him walking vpon the
sea, they supposed it had beene a spirit, and cried
out.
50 For they all sawe him, and were sore afraide:
but anon he talked with them, and said vnto them,
Be ye of good comfort: it is I, be not afraid.
51 Then hee went vp vnto them into the ship,
and the winde ceased, and they were y much more
amased in themselues, and marueiled.
52 For they had not z considered *the matter* of
the loaues, because their hearts were hardened.
53 ¶ ∵ And they came ouer, and went into the
land of Gennesaret, and arriued.
54 8 So when they were come out of the ship,
straightway they knew him,
55 And ranne about throughout all that region
round about, *and* began to cary hither and thither
in couches all that were sicke, where they heard
that he was.
56 And whithersoeuer hee entred into townes,
or cities, or villages, they layde their sicke in the
streetes, and prayed him that they might touch at
the least the edge of his garment. And as many as
touched a him, were made whole.

✠ *Matth. 14.17. luke 9,13. iohn 6.9.*

t *Word for word, by bankers, after the maner of the Hebrewes, who haue no distributiues, as Chapter 6. 7. Now he calleth the rowes of the sitters, bankers.*

u *The word signifieth the beds in a garden and it is word for word, by beds and beds, meaning thereby that they sate downe in rowes one by another, as beds in a garden.*

7 The faithfull seruants of God after their little labour, are subiect to great tempest, which Christ doeth so moderate being present in power, although absent in body, that hee bringeth them to [illegible] hauen, at such time and by such meanes, as they looked not for: A liuely image of the Church tossed to and fro in this world.

✠ *His disciples.*

✠ *Matth. 14.13. iohn 6,15.*

y *They were so farre from leauing to be amased, when they knew that it was no spirit, that they were much more astonished then euer they were before, when they saw the winde and the seas obey his commandement.*

z *Either they perceiued not, or had not well considered that miracle of the fiue loaues, insomuch that that vertue of Christ was no lesse strange to them, then if they had not beene present at that miracle which was done but a little before.*

∵ *Marke 14.34.* 8 Christ being reiected in his owne countrey, and arriuing vpon a sudden amongst them of whom he was not looked for, is receiued to their profite. a *Or, the hemme of the garment.*

CHAP. VII.

2 The Apostles are found fault with, for eating with vnwashen hands. 4 The Pharises traditions about washings, Hypocrites. 8 Mens traditions more set by then Gods. 10 Parents must be honoured. 14 The things that doe indeede defile a man. 25 The woman of Canane. 32 The deafe dumme man is healed.

THen ✠ 1 gathered vnto him the Pharises, and
certaine of the Scribes which came from Hie-
rusalem.
2 And when they sawe some of his disciples
a eate meate with b common hands, (that is to say,
vnwashen) they complained.
3 (For the Pharises, and all the Iewes, except
they wash their handes oft, eate not, c holding the
traditions of the Elders.
4 And *when they come* from the d market, ex-
cept they wash, they eate not: and many other
things there be, which they haue taken vpon them
to obserue, *as* the washing of cups, and e pots, and
of brasen vessels, and of beds.)
5 Then asked him the Pharises and Scribes,
Why f walke not thy disciples according to the
tradition of the Elders, but eate meate with vn-
washen hands?
6 2 Then hee answered and saide vnto them,
Surely ✠ Esay hath prophecied well of you, hy-
pocrites, as it is written, This people honoureth
mee with lippes, but their heart is farre away from
me.
7 3 But they worship me in vaine, teaching *for*
doctrines the commandements of men.
8 4 For ye lay the Commandements of God
apart, and obserue the tradition of men, *as* ẏ wash-
ings of pots and of cups, and many other such like
things ye doe.
9 5 And he said vnto them, Will ye reiect the
commandement of God, that ye may obserue your
owne tradition.
10 For Moses said, ✠ Honour thy father and thy
mother: and ∵ Whosoeuer shall speake euill of fa-
ther or mother, let him g die the death.
11 But ye say, If a man say to father or mother,
Corban, *that is*, By the gift that is *offered* by mee,
thou mayest haue profite, *he shallbe free.*
12 So yee suffer him no more to doe any thing
for his father or his mother.
13 Making the word of God of none authori-
tie, by your tradition, which ye haue ordeined: and
ye do many such like things.
14 ✠ Then he called the whole multitude vnto
him, and said vnto them, Hearken yee all vnto me,
and vnderstand.
15 There is nothing without a man, that can de-
file him, when it entreth into him: but the things
which proceed out of him, are they which defile
the man.
16 If any haue eares to heare, let him heare.
17 And when he came into an house, *away* from
the people, his disciples asked him concerning the
parable.
18 And he said vnto them, What? are ye with-
out vnderstanding also? Doe yee not knowe that
whatsoeuer thing from without entreth into a
man, cannot defile him,
19 Because it entreth not into his heart, but in-
to the belly, and goeth out into the draught which
is the h purging of all meates?
20 Then he saide, That which commeth out of
man, that defileth man.
21 ✠ For from within, *euen* out of the heart of
men proceed euill thoughts, adulteries, fornicati-
ons, murthers,
22 Thefts, i couetousnesse, wickednesse, deceit,
vncleannesse, a k wicked eye, backebiting, pride,
foolishnesse.
23 All these euill things come from within, and
defile a man.

✠ *Matth. 15.2.*

1 None doe more resist the wisdome of God, then they that should be wisest, and that vpon a zeale of their owne traditions: for men doe not please themselues more in any thing then in superstition, that is to say, in a worship of God fondly deuised of themselues.

a *Word for word, eate bread: a kinde of speech which the Hebrewes vse, taking bread for all kinde of food.*

b *For the Pharises would not eate their meate with vnwashen hands, because they thought that their hands were defiled with common handling of things. Matt. 15,11,12.*

c *Obseruing diligently.*

d *That is to say, from ciuill affaires and worldly, they goe not to meate, vnlesse they wash themselues first.*

e *By these words are vnderstood all kindes of vessels, which are appointed for our dayly vse.*

f *Why liue they not? a kinde of speech taken from the Hebrewes: for amongst them, the way is taken for trade of life.*

2 Hypocrisie is alwayes ioyned with superstition.

✠ *Isa. 29, 14.*

3 The more earnest the superstitious are, the more they are mad, in promising themselues Gods fauour by their deserts.

4 The deuises of superstitious men doe not onely not fulfill the Law of God (as they blasphemously perswade themselues) but also doe vtterly take it away.

5 True Religion, which is cleane contrary to superstition, consisteth in spirituall worship: and all enemies of true Religion, although they seeme to haue taken deepe roote, shallbe pluckt vp.

✠ *Exod. 20,12, deut. 5.16. ephes. 6.2.*

∵ *Exod. 21.17. leuit. 20 9. prou. 20. 20.*

g *Without hope of pardon, he shallbe put to death.*

✠ *Matt. 15.10.*

h *For that that goeth into the draught, purgeth all meates.*

✠ *Gene. 6.5. and 8 21.*

i *All kind of craftinesse, whereby men profite themselues by other mens losses.*

k *Canker malice.*

24 ¶ 6 ✠ And

24 ¶ ✠ [6] And from thence he arose,and went
into the [l] borders of Tyrus and Sidon, and entred
into an house, and would that no man should haue
knowen: but he could not be hid.
25 For a certaine woman, whose litle daughter had an vncleane spirit,heard of him,and came,
and fell at his feete,
26 (And the woman was a [m] Greeke,a [n] Syrophenissian by nation) and shee besought him that
he would cast out the deuill out of her daughter.
27 But Iesus sayd vnto her, Let the children
first be fedde: for it is not good to take the childrens bread, and to cast it vnto [o] whelpes.
28 Then shee answered, and sayd vnto him,
[p] Trueth, Lord: yet indeede the whelpes eate vnder the table of the childrens crummes.
29 Then he sayd vnto her,For this saying goe
thy way: the deuill is gone out of thy daughter.
30 And when she was come home to her house,
she found the deuill departed,and her daughter lying on the bed.
31 ¶ 7 And he departed againe from the coasts
of Tyrus and Sidon,and came vnto the sea of Galile, through the middes of the coasts of [q] Decapolis.
32 And they brought vnto him one that was
deafe and stambred in his speech, and prayed him
to put his hand vpon him.
33 Then hee tooke him aside from the multitude, and put his fingers in his eares, and did spit,
and touched his tongue.
34 And looking vp to heauen, he sighed, and
said vnto him, Ephphata, that is, Be opened.
35 And straightway his eares were opened,and
the string of his tongue was loosed, and he spake
plaine.
36 And he commanded them that they should
tell no man: but howe much soeuer hee forbade
them, the more a great deale they published it,
37 And were beyond measure astoined, saying, ✠ He hath done all things well: hee maketh
both the deafe to heare,and the dumbe to speake.

✠ *Matt.15.21.*
6 That which the proud do reiect when it is offred vnto them, that same doe the modest and humble sinners as it were violently wring out.
l Into the vttermost coasts of Palestina, which were next to Tyrus and Sidon.
m By profession, prophane.
n Neighbour or neere to Damascus.
o Hee vseth this word Whelpes rather then the word Dogs, that hee may seeme to speake more contumeliously.
p As if she said, it is as thou sayest Lord, for it is ynough for the whelpes, if they can but gather vp the crummes that are vnder the table: therefore leaue the crummes, and not the childrens bread.
7 As the Father created vs to this life in the beginning in his onely Sonne, so doth he also in him alone renue vs vnto euerlasting life.
q It was a little countrey, and so called of ten cities, which the foure gouernments doe run betweene and compasse, Plinie, booke 3. chap.8.
✠ *Gen.1.31. eccle.39.21.*

CHAP. VIII.

1 *The miracle of the seuen loaues. 11 The Iewes seeke signes. 15 To beware of the leauen of the Pharises. 22 A blinde man healed 27 The peoples sundry opinions of Christ. 29 The Apostles acknowledge Christ. 31 He foretelleth his death. 33 Peter, Satan. 35 To saue and loose the life. 38 To be ashamed of Christ.*

1 IN ∵ those dayes, when there was a very great
multitude, and had nothing to eate, Iesus called
his disciples to him, and sayd vnto them,
2 I haue compassion on the multitude,because
they haue nowe continued with mee three dayes,
and haue nothing to eate.
3 And if I send them away fasting to their owne
houses,they would [a] faint by the way: for some of
them came from farre.
4 Then his disciples answered him, Whence
can a man satisfie these with bread here in the wildernesse?
5 And hee asked them,How many loaues haue
ye? And they sayd, Seuen.
6 Then hee commanded the multitude to sit
downe on the ground: and hee tooke the seuen
loaues, and gaue thankes, brake *them*,and gaue to
his disciples to set before *them*, and they did set
them before the people.
7 They had also a few small fishes: and when
he had giuen thanks, he commanded them also to
be set before *them*.
8 So they did eat, and were sufficed,and they
tooke vp of the broken meate that was left, seuen
baskets full,
9 (And they that had eaten, were about foure
thousand) so he sent them away.
10 ¶ ✠ And anon he entred into a ship with his
disciples, and came into the parts of Dalmanutha
11 ✠ [1] And the Pharises [o] came foorth, and
began to dispute with him,seeking of him a signe
from heauen,and tempting him.
12 Then hee [c] sighed deepely in his spirit,and
sayd, Why doeth this generation seeke a signe?
Verely I say vnto you, [d] a signe shall not be giuen
vnto this generation.
13 ¶ So he left them, and went into the ship
againe, and departed to the other side.
14 ¶ ∵ And they had forgotten to take bread,
neither had they in the ship with them, but one
loafe,
15 [2] And he charged them,saying,Take heede
and beware of the leauen of the Pharises, and of
the leauen of Herod.
16 3 And they reasoned among themselues,
saying,*It is* because we haue no bread.
17 And when Iesus knew it,he sayd vnto them,
Why reason you *thus*,because yee haue no bread?
perceiue ye not yet,neither vnderstand? haue yee
your hearts yet hardened?
18 Haue ye eyes, and see not? and haue yee
eares,and heare not? and doe ye not remember?
19 ✠ When I brake the fiue loaues among fiue
thousand, how many baskets full of broken meate
tooke ye vp? They said vnto him, Twelue.
20 And when *I brake* seuen among foure thousand, how many baskets full of leauings of broken
meat tooke ye vp? And they sayd,Seuen.
21 Then hee sayd vnto them, [e] How *is it* that
ye vnderstand not?
22 4 And hee came to Bethsaida, and they
brought a blind man vnto him, and desired him to
touch him.
23 Then hee tooke the blind by the hand, and
led him out of the towne,and spat in his eyes,and
put his hands vpon him, and asked him, if he saw
ought.
24 And he looked vp,and said,I [f] see men: for
I see them walking like trees.
25 After that,he put his hands againe vpon his
eyes, and made him [g] looke againe. And hee was
restored to his sight, and saw euery man afarre off
clearely.
26 5 And he sent him home to his house,saying
Neither goe into the towne,nor tell it to any in the
towne.
27 ¶ ✠ [6] And Iesus went out,and his disciples
into the townes of Cesarea Philippi. And by the
way he asked his disciples,saying vnto thē,Whom
doe men say that I am?
28 And they answered.*Some say*,Iohn Baptist:
and some,Elias: and some,one of the Prophets
29 And he sayd vnto them, But whom say ye
that I am? Then Peter answered, and sayd vnto
him,Thou art that Christ.
30 7 And he sharpely charged them,that concerning him they should tell no man.

∵ *Matt.15.32.*
a Word for word, they will fall in sunder, or be dissolued, for when men fall in a swound, their synewes fall one from another

✠ Matt.15.39.
✠ Matt.16.1.
1 The stubborne enemies of the doctrine of the Gospel, giuing no credit to the miracles already done require newe: but Christ being angry with them, doeth vtterly forsake them
b A common kind of speach, which the Hebrewes vse, whereby is meant that the Pharises went from their houses of purpose, to encounter with him.
c These sighs came euen from his heart root, for the Lord was very much mooued with these mens so great infidelitie.
d Word for word, If a signe be giuen: It is a cutted kind of speech very common among the Hebrewes: where some such words these must be vnderstood, Let me be taken for a lyar, or some such like. And when they speake out the whole, they say, The Lord doe thus and thus by me.
∵ Mat.16,5.
2 We must especially take heede of them which corrupt the word of God, what degree soeuer they be of, either in the Church, or in ciuill policie.
3 They that haue their mindes fixed on earthly things, are vtterly blind in heauenly things, although they be neuer so plainly set foorth vnto them.
✠ *Iohn 6,11.*
e How commeth it to passe, that you vnderstand not these things which are so plaine and euident?
4 A true image of our regeneration, which Christ separating vs from the world, worketh and accomplisheth by little and little in vs.
f He perceiued some mouing of men, when he could not discerne their bodies.
g He commanded him againe, to trie indeede, whether he could see well or no. 5 Christ will not haue his miracles to be separated from his doctrine. ✠ Matt.16,13 luke.9,18. 6 Many praise Christ, which yet notwithstanding spoile him of his praise. 7 Christ hath appointed his times to the preaching of the Gospel: and therefore here deferre it to a more commodious time, least sudden haste should rather hinder then further the mysterie of his comming.

31 [8] Then

8 Christ suffered all that he suffered for vs, not vnwillingly neither vnawares, but foreknowing it, and willingly.
9 None are more mad then they that are wise beside the word of God.
h This is not godly, but worldly wisedome.
10 The disciples of Christ must beare stoutly what burden soeuer the Lord layeth vpon them, and subdue the affections of the flesh.
✠ Mat. 10,38 and 16,24 luke 9,23. and 14,27.
✠ Mat. 10,39 and 16,25. luke 9,24. and 17,33.
11 They are the most foolish of all men which purchase the enioying of this life, with the losse of euerlasting blisse.
✠ Mat. 10,33 luke 9 26, and 12,9.

31 8 Then hee began to teach them that the sonne of man must suffer many things, and should be reprooued of the Elders, and of the hie Priests, and of the Scribes, and be slaine, and within three dayes rise againe.

32 9 And hee spake that thing boldly. Then Peter tooke him aside, and began to rebuke him.

33 Then he turned backe & looked on his disciples, and rebuked Peter, saying, Get thee behind me, Satan: for thou h vnderstandest not the things that are of God, but the things that are of men.

34 ¶ 10 And hee called the people vnto him with his disciples, and sayd vnto them, ✠ Whosoeuer will follow me, let him forsake himselfe, and take vp his crosse, and follow me.

35 For whosoeuer will ✠ saue his life, shall lose it: but whosoeuer shall lose his life for my sake and the Gospels, he shall saue it.

36 11 For what shall it profit a man, though he should win the whole world, if he lose his soule?

37 Or what exchange shall a man giue for his soule?

38 ✠ For whosoeuer shall be ashamed of mee, and of my wordes among this adulterous and sinfull generation, of him shall the Sonne of man be ashamed also, when hee commeth in the glory of his Father with the holy Angels.

CHAP. IX.

1 Christs transfiguration. 7 Christ must be heard 11 Of Elias and Iohn Baptist. 14 The possessed is healed. 23 Faith can doe all things. 31 Christ foretelleth his death. 33 Who is greatest among the Apostles. 36 Christ taketh a childe in his armes. 42 To offend. 50 Salt, Peace.

✠ Mat. 16,28. luke 9,27.
a When he shall begin his kingdome through the preaching of the Gospel: that is to say, after the resurrection.
✠ Mat. 17,1. luke 9,28.
1 The heauenly glory of Christ, which should within a short space be abased vpon the crosse, is auouched by visible signes, by the presence and talke of Elias and Moses, and by the voice of the Father himselfe, before three of his disciples, which are witnesses against whom lieth no exception.
b Did sparkle as it were.
c They were beside themselues for feare.
✠ Mat. 3,17, and 17,5. chap. 1,11.
2 The Lord hath appointed his time for the publishing of the Gospel.
✠ Mat. 17,9.
d Euen very hardly as it were.
e They questioned not together touching the generall resurrection which shalbe in ye latter day, but they vnderstoode not what he meant by that which hee spake of his owne peculiar resurrection. 3 The foolish opinion of the Rabbines is here refelled touching Elias comming, which was that either Elias should rise againe from the dead, or that his soule should enter into some other body. ✠ Mal. 4,5.

AND ✠ hee sayd vnto them, Verely I say vnto you, that there be some of them that stand here, which shall not taste of death till they haue seene the a kingdome of God come with power.

2 ✠ 1 And sixe dayes after, Iesus taketh vnto him Peter, and Iames, and Iohn, and carieth them vp into an hie mountaine out of the way alone, & his shape was changed before them.

3 And his raiment did b shine, *and was* very white as snowe, so white as no fuller can make vpon the earth.

4 And there appeared vnto them Elias with Moses, and they were talking with Iesus.

5 Then Peter answered, and sayd to Iesus, Master, it is good for vs to be here: let vs make also three tabernacles, one for thee, and one for Moses, and one for Elias.

6 Yet hee knew not what they sayd: for they were c afraid.

7 And there was a cloud that shadowed them, and a voice came out of the cloude, saying, ✠ This is my beloued Sonne: heare him.

8 And suddenly they looked round about, and saw no more any man saue Iesus onely with them.

9 2 ✠ And as they came downe from the mountaine, hee charged them, that they should tell no man what they had seene, saue when the Sonne of man were risen from the dead againe.

10 So they d kept that matter to themselues, and e demanded one of another, what the rising from the dead againe should meane.

11 3 Also they asked him, saying, Why say the Scribes, that ✠ Elias must first come?

12 And he answered, and said vnto them, Elias verely shall first come, and restore all things: and ✠ as it is written of the Sonne of man, hee must suffer many things, and be set at nought.

13 But I say vnto you, that Elias is come, (and they haue done vnto him whatsoeuer they would) as it is written of him.

14 ¶ ✠ 4 And when he came to *his* disciples, he saw a great multitude about them, and the Scribes disputing with them.

15 And straightway all the people, when they beheld him, were amased, and ranne to him, and saluted him.

16 Then he asked the Scribes, What dispute you among your selues?

17 And one of the companie answered, and sayd, Master, I haue brought my sonne vnto thee, which hath a dumbe spirit:

18 And wheresoeuer he taketh him, he f teareth him, and he fometh, and gnasheth his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not.

19 Then he answered him, and said, O faithlesse generation, how long now shall I be with you! how long now shall I suffer you! Bring him vnto me.

20 So they brought him vnto him: and assoone as the spirit g saw him, he tare him, and hee fell downe on the ground wallowing and foming.

21 Then he asked his father, How long time is it since it hath beene thus? And he said, Of a child.

22 And oft times hee casteth him into the fire, and into the water to destroy him: but if thou canst doe any thing, helpe vs, and haue compassion vpon vs.

23 And Iesus sayd vnto him, If thou canst beleeue it, h al things are possible to him yt beleeueth.

24 And straightway the father of the child crying with teares, sayd, Lord, I beleeue: help my vnbeliefe.

25 When Iesus sawe that the people came running together, he rebuked the vnclean spirit, saying vnto him, Thou dumbe and deafe spirit, I charge thee come out of him, & enter no more into him.

26 5 Then *the spirit* cried, and rent him sore, and came out, and he was as one dead, in so much that many sayd, He is dead.

27 But Iesus tooke his hand, and lift him vp, and he arose.

28 6 And when he was come into the house, his disciples asked him secretly, Why could not wee cast him out?

29 And he said vnto them, This kind can by no other meanes come forth, but by prayer & fasting.

30 ¶ ✠ And they departed thence, and i went together through Galile, and hee would not that any should haue knowen it.

31 7 For he taught his disciples, and said vnto them, The Sonne of man shalbe deliuered into the hands of men, and they shall kill him, but after that he is killed, he shall rise againe the third day.

32 But they vnderstood not that saying, and were afraid to aske him.

33 ✠ 8 After, he came to Capernaum: and when he was in the k house, he asked them, What was it that ye disputed among you by the way?

34 And they held their peace: for by the way they reasoned among themselues, who *should be* the chiefest.

35 And hee sate downe and called the twelue, and sayd to them, If any man desire to be first, the

✠ Esa. 53,4.
✠ Mat. 17,14. luke 9,38.
4 Christ sheweth by a miracle euen to the vnworthy, that he is come to bridle the rage of Satan.
f Vexed him inwardly, as the childe vseth to doe.
g So soone as Iesus had looked vpon the boy that was brought vnto him, the deuill began to rage after this maner.
h There is nothing but Christ can and will doe it, for them that beleeue in him.
5 The neerer that the vertue of Christ is, the more outragiously doth Satan rage.
6 We haue neede of faith, and therefore of prayer and fasting, to cast Satan out of his old possession.
✠ Mat. 17,21. luke 9,22.
i He and his disciples together.
7 Christ forewarneth vs with great diligence, to the ende we should not be oppressed with sudden calamities, but the slouthfulnesse of man is wonderfull.
✠ Mat. 18,1. luke 9,46.
8 Onely humility doth exalt.
k Where hee was went to make his abode.

same shall be last of all, and seruant vnto all.

36 And he tooke a little childe, and set him in the middes of them, and tooke him in his armes, and said vnto them,

37 Whosoeuer shall receiue one of such little children in my Name, receiueth me: and whosoeuer receiueth mee, receiueth not [l] mee, but him that sent me.

38 ¶ ✣ [9] Then Iohn answered him, saying, Master, we sawe one casting out deuils by thy Name, which followeth not vs, and we forbade him, because he followeth vs not.

39 ✣ But Iesus said, Forbid him not: for there is no man that can doe a miracle by my Name, that can lightly speake euill of me.

40 For whosoeuer is not against vs, is on our part.

41 ∵ And whosoeuer shall giue you a cup of water to drinke for my Names sake, because yee belong to Christ, verely I say vnto you, hee shall not lose his reward.

42 ✣ [10] And whosoeuer shall offende one of these little ones that beleeue in me, it were better for him rather, that a milstone were hanged about his necke, and that he were cast into the sea.

43 ✲ Wherefore, if thine hand cause thee to offend, cut it off, it is better for thee to enter into life, maimed, then hauing two hands, to goe into hell, into the fire that neuer shall be quenched.

44 * Where their [m] worme dieth not, and the fire neuer goeth out.

45 Likewise, if thy foote cause thee to offend, cut it off: it is better for thee to goe halt into life, then hauing two feete, to bee cast into hell, into the fire that neuer shall be quenched,

46 Where their worme dieth not, and the fire neuer goeth out.

47 And if thine eye cause thee to offend, plucke it out: it is better for thee to goe into the kingdome of God with one eye, then hauing two eyes, to be cast into hell fire,

48 Where their worme dieth not, and the fire neuer goeth out.

49 [11] For euery man shalbe [n] salted with fire: and ✣ euery sacrifice shall be salted with salt.

50 ✣ Salt is good: but if the salt be vnsauory, wherewith shall it be seasoned? haue salt in your selues, and haue peace one with another.

[l] He doth not onely receiue me, but also him that sent me.
✣ Luke 9.49.
9 God who is the authour of an ordinarie vocation, worketh also extraordinarily so oft as it pleaseth him. But an extraordinarie vocation is tried by the doctrine and the effects.
✣ 1 Cor.12,3.
∵ Mat.10,42.
✣ Matth.18,6. luke 17,1.
10 God is so seuere a reuenger of offences, that it is better to suffer any losse, then to be an occasion of offence vnto any.
✲ Matth 5,29. and 18,8.
* Esai, 66.24.
[m] Their worme which shall be cast into that flame.
11 We must be seasoned and powdred by God, both that we may be acceptable sacrifices vnto him, and also that we being knit together, may season one another.
[n] That is, shall be consecrate to God, being seasoned with the incorruptible word.
✣ Leuit 2,13.
✣ Matt.5,13. luke 14,34.

CHAP. X.

9 The wife, onely for fornication, is to be put away. 13 Little children are brought to Christ. 17 A rich man asketh Iesus, how hee may possesse eternall life. 28 The Apostles forsooke all things for Christes sake. 33 Christ foreshewed his death. 35 Zebedeus his sonnes request. 46 Blinde Bartimeus healed.

AND ∵ he [a] arose from thence, and went into the coastes of Iudea by ÿ farre side of Iordan, and the people resorted vnto him againe, and as he was wont, he taught them againe.

2 Then the Pharisees came and asked him, if it were lawfull for a man to put away *his* wife, and tempted him.

3 And hee answered, and saide vnto them, What did ✲ Moses command you?

4 And they said, Moses suffered to write a bill of diuorcement, and to put her away.

5 [1] Then Iesus answered, and said vnto them, For the hardnesse of your heart hee wrote this [b] precept vnto you.

∵ Matth 19.1.
[a] That is to say, departed and went from thence: for in the Hebrew tongue, sitting and dwelling are all one, and so are rising and going foorth.
✲ Deut.24,1.
1 God did neuer allow those diuorces, which the Law did tolerate.
[b] Looke Matt.19. For Moses gaue them no commandement to put away their wiues, but rather made a good prouiso for the wiues against the stubburne hardnesse of their husbands.

6 But at the beginning of the creation ✲ God made them male and female:

7 ✣ For this cause shall man leaue his father and mother, and cleaue vnto his wife.

8 And they twaine shall be one flesh: so that they are no more twaine, but one flesh.

9 ∵ Therefore, what God hath coupled together, let no man separate.

10 And in the house his disciples asked him againe of that matter.

11 And he said vnto them, ✣ Whosoeuer shall put away his wife and marry another, committeth adulterie [c] against her.

12 And if a woman put away her husband, and be married to another, she committeth adulterie.

13 ¶ ✲ [2] Then they brought little children to him, that he should touch them, and his disciples rebuked those that brought them.

14 But when Iesus sawe it, hee was displeased, & saide to them, Suffer the little children to come vnto me, and forbid them not: for of such is the kingdome of God.

15 Verely I say vnto you, Whosoeuer shall not receiue the kingdome of God [3] as a little childe, he shall not enter therein.

16 And he tooke them vp in his armes, and put *his* hands vpon them, and blessed them.

17 ¶ [4] And when he was gone out on the way, there came one * running, and kneeled to him, and asked him, Good Master, what shall I doe, that I may possesse eternall life?

18 Iesus saide to him, Why callest thou mee good? there is none good but one, euen God.

19 Thou knowest the commandements, ✣ Thou shalt not commit adulterie. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witnesse. Thou shalt [d] hurt no *man*. Honour thy father and mother.

20 Then he answered, and said to him, Master, all these things haue I obserued from my youth.

21 And Iesus looked vpon him, and loued him, and saide vnto him, One thing is lacking vnto thee. Goe *and* sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come, followe me, and take vp the crosse.

22 But he was sad at that saying, and went away sorowfull: for he had great possessions.

23 And Iesus looked round about, and saide vnto his disciples, How hardly doe they that haue riches, enter into the kingdome of God!

24 And his disciples were afraid at his words. But Iesus answered againe, and saide vnto them, Children, how hard it is for them that trust in riches, to enter into the kingdome of God!

25 It is easier for a camell to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

26 And they were much more astonied, saying with themselues, Who then can be saued?

27 But Iesus looked vpon them, and saide, With men *it is* impossible, but not with God: for with God all things are possible.

28 ¶ ✣ [5] Then Peter began to say vnto him, Lo, we haue forsaken all, and haue followed thee.

29 Iesus answered, and said, Verely I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospels,

30 But hee shall receiue an [e] hundred fold, now as

✲ Gen.1,27. Matth.19.4.
✣ Gen 2.24. 1.Cor.6 16. ephes.5 31.
∵ 1.Cor.7.10.
✣ Matth.5 31. and 19.9. luke 16.18.
[c] Whom he putteth away, for he is an adulterer by keeping company with another.
✲ Matth 19.13. luke 18.15.
2 God of his goodnes comprehendeth in the couenant not onely the fathers, but the children also: and therefore he blesseth them.
3 We must in malice become children, if wee will enter into the kingdome of heauen.
4 Two things are chiefly to be eschewed of them which earnestly seeke eternall life: that is to say, an opinion of their merites or deseruings, which is not onely vnderstood, but condemned by the due consideration of the Law: and the loue of riches, which turneth aside many from that race wherein they ranne with a good courage.
* Matth.19.16. luke 18.18.
✣ Exod 20.13.
[d] Neither by force nor deceite, nor any other meane whatsoeuer.
✣ Matth.19 27. luke 18 28.
5 To neglect all things in comparison of Christ, is a sure way vnto eternall life, so that we fall not away by the way.
[e] An hundred fold as much, if we looke to the true vse and commodities of this life, so that we measure them after the will of God, and not after the wealth it selfe, and our greedy desire.

at this present,houses,and brethren,and sisters,and
mothers, and children, and landes f with persecu-
tions,and in the world to come,eternall life.

f Euen in the midst of persecutions.

31 ✠ But many *that are* first,shall be last,and
the last, first.

✠ Mat.19.30. luke 13, 30. ✠ Matt.20,17. luke 18,31. 6 The disciples are againe prepared to patience, not to be ouercome by the foretelling vnto them of his death,which was at hand,and therewithall of life which should most certainely follow.

32 ¶ ✠ 6 And they were in the way going vp
to Hierusalem, and Iesus went before them, and
they were troubled, and as they followed, they
were afraid, and Iesus tooke the twelue againe,
and began to tell them what things should come
vnto him,
33 *Saying*, Beholde, we goe vp to Ierusalem,
and the Sonne of man shall be deliuered vnto the
hie Priests, and to the Scribes, and they shall con-
demne him to death, and shall deliuer him to the
Gentiles,
34 And they shall mocke him,and scourge him,
and spit vpon him, and kill him: but the third day
he shall rise againe.
35 ¶ ✠ 7 Then Iames & Iohn the sonnes of Ze-
bedeus came vnto him,saying, Master, g we would
that thou shouldest doe for vs that we desire.

✠ Matt.20,20. 7 we must first striue,before we triumph. *g We pray thee.*

36 And he said vnto them,What would yee I
should doe for you?
37 And they said vnto him, Graunt vnto vs,that
we may sit, one at thy right hand,and the other at
thy left hand in thy glory.
38 But Iesus saide vnto them, Yee knowe not
what ye aske.Can ye drinke of the cup that I shall
drinke of, and be baptized with the baptisme that
I shall be baptized with?
39 And they said vnto him, We can. But Iesus
said vnto them, Ye shall drinke indeede of the
cup that I shall drinke of, and be baptized with
the baptisme wherewith I shall be baptized:
40 But to sit at my right hand and at my left,
is not mine to giue,but *it shallbe giuen* to them for
whom it is prepared.
41 And when the ten heard that, they began
to disdaine at Iames and Iohn
42 8 But Iesus called them vnto him, and said
to them,✠ Ye know that h they which are princes
among the Gentiles, haue domination ouer them,
and they that be great among them, exercise au-
thoritie ouer them.
43 But it shall not be so among you:but who-
soeuer will be great among you, shall be your ser-
uant.
44 And whosoeuer will be chiefe of you,shall
be the seruant of all.
45 For euen the Sonne of man came not to be
serued,but to serue,and to giue his life for the ran-
some of many.

8 The Magistrates according to Gods appointment, rule ouer their subiects: but the Pastors are not called to rule, but to serue,according to the example of the Sonne of God himselfe, who went before them for somuch as he also was a Minister of his Fathers will. ✠ Luke 22,25. *h They to whom it is decreed and appointed.* ✠ Matt.20,29. luke 18,35. 9 Christ onely, being called vpon by faith,healeth our blindnesse.

46 ¶ ✠ 9 Then they came to Iericho: and as
he went out of Iericho with his disciples, and a
great multitude, Bartimeus the sonne of Timeus
a blinde man,sate by the way side,begging.
47 And when he heard that it was Iesus of Na-
zareth,he began to cry,and to say,Iesus the Sonne
of Dauid,haue mercie on me.
48 And many rebuked him, because he should
hold his peace:but he cryed much more,O Sonne
of Dauid,haue mercie on me.
49 Then Iesus stood still,and commanded him
to be called: and they called the blind,saying vnto
him,Be of good comfort: arise,he calleth thee
50 So he threwe away his cloake,and rose,and
came to Iesus.
51 And Iesus answered,& said vnto him,What
wilt thou that I doe vnto thee? And the blinde
said vnto him,Lord, that I may receiue sight.
52 Then Iesus said vnto him,Go thy way:thy
faith hath saued thee. And by and by he receiued
his sight,and followed Iesus in the way.

CHAP. XI.

1 Christ entreth into Hierusalem riding on an asse. 13 The fruitlesse figge tree is cursed. 15 Sellers and buyers are cast out of the Temple. 23 The force of faith. 24 Faith in prayer. 25 The brothers offences must be pardoned. 27 The Priests aske by what authoritie hee wrought those things that he did. 30 Whence Iohns baptisme was.

AND ✠ 1 when they came neere to Hierusalem,
to Bethphage and Bethania vnto the mount
of Oliues,he sent foorth two of his disciples,

✠ Matt. 21.1. Luke 19. 29. 1 A liuely image of the spirituall kingdome of Christ on earth.

2 And said vnto them, Goe your wayes into
that towne that is ouer against you, and assoone
as ye shall enter into it, yee shall finde a colt tied,
whereon neuer man sate: loose him, and bring
him.
3 And if any man say vnto you, Why doe ye
this? Say that the Lord hath neede of him, and
straightway he will send him hither.
4 And they went their way, and found a colt,
tied by the doore without, in a place where two
wayes met,and they loosed him,
5 Then certaine of them, that stoode there,
said vnto them,What doe ye loosing the colt?
6 And they said vnto them, as Iesus had com-
manded them:So they let them goe.
7 ¶ ✠ And they brought the colt to Iesus,and
cast their garments on him,and he sate vpon him.

✠ Iohn 12, 14.

8 And many spread their garments in the way:
other cut downe branches off the trees, & strawed
them in the way.
9 And they that went before, and they that
followed, cried, saying, Hosanna: a blessed *be* he
that commeth in the Name of the Lord.
10 b Blessed *be* the kingdome that commeth
in the Name of the Lord of our father Dauid:
Hosanna, *O thou which art* in the highest *heauens*.

a Well be it to him that commeth to vs from God, or that is sent of God. b Happie and prosperous. ✠ Mat. 21,10. luke 19, 45.

11 ✠ So Iesus entred into Hierusalem, and into
the Temple: and when he had looked about on
all things, and now it was euening, he went forth
vnto Bethania with the twelue.
12 ✠ And on the morrowe when they were
come out from Bethania, he was hungry.

✠ Matt. 21, 19.

13 2 And seeing a figge tree a farre off, that
had leaues, he went *to see* if hee might finde any
thing thereon: but when he came vnto it, hee
found nothing but leaues: for the time of figges
was not yet.

2 An example of that vengeance which hangeth ouer the heads of hypocrites.

14 Then Iesus answered and said to it, Neuer
man eate fruite of thee hereafter while the world
standeth: and his disciples heard it.
15 ¶ 3 And they came to Ierusalem, and Ie-
sus went into the Temple, and began to cast out
them that solde and bought in the Temple, and
ouerthrewe the tables of the money changers,
and the seates of them that solde doues.
16 Neither would hee suffer that any man
should cary a c vessell through the Temple,
17 And he taught,saying vnto them,Is it not
written,✠ Mine house shallbe d called the house of
prayer vnto all nations? ✠ but you haue made it a
denne of theeues.
18 And the Scribes and hie Priests heard it,and
sought how to destroy him: for they feared him,
because the whole multitude was astonied at his
doctrine.
19 But when euen was come, *Iesus* went out
of the citie.

3 Christ sheweth indeede, that he is the true King and high Priest, and therefore the reuenger of the diuine seruice of the Temple. *c That is,any prophane instrument, of which those fellowes had a number, that made the court of the Temple a market place.* ✠ Isai.56,7. *d Shall openly be so accounted and taken.* ✠ Iere.7,11.

✠ Mat.21,19.
4 The force of faith is exceeding great, and charitie is euer ioyned with it.

20 ✠ 4 And in the morning as they iourneyed
together, they saw the figge tree dried vp from the
roots.
21 Then Peter remembred, and said vnto him,
Master, behold, the figge tree which thou cursedst,
is withered.
22 And Iesus answered, and saide vnto them,
Haue e the faith of God.

e The faith of God is that assured faith and trust which we haue in him.

23 For verely I say vnto you, that whosoeuer
shall say vnto this mountaine, Be thou taken away,
and cast into the sea, and shall not wauer in his
heart, but shall beleeue that those things which he
saith, shall come to passe, whatsoeuer he saith, shall
be *done* to him.
24 ✠ Therefore I say vnto you, Whatsoeuer
yee desire when yee pray, beleeue that f yee shall
haue it, and it shall be *done* vnto you.
25 ∵ But when g yee shall stand, and pray, for-
giue, if yee haue any thing against any man, that
your Father also which is in heauen, may forgiue
you your trespasses.
26 For if you wil not forgiue, your Father which
is in heauen, will not pardon you your trespasses.

✠ *Mat.7,7. luke 11,9.*
f Word for word, that you receiue it, speaking in the time that now is, to shew the certaintie of the thing and the performance indeed.
∵ *Mat.6,14.*
g When you shall appeare before the altar.

17 ¶ ※ 5 Then they came againe to Hierusa-
lem: and as he walked in the Temple, there came
to him the hie Priests, & the Scribes, & the Elders,
28 And said vnto him, By what authoritie doest
thou these things? and who gaue thee this authori-
tie, that thou shouldest doe these things?
29 Then Iesus answered, & said vnto them, I will
also aske you a certain thing & answere ye me, and
I wil tell you by what authoritie I do these things.
30 The baptisme of Iohn, was it from heauen,
or of men? answere me.
31 And they thought with themselues, saying,
If we shall say, From heauen, he will say, Why then
did ye not beleeue him?
32 6 But if wee say, Of men, we feare the peo-
ple: for all men counted Iohn that he was a Pro-
phet indeed.
33 Then they answered, and saide vnto Iesus,
We cannot tell. And Iesus answered, and said vnto
them, Neither will I tell you by what authoritie I
doe these things.

※ Matt.21,13. luke 20,1.
5 The Gospell hath bene assaulted long time since vnder the pretence of an ordinarie succession.

6 A reward of an euill conscience to be afraid of those, of whome they should and might haue beene feared.

CHAP. XII.

1 *Of the vineyard. 10 Christ the stone refused of the Iewes. 14 Of tribute to be giuen to Cesar. 18 The Sadduces denying the resurrection. 28 The first commandement. 31 To loue God and the neighbour is better then sacrifices. 36 Christ Dauids sonne. 38 To beware of the Scribes and Pharises. 42 The poore widow.*

1 The calling of God is not tyed either to place, person, or time, without exception.
a This word Parable, which the Euangelists vse, doth not onely signifie a comparing of things together, but also darke speeches and allegories.
✠ *Esa.5,1. iere.2,2. mat.21,33. luke 20,9.*
b When the fruits of the ground vse to be gathered.

AND, 1 hee began to speake vnto them in a para-
bles. ✠ A *certaine* man planted a vineyard, &
compassed it with an hedge, and digged a pit for
the winepresse, and built a tower in it, and let it out
to husbandmen, and went into a strange countrey.
2 b And at the time, hee sent to the husband-
men a seruant, that hee might receiue of the hus-
bandmen of the fruit of the vineyard.
3 But they tooke him, and beat him, and sent
him away emptie.
4 And againe he sent vnto them another ser-
uant, and at him they cast stones, and brake his
head, and sent him away shamefull handled.
5 And againe hee sent another, and him they
slew, & many other, beating some, & killing some.
6 Yet had hee one sonne, his deare beloued:
him also hee sent the last vnto them, saying, They
will reuerence my sonne.
7 But the husbandmen said among themselues,
This is the heire: come, let vs kill him, and the in-
heritance shall be ours.
8 So they tooke him, and killed him, and cast
him out of the vineyard.
9 What shall then the Lord of the vineyard
doe? Hee will come and destroy these husband-
men, and giue the vineyard to others.
10 Haue ye not read so much as this Scripture?
✠ The stone which the builders did refuse, is made
the head of the corner.
11 This was done of the Lord, and it is marue-
lous in our eyes.
12 Then they c went about to take him, but
they feared the people: for they perceiued that he
spake that parable against them: therefore they
left him, and went their way.

✠ *Psal.118,22. isai.28,16. mat.21,42. acts 4,11. rom.9,33. 1.pet.2,8.*
c They were greedie and verie desirous.

13 ¶ ✠ a And they sent vnto him certaine of the
Pharises, and of the Herodians, that they might
taken him in *his* talke.
14 And when they came, they saide vnto him,
Master, we know that thou art true, and carest for
no man: for thou d considerest not the person of
men, but teachest the e way of God truely, Is it
lawfull to giue tribute to Cesar, or not?
15 Should we giue it, or should we not giue it?
but he knew their hypocrisie, and saide vnto them,
Why tempt yee me? Bring me a penie, that I may
see it.
16 So they brought it, and hee said vnto them,
Whose is this image and superscription? and they
said vnto him, Cesars.
17 Then Iesus answered, and said vnto them,
∵ Giue to Cesar the things that are Cesars, and to
God, those that are Gods: and they marueiled at
him.

✠ Mat.22,15. luke 20,20.
a The Gospell ioyneth the authoritie of the Magistrate with the seruice of God.
d Thou doest not so iudge by outward appearance, that the truth is thereby darkened any whit at all.
e The way whereby we come to God.
∵ *Rom.13,7.*

18 ¶ 3 ※ Then came the Sadduces vnto him,
(which say, there is no resurrection) & they asked
him, saying,
19 Master, ✠ Moses wrote vnto vs, If any mans
brother die, and leaue *his* wife, and leaue no chil-
dren, that his brother should take his wife, & raise
vp seed vnto his brother.
20 There were seuen brethren, and the first
tooke a wife, and when he died, left no issue.
21 Then the second tooke her, & he died, nei-
ther did he yet leaue issue, and the third likewise:
22 So those seuen had her, and left no issue:
last of all the wife died also.
23 In the resurrection then, when they shall rise
againe, whose wife shall she be of them? for seuen
had her to wife.
24 Then Iesus answered and saide vnto them,
Are ye not therefore deceiued, because yee knowe
not the Scriptures, neither the power of God?
25 For when they shall rise againe from the
dead, neither men marrie, nor wiues are married,
but are as the Angels which are in heauen.
26 And as touching the dead, that they shall
rise againe, haue ye not read in the booke of Mo-
ses, how in the bush God spake vnto him, saying,
I * am the God of Abraham, & the God of Isaac,
and the God of Iakob?
27 God is not the God of the dead, but the God
of the liuing. Ye are therefore greatly deceiued.
28 ¶ ✠ 4 Then came one of the Scribes that
had heard them disputing together, *and* perceiuing
that hee had answered them well, hee asked him,
Which is the first commandement of all?
29 Iesus answered him, The first of all the com-
mandements *is*, ✠ Heare, Israel, The Lord our God
is the onely Lord.

3 The resurrection of the bodie is auouched against the foolish ignorance, and malice of the Sadduces.
※ Mat 22,23. Luke 20,27.
✠ Deut 25,5. matt.22,24.
* Exod 3,6. mat.22,32.
✠ *Mat 22,35.*
4 Sacrifices and outward worship neuer pleased God, vnlesse such necessarie duties as we owe to God and our neighbours went afore.
✠ Deut. 6,4.

30 Thou shalt therefore loue the Lord thy God with all thine heart, and with all thy soule, & with all thy minde, and with all thy strength: this is the first commandement.

31 And the second *is* like, that is, ✠ Thou shalt loue thy neighbour as thy selfe. There is none other commandement greater then these.

32 Then that Scribe said vnto him, Well, Master, thou hast said the trueth, that there is one God, and that there is none but he,

33 And to loue him with all the heart, and with all the vnderstanding, and with all the soule, and with all the strength, and to loue *his* neighbour as himselfe, is more then all whole burnt offerings and sacrifices.

34 Then when Iesus saw that he answered discreetly, he said vnto him, Thou art not farre from the kingdome of God. And no man after that durst aske him any question.

35 ¶ ✠ [5] And Iesus answered & saide teaching in the Temple, How say the Scribes that Christ is the sonne of Dauid?

36 For Dauid himselfe said by [f] the holy Ghost, ∵ The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footstoole.

37 Then Dauid himselfe calleth him Lord: by what meanes is he then his sonne? and much people heard him gladly.

38 ✲ [6] Moreouer he said vnto them in [g] his doctrine, Beware of the Scribes which loue to goe in [h] long robes, and *loue* salutations in the markets,

39 And the chiefe seats in the Synagogues, and the first roumes at feasts,

40 Which ✲ deuoure widowes houses, euen vnder a colour of long prayers. These shall receiue the greater damnation.

41 [7] * And as Iesus sate ouer against the treasurie, hee beheld how the people cast [i] money into the treasurie, and many rich men cast in much.

42 And there came a certaine poore widow, and she threw in two mites, which make a quadrin.

43 Then hee called vnto him his disciples, and said vnto them, Verely I say vnto you, that this poore widowe hath cast more in, then all they which haue cast into the treasurie.

44 For they all did cast in of their superfluitie: but she of her pouertie did cast in all that she had, *euen* all her liuing.

✠ Leuit.19.18. matt.22.39. rom.13 9. galat 5.14. iames 2.8.
✠ Matt.12.41. luke 10.41.
5 Christ prooueth his Godhead euen out of Dauid himselfe, of whom he came according to the flesh.
f *Word for word, in the holy Ghost, and there is a great force in this kind of speech, whereby is meant that it was not so much Dauid, as the holy Ghost that spake, who did in a manner possesse Dauid.*
∵ Psal.110.1.
✲ Marke 13.6. luke 11.43. and 20.43.
6 The maners of ministers are not rashly to be followed as an example.
g *Whiles he taught them.*
h *The word is a stole, which is a kind of womans garment, long euen downe to the heeles, and is taken generally, for any garment made for comelinesse, but in this place it seemeth to signifie that fringed garment mentioned in Deuteronomie 22 12.*
✲ Mat.23.14. luke 20.47.
7 The doing of our dueties, which God alloweth, is not esteemed according to the outward value, but to the inward affectes of the heart.

* Luke 21 1. i *Money of any kind of mettall, as the Romanes vsed, who in the beginning did stampe or coyne brasse, and after vsed it for currant money.*

CHAP. XIII.

1 *Of the destruction of Ierusalem.* 9 *Persecutions for the Gospell.* 10 *The Gospell must be preached to all nations.* 26 *Of Christs comming to iudgement.* 33 *We must watch and pray.*

AND ✠ [1] as hee went out of the Temple, one of his disciples saide vnto him, Master, see what maner stones, and what maner buildings *are here*.

2 ✠ Then Iesus answered, and saide vnto him, Seest thou these great buildings? there shall not be left one stone vpon a stone, that shall not be throwen downe.

3 And as he sate on the mount of Oliues, ouer against the Temple, Peter, and Iames, and Iohn, and Andrew asked him secretly,

4 Tell vs, when shall these things bee? and what *shall be* the signe when all these things shall be fulfilled?

5 And Iesus answered them, and began to say, ∵ Take heed least any man deceiue you.

6 For many shall come in my Name, saying, I am *Christ*, and shall deceiue many.

7 Furthermore when ye shall heare of warres, and rumors of warres, be ye not troubled: for *such things* must needs be: but the end *shall* not *be* yet.

8 For nation shall rise against nation, and kingdome against kingdome, and there shall be earthquakes in diuers quarters, and there shall be famine and troubles: these *are* the beginnings of sorrowes.

9 But take yee heede to your selues: for they shall deliuer you vp to the Councils, and to the Synagogues: yee shall be beaten, and brought before rulers & kings for my sake, for a [a] testimoniall vnto them.

10 And the Gospell must be published among all nations.

11 ✠ But when they lead you, and deliuer you vp, [b] be not carefull before hand, neither [c] studie what ye shall say: but what is giuen you at the same time, that speake: for it is not you that speake, but the holy Ghost.

12 Yea, and the brother shall deliuer the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.

13 And yee shall be hated of all men [d] for my Names sake: but whosoeuer shall endure vnto the end, he shall be saued.

14 ✠ Moreouer, when yee shall see the abomination of desolation (spoken of by ∵ Daniel the Prophet) [e] set where it ought not, (let him that readeth, consider it) then let them *that be* in Iudea, flee into the mountaines,

15 And let him that is vpon the house, not come downe into the house, neither enter therein, to fetch any thing out of his house.

16 And let him that is in the fielde, not turne backe againe to take his garment.

17 Then wo *shalbe* to them that are with child, and to them that giue sucke in those dayes.

18 Pray therefore that your flight be not in the winter.

19 For [f] those dayes shall be such tribulation, as was not from the beginning of the creation which God created vnto this time, neither shall be.

20 And except that the Lord had shortened those dayes, no flesh should be saued: but for the elects sake, which he hath chosen, he hath shortened those dayes.

21 Then ✲ if any man say to you, Loe, here is Christ, or loe, *he is* there, beleeue it not.

22 For false Christes shall rise, and false prophets, and shall shewe signes and wonders, to deceiue, if it were possible, the very elect.

23 But take ye heede: behold, I haue shewed you all things before.

24 ¶ Moreouer in those dayes after that tribulation, ✲ the sunne shall waxe darke, & the moone shall not giue her light,

25 And the starres of heauen shall fall: and the powers which are in heauen, shall shake.

26 And then shall they see the Sonne of man comming in the clouds, with great power and glorie.

27 * And he shall then send his Angels, & shall gather together his elect from the foure winds, *and* from the vtmost part of the earth to the vtmost part of heauen.

28 Now learne a parable of the figge tree. When her bough is yet tender, and it bringeth forth leaues, ye know that sommer *is* neere.

29 So in like maner, when yee see these things come

✠ Mat.24.1. luke 21.5.
1 The destruction of the Temple, citie, and whole nation is foretold, and the troubles of the Church, but yet there are annexed many comforts, and last of all, the end of the world is described.
✠ Luke 19.43.
∵ Ephe.5 6, 2. thes.2.3.

a *The hearing of your preaching, shall be a most euident witnesse against them, so that they shall not be able to pretend ignorance.*
✠ Mat.10.19. luke 12 11. and 21.14.
b *Wee are not forbidden to thinke before hand, but yet a false carefulnesse whereby men discourage themselues, which proceedeth from distrust, and want of confidence and sure hope of Gods assistance: that carefulnesse we are willed to beware of, Looke Mat 6.27.*
c *By any kind of artificious and cunning kind of tale what to speake.*
d *For me.*
✠ Mat 24.15. luke 21 20.
∵ Dan 9 27.
e *When the heathen and prophane people shall not onely enter into the Temple, and defile both it and the citie, but also cleane destroy it.*
f *This is a kind of speech which the Hebrewes vse, and it hath a great force in it, for it giueth vs to vnderstand that in all that time one miserie shall so follow vpon another, as if the time it selfe were very miserie it selfe: So the Prophet Amos 5 20. saith, that the day of the Lord shall be darkenesse.*
✲ Mat 24.23. luke 17 23. and 21.8.
∵ Isa.13 10. ezek.32.7. ioel 2.10. and 3.15.

* Mat.24.31.

come to passe, knowe that *the kingdome of God*
is neere, *euen* at the doores.
30 Verely I say vnto you, that this generation
shall not passe, till all these things be done.
31 Heauen and earth shall passe away, but my
words shall not passe away.
32 a But of that day and houre knoweth no
man, no, not the Angels which are in heauen, nei-
ther the Sonne himselfe, but the Father.
33 ✠ Take heede: watch, and pray: for yee
know not when the time is.
34 *For the Sonne of man is* as a man going into
a strange countrey, and leaueth his house, and gi-
ueth authority to his seruants, and to euery man
his worke, and commandeth the porter to watch.
35 Watch ye therefore, (for ye know not when
the master of the house will come, at euen, or at
midnight, at the cocke crowing, or in ẏ dawning)
36 Least if hee come suddenly, hee should finde
you sleeping.
37 And those things that I say vnto you, I say
vnto all men, Watch.

a The latter day is not curiously to be searched for, which the Father alone knoweth: but let vs rather take heed, that it come not vpon vs vnaware.
✠ *Mat.24.13.*

CHAP. XIIII.

1 The Priests conspiracie against Christ. 3 The woman powring oyle on Christs head. 12 The preparing of the Passeouer. 22 The institution of the Supper. 41 Christ deliuered into the hands of men. 43 Judas betrayeth him with a kisse. 53 Christ is before Caiaphas. 66 Peters deniall.

AND ✠ 1 two dayes after followed *the feast of*
the Passeouer, and of vnleauened bread: and
the hie Priests, and Scribes sought how they might
take him by craft, and put him to death.
2 But they sayd, Not in the feast *day*, lest there
be any tumult among the people.
3 ∵ And when he was in Bethania in the house
of Simon the leper, as he sate at table, there came
a woman hauing a boxe of ointment of Spikenard,
very costly, and she brake the boxe, and powred it
on his head.
4 2 Therefore some disdained among them-
selues, and sayd, To what end is this waste of oint-
ment?
5 For it might haue beene sold for more then
a three hundreth pence, and beene giuen vnto the
poore, and they murmured against her.
6 But Iesus sayd, Let her alone: Why trouble
ye her? she hath wrought a good worke on me.
7 3 For ye haue the poore with you alwayes,
and when ye will ye may doe them good, but me
ye shall not haue alwayes.
8 4 She hath done that shee could: she came
aforehand to anoint my body to the burying.
9 Verely I say vnto you, wheresoeuer this
Gospel shall be preached throughout the whole
world, this also that she hath done, shallbe spoken
of in remembrance of her.
10 ¶ ✻ 5 Then Iudas Iscariot, one of the
twelue, went away vnto the hie Priests, to betray
him vnto them.
11 And when they heard it, they were glad,
and promised that they would giue him money:
therefore he sought how he might conueniently
betray him.
12 ¶ ✠ 6 Now the first day of vnleauened
bread, b when c they sacrificed the d Passeouer,

✠ *Mat.26.2. luke 22.1.*
1 By the will of God, against the counsell of men, it came to passe that Christ should be put to death vpon the solemne day of the Passeouer, that in all respects the trueth might agree to the figure
∵ *Mat.26.6. iohn 12.2.*
2 Rash iudgements are frustrate before God
a *Which is about six pounds English.*
3 Christ suffered himselfe to be anointed once or twise for certaine considerations: but his will is to be daily anointed in the poore.
4 This woman by the secret instinct of the Spirit, anointing Christ, setteth before mens eyes, his death and buriall which were at hand.
✻ *Matth.26.14. luke 22.4.*
5 Couetousnesse cloaked with a zeale of charitie, is an occasion to betray and crucifie Christ.
✠ *Matth.26.17. luke 22.15.*
6 Christ being made subiect to the Law for vs, doeth celebrate the Passeouer according to the Law: and therewithall by a miracle sheweth that notwithstanding hee in the flesh shall straightway suffer, yet that he is God. *b That is, vpon which day, and at the euening of the same day, which was the beginning of the fifteenth, Looke Matth 26.17. c They vsed to sacrifice. d This is spoken thus, by the figure Metonymia, which is vsuall in Sacraments, and by the Passeouer is meant the Pascall lambe.*

his disciples sayd vnto him, Where wilt thou that
wee goe and prepare, that thou mayest eate the
Passeouer?
13 Then he sent forth two of his disciples, and
sayd vnto them, Goe ye into the citie, and there
shall a man meete you bearing a pitcher of water:
follow him.
14 And whithersoeuer he goeth in, say ye to
the good man of the house, The Master saieth,
Where is the lodging where I shall eate the
Passeouer with my disciples?
15 And he will shew you an e vpper chamber
which is large, trimmed and prepared: there make
it readie for vs.
16 So his disciples went foorth, and came to
the citie, and found as he had said vnto them, and
made ready the Passeouer.
17 ¶ And at euen he came with the twelue.
18 ✠ 7 And as they sate at table and did eate,
Iesus said, Verely I say vnto you, that one of you
shall betray me, which eateth with me.
19 Then they began to be sorowfull and to say
to him one by one, Is it I? And another, Is it I?
20 And he answered and said vnto them, *It is*
one of the twelue that f dippeth with mee in the
platter.
21 Truely the Sonne of man goeth his way,
as it is written of him: ∵ but woe *be* to that man,
by whom the Sonne of man is betrayed: it had
beene good for that man, if hee had neuer beene
borne.
22 ∵ And as they did eate, Iesus tooke the
bread, and when hee had giuen thankes, hee brake
it, and gaue it to them, and said, Take, eate, this is my
bodie.
23 Also hee tooke the cup, and when hee had
giuen thanks, gaue it to them: and they all dranke
of it.
24 And he said vnto them, This is my blood of
that new Testament which is shed for many.
25 Verely I say vnto you, I will drinke no more
of the fruit of the vine vntill that day, that I drinke
it new in the kingdome of God.
26 And when they had sung a Psalme, they
went out to the mount of Oliues.
27 ✻ 8 Then Iesus said vnto them, All ye shall
be offended by me this night: for it is written, ✠ I
will smite the shepheard, and the sheepe shall be
scattered.
28 But after that I am risen, I will go into * Ga-
lile before you.
29 9 And Peter saide vnto him, Although all
men should be offended at thee, yet would not I.
30 Then Iesus said vnto him, Verely I say vnto
thee, this day, *euen* in this night before the cocke
crow twise, thou shalt denie me thrise.
31 But he said g more earnestly, If I should die
with thee, I will not denie thee: likewise also sayd
they all.
32 ¶ ✠ 10 After, they came into a place named
Gethsemane: then hee said to his disciples, Sit yee
here, till I haue prayed.
33 And hee tooke with him Peter, and Iames,
and Iohn, and he beganne to be troubled, and in
great heauinesse,
34 And said vnto them, My soule is verie hea-
uie, *euen* vnto the death: tarie here, and watch.
35 So he went forward a little, and fell downe
on the ground, and prayed, that if it were possible,
that houre might passe from him.

e *The Greeke word signifieth that part of the house that is highest from the ground, to what vse soeuer it be put, but because they vsed to suppe in that part of the house, they called it a supping chamber.*
✠ *Psal.41.10. mat.26.20.23. luke 22.14. iohn 13.18.21.*
7 The figure of the law, which is by and by to be fulfilled, is abrogated: and in place thereof are hot figures of the newe couenant answerable vnto them, which shall continue to the worlds end
f *That vseth to eat meat with me.*
∵ *Acts 1.16.*
∵ *Mat.26.26. 1.cor.11.24.*

✻ *Iohn 16.32.*
8 Christ foretelleth how he shall be forsaken of his, but yet that he will neuer forsake them.
∵ *Zach.13.7.*
* *Chap.16.7.*
9 Here is set forth in an excellent person, a most sorrowfull example of mans rashnesse and weakenesse.
g *That doubling words, setteth out more plainely Peters vehement affirmation.*
✠ *Mat.26.36. luke 22.39.*
10 Christ suffering for vs in that flesh which he tooke vpon him for our sakes, the most horrible terrour of the curse of God, receiueth the cup at his Fathers hands, which hee being iust, doeth straightway drinke of for the vniust.

36 And

b This doubling of the word was vsed in those dayes, when their language were so mixed together: for this word, Abba, is a Syrian word.

11 An horrible example of the slugginesse of men, euen in the disciples whom Christ had chosen.

36 And he sayd, b Abba, Father, all things are possible vnto thee: take away this cup from me: neuertheless not that I will, but that thou wilt, *be done.*

37 11 Then he came, and found them sleeping, and sayd to Peter, Simon, sleepest thou? couldest not thou watch one houre?

38 ¶ Watch yee, and pray, that yee enter not into tentation: the spirit indeede is ready, but the flesh is weake.

39 And againe he went away, and prayed, and spake the same words.

40 And he returned, and found them asleepe againe: for their eyes were heauie: neither knewe they what they should answere him.

41 And he came the third time, and said vnto them, Sleepe hencefoorth, and take your rest: it is ynough: the houre is come: behold, the Sonne of man is deliuered into the hands of sinners.

42 Rise vp: let vs goe: loe, he that betrayeth me, is at hand.

43 ✠ 12 And immediatly while hee yet spake, came Iudas that was one of the twelue, and with him a great multitude with swords and staues from the hie Priests, and Scribes, and Elders.

44 And he that betrayed him, had giuen them a token, saying, Whomsoeuer I shall kisse, he it is: take him and leade him away: safely.

45 And assoone as hee was come, hee went straightway to him, and sayd, Haile Master, and kissed him.

46 Then they layd their handes on him, and tooke him.

47 And k one of them that stoode by, drewe out a sword, and smote a seruant of the hie Priest, and cut off his eare.

48 And Iesus answered, and sayd to them, Yee be come out as against a thiefe, with swords and with staues, to take me.

49 I was dayly with you, teaching in the Temple, and ye rooke me not: but *this is done* that the Scriptures should be fulfilled.

50 Then they l all forsooke him, and fled.

51 13 And there followed him a certaine yong man, cloathed in m linnen vpon his bare *body*, and the yong men caught him.

52 But he left his linnen cloath, and fled from them naked.

53 ✠ So they led Iesus away to the hie Priest, and to him came n together all the hie Priests, and the Elders, and Scribes.

54 And Peter followed him a farre off, euen into the hall of the hie Priest, and sate with the seruants, and warmed *himselfe* at the fire.

55 14 And the ∵ hie Priests, and all the Councill sought for witnesse against Iesus, to put him to death, but found none.

56 For many bare false witnesse against him, but their witnesse agreed not together.

57 Then there arose certaine, and bare false witnesse against him, saying,

58 Wee heard him say, ✠ I will destroy this Temple made with hands, and within three dayes I will build another, made without hands.

59 But their witnes yet agreed not together.

60 Then the hie Priest stoode vp amongst them, and asked Iesus, saying, Answerest thou nothing? what is the matter that these beare witnesse against thee?

61 But he held his peace, and answered nothing. Againe the hie Priest asked him, & sayd vnto him, Art thou that Christ the sonne of the o Blessed?

62 And Iesus sayd, I am *he*, ✠ and yee shall see the Sonne of man sit at ỹ right hand of the power *of God*, and come in the cloudes of heauen.

63 Then the hie Priest rent his cloathes, and said, What haue we any more neede of witnesses?

64 Ye haue heard the blasphemie: what thinke ye? And they all condemned him to be worthie of death.

65 15 And some began to spit at him, and to couer his face, and to beate him with fists, and to say vnto him, Prophecie. And the sergeants smote him with *their* rods.

66 ✠ 16 And as Peter was beneath in the hall, there came one of the maides of the hie Priest.

67 And when she saw Peter warming *himselfe*, shee looked on him, and sayd, Thou wast also with Iesus of Nazareth.

68 But he denied it, saying, I know him not, neither wot I what thou sayest. Then he went out into the porch, and the cocke crew.

69 ∵ Then p a maid saw him againe, and began to say to them that stood by, This is *one* of them.

70 But hee denied it againe: and anon after, they that stoode by, saide againe to Peter, Surely thou art *one* of them: for thou art of Galile, and thy speach is like.

71 And hee began to curse, and sweare, *saying*, I know not this man of whom yee speake.

72 ✠ Then the second time the cocke crewe, and Peter remembred the word that Iesus had said vnto him, Before the cocke crow twise, thou shalt denie me thrise, and weighing that with himselfe, he wept.

CHAP. XV.

1 *Of the things that Christ suffered vnder Pilate.* 11 *Barrabbas is preferred before Christ.* 15 *Pilate deliuereth Christ tobe crucified.* 17 *He is crowned with thorne.* 19 *They spit on him, and mocke him.* 21 *Simon of Cyrene carrieth Christes crosse.* 27 *Christ is crucified betweene two theeues.* 33 *Hee is vailed at.* 37 *He giueth vp the ghost.* 43 *Ioseph burieth him.*

AND ✠ 1 anon in the dawning, the hie Priests helde a Councill with the Elders, and the Scribes, and the whole Councill, and bound Iesus, and led him away, and a deliuered him to Pilate.

2 Then Pilate asked him, Art thou the King of the Iewes? And he answered and sayd vnto him, Thou sayest it.

3 And the hie Priestes accused him of many things.

4 * Wherefore Pilate asked him againe, saying, Answerest thou nothing? behold how many things they witnesse against thee.

5 But Iesus answered no more at all, so that Pilate marualled.

6 Now at the feast, Pilate b did deliuer a prisoner vnto them, whomsoeuer they would desire.

7 Then there was one named Barabbas, which was bound with his fellowes, that had made insurrection, who in the insurrection had committed murther.

8 And the people cryed aloude, and began to

a Of God, who is most worthie of all praise?
✠ *Matt. 24. 39.*

15 Christ suffering all kind of reproach for our sakes, getteth euerlasting glory to them that beleeue in him.
✠ *Mat. 26. 69. Luke 22. 55. John 18. 25.*
16 An heauie example of the frailnesse of man, together with a most comfortable example of the mercie of God, who giueth the spirit of repentance and faith to his elect.
∵ *Matt. 26. 71. Luke 22. 58.*
p If we compare the Euangelists diligently together, we shall perceiue that Peter was knowne of many through the maidens report: yea, and in Luke, when the second denialis spoken of, there is a man seruant mentioned, and not a maid.
✠ *Mat. 26. 74. John 13. 38.*

✠ *Mat. 27. 1. Luke 22. 66. John 18. 19.*
1 Christ being bound before the iudgement seat of an earthly iudge, in open assembly is condemned as guiltie vnto the death of the crosse, not for his owne sinnes, (as appeareth by the iudges owne wordes) but for all ours, that we most guiltie creatures being deliuered from the guiltinesse of our sinnes, might be quitted before the iudgement seate of God, euen in the open assembly of the Angels.
a It was not lawfull for them to put any man to death, first by Herode the before the destruction
* *Matt. 27. 12. Luke 23. 3. John 18. 35.* *b Vsed Pilate to deliuer,*

b This doubling of the word was vsed in those dayes, when their language were so mixed together: for this word, Abba, is a Syrian word.

11 An horrible example of the sluggishnesse of men, euen in the disciples whom Christ had chosen.

✠ *Matt. 26. 47. Luke 22. 47. John 18. 3.*
12 As men did willingly spoile God their Creator of his praise in forsaking and betraying him, so Christ willingly going about to make satisfaction for this sinne, is forsaken of his owne, and betrayed by one of his familiars as a thiefe, that the punishment might be agreeable to the sinne, and we who are very traitours, forsakers, and sacrilegers might be deliuered out of the deuils snare.
c So diligently, that he scape not out of your hands.
k That is, Peter. l All his disciples.
13 Vnder pretence of godlines, all things are lawfull to such as doe violence against Christ.
m Which he cast about him, when he hearing that sturre in the night suddenly ranne forth: whereby we may vnderstand with how great licencioosnesse these villaines violently set vpon him.
✠ *Matt. 26. 57. Luke 22. 54. John 18. 24.*
n The highest councill was assembled, because Christ was accused as a blasphemer and a false prophet: for as for the other crime of treason, it was forged against him by the Priests, to enforce Pilate by that meanes to condemne him.
14 Iustin, who was so innocent that he could not be oppressed, no nor by false witnesses, is at the length, for confessing God to be his Father, condemned of impietie before the hie Priest: that we, who denied God and were indeede wicked, might be quit before God. ∵ *Matt. 26. 59.* ✠ *John 2. 19.*

1 Christ going about to take away the sinnes of men, who went about to vsurpe the throne of God himselfe, is condemned as one that hunted after the kingdome, and mocked with a false shew of a kingdome, that we on the other side, who shall indeed be eternall kings, might receiue the crowne of glory at Gods owne hand.
✠ Matt.27 32. luke 23.26.
3 The rage of the wicked hath no measure, but in the meane season, euen the weakenesse of Christ, being in paine vnder the heauie burden of the crosse, doeth manifestly shewe that a lambe is led to be sacrificed.
✠ Matt.27.33. luke 23.33. iohn 19.17.
4 Christ is led out of the wals of the earthly Ierusalem, into a foule place of dead mens carcases, as a man most vncleane, not touching himselfe, but touching our sinnes, which were layd vpon him, to the end that wee being made cleane by his blood, might be brought into the heauenly Sanctuary.
∵ Luke 23.34.
5 Christ hangeth naked vpon the crosse, and as the wickedst caitife that euer was, most vilely reprooued: that we being cloathed with his righteousnes, & blessed with his curses, and sanctified by his onely oblation, may be taken vp into heauen.
✠ Esai.53.12.
✠ Iohn 2.19.
6 How angrie God was against our sinne, which he punished in our suretie, his sonne, it appeareth by this horrible darkenesse.
c By this word, land, he meaneth Palestina: so that the strangenesse of the wonder, is so much the more set forth in that, that at the feast of the Passeouer, and in the full moone, when the Sunne shined ouer all the rest of the world and at midday that corner of the world, wherein so wicked an act was committed, was ouercouered with most grosse darkenesse.

desire *that he would doe* as he had euer done vnto
them.
9 Then Pilate answered them, & sayd, Will ye
that I let loose vnto you the King of the Iewes?
10 For he knew that the hie Priests had deliuered
him of enuie.
11 But the high Priests had mooued the people
to desire that he would rather deliuer Barabbas vnto
them.
12 And Pilate answered, and sayd againe vnto
them, What will ye then that I do *with him*, whom
ye call the King of the Iewes?
13 And they cried againe, Crucifie him.
14 Then Pilate sayd vnto them, But what euill
hath he done? And they cried the more feruently,
Crucifie him.
15 So Pilate willing to content the people, loosed
them Barabbas, and deliuered Iesus, when he
had scourged him, that he might be crucified.
16 Then the souldiers led him away into the
hall, which is the common hall, and called together
the whole band,
17 1 And clad him with purple, and platted a
crowne of thornes, and put it about *his head*,
18 And began to salute him, *saying*, Haile,
King of the Iewes.
19 And they smote him on the head with a reed,
and spat vpon him, and bowed the knees, *and* did
him reuerence,
20 And when they had mocked him, they tooke
the purple off him, and put his owne cloathes on
him, and led him out to crucifie him.
21 ✠ And they 3 compelled one that passed by,
called Simon of Syrene (which came out of the
countrey, and was father of Alexander and Rufus)
to beare his crosse.
22 ✠ 4 And they brought him to a place named
Golgotha, which is by interpretation, the place of
dead mens sculles.
23 And they gaue him to drinke wine mingled
with myrrhe: but he receiued it not.
24 ∵ 5 And when they had crucified him, they
parted his garments, casting lots for them, what
euery man should haue.
25 And it was the third houre when they crucified
him,
26 And the title of his cause was written aboue,
THAT KING OF THE IEWES.
27 They crucified also with him two theeues,
the one on the right hand, and the other on his
left.
28 Thus the scripture was fulfilled, which sayth,
✠ And he was counted among the wicked.
29 And they that went by, railed on him, wagging
their heads, and saying, ✠ Hey, thou that destroyest
the Temple, and buildest it in three dayes,
30 Saue thy selfe, and come downe from the
crosse.
31 Likewise also euen the hie Priests mocking,
sayd among themselues with the Scribes, He saued
other men, himselfe he cannot saue.
32 Let Christ the king of Israel now come
downe from the crosse, that we may see, and beleeue.
They also that were crucified with him, reuiled
him.
33 ¶ Now when the sixt houre was come, 6 darknes
arose ouer c all the land vntill the ninth houre.

34 And at the 7 ninth houre Iesus cried with a
loud voice, saying, ✠ Eloi, Eloi, lamma-sabachthani?
which is by interpretation, My God, my
God, why hast thou forsaken me?
35 And some of them that stood by, when they
heard it, sayd, Beholde, he calleth Elias.
36 And one ran, and filled a ✠ spunge full of
vineger, and put it on a reed, & gaue him to drinke,
saying, Let him alone: let vs see if Elias will come,
and take him downe.
37 And Iesus cried with a loud voice, and gaue
vp the ghost.
38 And the vaile of the Temple was rent in
twaine, from the top to the bottome.
39 Now when the Centurion, which stood
ouer against him, saw that he thus crying gaue vp
the ghost, he sayd, Truely this man was the Sonne
of God.
40 ¶ 8 There were also women which beheld
afarre off, among whom was Marie Magdalene,
and Marie the mother of Iames the lesse, and of
Ioses, and Salome,
41 Which also when he was in Galile, ∵ followed
him, and ministred vnto him, and many
other women which came vp with him vnto Hierusalem.
42 ✠ And now when the night was come (because
it was the day of the preparation that is before
the Sabbath)
43 ✠ Ioseph of Arimathea, an d honourable
counsellour, which also looked for the kingdome
of God, came, and went in e boldly vnto Pilate,
and asked the body of Iesus.
44 And Pilate marueiled, if he were alreadie
dead, and called vnto him the Centurion, and asked
of him whether he had beene any while dead.
45 And when he knew *the trueth* of the Centurion,
he gaue the body to Ioseph:
46 Who bought a linnen cloath, and tooke him
downe, and wrapped him in the linnen cloath, and
layed him in a tombe that was hewen out of a
rocke, and rolled a stone vnto the doore of the
sepulchre:
47 And Marie Magdalene, and Marie Ioses
mother, beheld where he should be layed.

7 Christ striuing mightily with Satan, with sinne, and with death, all three armed with the horrible curse of God, grieuously tormented in body hanging vpon the crosse, and in soule plunged in the depth of hell, yet he riddeth himselfe, crying with a mighty voice: and notwithstanding the wound which hee receiued of death in that that he died, yet by smiting both things aboue and things beneath, by renting of the vaile of the Temple, and by the testimonie wrung out of them which murdered him, hee sheweth euidently vnto the rest of his enemies which are as yet obstinate, and mocke at him, that he shall be knowen out of hand to be conquerour and Lord of all.
✠ Psal.22.1. matt.27.46.
✠ Psal.69.22.
8 Christ to the great shame of men which forsooke the Lord, chose women for his witnesses, which beheld all this whole action.
∵ Luke 8.2.
✠ Matt.27 57.
✠ Luke 23 50. iohn 19.38.
d A man of great authoritie, of the councell of the Sanhedrim, or els taken into counsell by Pilate.

e If we consider what danger Ioseph cast himselfe into, wee shall perceiue how bolde he was.

CHAP. XVI.

1 Of Christes resurrection. 9 He appeareth to Marie Magdalene and others. 15 He sendeth his Apostles to preach. 19 His ascension.

AND ✠ when the Sabbath day was past, Marie
Magdalene, and Marie the *mother* of Iames
and Salome, brought sweet oyntments, that they
might come and anoynt him.
2 Therefore early in the morning, the first day
of the weeke, they came vnto the sepulchre, when
the Sunne was now risen.
3 And they sayd one to another, Who shall
roll vs away the stone from the doore of the sepulchre?
4 And when they a looked, they saw that the
stone was rolled away (for it was a very great one)
5 ✠ So they went into the b sepulchre, and
saw a yong man sitting at the right side, cloathed in
a long white robe: and they were sore troubled.
6 But he sayd vnto them, Be not so troubled:
ye seeke Iesus of Nazareth, which hath beene crucified:
he is risen, he is not here: behold the place
where they put him.

✠ Leuit.24.5. iohn 20.1.
a When they cast their eyes toward the sepulchre.
✠ Matt 28.1. iohn 20.12.
b Into the caue wherein the sepulchre was cut out.

7 But

✣ Chap.11.28. matth [illegible]32.
1 Christ himselfe appeareth to Marie Magdalene to vpbraid the disciples incredulitie.
✣ Iohn 10.16. luke 8.2.
∵ Luke 24.13.
2 Christ appeareth to two other disciples, and at length to the eleuen.
✲ Luke 24.36. iohn 20.19.
c The Euangelist considered not the order of the time, but the course of his historie, which hee diuided into three parts: The first sheweth how he appeared to the woman, the second, to his Disciples, the third, to his Apostles, and therefore he sayth, Finally.

7 But goe your way, and tell his disciples, and
Peter, that he will goe before you into Galile: there
shall ye see him ✣ as he sayd vnto you.
8 And they went out quickly, and fled from
the sepulchre: for they trembled, and were ama-
sed: neither sayd they any thing to any man: for
they were afrayd.
9 ¶ 1 And when Iesus was risen againe, early the
first day of the weeke, he appeared first to Marie
Magdalen, ✣ out of whom he had cast seuen deuils:
10 And she went and tolde them that had beene
with him, which mourned and wept.
11 And when they heard that he was aliue, and
had appeared to her, they beleeued it not.
12 ¶ ∵ 2 After that, he appeared vnto two of
them in another forme, as they walked and went
into the countrey.
13 And they went and tolde it to the remnant,
neither beleeued they them.
14 ¶ ✲ c Finally, he appeared vnto the eleuen,
as they sate together, and reproched them for their
vnbeliefe and hardnes of heart, because they belee-
ued not them which had seene him, being risen vp
againe.
15 3 And he sayd vnto them, ✣ Goe ye into all
the world, & preach the Gospel to d euery creature.
16 He that shall beleeue and be baptized, shall
be saued: ✣ but hee that will not beleeue, shall be
damned.
17 And these tokens shall follow them that be-
leeue, ∵ In my Name they shall cast out deuils, and
✲ shall speake with e new tongues,
18 ✲ And shall take away serpents, and if they
shal drinke any deadly thing, it shal not hurt them:
* they shall lay their hands on the sicke, and they
shall recouer.
19 ✣ 4 So after the Lord had spoken vnto
them, he was receiued into heauen, and sate at the
right hand of God.
20 And they went foorth, and preached euery
where. And the ✣ Lord wrought with them, and
confirmed f the word with signes that followed.
Amen.

3 The Apostles are appointed, and their office is limited vnto them, which is to preach that which they heard of him, and to minister the Sacraments, which Christ hath instituted, hauing besides power to do miracles.
✣ Matth.28 19.
d Not to the Iewes onely, nor in Iudea only, but to all men, and euery where: and so must all the Apostles do.
✣ Iohn 12 48.
∵ Acts 16 18.
✲ Acts 2.4. and 10.46.
e Strange tongues, such as they knew not before. ✲ Act.28.5. * Act 28.8. ✣ Luke 24 51. 4 Christ hauing accomplished his office on earth, ascendeth into heauen, from whence (the doctrine of his Apostles being confirmed with signes) he will gouerne his Church, vnto the worlds end. ✣ Heb.2.4. f To wit, the doctrine: therefore doctrine must go before, and signes must follow after.

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO LVKE.

CHAP. I.

1 Lukes Preface. 5 Zacharias and Elisabet. 15 What an one Iohn should be. 20 Zacharias striken dumbe, for his incredulitie. 26 The Angel saluteth Mary, and foretelleth Christes natiuitie. 39 Mary visiteth Elisabet. 46 Maries song. 68 The song of Zacharias, shewing that the promised Christ is come. 76 The office of Iohn.

1 Luke commendeth the witnesses that saw this historie.
a Many tooke it in hand, but did not performe: Luke wrote his Gospel before Matthew and Marke.
b Luke was not an eye witnesse, and therefore it was not hee to whom the Lord appeared when Cleopas saw him: and he was taught not onely by Paul, but by others of the Apostles also.
c It is most mightie, and therefore Theophilus was a very honourable man, and in place of great dignity.
d Luke began his Gospel a great deale farther off, then the other did.
e Haue fuller knowledge of those things, which before thou knewest but meanely.

Forasmuch as 1 many haue a taken in
hand to set foorth the storie of those
things, whereof we are fully per-
swaded,
2 b As they haue deliuered them vnto vs, which
from the beginning saw them their selues, and were
ministers of the word,
3 It seemed good also to mee (c most noble
Theophilus) assoone as I had searched out perfect-
ly all things d from the beginning, to write vnto
thee thereof from point to point,
4 That thou mightest e acknowledge the cer-
taintie of those things whereof thou hast beene in-
structed.
5 IN a the f time of g Herod king of Iudea,
there was a certaine Priest named Zacha-
rias, of the ✣ h course of Abia: and his wife was
of the daughters of Aaron, and her name was Eli-
sabet.
6 Both were i iust before God, and k walked
in all the l commandements and ordinances of the
Lord, m without reproofe.
7 And they had no childe, because that Eli-
sabet was barren: and both were well striken in
age.
8 And it came to passe, as hee executed the
Priests office before God, as his course came in
order,
9 ✣ According to the custome of the Priests
office, his lot was to burne incense, when he went
into the n Temple of the Lord.
10 And the whole multitude of the people
were without in prayer, ∵ while the incense was
burning.
11 Then appeared vnto him an Angel of the
Lord, standing at the right side of the Altar of in-
cense.
12 And when Zacharias saw him, he was trou-
bled, and feare fell vpon him.
13 But the Angel sayd vnto him, Feare not, Za-
charias: for thy prayer is heard, and thy wife Elisa-
bet shall beare thee a sonne, and thou shalt call his
name Iohn.
14 And thou shalt haue ioy and gladnesse, and
many shall reioyce at his birth.
15 For hee shall be great in the o sight of the
Lord, and shall neither drinke wine, nor p strong
drinke: and he shallbe filled with the holy Ghost,
euen from his mothers wombe.
16 ✲ And many of the children of Israel shall he
q turne to their Lord God.
17 ✲ For he shall goe r before him s in the spi-
rit and power of Elias, to turne the t hearts of the
fathers to the children, and the disobedient to the
u wisdome of the iust men, to make ready a people
prepared for the Lord.
18 Then Zacharias said vnto the Angel, Where-

✣ Exod.30.7.
n The Temple was one, and the Court another. for Zacharias went out of the Court or outward roume, where all the people were, and therefore are sayd to be without, into the Temple.
∵ Leuit..6.17.
o So speake the Hebrewes, when it signified a rare kind of excellency: so is it sayd of Nemrod, Gen.10 9. He was a valiant hunter before God.
p Any drinke that may make drunken.
✲ Malac 4.5.
q Shalbe a meanes to bring many to repentance, and turne themselues to the Lord from whom they fell.
✲ Matth.11.14.
r As they vse to goe before kings, and when you see them, you know the king is not farre off.
s This is spoken by the figure Metonymie, taking the spirit, for the gift of the spirit, as you would say, the cause, for that that commeth of the cause. t By the figure Synecdoche, he sheweth that he shall take away all kindes of enmities, which vse to breed great troubles and commotions among men. u Wisdome and goodnesse are two of the chiefest causes which make vs to reuerence & honour their parents

a Iohn who was another Elias, and appointed to be herauld of Christ, comming of the stocke of Aaron, and of two famous and blamelesse parents, hath shewed in his conception, which was against the course of nature, a double miracle, to the end that men should be more readily stirred vp to the hearing of his preaching, according to the forewarning of the Prophets. f Word for word in the dayes: so speake the Hebrewes, giuing vs to vnderstand, how short and fraile a thing the power of princes is. g Herod the great. ✣ 1.Chron.24 1 h For the posteritie of Aaron was diuided into courses. i The true marke of righteousnesse is, to be liked & allowed of in the iudgement of God. k Liued, so speake the Hebrewes, for our life is as a way, wherein we must walke, vntill we come to the marke. l In all the morall and ceremoniall law m Whom no man could iustly reproue: now so it is, that the fruits of iustification are set forth here, and not the cause, which is faith onely, and nothing els.

by shall I know this? for I am an olde man, and
my wife is of a great age.
19 And the Angell answered, and sayd vnto
him, I am Gabriel x that stand in the presence of
God, and am sent to speake vnto thee, and to shew
thee these good tidings.
20 And behold, thou shalt be dumbe, and not
be able to speake, vntill the day that these things
be done, because thou beleeuest not my wordes,
which shalbe fulfilled in their season.
21 Now the people waited for Zacharias, and
marueiled that he taried so long in the Temple.
22 And when hee came out, hee could not
speake vnto them: then they perceiued that hee
had seene a vision in the Temple: for hee made
signes vnto them, and remained dumbe.
23 And it came to passe, when the daies of his
office were fulfilled, that he departed to his owne
house.
24 And after those dayes, his wife Elisabet con-
ceiued, and hid her selfe fiue moneths, saying,
25 Thus hath the Lord dealt with me, in the
daies wherein he looked on me, to take from mee
my rebuke among men.
26 ¶ 3 And in the sixt moneth, the Angel Ga-
briel was sent from God vnto a citie of Galile, na-
med Nazareth,
27 ✠ To a virgin affianced to a man whose
name was Ioseph, of the y house of Dauid, and the
virgins name was Marie.
28 And the Angel went in vnto her, and sayd,
Haile thou that art z freely beloued: the Lord is
with thee: a blessed art thou among women.
29 And when she saw him, shee was b troubled
at his saying, and thought what maner of salutati-
on that should be.
30 Then the Angel said vnto her, Feare not,
Marie: for thou hast c found fauour with God.
31 ✠ For loe, thou shalt conceiue in thy
wombe, and beare a sonne, ∵ and shalt call his
Name Iesus.
32 He shall be great, and shall be d called the
Sonne of the most High, and the Lord God shall
giue vnto him the throne of his father Dauid.
33 * And hee shall reigne ouer the house of
Iacob for euer, and of his kingdome shall be none
end.
24 Then said Marie vnto the Angel, e How shall
this be, seeing f I know not man?
35 And the Angel answered, and said vnto her,
The holy Ghost g shall come vpon thee, and the
power of the most High shall ouershadow thee:
therefore also that h Holy thing which shalbe borne
of thee, shalbe i called the Sonne of God.
36 And beholde, thy k cousin Elisabet, she hath
also conceiued a sonne in her olde age: and this is
her l sixt moneth, which was called barren.
37 For with God shall nothing be vnpossible.
38 Then Marie said, Beholde the seruant of the
Lord: be it vnto me according to thy word. So the
Angel departed from her.

39 4 And Marie arose in those dayes, and
went into the m hill countrey with haste to a n ci-
tie of Iuda,
40 And entred into the house of Zacharias, and
saluted Elisabet.
41 And it came to passe, as Elizabet heard the
salutation of Marie, the babe o sprang in her bellie,
and Elisabeth was filled with the holy Ghost.
42 And she cried with a loude voyce, and said,
Blessed art thou among women, because p the fruit
of thy wombe is blessed.
43 And whence commeth this to mee, that the
mother of my Lord should come to mee?
44 For loe, assoone as the voyce of thy salutati-
on sounded in mine eares, the babe sprang in my
belly for ioy.
45 And blessed is shee that beleeued: for those
things shalbe performed, which were told her from
the Lord.
45 5 Then Marie said, My soule magnifieth the
Lord.
47 And my spirit reioyceth in God my Sa-
uiour.
48 For hee hath q looked on the r poore de-
gree of his seruant: for beholde, from henceforth
shall all ages call me blessed,
49 Because he that is mighty hath done for me
great things, and holy is his Name.
50 And his mercy is from generation to gene-
ration on them s that feare him.
51 ✠ He hath shewed strength with his t arme:
✠ he hath u scattered the proud in the x imaginati-
on of their hearts.
52 ∵ Hee hath y put downe the mightie from
their seats, and exalted them of z low degree.
53 * Hee hath filled the a hungrie with good
things, and sent away the rich empty.
54 b ✠ He hath vpholden Israel his seruant, to
be mindfull of his mercy.
55 (* As hee hath c spoken to our fathers, to
wit, to Abraham and his seed) for euer.
56 ¶ And Marie aboade with her about three
moneths: after, she returned to her owne house.
57 ¶ 6 Now Elisabets time was fulfilled, that she
should be deliuered, & she brought forth a sonne.
58 And her neighbours and cousins heard tell
how the Lord had shewed his great mercie vpon
her, and they ✠ reioyced with her.
59 And it was so that on the eight day they
came to circumcise the babe, and called him Za-
charias, after the name of his father.
60 But his mother answered, and sayd, Not so,
but he shalbe called Iohn.
61 And they sayd vnto her, There is none of
thy kinred that is named with this name.
62 Then they made signes to his father, how
he would haue him called.
63 So he asked for writing tables, and wrote,
saying, His name is Iohn, and they marueiled all.
64 And his mouth was opened immediatly, and
his tongue, ‖ and he spake and praised God.
65 Then feare came on all them that dwelt neere
vnto them, and all d these words were noised abroad
thorowout all the hill countrey of Iudea.

x That appeare, for so the Hebrewes vse this worde (to stand) meaning that they are ready to doe his commandement.
3 The Angel seruing the Lord which should be borne, is sent to the virgin Marie, in whom the Sonne of the most high promised to Dauid is conceiued by the vertue of the holy Ghost.
✠ *Matt.1.18.*
y As much is to be said of Marie, otherwise Christ had not beene of the stocke, nor the sonne of Dauid.
z It might be rendred worde for word, full of fauour and grace, and hee sheweth straight after, laying out plainely vnto vs, what that fauour is, in that he saith, the Lord is with thee.
a Of God.
b Moued at the strangenesse of the matter.
c So speake the Hebrewes, saying, that men haue found fauour, which are in fauour.
✠ *Esai 7.14.*
∵ *Chap 2.21, matt.1.21*
d He shalbe declared so to be, for he was the Sonne of God from euerlasting, but was made manifest in the flesh in his time.
* *Dan 7.14.27. micah.4.7.*
e The greatnesse of the matter causeth the virgin to aske this question, not that she distrusteth any whit at all, for she asketh onely of the maner of the conceiuing, so that it is plaine she beleeued al the rest.
f So speake the Hebrewes, signifying by this modest kinde of speech the company of man and wife together and this is the meaning of it: how shall this be, forseeing I shall be Christ his mother, I am very sure, I shall not know any man. for the godly Virgin had learned by the Prophets, that the Messias should be borne of a Virgin. g That is, the holy Ghost shall cause thee to conceiue by his mighty power. h That pure thing and voyd of all spot of vncleannesse: for he that was to take away sinne, must needs be voyd of sinne. i Declared. and shewed to the world, to be the Sonne of God. k Though Elisabet were of the tribe of Leui, yet she might be Maries cousin: for whereas it was forbidden by the Law, for maidens to be married to men of other tribes, this could not let, but that the Leuites might take them wiues out of any tribe: for the Leuites had no portion allotted them, when the land was diuided among the people. l This is now the sixt moneth from the time when she conceiued.

4 Elisabet being great with childe of Iohn and Marie with Christ, by the inspiration of the holy Ghost, doe reioyce eche for other.
m Which is on the Southside of Ierusalem.
n That is to say, Hebron: which was in times past called Cariatharbe, which was one of the townes, that was giuen to the Leuites, in the tribe of Iuda, and is said to be in the mountaines of Iuda, Iosh. 14. 15. and 21, 11.
o This was no ordinary nor vsuall kinde of mouing.
p Christ is blessed in respect of his humanitie.
5 Christ the redeemer of the afflicted, and reuenger of the proud, of long time promised to the fathers, is now at length exhibited indeed.
q Hath freely and graciously loued.
r Word for word, My basenesse, that is, my base estate: so that the Virgine vaunteth not her deserts, but the grace of God.
s To them that liue godly and religiously, so speake the Hebrewes.
✠ *Esai.51.9. Psal. 33.10.*
t That is, an heaping vp of words more then needes, which the Hebrewes vse very much, and the arme is taken for strength.
✠ *Esai. 29.15.*
u Euen as the winde doth the chaffe.
x He hath scattered them, and the imagination of their hearts: or by and through the imagination of their owne hearts: so that their wicked counsels turned to their owne destruction.
∵ *1.Sam.2.6.*
y The mighty and rich men.
z Such as none accounts made of, or are vile in mens eyes. which are indeed the poore in spirit, that is, such as challeng nothing to themselues in the sight of God. * *Psalm 34.10* *a Them that are brought to extreme pouerty.* *b He hath holpen vp Israel with his arme, being cleane cast downe.* ✠ *Esai.41.8. and 54.5 Iere. 31.5.20* * *Gen 17.19. and 22. 7. psal.132.11.* *c Promised.* 6 Iohns natiuity is set out with new miracles ✠ *Vers.14.*
‖ was restored to it former state, *is read in some copies.*
d All this that was sayd and done.

66 And.

66 And all they that heard them, e layd them vp
in their hearts, ſaying, What maner childe ſhall
this be! and the f hand of the Lord was with him.
67 7 Then his father Zacharias was filled with
the holy Ghoſt, and prophecied, ſaying,
68 Bleſſed be the Lord God of Iſrael, becauſe
he hath g viſited ✠ and h redeemed his people,
69 ✠ And hath raiſed vp the i horne of ſaluati-
on vnto vs, in the houſe of his ſeruant Dauid,
70 ∵ As he ſpake by the mouth of his holy Pro-
phets, which were ſince the world began, ſaying,
71 That he would ſend vs deliuerance from our
enemies, and from the hands of all that hate vs.
72 That he might ſhew mercy towards our fa-
thers: and k remember his holy couenant,
73 ✠ And the oath which he ſware to our fa-
ther Abraham.
74 Which was, that hee would grant vnto vs,
that wee being deliuered out of the hands of our
enemies, ſhould ſerue him without feare,
75 All the daies of our life, in ✠ holineſſe and
righteouſneſſe l before him.
76 And thou, m babe, ſhalt be called the Pro-
phet of the moſt High: for thou ſhalt goe before
the face of the Lord to prepare his waies,
77 And to n giue knowledge of ſaluation vnto
his people, by the o remiſſion of their ſinnes,
78 Through the tender mercy of our God, wher-
by * the p day ſpring from an high hath viſited vs,
79 To giue light to them that ſit in darkeneſſe,
and in the ſhadow of death, and to guide our feete
into the way of q peace.
80 And the childe grew, and waxed ſtrong in
ſpirit, and was in the wilderneſſe, till the day came
that he ſhould ſhew himſelfe vnto Iſrael.

e Thought vpon them diligently and earneſtly, and as it were, printed them in their hearts.
f That is, the preſent fauour of God, and a ſingular kinde of vertue appeared in him.
7 Iohn yet ſcarce borne, by the authoritie of the holy Ghoſt, is appointed to his office.
g That hee hath ſhewed himſelfe mindfull of his people, inſomuch that he came downe from heauen himſelfe, to viſite vs in priſon, and to redeeme vs.
✠ Chap. 1.30. mat. 1.21.
h Hath payed the ranſome, that is to ſay, the price of our redemption.
✠ Pſal. 132. 15.
i This word Horne, in the Hebrewe tongue ſignifieth might, and it is a Metaphore, taken from beaſts, that fight with their hornes: and by raiſing vp the might of Iſrael, is meant, that the kingdome of Iſrael was defended, and the enemies thereof laid on the ground, euen then when the ſtrength of Iſrael ſeemed to be vtterly decayed. ∵ Iere. 23, 6. and 30. 10. *k Declared indeede that he was mindfull.* ✠ Gen. 22. 16. ier. 31. 33. hebr. 9. 13. 17. ✠ 1. Pet. 1. 27. *l To Gods good liking. m Though thou be at this preſent neuer ſo little. n Open the way. o Forgiueneſſe of ſinnes, is the meanes whereby God ſaueth vs,* Rom. 4. 7. * Zach. 3. 8. and 6. 12. mal. 4. 2. *p Or, bud, or branch, hee alludeth vnto the places in* Iere. 23. 5. Zach. 3. 8 and 6. 12. *and he is called a bud from an high, that is, ſent from God vs to vs, and not as other buds which bud out of the earth. q Into the way which leadeth vs to true happineſſe.*

CHAP. II.

1 *Auguſtus Ceſar taxeth all the world.* 7 *Chriſt is borne.* 13 *The Angels ſong.* 21 *Chriſt is circumciſed.* 22 *Marie purified.* 28 *Simeon taketh Chriſt in his armes.* 29 *His ſong.* 36 *Anna the Propheteſſe.* 40 *The childe Chriſt.* 46 *Ieſus diſputeth with the doctours.*

AND 1 it came to paſſe in thoſe dayes, that there
came a decree from Auguſtus Ceſar, that all
the a world ſhould be b taxed.
2 (This firſt taxing was made when Cyrenius
was gouernour of Syria)
3 Therefore went all to be taxed, euery man
to his owne citie.
4 And Ioſeph alſo went vp from Galile out of
a citie called Nazareth, into Iudea, vnto the c citie
of ✠ Dauid, which is called Beth-leem (becauſe he
was of the houſe and linage of Dauid,)
5 To be taxed with Mary that was giuen him
to wife, which was with childe.
6 ¶ And ſo it was, that while they were there,
the dayes were accompliſhed that ſhee ſhould be
deliuered.
7 And ſhee brought foorth her firſt begotten
ſonne, and wrapped him in ſwadling cloathes, and
laid him in a cratch, becauſe there was no roome
for them in the Inne.

1 Chriſt the ſonne of God, taking vpon him the forme of a ſeruant, and making himſelfe of no reputation, is poorely borne in a ſtable: and by the meanes of Auguſtus the mightieſt prince in the world (thinking nothing leſſe) hath his cradle prepared in Beth-leem, as the Prophets forewarned.
a So farre as the Empire of the Romanes did ſtretch.
b That is, the inhabitants of euery citie ſhould haue their names taken, and their goods rated at a certaine value, that the Emperour might vnderſtand, how rich euery countrey, citie, family, and houſe was. *c Where Dauid was borne, and brought vp in.* ✠ Iohn 7. 42.

8 ¶ 2 And there were in the ſame countrey
ſhepheards, d abiding in the fielde, and keeping
watch by night ouer their flocke.
9 And loe, the Angel of the Lord e came vp-
on them, and the glory of the Lord ſhone about
them, and they were ſore afraid.
10 Then the Angel ſaide vnto them, Be not a-
fraid: for behold, I bring you glad tidings of great
ioy, that ſhall be to all the people,
11 That is, that vnto you is borne this day in
the citie of Dauid, a Sauiour, which is Chriſt the
Lord.
12 And this ſhallbe a ſigne vnto you, Yee ſhall
finde the babe ſwadled, and laid in a cratch.
13 And ſtraightway there was with the Angel
f a multitude of heauenly ſouldiers, praiſing God,
and ſaying,
14 Glory be to God in the high heauens, and
peace in earth, and towards men g good will.
15 And it came to paſſe when the Angels were
gone away from them into heauen, that the ſhep-
heards ſaide one to another, Let vs goe then vnto
Beth-leem, and ſee this thing that is come to paſſe,
which the Lord hath ſhewed vnto vs.
16 So they came with haſte, and found both
Mary and Ioſeph and the babe layd in the cratch.
17 And when they had ſeene it, they publiſhed
abroad the thing that was tolde them of that
childe.
18 And all that heard it, wondred at the things
which were tolde them of the ſhepheards.
19 But Mary kept all thoſe ſayings, and pondred
them in her heart.
20 And the ſhepheards returned glorifying and
praiſing God, for all that they had heard and ſeene,
as it was ſpoken vnto them.
21 ¶ ✠ 3 And when the eight dayes were ac-
compliſhed, that they ſhould circumciſe the child,
his name was then called ✠ Ieſus, which was na-
med of the Angel, before he was conceiued in the
wombe.
22 ∵ 4 And when the dayes of h her purificati-
on, after the Law of Moyſes, were accompliſhed,
they brought him to Hieruſalem, to preſent him to
the Lord,
23 (As it is written in the Law of the Lord,
✠ Euery man childe that firſt openeth the wombe,
ſhallbe called holy to the Lord)
24 And to giue an oblation, ✠ as it is comman-
ded in the Law of the Lord, a paire of turtle doues,
or two yong pigeons.
25 5 And beholde, there was a man in Hieruſa-
lem, whoſe name was Simeon: this man was iuſt,
and feared God, and waited for the conſolation of
Iſrael, and the i holy Ghoſt was vpon him.
26 And it was declared to him from God by
the holy Ghoſt, that he ſhould not ſee death, be-
fore he had ſeene that Anointed of the Lord.
27 And he came by the motion of the ſpirit in-
to the Temple, and when the k parents brought in
the babe Ieſus, to doe for him after the cuſtome of
the Law,
28 Then he tooke him in his armes, and praiſed
God, and ſayd,
29 Lord, now l letteſt thou thy ſeruant depart
in peace, according to thy m word,
30 For n mine eyes haue ſeene thy o ſaluation,

2 The Angels themſelues declare to poore ſhepheards (nothing regarding the pride of the mightie) the Godhead and office of the childe lying in the crib.
d Lodging without doores, and open in the aire.
e Came ſuddenly vpon them, when they thought of no ſuch matter.
f Whole armies of Angels, which compaſſe the Maieſtie of God round about, as it were ſouldiers.
g Gods ready, good, infinite, and gratious fauour towards men.
✠ Gen. 17. 12. leuit. 12. 3. iohn 7. 22.
3 Chriſt the head of the Church, made ſubiect to the Law, to deliuer vs from the curſe of the Law, (as the Name of Ieſus doth well declare) being circumciſed, doeth ratifie and ſeale in his owne fleſh, the circumciſion of the fathers.
✠ Chap. 1. 31. matth. 1. 21.
∵ Leuit. 12. 6.
4 Chriſt, vpon whom all our ſins were layd, being offered to God, according to the Law, doth purifie both Mary and vs all in himſelfe.
h This is meant, for the fulfilling of the Law: for otherwiſe the virgin was not defiled, nor vncleane, by the birth of this childe.
✠ Exod. 13. 2. num. 8. 16.
✠ Leuit. 12. 6.
5 Simeon doeth openly in the Temple foretell the deafe, of the comming of Meſſias, of the caſting out of the greateſt part of Iſrael, and of the calling of the Gentiles.
i He was indued with the gifts of the holy Ghoſt, and this is ſpoken by the figure Metonymie.
k Ioſeph and Marie: and ſo he ſpeaketh, as it was commonly taken. l Letteſt me depart out of this life, to be ioyned to my fathers. m As thou promiſedſt me. n That is, for I haue ſeene with my very eyes: for he ſaw before in minde, as it is ſaid of Abraham, He ſaw my day, and reioyced. o That, wherein thy ſaluation is contained.

p As a figne fet vp in on hie place, for all men to looke vpon.

q Is appointed and fet of God for a marke.
✣ Efai.8,14. rom. 9,32. 1. pet.2,8.
r Fall of the reprobate, which perifh through their owne default: and for the rifing of the elect, vnto whom God fhall giue faith to beleeue.
f That is, a marke, which all men fhall ftriue earneftly to hit.
t Shall wound and greeue moft fharpely.
6 Another witneffe befide Simeon, againft whom no exception may be brought, inuiting all men, to the receiuing of the Meffias.
u As Chrift grew vp in age, fo the vertue of his Godhead fhewed it felfe more and more.
7 The Scribes and Pharifes are ftirred vp to heare the wifedome of Chrift in his time, by an extraordinary deede.
✣ Deut. 16,1.

8 All duties which we owe to men as they were not to be neglected, fo are they according to our vocation, not to be preferred before the glory of God.

9 Chrift very man is made like vnto vs in all things, except finne.

1 Iohn commeth at the time foretolde of the Prophets, & layeth the foundation of the Gofpel which is exhibited vnto vs, fetting forth the true obferuing of y Law, & free mercy in Chrift, which commeth after him vfing alfo baptifme the effectuall figne both of regeneration and alfo of forgiueneffe of finnes.

31 Which thou haft prepared p before the face
of all people,
32 A light to be reuealed to the Gentiles, and
the glory of thy people Ifrael.
33 And Iofeph and his mother marueiled at
thofe things, which were fpoken touching him.
34 And Simeon bleffed them, and fayde vnto
Mary his mother, Beholde, this *child* is q appointed
for the ✣ r fall and rifing againe of many in Ifrael,
and for a f figne which fhallbe fpoken againft,
35 (Yea and a fword fhall t pearce through
thy foule) that the thoughts of many heartes may
be opened.
36 6 And there was a Propheteffe, one Anna
the daughter of Phanuel, of the tribe of Afer, which
was of a great age, after fhe had liued with an hufband
feuen yeeres from her virginity:
37 And fhe *was* widow about fourefcore, and
foure yeeres, and went not out of the Temple, but
ferued *God* with faftings & prayers night & day.
38 She then comming at the fame inftant vpon
them, confeffed likewife the Lord, & fpake of him
to all that looked for redemption in Hierufalem.
39 And when they had performed all things, according
to the Law of the Lord, they returned into
Galile to their owne citie Nazareth.
40 And the child grew, and waxed ftrong in
Spirit, u and was filled with wifedome, and the grace
of God was with him.
41 ¶ 7 Now his parents went to Hierufalem,
euery yeere, ✣ at the feaft of the Paffeouer.
42 And when hee was twelue yeere olde, and
they were come vp to Hierufalem, after y cuftome
of the feaft,
43 And had finifhed the dayes *thereof*, as they
returned, the child Iefus remained in Hierufalem,
and Iofeph knew not, nor his mother,
44 But they fuppofing that he had beene in the
company, went a dayes iourney, and fought him
among *their* kinsfolke, and acquaintance.
45 And when they found him not, they turned
backe to Hierufalem, and fought him.
46 And it came to paffe three dayes after, that
they found him in the Temple, fitting in the mids
of the doctours, both hearing them, and asking
them queftions:
47 And all that heard him, were aftonied at his
vnderftanding and anfweres.
48 8 So when they faw him, they were amafed,
& his mother fayd vnto him, Sonne, why haft thou
thus dealt with vs? behold, thy father and I haue
fought thee with very heauie hearts.
49 Then fayd he vnto them, How is it that ye
fought me? knew yee not that I muft goe about
my Fathers bufines?
50 But they vnderftood not the word that hee
fpake to them.
51 9 Then hee went downe with them, and
came to Nazareth, and was fubiect to them: and
his mother kept all thefe fayings in her heart.
52 And Iefus increafed in wifedome, and ftature,
and in fauour with God and men.

CHAP. III.

4 Iohn exhorteth to repentance. 15 His teftimony of Chrift. 20 Herod putteth him in prifon. 21 Chrift is baptifed. 23 His pedegree.

1 NOw 1 in the fifteenth yeere of the reigne of
Tiberius Cæfar, Pontius Pilate being gouernour
of Iudea, and Herod being Tetrarch of Galile,
and his brother Philip Tetrarch of Iturea, and
of the countrey of Trachonitis, and Lyfanias the
Tetrarch of Abilene,
2 (✣ When a Annas and Caiaphas were the
hie Priestes) the word of God came vnto Iohn, the
fonne of Zacharias in the wilderneffe.
3 ✣ And he came into all the coaftes about
Iordan, preaching the baptifme of repentance for
the remiffion of finnes,
4 As it is written in the booke of the fayings
of Efaias the Prophet, which faith, ✣ The voyce of
him that crieth in the wildernes *is*, Prepare ye the
way of the Lord: make his paths ftraight.
5 Euery valley fhallbe filled, and euery mountaine
and hill fhall be brought low, and crooked
things fhallbe made ftraight, and the rough wayes
fhallbe made fmooth.
6 And all flefh fhall fee the faluation of God.
7 Then fayd he to the people that were come
out to be baptized of him, ✣ O generations of vipers,
who hath forewarned you to flee from the
wrath to come?
8 Bring foorth therefore fruites worthy amendement
of life, and beginne not to fay with your
felues, We haue Abraham to *our* Father: for I fay
vnto you, that God is able of thefe ftones to raife
vp children vnto Abraham.
9 Now alfo is the axe layde vnto the roote of
the trees: therefore euery tree which bringeth not
foorth good fruit, fhallbe hewen downe, and caft
into the fire.
10 ¶ Then the people asked him, faying, What
fhall we do then?
11 And he anfwered, and fayd vnto them, ✣ He
that hath two coates, let him part with him that
hath none: And he that hath meate, let him doe
likewife.
12 Then came there Publicanes alfo to be
baptized, and fayd vnto him, Mafter, what fhall
we doe?
13 And he fayd vnto them, Require no more
then that which is b appointed vnto you.
14 The fouldiers likewife demanded of him,
faying, And what fhall we doe? And he fayd vnto
them, Do violence to no man, neither accufe any
falfely, and be content with your c wages.
15 2 As the people waited, and all men mufed
in their hearts of Iohn, if hee were not that Chrift,
16 Iohn anfwered, and fayd to them all, ✣ Indeed
I baptize you with water, but one ftronger
then I, commeth, whofe fhooes latchet I am not
worthy to vnloofe: he will baptize you with the
holy Ghoft, and with fire.
17 3 Whofe fanne *is* in his hand, and hee will
make cleane his floore, and will gather the wheate
into his garner, but the chaffe will hee burne vp
with fire that neuer fhallbe quenched.
18 Thus then exhorting with many other things,
he preached vnto the people.
19 ✣ 4 But when Herod the Tetrarch was rebuked
of him, for Herodias his brother Philips
wife, and for all the euils which Herod had done,
20 He added yet this aboue all, that he fhut vp
Iohn in prifon.
21 ✣ 5 Now it came to paffe, as all the people
were baptized, and that Iefus was baptized and did
pray, that the heauen was opened:
22 And the holy Ghoft came downe in a bodily
fhape like a doue vpon him, and there was a
voyce

✣ Acts 4, 6.
a Iofephus calleth him Ananus.
✣ Mat. 3, 1. Marke 1, 4.
✣ Efa. 40, 3. Iohn 1, 23.
✣ Matt. 3, 7.
✣ Iames 2, 15. 1 Iohn 3, 17.
b Require no more then that fumme that is appointed for the tribute money.
c Which was payd them, partly in money, and partly in victual.
2 If we will rightly, and fruitfully receiue the facraments, we muft neither reft in the fignes, neither in him that miniftreth the fignes, but lift vp our eyes to Chrift, who is the authour of the facraments, and the giuer of that which is reprefented by the facraments.
✣ Matt 3, 11. Mark. 1, 8. Iohn 1. 26. Act. 1, 5. & 8. 4. and 11, 16 & 19. 4.
3 The Gofpel is the fanne of the world.
✣ Matt. 14, 3. Mark 6, 17.
4 Iohns preaching is confirmed with his death.
✣ Matt 3, 13. Marke 1. 9. Iohn 1, 32.
5 Our baptifme is fanctified in the head of the Church, and Chrift alfo is pronounced by the voyce of the Father, to be our euerlafting King, Prieft, and Prophet.

voyce from heauen, saying, Thou art my beloued Sonne: in thee I am well pleased.

23 ¶ [6] And Iesus himselfe began to be about thirtie yeeres of age, being as men supposed the sonne of Ioseph, *which was the sonne* of Eli,

6 The stocke of Christ according to the flesh, is brought by order euen to Adam, and so to God, that it might appeare, that he onely it was whom God promised to Abraham and Dauid, and appointed from euerlasting to his Church, which is gathered together of all sorts of men.

24 *The sonne* of Matthat, *the sonne* of Leui, *the sonne* of Melchi, *the sonne* of Ianna, *the sonne* of Ioseph,

25 *The sonne* of Mattathias, *the sonne* of Amos, *the sonne* of Naum, *the sonne* of Esli, *the sonne* of Nagge,

26 *The sonne* of Maath, *the sonne* of Mattathias, *the sonne* of Semei, *the sonne* of Ioseph, *the sonne* of Iuda,

27 *The sonne* of Ioanna, *the sonne* of Rhesa, *the sonne* of Zorobabel, *the sonne* of Salathiel, *the sonne* of Neri,

28 *The sonne* of Melchi, *the sonne* of Addi, *the sonne* of Cosam, *the sonne* of Elmodam, *the sonne* of Er,

29 ¶ *The sonne* of Iose, *the sonne* of Eliezer, *the sonne* of Iorim, *the sonne* of Matthat, *the sonne* of Leui,

30 *The sonne* of Simeon, *the sonne* of Iuda, *the sonne* of Ioseph, *the sonne* of Ionan, *the sonne* of Eliacim,

31 *The sonne* of Melea, *the sonne* of Mainan, *the sonne* of Mattatha, *the sonne* of Nathan, *the sonne* of Dauid,

32 *The sonne* of Iesse, *the sonne* of Obed, *the sonne* of Booz, *the sonne* of Salomon, *the sonne* of Naasson,

33 *The sonne* of Aminadab, *the sonne* of Aram, *the sonne* of Esrom, *the sonne* of Phares, *the sonne* of Iuda,

34 *The sonne* of Iacob, *the sonne* of Isaac, *the sonne* of Abraham, *the sonne* of Thara, *the sonne* of Nachor,

35 *The sonne* of Saruch, *the sonne* of Ragau, *the sonne* of Phalec, *the sonne* of Eber, *the sonne* of Sala,

36 *The sonne* of Cainan, *the sonne* of Arphaxad, *the sonne* of Sem, *the sonne* of Noe, *the sonne* of Lamech,

37 *The sonne* of Mathusela, *the sonne* of Enoch, *the sonne* of Iared, *the sonne* of Maleleel, *the sonne* of Cainan,

38 *The sonne* of Enos, *the sonne* of Seth, *the sonne* of Adam, *the sonne* of God.

CHAP. IV.

1 Of Christes temptation, and fasting. 16 Hee teacheth in Nazareth to the great admiration of all. 24 A Prophet that teacheth in his owne countrey is contemned 33 One possessed of the deuill is cured 38 Peters mother in lawe is healed, 40 and diuers sicke persons are restored to health. 41 The deuils acknowledge Christ.

AND [1] Iesus full of ẏ holy Ghost returned from Iordan, and was led by that Spirit into the wildernesse,

1 Christ being caried away (as it were out of the world, into the desert) after the fast of fourtie dayes, and the ouercomming of Satan thrise, comming as it were suddenly from heauen, beginneth his office.

2 ✠ And was *there* fourtie dayes tempted of the deuil, & in those dayes he did eat nothing, but when they were ended, he afterward was hungry.

✠ Matt 4, 1. Marke 1, 12.

3 [2] Then the deuil sayd vnto him, If thou be the sonne of God, command this stone, that it be made bread.

2 Christ being stirred vp of Satan, first to distrust in God, secondly to the desire of riches and honour, and lastly to a vaine confidence of himselfe, ouercommeth him thrise by the word of God.

4 But Iesus answered him, saying, It is written, ✠ That man shall not liue by bread onely, but by euery word of God.

✠ Deut. 8, 3. Mat. 4, 4.

5 Then the deuil tooke him vp into an high mountaine, and shewed him all the kingdomes of the world, in the twinckling of an eye.

6 And the deuill sayd vnto him, All this [a] power will I giue thee, and the glory of those *kingdomes*: for that is [b] deliuered to me: and to whomsoeuer I will, I giue it.

7 If thou therefore wilt worship mee, they shallbe all [c] thine.

8 But Iesus answered him, and sayde, Hence from me, Satan: for it is written, ✠ Thou shalt worship the Lord thy God, and him alone thou shalt serue.

9 Then he brought him to Hierusalem, and set him on a pinacle of the Temple, and sayd vnto him, If thou be the Sonne of God, cast thy selfe downe from hence,

10 For it is written, ✠ That hee will giue his Angels charge ouer thee to keepe thee:

11 And with *their* handes they shall lift thee vp, least at any time thou shouldest dash thy foote against a stone.

12 And Iesus answered, and sayd vnto him, It is sayd, ∵ Thou shalt not tempt the Lord thy God.

13 And when the deuill had ended all the tentation, he departed from him for a little season.

14 ¶ And Iesus returned by the power of the spirit into Galile: and there went a fame of him throughout all the region round about:

15 For hee taught in their Synagogues, and was honoured of all men.

16 ✻ [3] And hee came to Nazareth where hee had beene brought vp, and (as his custome was) went into the Synagogue on the Sabbath day, and stoode vp to reade.

17 And there was deliuered vnto him the booke of the Prophet Esaias: and when hee had [d] opened the booke, he found the place, where it was written,

18 ✠ The spirit of the Lord *is* vpon mee, because he hath anoynted mee, that I should preach the Gospel to the poore: he hath sent mee, that I should heale the broken hearted, that I should preach deliuerance to the captiues, and recouering of sight to the blinde: that I should set at libertie them that are bruised:

19 And that I should preach the acceptable yeere of the Lord.

20 And hee closed the booke, and gaue it againe to the minister, & sate downe: and the eyes of all that were in the Synagogue were fastened on him.

21 Then hee began to say vnto them, This day is this Scripture fulfilled in your eares.

22 [4] And all [e] bare him witnes, and [f] wondred at the [g] gracious words, which proceeded out of his mouth, and sayd, Is not this Iosephs sonne?

23 Then he sayd vnto them, Ye will surely say vnto me this Prouerbe, Physician, heale thy selfe: whatsoeuer wee haue heard done in Capernaum, doe it here likewise in thine owne countrey.

24 And hee sayd, Verely I say vnto you, * No Prophet is accepted in his owne countrey.

25 But I tell you of a trueth, many widowes were in Israel in the dayes of ✠ Elias, when heauen was shut three yeeres & sixe monethes, when great famine was throughout all the [h] land:

26 But vnto none of them was Elias sent, saue into Sarepta, *a citie* of Sidon, vnto a certaine widowe.

27 Also many lepers were in Israel, in the time

a By this word power, are the kingdomes themselues meant, which haue the power: and so it is spoken by the figure Metonymie.
b That is sure so, for hee is prince of the world, yet not absolutely: and as the soueraigne ouer it, but by sufferance, and way of intreatie, and therefore he saith not true, that he can giue it to whom he will.
c Out of an high place, which had a goodly champion countrey underneath it, he shewed him the situation of all countreyes.
✠ Deut. 6, 13. and 10, 20.
✠ Psal. 91, 12.
∵ Deut. 6, 16.
✻ Mat. 13, 54. Marke 6. 1. Iohn 4, 43.
3 Who Christ is, and wherefore hee came, he sheweth out of the Prophet Esay.
d Their bookes in those dayes were rolled vp as scroles vpon a ruler: and so Christ vnrolled, or vnfolded it, which is here called opened.
✠ Esai 61. 1.
4 Familiaritie causeth Christ to be contemned, and therefore he oftentimes goeth to strangers.
e Approoued those things, which hee spake, with common consent and voyce: for the word, witnesse, signifieth in this place and many other to allow and approoue a thing with open confession.
f Not onely the Doctours, but also the common people were present at this conference of the Scriptures: and besides that their mother tongue was vsed, for els how could the people haue wondred? Paul appointed the same order in the Church at Corinth, 1. Cor. 14.
g Words full of the mightie power of God, which appeared in all his doings as well, and allured men marueilously vnto him, Psal. 45. a grace is powred into thy lippes. * *Iohn 4, 44.* ✠ *1. King. 17, 9. Iames 5, 17.* *h Land of Israel, Luke Marke 15, 33.*

✠ 2.King.5,14.

of ✠ Eliseus the Prophet: yet none of them was made cleane, sauing Naaman the Syrian.

5 The more sharpely the world is rebuked, the more it rageth openly: but the life of the godly is not simply subiect to the pleasure of the wicked.

28 5 Then all *that were* in the Synagogue, when they heard it, were filled with wrath,

29 And rose vp, and thrust him out of the citie, and led him vnto the edge of the hill, whereon their citie was built, to cast him downe headlong.

30 But he passed through the mids of them, and went his way,

✠ Mat.4,13. marke 1,21.

31 ¶ ✠ And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath dayes.

∵ Mat 7.29. marke 1.22.

32 ∵ And they were astonied at his doctrine: for his word was with authoritie.

✲ Marke 1,23.

33 ✲ And in the Synagogue there was a man which had a spirit of an vncleane deuill, which cried with a loud voyce,

6 Christ astonisheth not onely men, be they neuer so blockish, but euen the deuils also, whether they will or no.

34 6 Saying, Oh, what haue we to doe with thee, thou Iesus of Nazareth? art thou come to destroy vs? I knowe who thou art, *euen* the Holy one of God.

35 And Iesus rebuked him, saying, Hold thy peace, & come out of him. Then the deuil throwing him in the middes *of them*, came out of him, and hurt him nothing at all.

36 So feare came on them all, and they spake among themselues, saying, What thing is this? for with authoritie and power hee commaundeth the foule spirits, and they come out?

37 And the fame of him spread abroad throughout all the places of the countrey round about.

✤ Mat.8,14. marke 1,30.

7 In that, that Christ healeth the diseases of the body with his word onely, hee prooueth that he is God Almighty, sent for mans saluation.

38 ¶ ✤ 7 And he rose vp, and came out of the Synagogue, and entred into Simons house. And Simons wiues mother was taken with a great feuer, and they required him for her.

39 Then he stood ouer her, and rebuked the feuer, and it left her, and immediatly shee arose, and ministred vnto them.

40 Now at the Sunne setting, all they that had sicke *folkes* of diuers diseases, brought them vnto him, and he layd his handes on euery one of them, and healed them.

✱ Marke 1,35.

8 Satan, who is a continuall enemie to the trueth, ought not to be heard, no not then, when he speaketh the trueth.

41 ✱ 8 And deuils also came out of many, crying, and saying, Thou art that Christ that Sonne of God: but he rebuked them, and suffered them not to say that they knew him to be that Christ.

9 No colour of zeale ought to hinder vs in the race of our vocation.

42 9 And when it was day, he departed, & went foorth into a desart place, and the people sought him, and came to him, & kept him that he should not depart from them.

43 But hee said vnto them, Surely I must also preach the kingdome of God to other cities: for therefore am I sent.

44 And hee preached in the Synagogues of Galile.

CHAP. V.

1 Christ teacheth out of the ship. 6 Of the draught of fish. 12 The Leper. 16 Christ prayeth in the desert. 18 One sicke of the palsie. 27 Leui the Publicane. 34 The fastings and afflictions of the Apostles after Christes ascension. 36.37.38 Faint hearted & weake disciples are likened to old bottels and worne garments.

1 Christ aduertiseth the foure disciples, which he had taken vnto him, of the office of the Apostleship, which should hereafter be committed vnto them.

✤ Mat.4,18. marke 1,16.

THen 1 ✤ it came to passe, as the people a preassed vpon him to heare the word of God, that he stood by the lake of Gennesaret,

2 And sawe two ships stand by the lakes side, but the fishermen were gone out of them, and were washing their nets.

3 And hee entred into one of the ships, which was Simons, and required [illegible] off a little from the land: and he sate downe, and taught the people out of the ship.

a Did as it were lie vpon him, so desirous they were to see him, and heare him, and therefore he taught them out of a ship.

4 ¶ Now when hee had left speaking, he saide vnto Simon, Lanch out into the deepe, and let downe your nets to make a draught.

5 Then Simon answered, and saide vnto him, b Master, we haue trauailed sore all night, and haue taken nothing: neuerthelesse at thy word I will let downe the net.

b The word signifieth him that hath rule ouer any thing.

6 And when they had so done, they enclosed a great multitude of fishes, so that their net brake.

7 And they beckened to their parteners, which were in the other ship, that they should come and helpe them, who came then, and filled both the ships, that they did sinke.

8 Now when Simon Peter saw it, he fell downe at Iesus knees, saying, Lord, goe from me: for I am a sinfull man.

9 For hee was vtterly astonied, and all that were with him, for the draught of fishes which they tooke.

10 And so was also Iames and Iohn the sonnes of Zebedeus, which were companions with Simon. Then Iesus saide vnto Simon, Feare not: from henceforth thou shalt catch men.

11 And when they had brought the ships to land, they forsooke all, and followed him.

✤ Mat.8.2. marke 1,40.

a Christ by healing the leper with his onely touch, and sending him to the Priest, witnesseth that it is he, through whom and by whom, apprehended by faith, all we which are vncleane, according to the Lawe, by the witnesse of God himselfe, are pronounced to be pure and cleane.

12 ¶ ✤ a Now it came to passe, as hee was in a certaine citie, beholde, *there was* a man full of leprosie, and when hee saw Iesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me cleane.

13 So he stretched forth his hand, and touched him, saying, I will, be thou cleane. And immediatly the leprosie departed from him.

✠ Leuit.14.4.

14 And he commanded him that he should tell it no man: but, Goe, *saith he*, and shew thy selfe to the Priest, and offer for thy cleansing, as ✠ Moses hath commanded, for a witnesse vnto them.

3 Christ had rather to be famous by his doctrine, then by miracles, and therefore he departeth from them that seeke him as a physician of the body, and not as the authour of saluation.

15 3 But so much more went there a fame abroad of him, and great multitudes came together to heare, and to be healed of him of their infirmities.

16 But he kept himselfe apart in the wildernes, and prayed.

4 Christ, in healing him that was sicke of the palsie, sheweth the cause of all diseases, and the remedie.

17 ¶ 4 And it came to passe, on a certaine day, as hee was teaching, that the Pharises & doctours of the Law sate by, which were come out of euery towne of Galile, and Iudea, and Hierusalem, and the power of the Lord c was *in him*, to heale them.

c The mightie power of Christes Godhead, shewed it selfe in him, at that time.

∵ Mat.9,2. marke 2,3.

18 ∵ Then beholde, men brought a man lying in a bed, which was taken with a palsie, and they sought meanes to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in, because of the preasse, they went vp on the house, and let him downe through the tyling, bed and all, in the mids before Iesus.

20 And when he saw their faith, hee said vnto him, Man, thy sinnes are forgiuen thee.

21 Then the Scribes and the Pharises began to reason, saying, Who is this that speaketh blasphemies? Who can forgiue sinnes, but God onely?

22 But when Iesus perceiued their reasoning, hee answered, and said vnto them, What reason ye in your hearts?

23 Whether is easier to say, Thy sinnes are forgiuen thee, or to say, Rise and walke?

24 But that yee may knowe that the Sonne of man hath authoritie to forgiue sinnes in earth,(he said vnto the sicke of the palsie) I say to thee, Arise: take vp thy bed, and goe into thine house.

25 And immediatly hee rose vp before them, and tooke vp *his bed* whereon he lay, and departed to his owne house, praising God.

26 And they were all amased,& praised God, and were filled with feare, saying, Doubtlesse wee haue seene strange things to day.

27 ¶ ∵ 5 And after that,he went forth and saw a Publicane named Leui,sitting at the receit of custome, and said vnto him, Follow me.

∵ Matth. 9, 9. Mark.2.14.
5 The Church is a company of sinners through the grace of Christ repentant, which banquet with him, to the great offence of the proud and enuious worldlings.

28 And he left all, rose vp, and followed him.

29 Then Leui made him a great feast in his owne house, where there was a great company of Publicans, and of other that sate at table with them.

30 But they that were Scribes and Pharises among them, murmured against his disciples, saying, Why eate ye and drinke yee with Publicans and sinners?

31 Then Iesus answered,and saide vnto them, They that are whole,neede not the Physician, but they that are sicke.

32 ✣ I came not to call the righteous,but sinners to repentance.

✣ 1.Tim. 1,15.

33 ¶ ∵ 6 Then they said vnto him,Why do the disciples of Iohn fast often,and pray,and the *disciples* of the Pharises also, but thine eate & drinke?

∵ Matt. 9 14. Marke 2. 18.
6 It is the point of hypocrites and ignorant men to put an holinesse in fasting, and in things indifferent.

34 7 And hee said vnto them, Can ye make the children of the wedding chamber to fast, as long as the bridegrome is with them?

7 Lawes generally made without any consideration of circumstances, for fasting and other things of like sort, are not onely tyrannous, but very hurtfull in the Church.

35 But the dayes will come, euen when the bridegrome shallbe taken away from them: then shall they fast in those dayes.

36 Againe hee spake also vnto them a parable, No man putteth a piece of a newe garment into an olde vesture: for then the newe renteth it, and the piece *taken* out of the newe, agreeth not with the olde.

37 Also no man powreth new wine into olde vessels, for then the new wine will breake the vessels,and it will run out,and the vessels will perish:

38 But new wine must be powred into new vessels: so both are preserued.

39 Also no man that drinketh old wine,straightway desireth new: for hee saith, The olde is more profitable.

CHAP. VI.

1 The disciples pull the eares of corne on the Sabbath 6 Of him that had a withered hande 13 The election of the Apostles. 20 The blessings and curses. 27 Wee must loue our enemies. 46 With what fruit the word of God is to be heard.

AND ∵ 1 it came to passe on a second solemne Sabbath, that he went through ẏ cornefields, and his disciples [a] plucked the eares of corne, and did eate, and rub them in *their* hands.

∵ Matt.12.1. Marke 2, 23.
1 Christ sheweth against the superstitious, who sticke in euery trifle, that the Law of the very Sabbath, was not giuen to be kept without exception: much lesse that the saluation of man should consist in the outward keeping of it.

2 And certaine of the Pharises said vnto them, Why doe ye ẏ which is not lawfull to do on the Sabbath dayes?

3 Then Iesus answered them,and said,✡ Haue yee not read this,that Dauid did when he himselfe was an hungred, and they which were with him,

4 How hee went into the house of God, and tooke,and ate the shewbread,and gaue also to them which were with him, which was not lawfull to eate, but for the ✣ Priests onely?

a Epiphanius noteth well in his treatise, where hee confuteth Ebion, that the time, when the disciples plucked the eares of corne, was in the feast of vnleauened bread: Now, whereas in these feastes which were kept many dayes together, as the feast of Tabernacles, and the Passeouer, their first day and their last were of like solemnitie, Leuit.23. Luke fitly calleth the last day the second Sabbath, though Theophilact vnderstandeth it of any either of them, that followed the first. ✡ 1.Sam.21,6.

5 And hee said vnto them, The Sonne of man is Lord also of the Sabbath day.

✣ Exod.29,33. leuit.8.31. and 24,9.

6 ¶ ✣ 2 It came to passe also on another Sabbath, that hee entred into the Synagogue, and taught,and there was a man,whose right hand was dried vp.

✣ Mat.12,9. marke 3,1.
2 Charitie is the rule of all ceremonies.

7 And the Scribes and Pharises watched him, whether hee would heale on the Sabbath *day*, that they might finde an accusation *against* him.

8 But he knewe their thoughts, and saide to the man which had the withered hand, Arise, and stande vp in the middes. And hee arose,and stoode vp.

9 Then saide Iesus vnto them, I will aske you a question, Whether is it lawfull on the Sabbath dayes to do good, or to do euill? to saue life,or to [b] destroy?

b Who so helpeth not his neighbour when he can, he killeth him.

10 And hee behelde them all in compasse, and said vnto the man, Stretch foorth thine hand. And hee did so, and his hande was restored againe, as whole as the other.

11 Then they were filled full of madnesse, and communed one with another,what they might do to Iesus.

12 ¶ 3 And it came to passe in those dayes,that hee went into a mountaine to pray, and spent the night in prayer to God.

3 In that, that Christ vseth earnest & long prayer, in choosing twelue of his owne company, to the office of the Apostleship, he sheweth how religiously we ought to behaue our selues in the choise of Ecclesiasticall persons.

13 And when it was day, ∵ hee called his disciples, and of them hee chose twelue,which also hee called Apostles:

∵ Chap.9.1. mat. 10,1.marke 13.3. and 6,7.

14 (Simon whom hee named also Peter, and Andrew his brother, Iames and Iohn, Philip and Bartlemew,

15 Matthew and Thomas, Iames *the sonne* of Alpheus, and Simon called Zelous,

16 Iudas Iames *brother*, and Iudas Iscariot, which also was the traitour.)

17 Then he came downe with them, and stood in a plaine place with the company of his disciples, and a great multitude of people out of all Iudea,and Hierusalem,and from the [c] sea coast of Tyrus and Sidon,which came to heare him,and to be healed of their diseases:

c From all the sea coast, which is called Syrophenicia,

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude sought to touch him: for there went vertue out of him,and healed them all.

20 ¶ ∵ 4 And he lifted vp his eyes vpon his disciples,and said, Blessed *be* yee poore: for yours is the kingdome of God.

∵ Mat.5,3.
4 Christ teacheth against all Philosophers,and especially the Epicures, that the chiefest felicitie of man is laid vp in no place here in earth,but in heauen: and that persecution for righteousnes sake, is the right way vnto it.

21 ✣ Blessed *are* yee that hunger now:for yee shalbe satisfied: * blessed *are* yee that weepe now: for ye shall laugh.

✣ Esai.65.13.
* Esai.61,3.

22 ✣ Blessed are yee when men hate you,and when [d] they separate you, and reuile *you*, and put out your name as euill,for the Sonne of mans sake.

✣ Mat.5,11.
d Cast you out of their Synagogues, as Iohn expounded it, 16.2 which is the sharpest punishment the Church hath, if so be the Elders iudge rightfully, and by the word of God.

23 Reioyce yee in that day,and [e] be glad:for beholde,your reward *is* great in heauen: for after this maner their fathers did to the Prophets:

e Leaps (as cattell doe, which are prouender pricked) for exceeding ioy.

24 ✣ But woe *be* to you *that are* riche: for yee haue [f] receiued your consolation.

✣ Amos 6,1.
f That is, you reape now of your riches, all the commoditie and blessings you are euer like to haue, and therefore you haue not to looke for any other reward, Mat.6,2.

25 ∵ Woe *be* to you that are full: for yee shall hunger. Woe *be* to you that now laugh: for yee shall waile and weepe.

∵ Esai,65,13.

26 Woe *be* to you when all men speake well of you: for so did their fathers to the false prophets.

27 ¶ ✣ 5 But

27 ¶ ✠ [5] But I say vnto you which heare, Loue your enemies: doe well to them which hate you.

28 Blesse them that curse you, and pray for them which hurt you

29 ✠ And vnto him that smiteth thee on the *one* cheeke,offer also the other : ∵ and him that taketh away thy cloake, forbid not *to take thy* coate also.

30 Giue to euery man that asketh of thee : and of him that taketh away the *things that be* thine, aske them not againe.

31 ※ And as ye would that men should doe to you, so doe ye to them likewise.

32 ✣ For if yee loue them which loue you, g what thanke shall yee haue ? for euen the sinners loue those that loue them.

33 And if yee doe good for them which doe good for you, what thanke shall ye haue ? for euen the sinners doe the same.

34 * And if ye lend *to them* of whom ye hope to receiue, what thanke shall ye haue ? for euen the sinners lend to sinners, to receiue the like.

35 Wherefore loue yee your enemies,and doe good, and lend, h looking for nothing againe,and your reward shallbe great,and ye shall be the children of ✠ the most High : for he is kind vnto the vnkind, and to the euill.

36 Be ye therefore mercifull,as your Father also is mercifull.

37 ¶ ✠ [6] Iudge not,and ye shall not be iudged: condemne not, and yee shall not be condemned: i forgiue, and ye shall be forgiuen.

38 Giue,and it shallbe giuen vnto you: ∵ a good measure, k pressed downe, shaken together and running ouer shall men giue into your bosome: for with what measure ye mete,with the same shall men mete to you againe.

39 [7] And he spake a parable vnto them, ※ Can the blind leade the blind ? shall they not both fall into the ditch ?

40 ✣ The disciple is not aboue his master:but whosoeuer *will be* a perfect disciple, shallbe as his master.

41 ¶ * [8] And why seest thou a mote in thy brothers eye, and considerest not the beame that is in thine owne eye ?

42 Either how canst thou say to thy brother, Brother, let mee pull out the mote that is in thine eye, when thou seest not the beame that is in thine owne eye ? Hypocrite, cast out the beame out of thine owne eye first,and then shalt thou see perfectly to pull out ẏ mote that is in thy brothers eye.

43 ¶ ✠ [9] For it is not a good tree that bringeth foorth euill fruit:neither an euill tree,that bringeth foorth good fruit.

44 ✠ For euery tree is knowen by his owne fruit : ∵ for neither of thornes gather men figges, nor of bushes gather they grapes.

45 A good man out of the good treasure of his heart bringeth foorth good : and an euill man out of the euill treasure of his heart bringeth foorth euill:for of the aboundance of the heart his mouth speaketh.

46 ¶ ※ But why call ye me Lord,Lord,and doe not the things that I speake ?

✠ Mat.5,44. [5] ...ssilar... eth ... which ... h fro not ... ori... enge ... onely at com... ... oiun euen ... pre grieuous ... be, and that ... the Fathers ..., which is in ... auen: to farre is ..., from seeking it owne profit in doing well.
✠ Mat.5,39.
∵ 1 Corin.6,7.
※ Mat 7,12.
✣ Mat.5,46.
g *What is there in this your worke, that is to be accounted of ? for if you looke to haue commoditie by louing, seeke those commodities, which are commodities indeede : loue your enemies, and so you shall shew to the world that you looke for those commodities, which come from God.*
* Mat.5,42. deut.15,8.
h *When you will lend, doe it onely to benefit and pleasure withall, and not for hope to receiue the principall againe.*
✠ Mat.5,45.
✠ Mat 7,1.
6 Brotherly reprehension must not proceed of curiositie, nor churlishnesse, nor malice, but they must be iust, moderate, and louing.
i *He speaketh not here of ciuill iudgements, & therefore by the worde, forgiue, is meant that good nature, which the Christians vse in suffering and pardoning wrongs.*
∵ Mat 7,2. marke 4,24.
k *These are borowed kinde of speaches taken from them which vse to measure dry things, as corne and such like, who vse a franke kind of dealing therein, and thrust it downe and shake it together, and presse it and heape it.*
7 Vnskilfull reprehenders hurt both themselues and other : for such as the master is, such is the scholler. ※ Mat.15,14. ✣ Mat 10,14 iohn 13,16 and 15,20. * Mat. 7.3. 8 Hypocrites, which are very seuere reprehenders of other, are very quicke of sight to spie other mens faults, but very blind to see their owne. ✠ Mat.7,17. 9 He is a good man, not that is skilfull to reprehend other, but hee that prooueth his vprightenesse in word and deede. ✠ Mat.12,33. ∵ Mat.7,16. ※ Mat, 7,21. rom.2,13. iam.1,22.

47 [10] Whosoeuer commeth to mee, and heareth my words,and doth the same,I will shew you to whom he is like:

48 He is like a man which built an house,and digged deepe,and layd the foundation on a rocke: & when the waters arose, the flood beat vpon that house,and could not shake it : for it was grounded vpon a rocke.

49 But hee that heareth and doeth not, is like a man that built an house vpon the earth without foundation, against which the flood did beate, and it fell by and by: and the fall of that house was great.

10 Affliction doth at the length discerne true godlines from false and fained.

CHAP. VII.

1 *Of the Centurions seruant.* 9 *The Centurions faith.* 11 *The widowes sonne raised from death at Nain.* 19 *Iohn sendeth his disciples to Christ.* 33 *His peculiar kind of liuing.* 37 *The sinfull woman washeth Iesus feete.*

WHen ✠ [1] he had ended all his sayings in the audience of the people, hee entred into Capernaum.

2 And a certaine Centurions seruant was sicke and ready to die, which was deare vnto him.

3 And when he heard of Iesus, he sent vnto him the Elders of the Iewes, beseeching him that he would come, and heale his seruant.

4 So they came to Iesus, and besought him instantly,saying that he was worthy that he should doe this for him :

5 For he loueth, *sayd they*, our nation,and he hath built vs a Synagogue.

6 Then Iesus went with them : but when hee was now not farre from the house, the Centurion sent friends to him, saying vnto him, Lord, trouble not thy selfe : for I am not worthy that thou shouldest enter vnder my roofe:

7 Wherefore I thought not my selfe worthy to come vnto thee : but say the word, and my seruant shall be whole:

8 For I likewise am a man set vnder authority, and haue vnder mee souldiers,and I say vnto one, Goe, and hee goeth : and to another, Come, and he commeth: and to my seruant,Doe this,and hee doeth it.

9 When Iesus heard these things,he marueiled at him,and turned him,and sayd to the people that followed him,I say vnto you, I haue not found so great faith, no not in Israel.

10 And when they that were sent,turned backe to the house,they found the seruant that was sicke, whole.

11 [2] And it came to passe the day after,that he went into a citie called a Nain,and many of his disciples went with him, and a great multitude.

12 Now when hee came neere to the gate of the citie, behold,there was a dead man caried out, *who was* the onely begotten sonne of his mother, which was a widow, and much people of the citie was with her.

13 And when the Lord saw her,hee had compassion on her, and sayd vnto her, Weepe not.

14 And hee went and touched the coffin (and they that bare him, stood still) and he sayd, Yong man, I say vnto thee, Arise.

15 And he that was dead, sate vp,and began to speake, and he deliuered him to his mother.

16 Then there came a feare on them all, and they glorified God,saying,A great Prophet is risen among vs,and God hath visited his people.

17 And this rumour of him went fo[...]

✠ Mat.8,5.
1 Christ admonisheth the Iewes, by setting before them the example of the Centurion, that for their obstinacie and rebellion, he will go to the Gentiles.

2 Christ auoucheth openly his power ouer death.
a *Nain is the name of a towne in Galile, which was situate on the other side of Kison, which falleth into the sea of Galile.*

rowout all Iudea, and thorowout all the region round about.

18 [3] And the difciples of Iohn fhewed him of all thefe things.

19 So Iohn called vnto him two certaine men of his difciples, and fent them to Iefus, faying, Art thou he that fhould come, or fhall wee wait for another?

20 And when the men were come vnto him, they faid, Iohn Baptift hath fent vs vnto thee, faying, Art thou he that fhould come, or fhall wee wait for another?

21 And [b] at that time, he cured many of their fickneffes, and plagues, and of euill fpirits, and vnto many blind men he gaue fight freely.

22 And Iefus anfwered, and fayd vnto them, Goe your wayes and fhew Iohn, what things yee haue feene and heard: that the blind fee, the halt goe, the lepers are cleanfed, the deafe heare, the dead are raifed, *and* the poore receiue the Gofpel.

23 And bleffed is he, that fhall not be offended in mee.

24 [4] And when the meffengers of Iohn were departed, hee began to fpeake vnto the people of Iohn, What went ye out into the wildernes to fee? A reed fhaken with the wind?

25 But what went yee out to fee? A man clothed in foft rayment? behold, they which are gorgeoufly apparelled, and liue delicately, are in kings courts.

26 But what went ye foorth to fee? A Prophet? yea, I fay to you, and greater then a Prophet.

27 This is he of whom it is written, ✠ Behold, I fend my meffenger before thy face, which fhall prepare thy way before thee.

28 For I fay vnto you, there is no greater Prophet then Iohn, among them that are begotten of women: neuertheleffe, he that is the leaft in the kingdome of God, is greater then he.

29 Then all the people that heard, and the Publicanes [c] iuftified God, being baptized with the baptifme of Iohn.

30 But the Pharifes and the expounders of the Law defpifed the counfell of God [d] againft themfelues, and *were* not baptized of him.

31 ✠ [5] And the Lord faid, Whereunto fhall I liken the men of this generation? and what *thing* are they like vnto?

32 They are like vnto little children fitting in the market place, and crying one to another, and faying, We haue piped vnto you, and yee haue not danced: we haue mourned to you, and yee haue not wept.

33 For Iohn Baptift came neither eating bread, nor drinking wine: and ye fay, He hath the deuill.

34 The Sonne of man is come, and eateth, and drinketh: and yee fay, Behold, a man *which is* a glutton, and a drinker of wine, a friend of Publicanes and finners:

35 But wifdome is iuftified of all her children.

36 ¶ [6] And one of the Pharifes defired him that he would eate with him: and he went into the Pharifes houfe, and fate downe at table.

37 And behold, a woman in the citie, which was a finner, when fhee knew that Iefus fate at table in the Pharifes houfe, fhee brought a boxe of ointment,

38 And fhee ftood at his feete behind him weeping, and began to wafh his feete with teares, and did wipe them with the haires of her head, and kiffed his feete, and anointed them with the ointment.

39 [7] Now when the Pharife which bad him, faw it, he fpake within himfelfe, faying, If this man were a Prophet, hee would furely haue knowen who, and what maner of woman this is which toucheth him: [e] for fhe is a finner.

40 [8] And Iefus anfwered and fayd vnto him, Simon, I haue fomewhat to fay vnto thee. And hee faid, Mafter, fay on.

41 There was a certaine lender which had two detters: the one ought fiue hundreth pence, and the other fifty:

42 When they had nothing to pay, he forgaue them both: Which of them therefore, tell *me*, will loue him moft?

43 Simon anfwered, and faid, I fuppofe that he, to whom he forgaue moft. And he faid vnto him, Thou haft truely iudged.

44 Then he turned to the woman, and faid vnto Simon, Seeft thou this woman? I entred into thine houfe, and thou gaueft me no water to my feete: but fhee hath wafhed my feete with teares, and wiped them with the haires of her head.

45 Thou gaueft me no kiffe: but fhe, fince the time I came in, hath not ceafed to kiffe my feete.

46 Mine head with oyle thou didft not anoint: but fhe hath anointed my feet with ointment.

47 Wherefore I fay vnto thee, many finnes are forgiuen her: [f] for fhe loued much. To whom a little is forgiuen, he doth loue a little.

48 And he fayd vnto her, Thy finnes are forgiuen thee.

49 And they that fate at table with him, began to fay within themfelues, Who is this that euē forgiueth finnes?

50 And he fayd to the woman, Thy faith hath faued thee: [g] goe in peace.

CHAP. VIII.

2 Women that minifter vnto Christ of their fubftance. 4 The parable of the fower. 16 The candle. 19 Chrifts mother & brethren. 22 He rebuketh the winds. 26 Of Legeon. 37 The Gadarenes reiect Chrift. 41 Iairus daughter healed. 43 The woman deliuered from the iffue of blood. 52 Weeping for the dead.

AND it came to paffe afterward, that he himfelfe went through euery citie & towne preaching and publifhing the kingdome of God, and the twelue *were* with him,

2 And certaine women, which were healed of euill fpirits, and infirmities, *as* ✠ Mary which was called Magdalene, out of whom went feuen deuils,

3 And Ioanna the wife of Chuza Herods fteward, and Sufanna, & many other which miniftred vnto him of their fubftance.

4 ✠ [1] Now when much people were gathered together, and were come vnto him out of all cities, he fpake by a parable.

5 A fower went out to fowe his feede, and as he fowed, fome fell by the way fide, and it was troden vnder feete, and the foules of heauen deuoured it vp.

6 And fome fell on the ftones, and when it was fprung vp, it withered away, becaufe it lacked moifture.

7 And fome fell among thornes, and the thornes fprang vp with it, and choaked it.

8 And fome fell on good ground, and fprang

[3] Iohn fendeth from the prifon his wauering difciples, to Chrift himfelfe, to be confirmed.

[b] When Iohns difciples came to Chrift.

[4] That which the Prophets ftriued long before Iohn fhewed at hand: and Chrift himfelfe with prefence ... vs in the Gofpel, but for the moft part in vaine, for that many feeke nothing elfe but foolifh ftayes and vaine glory.

✠ Mat.3.1.

[c] Said that he was iuft, good, faithfull, and mercifull.

[d] To their owne hurt.

✠ Mat.11,16.

[5] What way foeuer God followeth in offering vs the Gofpel, the moft part of men procure offences vnto themfelues: yet notwithftanding fome Church is gathered together.

[6] Proud men depriue themfelues of the benefites of the prefence of Chrift, euen then when he is at home with them in their houfes, which the humble and bafe doe enioy.

✠ Marke 14.3. Iohn 12,3.

[7] ... fellow ... [e] The ... fpeeteth which ... defiled, ... the defiled.

[8] To loue Chrift is a fure, and perpetuall witneffe of remiffion of fins.

[f] That is, faith Theophylact, fhe hath fhewed her faith abundantly: and Bafil in his fermon of Baptifme faith, He that oweth much, hath much forgiuen him, that he may loue much more: And therefore Chrifts faying is fo plaine by the fimilitude, that it is a wonder to fee the enemies of the trueth draw and racke this place fo fondly to eftablifh their meritorious workes: for the greater fumme a man hath forgiuen him, the more he loueth him that hath beene fo gracious to him. And this woman fheweth by duetie of loue, how great the benefit was fhee had receiued: and therefore the charitie that is here fpoken of, is not to be taken for the caufe, but as a figne: for Chrift fayth not as the Pharifes did, that fhe was a finner, but beareth her witneffe that the finnes of her life paft are forgiuen her. [g] He confirmeth the benefit which he had beftowed with a bleffing.

✠ Marke 16,9.

✠ Mat 13,3. marke 4,1.

[1] The felfe fame Gofpel is fowen euery where but not with like fruit, and that through the onely fault of men themfelues.

[illegible] fruite, an hundreth folde. And as he
[illegible] these things, he cried, Hee that hath eares to
heare, let him heare.
9 Then his disciples asked him, demanding
what parable that was.
10 And he said, Vnto you it is giuen to knowe
the a secrets of the kingdome of God, but to
other in parables, that when ✣ they see, they should
not see, and when they heare, they should not vnderstand.
11 ✣ The parable is this, The seede is the word
of God:
12 And they that are beside the way, are they
that heare: afterward commeth the deuill, and taketh
away the word out of their hearts, least they
should beleeue, and be saued.
13 But they that are on the stones, *are they*
which when they haue heard, receiue ỹ word with
ioy: but they haue no rootes: which for a while
beleeue, but in the time of tentation goe away.
14 And that which fell among thornes, are they
which haue heard, and after b their departure are
choked with cares and with riches, and voluptuous
liuing, and c bring foorth no fruit.
15 But that *which fell* in good ground, are they
which with an d honest and good heart heare the
word, e and keepe it, and bring foorth fruite with
patience.
16 ¶ ∵ 2 No man when he hath lighted a candle,
couereth it vnder a vessell, neither putteth it
vnder the bed, but setteth it on a candlesticke, that
they that enter in, may see the light.
17 ✣ For nothing is secret, that shall not be euident:
neither any thing hidde, that shall not be
knowen, and come to light.
18 3 Take f heede therefore how ye heare: for
✣ whosoeuer hath, to him shall be giuen: and whosoeuer
hath not, from him shall be taken euen that
g which it seemeth that he hath.
19 ¶ * 4 Then came to him his mother and his
brethren, and could not come neere to him for
the preasse.
20 And it was told him *by certaine* which said,
Thy mother and thy brethren stand without, and
would see thee.
21 But he answered, and said vnto them, My
mother & my brethren are these which heare the
word of God, and doe it.
22 ¶ ✣ 5 And it came to passe on a certaine
day, that he went into a ship with his disciples, and
he said vnto them, Let vs goe ouer vnto the other
side of the lake. And they lanched forth.
23 And as they sailed, hee fell h asleepe, and
there came downe a storme of winde on the lake,
and i they were filled with water, and were in
ieopardie.
24 Then they went to him, and awoke him,
saying, Master, Master, we perish. And he arose,
and rebuked the winde, and the waues of water:
and they ceased, and it was calme.
25 Then he saide vnto them, Where is your
faith? and they feared, and wondered among themselues,
saying, Who is this that commandeth both
the windes and water, and they obey him?
26 ✣ So they sailed vnto the region of the
Gadarenes, which is ouer against Galile.
27 6 And as hee went out to land, there met
him a certaine man out of the citie, which had
deuils long time, and he ware no garment, neither
abode in house, but in the graues.
28 And when he saw Iesus, hee cried out, and
fell downe before him, & with a loud voyce said,
What haue I to doe with thee, Iesus the sonne of
God the most High? I beseech thee torment me
not.
29 For he commanded the foule spirit to come
out of the man: (for oft times hee had caught
him: therefore hee was bound with chaines, and
kept in fetters: but he brake the bands, k and was
caried of the deuill into wildernesses.)
30 Then Iesus asked him, saying, What is thy
name? and he said, Legion, because many deuils
were entred into him.
31 And they besought him, that he would not
command them to goe out into the deepe.
32 And there was there by an heard of many
swine feeding on an hill: and the *deuils* besought
him, that hee would suffer them to enter into
them. So he suffered them.
33 Then went the deuils out of the man, and
entred into the swine: and the heard was caried
with violence from a steepe downe place into the
lake, and was choaked.
34 When the heardmen sawe what was done,
they fled: and when they were departed, they told
it in the citie and in the countrey.
35 Then they came out to see what was done,
and came to Iesus, & found the man, out of whom
the deuils were departed, sitting at the feete of
Iesus, cloathed, & in his right minde: and they were
afraid.
36 They also which saw it, tolde them by what
meanes he that was possessed with the deuill, was
healed.
37 Then the whole multitude of the countrey
about the Gadarenes, besought him that hee
would depart from them: for they were taken
with a great feare: and he went into the ship, and
returned.
38 Then the man, out of whom the deuils were
departed, besought him that hee might be with
him: but Iesus sent him away, saying,
39 Returne into thine owne house, and shewe
what great things God hath done to thee. So hee
went his way, and preached l throughout all the
citie, what great things Iesus had done vnto him.
40 ¶ And it came to passe, when Iesus was
come againe, that the people m receiued him: for
they all waited for him.
41 ¶ ✣ 7 And beholde, there came a man
named Iairus, and hee was the ruler of the
Synagogue, who fell downe at Iesus feete, and
besought him that hee woulde come into his
house.
42 For hee had but a daughter onely, about
twelue yeeres of age, and she lay a dying (and as
he went, the people thronged him.
43 And a woman hauing an issue of blood,
twelue yeeres long, which had spent all her n substance
vpon physicians, and could not be healed
of any:
44 When she came behinde *him*, she touched
the hemme of his garment, and immediatly her
issue

a Those things are called secret, which may not be vttered: for the word vsed here, is as much as we say in our tongue, to hold a mans peace.
✣ Esai.6,9. mat. 13,14. mar.4.12. iohn 12,40. acts 28,26. rom.11,8.
✣ Mat.13,18. marke 4,15.
b That is, so soone as they haue heard the word, they goe about their busines.
c They bring not forth perfect and full fruit. to the repentance: or, they begin, but they bring not to an end.
d Which seeketh not onely to seeme such a one, but is so indeed: so that this word, Honest, respecteth the outward life, and the word, good, is referred to the good gifts of the minde.
e With much adoe: for the deuill and the flesh fight against the spirit of God, which is a new ghest.
∵ Chap.12,33. mat.5,15. marke 4,21.
2 That that euery man hath receiued in priuate, he ought to bestow to the vse and profite of all men.
✣ Mat 10,26. marke 4,22. chap.12,2.
3 Heauenly gifts are lost with niggardlinesse, and encrease with liberalitie.
f That is, with what mindes you come to heare the word, and how you behaue your selues when you haue heard it.
✣ Mat.13,12. and 25,29. mar.4.25. chap 19,26.
g Either to himselfe, or to other, or to both: for there are none so proud, as these fellowes, if it were possible to see that, that they cloke: neither are there that deceiue the simple more then they doe. * Mat.12,46. marke 3,31. 4 There is no knot of flesh and blood, among men so nigh and straite, as the band which is betweene Christ, and them who imbrace him with a true faith. ✣ Mat 8,23 marke 4,36 5 It is expedient for vs sometime to come into extreme danger, as though Christ passed not for vs, that we may haue a better triall, both of his power, and also of our weakenesse. *h Iesus fell on sleepe, and it appeareth, that he was very fast on sleepe, because they called twise before he awoke.* *i Not the disciples, but the ship.*

✣ Mat 8,28 marke 5,1
6 Christ sh[...] by casting [...] Legion of [...] by his wor[...] that his hea[...] vertue was [...] pointed, to [...] men from the [...] uery of [...] but foolish m[...] will not for [...] most part red[...] this so excelle[...] grace freely off[...] red vnto them [...] with the least [...] of the [...] pelie [...]
k By forced violence, or [...] when he [...]

l To wit, the citie of the Gadarenes: and though Marke say that he preached it in Decapolis, they disagree not: for Pliny recordeth, that [...] of [...] that [...] in the towne of [...] so that [...] side Iordan doe [...] partly [...]
m The multitude was glad he was come againe, and reioyced greatly.
✣ Mat.9,18. marke 5,22.
7 Christ sheweth by a double miracle, that he is Lord both of life and death.
n All that she had to liue vpon.

issue of blood stanched.

45 Then Iesus said, Who is it that hath touched me? When euery man denied, Peter said, and they that were with him, Master, the multitude thrust thee, and treade on thee, and sayest thou, Who hath touched me?

46 And Iesus said, Some one hath touched me, for I perceiue that vertue is gone out of me.

47 When the woman sawe that shee was not hid, she came trembling, and fell downe before him, and tolde him before all the people, for what cause she had touched him, and how she was healed immediatly.

48 And he said vnto her, Daughter, be of good comfort: thy faith hath saued thee: goe in peace.)

49 While he yet spake, there came one from the ruler of the Synagogues house, which saide to him, Thy daughter is dead: disease not the Master.

50 When Iesus heard it, he answered him, saying, Feare not: beleeue onely, and shee shall be saued.

51 And when he went into the house, he suffered no man to goe in with him, saue Peter, and Iames, and Iohn, and the father and mother of the maide.

52 And all wept, and [a] sorowed for her: but he said, Weepe not: for she is not dead, but sleepeth.

53 And they laught him to scorne, knowing that she was dead.

54 So he thrust them all out, and tooke her by the hand, and cried, saying, Maid, arise.

55 And her spirit came againe, and she rose straightway: and he commanded to giue her meat.

56 Then her parents were astonied: but hee commanded them that they should tell no man what was done.

CHAP. IX.

1 The Apostles are sent to preach. 7 and 19 The common peoples opinion of Christ. 12 Of the fiue loaues and two fishes. 20 The Apostles confession. 24 To lose the life. 35 We must heare Christ. 37 The possessed of a spirit. 46 Strife among the Apostles for the Primacie. 49 One casting out deuils in Christes Name. 52 The Samaritanes will not receiue Christ. 55 Reuenge forbidden 57.59. 61 Of three that would follow Christ, but on diuers conditions.

THen ✠ [1] called hee his twelue disciples together, and gaue them power and authoritie ouer all deuils, and to heale diseases.

2 ✠ And hee sent them foorth to preach the kingdome of God, and to cure the sicke.

3 And hee said to them, ∵ Take nothing to your iourney, neither staues, nor scrippe, neither bread, nor siluer, neither haue two coates a piece.

4 And whatsoeuer house ye enter into, there [a] abide, and thence depart.

5 And how many soeuer will not receiue you, when ye goe out of that citie, ✻ shake off the verie dust from your feete for a testimonie against them.

6 And they went out, and went through euery towne preaching the Gospel, and healing euery where.

7 ¶ ✻ [2] Now Herod the Tetrarch heard of all that was done by him: and he [b] doubted, because that it was said of some, that Iohn was risen againe from the dead:

8 And of some, that Elias had appeared: and of some, that one of the olde Prophets was risen againe.

9 Then Herod said, Iohn haue I beheaded: who then is this of whom I heare such things? and hee desired to see him.

10 ¶ ✠ [3] And when the Apostles returned, they tolde him what great things they had done. ✠ Then hee tooke them to him, and went aside into a [c] solitarie place, *neere* to the citie called Bethsaida.

11 But when the people knewe it, they followed him: and he receiued them, and spake vnto them of the kingdome of God, and healed them that had neede to be healed.

12 ∵ And when the day began to weare away, the twelue came, and said vnto him, Send the people away, that they may goe into the townes and villages round about, and lodge, and get meate: for we are here in a desert place.

13 But he said vnto them, Giue yee them to eate. And they saide, Wee haue no more but fiue loaues and two fishes, [d] except we should goe and buy meate for all this people.

14 For they were about fiue thousand men. Then hee saide to his disciples, Cause them to sit downe by fifties in a company.

15 And they did so, and caused all to sit downe.

16 Then he tooke the fiue loaues, and the two fishes, and looked vp to heauen, and [e] blessed them, and brake, and gaue to the disciples, to set before the people.

17 So they did all eate, and were satisfied: and there was taken vp of that remained to them, twelue baskets full of broken meate.

18 ¶ ✻ [4] And it came to passe, as hee was [f] alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answered, and said, Iohn Baptist: and others say, Elias: and some say, that one of the old Prophets is risen againe.

20 And he said vnto them, But whom say yee that I am? Peter answered, and saide, That Christ of God.

21 And he warned and commanded them, that they should tell that to no man,

22 [5] Saying, ✻ The Sonne of man must suffer many things, and be reprooued of the Elders, and of the hie Priests and Scribes, and be slaine, and the third day rise againe.

23 ¶ * And he said to them all, If any man will come after mee, let him denie himselfe, and take vp his crosse [g] dayly, and follow me.

24 ✠ For whosoeuer will saue his life, shall lose it: and whosoeuer shall lose his life for my sake, the same shall saue it.

25 ✠ For what aduantageth it a man, if he winne the whole world, and destroy himselfe, or lose himselfe?

26 ∵ For whosoeuer shallbe ashamed of mee, and of my words, of him shall the Sonne of man be ashamed, when hee shall come in his glorie, and *in the glorie* of the Father, and of the holy Angels.

27 ✻ And I tell you of a suretie, there be some standing here, which shall not taste of death, till they haue seene the kingdome of God.

28 ✠ [6] And

Margin notes:

[a] The word signifieth to beate and strike, and is transferred to the mournings and lamentations, that are at burials, at which times men vse such kind of behauiour.

[b] When ... Christ.

✠ Mat. 10, 1. mar. 3, 13. and 6, 7.

[1] The twelue Apostles are sent ... at the ... commandement ... Christ, and ... with the ... of the holy ... both that ... the Israelites ... pretend ignorance, and also that ...

[a] When ye ... depart from ... ence where you ... tooke vp your lodging: so that in fewe words, the Lord forbiddeth them to change their lodgings for this publishing of the Gospel, was as it were a thorow passage, that none of Iudea might pretend ignorance, as though he had not heard that Christ was come.

✻ Chap 10, 11. mat. 10, 14. marke 6, 11. acts 13, 51.

✻ Mat. 14, 1. marke 6, 14.

[2] So soone as the world heareth tidings of the Gospel, it is diuided into diuers opinions, and the tyrants especially are afraid.

[b] ... as it were fast in the myre.

✠ Marke 6, 30.

[3] They shall lacke nothing that follow Christ, no not in the wildernesse.

✠ Mat. 14, 13. marke 6, 32.

[c] The word signifieth a desert: note this was not in the towne Bethsaida, but part of the fields belonging to the towne.

∵ Mat. 14, 15. mar. 6, 35. iohn 6, 5.

[d] This is vnperfectly spoken, and therefore we must vnderstand some thing, as this, we cannot giue them to eate, vnlesse we goe and buy, &c.

[e] He gaue God thankes for these loaues and fishes, and withall prayed him to feede this so great a multitude with so small a quantitie, and to be short, that this whole banket might be to the glory of God.

✻ Mat. 16, 13. marke 8, 27.

[4] Although the world be tossed vp and downe, betwixt diuers errors, yet we ought not to contemne the trueth, but be so much the more desirous to know it, & be more constant to confesse it.

[f] Alone from the people.

[5] Christ himselfe attained to the heauenly glory by the crosse and inuincible patience.

✻ Mat. 17, 22. mar. 8, 31.

* Chap. 14, 27. mat. 10, 38. and 16, 24. mar. 8, 34.

[g] Euen as one day followeth another, so doth one crosse follow another, and the crosse is by the figure Metonymie, taken for the miseries of this life: for to be hanged, was the forest and cruelst punishment that was amongst the Iewes.

✠ Chap. 17, 33. mat. 16, 39 and 16. 25. iohn 12, 25.

✠ Mat. 16, 26. marke 8, 36.

∵ Chap. 12, 9. mat. 10, 33. mar. 8, 38. 2. Tim. 2, 12.

✻ Mat. 16, 28. marke 9, 1.

✠ Mat. 17, 2.
Marke 9, 2.
6 Least the disciples of Christ should be offended at the departing himselfe in his flesh, he teacheth them that it is voluntarie, shewing therewithall for a space the brightnesse of his glorie.
h What death hee should die in Hierusalem.

28 ✠ 6 And it came to passe about an eight
dayes after those wordes, that he tooke Peter and
Iohn, and Iames, and went vp into a mountaine to
pray.
29 And as he prayed, the fashion of his countenance
was changed, and his garment *was* white
and glistered.
30 And beholde, two men talked with him,
which were Moses and Elias:
31 Which appeared in glorie, and tolde of his
h departing, which hee should accomplish at Hierusalem.
32 But Peter and they that were with him, were
heauie with sleepe, and when they awoke, they saw
his glorie, and the two men standing with him.
33 And it came to passe, as they departed from
him, Peter said vnto Iesus, Master, it is good for vs
to be here: let vs therefore make three tabernacles,
one for thee, and one for Moses, and one for
Elias, and wist not what he said.
34 Whiles hee thus spake, there came a cloude
and ouershadowed them, and they feared when
they where entring into the cloud.

✠ 2. Peter 1, 17.

35 ✠ And there came a voice out of the cloud,
saying, This is that my beloued Sonne, heare him.
36 And when the voyce was past, Iesus was
found alone: and they kept it close, and tolde no
man in i those dayes any of those things which
they had seene.

i Vntill Christ was risen againe from the dead.
7 Christ is offended with nothing so much as with incredulitie, although he beare with it for a time.
✠ Matt. 17, 14.
Marke 9, 17.

37 ¶ 7 And it came to passe on the next day, as
they came downe from the mountaine, much people
met him.
38 ✠ And behold, a man of the companie cryed
out, saying, Master, I beseech thee, behold my
sonne: for he is all that I haue.
39 And loe, a spirite taketh him, and suddenly
he crieth, and he teareth him, that he fometh, and
hardly departeth from him, when hee hath k bruised
him.

k As it fareth in the falling sicknesse.

40 Nowe I haue besought thy disciples to cast
him out, but they could not
41 Then Iesus answered and said, O generation
faithlesse, and crooked, how long now shall I be
with you, and suffer you? bring thy sonne hither.
42 And whiles hee was yet comming, the deuill
rent him, and tare him: and Iesus rebuked the vncleane
spirite, and healed the childe, and deliuered
him to his father.

8 We haue no cause to promise our selues rest and quietnesse in this world, seeing that they themselues which seemed to fawne vpon Christ, doe shortly after crucifie him.
l Giue diligent eare vnto them, and when you haue once heard them, see that you keepe them.
✠ Mat. 17, 22.
Marke 9, 31.
✠ Mat. 18, 1.
Marke 9, 35.
9 The end of ambition is ignominie; but the end of modest obedience is glory.
✠ Marke 9, 38.
10 Extraordinarie things are neither rashly to be allowed, nor condemned.

43 ¶ 8 And they were all amased at the mightie
power of God: and while they all wondered at
al things which Iesus did, he said vnto his disciples,
44 l Marke these wordes diligently: ✠ for it
shall come to passe, that the sonne of man shall be
deliuered into the hands of men.
45 But they vnderstood not that worde: for it
was hid from them, *so* that they could not perceiue
it: and they feared to aske him of that word.
46 ¶ ✠ 9 Then there arose a disputation among
them, which of them should be the greatest.
47 When Iesus saw the thoughts of their hearts,
he tooke a little child, and set him by him,
48 And saide vnto them, Whosoeuer receiueth
this little childe in my Name, receiueth mee: and
whosoeuer shal receiue me, receiueth him that sent
mee: for he that is least among you all, hee shall be
great.
49 ¶ ✠ 10 And Iohn answered and sayd, Master,
wee sawe one casting out deuils in thy Name,
and we forbad him, because he followeth *thee* not
with vs.

50 Then Iesus said vnto him, Forbid ye him not: for he that is not against vs, is with vs.
51 ¶ 11 And it came to passe, when the dayes
were accomplished, that he should be receiued vp,
he m setled himselfe fully to goe to Hierusalem,
52 And sent messengers before him: and they
went and entred into a towne of the Samaritanes,
to prepare him *lodging*.
53 But they woulde not receiue him, because
his behauiour was *as* though he would goe to Hierusalem.
54 12 And when his disciples, Iames and Iohn
saw it, they said, Lord, wilt thou that we command,
that fire come downe from heauen, and consume
them, euen as ✠ Elias did?
55 But Iesus turned about, and rebuked them,
and said, Ye know not of what n spirit ye are.
56 For the Sonne of man is not come to destroy
mens liues, but to saue them. Then they went
to another towne.
57 ¶ 13 And it came to passe that as they went
in the way, ✠ a certaine man saide vnto him, I will
follow thee, Lord, whithersoeuer thou goest.
58 And Iesus saide vnto him, The Foxes haue
holes, and the birdes of the heauen nestes, but the
Sonne of man hath not whereon to lay his head
59 14 But hee said vnto another, Followe mee.
And the same said, Lord, suffer me first to goe and
burie my father.
60 And Iesus said vnto him, Let the dead burie
o their dead: but goe thou, and preach the kingdom
of God.
61 15 Then another saide, I will followe thee,
Lord: but let me first go bid them farewell, which
are at mine house.
62 And Iesus saide vnto him, No man that putteth
his hand to the plough, and looketh backe, is
apt to the kingdome of God.

m Word for word, he hardened his face: bent and resolued with himselfe to die, in spite of therefore went forward vpon his way, and cast away all feare of death and went on.
12 Wee must take heed of the inordinate zeale, and foolish imitation, and good causes, whatsoeuer we doe, we doe it to Gods glory, and the profit of our neighbour.
✠ 2. King. 1, 10, 12, 13.
n So speake the Hebrewes, that is, you know not well, minde, and counsell you are of: for the gifts of God are called the spirite, because they are giuen of Gods Spirit, and so are they, that are contrarie to them, which proceed of the wicked spirit: as the spirit of wisedome, of righteousnes, of pride, and madnesse.
13 Such as follow Christ, must prepare themselues to suffer all discommodities.
✠ Matt 8, 19.

14 The calling of God ought to be preferred, without all controuersie before all dueties that we owe to men. *o Who notwithstanding that they liue in this fraile life of man, yet are strangers from the true life, which is euerlasting and heauenly.* 15 Such as follow Christ, must at once renounce all worldly cares.

CHAP. X.

1 *The seuentie disciples* 10 *The vnthankfull cities charged with impietie* 17 *The disciples returning home, are warned to be humble.* 30 *Who is our neighbour.* 38 *Of Martha and her sister Marie.*

After ✠ 1 these things, the Lord appointed other
seuentie also, and sent them, two and two before
him into euerie citie and place, whither hee
himselfe should come.
2 And hee saide vnto them, ✠ The haruest *is*
great, but the labourers *are* fewe: pray therefore
the Lord of the haruest to sent fort labourers into
his haruest.
3 ✠ 2 Goe your wayes: beholde, I sende you
forth as lambes among wolues.
4 Beare no bagge, neither scrippe, nor shoes,
and ✠ salute a no man by the way.
5 ✠ And into whatsoeuer house yee enter, first
say, Peace *be* to this house.
6 And if b the sonne of peace be there, your
peace shall rest vpon him, if not, it shall turne to
you againe.

✠ Mat. 10, 1.
1 The seuentie are sent as the second forewarners of the comming of Christ.
✠ Mat. 9, 37.
✠ Mat. 10, 16.
2 The faythfull ministers of the Word are in this worlde as lambes among wolues: but if they be sent to doe their duetie, hee that sent them, will also preserue them.
✠ 2. King. 4, 29.
a This is spoken after the maner of a figure, which is vsed, when there is nothing set downe more in wordes, then is meant: vsuall among the Hebrewes, when commaund a thing to be done speedily without delay, as 2 King 4, 29. for otherwise courteous and gentle salutations, are points of Christian duety, as for calling it was but for a season. ✠ *Mat. 10, 12 marke 6, 10.* *b So the Hebrewes: that is, hee that fauoureth the doctrine of peace and imbraceth it.*

... that house ᶜ tary still, eating and drinking such things as by them shall be set before you: ✠ for the labourer is worthie of his wages. Go not from house to house.

8 ✠ But into whatsoeuer citie yee shall enter, if they receiue you, ᵈ eate such things as are set before you.

9 And heale the sicke that are there, and say vnto them, The kingdome of God is come neere vnto you.

10 ³ But into whatsoeuer citie ye shall enter, if they will not receiue you, goe your wayes out into the streets of the same, and say,

11 Euen the verie ✠ dust, which cleaueth on vs of your citie, wee wipe off against you: notwithstanding know this, that the kingdome of God was come neere vnto you.

12 For I say to you, that it shall be easier in that day for them of Sodome, then for that citie.

13 ✠ Woe be to thee, Chorazin, woe be to thee, Beth-saida: for if the miracles had beene done in Tyrus and Sidon, which haue beene done in you, they had a great while agone repented, sitting in sackcloth and ashes.

14 Therefore it shall be easier for Tyrus and Sidon, at the iudgement, then for you.

15 And thou, Capernaum, which art exalted to heauen, shalt be thrust downe to hell.

16 ¶ ✠ Hee that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

17 ¶ ⁴ And the seuentie turned againe with ioy, saying, Lord, euen the deuils are subdued to vs ᵉ through thy Name.

18 And hee saide vnto them, I sawe Satan, like lightning, ᶠ fall downe from heauen.

19 Behold, I giue vnto you power to tread on Serpents, and Scorpions, and ouer all the power of the enemie, and nothing shall ᵍ hurt you.

20 Neuerthelesse, in this reioyce not, that the spirites are subdued vnto you: but rather reioyce, because your names are written in heauen.

21 ¶ ⁵ That same houre reioyced Iesus in the spirite, and said, I confesse vnto thee, Father, Lord of heauen and earth, that thou hast hid these things from the ʰ wise and vnderstanding, and hast reuealed them to babes: euen so, Father, because it so pleased thee.

22 ⁶ All things are giuen me of my Father: and no man knoweth who the sonne is, but the Father: neither who the Father is, saue the Sonne, and he to whome the Sonne will reueale him.

23 ¶ ⁷ And he turned to his disciples, and said secretly, ✠ Blessed are the eyes, which see that yee see.

24 For I tell you that many Prophets & Kings haue desired to see those things, which ye see, and haue not seene them: and to heare those things which yee heare, and haue not heard them.

25 ¶ ✠ ⁸ Then beholde, ⁱ a certaine Lawyer stoode vp, and tempted him, saying, Master, what shall I doe to inherite eternall life?

26 And hee saide vnto him, What is written in the Law? how readest thou?

27 And hee answered and saide, ✠ Thou shalt loue thy Lord God with all thine heart, and with all thy soule, and with all thy strength, and with all thy thought, ✠ and thy neighbour as thy selfe.

28 Then he said vnto him, Thou hast answered right: this doe, and thou shalt liue.

29 ⁹ But hee willing to ᵏ iustifie himselfe, saide vnto Iesus, Who is then my neighbour?

30 And Iesus answered, and saide, A certaine man went downe from Hierusalem to Iericho, and fell among theeues, and they robbed him of his raiment, and wounded him, and departed, leauing him halfe dead.

31 Now so it fell out, that there came downe a certaine Priest that same way, and when hee sawe him, he passed by on the other side.

32 And likewise also a Leuite, when hee was come neere to the place, went and looked *on him*, and passed by on the other side.

33 Then a certaine Samaritane, as he iourneyed, came neere vnto him, and when he sawe him, he had compassion on him,

34 And went to him, and bound vp his wounds, and powred in oyle and wine, and put him on his owne beast, and brought him to an Inne, and made prouision for him.

35 And on the morrow when he departed, hee tooke out two pence, and gaue them to the host, and said vnto him, Take care of him, and whatsoeuer thou spendest more, when I come againe, I will recompense thee.

36 Which now of these three, thinkest thou, was neighbour vnto him that fell among the theeues?

37 And he said, He that shewed mercie on him. Then said Iesus vnto him, Goe, and doe thou likewise.

38 ¶ ¹⁰ Now it came to passe, as they went, that hee entred into a certaine towne, and a certaine woman named Martha, receiued him into her house.

39 And she had a sister called Mary, which also sate at Iesus feet, and heard his preaching.

40 But Martha was combred about much seruing, and came to him, and saide, Master, doest thou not care that my sister hath left mee to serue alone? bid her therefore, that shee helpe me.

41 And Iesus answered, and said vnto her, Martha, Martha, thou carest, and art troubled about many things:

42 But one thing is needfull, Marie hath chosen the good part, which shall not be taken away from her.

CHAP. XI.

1 He teacheth his Apostles to pray. 14 The dumbe deuill driuen out. 27 A woman of the companie lifteth vp her voyce. 29 The Iewes require signes. 37 He being feasted of the Pharise, reproueth the outward shew of holinesse.

AND so it was, that as hee was praying in a certaine place, when hee ceased, one of his disciples said vnto him, Lord, teach vs to pray, as Iohn also taught his disciples.

2 ✠ And he said vnto them, When ye pray, say, ¹ Our father which art in heauen, hallowed be thy Name. Thy kingdome come: Let thy will be done, euen in earth, as *it is* in heauen:

3 Our daily bread giue vs ᵃ for the day:

4 And forgiue vs our sinnes: for euen we forgiue euerie man that is indebted to vs: And leade vs not into temptation: but deliuer vs from euill.

5 ¶ ² Moreouer he said vnto them, Which of you ...

Margin notes (right): ✠ Leuit. 19. 18. — 9 All they are comprehended vnder the name of our neighbour, by the Lawe, whom soeuer we may helpe. — k That is, to vouch his righteousnesse, or shewe, that he was iust, that is, void of all faults: and Iames 5. useth the worde of iustification in this sense. — 10 Christ careth not to be entertained delicately, but to be heard diligently, that is it, which he especially requireth. — ✠ Mat. 6. 9. — 1 A forme of true prayer. — a That is, as much as is needfull for vs this day, whereby we are not debarred to haue an honest care for the maintenance of our liues, but that carping care, which knitteth a number of men, is cut off and restrained. — 2 We must pray with faith.

Margin notes (left, partly cut off): ... ³ Iohn ... place ... Churches ... ˢ of Iudea, to ... ✠ Mat. 10. 11. — d Content your selues with that that is set before you. — ... ✠ Mat. 11. 21. — ... ✠ Mat. 10. 40. ... — ... her the miracles, ... excellent ... our onely ... action giuen occasion ... ioy: and ... publishing of the Gospel is the destruction of Satan. — ... Christes disciples ... — ... as they did, ... Name. ... — ... in the ayre, ... and hee ... to be cast ... from thence ... — ... you wrong ... — ... the ... face of it, ... wisdome ... of this world. — ... hee turned ... is disciples ... and said, ...

ᶦ Is read in some copies. 6 Whosoeuer seeketh the Father [without the] Sonne wandereth out of the way. 7 The difference of the old Testament and the new consisteth in the measure of reuelation. ✠ Mat. 13. 16. ✠ Mat. 22. 35. Mar. 12. 28. 8 Faith doth not take away, but establisheth the law. i *One of them that professed himselfe to be learned in the law of Moses.* ✠ Deut 6 5.

you shall haue a friend, and shall goe to him at midnight, and say vnto him, Friend, lend mee three loaues?

6 For a friend of mine is come out of the way to me, and I haue nothing to set before him:

7 And hee within should answere, and say, Trouble me not: the doore is now shut, and my children are with me in bed: I cannot rise and giue them to thee.

8 I say vnto you, Though he would not arise and giue him, because he is his friend, yet doubtles because of his [b] importunitie, hee would rise and giue him as many as he needed.

9 ✠ And I say vnto you, Aske, and it shall be giuen you: seeke, and ye shall finde: knocke, and it shall be opened vnto you.

10 ✠ For euery one that asketh, receiueth: and hee that seeketh, findeth: and to him that knocketh, it shall be opened.

11 ✠ If a sonne shall aske bread of any of you that is a father, will he giue him a stone? or if hee aske a fish, will he for a fish giue him a serpent?

12 Or if he aske an egge, will hee giue him a scorpion?

13 If ye then which are euill, can giue good gifts vnto your children, how much more shall your heauenly Father giue the holy Ghost to them that desire him?

14 ¶ ✠ Then hee cast out a deuill which was dumbe: and when the deuill was gone out, the dumbe spake, and the people wondred.

15 3 But some of them sayd, ✠ He casteth out deuils through Beelzebub the chiefe of the deuils.

16 And others tempted him, seeking of him a signe from heauen.

17 4 But he knew their thoughts, and sayd vnto them, ✠ Euery kingdome diuided against it selfe, shall be desolate, and an house *diuided* against an house, falleth.

18 So if Satan also be diuided against himselfe, how shall his kingdome stand, because ye say that I cast out deuils through [c] Beelzebub?

19 If I through Beelzebub cast out deuils, by whom doe your children cast them out? Therefore shall they be your iudges.

20 But if I by the [d] finger of God cast out deuils, doubtlesse the kingdome of God is come vnto you.

21 When a strong man armed keepeth his [e] palace, the things that he possesseth, are in peace.

22 But when a stronger then hee commeth vpon him, and ouercommeth him: hee taketh from him all his armour wherein he trusted, and diuideth his spoyles.

23 5 He that is not with me, is against me: and he that gathereth not with me, scattereth.

24 ✠ 6 When the vncleane spirit is gone out of a man, he walketh through dry places, seeking rest: and when he findeth none, he sayth, I will returne vnto my house whence I came out.

25 And when he commeth, he findeth it swept and garnished.

26 Then goeth hee, and taketh to him seuen other spirits worse then himselfe: and they enter in, and dwell there: ✠ so the last state of that man is worse then the first.

27 ¶ 7 And it came to passe as he said these things, a certaine woman of the company lifted vp her voyce and saide vnto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

28 But he saide, Yea, rather blessed *are* they that heare the word of God, and keepe it.

29 ¶ ✠ 8 And when the people were gathered thicke together, he began to say, This is a wicked generation: they [f] seeke a signe, and there shall no signe be giuen them, but the signe of ✠ Ionas the Prophet.

30 For as Ionas was a signe to the Nineuites: so shall also the Sonne of man be to this generation.

31 ✠ The Queene of the South shall rise in iudgement, with the men of this generation, and shall condemne them: for she came from the vtmost partes of the earth to heare the wisedome of Salomon, and behold, a greater then Salomon *is* here.

32 The men of Nineue shall rise in iudgement with this generation, and shall condemne it: for they ✠ repented at the preaching of Ionas: and behold, a greater then Ionas *is* here.

33 ¶ ✠ 9 No man when he hath lighted a candle, putteth it in a priuie place, neither vnder a bushel: but on a candlesticke, that they which come in, may see the light.

34 ✠ The light of the bodie is the eye: therefore when thine eye is single, then is thy whole bodie light: but if thine eye be euill, then thy bodie is darke.

35 Take heede therefore, that the light which is in thee, be not darkenesse.

36 If therefore thy whole bodie *shall be* light, hauing no part darke, then shall all be light, euen as when a candle doth light thee with the brightnesse.

37 ¶ 10 And as he spake, a certaine Pharise besought him to dine with him: and he went in, and sate downe at the table.

38 And when the Pharise saw it, he marueiled that he had not first washed before dinner.

39 ✠ And the Lord said to him, Indeede yee Pharises make cleane the outside of the cup, and of the platter: but the inward part is full of rauening and wickednesse.

40 Ye fooles, did not he that made that which is without, make that which is within also?

41 Therefore, giue almes [f] of those things which you haue, and behold, all things shall be cleane vnto you.

42 11 But wo *be* to you, Pharises: for ye [g] tithe the mynt and the rew, and [h] all manner herbs, and passe ouer [i] iudgement and the loue of God: these ought ye to haue done, and not to haue left the other vndone.

43 ✠ 12 Wo *be* to you, Pharises: for ye loue the vppermost seates in the Synagogues, and greetings in the markets.

44 13 Woe *be* to you, Scribes and Pharises hypocrites: ✠ for ye are as graues which appeare not, and the men that walke ouer them, perceiue not.

45 ¶ 14 Then answered one of the Lawyers, and said vnto him, Master, thus saying thou puttest vs to rebuke also.

46 And hee said, Wo *be* to you also, yee Lawyers: ✠ for yee lade men with burthens grieuous

Iudgement, conteineth the commandements of the second table, and the words, The loue of God, containe the first, Chap. 20 26 mat. 23, 6 marke 12 39. 12 Hypocrisie and ambition are commonly ioyned together. ✠ Mat. 23 27 13 Hypocrites are deceitfull men with an outward shew. 14 Hypocrites are seuere against other men, but thinke all things lawfull to themselues. ✠ Mat. 23 4 Actes 15.10.

b Word for word, impudencie: but that impudencie which is spoken of here, is not to be found fault withall, but is very commendable before God, for he liketh well of such importunitie.
✠ Mat. 7, 7 and 21 22, marke 11. 24. iohn 14. 13. and 16 23. iames 1. 5.
✠ Mat. 7 8.
✠ Mat. 7. 9.
✠ Mat 9. 32. and 12, 22.
3 An example of horrible blindnes, and such as cannot be healed, when as vpon an euill conscience, and pretended malice, the power of God is blasphemed.
✠ Mat. 9 34 and 12, 24 marke 3, 22.
4 The true way to know the true Christ, from the false, is this, that the true Christ hath no accord or agreement with Satan: And it remaineth that after we know him, we acknowledge him.
✠ Mat. 12, 25. marke 3 24.
c By this name and power of Beelzebub.
d That is, by the power of God: so it is said, Exod. 8, 19.
e The word signifieth properly an open and wide roome before an house, and so by translation is taken for noblemens houses.
5 Against indifferent men, and such as liue to haue a meane, which seeke meanes to reconcile Christ and Satan together.
✠ Mat 12. 43.
6 He that doeth not continue is in worse case, then he that neuer begun.
✠ Hebr. 6 4. 2. Pet. 2, 20.
7 Christ seeketh not praise to himselfe, but our saluation.

✠ Mat. 12, 38. 39.
f They that are found deniers of miracles in stead of miracles shall receiue punishment.
✠ Ionas 2. 12.
✠ 1. King. 10, 1. 2. Chron 9, 1.
✠ Ionas 3, 5.
✠ Chap 8, 16. matt. 5 15.
marke 4, 21.
9 Our mindes are therefore lightned with the knowledge of God, that we should giue light vnto others, and therefore our chiefest labour ought to be to pray for that light.
✠ Matt 6 22.
10 The seruice of God consisteth not in outward cleanlinesse, and deuised rites or ceremonies, but in the spirituall righteousnesse of the heart, and charitie.
✠ Mat. 23. 25
f This is, according to your abilities, as who would say, in stead of your extortions, which hindred you that you could not eate cleanly, vse charitie, and accordingly as your abilitie serue you, be good to the poore, and so shall that, that is with in the platter, be sanctified though the platter be not washed.
11 It is the propertie of hypocrites to stand strictly for little trifles, and let passe great matters.
g Yee do tithe by Gods Law that the tenth part is due to be payed.
h Of all kind of herbes, some, as Erasmus in his Enchiridion, ... 59 were best in like sort that place of 1. Tim ... found ... true ... same ... That is ... that that ... and resses ... for this word

to bee borne, and yee your selues touch not the burdens with one of your fingers.

47 [15] Wo *be* to you: ✠ for you build the sepulchres of the Prophets, and your fathers killed them.

48 Truely [k] ye beare witnesse, and allow the deedes of your fathers: for they killed them, and ye build their sepulchres.

49 Therefore sayd the wisedome of God, I will send them Prophets and Apostles, and of them they shall slay and [l] persecute away,

50 That the blood of all the Prophets, [m] shed from the foundation of the world, may be required of this generation,

51 From the blood of ✠ Abel, vnto the blood of ∵ Zacharias, which was slaine betweene the altar and the Temple: verely I say vnto you, it shall be required of this generation.

52 [16] Wo *be* to you, Lawyers: for ye haue [n] taken away the key of knowledge: ye entred not in your selues, and them that came in, ye forbade.

53 [17] And as hee sayd these things vnto them, the Scribes and Pharises began to vrge him sore, and to [o] prouoke him to speake of many things,

54 Laying waite for him, and seeking to catch some thing of his mouth, whereby they might accuse him.

15 Hypocrites honour those Saints when they are dead, whom they most cruelly persecute, when they were aliue. ✠ *Mat.23,29.* *k When you persecute Gods seruants, like mad men, euen as your fathers did, though you colour it with a pretence of godlinesse, yet notwithstanding, in that you beautifie the sepulchres of the Prophets, what doe you els, but glory in your fathers crueltie, and set vp monuments (as it were) in glory and triumph of it?* *l They shall so vexe them and trouble them, that at length they shall banish them.* *m That you may be called to an account for it, yea, and be punished, for the shedding of that blood of the Prophet.* ✠ *Gen.4,8.* ∵ *2.Chron. 24,21.* 16 They haue of long time chiefly hindred the people, from entring vnto the knowledge of God, which ought to be the doore keepers of the Church. *n You haue hidden and taken away, so that it cannot be found any where.* 17 The more the world is reprehended, the worse it is, and yet must wee not betray the trueth. *o They proposed many questions to him, to draw some thing out of his mouth, which they might traiterously carpe at.*

CHAP. XII.

The leauen of the Pharises. 5 Who is to be feared. 8 To confesse Christ. 17 The parable of the rich man whose land was very fertile. 21 Not to care for earthly things, 31 But to seeke the kingdome of God. 39 The thiefe in the night. 51 Debate for the Gospels sake.

IN ✠ [1] the meane time, there gathered together [a] an innumerable multitude of people, so that they trode one another: and he began to say vnto his disciples first, Take heede to your selues of the leauen of the Pharises, which is hypocrisie.

2 ✠ For there is nothing couered, that shall not be reuealed: neither hidde, that shall not be knowen.

3 Wherefore whatsoeuer yee haue spoken in darkenesse, it shallbe heard in the light: and that which ye haue spoken in the eare, in secret places, shallbe preached on the houses.

4 * [2] And I say vnto you, my friends, be not afraide of them that kill the bodie, and after that are not able to doe any more.

5 But I wil [b] forewarne you, whom ye shall feare: feare him which after he hath killed, hath power to cast into hell: yea, I say vnto you, him feare.

6 Are not fiue sparowes bought for two farthings, *and* yet not one of them is forgotten before God?

7 ✠ Yea, and all the haires of your head are numbred: feare not therefore: ye are more of value then many sparowes.

8 ✠ [3] Also I say vnto you, Whosoeuer shall confesse me before men, him shall the Sonne of man confesse also before the Angels of God.

9 But he that shall deny me before men, shall be denied before the Angels of God.

10 ✠ And whosoeuer shall speake a worde against the Sonne of man, it shall be forgiuen him: but vnto him that shall blaspheme the holy Ghost, it shall not be forgiuen.

11 ✠ [4] And when they shall bring you vnto the Synagogues, and vnto the rulers and Princes, take no thought how, or what thing ye shall answere, or what ye shall speake.

12 For the holy Ghost shall teach you in the same houre, what ye ought to say.

13 [5] And one of the company said vnto him, Master, bid my brother diuide the inheritance with me.

14 And he said vnto him, Man, who made mee a iudge, or a diuider ouer you?

15 Wherefore he said vnto them, Take heed, and beware of [c] couetousnesse: for though a man haue aboundance, *yet* his [d] life standeth not in his riches.

16 [6] And he put foorth a parable vnto them, saying, The [e] ground of a certaine rich man brought forth fruits plenteously.

17 Therefore hee [f] thought with himselfe, saying, What shall I doe, because I haue no *roome* where I may lay vp my fruites?

18 And he said, This will I do, I will pull down my barnes, and builde greater, and therein will I gather all my fruits, and my goods.

19 And I will say to my soule, Soule, thou hast much goods laid vp for many yeeres: liue at ease, eate, drinke, and [g] take thy pastime.

20 But God said vnto him, O foole, this night will they fetch away thy soule frō thee: then whose shall those things be which thou hast prouided?

21 So *is* he that gathereth riches [h] to himselfe, and is not rich in God.

22 [7] And he spake vnto his disciples, Therefore I say vnto you, ∵ Take no thought for your life, what ye shall eat: neither for your bodie, what ye shall put on.

23 The life is more then meat: and the body *more* then the rayment.

24 Consider the rauens: for they neither sowe nor reape: which neither haue storehouse nor barne, and *yet* God feedeth them: how much more are ye better then foules?

25 And which of you with taking thought, can adde to his stature one cubite?

26 If ye then be not able to do the least thing, why take ye thought for the remnant?

27 Consider the lilies how they grow: they labour not, neither spin they: yet I say vnto you, that Salomon himselfe in all his royaltie was not cloathed like one of these.

28 If then God so cloath the grasse which is to day in the field, and to morow is cast into the ouen, how much more *will he cloathe* you, O yee of litle faith?

29 Therefore aske not what yee shall eate, or what ye shal drinke, neither [i] hang you in suspence.

30 For all such things the people of the world seeke for: and your Father knoweth that ye haue need of these things.

✠ *Mat.16,5. marke 8,14.* 1 The faithfull teachers of Gods word, which are appointed by him for his people, must both take good heed of them, which corrupt the puritie of doctrine with goodly glosses, and also take paines through the helpe of God, to set foorth sincere doctrine, openly and without feare. *a Word for word, ten thousands of people, a certaine number for an vncertaine.* ✠ *Mat.10,26. 4,22. 8,17.* ... ough hypocrites haue princes execute their cruelty, yet there cause why should be afraid them, the least that may be, seing they can do nothing, but what pleaseth God, and God will not any thing that may be against the saluation of his elect. *b He warneth them of danger that presently hang ouer their heads, for those that come vpon the sudden, doe strike the greater wound.* ✠ *1.Sam.14,45. acts 27,34* ✠ *Chap.9,26 mat.10,32. 8,38. 2.tim.1,12.* 3 Great is the reward of a constant confession: and hot is the punishment of the denying of Christ, yea impossible to be called backe when shall the punishment be, if vpon set purpose, both with mouth and heart blaspheme a knowen trueth.

✠ *Mat.12,31. marke 3,28. 1.iohn 5,15.* ✠ *Mat.10,19. marke 13,11.* 4 It is a great and hard conflict to confesse the truth, yet he that can doe all things, and is almightie, will not be wanting to the weakest which striue and contend in his appointed time. 5 Christ would not for three causes be a iudge to diuide an inheritance. First, for that he would not foster vp and cherish the fleshly opinion that the Iewes had of Messias: Secondly, for that he would distinguish the ciuill gouernance, from the Ecclesiasticall: Thirdly, to teach vs to beware of them which abuse the shew of the Gospell, and also the name of ministers, to their owne priuate commodities. *c By couetousnes is meant, that greedie desire to get, commonly with other mens hurt.* *d God is the author and preseruer of mans life, goods are not.* 6 There are none more mad, then rich men which hang vpon their riches. *e Or rather countrey, for here is set forth a man that possesseth not a peece of ground onely, but an whole countrey, as they do, which ioyne house to house, and field to field, Esa.5,8.* *f Made his reckoning within himselfe, which is the propertie of couetous churles that spend their life in those trifles.* *g Be merry & make good cheare.* *h Caring for no man but for himselfe, & minding to trust in himselfe.* 7 An earnest thinking vpon the prouidence of God, is a present remedie against the most foolish and pining carefulnesse of men for this life. ∵ *Mat.6,25. 1.pet.5,7. psal.55,22.* *i A Metaphore taken of things that hang in the ayre, for they that are carefull for this worldly life, and hang vpon the aime of man, haue alwayes wauering and doubtfull minds, swaying sometimes this way, and sometimes that way.*

8 They shall lacke nothing, which are carefull for the kingdome of heauen.
9 It is a foolish thing for to looke for small things, at his hands, which giueth vs freely the greatest things.
✣ Matt 6 20.
10 A godly bountifulnesse is a ready way to get true riches.
k This is the figure Metonymie, for by this word Almes, is meant that compassion and friendlinesse of an heart that tendereth the miserie and poore estate of man, and sheweth foorth it selfe by some gift, and hath the name giuen it in the Greeke tongue, of mercie and compassion: and therefore hee is sayd to giue almes, who parteth with some thing to another, and giueth to the poore, shewing thereby, that he pitieth their poore estate.
✣ 1.Peter 1,13.
11 The life of the faithfull seruants of God, in this world is a certaine watchfull peregrination, hauing the light of the word going before it.
✣ Mat.14 43. reuel.16,15. and 3,3.
12 None haue more neede to watch, then they that haue some degree of honour in the housholde of God.
l That is, euery moneth such measure of corne as was appointed them.

m More then of him to whom so much was not giuen.
13 The Gospel is the onely cause of peace betweene the godly: and so is it the occasion of great trouble among the wicked.
✣ Matt.10,34.

31 8 But rather seeke ye after the kingdome of God, and all these things shallbe cast vpon you.

32 9 Feare not, little flocke: for it is your Fathers pleasure to giue you the kingdome.

33 ¶ ✣ 10 Sell that ye haue, and giue k almes: make you bagges which waxe not olde: a treasure that can neuer faile in heauen, where no thiefe commeth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 ¶ ✣ 11 Let your loines be girded about, and your lights burning.

36 And ye your selues like vnto men that wait for their master, when hee will returne from the wedding, that when hee commeth and knocketh, they may open vnto him immediatly.

37 Blessed *are* those seruants, whom the Lord when hee commeth shall finde waking: verely I say vnto you, hee will gird himselfe about, and make them to sit downe at table, and will come forth, and serue them.

38 And if hee come in the second watch, or come in the third watch, and shall finde them so, blessed are those seruants.

39 ✣ Now vnderstand this, that if the good man of the house had knowen at what houre the thiefe would haue come, he would haue watched, and would not haue suffered his house to be digged thorow.

40 12 Be yee also prepared therefore: for the Sonne of man will come at an houre when yee thinke not.

41 Then Peter sayd vnto him, Master, tellest thou this parable vnto vs, or euen to all?

42 And the Lord sayd, Who is a faithfull steward and wise, whom the master shall make ruler ouer his housholde, to giue them their l portion of meat in season?

43 Blessed *is* that seruant, whom his master when he commeth, shall finde so doing.

44 Of a trueth, I say vnto you, that hee will make him ruler ouer all that he hath.

45 But if that seruant say in his heart, My master doth deferre his comming, and shall begin to smite the seruants, and maidens, and to eat and drinke, and to be drunken.

46 The master of that seruant will come in a day when hee thinketh not, and at an houre when he is not ware of, and will cut him off, and giue him his portion with the vnbeleeuers.

47 ¶ And that seruant that knew his masters will, and prepared not himselfe, neither did according to his will, shallbe beaten with many *stripes*.

48 But he that knew it not, and yet did commit things worthie of stripes, shall be beaten with few *stripes*: for vnto whomsoeuer much is giuen, of him shall be much required, and to whom men much commit, m the more of him will they aske.

49 ¶ 13 I am come to put fire on the earth, and what is my desire, if it be already kindled?

50 Notwithstanding I must be baptized with a baptisme, and how am I grieued till it be ended?

51 ✣ Thinke yee that I am come to giue peace on earth? I tell you, nay, but rather debate.

52 For from hencefoorth there shall be fiue in one house diuided, three against two, and two against three.

53 The father shallbe diuided against the sonne, and the sonne against the father: the mother against the daughter, and the daughter against the mother: the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 ¶ ✣ 14 Then sayd he to the people, When ye see a cloud n rise out of the West, straightway ye say, A showre commeth: and so it is.

55 And when *ye see* the South winde blow, ye say, that it will be hote: and it commeth to passe.

56 Hypocrites, yee can discerne the face of the earth, and of the skie: but why discerne ye not this time?

57 15 Yea, and why iudge ye not of your selues what is right?

58 ¶ ✣ While thou goest with thine aduersarie to the ruler, as thou art in the way, giue diligence in the way, that thou mayest be deliuered from him, least he draw thee to the iudge, and the iudge deliuer thee to the o iayler, and the iayler cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast payed the vtmost mite.

14 Men which are verie quicke of sight in earthly things, are blinde in those things which pertaine to the heauenly life, and that through their owne malice.
n Which appeareth, and gathereth it selfe together in that part of the aire.
15 Men that are blinded with the loue of themselues, and therefore are detestable and stubbourne, shall beare the reward of their follie.
✣ Matt.5,25.
o To him that had to demand and gather the amerciaments which they were condemned vnto that had wrongfully troubled men: moreouer, the magistrates officers make them which are condemned, pay that, [illegible] they owe, yea, and often times if they be obstinate, they do not onely take the costs and charges of them, but also imprison them.

CHAP. XIII.

1 *Of the Galileans,* 4 *and those that were slaine vnder Siloam.* 6 *The figge tree that bare no fruit.* 11 *The woman vexed with the spirit of infirmitie, that is, with a disease brought on her by Satan, is healed.* 19 *The parable of the graine of mustard seed* 21 *Of leauen.* 23 *How few shallbe saued.* 31 *Herod that Foxe.*

THere 1 were certaine men present at the same season, that shewed him of the Galileans, whose blood a Pilate had mingled with their sacrifices.

2 And Iesus answered, and sayd vnto them, Suppose ye, that these Galileans were greater sinners then all the *other* Galileans, because they haue suffered such things?

3 I tell you, nay: but except yee amend your liues, ye shall all likewise perish.

4 Or thinke you that those eighteene, vpon whom the tower in b Siloam fell, and slew them, were sinners aboue all men that dwell in Hierusalem?

5 I tell you, nay: but except yee amend your liues, ye shall all likewise perish.

6 ¶ 2 He spake also this parable, A certaine man had a figge tree, planted in his vineyard: and hee came and sought fruit thereon, and found none.

7 Then sayd he to the dresser of his vineyard, Beholde, this three yeeres haue I come and sought fruit of this figge tree, and find none: cut it downe: why keepeth it also the ground c barren?

8 And he answered, and sayd vnto him, Lord, let it alone this yeere also, till I digge round about it, and dung it.

9 And if it beare fruit, *well*: if not, then after thou shalt cut it downe.

10 ¶ 3 And he taught in one of the Synagogues on the Sabbath day.

11 And beholde, there was a woman which had a d spirit of infirmitie eighteene yeeres, and was bowed together, and could not lift vp *her selfe* in any wise.

12 When Iesus saw her, hee called her to him, and sayd to her, Woman, thou art e loosed from thy disease.

13 And he layed his hands on her, and imme-

1 Wee must not reioyce at the iust punishment of others, but rather be instructed thereby to repentance.
a Pontius Pilate was gouernour of Iudea, almost ten yeeres, and about the fourth yeere of his gouernment, which might be about the fifteenth yeere of Tiberius reigne, Christ finished the worke of our redemption by his death.
b To wit, in the place, or riuer. for Siloam was a small riuer, from whence the conduits of the citie came. whereof Iohn 9.7. and Esai. 8,6. and therefore it was a tower or castle, built vpon the conduit side, which fell downe suddenly, and killed some.
2 Great and long suffering is the patience of God, but yet so that at length he executed iudgement.
c Maketh the ground barren in that part, which otherwise were good for vines.
3 Christ came to deliuer vs from the bands of Satan.

d [illegible]led with a disease which Satan brought. e For Satan had the woman bo[illegible] if she had beene in chaines, insomuch that for eighteene yeeres space, [illegible] holde vp her head.

diatly

4 A liuely image of hypocrisie, and reward thereof.
f One of the rulers of the Synagogue, for it appeareth by Mark.5,22. and Actes 13,15. that there were many rulers of the Synagogue.
✠ Mat 13.31. marke 4,31.
5 God beginneth his kingdome with small beginnings, that the vnlooked for proceeding of it may better set forth his power.
✠ Mat.13,33.
∵ Mat.9.35. marke 6,6.
6 Against them which had rather erre with many, then goe right with a fewe, and by that meanes through their own slownesse, are shut out of the kingdome of God.
✱ Mat.7,13.
7 He is in vaine in the Church, which is not of the Church, which thing the cleannes of life sheweth.
∵ Mat.7,23. and 25,41. psal.6,8.
8 The casting off of the Iewes, & the calling of the Gentiles is foretolde.
g From all the quarters of the world, and these are foure of the chiefest.
* Mat.19,30 and 20,16. marke 10, 31.
9 Wee must goe forward in the case of our calling, through the midst of terrours, whether they be true or fained.
h That deceitfull & treacherous man.
i That is, a small time, and Theophylact sayth, it is a proverbe: or els, by To day, we may vnderstand the time that is, and by To morow, the time to come, meaning thereby all the time of his ministery and office.
k To wit, when the sacrifice for sinne is ended.
10 There are no where more cruell enemies of the godly then they which are within the Sanctuary and Church itselfe: but God ... th it, and will ... his time haue ... account of it.
✠ Mat.23,37.

... was made [illegible] againe, and glorified
God.
14 ✠ And the f ruler of the Synagogue answe-
red with indignation, because that Iesus healed on
the Sabbath *day*, and sayd vnto the people, There
are sixe dayes in which men ought to worke: in
them therefore come and be healed, and not on the
Sabbath day.
15 Then answered him the Lord, and sayd, Hy-
pocrite, doth not ech one of you on the Sabbath
day loose his oxe or his asse from the stall, and lead
him away to the water?
16 And ought not this daughter of Abraham,
whom Satan had bound, loe, eighteene yeeres, be
loosed from this bond on the Sabbath day?
17 And when he sayd these things, all his aduer-
saries were ashamed: but all the people reioyced at
all the excellent things that were done by him.
18 ¶ ✠ Then sayd he, What is the kingdome
of God like? or whereto shall I compare it?
19 5 It is like a graine of mustard seed, which
a man tooke and sowed in his garden, and it grew,
and waxed a great tree, and the fowles of the hea-
uen made nests in the branches thereof.
20 ¶ ✠ And againe he sayd, Whereunto shall I
liken the kingdome of God?
21 It is like leauen, which a woman tooke, and
hid in three pecks of flowre, till all was leauened.
22 ¶ ∵ 6 And hee went thorow all cities and
townes, teaching, and iourneying towards Hieru-
salem.
23 Then sayd one vnto him, Lord, *are there*
few that shallbe saued? And he sayd vnto them,
24 ✱ Striue to enter in at the strait gate: for ma-
ny, I say vnto you, will seeke to enter in, and shall
not be able.
25 When the good man of the house is risen vp,
and hath shut to the doore, and ye begin to stand
without, and to knocke at the doore, saying, Lord,
Lord, open to vs, and he shall answere and say vn-
to you, I know you not whence ye are.
26 7 Then shall ye begin to say, We haue eaten
and drunken in thy presence, and thou hast taught
in our streets.
27 ✠ But he shall say, I tell you, I know you
not whence ye are: depart from me, all ye workers
of iniquitie.
28 8 There shall be weeping and gnashing of
teeth, when ye shall see Abraham & Isaac, and Ia-
cob, and all the Prophets in the kingdome of God,
and your selues thrust out at doores.
29 Then shall come *many* from the g East, and
from the West, and from the North, and from the
South, and shall sit at Table in the kingdome of
God.
30 * And beholde, there are last, which shall be
first, and there are first, which shallbe last.
31 9 The same day there came certaine Phari-
ses, and sayd vnto him, Depart, and go hence: for
Herod will kill thee.
32 Then sayd he vnto them, Goe yee and tell
that h foxe, Behold, I cast out deuils, and will heale
still i to day, and to morow, and the third day I
shallbe k perfected.
33 10 Neuerthelesse I must walke to day, and
to morow, and the day following: for it cannot be
that a Prophet should perish out of Hierusalem.
34 ✠ O Hierusalem, Hierusalem, which killest
the Prophets, and stonest them that are sent to
thee, how often would I haue gathered thy chil-
dren together, as the henne *gathereth* her l brood
vnder *her* wings, and ye would not!
35 Beholde, your house is left vnto you deso-
late: and verely I tell you, ye shall not see me vn-
till *the time* come that ye shall say, Blessed *is* he that
commeth in the name of the Lord.

l Word for word, the nest: now the brood of chickins is the nest.

CHAP. XIIII.

2 The dropsie healed on the Sabbath. 8 The chiefe places at bankets. 12 The poore must be called to our feasts. 16 Of those that were bid to the great supper. 23 Some compelled to come in. 28 One about to build a tower.

AND 1 it came to passe that when hee was entred
into the house of a one of the chiefe Pharises
on the Sabbath *day*, to eat bread, they watched
him.
2 And beholde, there was a certaine man be-
fore him, which had the dropsie.
3 Then Iesus answering, spake vnto the Law-
yers and Pharisees, saying, Is it lawfull to heale on
the Sabbath *day*?
4 And they held their peace. Then hee tooke
him, and healed him, and let him goe,
5 And answered them, saying, Which of you
shall haue an asse, or an oxe fallen into a pit, & wil
not straightway pull him out on the Sabbath day?
6 And they could not answere him againe to
those things.
7 ¶ 2 Hee spake also a parable to the ghests,
when hee marked how they chose out the chiefe
roomes, and sayd vnto them,
8 When thou shalt be bidden of any man to a
wedding, set not thy selfe downe in the chiefest
place, least a more honourable man then thou be
bidden of him,
9 And he that bade both him and thee, come,
and say to thee, Giue this man roome, and thou
then begin with shame to take the lowest roome.
10 ✠ But when thou art bidden, goe and sit
downe in the lowest roome, that when he that bad
thee, commeth, he may say vnto thee, Friend, sit
vp higher: then shalt thou haue worship in the
presence of them that sit at table with thee.
11 ✠ For whosoeuer exalteth himselfe, shall be
brought low, and he that humbleth himselfe, shall
be exalted.
12 ¶ 3 Then said he also to him that had bidden
him, ∵ When thou makest a dinner or a supper, call
not thy friends, nor thy brethren, neither thy kins-
men, nor the rich neighbours, lest they also bid thee
againe, and a recompense bee made thee.
13 But when thou makest a feast, call the poore,
the maimed, the lame *and* the blinde,
14 And thou shalt be blessed, because they can
not recompense thee: for thou shalt be recompen-
sed at the resurrection of the iust.
15 ¶ Now when one of them that sate at table
heard these things, he sayd vnto him, Blessed *is* he
that eateth bread in the kingdome of God.
16 Then said he to him, ✱ A certaine man made
a great supper, and bade many,
17 And sent his seruant at supper time to say
to them that were bidden, Come: for all things
are now ready.
18 4 But they all with b one *minde* beganne to
make excuse: The first said vnto him, I haue bought
a farme, and I must needs go out and see it: I pray
thee haue me excused.
19 And another sayd, I haue bought fiue yoke
of oxen, and I goe to prooue them: I pray thee
haue me excused.

20 And

1 The Lawe of the very Sabbath ought not to hinder the offices of charitie.
a Either one of the Elders, whom they called the Sanhedrin, or one of the chiefe of the Synagogue, Iohn 7,48. for this word Pharise was the name of a sect, though it appeare by the whole history that the Pharises were in great credit.
2 The reward of pride is ignominy: and the reward of true modestie is glorie.
✠ Prou.25,7.
✠ Chap.18,14. mat.23,12.
3 Against them which lauish out their goods either ambitiously, or for hope of recompense, whereas Christian charity respecteth onely the glory of God, and the profit of our neighbour.
∵ Prou.3,27. tob 4.7.
✱ Mat.22,8. reuel. 19.9.
4 The most part euen of them to whom God hath reuealed himselfe are so mad, that such helps as they haue receiued of God, they willingly turne into lets and hinderances.
b As of set purpose, and a thing agreed upon before, for though they alledge severall causes, yet all of them agree in this, that they haue their excuses, that they may not come to supper.

20 And another sayd, I haue maried a wife, and therefore I cannot come.

21 So that seruant returned, and shewed his master these things. Then was the goodman of the house angrie, and sayd to his seruant, Goe out quickly into the e streetes and lanes of the citie, and bring in hither the poore, and the maimed, and the halt, and the blinde.

22 And the seruant said, Lord, it is done as thou hast commanded, and yet there is roome.

23 Then the master said to the seruant, Goe out into the hie wayes, and hedges, and compell them to come in, that mine house may be filled.

24 For I say vnto you, that none of those men which were bidden, shall taste of my supper.

25 f Now there went great multitudes with him, and he turned and said vnto them,

26 ✣ If any man come to me, and d hate not his father, and mother, and wife, and children, and brethren, and sisters: yea, and his owne life also, hee cannot be my disciple.

27 ✣ g And whosoeuer beareth not his crosse, and commeth after me, cannot be my disciple.

28 For which of you minding to builde a towre, h sitteth not downe before, and counteth the cost, whether hee haue sufficient to performe it,

29 Least that after he hath layed the foundation, and is not able to performe it, all that beholde it, begin to mocke him,

30 Saying, This man began to build, and was not able to make an end.

31 Or what king going to make warre against another King, sitteth not downe first, and taketh counsell, whether he be able with ten thousand, to meete him that commeth against him with twentie thousand?

32 Or els while he is yet a great way off, he sendeth an ambassage, and desireth peace.

33 So likewise, whosoeuer he be of you, that forsaketh not all that he hath, hee cannot be my disciple.

34 ✣ 7 Salt is good: but if salt haue lost his sauour, wherewith shall it be salted?

35 It is neither meete for the land, nor yet for the dunghil, but men cast it out. Hee that hath eares to heare, let him heare.

CHAP. XV.

4 The parable of the lost sheepe. 8 Of the groate, 12 And of the prodigall sonne.

THen* resorted vnto i him a all the Publicanes and sinners, to heare him.

2 Therefore the Phatises and Scribes murmured, saying, Hee receiueth sinners, and eateth with them.

3 Then spake he this parable to them, saying,

4 ✣ What man of you hauing an hundreth sheepe, if hee lose one of them, doeth not leaue ninetie and nine in the wilder nesse, and goe after that which is lost, vntill he finde it?

5 And when he hath found it, hee layeth it on his shoulders with ioy.

6 And when he commeth home, he calleth together his friends and neighbours, saying vnto them, Reioyce with mee: for I haue founde my sheepe which was lost.

7 I say vnto you, that likewise ioy shall be in heauen for one sinner that conuerteth, *more* then for ninetie and nine iust men, which need none amendment of life.

8 Either what woman hauing teane groates, if shee loose one groate, doth not light a candle, and sweepe the house, and seeke diligently till shee finde it?

9 And when she hath found it, shee calleth her friendes, and neighbours, saying, Reioyce with me: for I haue found the groat which I had lost.

10 Likewise I say vnto you, there is ioy in the presence of the Angels of God, for one sinner that conuerteth.

11 ¶ k Hee said moreouer, A certain man had two sonnes.

12 And the yonger of them sayd to his father, Father, giue mee the portion of the goods that falleth to mee. So he diuided vnto them *his* substance.

13 So not many dyes after, when the yonger sonne had gathered all together, he tooke his iourney into a farre country, and there he wasted his goods with riotous liuing.

14 Now when he had spent all, there arose a great dearth throughout that land, and hee began to be in necessitie.

15 Then hee went and claue to a citizen of that country, and hee sent him to his farme, to feed swine.

16 And hee would faine haue filled his bellie with the huskes that the swine ate: but no man gaue *them* him.

17 l Then he came to himselfe, and sayd, How many hired seruants at my fathers haue bread enough, and I die for hunger?

18 I will rise and go to my father, and say vnto him, Father, I haue sinned against m heauen, and before thee,

19 And am no more worthy to be called thy sonne: make me as one of thine hired seruants.

20 So he arose and came to his father, and when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his necke, and kissed him.

21 n And the sonne said vnto him, Father, I haue sinned against heauen, and before thee, and am no more worthy to be called thy sonne.

22 Then the father sayd to his seruants, Bring foorth the best robe, and put it on him, and put a ring on his hand, and shoes on his feete,

23 And bring the fat calfe, and kill him, and let vs eat, and be merry:

24 For this my sonne was dead, and is aliue againe: and he was lost, but he is found. And they began to be merry.

25 f Now the elder brother was in the field, and when hee came and drew neere to the house, hee heard melodie, and dancing.

26 And called one of his seruants, and asked what those things meant.

27 And he sayd vnto him, Thy brother is come, and thy father hath killed the fat calfe, because he hath receiued him safe and sound.

28 Then he was angry, and would not goe in: therefore came his father out, and intreated him.

29 But he answered, and sayd to his father, Loe, these many yeeres haue I done thee seruice, neither brake I at any time thy commandement, and yet thou neuer gauest me a kid that I might make merry with my friends.

30 But

e Wide and broad quarters.

f Burn those affections, which are of themselues worthy of praise and commendation, must be called and ordered, that godlinesse may haue the vpper hand and preeminence.

✣ Matth. 10, 37.

d If the matter stand betweene God & him, as Theophyl saith: and therefore these words are not spoken simply, but by comparison.

✣ Chap. 9, 23. matth. 16, 24. mark 8, 34.

g The true followers of Christ must at once build & fight, and therefore be ready and prepared to suffer all kinde of miseries.

h Set home, and eafeth all his costs before he begin the worke.

✣ Matth. 5, 13. mark 9, 50.

7 The disciples of Christ must be wise, both for themselues and for others: otherwise they be come the foolishest of all.

** Or, drew neere.*

i We must not despaire of them, which haue gone out of the way, but according to the example of Christ, we must take great paines about them.

a Some Publicans and sinners came to Christ from all quarters.

✣ Matth. 18, 12.

k Men by their voluntary falling from God, hauing spoiled themselues of the benefits which they receiued of him, cast themselues headlong into infinite calamities: but God of his singular goodnesse, offering himselfe freely to them, whom he called to repentance, through the greatnesse of their miserie wherewith they were tamed, doeth not onely gently receiue them, but also enricheth them with farre greater gifts, and blesseth them with the chiefest blisse.

l The beginning of reperance is the acknowledging of the mercy of God, which stirreth vs to hope well.

m Against God, because he is sayd to dwell in heauen.

n In true repentance there is a feeling of our sinnes, ioyned with sorrow and shame, from whence springeth a confession, after which followeth forgiuenesse.

f Such as truely feare God, desire to haue all men to be theis fellowes.

30 But when this thy sonne was come, which hath deuoured thy good with harlots, thou hast for his sake killed the fat calfe.

31 And he said vnto him, Sonne, thou art euer with me, and all that I haue, is thine. It was meete that we should make merry and bee glad: for this thy brother was dead, and is aliue againe: and he was lost, but he is found.

CHAP. XVI.

1 The parable of the steward accused to his master. 13 To serue two masters. 16 The Law and the Prophets. 19 Of Diues and Lazarus.

AND he sayd also vnto his disciples, [1] There was a certaine rich man, which had a steward, and he was accused vnto him, that hee wasted his goods.

2 And hee called him, and sayde vnto him, How *is it* that I heare this of thee? Giue an account of thy stewardship: for thou mayest be no longer steward.

3 Then the steward sayde within himselfe, What shall I doe? for my master taketh away from me the stewardship. I cannot digge, *and* to begge I am ashamed.

4 I knowe what I will doe, that when I am put out of the stewardship, they may receiue me into their houses.

5 Then called he vnto him euery one of his masters debters, and sayd vnto the first, How much owest thou vnto my master?

6 And he sayd, An hundreth measures of oyle. And he saide to him, Take thy writing, and sit downe quickely, and write fiftie.

7 Then said he to another, How much owest thou? And he sayde, An hundreth measures of wheate. Then he sayd to him, Take thy writing, and write fourescore.

8 And the Lord commended [a] the vniust steward, because he had done wisely. Wherefore the [b] children of this world are in their generation wiser then the children of light.

9 And I say vnto you, Make you friends with the riches [c] of iniquitie, that when ye shall want, they may receiue you into euerlasting [d] habitations.

10 [2] He that is faithfull in the least, he is also faithfull in much: and he that is vniust in the least, is vniust also in much.

11 If then yee haue not beene faithfull in the wicked riches, who will trust you in the [e] true *treasure*?

12 And if yee haue not beene faithfull in [f] another mans *goods*, who shall giue you that which is yours?

13 ✠ 3 No seruant can serue two masters: for either he shall hate the one, and loue the other: or els he shall leane to the one, and despise the other. Ye cannot serue God and riches.

14 All these things heard the Pharises also, which were couetous, and they scoffed at him.

15 4 Then hee saide vnto them, Yee are they, which iustifie your selues before men: but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.

16 ✠ 5 The Lawe and the Prophets endured vntill Iohn: and since that time the kingdome of God is preached, and euery man preasseth into it.

17 ✠ Now it is more easie that heauen and earth should passe away, then that one title of the Lawe should fall.

18 ¶ ∵ Whosoeuer putteth away his wife, and marrieth another, committeth adulterie: and whosoeuer marrieth her [g] that is put away from her husband, committeth adulterie.

19 ¶ 6 There was a certaine rich man, which was cloathed in [h] purple and fine linnen, and fared well and delicately euery day.

20 Also there was a certaine begger named Lazarus, which was layed at his gate full of sores,

21 And desired to bee refreshed with the crummes that fell from the rich mans table: yea, and the dogges came and licked his sores.

22 And it was so that the begger died, and was caried by the Angels into Abrahams bosome. The rich man also died, and was buried.

23 And being in hell in torments, [i] he lift vp his eyes, and saw Abraham a farre off, and Lazarus in his bosome.

24 Then hee cried, and sayd, Father Abraham, haue mercy on me, and send Lazarus that he may dip the tip of his finger in water, and coole my tongue: for I am tormented in this flame.

25 But Abraham sayd, Sonne, remember that thou in thy life time receiuedst thy pleasures, and likewise Lazarus paines: now therefore is he comforted, and thou art tormented.

26 Besides all this, betweene you and vs there is a great gulfe set, so that they which would goe from hence to you, cannot: neither can they come from thence to vs.

27 7 Then he sayd, I pray thee therefore father, that thou wouldest send him to my fathers house,

28 (For I haue fiue brethren) that he may testifie vnto them, lest they also come into this place of torment.

29 Abraham sayd vnto him, They haue Moyses and the Prophets: let them heare them.

30 And he said, Nay father Abraham: but if one came vnto them from the dead, they will amend their liues.

31 Then he said vnto them, If they heare not Moyses and the Prophets, neither will they be perswaded, though one rise from the dead againe.

CHAP. XVII.

1 Offences. 3 We must forgiue him that trespasseth against vs. 10 Wee are vnprofitable seruants. 11 Of the ten lepers. 20 Of the comming of the kingdome of heauen. 23 False Christs. 36 After what maner Christs comming shall be.

THen sayd hee to his disciples, ✠ [1] It can not be auoided, but that offences will come, but Woe *be* to him by whom they come.

2 It is better for him that a great milstone were hanged about his necke, and that hee were cast into the sea, then that he should offend one of these little ones.

3 ¶ [2] Take heed to your selues: If thy brother trespasse against thee, rebuke him: and if hee repent, forgiue him.

4 ✠ And though hee sinne against thee seuen times

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1 Seeing that men oftentimes purchase friendship to themselues, by other mens costs, it is a shame for vs, if with a free and liberall bestowing of the goods which the Lords hath giuen vs to that purpose, we doe not please him, nor procure the good will of our neighbours, seeing that by this onely meanes, riches, which are oftentimes occasions of sinne, are turned to another ende and purpose.

a This parable doth not approoue the stewards naughtie dealing, for it was very theft: but parables are set forth, to shew a thing couertly, & as it were vnder a figure to represent the trueth, though it agree not throughly with the matter it selfe: so that Christ meaneth by this parable to teach vs, that worldly men are more heedie in the affaires of this world, then the children of God are carefull for euerlasting life.

b Men that are giuen to this present life, contrary to whom the children of light are set: S. Paul calleth those spirituall, and the other carnall.

c This is not spoken of goods that are euill gotten, for God will haue our bountifulnesse to the poore, proceed and come from a good fountaine: but he calleth those riches of iniquitie, which men vse naughtily.

d To wit, the poore Christians: for they are the inheriters of these Tabernacles. Theophil. 2 We ought to take heede that for abusing our earthly function and duetie, wee be not depriued of heauenly giftes: for howe can they vse spirituall gifts aright, who abuse worldly things? *e That is, heauenly and true riches: which are contrary to worldly and fleeting substance. f In worldly goods, which are called other mens, because they are committed to our credite.* ✠ *Mat 6,24.* 3 No man can loue God and riches together. 4 Our sinnes are not hidden to God, although they be hidden to men, yea although they be hidden to them whose sinnes they are.

✠ *Mat 11.12.*

5 The Pharises despised the excellencie of the new Couenant, in respect of the olde, being ignorant of the perfect righteousnesse of the Law, and how false expounders they were of the Law, Christ declareth by the seuenth Commandement.

✠ *Mat. 5,18.*

∵ *Mat. 5,32, and 19,9. 1.cor. 7,11.*

g They that gather by this place, that a man cannot be maried againe after that he hath put away his wife for adulterie, while shee liueth, reason fondly: for Christ speaketh of those diuorces which the Iewes vsed, of which sort we can not take the diuorcement for adultery, for adulterers were put to death by the law.

6 The end of the pouertie and miserie of the godly, shallbe euerlasting ioy: as the end of the riotousnesse and cruell pride of the rich shallbe euerlasting misery, without all hope of mercy.

h Very gorgeously and sumptuously: for purple garments were costly, and this fine linnen which was a kinde of linnen that came out of Achaia, was as deare as golde.

i Heauenly and spirituall things are expressed, and set forth vnder colours and resemblances fit for our senses.

7 Seeing that we haue a most sure rule to liue by, layd forth vnto vs in the word of God, rashly and vainely doe men seeke for other reuelations.

✠ *Matth. 18.7. marke 9.42.*

1 The Church is of necessitie subiect to offences, but the Lord will not suffer them vnpunished, if any of the least be offended.

2 Our reprehensions must be iust, and proceede of loue and charity.

✠ *Matth. 18,21.*

times in a day, and seuen times in a day turne a-
gaine to thee, saying, It repenteth mee, thou shalt
forgiue him.
5 ¶ [3] And the Apostles sayde vnto the Lord,
Increase our faith.
6 And the Lord said, ✠ If ye had faith, *as much*
as *is* [a] a graine of mustard seed, and should say vn-
to this mulberie tree, Plucke thy selfe vp by the
rootes, and plant thy selfe in the sea, it should euen
obey you.
7 ¶ [4] Who is it also of you, that hauing a ser-
uant plowing or feeding cattell, would say vnto him
by and by, when hee were come from the field,
Goe, and sit downe at table?
8 And would not rather say to him, Dresse
wherewith I may suppe, & gird thy selfe, and serue
me, till I haue eaten and drunken, and afterward
eat thou, and drinke thou?
9 Doeth hee thanke that seruant, because hee
did that which was commanded vnto him? I trow
not.
10 [5] So likewise yee, when yee haue done all
those things, which are commaunded you, say, We
are vnprofitable seruants: we haue done that which
was our duetie to doe.
11 ¶ [6] And so it was when he went to Hieru-
salem, that hee passed through the middes of Sa-
maria, and Galile.
12 And as hee entred into a certaine towne,
there mette him ten men that were lepers, which
stood a farre off.
13 And they lift vp their voyces and sayd, Ie-
sus, Master, haue mercy on vs.
14 And when he saw *them*, he sayd vnto them,
✠ Go, shew your selues vnto the Priests. And it
came to passe, that as they went, they were clensed.
15 Then one of them, when hee saw that hee
was healed, turned backe, and with a loud voyce
praysed God,
16 And fell downe on his face at his feete, and
gaue him thanks, and he was a Samaritan.
17 And Iesus answered, and sayd, Are there not
ten cleansed? but where *are* the nine?
18 There is none found that returned to giue
God praise, saue this stranger.
19 And hee sayd vnto him, Arise, goe thy way,
thy faith hath saued thee.
20 ¶ [7] And when hee was demaunded of the
Pharises, when the kingdome of God should come,
he answered them, and sayd, The kingdome of God
commeth not with [b] obseruation.
21 Neither shall men say, Lo here, or lo there:
for behold, the kingdome of God is [c] within you.
22 [8] And he sayd vnto the disciples, the dayes
will come, when ye shall desire to see [d] one of the
dayes of the Sonne of man, and ye shall not see it.
23 ∵ [9] Then they shall say to you, Behold here,
or behold there: *but* goe not thither, neither follow
them.
24 For as the lightning that lightneth out of
the one *part* vnder heauen, shineth vnto the other
part vnder heauen, so shall the Sonne of man be in
his day.
25 But first must he suffer many things and be
reprooued of this generation.
26 ✠ [10] And as it was in the dayes of Noe, so
shall it be in the dayes of the Sonne of man.
27 They ate, they dranke, they married wiues,
and gaue in marriage vnto the day that Noe went
into the Arke: and the flood came, and destroyed
them all.
28 ✠ Likewise also as it was in the dayes of Lot:
They ate, they dranke, they bought, they sold, they
planted, they built.
29 But in the day that Lot went out of Sodom,
it rained fire and brimstone from heauen, and de-
stroyed them all.
30 After these *ensampels* shall it be in the day
when the sonne of man is reuealed.
31 [11] At that day he that is vpon the house, and
his stuffe in the house, let him not come downe to
take it out: and he that is in the field likewise, let
him not turne backe to that he left behinde.
32 ∵ Remember Lots wife.
33 ✱ Whosoeuer will seeke to saue his soule,
shall lose it: and whosoeuer shall lose it, shall [e] get
it life.
34 ✱ I tell you, in that night there shallbe two
in one bed: the one shallbe receiued, and the other
shallbe left.
35 Two women shallbe grinding together, the
one shallbe taken, and the other shallbe left.
36 Two shallbe in the field: one shallbe receiued,
and another shallbe left.
37 [12] And they answered, and sayde to him,
Where, Lord? And he sayd vnto them, * Where-
soeuer the body *is*, thither shall also the egles be
gathered together.

CHAP. XVIII.

2 The parable of the vnrighteous Iudge and the widow, 10 Of the Pharise and the Publicane. 15 Children are of the kingdome of heauen. 22 To sell all and giue to the poore. 28 The Apostles forsake all. 31 Christ foretelleth his death. 35 The blinde man receiueth sight.

AND [1] hee spake also a parable vnto them, *to this
end*, that they ✠ ought alwayes to pray, & not
to [a] waxe faint,
2 [b] Saying, there was a iudge in a certaine city,
which feared not God, neither reuerenced man.
3 And there was a widow in that city, which
came vnto him, saying, Doe mee iustice against
mine aduersarie.
4 And hee would not of a long time: but af-
terward he sayd with himselfe, Though I feare not
God, nor reuerence man,
5 Yet because this widow troubleth mee, I will
doe her right, lest at the last shee come and [c] make
me weary.
6 And the Lord sayd, Heare what the vnrigh-
teous Iudge saith.
7 Now shall not God auenge his elect, which
cry day and night vnto him, yea, though [d] he suf-
fer long for them?
8 I tell you he will auenge them quickly: but
when the Sonne of man commeth, shall hee finde
faith on the earth?
9 ¶ [2] He spake also this parable vnto certaine
which trusted in themselues that they were iust, and
despised other.
10 Two men went vp into the Temple to pray:

3 God will neuer be vtterly lacking to the Godly (although he be not so perfitly with them, as they would) euen in those difficulties, which cannot be ouercome by mans reason.
✠ Mat.17,20.
a *If you had no more faith, but the quantitie of the graine of mustard seede.*
4 Seeing that God may chalenge vnto himselfe of right, both vs and all that is ours, he can be debter vnto vs for nothing, although we labour manfully euen vnto death.
5 The most perfit keeping of the Law, which we can performe, deserueth no reward.
6 Christ doth well euen vnto such, as will be vnthankfull, but the benefits of God profite them onely to saluation, which are thankfull.
✠ Leuit.14,2.
7 The kingdome of God is not marked of many, although it be most present before their eyes: because they fondly perswade themselues, that it is ioyned with outward pompe.
b *With any outward pompe and shewe of maiestie, to be knowne by: for there were otherwise many plaine and euident tokens whereby men might haue vnderstood, that Christ was the Messias, whose kingdome was so long looked for: but he speaketh in this place of those signes which the Pharises dreamed of, which looked for an earthly kingdome of Messias.*
c *You looke about for Messias as though he were absent, but he is amongst you in the middes of you.*
8 Wee oftentimes neglect those things when they be present, which wee afterward desire when they are gone, but in vaine. d *The time will come that you shall seeke for the Sonne of man, with great sorow of heart, and shall not finde him.* ∵ Mat.24,23. Mar.13,21. 9 Christ forewarneth vs that false Christs shall come, and that his glory shall suddenly be spred farre and wide through the world, after that the ignominie of the crosse is put out and extinguished.

✠ Gen.7,5. mat. 24.38. 1.pet.3,20.
10 The world shallbe taken vnwares with the sudden iudgement of God: and therefore the faithfull ought to watch continually.
✠ Gen.19 24.
11 We must take good heed, that neither distrust, nor the inticements of this world, nor any respect of friendship hinder vs the least that may be.
∵ Gen.19,26.
✱ Chap 9,24. mat. 10,39 mar.8,35. iohn 12.25.
e *That is, shall saue it, so Matthew expoundeth it: for the life that is here spoken of, is euerlasting saluation.*
✱ Mat.24,41.
12 The onely way to continue is to cleaue to Christ.
✱ Mat.24,28.
1 God will haue vs to continue in prayer, not to wearie vs, but to exercise vs, therefore we must so striue with impatience, that long delay cause vs not to breake off the course of our prayers.
✠ Rom.12,12. 1.thess.5,17.
a *Yeelde to afflictions, and aduersities, as they doe which are out of heart.*
b *He doeth not compare things that are equall together, but the lesse with the greater: If a man got his right at a most vnrighteous iudges hands, much more shall the prayers of the godly preuaile before God.*
c *Word for word, beate mee downe with her blowes, & it is a metaphore taken of wrestlers, who beate their aduersaries with their fistes or clubbes: so doe they that are importunate beate the Iudges eares with their crying out, euen as it were with blowes.* d *Though he seeme slowe in reuenging the iniurie done to his.* 2 Two things especially make our prayers voyde and of none effect: confidence of our owne righteousnesse, and the contempt of other: and an humble heart is contrary to both these.

the one a Pharise,and the other a Publican.
11 3 The Pharise stoode and prayed thus with
himselfe, O God, I thanke thee that I am not as
other men, extortioners, vniust,adulterers,or euen
as this Publican.
12 I fast twise in the weeke: I giue tithe of all
that euer I possesse.
13 But the Publican standing e a farre off,would
not lift vp so much as his eyes to heauē,but smote
his brest, saying, O God, be mercifull to mee a
sinner.
14 I tell you,this man departed to his house,iu-
stified rather then the other: ✠ for euery man that
exalteth himselfe shall be brought low, and he that
humbleth himselfe shallbe exalted.
15 ¶ ✠ f They brought vnto him also babes
that he should touch them. 4 And when his disci-
ples saw it, they rebuked them.
16 5 But Iesus g called them vnto him,and said,
Suffer the babes to come vnto mee, and forbid
them not: for of such is the kingdome of God.
17 6 Verely I say vnto you,whosoeuer receiueth
not the kingdome of God as a babe, hee shall not
enter therein.
18 ∵ Then a certaine ruler asked him, saying,
Good Master, what ought I to doe, to inherite
eternall life?
19 And Iesus sayd vnto him, Why callest thou
me good? none is good,saue one, *euen* God.
20 Thou knowest the commandements,✠ Thou
shalt not commit adulterie: Thou shalt not kill:
Thou shalt not steale: Thou shalt not beare false
witnesse: Honour thy father and thy mother.
21 7 And he sayd, All these haue I kept from
my youth.
22 Now when Iesus heard that, hee said vnto
him, Yet lackest thou one thing, Sell all that euer
thou hast, and distribute vnto the poore, and thou
shalt haue treasure in heauen, & come follow me.
23 But when he heard those things, he was ve-
ry heauy: for hee was merueilous rich.
24 8 And when Iesus saw him very sorowfull,
he sayd, With what difficultie shall they that haue
riches, enter into the kingdome of God!
25 Surely it is easier for a camel to go through
a needles eye,then for a rich man to enter into the
kingdome of God.
26 Then sayd they that heard it,And who then
shallbe saued?
27 And he sayd,The things which are vnpossi-
ble with men, are possible with God.
28 ¶ ✠ Then Peter said, Loe, we haue left all,
and haue followed thee.
29 9 And he sayd vnto them, Verely I say vnto
you, there is no man that hath left house, or pa-
rents or brethren,or wife,or children for the king-
dome of Gods sake,
30 Which shall not receiue much more in this
world,and in the world to come life euerlasting.
31 ¶ * 10 Then Iesus tooke vnto him ÿ twelue,
and sayd vnto them, Behold, we goe vp to Hieru-
salem, and all things shallbe fulfilled to the sonne
of man, that are written by the Prophets.
32 For he shallbe deliuered vnto the Gentiles,
and shalbe mocked,and shalbe spitefully entreated,
and shalbe spitted on.
33 And when they haue scourged him,they will
put him to death: but the third day hee shall rise
againe.
34 But they vnderstood h none of these things,

3 Although we confesse, that whatsoeuer we haue, we haue it of God, yet are we despised of God, as proude & arrogant, if we put neuer so litle trust in our owne workes before God.
e Farre from the Pharise in a lower place.
✠ *Chap.14 11. mat.23 12.*
✠ *Mat.19,13. marke 10.13.*
f The children were tender and yong, in that they were brought, which appeareth more euidently in that, that they were infants, which is to be marked against them that are enemies to the baptizing of children.
4 To iudge or thinke of Christ after the reason of our flesh, is the cause of infinite corruption.
5 The children also of the faithfull are comprehended in the free couenant of God.
g Them that caried the children, whom the disciples droue away.
6 Childlike innocencie is an ornament of Christians.
∵ *Mat.19 16. marke 10,17.*
✠ *Exod.20.30.*
7 The intisement of riches carieth away many from the right way.
8 To be both rich and godly, is a singular gift of God.
✠ *Mat.19,27. mar.10,28.*
9 They become the richest of all, which refuse not to be poore for Christs sake.
* *Mat.20,17. marke 10 32.*
10 As sure and certaine as persecution is, so sure is the glory which remaineth for the conquerours.
h Hereby we see how ignorant the disciples were,

and this saying was hid from them,neither percei-
ued they the things, which were spoken.
35 ¶ ✠ 11 And it came to passe, that as he was
come neere vnto Iericho, a certaine blinde man
sate by the way side, begging.
36 And when he heard the people passe by, he
asked what it meant.
37 And they sayd vnto him, that Iesus of Na-
zareth passed by.
38 Then he cryed, saying, Iesus the Sonne of
Dauid, haue mercy on me.
39 12 And they which went before, rebuked
him that hee should hold his peace, but hee cryed
much more,O Sonne of Dauid haue mercy on me.
40 And Iesus stood still, and commanded him
to be brought vnto him. And when hee was come
neere,he asked him,
41 Saying, What wilt thou that I doe vnto
thee? And hee sayd, Lord, that I may receiue my
sight.
42 And Iesus sayd vnto him,Receiue thy sight:
thy faith hath saued thee.
43 Then immediatly he receiued his sight, and
followed him, praysing God: and all the people,
when they saw *this*,gaue prayse to God.

CHAP. XIX.

1 Zaccheus the Publican. 13 Ten peeces of money deliuered to seruants to occupie withall. 29 Iesus entreth into Hierusalem. 41 Hee foretelleth the destruction of the citie with teares. 45 Hee casteth the sellers out of the Temple.

NOw 1 when Iesus entred and passed through
Iericho,
2 Beholde, there was a man named Zaccheus,
which *was* the a chiefe receiuer of the tribute,and
he was rich.
3 And hee sought to see Iesus, who he should
be, and could not for the preasse, because hee was
of a low stature.
4 Wherefore he ranne before, and climed vp
into a wilde figge tree, that he might see him: for
he should come that way.
5 And when Iesus came to the place, hee loo-
ked vp, and saw him,and said vnto him, Zaccheus,
come downe at once: for to day I must abide at
thine house.
6 Then he came downe hastily, and receiued
him ioyfully.
7 2 And when all they saw it, they murmured,
saying, that hee was gone in to lodge with a sinfull
man.
8 3 And Zaccheus stood forth, & said vnto the
Lord, Behold, Lord, the halfe of my goods I giue
to the poore:and if I haue taken from any man by
b forged cauillation,I restore him foure fold.
9 Then Iesus sayd to him,This day is saluation
come vnto this house, forasmuch as he is also be-
come the c sonne of Abraham.
10 ✠ For the sonne of man is come to seeke,
and to saue that which was lost.
11 4 And whilest they heard these things, hee
continued, and spake a parable, because hee was
neere to Hierusalem, & because also they thought
that the kingdome of God should shortly appeare.
12 He said therefore, ∵ A certaine noble man
went into a farre countrey, to receiue for himselfe
a kingdome, and *so* to come againe.

✠ *Mat.20.29. marke 10.46.*
11 Christ sheweth by a visible miracle, that he is the light of the world.
12 The more stops and lets that Satan layeth in our way, euen by them which professe Christes Name, so much the more ought we to goe forward.
1 Christ preuenteth them with his grace especially, which seemed to be furthest from it.
a The ouerseer and head of the Publicans which were there together: for the Publicanes were diuided into companies, as we may gather by many places of Cicero his orations.
2 The world forsaketh the grace of God, and yet is vnwilling that it should be bestowed vpon other.
3 The example of true repentance is knowen by the effect.
b By falsely accusing any man: and this agreed most fitly to the master of the customers person: for commonly they haue this trade among them when they rob and spoile the common weale, they haue nothing in their mouthes, but the profit of the common weale, and vnder that colour they play the theeues, insomuch that if men reprooue and goe about to redresse their robberie, and spoyling, they cry out, the common-weale is hindred. *c Beloued of God, one that walketh in the steps of Abrahams faith: and we gather that saluation came to that house, because they receiued the blessing as Abraham hed, for all of the householde were circumcised.*
✠ *Math.18,11.* 4 We must patiently waite for the iudgement of God, which shallbe reuealed in his time. ∵ *Mat,25,14.*

13 5 And

13 ⁵ And he called his ten seruants, and deliuered them ten pieces of money, and said vnto them, Occupy till I come.

14 Now his citizens hated him, and sent an ambassage after him, saying, Wee will not haue this man to reigne ouer vs.

15 And it came to passe, when he was come againe, & had receiued his kingdom, that he commanded the seruants to be called to him, to whom he gaue his money, that he might know what euery man had gained.

16 Then came the first, saying, Lord, [b] thy piece hath increased ten pieces.

17 And he saide vnto him, Well, good seruant: because thou hast beene faithfull in a very little thing, take thou authoritie ouer ten cities.

18 And the second came, saying, Lord, thy piece hath increased fiue pieces.

19 And to the same he said, Be thou also *ruler* ouer fiue cities.

20 ⁶ So the other came, and said, Lord, beholde thy piece which I haue layd vp in a napkin:

21 For I feared thee, because thou art a straite man: thou takest vp that thou laiedst not downe, and reapest that thou diddest not sow.

22 Then he saide vnto him, Of thine owne mouth will I iudge thee, O euill seruant. Thou knewest that I am a straite man, taking vp that I laid not downe, and reaping that I did not sow.

23 Wherefore then gauest not thou my money into the banke, that at my comming I might haue required it with vantage?

24 And hee saide to them that stood by, Take from him that piece, and giue it him that hath ten pieces.

25 (And they saide vnto him, Lord, he hath ten pieces.)

26 ✣ For I say vnto you, that vnto all them that haue, it shalbe giuen: and from him that hath not, euen that he hath, shalbe taken from him.

27 Moreouer, those mine enemies, which would not that I should reigne ouer them, bring hither, and slay them before me.

28 ¶ And when he had thus spoken, [f] hee went foorth before, ascending vp to Hierusalem.

29 ✣ ⁷ And it came to passe, when he was come neere to Bethphage, and Bethania, besides the mount which is called *the mount* of Oliues, he sent two of his disciples,

30 Saying, Go ye to the towne which is before you, wherein assoone as ye are come, ye shall finde a colt tied, whereon neuer man sate: loose him, and bring him *hither.*

31 And if any aske you, why ye loose *him,* thus shall ye say vnto him, Because the Lord hath need of him.

32 So they that were sent, went their way, and found it as he had said vnto them.

33 And as they were loosing the colt, the owners thereof saide vnto them, Why loose yee the colte?

34 And they sayde, The Lord hath neede of him.

35 ∵ So they brought him to Iesus, and they cast their garments on the colt, and set Iesus thereon.

36 And as hee went, they spred their cloathes in the way.

37 And when hee was now come neere to the going downe of the mount of Oliues, the whole multitude of the disciples began to reioyce, and to praise God with a loude voyce, for all the great workes that they had seene,

38 Saying, Blessed *be* the King that commeth in the Name of the Lord: peace in heauen, and glory in the highest *places.*

39 ⁸ Then some of the Pharises of the company sayd vnto him, Master, rebuke thy disciples.

40 But he answered, and said vnto them, I tell you, that if these should holde their peace, the stones would cry.

41 ¶ ✣ ⁹ And when he was come neere, he beheld the citie, and wept for it,

42 [g] Saying, [h] O if thou haddest euen knowen [i] at the least in this [k] thy day, those things, which *belong* vnto thy [l] peace! but now are they hid from thine eyes.

43 For the dayes shall come vpon thee, that thine enemies shall cast a trench about thee, and compasse thee round, and keepe thee in on euery side,

44 And shall make thee euen with the ground, and thy children which are in thee, and they shall not leaue in thee a stone vpon a stone, because thou knewest not [m] that season of thy visitation.

45 ¶ ✣ ¹⁰ Hee went also into the Temple, and began to cast out them that sold therein, and them that bought,

46 Saying vnto them, It is written, ∵ Mine house is the house of prayer, ✻ but ye haue made it a denne of theeues.

47 And he taught dayly in the Temple. And the hie Priestes and the Scribes, and the chiefe of the people sought to destroy him.

48 But they coulde not finde what they might doe to him: for all the people hanged vpon him when they heard him.

CHAP. XX.

4 From whence Iohns Baptisme was. 9 The wickednesse of the Priests is noted by the parable of the vineyard and the husbandmen. 21 To giue tribute to Cesar. 27 He conuinceth the Sadduces denying the resurrection. 41 How Christ is the sonne of Dauid.

AND ✻ ¹ it came to passe, that on one of those dayes, as hee taught the people in the Temple, and preached the Gospel, the hie Priestes and the Scribes came vpon him, with the Elders,

2 And spake vnto him, saying, Tell vs by what authoritie thou doest these things, or who is hee that hath giuen thee this authoritie?

3 And he answered, and said vnto them, I also will aske you one thing: tell me therefore:

4 The baptisme of Iohn, was it from heauen, or of men?

5 And they reasoned within themselues, saying, If we shall say, From heauen, he will say, Why then beleeued ye him not?

6 But if wee shall say, Of men, all the people will stone vs: for they be perswaded that Iohn was a Prophet.

7 Therefore they answered, that they could not tell whence it *was.*

8 Then Iesus said vnto them, Neither tell I you, by what authoritie I doe these things.

9 ¶ ✻ [a] Then began he to speake to the people this parable, A certaine man planted a vineyard, and

5 There are three sorts of men in the Church: the one sort fall from Christ whom they see not; the other, which according to their vocation, bestow the gifts which they haue receiued of God, to his glory with great paines and diligence: the third liue idlely, and do no good. As for the first, the Lord when hee commeth will iustly punish them in his time: the other he will blesse, according to the paines which they haue taken: and as for the slouthfull and idle person, he will punish them as the first.

d This was a piece of money, which the Grecians vsed, and was in value about an hundred pence, which is about ten crownes.

6 Against them which spend their life idlely in deliberating, and otherwise, in contemplation.

e To the bankers and changers.

✣ *Chap 8,18. matt. 13,12. and 25,29. marke 4,25.*

f The disciples staggered and staied at the matter, but Christ goeth on boldly though death were before his eyes.

✣ *Mat. 21,1. marke 11,1.*

7 Christ sheweth in his owne person, that his kingdome is not of this world.

∵ *Mat. 21,7. iohn 12,14.*

8 When they linger which ought to be the chiefest preachers and setters foorth of the kingdome of God, he will raise vp other extraordinarily, in despite of them.

✣ *Chap. 21,6. matt. 24,1. marke 13,1.*

9 Christ is not simply delited with the destruction, no not of the wicked.

g Christ breaketh off his speech, which sheweth partly how he was mooued with compassion for the destruction of the citie, that was like to ensue: and partly to vpbraid them for their trecherie and stubburnnesse against him, such as hath not lightly beene heard of.

h At least wise thou, O Hierusalem, to whom this message was properly sent.

i If after the slaying of so many Prophets, and so oft refusing mee the Lord of the Prophets, now especially in this my last comming to thee, thou hadst any regard to thy selfe. k The fit and commodious time is called the day of this citie. l That is, those things wherein thy happinesse standeth. m That is, this very instant wherein God visited thee. ✣ *Matt. 21,13.*

10 Christ sheweth after his entrie into Hierusalem by a visible signe, that it is his office enioyned him of his Father to purge the Temple. ∵ *Matt. 11,17. esa. 56,7.* ✻ *Ierem. 7,11.*

✻ *Mat. 21,23. marke 11,27.*

1 The Pharises being ouercome with the trueth of Christs doctrine, mooue a question about his outward calling, and are ouercome by the witnesse of their owne conscience.

✻ *Mat. 21,33. marke 12,1. esai. 5,1. Ierem. 2,21.*

a It is no new thing to haue them the chiefest enemies of Christ and his seruants, which are conuersant in the very Sanctuary of Gods holy place: but at length they shall not escape vnpunished.

and let it foorth to husbandmen: and went into a strange countrey, for a great time.

10 And at the time conuenient hee sent a seruant to ẏ husbandmen, that they should giue him of the fruite of the vineyard: but the husbandmen did beat him, and sent him away emptie.

11 Againe hee sent yet another seruant: and they did beate him, and foule intreated him, and sent him away emptie.

12 Moreouer he sent the thirde, and him they wounded, and cast out.

13 Then said the Lord of the vineyard, What shall I doe? I will sende my beloued sonne: it may be that they will do reuerence when they see him.

14 But when the husbandmen sawe him, they reasoned with themselues, saying, This is the heire: come, let vs kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What shal the Lord of the vineyard therefore doe vnto them?

16 Hee will come and destroy these husbandmen, and will giue out his vineyard to others. But when they heard it, they said, God forbid.

17 ¶ And he beheld them, and said, What meaneth this then that is written, ✠ The stone that the builders refused, that is made the head of the corner?

✠ Psal.118,22. isa.28,16 act.4,11. rom.9,33. 1.pet.2,8.

18 Whosoeuer shall fall vpon that stone, shall be broken: and on whomsoeuer it shall fall, it will grinde him to powder.

19 Then the high Priestes, and the Scribes the same houre went about to lay hands on him (but they feared the people) for they perceiued that he had spoken this parable against them.

20 ✠ 3 And they a watched *him*, and sent foorth b spies, which should faine themselues iust men, c to take him in his talke, and to deliuer him into the power and d authoritie of the gouernour.

21 And they asked him, saying, Master, we know that thou sayest, and teachest right, neither doest thou accept any e mans person, but teachest the way of God truely.

22 Is it lawfull for vs to giue Cesar tribute or no?

23 But he perceiued their f craftinesse, and said vnto them, Why tempt ye me?

24 Shewe mee a penie. Whose image and superscription hath it? They answered, and saide, Cesars.

25 Then hee said vnto them, ∵ Giue then vnto Cesar the things which are Cesars, and to God those which are Gods.

26 And they could not reprooue his saying before the people: but they marueiled at his answere, and held their peace.

27 ✠ 4 Then came to him certaine of the Sadduces (which deny that there is any resurrection) and they asked him,

28 Saying, Master, ✠ Moses wrote vnto vs, If any mans brother die, hauing a wife, and hee die without children, that his brother should take *his* wife, and raise vp seede vnto his brother.

29 Now there were seuen brethren, and the first tooke a wife, and he died without children.

30 And the second tooke the wife, and he died childlesse.

31 Then the thirde tooke her: and so likewise the seuen died, and left no children.

32 And last of all, the woman died also.

✠ Mat.22,16. mar.12,13.
3 The last refuge that false prophets haue to destroy the true Prophets, is to lay sedition, and treason to their charge.
a *A fit time to take him in.*
b *Whom they had deceitfully hired.*
c *That they might take some holde in his talke, and thereby forge some false accusation against him*
d *To put him to death.*
e *Thou art not mooued by fauour of any: and by person he meaneth outward circumstances, which if a man haue respect vnto, he will not iudge alike of them that are indeede alike.*
f *Craftines is a certaine diligence and wittines to do euill, gotten by much vse and great practise in matters.*
∵ Rom.13.7.
✠ Mat.22,23. mar.12,18.
4 The resurrection of the flesh is auouched against the Sadduces.
✠ Deut.25,5.

33 Therefore at the resurrection, whose wife of them shall she be? for seuen had her to wife.

34 Then Iesus answered, and said vnto them, The g children of this world marry wiues, and are married.

35 But they which shall be counted worthy to enioy that world, and the resurrection from the dead, neither marry wiues, neither are married.

36 For they can die no more, forasmuch as they are equall vnto the Angels, and are the sonnes of God, since they are the h children of the resurrection.

37 And that the dead shall rise againe, euen ✠ Moses shewed it besides the bush, when he saide, The Lord is the God of Abraham, and the God of Isaac, and the God of Iacob.

38 For he is not the God of the dead, but of them which liue: for all i liue vnto him.

39 Then certaine of the Scribes answered, and said, Master, thou hast well said.

40 And after that, durst they not aske him any thing at all.

41 ¶ ✠ 5 Then said he vnto them, How say they that Christ is Dauids sonne?

42 And Dauid himselfe saith in the booke of the Psalmes, ∵ The Lord saide vnto my Lord, Sit at my right hand,

43 Till I shall make thine enemies thy footestoole.

44 Seeing Dauid called him Lord, how is hee then his sonne?

45 ¶ Then in the audience of all the people, he said vnto his disciples,

46 ✠ 6 Beware of the Scribes, which willingly goe in long robes, and loue salutations in the markets, and the highest seates in the assemblies, and the chiefe roomes at feasts:

47 Which deuoure widowes k houses, and in shew make long prayers: These shall receiue greater damnation.

CHAP. XXI.

1 The widowes liberalitie aboue her riches. 5 Of the time of the destruction of the Temple, 9 and Hierusalem 25 The signes going before the last iudgement.

AND ✠ 1 as he behelde, hee sawe the rich men which cast their gifts into the treasurie.

2 And hee saw also a certaine poore widowe which cast in thither two mites:

3 And hee saide, Of a trueth I say vnto you, that this poore widowe hath cast in more then they all.

4 For they all haue of their superfluitie cast into the offerings of God: but shee of her penurie hath cast in all the liuing that she had.

5 ✠ 2 Now as some spake of the Temple, how it was garnished with goodly stones, & with a consecrate things, he said,

6 Are these the things that yee looke vpon? the dayes will come wherein a stone shall not be left vpon a stone, that shall not be throwen downe.

7 Then they asked him, saying, Master, but when shall these things be? and what signe *shall* there *be* when these things shall come to passe?

8 ✠ And hee saide, Take heede, that ye be not deceiued: for many will come b in my Name, saying, I am *Christ*, and the time draweth neere: follow ye not them therefore.

g *They are called here in this place, the children of this world, which liue in this world: and not they, that wholly are giuen to the world, as before chap.16,8. which are contrary to the children of light.*
h *That is, men partakers of the resurrection, for as we say truely, that they shall liue indeed, which shall enioy euerlasting blisse, so do they rise indeed, which rise to life, though if this word, resurrection, be taken generally, it belongeth also to the wicked, which shall rise to condemnation, which is not properly life, but death.*
✠ Exod 3,6.
i *That is, before him: a notable saying, the godly doe not die, though they die here on earth.*
✠ Mat.22.44. mar.12 35.
5 Christ is so the sonne of Dauid according to the flesh, that he is also his Lord (because he is the euerlasting sonne of God) according to the Spirit.
∵ Psalm 110,1.
✠ Chap.11,43. mat.23,6. mar.12.38.
6 We must auoyd the example of the ambitious and couetous pastours.
k *This is spoken by the figure Metonymie, houses, for the goods & substance.*
✠ Marke 12,41.
1 The poore may exceed in bountie and liberalitie euen the richest, according to Gods iudgement.
✠ Chap.19,43. mat.24,1. mar.13,1.
2 The destruction of the Temple is foretold, that the true spirituall building may be built vp, whose head builders must and ought to be circumspect.
a *These were things that were hanged vpon walles and pillars.*
✠ Ephes.5,6. 2.thes.2,3.
b *Vsing my Name.*

9 [3] And when ye heare of warres and seditions,
be not afraid : for these things must first come, but
the end followeth not by and by.
10 Then sayd he vnto them, Nation shall rise
against nation, and kingdome against kingdome,
11 ✠ And great earthquakes shall be in diuers
places, and hunger, and pestilence, and fearefull
things, and great signes shall there be from heauen.
12 But before all these, they shall lay their hands
on you, and persecute *you*, deliuering you vp to
the assemblies, and into prisons, and bring you be-
fore kings and rulers for my Names sake.
13 And this shall turne to you, for a [c] testimo-
niall.
14 ✠ Lay it vp therefore in your hearts, that ye
cast not before hand what ye shall answere.
15 For I will giue you a mouth, and wisedome,
where against all your aduersaries shall not be able
to speake nor resist.
16 Yea, ye shalbe betrayed also of your parents,
and of your brethren, and kinsmen, and friendes,
and *some* of you shall they put to death.
17 And yee shall be hated of all men for my
Names sake.
18 ∵ Yet there shall not one haire of your heads
perish.
19 By your patience [d] possesse your soules.
20 ¶ ✻ [4] And when ye see Hierusalem besieged
with souldiers, then vnderstand that the desolation
thereof is neere.
21 Then let them which are in Iudea, flee to
the mountaines : and let them which are in the
middes thereof, depart out : and let not them that
are in the countrey, enter therein :
22 For these be the dayes of vengeance, to ful-
fill all things that are written.
23 But wo *be* to them that be with child, and
to them that giue sucke in those dayes : for there
shallbe great distresse in this land, and [e] wrath ouer
this people,
24 And they shall fall on the [f] edge of the
sword, and shallbe led captiue into all nations, and
Hierusalem shallbe troden vnder foot of the Gen-
tiles, vntill the time of the Gentiles be fulfilled.
25 ✠ [g] Then there shall be signes in the sunne,
and in the moone, and in the starres, and vpon the
earth trouble among the nations with perplexitie:
the sea and the waters shall roare.
26 [5] And mens hearts shall faile them for feare,
and for looking after those things which shal come
on the world : for the powers of heauen shallbe
shaken.
27 And then shall they see the Sonne of man
come in a cloud, with power and great glory.
28 And when these things begin to come to
passe, then looke vp, and lift vp your heads : * for
your redemption draweth neere.
29 [6] And he spake to them a parable, Behold,
the figtree, and all trees,
30 When they now shoot foorth, ye seeing
them, know of your owne selues, that summer is
then neere.
31 So likewise yee, when yee see these things
come to passe, know ye that the kingdome of God
is neere.
32 Verely I say vnto you, This age shall not
passe, till all *these* things be done:
33 Heauen and earth shall passe away, but my
words shall not passe away.
34 ✠ Take heed to your selues, least at any time

[3] The true Temple of God is built vp euen in the middest of incredible tumults, and most sharpe miseries, through inuincible patience, so that the end thereof cannot be but most happy.
✠ *Mat.24.7. marke 13,18.*
c This shalbe the end of your troubles and afflictions, they shalbe witnesses both before God and men, aswell of the trecherous and cruell dealing of your enemies, as also of your constancie : A noble saying, that the afflictions of the godly and holy men pertaine to the witnes of the trueth.
✠ *Chap 12,12. mat.10,19. marke 13,11.*
∵ *Mat.10,30.*
d Though you are compassed about on all sides with many miseries, yet notwithstanding be valiant and couragious, and beare out these things manfully.
✻ *Dan.9,27. mat. 24.15. marke 13.14.*
4 The finall destruction of the whole citie is foretold.
e By wrath, those things are meant, which God sendeth when he is displeased.
f Word for word, mouth, for the Hebrews call the edge of a sword, the mouth, because the edge biteth.
✠ *Isa.13.10 ezek. 32 7. mat.24.29. marke 13 24*
g When the times are expired, appointed for the saluation of the Gentiles, and punishment of the Iewes : And so he passeth from the destruction of Hierusalem, to the historie of the latter iudgement.
5 After diuers tempests, the Lord will at the length plainely appeare to deliuer his Church.
* *Rom 8,17.*
6 We must be sober and watchfull both day and night for the Lords comming, that we be not taken at vnwares.
✠ *Rom.13,13.*

your hearts be oppressed with surfeting and drun-
kennesse, and cares of this life, and least that day
come on you at vnwares.
35 For as a snare shall it come [h] on all them that
dwell on the face of the whole earth.
36 Watch therefore, and pray continually, that
ye may be counted worthy to escape all these
things that shall come to passe, and that ye may
[i] stand before the Sonne of man.
37 ¶ Now in the day time hee taught in the
Temple, and at night he went out, and aboade in
the mount, that is called the *mount* of Oliues.
38 And all the people came in the morning to
him, to heare him in the Temple.

CHAP. XXII.

Iudas selleth Christ. 7 The Apostles prepare the Passeouer. 24 They striue who shalbe chiefest. 31 Satan desireth them 35 Christ sheweth that they wanted nothing. 42 He prayeth in the mount. 44 He sweateth blood. 50 Malchus eare cut off & healed. 57, 58, 60 Peter denieth Christ thrise. 63 Christ is mocked and strooken. 69 He confesseth himselfe to be the Sonne of God.

NOw ✠ the [1] feast of vnleauened bread drew
neare, which is called the Passeouer.
2 And the hie Priests and Scribes sought how
they might kill him : for they feared the people.
3 ✠ [a] Then entred Satan into Iudas, who was
called Iscariot, and was of the number of the
twelue.
4 And he went his way, and communed with
the hie Priests and [a] captaines, how he might be-
tray him to them,
5 So they were glad, and agreed to giue him
money.
6 And he consented, and sought opportunity
to betray him vnto them, when the people were
[b] away.
7 ¶ ∵ [3] Then came the day of vnleauened
bread, when the Passeouer [c] must be sacrificed.
8 And he sent Peter and Iohn, saying, Go and
prepare vs the [d] Passeouer that we may eate it.
9 And they sayd to him, Where wilt thou,
that we prepare *it ?*
10 Then he sayd vnto them, Behold, when ye
be entred into the citie, there shall a man meet
you, bearing a pitcher of water : follow him into
the house that he entreth in,
11 And say vnto the good man of the house,
The Master sayth vnto thee, Where is the lodging
where I shall eate my Passeouer with my disciples ?
12 Then he shall shew you a great high cham-
ber trimmed : there make it ready.
13 So they went, and found as he had sayd vnto
them, and made ready the Passeouer.
14 ✠ [4] And when the [e] houre was come, he sate
downe, and the twelue Apostles with him.
15 Then he sayd vnto them, I haue earnestly
desired to eate this Passeouer with you, before I
[f] suffer,
16 For I say vnto you, Henceforth I will not
eate of it any more, vntill it be fulfilled in the
kingdome of God.
17 And he tooke the cup, and gaue thanks, and
sayd, Take this, and diuide it among you:
18 For I say vnto you, I will not drinke of the
fruit of the vine, vntill the kingdome of God be
come.

h On all men wheresoeuer they be.
i You may so appeare that you will abide the countenance and sentence of the Iudge without feare.
✠ *Mat.26.2. Marke 14.10.*
1 Christ is taken vpon the day of the Passeouer, rather by the prouidence of his Father, then by the will of men.
✠ *Mat,26,14. Marke 14.10.*
a God by his wonderfull prouidence, causeth him to be the minister of our saluation, who was the author of our destruction.
a They that had the charge of keeping the Temple, which were none of the Priests and Bishops, as appeareth by the 52 verse of this Chapter.
b Without tumult, vnwitting to the people which vsed to follow him : and therefore indeed they watched their time, when they knew he was alone in the garden.
∵ *Mat.26,17. marke 14 : 3.*
3 Christ teacheth his disciples by a manifest miracle, that although he be going to be crucified, yet nothing is hid from him : and therefore that he goeth wilingly to death.
c By the order appointed by the Law.
d The lambe which was the figure of the Passeouer. And this is spoken by the figure metonymie, which is very vsuall in the matter of the Sacraments.
✻ *Mat.26. 20. mar.14 17.*

4 Christ hauing ended the Passeouer according to the order of the Lawe, forewarneth them that this shall be his last banquet with them, after the maner and necessitie of this life. *e The euening and twilight, at what time this supper was to be kept. f I am put to death.*

19 ✠ 5 And he tooke bread, and when he had giuen thanks, he brake it, and gaue to them, saying, This is my body, which is giuen for you: doe this in remembrance of me.

20 Likewise also after supper *he tooke* the cup, saying, This g cup *is* h that new Testament in my blood, which is shed for you.

21 ✠ 6 Yet behold, the i hand of him that betrayeth me, is with me at the table.

22 7 And truely the Sonne of man goeth as it is appointed: but woe *be* to that man by whom he is betrayed.

23 Then they began to enquire among themselues which of them it should be, that should doe that.

24 ¶ ∵ 8 And there arose also a strife among them, which of them should seeme to be the greatest.

25 But hee said vnto them, The Kings of the Gentiles reigne ouer them, and they that beare rule ouer them, are called k bountifull.

26 But ye *shall* not *be* so: but let the greatest among you be as the least: and the chiefest as he that serueth.

27 For who is greater, he that sitteth at table, or he that serueth? is not hee that sitteth at table? And I am among you as he that serueth.

28 9 And yee are they which haue continued with me in my tentations.

29 Therefore I appoint vnto you a kingdome, as my Father hath appointed vnto me,

30 ✠ That ye may eate, and drinke at my table, in my kingdome, and sit on seates, and iudge the twelue tribes of Israel.

31 ¶ 10 And the Lord sayd, Simon, Simon, behold, ☆ Satan hath desired you, l to winnow you as wheat.

32 11 But I haue prayed for thee, that thy faith faile not: therefore when thou art conuerted, strengthen thy brethren.

33 * 12 And he said vnto him, Lord, I am ready to goe with thee into prison, and to death.

34 But he said, I tell thee, Peter, the cocke shall not crow this day, before thou hast thrise denied that thou knewest me.

35 ¶ And he said vnto them, ✠ When I sent you without bag, and scrip, and shooes, lacked ye any thing? And they sayd, Nothing.

36 m Then he sayd to them, But now hee that hath a bagge, let him take it, and likewise a scrip: and he that hath none, let him sell his coate, and buy a sword.

37 For I say vnto you, That yet the same which is written, must be performed in mee, ✠ Euen with the wicked was he numbred: for doubtlesse those things which *are written* of me, haue an end.

38 And they sayd, Lord, behold, here are two swords. And he sayd vnto them, It is enough.

39 ¶ ∵ And he came out, and went (as he was wont) to the mount of Oliues: and his disciples also followed him.

40 ✠ 13 And when hee came to the place, hee sayd to them, Pray, least ye enter into tentation.

41 14 And hee was drawen aside from them about a stones cast, and kneeled downe, and prayed,

42 Saying, Father, If thou wilt, take away this cuppe from mee: neuerthelesse, not my will, but thine be done.

43 And there appeared an Angell vnto him from heauen, comforting him.

44 But being in an n agonie, hee prayed more earnestly: and his sweat was like o drops of blood, trickling downe to the ground.

45 15 And he rose vp from prayer, and came to *his* disciples, and found them sleeping for heauines.

46 And he sayd vnto them, Why sleepe ye? rise and pray, least ye enter into tentation.

47 ¶ ✠ 16 And while hee yet spake, behold, a company, and he that was called Iudas one of the twelue, went before them, and came neere vnto Iesus to kisse him.

48 And Iesus sayd vnto him, Iudas, betrayest thou the Sonne of man with a kisse?

49 17 Now when they which were about him, saw what would follow, they sayd vnto him, Lord, shall we smite with the sword?

50 And one of them smote a seruant of the hie Priest, and strooke off his right eare.

51 Then Iesus answered, and said, Suffer *them* thus farre: and he touched his eare, & healed him.

52 18 Then Iesus sayd vnto the hie Priests, and captaines of the Temple, and the Elders which were come to him, Bee yee come out as vnto a thiefe with swords and staues?

53 When I was dayly with you in the Temple, ye stretched not forth the hands against me: but this is your very houre, & the p power of darknes.

54 ¶ ∵ Then tooke they him, and led him, and brought him to the hie Priests house. 19 And Peter followed afarre off.

55 ✠ And when they had kindled a fire in the middes of the hall, and were set downe together, Peter also sate downe among them.

56 And a certaine mayd beheld him as he sate by the fire, and hauing well looked on him, sayd, This man was also with him.

57 But he denied him, saying, Woman, I know him not.

58 And after a little while, another man sawe him, and sayd, Thou art also of them. But Peter sayd, Man, I am not.

59 And about the space of an houre after, a certaine other affirmed, saying, Verely, euen this man was with him: for he is also a Galilean.

60 And Peter sayd, Man, I know not what thou sayest. And immediatly while hee yet spake, the cocke crew.

61 Then the Lord turned backe, and looked vpon Peter: and Peter remembred the worde of the Lord, how he had sayd vnto him, ☆ Before the cocke crow, thou shalt denie me thrise.

62 And Peter went out, and wept bitterly.

63 ¶ 20 *. And the men that held Iesus, mocked him, and strooke him.

✠ Mat. 26, 26. marke 14. 22. 1. Cor. 11, 24.
5 Christ establisheth his new Couenant, and his communicating with vs with newe signes.
g *Here is a double Metonymie: for first the vessel is taken for that which is conteined in the vessel, as the cup, for the wine which is within the cup. Then the wine is called the Couenant or Testament, whereas indeede it is but the signe of the Testament, or rather of the blood of Christ, whereby the Testament was made: neither is it a vaine signe, though it be not all one with the thing that it representeth.*
h *This word, that, sheweth the excellencie of the Testament, and answereth to the place of Ieremie, Chap. 31, 31. where the new Testament is promised.*
✠ Mat. 26, 21. marke 14. 18. Psal. 41. 9.
6 Christ sheweth againe that he goeth to death willingly, although he be not ignorant of Iudas treason.
i *That is, his practise, so vse the Hebrewes to speake, 2. Kings 24, 19. Is not the hand of Ioab in this matter?*
7 Although the decree of Gods prouidence come necessarily to passe, yet it excuseth not the fault of the instruments.
∵ Matth. 20, 25. marke 10, 42.
8 The Pastours are not called to rule, but to serue.
k *Haue great titles, for so it was the custome to honour Princes, with some great titles.*
9 Such as are partakers of the afflictions of Christ, shall also be partakers of his kingdome. ✠ Mat 19 28. 10 Wee must alwayes thinke vpon the wait that Satan laieth for vs. ☆ 1. Pet. 5. 8. l *To (so you and scatter you, and also to cast you out.* 11 It is through the prayers of Christ, that the elect doe neuer vtterly fall away from the faith: and that for this cause, that they should stirre vp one another. * Matt. 26, 34 marke 14. 30. iohn 13, 38. 12 Christ sheweth that faith differeth much from a vaine securitie, in setting before vs the grieuous example of Peter. ☆ Matth. 10, 9. m All this talke is by way of an allegorie, as if he sayd: O my friends and fellow souldiers, you haue liued hitherto as it were in peace: but now there is a most sharpe battell at hand to be fought, and therefore you must lay all other things aside, and thinke vpon furnishing your selues in armour. And what this armour is, he sheweth by his owne example, when he prayed afterward in the garden, and reprooued Peter for striking with the sword. ✠ Esai. 53, 12. ∵ Matth. 26, 36. marke 14, 32. iohn 18, 1.

✠ Mat. 26, 41. marke 14 38.
13 Christ hath made death acceptable vnto vs, by ouercomming in our name, all the horrours of death, which had ioyned with them, the curse of God.
14 Prayers are a sure succour against the most perillous assaults of our enemies.
n This agonie sheweth that Christ stroue much, and was in great distresse: for Christ stroue not onely, with the feares of death, as other men vse to doe, for so many martyrs might seeme more constant then Christ, but with the fearefull iudgement of his angrie Father, which is the fearefullest thing in the world: and the matter was, for that he tooke the burden of all our sinnes vpon himselfe.
o These doe not onely shew that Christ was true man; but other things also which the godly haue to consider of, wherein the secret of the redemption of all mankind is conteined in the Sonne of God his debasing himselfe to the state of a seruant: such things as no man can sufficiently declare.
15 Men are vtterly sluggish, euen in their greatest dangers, vntill Christ stirre them vp.
✠ Mat. 26, 47. marke 14, 43. iohn 18, 3.
16 Christ is willingly betrayed and taken, that by his obedience hee might deliuer vs, which were guiltie for the betraying of Gods glory.
17 That zeale which carieth vs out of the bounds of our vocation, pleaseth not Christ.
18 Euen the very feare of them which tooke Christ, prooueth partly their euill conscience, and partly also that all these things were done by Gods prouidence. p *The power that was giuen to darkenesse, to oppresse the light for a season.* ☆ Mat 26, 58. 19 Wee haue to behold in Peter an example both of the fragilitie of mans nature, and of the singular goodnesse of God towards his elect. ✠ Mat. 26, 58, 59 mar. 4. 66. iohn 18 25. ☆ Mat. 25. 34. iohn 13, 38. 20 Christ bare the shame that was due to our sinnes. *. Matt. 26, 67. mar. 14, 65.

64 And

64 And when they had blindfolded him, they
smote him on the face, and asked him, saying,
Prophecie who it is that smote thee.
65 And many other things blasphemously
spake they against him.
66 ✣ [21] And assoone as it was day, the Elders
of the people, and the hie Priestes and the Scribes
came together, and led him into their Councill,
67 Saying, Art thou that Christ? tell vs. And he
sayd vnto them, If I tell you, ye will not beleeue it.
68 And if also I aske you, you will not answere
me, nor let me goe.
69 Hereafter shall the Sonne of man sit at the
right hand of the power of God.
70 Than said they all, Art thou then the Sonne
of God? And he said vnto them, Ye say, that I am.
71 Then said they, What neede we any further
witnesse? for wee our selues haue heard it of his
owne mouth.

✣ Mat.27,1. marke 15,1. iohn 18,28.
21 Christ is wrongfully condemned of blasphemie before the hie Priestes iudgement seate, that we might be quit before God from the blasphemie which we deserued.

CHAP. XXIII.

1 He is accused before Pilate. 7 He is sent to Herode. 11 He is mocked. 24 Pilate yeeldeth him vp to the Iewes request. 27 The women bewaile him. 33 He is crucified. 39 One of the theeues reuileth him. 43 The other is saued by faith. 45 He dieth. 53 He is buried.

Then [1] the whole multitude of them arose, and
led him vnto Pilate.
2 And they began to accuse him, saying, We
haue found this man [a] peruerting the nation, ✣ and
forbidding to pay tribute to Cesar, saying, That
he is Christ a King.
3 ∵ And Pilate asked him, saying, Art thou
the King of the Iewes? And he answered him, and
said, Thou sayest it.
4 Then said Pilate to the hie Priestes, and to
the people, I finde no fault in this man.
5 But they were the more fierce, saying, Hee
mooueth the people, teaching throughout all Iu-
dea, beginning at Galile, euen to this place.
6 [2] Now when Pilate heard of Galile, he asked
whether the man were a Galilean.
7 And when he knew that he was of [b] Herods
iurisdiction, hee sent him to Herod, which was also
at Hierusalem in those dayes.
8 And when Herod saw Iesus, he was exceeding-
ly glad: for hee was desirous to see him of a long
season, because he had heard many things of him,
and trusted to haue seene some signe done by him.
9 Then questioned hee with him of many
things: but he answered him nothing.
10 The hie Priestes also and Scribes stoode
foorth and accused him vehemently.
11 And Herod with his [c] men of warre, despi-
sed him, and mocked him, and araied him in white,
and sent him againe to Pilate.
12 [3] And the same day Pilate and Herod were
made friends together: for before they were ene-
mies one to another.
13 ¶ [4] Then Pilate called together the high
Priests, and the [d] rulers, and the people,
14 ✣ And said vnto them, Yee haue brought
this man vnto me, as one that peruerted the peo-
ple: and beholde, I haue examined him before
you, and haue found no fault in this man, of those
things whereof ye accuse him:
15 No, nor yet Herod: for I sent you to him:

1 Christ, who is now readie to suffer for the sedition, which we raised in this world, is first of all pronounced guiltles, that it might appeare that he suffered not for his own sinnes (which were none) but for ours.
a Corrupting the people, and leading them into errours.
✣ *Mat.22,21. marke 12,17.*
∵ Mat.27,11. *marke 15,2. iohn 18.33.*
2 Christ is a laughing stocke to princes, but to their great smart.
b This was Herod Antipas the Tetrarch, in the time of whose gouernance, which was almost the space of 22 yeeres, Iohn the Baptist preached and was put to death. and Iesus Christ also died and rose againe, and the Apostles began to preach, and diuers things were done at Hierusalem almost seuen yeeres after Christs death. This Herod was sent into banishment to Lions, about the second yeere of Caius Cæsar.
c Accompanied with his nobles and souldiers which followed him from Galile.
3 The hatred of godlines ioyneth the wicked together.

4 Christ is quit the second time, euen of him of whom he is condemned, that it might appeare, how he being iust, redeemed vs which were vniust. *d Those whom the Iewes called the Sanhedrin.* ✣ *Matth.27,13. marke 15,14. iohn 18,34.*

and loe, nothing worthy of death is done of him.
16 [5] I will therefore chastise him, and let him
loose.
17 (For of necessitie hee must haue let one
loose vnto them at the feast)
18 Then all the multitude cried at once, saying,
Away with him, and deliuer vnto vs Barabbas:
19 Which for a certaine insurrection made in
the citie, and murther, was cast in prison.
20 Then Pilate spake againe to them, willing
to let Iesus loose.
21 But they cryed, saying, Crucifie, crucifie him.
22 [6] And he said vnto them the third time, But
what euill hath hee done? I finde no cause of death
in him: I will therefore chastise him, and let him
loose.
23 But they were instant with loud voyces, and re-
quired that he might be crucified: and the voyces
of them and of the hie Priests preuailed.
24 So Pilate gaue sentence, that it should be
as they required.
25 And hee let loose vnto them him that for
insurrection and murther was cast into prison,
whom they desired, and deliuered Iesus to doe
with him what they would.
26 ¶ ✣ [7] And as they ledde him away, they
caught one Simon of Cyrene, comming out of
the field, and on him they laid the crosse, to beare
it after Iesus.
27 [8] And there followed him a great multi-
tude of people, and of women, which women be-
wailed and lamented him.
28 But Iesus turned backe vnto them, and said,
Daughters of Hierusalem, weepe not for me, but
weepe for your selues, and for your children.
29 For behold, the dayes will come, when men
shall say, Blessed *are* the barren, and the wombes
that neuer bare, and the pappes which neuer gaue
sucke.
30 Then shall they begin to say to the moun-
taines, ✣ Fall on vs: and to the hilles, Couer vs.
31 ∵ For if they doe these things to a [e] greene
tree, what shall be done to the drie?
32 ✻ And there were two others, which were
euill doers, led with him to be slaine.
33 [9] And when they were come to the place,
which is called Caluarie, there they crucified him,
and the euill doers: one at the right hand, and the
other at the left.
34 [10] Then said Iesus, Father, forgiue them: for
they knowe not what they doe. And they parted
his raiment, and cast lots.
35 And the people stood, and beheld: and the
rulers mocked him with them, saying, Hee saued
others: let him saue himselfe, if he be that Christ
the [f] Chosen of God.
36 The souldiers also mocked him, and came
and offered him vineger,
37 And said, If thou be the King of the Iewes,
saue thy selfe.
38 [11] And a superscription was also written
ouer him, in Greeke letters, and in Latine, and in
Hebrew, THIS IS THAT KING OF
THE IEWES.
39 ¶ [g] And [12] one of the euill doers, which
were hanged, railed on him, saying, If thou be
that Christ, saue thy selfe and vs.
40 But the other answered, and rebuked him,
saying, Fearest thou not God, seeing thou art in
the same condemnation?

5 The wisedome of the flesh, of two euils chuseth the lesse, but God curseth such counsels.
6 Christ is quit the third time, before he was condemned once, that it might appeare, how that our sinnes were condemned in him.
✣ *Mat 27,32. marke 15,21*
7 An example of the outragiousnes and disorder of souldiers.
8 The triumph of the wicked hath a most horrible end.
✣ *Isa.2,19. hose 10,8 reuel 6,16.*
∵ *1 Pet.4,17.*
e As if he said, If they doe thus to me that am fruitfull, and alwayes flourishing, and who liue for euer by reason of my Godhead, what will they doe to you, that are vnfruitfull and voide of all liuely righteousnesse?
✻ Mat.27,38. *marke 15,27. iohn 19,18.*
9 Christ became accursed for vs vpon the Crosse, suffering the punishment which they deserued that would be Gods.
10 Christ in praying for his enemies, sheweth that he is both the sacrifice and the Priest.
f Whom God loueth more then all others.
11 Pilate at vnwares is made a preacher of the kingdome of Christ.
g Therefore either we must take that spoken by Synecdoche which Matthew saith, or that both of them mocked Christ. But one of them at the length ouercome with the great patience of God, brake foorth into that confession worthy all memorie.
12 Christ in the midst of the humbling of himselfe vpon the crosse, sheweth indeede that he hath both power of life to saue the beleeuers, and of death to reuenge the rebellious.

b More then hee ought.
i God made the visible paradise in the East part of the world: but that which we behold with the eyes of our minde is the place of euerlasting ioy and saluation, through the goodnesse and mercy of God, a most pleasant rest of the soules of the godly, and most quiet and ioyfull dwelling.
13 Christ being euen at the point of death, sheweth himselfe to be God almightie, euen to the blind.
14 Christ entreth stoutly into the very darkenesse of death, for to ouercome death euen within his most secret places.
✠ *Psal.31,6.*
15 Christ causeth his very enemies to giue honorable witnesse on his side, so oft as it pleaseth him.
16 Christ gathereth together, and defendeth his little flocke in the midst of the tormentours.
✠ *Matt.27,57. Mar.15,43. iohn 19,38.*
17 Christ through his famous buriall confirmeth the trueth both of his death, and resurrection, by the plaine and euident witnesse of Pilate.
k Word for word, dawning, as now beginning, for the light of the former day drewe towarde the going downe, and that was the day of preparation for the feast which was to be kept the day following. 18 Christ being set vpon by the deuill and all his instruments, and being euen in deaths mouth, setteth weake women in his foreward, minding straightwayes to triumph ouer those terrible enemies, without any great endeuour.

41 We are indeede righteously *here*: for we
receiue things worthy of that we haue done: but
this man hath done nothing [b] amisse.
42 And hee said vnto Iesus, Lord, remember
me, when thou commest into thy kingdome.
43 Then Iesus said vnto him, Verely I say vnto
thee, to day shalt thou be with me in [i] Paradise.
44 ¶ [13] And it was about the sixt houre: and
there was a darkenesse ouer all the land, vntill the
ninth houre.
45 [14] And the Sunne was darkened, and the
vaile of the Temple rent through the middes.
46 And Iesus cried with a loud voyce, and said,
✠ Father, into thine handes I commend my spirit.
And when he thus had sayd, he gaue vp the ghost.
47 ¶ [15] Now when the Centurion sawe what
was done, he glorified God, saying, Of a suretie
this man was iust.
48 And all the people that came together to
that sight, beholding the things which were done,
smote their breasts, and returned.
49 [16] And all his acquaintance stood afarre off,
and the women that followed him from Galile,
beholding these things.
50 ¶ ✠ [17] And beholde, there was a man named
Ioseph, which was a counseller, a good man
and a iust.
51 Hee did not consent to the counsell and
deede of them, *which was* of Arimathea, a citie of
the Iewes, who also himselfe waited for the kingdome
of God.
52 He went vnto Pilate, and asked the bodie
of Iesus,
53 And tooke it downe, and wrapped it in a
linnen cloath, and layde it in a tombe hewen out of
a rocke, wherein was neuer man yet layd.
54 And that day was the preparation, and the
Sabbath [k] drew on.
55 [18] And the women also that followed after,
which came with him from Galile, beheld the sepulchre,
and how his body was layd.
56 And they returned and prepared odours,
and oyntments, and rested the Sabbath *day* according
to the commandement.

CHAP. XXIV.

1 The women come to the sepulchre 9 They report that which they heard of the Angels, vnto the Apostles. 13 Christ doth accompanie two going to Emmaus. 27 He expoundeth the Scriptures vnto them. 29 He offereth himselfe to his Apostles to be handled. 49 He promiseth the holy Ghost. 51 He is caried vp into heauen.

✠ *Marke 16,1. iohn 20,1.*
1 Poore silly women, euen beside their expectation are chosen to be the first witnesses of the resurrection, that there might be no suspition either of deceit or violence.
a Very earely as Marke saith, or as Iohn saith, while it was yet darke, that is, when it was yet scarce the dawning of the day.

Now the ✠ [1] first *day* of the weeke [a] earely in
the morning, they came vnto the sepulchre,
and brought the odours which they had prepared,
and certaine *women* with them.
2 And they found the stone rolled away from
the sepulchre,
3 And went in, but found not the body of the
Lord Iesus.
4 And it came to passe, that as they were amased
thereat, behold, two men suddenly stood by
them in shining vestures.
5 And as they were afraid, and bowed downe
their faces in the earth, they said to them, Why
seeke ye him that liueth, among the dead?
6 He is not here, but is risen: remember ✠ how
he spake vnto you, when he was yet in Galile,
7 Saying, that the Sonne of man must be deliuered
into the hands of sinfull men, and be crucified,
and the third day rise againe.
8 And they remembred his words,
9 [2] And returned from the sepulchre, and told
all these things vnto the eleuen, and to all the
remnant.
10 Now It was Mary Magdalene, & Ioanna, &
Mary the *mother* of Iames, and other women with
them which told these things vnto the Apostles.
11 But their words seemed vnto them as a fained
thing, neither beleeued they them.
12 ✠ [3] Then arose Peter, and ran vnto the sepulchre,
and [b] looked in, & saw the linnen cloathes
layed by themselues, and departed wondering in
himselfe at that which was come to passe.
13 ¶ ✠ [4] And behold, two of them went that
same day to a towne which was from Hierusalem
about threescore furlongs, called Emmaus.
14 And they talked together of all these things
that were done.
15 And it came to passe, as they communed
together, and reasoned, that Iesus himselfe drewe
neere, and went with them.
16 [c] But their eyes were holden, that they could
not know him.
17 And he said vnto them, What maner of
communications are these that ye haue one to another
as ye walke and are sad?
18 And [d] the one (named Cleopas) answered
and saide vnto him, Art thou onely a stranger in
Hierusalem, and hast not knowen the things which
are come to passe therein in these dayes?
19 And he said vnto them, What things? And
they sayd vnto him, Of Iesus of Nazareth, which
was a Prophet, mightie in deede and in worde before
God, and all the people,
20 [5] And how the hie Priestes, and our rulers
deliuered him to be condemned to death, and haue
crucified him.
21 But we trusted that it had beene hee that
should haue deliuered Israel, and as touching all
these things, to day is the third day, that they were
done.
22 Yea, and certaine women among vs, made
vs astonied, which came early vnto the sepulchre.
23 And when they found not his bodie, they
came, saying, that they had also seene a vision of
Angels, which said, that he was aliue.
24 Therefore certaine of them which were
with vs, went to the sepulchre, & found it euen so
as the women had said, but him they saw not.
25 Then hee sayde vnto them, O fooles and
slowe of heart to beleeue all that the Prophets haue
spoken!
26 Ought not Christ to haue suffered these
things, and to enter into his glory?
27 And he began at Moses, and at all the Prophets,
and interpreted vnto them in all the Scriptures
the things which were *written* of him.
28 And they drewe neere vnto the towne, which
they went to, but he made as though hee would
haue gone further.
29 But they constrained him, saying, Abide
with vs: for it is towards night, and the day is farre
spent. So he went in to tary with them.
30 And it came to passe, as hee sate at table
with them, he tooke the bread, and blessed, and
brake

✠ *Chap.9,22. mat.17,23. marke 9,31.*
2 The cowardly & dastardly minde of the disciples is vpbraided by the stout courage of women, (so wrought by Gods great mercie) to shew that the kingdome of God consisteth in an extraordinarie power.
✠ *Iohn 20,6.*
3 Christ vseth the incredulitie of his disciples, to the fuller setting foorth of the trueth of his resurrection, least they should seeme to haue beleeued that too lightly, which they preached afterward to all the world.
b As it were holding downe his head, and bowing his necke, looked diligently in.
✠ *Marke 16,12.*
4 The resurrection is prooued by two other witnesses, which saw it, and that it was no forged thing framed of purpose in their owne braines, all the circumstances doe declare.
c Were holden backe and stayed, God so appointing it, no doubt: and therefore his body was not inuisible, but their eyes were dimmed.
d Some of the old fathers thinke that the other disciple was this our Euangelist: but Epiphanius writing against the Saturnilians, saith it was Nathanael, but all these are vncertainties.
5 It appeareth by the conferring of the forewarnings of the Prophets, that all those things are true and certaine, which the Euangelists haue put downe in writing of Christ.

brake it, and gaue it to them.
31 Then their eyes were opened, & they knew
him: and he was [e] no more seene of them.
32 And they said betweene themselues, Did
not our heartes burne within vs, while he talked
with vs by the way, and when he opened to vs the
Scriptures?
33 And they rose vp the same houre, and re-
turned to Ierusalem, and founde the eleuen gathe-
red together, and them that were with them,
34 Which said, The Lord is risen indeede, and
hath appeared to Simon.
35 Then they tolde what things were done in
the way, and how he was knowen of them in [f] brea-
king of bread.
36 ¶ ✠ [6] And as they spake these things, Iesus
himselfe stood in the mids of them, and said vnto
them, Peace *be* to you.
37 But they were abashed and afraid, supposing
that they hath seene a spirit.
38 Then he said vnto them, Why are ye trou-
bled? & wherfore doe doubts arise in your hearts?
39 Behold mine hands and my feet: for it is I
my selfe: handle me, and see: for a spirit hath not
flesh and bones, as yee see me haue.
40 And when he had thus spoken, hee shewed
them *his* hands and feet.
41 And while they yet beleeued not for ioy,
and wondered, hee said vnto them, Haue yee here
any meat?
42 And they gaue him a piece of a broyled
fish, and of an hony combe.
43 And he tooke it, and did eate before them.
44 [7] And hee saide vnto them, These are the
wordes, which I spake vnto you while I was yet
with you, that all must be fulfilled which are writ-
ten of mee in the Lawe of Moses, and in the Pro-
phets, and in the Psalmes.
45 Then opened hee their vnderstanding, that
they might vnderstand the Scriptures,
46 And said vnto them, Thus is it written, and
thus it behoued Christ to suffer, and to rise againe
from the dead the third day,
47 And that repentance, & remission of sinnes
should be preached in his Name among all na-
tions, [h] beginning at Hierusalem.
48 Now ye are witnesses of these things.
49 And beholde, I doe send the ✠ promise of
my Father vpon you: but tarie yee in the citie of
Hierusalem, [i] vntill ye be endued with power from
on high.
50 [8] Afterward he led them out into Bethania,
and lift vp his hands, and blessed them.
51 ✠ And it came to passe, that as hee blessed
them, ✠ hee departed from them, and was caried
vp into heauen.
52 And they worshipped him, and returned to
Hierusalem with great ioy,
53 And were continually in the Temple, pray-
sing, and lauding God. Amen.

e Suddenly taken away, and therefore we may not imagine that he was there in such a bodie as could not be seene, but beleeue in deed that he changed his place.
f When he brake bread, which that people vsed, as the Iewes vse yet at this day at the beginning of their meales, and say a prayer.
✠ *Mark.16.14. Iohn 20.19.*
6 The Lord himselfe sheweth by certaine and necessarie signes, that he was risen againe, and that in the same bodie which hee tooke vpon him.
g Diuers and doubtfull thoughts which fall oft into mens heads, when any strange thing falleth out, whereof there is no great likelyhood.
7 The preaching of the Gospell, which was promised to the Prophets and performed in his time, is committed vnto the Apostles: the summe whereof, is repentance and remission of sinnes.
h The Apostles who are the preachers of the Gospel beginning at Hierusalem.
✠ *Iohn 15.26. Act.1.4.*
i Vntill the holy Ghost come downe from heauen vpon you.
8 Christ ascendeth into heauen, and departing bodily from his disciples, filleth their hearts with the holy Ghost.
✠ *Marke 16.19. acts 1.9.*

THE HOLY GOSPEL OF IESVS CHRIST ACCOR-DING TO IOHN.

CHAP. I.

1 That Word begotten of God before all worldes, 1 and which was euer with the Father, 14 is made man, 6.7 For what end Iohn was sent from God: 16 His preaching of Christes office. 19.20 The record that he bare giuen out vnto the Priestes. 40 The calling of Andrew, 42 of Peter, 43 Philip, 45 and Nathanael.

IN [1] the [a] beginning [b] was [c] that
Word, & that Word was [d] with
God, and that [e] Word was God.
2 This same was in the be-
ginning with God.
3 ✠ [2] All [f] things were made
by it, and [g] without it [h] was
made nothing that was made.
4 [i] In it [k] was life, and that life was [l] the light
of men.
5 [3] And that light shineth in the darkenesse,
and the darkenesse [m] comprehended it not.
6 ¶ ✠ [4] There was a man sent from God, whose
name *was* Iohn.
7 *This* same came for a witnesse, to beare wit-
nesse of that light, that all men [n] through him
might beleeue.
8 Hee was not [o] that light, but *was sent* to beare
witnesse of that light.
9 [5] This was [p] that true light, which lighteth
euery man that commeth into the world.
10 [q] Hee was in the world, and the world was
✠ made by him: and the world knew him not.
11 He came [r] vnto his owne, and his owne re-
ceiued him not.
12 [6] But as many as receiued him, to them hee
gaue [s] prerogatiue to be the sonnes of God, *euen*
to them that beleeue in his Name.
13 Which are borne not of blood, nor of the
[t] will of the flesh, nor of ye will of man, but of God.

1 The Sonne of God is of one, and the selfe same eternitie or euerlastingnesse, and of one and the selfe-same essence or nature, with the Father.
a From the beginning, as the Euangelist saith, 1. Epistle 1.1. as though he said, that the world began not then to haue his being, when God began to make all that was made: for the word was euen then when all things that were made, began to be made, and therefore hee was before the beginning of all things. b Had his being. c This word, That, pointeth out vnto vs a peculiar and choise thing aboue all other, and putteth a difference betweene this Worde, which is the Sonne of God, and the Lawes of God, which otherwise also are called the word of God. d This word (With) pointeth out the distinction of persons to vs. e This word (Word) is the first in order in the sentence, and is that which the learned call (Subiectum:) and this word (God) is the latter in order, and the same which the learned call (Predicatum.) ✠ *Col.1.16.* 2 The sonne of God declareth that same his euerlasting Godhead, both by the creating of all things, and also by the preseruing of them, & especially by the excellent gifts of reason & vnderstanding, wherewith he hath beautified man aboue all other creatures. *f Paul expoundeth this place, Coloss.1.15. and 16 verses. g That is, as the Father did worke, so did the Sonne worke with him: for he was fellow-worker with him. h Of all these things which were made, nothing was made without him. i That is, by him: and it is spoken after the manner of the Hebrewes, meaning thereby that by his force and working power all life commeth to the world. k To wit, euen then, when all things are made by him, for els he would haue said, Life is in him, and not life was. l That force of reason and vnderstanding, which is kindled in our mindes to knowledge him the authour of so great a benefite.*

3 The light of men is turned into darknesse, but yet so that there is clearenes ynough to make them withou excuse.
m They could not perceiue nor reach vnto it, to receiue any light of it, no they did not so much as acknowledge him.
✠ *Mat.3.1. mark.1.4. luk 3.2.*
4 There is another more full manifestation of the Sonne of God, to the consideration whereof men are in good time stirred vp, euen by Iohns voyce, who is as it were the
herault of Christ. *n Through Iohn. o That light which we spake of, to wit, Christ, who onely can lighten our darkenesse.* q When as the Sonne of God
sawe, that man did not acknowledge him by his workes, although they were
endued with vnderstanding (which hee had giuen to them all) hee exhibited
himselfe vnto his people to be seene of them with their corporall eyes: yet
neither so did they acknowledge him, nor receiue him. *p Who onely and pro-
perly deserueth to be called the light, for he shineth of himselfe, & borroweth light
of none. q That person of the Word, was made manifest euen at that time
when the worlde was made.* ✠ *Heb.11.3. r The Word shewed himselfe
againe, when he came in the flesh.* 6 The Sonne being shut out of the most of
his people, and acknowledged but of a fewe, doth regenerate them by his owne
vertue and power, and receiueth them into that honour which is common to all
the children of God, that is to bee the sonnes of God. *s He vouchsafed to
giue them this prerogatiue to take them to be his children. t Of that grosse
and corrupt nature of man, which is throughout the Scriptures set as enemie to
the Spirit.*

14 ✠ 7 And

✣ *Mat. 3. 16.*
7 That Sonne, who is God from everlasting, tooke vpon him mans nature, that one and the selfesame might be both God and man, which manifestly appeared to many witnesses, that saw him amongst whom he was conuersant, and vato whom by sure and vndoubted arguments he shewed both his natures.

a That is, man: for that the part is taken for the whole, by the figure Synecdoche: for he tooke vpon him all our whole nature, that is to say, a true body, and a true soule.

x For a season, and when that was ended, he went vp into heauen: for the word which he vseth, is taken from tents: and yet notwithstanding, his absence from vs in body is not such, but that he is alwayes present with vs, though not in flesh, yet by the vertue of his spirit.

✣ *Mat. 17. 2.*

2. pet. 1. 17.

y The glory which he speaketh of here, is that manifestation of Christ his godhead,

14 ✣ 7 And that Word was made u flesh, and x dwelt among vs, (and wee y sawe the glorie thereof, z as the glorie of the onely begotten *Sonne* of the Father) a full of grace and trueth.

15 ¶ 8 Iohn bare witnesse of him, and cryed, saying, This was he of whom I said, He that commeth b after me, was c before me: for he was better then I.

16 ✣ 9 And of his fulnesse haue all we receiued, and d grace for grace.

17 For the Law was giuen by Moses, but grace and trueth came by Iesus Christ.

18 ✣ 10 No man hath seene God at any time: that onely begotten Sonne, which is in the e bosome of the Father, he hath f declared him.

19 ¶ 11 Then this is the record of Iohn, when the Iewes sent Priests and Leuites from Hierusalem to aske him, Who art thou?

20 And hee g confessed and h denyed not, and said plainely, I ✣ am not that Christ.

21 And they asked him, What then? Art thou Elias? And he said, I I am not. Art thou k that Prophet? And he answered, No.

22 Then said they vnto him, Who art thou, that wee may giue answere to them that sent vs? What sayest thou of thy selfe?

23 He said, I * am the voice of him that cryeth in the wildernesse, Make straight the way of the Lord, as said the Prophet Esaias.

24 12 Now they which were sent, were of the Pharisee.

25 And they asked him, and said vnto him, l Why baptizest thou then, if thou be not that Christ, neither Elias, nor that Prophet?

26 Iohn answered them, saying, I baptize with water: but there is one m among you, whom yee know not.

27 ✣ Hee it is that commeth after me, which was before me, whose shoe latchet I am not worthy to vnloose.

28 These things were done in Bethabara beyond Iordan, where Iohn did baptize.

29 ¶ 13 The next day Iohn seeth Iesus comming vnto him, and sayeth, Behold n a that Lambe of God, which o taketh away the p sinne of the world.

30 This is he of whom I said, After me commeth a man, which was before me: for he was better then I.

31 And q I knewe him not: but becausse hee should be declared to Israel, therefore am I come, baptizing with water.

32 14 So Iohn bare record, saying, I beheld ✣ that Spirit come downe from heauen, like a doue, and it abode vpon him.

33 And I knewe him not: but he that sent me to baptize with water, hee said vnto mee, Vpon whom thou shalt see that Spirit come downe, and tary still on him, that is hee which baptizeth with the holy Ghost.

34 And I saw, and bare record that this is r that Sonne of God.

35 ¶ 15 The next day, Iohn stood againe, and two of his disciples.

36 16 And he beheld Iesus walking by, and said, Behold that Lambe of God.

37 17 And the two disciples heard him speake, and followed Iesus.

38 Then Iesus turned about, and saw them follow, and said vnto them, What seeke yee? And they said vnto him, Rabbi, (which is to say by interpretation, Master) s where dwellest thou?

39 Hee said vnto them, Come, and see. They came and saw where he dwelt, and abode with him that day: for it was about the t tenth houre.

40 Andrew, Simon Peters brother, was one of the two which had heard it of Iohn, and that followed him.

41 The same found his brother Simon first, and said vnto him, We haue found that Messias which is by interpretation, that u Christ.

42 And hee brought him to Iesus. And Iesus beheld him, and said, Thou art Simon the sonne of Iona: thou shalt be called Cephas, which is by interpretation a stone.

43 ¶ The day following, Iesus would goe into Galile, and found Philip, and said vnto him, Follow me.

44 Now Philip was of Bethsaida, the citie of Andrew and Peter.

45 18 Philip founde Nathanael, and sayde vnto him, Wee haue founde him of whome ✣ Moses did write in the Lawe, and the ✣ Prophets, Iesus that Sonne of Ioseph, that was of Nazareth.

✣ *Mat. 3. 11. mark. 1. 7. luke 3. 16. acts 1. 5. and 11. 16. and 19. 4.*

13 The bodie and trueth of all the sacrifices of the Law, to make satisfaction for the sinne of the world, is in Christ.

n This word (That) which is added, hath great force in it, not onely to set forth the worthinesse of Christ, and so to separate him from the Lamb: which was a figure of him, and from all other sacrifices of the Law, but also to bring into our minds the Prophecies of Esay and others.

o This word of the present time, signifieth a continuall act: for the Lambe hath this office properly vnto him, and for euer, to take away the sinnes of the world.

p That is, that great sort of sinnes, to wit, our corruption, and so consequently, the fruits of sinne, which are commonly called in the plurall number sinnes.

q I neuer knew him by face before, 24 Christ is proued to be the Sonne of God, by the comming downe of the holy Ghost, by the Fathers voice, and by Iohn testimonie.

✣ *Mat. 3. 16. marke 1. 10. luke 3. 22.*

r This word (That) pointeth out vnto vs some excellent thing, and maketh a difference betweene Christ and the Prophets, Moses and the Prophets commonly call the sonnes of God, or the sonnes of the most high.

15 Iohn gathered disciples, not to himselfe, but to Christ. 16 Christ is set before vs to followe not as a vaine shadowe, but as our Mediatour. 17 To this first gathering of the disciples we haue learned verie vs, that the beginning of salutation is from God, who calleth vs vnto his Sonne by the ministerie of his seruants: whom (so presenting vs) wee must also heare, and followe: him home, that being instructed by him, wee may also instruct others. *s Where is thy lodging? t The night grew on. u That is, announced, and King after the manner of the Iewish people.* 18 The good endeuours euen of the vnlearned, God doeth so allowe, that he maketh them matters to the learned. *v Genesi. 49. 10. deut. 18. 18. ✣ Isai. 4. 2. and 40. 10, and 45. 8. iere. 23. 5. and 33. 14. ezech. 34. 23. and 37. 24. Dan. 9. 24.*

19 We must especially take heede of false presumptions, which shut vp against vs the entrance to Christ.
20 Simple vprightnesse discerneth the true Israelites from the false.
21 The ende of miracles is to set before vs Christ the Almightie, and also the onely author of our saluation, that we may apprehend him by faith.
✣ Gen.28.12.
x By these wordes, the power of God is signified which should appeare in his ministery by the angels seruing him as the head of the Church.

46 19 Then Nathanael sayd vnto him, Can there any good thing come out of Nazareth? Philip said to him, Come, and see.
47 20 Iesus sawe Nathanael comming to him, and said of him, Behold indeede an Israelite, in whom is no guile.
48 21 Nathanael saide vnto him, Whence knewest thou me? Iesus answered, and said vnto him, Before that Philip called thee, when thou wast vnder the fig tree, I saw thee.
49 Nathanael answered, and said vnto him, Rabbi, thou art that Sonne of God: thou art that King of Israel.
50 Iesus answered, and said vnto him, Because I said vnto thee, I sawe thee vnder the figge tree, beleeuest thou? thou shalt see greater things then these.
51 And he said vnto him, Verely, verely, I say vnto you, Hereafter shall ye see heauen open, and the Angels of God ✣ x ascending, and descending vpon that Sonne of man.

CHAP. II.

1 Christ turneth water into wine. 11 Which was the beginning of his miracles. 12 He goeth downe to Capernaum: 13 from thence he goeth vp to Hierusalem, 15 and casteth the merchandise out of the Temple. 19 He foretelleth that the Temple, that is, his body shall be destroyed of the Iewes. 23 Many beleeue in him, seeing the miracles which he did.

1 Christ declaring openly in an assembly by a notable miracle, that hee hath power ouer the nature of things, to feede mans body, leadeth the mindes of all men, to his spirituall and sauing vertue and power.
a After the talke which he had with Nathanael or after that hee departed from Iohn, or after that he came into Galile.
2 Christ is carefull enough of our saluation, and therefore hath no neede of others to put him in mind of it.
b Mine appointed time.
c These were vessels appointed for water, wherein they washed themselues.
d Euery firkin conteined an hundred pound, at twelue ounces the pound: whereby we gather that Christ helpe them with a thousand and eight hundred pound of wine.
e Word for word, are drunken. Now this speech, to be drunken, is not alwayes taken in euill part in the Hebrew tongue, but signifieth sometime such store, and plentifull vse of wine, as doth not passe measure, a. Gen 43 34.

AND 1 the a third day, was there a mariage in Cana a towne of Galile, and the mother of Iesus was there.
2 And Iesus was called also, and his disciples vnto the mariage.
3 2 Now when the wine failed, the mother of Iesus sayd vnto him, They haue no wine.
4 Iesus sayd vnto her, Woman, what haue I to doe with thee? mine b houre is not yet come.
5 His mother sayd vnto the seruants, Whatsoeuer he sayth vnto you, doe it.
6 And there were set there, sixe c waterpots of stone, after the maner of the purifying of ẏ Iewes, conteining two or three d firkins a piece.
7 And Iesus sayd vnto them, Fill the waterpots with water. Then they filled them vp to the brimme.
8 Then he sayd vnto them, Draw out now, and beare vnto the gouernour of the feast. So they bare it.
9 Now when the gouernour of the feast had tasted the water that was made wine, (for hee knew not whence it was, but the seruant, which drew the water, knew) the gouernour of the feast called the bridegrome,
10 And sayd vnto him, All men at the beginning set foorth good wine, and when men haue e well drunke, then that which is worse: but thou hast kept backe the good wine vntill now.
11 This beginning of miracles did Iesus in Cana a towne of Galile, and shewed forth his glorie: and his disciples beleeued on him.
12 After that, he went downe into Capernaum, he and his mother, and his f brethren, and his disciples: but they continued not many dayes there.
13 3 For the Iewes Passeouer was at hand. Therefore Iesus went vp to Hierusalem.
14 4 And hee found in the Temple those that sold oxen, and sheepe, and doues, and changers of money sitting *there.*
15 Then hee made a scourge of small cordes, and draue them all out of the Temple with the sheepe and oxen, and powred out the changers money, and ouerthrew their tables,
16 And said vnto them that sold doues, Take these things hence: make not my fathers house, an house of marchandise.
17 And his disciples remembred, that it was written, ✣ The g zeale of thine house hath eaten me vp.
18 5 Then answered the Iewes, and sayd vnto him, What h signe shewest thou vnto vs, that thou doest these things?
19 Iesus answered and said vnto them, ✣ Destroy this Temple, and in three dayes I will rayse it vp againe.
20 Then said the Iewes, Fourtie and sixe yeeres was this Temple a building, and wilt thou reare it vp in three dayes?
21 But he spake of the i temple of his body.
22 As soone therefore as hee was risen from the dead, his disciples remembred that he thus said vnto them: and they beleeued the Scripture, and the word which Iesus had said.
23 Nowe when hee was at Hierusalem at the Passeouer in the feast, many beleeued in his Name, when they saw his miracles which he did.
24 6 But Iesus did not commit himselfe vnto them, because he knew them all,
25 7 And had no neede that any should testifie of man, for he knew what was in man.

f That is, his cousins. 3 Christ being made subiect to the Lawe for vs, latisfieth the Law of the Passeouer. 4 Christ being ordeined to purge the Church, doeth with great zeale begin his office both of Priest and Prophet.

✣ Psal.69.9.
g Zeale in this place is taken for a wrathfull indignation and displeasure of the minde, conceiued of some naughtie and euill dealing towards them whom we loue well.
5 Against them which so binde God to an ordinarie calling which they themselues most shamefully abuse, that they will not admit an extraordinarie, which God conferreth from heauen, (and they although in vaine would haue it extinguished) vnlesse it be sealed with outward and bodily miracles.
h With what miracle doest thou confirme it, that we may see that heauenly power and vertue, which giueth thee authoritie to speake and doe thus? ✣ Mat 26 61. and 27.40. Mar.14.58. and 15.29 i That is, of his body. 6 It is not good crediting them, which stand onely vpon miracles. 7 Christ is the searcher of hearts, and therefore true God.

CHAP. III.

1 Christ teacheth Nicodemus the very principles of Christian regeneration. 14 The serpent in the wildernes. 23 Iohn baptizeth, 27 and teacheth his, that he is not Christ.

THere 1 was now a man of the Pharises, named Nicodemus, a a ruler of the Iewes.
2 This *man* came to Iesus by night, and sayd vnto him, Rabbi, wee knowe that thou art a b teacher come from God, for no man could doe these miracles that thou doest, c except God were with him.
3 2 Iesus answered and said vnto him, Verely, verely I say vnto thee, Except a man be borne againe, he cannot d see the e kingdome of God.
4 Nicodemus said vnto him, How f can a man be borne which is olde? can hee enter into his mothers wombe againe, and be borne?
5 Iesus answered, Verely, verely I say vnto thee, except that a man be borne of water and of the Spirite, he cannot enter into the kingdome of God.
6 That which is borne of the flesh, is g flesh: and that that is borne of the Spirit, is spirit.
7 Marueile not that I said to thee, Ye must be borne againe.
8 The winde bloweth where it h listeth, and

1 There are none sometimes more vnlearned, then the learned: but as well the learned as the vnlearned must desire wisdome of Christ onely.
a A man of great estimation, and a ruler amongst the Iewes.
b We know that thou art sent from God to teach vs.
c But he in whom some part of the excellencie of God appeareth. And if Nicodemus had knowen Christ aright, he would not onely haue said that God was with him, but in him, as Paul doeth. 2 Cor. 19.
2 The beginning of Christianitie consisteth in this, that we know our selues not only to be corrupt in part, but to be wholly dead in sinne: so that our nature hath need to be created anew, as touching the qualities thereof: which can be done by no other vertue, but by the diuine and heauenly, whereby we were first created. d That is, go in, or enter, as hee expounded himselfe afterward, vers.5. e The Church: for Christ sheweth in this place, how we come to be citizen, and to haue ought to doe in the citie of God. f How can I that am old, be borne againe? for he answereth, as if Christ his wordes belonged to none but to him. g That is, fleshly: to wit, wholly vncleane and vnder the wrath of God: and therefore this word (Flesh) signifieth the corrupt nature of man: contrarie to which is the Spirit, that is, the man ingrafted into Christ through the grace of the holy Ghost, whose nature is euerlasting and immortall, though the strife of the flesh remaineth. h With free and wandring blastes, as it listeth.

thou

thou hearest the sound thereof, but canst not tell
whence it commeth, and whither it goeth : so is
euery man that is borne of the Spirit.
9 [3] Nicodemus answered, and sayd vnto him,
How can these things be ?
10 Iesus answered, and sayd vnto him, Art thou
a teacher of Israel, and knowest not these things ?
11 Verely, verely I say vnto thee, We speake
that we know, and testifie that we haue seene : but
ye receiue not our [i] witnesse.
12 If when I tell you earthly things, ye beleeue
not, how should ye beleeue, if I shall tell you of
heauenly things ?
13 For no [k] man [l] ascendeth vp to heauen, but
he that hath descended from heauen, [m] that Sonne
of man which [n] is in heauen.
14 ✠ And as Moses lift vp the serpent in the
wildernesse, so must that Sonne of man be lift vp,
15 That whosoeuer beleeueth in him, should
not perish, but haue eternall life.
16 ✠ [5] For God so loued the world, that hee
hath giuen his onely begotten Sonne, that whoso-
euer beleeueth [o] in him, should not perish, but haue
euerlasting life.
17 ∵ [6] For God sent not his Sonne into the
world, that he should [p] condemne the world, but
that the [q] world through him might be saued.
18 He that beleeueth in him, is not condem-
ned : but he that beleeueth not, is condemned al-
ready, because hee hath not beleeued in the Name
of that onely begotten Sonne of God.
19 ※ [7] And this is the [r] condemnation, that that
light came into the world, and men loued darke-
nesse rather then that light, because their deedes
were euill.
20 For euery man that euill doeth, hateth the
light, neither commeth to light, least his deedes
should be reprooued.
21 But he that [f] doth trueth, commeth to the
light, that his deedes might be made manifest, that
they are wrought [t] according to God.
22 ¶ After these things came Iesus, and his dis-
ciples into the land of Iudea, and there taried with
them, and ✠ baptized.
23 And Iohn also baptized in Enon besides
Salem, because there was much water there : and
they came and were baptized.
24 For Iohn was not yet cast into prison.
25 [8] Then there arose a question betweene
Iohns disciples and the Iewes, about purifying.
26 And they came vnto Iohn, and saide vnto
him, Rabbi, he that was with thee beyond Iorden,
to whom * thou barest witnesse, behold, he bapti-
zeth, and all men come to him.

3 The secret mysterie of our regeneration which cannot be comprehended by mans capacitie, is perceiued by faith, and that in Christ onely; because that he is both God on earth, and man in heauen, that is to say, in such sort man, that hee is God also, and therefore almighty : and in such sort God, that he is man also, and therefore his power is manifest vnto vs.

i You handle doubtfull things, and such as you haue no certaine author for, and yet men beleeue you : but I teach those things that are of a trueth and well knowen, & you beleeue me not.

k Onely Christ can teach vs heauenly things, for no man ascendeth, &c.

l That is, hath any spirituall light and understanding, or euer had, but onely that Sonne of God, which came downe to vs.

m Whereas he is sayd to haue come down from heauen, that must be understood of his Godhead, and of the manner of his conception : for Christ his birth vpon the earth was heauenly, and not earthly, for he was conceiued by the holy Ghost.

n That which is proper to the diuinitie of Christ, is here spoken of whole Christ, to giue vs to vnderstand, that he is but one person, wherein two natures are vnited, and this kind of speech men call, The communicating of proprieties.

✠ *Num. 21.9. chap. 12.23.* ✠ *1. Iohn 4.9.* 5 Nothing els but the free loue of the Father, is the beginning of our saluation, and Christ is be in whom our righteousnesse and saluation is resident : and faith is the instrument or meane whereby we apprehend it, and life euerlasting is that which is set before vs to apprehend. *o It is not all one to beleeue in a thing, and to beleeue of a thing : for we may not beleeue (in any thing) saue onely in God, but we many beleeue (of any thing) whatsoeuer, thus saith Nazianzene in his oration of the Spirit.* ∵ *Chap. 9.39. and 12.47.* 6 Not Christ, but the despising of Christ doeth condemne. *p That is, to be the cause of the condemning of the world, for indeede sinnes are the cause of death, but Christ shall iudge the quicke and the dead. q Not onely the people of the Iewes, but whosoeuer shall beleeue in him.* ※ *Chap. 1.9.* 7 Onely wickednesse is the cause, why men refuse the light that is offered them. *r That is, the cause of condemnation, which sticketh fast in men, vnles through God his great benefit they be deliuered from it. f That is, he that leadeth an honest life, and voide of all craft and deceit. t That is, with God, God as it were going before.* ✠ *Chap. 4.1.* 8 Satan inflameth the disciples of Iohn with a fond emulation of their master, to hinder the course of the Gospel; but Iohn being mindfull of his office, doeth not onely breake off their endeuours, but also taketh occasion thereby to giue testimonie of Christ, howe that in him onely the Father hath set foorth life euerlasting. * *Chap. 1.34.*

27 Iohn answered, & said, A man [u] can receiue
nothing, except it be giuen him from heauen.
28 Ye your selues are my witnesses, that ✠ I
said, I am not that Christ, but that I am sent be-
fore him.
29 He that hath the bride, is the bridegrome :
but the friend of the bridegrome, which standeth
and heareth him, reioyceth greatly, because of the
bridegromes voice. This my ioy therefore is ful-
filled.
30 He must increase, but I *must* decrease.
31 He that is come from on hie, is aboue all: he
that is of the [x] earth, is of the earth, and [y] speaketh
of the earth : hee that is come from heauen, is a-
boue all.
32 And what he hath [z] seene and heard, that he
testifieth : but [a] no man receiueth his testimonie.
33 He that hath receiued his testimonie, hath
sealed that ✠ God is true.
34 For he whom God hath sent, speaketh the
words of God : for God giueth *him* not the Spirit
by measure.
35 The Father loueth the Sonne, and hath
∵ [b] giuen all things into his hand.
36 ※ Hee that beleeueth in the Sonne, hath e-
uerlasting life, and he that obeyeth not the Sonne,
shall not [c] see life, but the wrath of God abideth
on him.

CHAP. IIII.

6 Iesus being wearie, asketh drinke of the woman of Samaria. 21 He teacheth the true worship. 26 He confesseth that he is the Messias. 32 His meat. 39 The Samaritanes beleeue in him. 46 He healeth the Rulers sonne.

NOw [1] when the Lord knew, how the Pharises
had heard, that Iesus made ✠ and baptized
moe disciples then Iohn,
2 (Though Iesus himselfe baptized not, but
his disciples.)
3 Hee left Iudea, and departed againe into
Galile.
4 And he must needs goe thorow Samaria.
5 [2] Then came he to a citie of Samaria called
Sychar, neere vnto the possession that * Iacob gaue
vnto his Sonne Ioseph.
6 And there was Iacobs well. Iesus then wea-
ried in the iourney, sate [a] thus on the Well : it was
about the [b] sixt houre.
7 There came a woman of Samaria to drawe
water. Iesus said vnto her, Giue me drinke.
8 For his disciples were gone away into the ci-
tie, to buy meate.
9 Then said the woman of Samaria vnto him,
How is it, that thou being a Iew, askest drinke of
me, which am a woman of Samaria? For the Iewes
[c] meddle not with the Samaritanes.
10 Iesus answered and saide vnto her, If thou
knewest [d] that gift of God, and who it is that saith
to thee, Giue mee drinke, thou wouldest haue as-
ked of him, and he would haue giuen thee [e] water
of life.
11 The woman saide vnto him, Sir, thou hast
nothing to draw with, and the Well is deepe : from
whence then hast thou that water of life ?
12 Art thou greater then our father Iacob,
which gaue vs the well, and hee himselfe dranke

u What meane you to goe about to better my state? this is euery mans lot and portion that they cannot better themselues one iote.

✠ *Chap. 1.20.*

x Is nothing else but man, a piece of worke made of the slime of the earth.

y Sauoureth of nothing but corruption, ignorance, dulnesse, &c.

z What he knoweth fully and perfectly.

a That is, very few.

✠ *Rom. 3.4.*

∵ *Matth. 11.27.*

b Committed them to his power and will.

※ *Aba. 2.4. 1. Iohn 5.10.*

c Shall not enioy.

1 This measure is to be kept in doing of our duetie, that neither by feare we be terrified from going forward, neither by rashnesse procure or plucke dangers vpon our heads.

✠ *Chap. 3.22.*

2 Christ leauing the proud Pharises, communicateth the treasures of euerlasting life with a poore sinfull woman, and stranger, refelling the grosse errours of the Samaritans, and defending the true seruice of God, which was deliuered to the Iewes, but yet so, that he calleth both of them backe to himselfe, as one whom onely all the fathers, and also all the ceremonies of the Law did regard, and had a respect vnto.

* *Gen. 33.19. and 48.22. Iosh. 24.32.*

a Euen as he was wearie, or because he was wearie.

b It was almost noone. c There is no familiaritie nor friendship betweene the Iewes and the Samaritanes. d By this word (That) we are giuen to vnderstand, that Christ speaketh of some excellent gift, that is to say, euen of himselfe, whom his Father offered to this woman. e This euerlasting water, that is to say, the exceeding loue of God, is called liuing, or of life, to make a difference betweene it, and the water that should be drawne out of a well, and these metaphors are very much vsed of the Iewes, Iere. 2.13. Ioel 3.18. Zach. 13.1.

thereof, and his sonnes, and his cattell?
13 Iesus answered, and sayd vnto her, Whoso-
euer drinketh of this water, shall thirst againe:
14 But whosoeuer drinketh of the water that I
shall giue him, shall neuer be more athirst: but the
water that I shall giue him, shallbe in him a well of
water, springing vp into euerlasting life.
15 The woman said vnto him; Sir, giue me of
that water, that I may not thirst, neither come hi-
ther to draw.
16 Iesus sayd vnto her, Goe, call thine husband,
and come hither.
17 The woman answered, and sayd, I haue no
husband. Iesus sayd vnto her, Thou hast well sayd,
I haue no husband.
18 For thou hast had fiue husbands, and hee
whom thou now hast, is not thine husband: that
saydest thou truely.
19 The woman sayd vnto him, Sir, I see that
thou art a Prophet.
20 3 Our fathers worshipped in this f moun-
taine, and yee say, that in ✣ Ierusalem is the place
where men ought to worship.
21 Iesus sayd vnto her, Woman, beleeue me,
the houre commeth, when yee shall neither in
this mountaine, nor at Hierusalem worship the
Father.
22 Ye worship that which ye ✣ know not: we
worship that which wee know: for saluation is of
the Iewes.
23 But the houre commeth, and now is, when
the true worshippers shall worship the Father in
g Spirit and Trueth: for the Father requireth euen
such to worship him.
24 ∵ God is a h Spirit, and they that worship
him, must worship him in Spirit and Trueth.
25 The woman sayd vnto him, I know well that
Messias shall come, which is called Christ: when
he is come, he will tell vs all things.
26 Iesus sayd vnto her, I am he, that speake vn-
to thee.
27 ¶ And vpon that, came his disciples, and
marueiled that hee talked with a woman: yet no
man sayd vnto him, What askest thou? or why tal-
kest thou with her?
28 The woman then left her waterpot, and went
her way into the city, and sayd to the men,
29 Come, see a man which hath tolde mee all
things that euer I did: is not he that Christ?
30 Then they went out of the citie, and came
vnto him.
31 ¶ In the meane while, the disciples prayed
him, saying, Master, eat.
32 4 But hee sayd vnto them, I haue meat to
eat, that ye know not of.
33 Then sayd the disciples betweene them-
selues, Hath any man brought him meat?
34 Iesus sayd vnto them, My meat is that I
may doe the will of him that sent mee, and finish
his worke.
35 5 Say not ye, There are yet foure moneths,
and *then* commeth haruest? Beholde, I say vnto
you, Lift vp your eyes, and looke on the regions:
✻ for they are white already vnto haruest.
36 6 And hee that reapeth, receiueth reward,
and gathered fruit vnto life eternall, that both he
that soweth, and he that reapeth might reioyce to-
gether.

3 All the religion of superstitious people, standeth for the most part, vpon two pillars, but very weake, that is to say, vpon the examples of the fathers peruerted, and a foolish opinion of outward things: against which errours we haue to see the word and nature of God.
f The name of this mountaine is Garizin, wherevpon Sanabaletta the Cuthite built a Temple by Alexander of Macedonie his leaue, after the victorie of Issica: and made there Manasses his sonne in law, hie Priest, Ioseph. booke 11.
✣ *Deut 12.6.*
✣ *2. King. 17.29.*
g This word (Spirit) is to be taken here, as it is set against that commandement, which is called carnall, Heb. 7.16. as the commandement is considered in it selfe: and so he speaketh of (Trueth) not as we set it against a lie, but as we take it in respect of the outward ceremonies of the Law: which did onely shadow that which Christ performed indeed.
∵ *2. Cor. 3.17.*
h By the word (Spirit) he meaneth the nature of the Godhead, and not the third person in the Trinitie.
4 We may haue care of our bodies, but yet so, that we preferre willingly and freely the occasion which is offred vs to enlarge the kingdome of God, before all necessities of this life whatsoeuer.
5 When the spirituall corne is ripe, we must not linger: for so the children of this world would condemne vs.
✻ *Matth. 9.37. luke 10.2.*
6 The doctrine of the Prophets was as it were a sowing time: and the doctrine of the Gospel, as the haruest, and there is an excellent agreement betweene them both, and the ministers of them both.

37 For herein is the i saying true, that one sow-
eth and another reapeth.
38 I sent you to reape that, whereon ye bestow-
ed no labour: other men laboured, and ye are en-
tred into their labours.
39 7 Now many of the Samaritanes of that ci-
tie beleeued in him, for the saying of the woman
which testified, He hath tolde me all things that
euer I did.
40 Then when the Samaritans were come vnto
him, they besought him, that he would tary with
them: and he aboade there two dayes.
41 And many moe beleeued because of his
owne word.
42 And they sayd vnto the woman, Now we
beleeue, not because of thy saying: for wee haue
heard him our selues, and know that this is indeed
that Christ the Sauiour of the world.
43 ¶ 8 So two dayes after he departed thence,
and went into k Galile.
44 For Iesus himselfe had ✣ testified, that a
Prophet hath none honour in his owne countrey.
45 Then when hee was come into Galile, the
Galileans receiued him, which had seene all the
things that he did at Hierusalem at the feast: for
they went also to the feast.
46 9 And Iesus came againe into ✣ Cana a
towne of Galile, where he had made of water wine.
And there was a certaine l ruler, whose sonne was
sicke at Capernaum.
47 When he heard that Iesus was come out of
Iudea into Galile, hee went vnto him, and be-
sought him that he would goe downe, and heale his
sonne: for he was euen readie to die.
48 Then sayd Iesus vnto him, Except yee see
signes and wonders, ye will not beleeue.
49 The ruler sayd vnto him, Sir, go downe be-
fore my sonne die.
50 Iesus sayd vnto him, Goe thy way, thy sonne
liueth: and the man beleeued the word that Iesus
had spoken vnto him, and went his way.
51 And as hee was now going downe, his ser-
uants met him, saying, Thy sonne liueth.
52 Then enquired he of them the houre when
he began to amend. And they sayd vnto him, Ye-
sterday the seuenth houre the feuer left him.
53 Then the father knew that it was the same
houre in the which Iesus had sayd vnto him, Thy
sonne liueth. And he beleeued, & all his houshold.
54 This second miracle did Iesus againe, after
he was come out of Iudea into Galile.

CHAP. V.

1 One lying at the poole, 5 is healed of Christ on the Sabbath: 10 The Iewes that vasbiy finde fault with that his deed, 17 he conuinceth with the authoritie of his Father. 19. 20 He prooueth his diuine power by many reasons, 45 and with Moses testimony.

AFter ∵ that, there was a feast of the Iewes, and
Iesus went vp to Hierusalem.
2 1 And there is at Hierusalem by the place of
the sheepe, a a poole called in Ebrew b Bethesda,
hauing fiue porches:
3 In the which lay a great multitude of sicke
folke, of blinde, halt, and withered, waiting for the
mouing of the water.
4 For an Angel went downe at a certaine sea-
son into the poole, and troubled the water: who-
soeuer then first, after the stirring of the water, step-
ped in, was made whole of whatsoeuer disease he
had.
5 And a certaine man was there, which had
beene

i That prouerbe.
7 The Samaritans doe most ioyfully imbrace that which the Iewes most stubburnly reiected.
8 The despisers of Christ depriue themselues of his benefit: yet Christ prepareth a place for himselfe.
k Into the townes and villages of Galile: for he would not make abode in his countrey of Nazareth, because they despised him, and where (as the other Euangelists write) the efficacie of his benefits was hindred through their marueilous stifneck-ednesse.
✣ *Matth. 13 57. marke 6 4. luke 4.24.*
9 Although Christ be absent in body, yet hee worketh mightily in the beleeuers by his word.
✣ *Chap 2.1.12.*
l Some of Herods courtiers, for though Herod was not a king, but a Tetrarch, yet the lofty name ouercame it, hee was a king, or at least the people called him a king.
∵ *Leuit 23 2. deut. 16.1*
1 There is no disease so old, which Christ can not heale.
a Whereof cattell drinke, and vsed to be plunged in, whereof there could not be but great store at Hierusalem.
b That is to say, the house of powring out, because great store of water was powred out into that place.

beene difeafed eight and thirtie yeeres.
6 When Iefus faw him lie, and knew that he
now long time had beene difeafed, hee fayd vnto
him, Wilt thou be made whole?
7 The ficke man anfwered him, Sir, I haue no
man, when the water is troubled, to put me into the
poole: but while I am comming, another fteppeth
downe before me.
8 Iefus fayd vnto him, Rife: take vp thy bed,
and walke.
9 And immediatly the man was made whole,
and tooke vp his bed, and walked: and the fame
day was the Sabbath.
10 ² The Iewes therefore fayd to him that was
made whole, It is the Sabbath *day*: ✣ it is not law-
full for thee to cary thy bed.
11 He anfwered them, He that made me whole
he fayd vnto me, Take vp thy bed, and walke.
12 Then asked they him, What man is that
which fayd vnto thee, Take vp thy bed, and walke?
13 And he that was healed, knew not who it
was: for Iefus had conueyed himfelfe away from
the multitude that was in that place.
14 And after that, Iefus found him in the Tem-
ple, and fayd vnto him, Beholde, thou art made
whole: finne no more, leaft a woorfe thing come
vnto thee.
15 ¶ The man departed, and tolde the Iewes
that it was Iefus that had made him whole.
16 And therefore the Iewes did perfecute Ie-
fus, and fought to flay him, becaufe he had done
thefe things on the Sabbath *day*.
17 ³ But Iefus anfwered them, My father wor-
keth hitherto, and I worke.
18 ✣ Therefore the Iewes fought the more to
kill him: not onely becaufe hee had broken the
Sabbath: but fayd alfo that God was ᶜ his Father,
and made himfelfe equall with God.
19 Then anfwered Iefus, and fayd vnto them,
Verely, verely I fay vnto you, The Sonne can doe
nothing ᵈ of himfelfe, faue that he feeth the Fa-
ther doe: for whatfoeuer things he doeth, the fame
things doth the Sonne ᶠ in like maner.
20 For the Father loueth the Sonne, and fhew-
eth him all things, whatfoeuer he himfelfe doeth,
and he will fhew him greater workes then thefe,
that ye fhould marueil.
21 ⁴ For likewife as the Father raifeth vp the
dead, and quickeneth them, fo the Sonne quicke-
neth whom he will.
22 For the Father ᵍ iudgeth ʰ no man, but hath
committed all iudgement vnto the Sonne,
23 Becaufe that all men fhould honour the
Sonne, as they honour the Father: he that honou-
reth not the Sonne, the fame honoureth not the
Father which hath fent him.
24 ⁵ Verely, verely I fay vnto you, he that hea-
reth my word, and beleeueth him that fent mee,
hath euerlafting life, and fhall not come into con-
demnation, but hath paffed from death to life.
25 ⁶ Verely, verely I fay vnto you, the houre
fhall come, and now is, when the dead fhall heare
the voice of the Sonne of God: and they that heare
it fhall liue.
26 For as the Father hath life in himfelfe, fo
likewife hath he giuen to the Sonne to haue life in
himfelfe,
27 And hath giuen hem ⁱ power alfo to execute
iudgement, in that he is the ᵏ Sonne of man.
28 ⁷ Marueil not at this: for the houre fhall
come, in the which all that are in the graues, fhall
heare his voice.
29 ⁸ And they fhall come ˡ foorth, ✣ that haue
done good, vnto the ᵐ refurrection of life: but
they that haue done euill, vnto the refurrection of
condemnation.
30 ⁹ I can ⁿ doe nothing of mine owne felfe:
ᵒ as I heare, I iudge: and my iudgement is iuft, be-
caufe I feeke not mine owne will, but the will of
the Father who hath fent me.
31 If I ✣ fhould beare witneffe of my felfe, my
witneffe were not ᵖ true.
32 ∵ There is another that beareth witneffe of
me, and I know that the witneffe, which he bea-
reth of me, is true.
33 ✕ ¹⁰ Ye fent vnto Iohn, and he bare witneffe
vnto the trueth.
34 But I receiue not the record of man: neuer-
thelesse thefe things I fay, that ye might be faued.
35 He was a burning and a fhining candle: and
ye would for ᑫ a feafon haue reioyced in his light.
36 But I haue greater witneffe then the wit-
neffe of Iohn: for the works which the Father hath
giuen me to finifh, the fame works that I do, beare
witneffe of me, that the Father hath fent me.
37 And the ✲ Father himfelfe, which hath fent
me, beareth witneffe of me. Ye haue not heard
his voice at any time, * neither haue yee feene his
fhape.
38 And his word haue you not abiding in you:
for whom hee hath fent, him ye beleeue not.
39 ✣ Search the Scriptures: for in them yee
thinke to haue eternall life, & they are they which
teftifie of me.
40 But ye will not come to me, that ye might
haue life.
41 I receiue not the praife of men.
42 But I know you, that ye haue not the ʳ loue
of God in you.
43 I am come in my Fathers Name, and ye re-
ceiue me not: if another fhall come in his owne
name, him will ye receiue.
44 How can ye beleeue, which receiue ✣ ho-
nour one of another, and feeke not the honour
that commeth of God alone?
45 ſ Doe not thinke that I will accufe you to
my Father: there is one that accufeth you, *euen*
Mofes, in whom ye truft.
46 For had ye beleeued Mofes, ye would haue
beleeued me: ∵ for he wrote of me.
47 But if ye beleeue not his writings, how fhall
yee beleeue my words?

CHAP. VI.

5 Fiue thoufand are fed with fiue loaues and two fifhes. 15 Chrift goeth apart from the people. 17 As his difciples were rowing, 19 he commeth to them walking on the water. 26 He reafoneth of the true 27 and euerlafting 35 bread of life. 41. 52 The Iewes murmure, 60 and many of the difciples 66 depart from him. 69 The Apoftles confeffe him to be the Sonne of God.

After

2 True religion is not more cruelly affaulted by any meanes, then by the pretence of religion it felfe.
✣ *Iere. 17. 21.*
3 The worke of God was neuer the breach of the Sabbath: but the workes of Chrift are the works of the Father, both becaufe they are one God, and alfo becaufe the Father doeth not worke but in the Sonne.
✣ *Chap. 7. 19.*
c That is, his onely and no mans els, which they gather by that, that hee fayeth, (And I worke) applying this word (worke) to himfelfe, which is proper to God, and therefore maketh himfelfe equall to God.
d Not onely without his Fathers authoritie, but alfo without his mighty working and power.
e This muft be vnderftood of Chrift his perfon, which confifteth of two natures, and not fimply of his Godhead: fo then hee fayth that his Father mooueth and gouerneth him in all things, but yet notwithftanding, when he fayth he worketh with his Father, he voucheth his Godhead.
f In like fort, iointly and together. Not for that the Father doeth fome things, and then the fonne worketh after him, and doth the like, but becaufe the might & power of the Father and the Sonne do worke equally and ioyntly together.
4 The Father maketh no man partaker of euerlafting life, but in Chrift, in whom onely alfo he is true worfhipped. *g This word (iudgeth) is taken by the figure Synecdoche, for all gouernment. h Thefe words are not fo to be taken, as though they fimply denied that God gouerneth the world, but as the Iewes imagined it, which feparate the Father from the Sonne, whereas indeed, the Father doth not gouerne the world, but onely in the perfon of his Sonne, being made manifeft in the flefh: fo fayth he afterward verfe 30. that he came not to doe his owne will: that his doctrine is not his owne, Chap 7 16. that the blinde man and his parents finned not, &c Chap. 9 3.* 5 The Father is not worfhipped but by his Sonnes word apprehended by faith, which is the onely way that leadeth to eternall life. 6 We are all dead in finne and cannot be quickened by any other meanes, then by the word of Chrift apprehended by faith.

i That is, high and foueraine power to rule & gouerne all things, infomuch that he hath power of life and death.
k That is, he fhall not onely iudge the world as he is God, but alfo as he is man, he receiued this of his Father to be iudge of the world.
7 All fhall appeare before the iudgement feat of Chrift at length to be iudged.
8 Faith and infidelity fhallbe iudged by their fruits.
l Of their graues.
✣ *Matth. 25. 41.*
m To that refurrection which had life euerlafting following it: againft which is fet the refurrection of condemnation: that is, which condemnation followeth.
9 The father is the authour and approouer of all things which Chrift doth.
n Looke verf. 21.
o As my Father directeth me, who dwelleth in me.
✣ *Chap 8. 14.*
p Faithfull, that is, worthy to be credited, looke Chap. 8. 14
∵ *Matth. 3. 17.*
✕ *Chap 1 27.*
10 Chrift is declared to be the onely Sauiour by Iohns voice, and infinite miracles, and by the teftimonies of all the Prophets. But the world notwithftanding being addicted to falfe prophets, and defirous to feeme religious, feeth none of all thefe things.
q A little while.
∵ *Matth. 3 17. and 17. 5.*
* *Deut. 4. 12.*
✣ *Acts 17. 11.*
r Loue toward God.
✣ *Chap. 12. 43.*
ſ This deniall doth not put away that which is heere faid, but correcteth it, as if Chrift faid, the Iewes fhall haue no forer an accufer then Mofes. ∵ *Gen. 3. 15. and 22. 18. and 49 10 deut. 18. 15*

a Not that he cut ouer the lake of Tiberias, but by reason of the large creekes, his sayling made his iourney the shorter: therefore he is sayd to haue gone ouer the sea, which as he passed ouer from one side of a creeke to the other.
✠ *Leuit.23.7. deut.16,1.*
✠ *Mat.14.16. marke 6.37. luke 9.13.*
1 They that follow Christ doe sometime hunger, but they are neuer destitute of helpe.

AFter these things, Iesus went his way ouer the ^a sea of Galile, which is Tiberias.
2 And a great multitude followed him, because they saw his miracles, which he did on them that were diseased.
3 Then Iesus went vp into a mountaine, and there he sate with his disciples.
4 Nowe the Passeouer a ✠ feast of the Iewes was neere.
5 ✠ [1] Then Iesus lift vp *his* eyes, and seeing that a great multitude came vnto him, he said vnto Philip, Whence shall we buy bread, that these might eat?
6 (And this hee sayd to prooue him: for hee himselfe knew what he would do.)
7 Philip answered him, Two hundreth peniworth of bread is not sufficient for them, that euery one of them may take a litle.
8 Then sayd vnto him one of his disciples, Andrew, Simon Peters brother,
9 There is a litle boy here, which hath fiue barley loaues, and two fishes: but what are they among so many?
10 And Iesus said, Make the people sit downe. (Now there was much grasse in that place.) Then the men sate downe, in number about fiue thousand.
11 And Iesus tooke the bread, and gaue thanks, and gaue to the disciples, & the disciples to them that were set downe: and likewise of the fishes as much as they would.
12 And when they were satisfied, he said vnto his disciples, Gather vp the broken meat which remaineth, that nothing be lost.
13 Then they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, which remained vnto them that had eaten.
14 Then the men, when they had seene the miracle that Iesus did, said, This is of a trueth that Prophet that should come into the world.
15 [2] When Iesus therefore perceiued that they would come, and take him to make him a king, he departed againe into a mountaine himselfe alone.
16 ¶ [3] When euen was now come, his disciples went downe vnto the sea,
17 ∴ And entred into a ship, and went ouer the sea, ^b towards Capernaum: and now it was darke, and Iesus was not come to them.
18 And the Sea arose with a great winde that blew.
19 And when they had rowed about fiue and twentie, or thirtie furlongs, they saw Iesus walking on the sea, and drawing neere vnto the ship: so they were afraid.
20 But he said vnto them, It is I: be not afraid.
21 Then ^c willingly they receiued him into the ship, and the ship was by and by at the land, whither they went.
22 ¶ The day following, the people which stood on the other side of the sea, sawe that there was none other ship there, saue that one, whereinto his disciples were entred, and that Iesus went not with his disciples in the ship, but that his disciples were gone alone,
23 And that there came other ships from Tiberias neere vnto the place where they ate the bread, after the Lord had giuen thankes.
24 Nowe when the people saw that Iesus was not there, neither his disciples, they also tooke shipping, and came to Capernaum, seeking for Iesus.

2 Christ is not onely not delited, but also greatly offended with a preposterous worship.
3 The godly are often in perill and danger, but Christ commeth to them in time, euen in the middest of the tempests, and bringeth them to the hauen.
∴ *Matth.14.25. marke 6.47*
b In Mar 6 45. they are wylled to goe before to Bethsaida, for Bethsaida was in the way to Capernaum.
c They were afraid at the first, but when they knew his voyce, they became new men, and tooke him willingly into the ship, whom they shunned and fled from before.

25 And when they had found him on the other side of the sea, they said vnto him, Rabbi, when camest thou hither?
26 [4] Iesus answered them, and said, Verely, verely I say vnto you, Ye seeke me not, because yee saw the miracles, but because ye ate of the loaues, and were filled.
27 ^d Labour not for the meate which perisheth, but for the meate that endureth vnto euerlasting life, which the Sonne of man shall giue vnto you: for him hath ✠ God the Father ^e sealed.
28 Then said they vnto him, What shall we do, that we might worke the ^f workes of God?
29 [5] Iesus answered, & said vnto them, ✠ ^g This is the worke of God, that ye beleeue in him, whom he hath sent.
30 [6] They said therefore vnto him, What signe shewest thou then, that we may see it, and beleeue thee? what doest thou worke?
31 Our fathers did eate Manna in the desert, as it is ∵ written, Hee gaue them bread from heauen to eate.
32 [7] Then Iesus sayd vnto them, Verely, verely I say vnto you, Moses gaue you not ^h that bread from heauen, but my Father giueth you that true bread from heauen.
33 For the bread of God is he which commeth downe from heauen, and giueth life vnto the world.
34 Then they sayd vnto him, Lord, euermore giue vs this bread.
35 And Iesus sayd vnto them, I am that bread ^i of life: he that commeth to me, shall not hunger, and he that beleeueth in me, shall neuer thirst.
36 But I say vnto you, that ye also haue seene me, and beleeue not.
37 [8] All that the Father giueth me, shall come to me: and him that commeth to me, I cast not away.
38 For I came downe from heauen, not to doe mine ^k owne will, but his will which hath sent me.
39 And this is the Fathers will which hath sent mee, that of all which he hath giuen mee, I should lose nothing, but should raise it vp againe at the last day.
40 And this is the will of him that sent me, that euery man which ^l seeth the Sonne, and beleeueth in him, should haue euerlasting life: and I will raise him vp at the last day.
41 [9] The Iewes then murmured at him because he sayd, I am that bread, which is come downe from heauen.
42 And they sayd, ✠ Is not this Iesus that sonne of Ioseph, whose father and mother wee know? how then sayeth hee, I came downe from heauen?

4 They that seeke the kingdome of heauen lacke nothing, notwithstanding the Gospel is not the food of the belly, but of the minde.
d Bestow your labour and paine.
✠ *Chap.1.32. mar 3.17. and 17 3.*
e That is, whom God the Father hath distinguished from all other men by planting his owne vertue in him, as though he had sealed him with his seale, that he might be a liuely patterne and representer of him: and that more is, in calling him to this office, to reconcile vs men to God, and bring vs to euerlasting life, which is onely proper to Christ.
f Which please God: for they thinke that euerlasting life hangeth vpon the condition of fulfilling the Law: therefore Christ calleth them backe to faith.
5 Men torment themselues in vaine, when they go about to please God without faith.
✠ *1.Iohn 3 23.*
g That is, this is the worke that God requireth, that you beleeue in me, and therefore he calleth them backe to faith.
6 The spirituall vertue of Christ is contemned of them which are desirous of earthly miracles.
∵ *Exo.16.14. num. 11.7. psal.78 25.*
7 Christ, who is the true and onely authour and giuer of eternall life, was signified vnto the fathers in Manna.
h He denieth that Manna was that true heauenly bread, and sayeth that he himselfe is that true bread, because hee feedeth vnto the true and euerlasting life, And as for that, that Paul 1.Cor.10 calleth Manna spirituall food, it maketh nothing against this place, for hee ioyneth the thing signified with the signe: but in this whole disputation, Christ dealeth with the Iewes after their common opinion & conceit of the matter, and they had no further consideration of the Manna, but in that it fed the belly. *i Which haue life, and giue life.* 8 The gift of faith proceedeth from the free election of the Father in Christ, after which followeth necessarily euerlasting life: Therefore faith in Christ Iesus is a sure witnesse of our election, and therefore of our glorification, which is to come *k Looke aboue Chap. 5. vers. 22.* *l Seeing and beleeuing are ioyned together: for there is another kinde of seeing, which is generall, which the deuils haue, for they see. but here he speaketh of that kinde of seeing, which is proper to the elect.* 9 Flesh can not perceiue spirituall things, and therefore the beginning of our saluation commeth from God, who changeth our nature, so that wee being inspired of him, may abide to be instructed and saued by Christ.
✠ *Matth.13.55.*

43 Iesus then answered,and sayde vnto them,
Murmure not among your selues.
44 No man can come to me, except the Fa-
ther, which hath sent mee, draw him: and I will
raise him vp at the last day.
45 It is written in the ✠ m Prophets, And they
shallbe all o taught of God. Euery men therefore
that hath heard, and hath learned of the Father,
commeth vnto me:
46 ✠ Not that any man hath seene the Father,
o saue hee which is of God, he hath seene the Fa-
ther.
47 Verely, verely I say vnto you,he that be-
leeueth in me, hath euerlasting life.
48 10 I am that bread of life.
49 ∵ Your fathers did eate Manna in the wil-
dernesse, and are dead.
50 p This is that bread,which commeth downe
from heauen, that he which eateth of it, should
not die.
51 11 I am that q liuing bread, which came
downe from heauen: if any man r eate of this
bread, he shall liue for euer: and the bread that I
will giue is my flesh, which I will giue for the life
of the world.
52 12 Then the Iewes stroue among them-
selues, saying, How can this man giue vs *his* flesh
to eate?
53 Then Iesus sayd vnto them, Verely,verely
I say vnto you,Except ye eate the flesh of the Son
of man, and drinke his blood, ye haue f no life in
you.
54 Whosoeuer eateth my flesh, and drinketh
my blood,hath eternall life, and I will raise him vp
at the last day.
55 For my flesh is meate indeede, and my
blood is drinke indeede.
56 He that eateth my flesh, and drinketh my
blood, dwelleth in me, and I in him.
57 As t that liuing Father hath sent me,so liue
I by the u Father, and he that eateth me,euen hee
shall liue by me.
58 This is that bread which came downe from
heauen: not as your fathers haue eaten Manna,
and are dead. He that eateth of this bread, shall
liue for euer.
59 These things spake he in the Synagogue,as
he taught in Capernaum.
60 13 Many therefore of his disciples (when
they heard this) said,This is an hard saying: who
can heare it?
61 But Iesus knowing in himselfe,that his dis-
ciples murmured at this,said vnto them,Doeth this
offend you?
62 *What* then if yee should see that Sonne of
man ascend vp ✠ where he was before?
63 14 It is the x spirit that quickeneth: the flesh
profiteth nothing: the wordes that I speake vnto
you, are spirit and life.
64 But there are some of you that beleeue not:
for Iesus knewe from the beginning, which they
were that beleeued not, and who should betray
him.
65 And he said, Therefore said I vnto you, that
no man can come vnto me,except it be giuen vnto
him of my Father.
66 15 From that time,many of his disciples went
backe, and walked no more with him.
67 Then saide Iesus to the twelue,Will ye also
goe away?
68 Then Simon Peter answered him,Master,to
whom shall we goe? thou hast the wordes of eter-
nall life:
69 And wee beleeue and knowe that thou art
that Christ that Sonne of the liuing God.
70 16 Iesus answered them, Haue not I ✠ cho-
sen you twelue, and one of you is a deuill?
71 Now he spake it of Iudas Iscariot the *sonne*
of Simon: for hee it was that should betray him,
though he was one of the twelue.

CHAP. VII.

1 Christ,after his cousins were gone vp to the feast of Tabernacles, 10 goeth thither priuily. 12 The peoples sundry opinions of him. 14 He teacheth in the Temple. 32 The Priests command to take him. 41 Strife among the multitude about him, 47 and betweene the Pharises and the officers that were sent to take him, 50 & Nicodemus.

After these things, Iesus walked in Galile, and
would not walke in Iudea:for the Iewes sought
to kill him.
2 Now the Iewes ✠ a feast of the Tabernacles
was at hand.
3 1 His brethren therefore sayd vnto him, De-
part hence, and goe into Iudea, that thy disciples
may see thy works that thou doest.
4 For there is no man that doth any thing se-
cretly,& he himselfe seeketh to be famous.If thou
doest these things, shew thy selfe to the world.
5 For as yet his b brethren beleeued not in
him.
6 2 Then Iesus sayd vnto them,My time is not
yet come: but your time is alway ready.
7 The world can not hate you: but me it ha-
teth, because I testifie of it, that the works thereof
are euill.
8 Goe ye vp into this feast:I will not go vp yet
vnto this feast: ∵ for my time is not yet fulfilled.
9 ¶ These things he sayd vnto them, and a-
boade still in Galile.
10 3 But assoone as his brethren were gone vp,
then went he also vp vnto the feast, not openly,but
as *it were* priuily.
11 Then the Iewes sought him at the feast,and
sayd, Where is he?
12 And much murmuring was there of him a-
mong the people. Some sayd, He is a good man:
other sayd, Nay: but he deceiueth the people.
13 Howbeit no man spake c openly of him for
feare of the Iewes.
14 4 Now when d halfe the feast was done,Ie-
sus went vp into the Temple, and taught.
15 And the Iewes marueiled, saying, How
knoweth this man the Scriptures, seeing that he
neuer learned!

✠ *Isai.54.13. Iere 31.13*
m In the booke of the Prophets, for the olde Testament was diuided by them into three seuerall parts, into the Law, the Prophets, and the Holy writ.
n To wit, they shall be children of the Church, for so the Prophet Esai expoundeth it, chap. 54.13 that is to say, ordained to life, Actes 13.48. and therefore the knowledge of the heauenly trueth, is the gift and worke of God. and standeth not in any power of man.
✠ *Mat 11.17.*
o If the sonne onely hath seene the Father, then it is he onely that can teach and instruct vs truely
10 The true vse of Sacraments, is to ascend from them to the thing it selfe, that is to Christ: by the partaking of whom onely, we get euerlasting life.
∵ *Exod.16.15.*
p He pointed out himselfe when he spake these words.
11 Christ being sent from the Father, is the selfe same vnto vs for the getting and keeping of euerlasting life, that bread and flesh, yea meate and drinke are to the vse of this transitory life.
q Which giueth life to the world.
r That is to say, whosoeuer is partaker of Christ indeed, who is our food.
12 Flesh cannot put a difference betweene fleshly eating, which is done by the helpe of the teeth, and spirituall eating which consisteth in faith, and therefore it condemneth that which it vnderstandeth not: yet notwithstanding the trueth must be preached and taught. *f If Christ be present, life is present, but when Christ is absent, then is death present.* ✠ *1.Cor.11.27.* *t In that that Christ is man, he receiueth that power which quickneth and giueth life to them that are his, of his Father: and hee addeth this word (That) to make a difference betweene him and all other fathers.* *u Christ his meaning is, that though he be man, yet his flesh can giue life, not of the owne nature, but because that flesh of his liueth by the Father, that is to say, doeth sucke and drawe out of the Father, that power which it hath to giue life.* 13 The reason of man cannot comprehend the vniting of Christ and his members: therefore let it worship and reuerence that which is better then it selfe ✠ *Chap.3.13.* 14 The flesh of Christ doeth therefore quicken vs, because that he that is man, is God: which mysterie is onely comprehended by faith, which is the gift of God, proper onely to the elect. *x Spirit, that is, that power which floweth from the Godhead, causeth the flesh of Christ, which otherwise were nothing but flesh, both to liue in it selfe, and to giue life to vs.*

15 Such is the malice of men, that they take occasion of their owne destruction, euen of the very doctrine of saluation (vnlesse it be a few, which beleeue through the singular gift of God.)
16 The number of the professours of Christ is very small, and among them also there be some hypocrites, and worse then all other.
✠ *Math.26.16.*
✠ *Leuit.23.34.*
a This feast was so called, because of the boothes and tents which they pight of diuers kindes of boughes, and sate vnder them seuen dayes together, all which time the feast lasted.
1 The grace of God commeth not by inheritance, but it is a gift that commeth otherwayes, whereby it commeth to passe, that often times the children of God suffer more affliction by their owne kinsefolkes then by strangers.
b His kinsefolkes: for so vse the Hebrewes to speake.
2 We must not follow the foolish desires of our friends.
∵ *Chap.8.20.*
3 An example of horrible confusion in the very bosome of the Church. The Pastours oppresse the people with terrours and feare: the people seeke Christ, when he appeareth not: when he offreth himselfe, they neglect him. Some also that know him, condemne him rashly: a very few thinke well of him, and that in secret. *c Or, boldly and freely: for the chiefe of the Iewes sought nothing so much, as to bury his fame and name.* 4 Christ striueth with goodnesse against the wickednesse of the world: in the meane season the most part of men take occasion of offence euen by that fame, whereby they ought to haue beene stirred vp to embrace Christ. *d About the fourth day of the feast.*

16 5 Iesus

16 [5] Iesus answered them, and sayd, e My doctrine is not mine, but his that sent me.

17 If any man will doe his will, he shall know of the doctrine, whether it be of God, or whether I speake of my selfe.

18 [6] He that speaketh of himselfe, seeketh his owne glory: but hee that seeketh his glory that sent him, the same is true, and no vnrighteousnesse is in him.

19 ✠ [7] Did not Moses giue you a Law, and *yet* none of you keepeth the Law? ✠ Why goe yee about to kill me?

20 The people answered, and sayd, Thou hast a deuill: who goeth about to kill thee?

21 [8] Iesus answered, and sayd vnto them, I haue done one worke, and ye all marueile.

22 ∵ Moses therefore gaue vnto you circumcision, (not because it is of Moses, but of the ✻ fathers) and yee on the Sabbath *day* circumcise a man.

23 If a man on the Sabbath receiue circumcision, that the f Law of Moses should not be broken, be ye angry with mee, because I haue made a man euery whit whole on the Sabbath *day*?

24 ✲ [9] Iudge not g according to the appearance, but iudge righteous iudgement.

25 ¶ [10] Then sayd some of them of Hierusalem, Is not this he whom they goe about to kill?

26 And beholde, he speaketh openly, and they say nothing to him: doe the rulers know indeed that this is indeed that Christ?

27 [11] Howbeit we know this man whence hee is: but when that Christ commeth, no man shall know whence he is.

28 ¶ [12] Then cryed Iesus in the Temple as hee taught, saying, Ye both knowe mee, and knowe whence I am: yet am I not come of my selfe, but he that sent me, is true, whom ye know not.

29 But I know him: for I am of him, and he hath sent me.

30 [13] Then they sought to take him, but no man layd hands on him, because his houre was not yet come.

31 Now many of the people beleeued in him, and sayd, When that Christ commeth, will he doe moe miracles then this man hath done?

32 [14] The Pharises heard that the people murmured these things of him, and the Pharises, and high Priests sent officers to take him.

33 Then sayd Iesus vnto them, Yet am I a little while with you, & then I goe vnto him that sent me.

34 * Ye shall seeke me, and shall not find *mee*, and where I am, can ye not come.

35 Then sayde the Iewes among themselues, Whither will hee goe, that we shall not find him? Will he go vnto them that are h dispersed among the Grecians, and teach the Grecians?

36 What saying is this that hee sayd, Yee shall seeke me, and shall not find *mee*? and, Where I am, can ye not come?

[Margin notes:]

5 Therefore are there fewe to whom the Gospell fauoureth well, because the studie of godlinesse is very rare.

e Looke aboue chap. 5. verse 22. and hee speaketh this after the opinion of the Iewes, as if he sayd, My doctrine is not mine, that is, it is not his whom you take to be a man as other are, & therefore set light by him, but it is his that sent me.

6 The true doctrine of saluation differeth from the false in this, that the same setteth foorth the glory of God, and this by puffing vp of men darkeneth the glory of God.

✠ *Exod.24.3.*

7 None doe more confidently boast themselues to be the defenders of the Law of God, then they that doe most impudently breake it.

✠ *Chap.5.18.*

8 The Sabbath day (which is here set before vs for a rule of all ceremonies) was not appointed to hinder but to further and practise Gods works: amongst which the loue of our neighbour is the chiefest.

∵ *Leuit.12.3.*

✻ *Gen.17.10.*

f That is to say, if the law of circumcision which Moses gaue, be of so great accompt amongst you, that you doubt not to circumcise vpon the Sabbath, doe you rightly reproue me for healing a man throughly?

✲ *Deut.1.16.*

9 We must iudge according to the trueth of things, least the persons of men do turne vs and cary vs away.

g By the shew that I make: for I seeme to be but an abiect and rascall of Galile, and a carpenters sonne, whom no man maketh account of: but marke the matter it selfe well, and iudge the tree by the fruite. 10 Many doe marueile that the endeuours of the enemies of God haue no successe: yet in the meane season they doe not acknowledge the vertue and power of God. 11 Men are very wise to procure stops and stayes to themselues. 12 The trueth of Christ doeth not hang vpon the iudgement of men. 13 The wicked can not doe what they list, but what God hath appointed. 14 As the kingdome of God increaseth, so increaseth the rage of his enemies, till at length they in vaine seeke for those blessings absent, which they dispised when they were present. *Chap. 13.33. *h Word for word (to the dispersion of the Gentiles or Grecians) and vnder the name of the Grecians he vnderstandeth the Iewes which were dispersed amongst the Gentiles. 1.Pet.1,1.*

37 [15] Now in the i last *and* ✠ great day of the feast, Iesus stood and cryed, saying, If any man thirst, let him come vnto me, and drinke.

38 He that beleeueth in mee, ✠ as sayth the k Scripture, out of his belly shall flow riuers of water of life.

39 (∵ This spake hee of the Spirit which they that beleeued in him, should receiue: for the l holy Ghost was not yet *giuen*, because that Iesus was not yet m glorified.)

40 [16] So many of the people, when they heard this saying, sayd, ✻ Of a trueth this is that Prophet.

41 Other sayd, This is that Christ: and some sayd, But shall that Christ come out of Galile?

42 ✲ Saith not the Scripture that that Christ shall come of the seede of Dauid, and out of the towne of Beth-lehem, where Dauid was?

43 So was there dissension among the people for him.

44 And some of them would haue taken him, but no man layd hands on him.

45 [17] Then came the officers of the hie Priests and Pharises, and they sayd vnto them, Why haue ye not brought him?

46 The officers answered, Neuer man spake like this man.

47 Then answered them the Pharises, Are ye also deceiued?

48 [18] Doeth any of the rulers, or of the Pharises beleeue in him?

49 But this people, which know not the Law, are cursed.

50 Nicodemus sayd vnto them, (* he that came to Iesus by night, and was one of them,)

51 Doth our Law iudge a man before it heare him, ✠ and know n what he hath done?

52 They answered, and said vnto him, Art thou also of Galile? Search and looke: for out of Galile ariseth no Prophet.

53 [19] And euery man went vnto his own house.

[Margin notes:]

15 There are two principles of our saluation: the one is to be throughly touched with a true feeling of our extreme pouertie: the other to seeke in Christ onely (whom we catch hold on by faith) the abundance of all good things.

i The last day of the feast of Tabernacles, that is, the eight day, was as high a day as the first.

✠ *Leuit.23.36.*

✠ *Deut.18.15.*

k This is not read word for word in any place, but it seemeth to be taken out of many places where mention is made of the gifts of the holy Ghost, as Ioel 2. Esa.44 but especiall in Esa. 55.

∵ *Ioel 2.28. actes 2.17.*

l What is meant by the holy Ghost, he expressed a little before, speaking of the Spirit which they that beleeued in him should receiue. So that by the name of holy Ghost, are meant the vertues and mightie workings of the holy Ghost.

m That is, those things were not yet seene and perceiued, which were to shew and set foorth the glory of the onely begotten.

16 There is contention euen in the Church it selfe about the chiefe point of religion: neither hath Christ any more cruell enemies then those that occupie the seate of trueth: yet can they not doe what they woulde. ✻ *Deut.18.15.* ✲ *Mich.5.2. mat.2.5* 17 God from heauen scorneth such as are his sonnes enemies. 18 False Pastours are so sound & foolish that they esteeme the Church of God according to the multitude and outward shew. * *Chap.3 2.* ✠ *Deut. 7 8. and 19.15.* *n What he hath committed, who is accused.* 19 There is no counsell against the Lord.

CHAP. VIII.

3 The woman taken in adulterie, 11 hath her sinnes forgiuen her. 12 Christ the light of the world. 19 The Pharises aske where his Father is. 39 The sonnes of Abraham. 42 The sonnes of God. 44 The deuill the father of lying. 56 Abraham saw Christs day.

AND Iesus went vnto the mount of Oliues,

2 And early in the morning came againe into the Temple, and all the people came vnto him, and he sate downe and taught them.

3 [1] Then the Scribes and the Pharises brought vnto him a woman taken in adulterie, and set her in the middes,

4 And said vnto him, Master, we found this woman committing adulterie, euen in the very act.

5 ✠ Now Moses in our Law commanded, that such should be stoned: what saiest thou therefore?

6 And this they said to tempt him, that they might haue, whereof to accuse him. But Iesus stouped downe, & with his finger wrote on ye ground.

7 [2] And while they continued asking him, hee lift himselfe vp, and sayd vnto them, ∵ Let him that is among you without sinne, cast the first stone at her.

[Margin notes:]

1 While the wicked goe about to make a snare for good men, they make a snare for themselues.

✠ *Leuit.20.10.*

2 Against hypocrites which are very seuere iudges against other men, and flatter themselues in their owne sinnes.

∵ *Deut.17.7.*

8 And againe hee stouped downe, and wrote
on the ground.
9 And when they heard it, being accused by
their owne conscience, they went out, one by one,
beginning at the eldest euen to ÿ last: so Iesus was
left alone, and the woman standing in the mids.
10 3 When Iesus had lift vp himselfe againe, &
saw no man, but the woman, hee sayd vnto her,
Woman, where are those thine accusers? hath no
man condemned thee?
11 She said, No man, Lord. And Iesus said, Nei-
ther do I condemne thee: go and sinne no more.
12 4 Then spake Iesus againe vnto them, say-
ing, I ✠ am that light of the world: hee that fol-
loweth me, shall not walke in darkenesse, but shall
haue that light of life.
13 5 The Pharises therefore sayde vnto them,
a Thou bearest record of thy selfe: thy record is
not true.
14 ✠ Iesus answered, & said vnto thē, b Though
I beare record of my selfe, *yet* my record is true:
for I know whence I come, and whither I go: but
ye cannot tell whence I came, and whether I goe.
15 Ye iudge after the flesh: I c iudge no man.
16 And if I also iudge, my iudgement is true,
for I am not alone, but I, and the Father, that sent
me.
17 And it is also written in your Law, ✠ that the
testimonie of two men is true.
18 d I am one that beare witnesse of my selfe,
& the Father that sent me beareth witnesse of me.
19 6 Then sayd they vnto him, Where is that
Father of thine? Iesus answered, Ye neither know
me, nor ÿ Father of mine. If ye had knowen me,
ye should haue knowen that Father of mine also.
20 These words spake Iesus in the e treasurie, as
he taught in the Temple, and no man layd hands
on him: 7 for his houre was not yet come.
21 8 Then sayd Iesus againe vnto them, I goe
my way, and ye shall seeke me, & shall die in your
sinnes. Whither I goe, can ye not come.
22 Then sayd the Iewes, Will he kill himselfe,
because he saith, Whither I goe, can ye not come?
23 And he sayd vnto them, Ye are from be-
neath, I am from aboue: ye are of this world, I am
not of this world.
24 I sayd therefore vnto you, That ye shall die
in your sinnes: for except ye beleeue, that I am he,
ye shall die in your sinnes.
25 9 Then sayd they vnto him, Who art thou?
And Iesus sayd vnto them, Euen f the same thing
that I sayd vnto you from the beginning.
26 10 I haue many things to say, and to iudge
of you: but he that sent me, is true, and the things
that I haue heard of him, those speake I to the
world.
27 11 They vnderstood not that hee spake to
them of the Father.
28 Then sayd Iesus vnto them, When yee haue
lift vp the Sonne of man, then shall ye know that
I am he, and that I doe nothing of my selfe, but as
my Father hath taught me, so I speak these things.
29 For he that sent me, is with me: the Father
hath not left me alone, because I do alwayes those
things that please him.
30 ¶ As he spake these things, many beleeued
in him.
31 12 Then sayd Iesus to the Iewes which be-
leeued in him, If ye continue in my word, yee are
verely my disciples,
32 And shall know the trueth, and the trueth
shall g make you free.
33 h They answered him, We be i Abrahams
seede, and were neuer bond to any man: why
sayest thou then, Ye shallbe made free?
34 Iesus answered them, Verely, verely I say
vnto you, that whosoeuer committeth sinne, is the
✠ seruant of sinne.
35 And the seruant abideth not in the house
for euer: but the Sonne abideth for euer.
36 If that Sonne therefore shall make you free,
ye shall be free indeed.
37 13 I know that you are Abrahams seede, but
yee seeke to kill mee, because my word hath no
place in you.
38 I speake that which I haue seene with my
Father: and ye doe that which yee haue seene with
your Father.
39 They answered, and sayd vnto him, Abra-
ham is our father. Iesus sayd vnto them, If ye were
Abrahams children, ye would doe the workes of
Abraham.
40 But nowe ye goe about to kill mee, a man
that haue tolde you the trueth, which I haue heard
of God: this did not Abraham.
41 Ye doe the works of your father. Then said
they to him, We are not borne of fornication: we
haue one Father, which is God.
42 Therefore Iesus sayd vnto them, If God
were your Father, then would yee loue me: for I
proceeded foorth, and come from God, neither
came I of my selfe, but he sent me.
43 Why doe ye not vnderstand my k talke? be-
cause ye cannot heare my word.
44 ✠ Ye are of your father the deuill, and the
lustes of your father yee will doe: he hath bene a
murtherer from the l beginning, and m aboade not
in the n trueth, because there is no trueth in him.
When he speaketh a lie, then speaketh hee of his
o owne: for he is a liar, and the p father thereof.
45 And because I tell you the trueth, yee be-
leeue me not.
46 14 Which of you can rebuke me of sinne? and
if I say the trueth, why do ye not beleeue me?
47 ✠ He that is of God heareth Gods wordes:
ye therefore heare them not, because ye are not
of God.
48 15 Then answered the Iewes, and sayd vnto
him, Say we not wel that thou art a Samaritane, &
hast a deuill?
49 Iesus answered, I haue not a deuill, but I
honour my Father, and ye haue dishonoured me.
50 And I seeke not mine owne praise: but there
is one that q seeketh it, and iudgeth.
51 16 Verely, verely I say vnto you, If a man
keepe my word, he shall neuer r see death.

3 Christ would not take vpon him the ciuill Magistrates office: he contented himselfe to bring sinners to faith and repentance.
4 The world which is blind in itselfe, cannot come to haue any light but in Christ onely.
✠ *Chap.1.5. & 9.5.*
5 Christ is without all exception the best witnesse of the trueth, for he was sent by his Father for that purpose, and was by him approoued to the world by infinite miracles.
a *Thou bearest witnesse of thy selfe which thing by all mens opinion, is naught: and for a man to commend himselfe is very discommendable.*
✠ *Chap.5.31.*
b *That which he denied afore, Chap.5.31. must be taken by a maner of granting, for in that place hee framed himselfe somewhat to the humour of his hearers, which acknowledged nothing in Christ but his humanitie, and therfore he was content they should set light by his owne witnesse, vnlesse it were otherwise confirmed. But in this place he standeth for the maintenance of his Godhead, and praiseth his Father, who is his witnesse, and agreeth with him.*
c *I doe now onely teach you, I condemne no man: but yet if I lust to doe it, I might lawfully do it, for I am not alone, but my Father is with me.*
✠ *Deut.17.6 and 19.15. mat.18.16. 2.cor.13.1. heb.10.28*
d *The Godhead is plainely distinguished from the manhood, else there were not two witnesses: for the partie accused is not taken for a witnes.* 6 No man can know God, but in Christ onely. e *This was some place appointed for the gathering of the offerings.* 7 We liue and die at the pleasure of God and not of men: Therefore this one thing remaineth that wee goe forward constantly in our vocation. 8 Because that men doe naturally abhorre heauenly things, no man can be a fit disciple of Christ, vnlesse the spirit of God frame him: in the meane season notwithstanding, the world must of necessitie perish, because it refuseth the life that is offred vnto it. 9 He shall at length know who Christ is, which will diligently heare, what he saith. f *That is, I am Christ, and the sauiour, for so I told you from the beginning that I was.* 10 God is the reuenger of Christes doctrine dispised. 11 Euen the contempt of Christ maketh for his glory; which thing his enemies shall feele at length to their great smart.

12 The true disciples of Christ continue in his doctrine, that profiting more & more in the knowledge of the trueth, they may be deliuered from the most grieuous burden of sinne, into the true libertie of righteousnesse and life.
g *From the slauerie of sinne.*
h *Some of the multitude, not they that beleeued: for this is not the speach of men that consent vnto him, but of men that are against him.*
i *Borne and begotten of Abraham.*
✠ *Rom.6.20. 2.pet.2.19.*
13 Our wicked maners declare, that we are plainely borne of a deuilish nature. But we are changed, and made of the houshold of God, according to the couenant which he made with Abraham by Christ onely, apprehended and layd hold on by faith: which faith is knowen by a godly and honest life.
k *Or, language, as though he sayd, you doe no more vnderstand what I say, then if I spake in a strange and vnknowen language to you.*
✠ *1.Iohn 3.8.*
l *From the beginning of the world: for as soone as man was made, the deuill cast him headlong into death.*
m *That is, continued not constantly, or remained not.*
n *That is, in faithfulnesse, & vprightnesse, that is, kept not his creation.*
o *Euen of his owne head, & of his owne brain or disposition.*
p *The authour thereof.*
14 Christ did throughly execute the office, that his Father inioyned him. ✠ *Iohn 4.6.* 15 The enemies of Christ make their brauerie for a while, but the Father will appeare at his time to reuenge the reproach that is done vnto him in the person of his sonne. q *That is, that will reuenge both your dispising of me, and of him.* 16 The onely doctrine of the Gospel apprehended by faith, is a sure remedy against death. r *That is, he shall not feele it: for euen in the midst of death, the faithfull see life.*

52 17 Then

37 Against them which abuse the glorie of the Saints, to darken Christes glory.
38 There is nothing farther off from all ambition then Christ, but his Father hath set him aboue all things.
f *This is spoken by manes of a graunt: as if he had sayd, Be it so, let this report which I giue of my selfe, be of no force: yet there is another that glorifieth me, that is, that honoureth my Name.*
39 There is no right knowledge of God, without Christ, neither any right knowledge of Christ without his word.
40 The vertue of Christ shewed it selfe through all former ages in the Fathers, for they saw in the promise, that hee should come, and did very ioyfully lay holde on him with a liuely faith.
g *It was very desirous.* h *A day is a space that a man liueth in, or doeth any notable acte, or suffereth any great thing.* x *With the eyes of faith, Hebr. 11. 13.* y *Christ as hee was God, was before Abraham: and he was the Lambe slaine from the beginning of the world.* 41 Zeale without knowledge, breaketh out at length into a most open madnesse: and yet the wicked cannot doe what they list.

52 17 Then said the Iewes to him, Now know wee that thou hast a deuill. Abraham is dead, and the Prophets: and thou sayest, If a man keepe my word, he shall neuer taste of death.
53 Art thou greater then our father Abraham, which is dead? and the Prophets are dead: whom makest thou thy selfe?
54 18 Iesus answered, If I honour my selfe, mine honour is[f] nothing worth: it is my Father that honoureth mee, whom ye say, that he is your God.
55 19 Yet yee haue not knowen him: but I know him, and if I should say I know him not, I should be a liar like vnto you: but I know him, and keepe his word.
56 20 Your father Abraham[g] reioyced to see my[h] day, and he[x] saw it, and was glad.
57 Then sayde the Iewes vnto him, Thou art not yet fiftie yeere olde, and hast thou seene Abraham?
58 Iesus said vnto them, Verely, verely I say vnto you, before Abraham was, I[y] am.
59 21 Then tooke they vp stones to cast at him, but Iesus hid himselfe, and went out of the Temple: And hee passed through the middes of them, and so went his way.

CHAP. IX.

Christ giueth sight on the Sabbath day, to him that was borne blind. 13 Whom, after he had long reasoned against the Pharises, 24,35 and was cast out of the Synagogue, 36 Christ endueth with the knowledge of the euerlasting light.

AND[a] as Iesus passed by, he saw a man which was blinde from his birth.
2 And his disciples asked him, saying, Master, who did sinne, this man, or his parents, that he was borne blinde?
3 Iesus answered, [a] Neither hath this man sinned, nor his parents, but that the workes of God should be shewed on him.
4 [z] I must worke the workes of him that sent me, while it is[b] day: the night commeth when no man can worke.
5 As long as I am in the world, ✣ I am the light of the world.
6 [c] Assoone as he had thus spoken, he spat on the ground, and made clay of the spettle, and anointed the eyes of the blinde with the clay,
7 And said vnto him, Goe wash in the poole of Siloam (which is by interpretation, Sent.) He went his way therefore and washed, and came againe seeing.
8 Now the neighbours and they that had seene him before, when he was blinde, said, Is not this he that sate and begged?
9 Some said, This is he: and other said, He is like him: but he himselfe said, I am he.
10 Therefore they said vnto him, How were thine eyes[c] opened?
11 Hee answered, and said, The man that is called Iesus, made clay, and anointed mine eyes, and said vnto mee, Goe to the poole of Siloam and wash. So I went and washed, and receiued sight.
12 Then they said vnto him, Where is hee? He said, I cannot tell.
13 ¶ They brought to the Pharises him that was once blinde.
14 And it was the Sabbath *day*, when Iesus made the clay, and opened his eyes.
15 Then againe the Pharises also asked him, how he had receiued sight. And he said vnto them, He laid clay vpon mine eyes, and I washed, and doe see.
16 [e] Then said some of the Pharises, This man is not of God, because hee keepeth not the Sabbath *day*. Others said, How can a man that is a sinner, doe such miracles? and there was a dissension among them.
17 Then spake they vnto the blinde againe, What sayest thou of him, because he hath opened thine eyes? And he said, He is a Prophet.
18 Then the Iewes did not beleeue him (that he had beene blinde, and receiued his sight) vntill they had called the parents of him that had receiued sight.
19 And they asked them, saying, Is this your sonne, whom ye say was borne blinde? How doeth he now see then?
20 His parents answered them, and said, Wee know that this is our sonne, and that he was borne blinde:
21 But by what meanes he now seeth, we know not: or who hath opened his eyes, can we not tell: he is olde ynough: aske him: he shall answere for himselfe.
22 These wordes spake his parents, because they feared the Iewes: for the Iewes had ordeined already, that if any man did confesse that hee was Christ, hee should be *excommunicate* out of the Synagogue.
23 Therefore sayde his parents, Hee is olde ynough: aske him.
24 Then againe called they the man that had beene blinde, and said vnto him, [d] Giue glory vnto God: we know that this man is a[e] sinner.
25 Then he answered, and said, Whether he be a sinner or no, I can not tell: one thing I know, that I was blinde, and now I see.
26 Then said they to him againe, What did he to thee? how opened he thine eyes?
27 Hee answered them, I haue tolde you already, and ye haue not heard it: wherefore would ye heare it againe? will ye also be his disciples?
28 [f] Then reuiled they him, and said, Be thou his disciple: we be Moses disciples.
29 We know that God spake with Moses: but this man we know not from whence he is.
30 The man answered, and sayd vnto them, Doubtlesse, this is a marueilous thing, that yee know not whence hee is, and yet he hath opened mine eyes.
31 Now wee know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him heareth he.
32 Since the worlde began, was it not heard that any man opened the eyes of one that was borne blinde.

1 Sinne is the beginning euen of all bodily diseases, and yet doeth it not follow, that God alway respecteth their sinnes, whom he most sharpely punisheth.
a Christ reasoneth here, as his disciples thought, which presupposse that there come no diseases but for sinnes onely: wherevpon he answereth that there was another cause of this mans blindnesse, and that was, that God his worke might be seene.
2 The workes of Christ are as it were a light, which lighten the darkenesse of the world.
b By (day) is meant the light, that is, the lightsome doctrine of the heauenly trueth: and by (night) is meant the darkenesse which commeth by the obscurtie of the same doctrine. ✣ *Chap. 3, 9. and 8, 12. and 12, 35.* 3 Christ healing the man borne blinde, by taking the spigne of clay, and afterward the signe of the fountaine of Siloam (which signifieth Sent) sheweth that as he at the beginning made man, so doeth he againe reshore both his body & soule: & yet so, that hee himselfe commeth first of his owne accord to heale vs.
4 A true image of all men, who as they are of nature blinde, doe neither themselues receiue the light that is offered vnto them, nor suffer it in other, and yet make a great adoe among themselues.

c This is an Hebrewe kinde of speech, for they call a man eyes shut, when they cannot receiue any sight. And therefore they are said to haue their eyes opened, which of blinde men are made to see.
c Religion is not assauled by any meanes more then by presence of Religion: but the more it is pressed downe, the more it riseth vp.
d A solemne order, whereby men were constrained in olde time to acknowledge their fault before God, as if they should say, Consider thou art before God, who knoweth the whole matter, and therefore see thou reuerence his maiestie, and doe him this honour, rather to confesse the whole matter openly, then to lie before him, Iosh. 7, 19. 1. Sam. 6, 5.
e He is called a sinner in the Hebrew tongue, which is a wicked man, and maketh as it were an ayde of sinning.
6 Proud wickednesse must needes at length breake foorth, which in vaine lieth hid vnder a zeale of godlinesse.

33 If this man were not of God, he could haue
done nothing.
34 They anſwered and ſayd vnto him, [f] Thou
art altogether borne in ſinnes, and doeſt thou teach
vs? ſo they caſt him out.
35 [7] Ieſus heard that they had caſt him out:
and when hee had found him, he ſayde vnto him,
Doeſt thou beleeue in the Sonne of God?
36 He anſwered, and ſayd, Who is he, Lord, that
I might beleeue in him?
37 And Ieſus ſayde vnto him, Both thou haſt
ſeene him, and he it is that talketh with thee.
38 Then hee ſaid, Lord, I beleeue, and wor-
ſhipped him.
39 [8] And Ieſus ſayd, I am come vnto [g] iudge-
ment into this world, that they [h] which ſee not,
might ſee: and that they ✣ which ſee, might be
made blinde.
40 And ſome of the Phariſes which were with
him, heard theſe things, and ſaid vnto him, Are we
blinde alſo?
41 Ieſus ſayd vnto them, If yee were blinde, ye
ſhould not haue ſinne: but now ye ſay, Wee ſee:
therefore your ſinne remaineth.

f Thou art naught euen from the cradle, and as we vſe to ſay, there is nothing in thee but ſinne.
7 Moſt happy is their ſtate, which are caſt furtheſt out of the Church of the wicked (which proudly boaſt themſelues of the name of the Church) that Chriſt may come neerer to them.
8 Chriſt doeth lighten all them by the preaching of the Goſpel, which acknowledge their owne darkeneſſe: but ſuch as ſeeme to themſelues to ſee clarely ynough, thoſe he altogether blindeth: of which ſort are they oftentimes, which haue the hieſt place in the Church. *g With great power and authoritie, to doe what is righteous and iuſt: as if he ſaid, Theſe men take vpon them to gouerne the people of God after their owne luſts, as though they ſaw all things, and no man but they: but I will rule farre otherwiſe then theſe men doe: for whom they account for blinde men, them will I lighten, and ſuch as take themſelues to be wiſeſt, them will I drowne in moſt groſſe darkeneſſe of ignorance. h In theſe words (of ſeeing and not ſeeing) there is a ſecret taunting & checke to the Phariſes: for they thought all men blinde but themſelues.* ✣ Chap. 3,17. and 12,47.

CHAP. X.

1 Chriſt prooueth that the Phariſes are ye euill ſhepheards, 8 and by many reaſons, that himſelfe 12, 14 is the good ſhepheard: 19 And thereof diſſenſion ariſeth. 31 They take vp ſtones, 39 and goe about to take him, but he eſcapeth.

VErely, [1] Verely I ſay vnto you, He that entreth
not in by the doore into the ſheepefold, but
climeth vp another way, he is a theefe & a robber.
2 But he that goeth in by the doore, is the
ſhepheard of the ſheepe.
3 To him the [a] porter openeth, and the ſheepe
heare his voyce, and he calleth his owne ſheepe by
name, and leadeth them out.
4 And when hee hath ſent foorth his owne
ſheepe, he goeth before them, and the ſheepe fol-
low him: for they know his voyce.
5 And they will not follow a ſtranger, but
they flee from him: for they know not the voyce
of ſtrangers.
6 This [b] parable ſpake Ieſus vnto them: but
they vnderſtood not what things they were which
he ſpake vnto them.
7 Then ſayd Ieſus vnto them againe, Verely,
verely I ſay vnto you, I am that doore of the
ſheepe.
8 [2] All that [c] euer came before me, are theeues
and robbers: but the ſheepe did not heare them.
9 [3] I am that doore: by me if any man enter in,
he ſhall be ſaued, and ſhall [d] goe in, and goe out,
and finde paſture.

1 Seeing that by Chriſt onely we haue acceſſe to the Father, there are neither other true ſhepheards then thoſe which come to Chriſt themſelues, and bring other thither alſo, neither is any to be thought the true ſheepefold, but that which is gathered to Chriſt.
a In thoſe dayes they vſed to haue a ſeruant alwayes ſitting at the doore, & therefore he ſpeaketh after the maner of thoſe dayes.
b This word (parable) which the Euangeliſt vſeth here, ſignifieth a darke kinde of ſpeach, when words are taken from their naturall meaning, to ſignifie another thing to vs.
2 It maketh no matter how many, neither how old the falſe teachers haue beene. *c Theſe large tearmes muſt be applyed to the matter hee ſpeaketh of. And therefore when he calleth himſelfe the doore, he calleth all them theeues and robbers which take vpon them this name of doore: which none of the Prophets can, for they ſhewed the ſheepe, that Chriſt was the doore.* 3 Onely Chriſt is the true Paſtor, and that onely is the true Church, which acknowledge him to be properly their onely Paſtor: To him are oppoſite theeues which feede not the ſheepe but kill them: and hirelings alſo, which forſake the flocke in time of danger, because they feede it onely for their owne profite and gaines. *e That is, ſhall liue ſafely: So vſe the Iewes to ſpeake, as Deut. 28,6, and yet there is a peculiar alluding to the ſhepheards office.*

10 The theefe commeth not, but for to ſteale,
and to kill, and to deſtroy: I am come, that they
might haue life, and haue it in abundance.
11 ✣ I am that good ſhepheard: that good
ſhepheard giueth his life for his ſheepe.
12 But an hireling, and hee which is not the
ſhepheard, neither the ſheepe are his owne, ſeeth
the wolfe comming, and hee leaueth the ſheepe,
and fleeth, and the wolfe catcheth them, and ſcat-
tereth the ſheepe.
13 So the hireling fleeth, becauſe he is an hire-
ling, and careth not for the ſheepe.
14 I am that good ſhepheard, and know mine,
and am knowen of mine.
15 As the Father [e] knoweth me, ſo know I the
Father: and I lay downe my life for *my* ſheepe.
16 [4] Other ſheepe I haue alſo, which are not
of this fold: them alſo muſt I bring, and they ſhall
heare my voyce: and ✣ there ſhallbe [f] one ſheepe-
fold, *and* one ſhepheard.
17 [5] Therefore doeth my Father loue mee, be-
cauſe ∵ [g] I lay downe my life, that I might take it
againe.
18 No man taketh it from mee, but I lay it
downe of my ſelfe: I haue power to lay it downe,
and haue power to take it againe: this ⁑ comman-
dement haue I receiued of my Father.
19 ¶ [6] Then there was a diſſenſion againe
among the Iewes for theſe ſayings.
20 And many of them ſaid, He hath a deuill, and
is mad: why heare ye him?
21 Others ſaid, Theſe are not the words of him
that hath a deuill: can the deuill open the eyes of
the blinde?
22 And it was at Hieruſalem the *feaſt of the*
[h] Dedication, and it was winter.
23 [7] And Ieſus walked in the Temple, in Solo-
mons porch.
24 Then came the Iewes round about him, and
ſayd vnto him, How long doeſt thou make vs to
doubt? If thou be that Chriſt, tell vs plainely.
25 [8] Ieſus anſwered them, I tolde you, and yee
beleeue not: the workes that I doe in my Fathers
Name, they beare witneſſe of me.
26 [9] But ye beleeue not: [i] for ye are not of my
ſheepe, as I ſaid vnto you.
27 My ſheepe heare my voyce, and I know
them, and they follow me.
28 And I giue vnto them eternall life, and they
ſhall neuer periſh, neither ſhall any plucke them
out of mine hand.
29 My Father which gaue *them* mee, is greater
then all, and none is able to take them out of my
Fathers hand.
30 I and my Father are one.
31 ✯ [10] Then the Iewes againe tooke vp ſtones,
to ſtone him.
32 Ieſus anſwered them, Many good workes
haue I ſhewed you from my [k] Father: for which
of theſe workes doe ye ſtone me?
33 The Iewes anſwered him, ſaying, For the
good worke wee ſtone thee not, but for blaſphe-
mie, and that thou being a man, makeſt thy ſelfe
God.
34 Ieſus anſwered them, Is it not written in
your Law, * I ſaid, Ye are gods?
35 If hee called them gods, vnto whom the

✣ Iſa. 40,11. ezek. 34,23.
e Loueth me, alloweth me.
4 The calling of the Gentiles.
✣ Ezech. 37,22.
f The certaine marke of the Catholike Church throughout all the world, which hath one head, that is, Chriſt the onely keeper and onely ſhepheard of it.
5 Chriſt is by the decree of the Father, the onely true ſhepheard of the true Church, for he willingly gaue his life for his ſheepe, and by his owne power roſe againe to life.
∵ Iſa. 53,7.
g He ſpeaketh in the time that now is, becauſe Chriſtes whole life was as it were a perpetuall death.
⁑ Actes 2,24.
6 The Goſpel diſcouereth hypocriſie, and therefore the world muſt needes rage when it commeth forth.
h The feaſt of the Dedication was inſtituted by Iudas Maccabeus and his brethren, after the reſtoring of Gods true religion, by the caſting out of Antiochus his garriſon, 1. Mac. 4,59.
7 The vnbeleeuers and proud men, accuſe the Goſpel of darkeneſſe, which darkeneſſe indeed is within themſelues.
8 The doctrine of the Goſpel is prooued from heauen by two witneſſes: both by the puritie of the doctrine, and by miracles.
9 It is no marueile that there doe but a few beleeue, ſeeing that all men are by nature vntamed beaſtes: yet notwithſtanding God hath his, which he turneth into ſheepe, and committeth them vnto his Sonne, and preſerueth them againſt the crueltie of all wilde beaſtes.

i He giueth a reaſon why they beleeued not, to wit, becauſe they are none of his ſheepe. ✯ Chap. 8,59. 10 Chriſt prooueth his dignitie by diuine workes. *k Through my Fathers authoritie and power.* * Pſalme 82,6.

word...

word of God was *giuen*, and the Scripture can not be broken.

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemést, because I sayd, I am the Sonne of God?

37 If I doe not the works of my Father, beleeue me not.

38 But if I doe, then though yee beleeue not me, *yet* beleeue the workes, that ye may know and beleeue, that the Father *is* in me, and I in him.

39 11 Againe they went about to take him: but he escaped out of their hands,

40 And went againe beyond Iordan, into the place where Iohn first baptized, and there aboade.

41 And many resorted vnto him, and sayd, Iohn did no miracle: but all things that Iohn spake of this man, were true.

42 And many beleeued in him there.

CHAP. XI.

1 Christ, to shewe that hee is 25 the life and the resurrection, 14 commeth to Lazarus being dead, 17, 34 and buried, 43 and raiseth him vp. 47 As the Priests were consulting together, 49 Caiaphas 50 prophecieth that one must die for the people. 56, 57 They command to seeke Christ out, and to take him.

A Nd a certaine man was sicke, *named* Lazarus of Bethania, the [a] towne of Marie, and her sister Martha.

2 (And it was that ✣ Marie which anointed the Lord with ointment, and wiped his feete with her haire, whose brother Lazarus was sicke.)

3 Therefore *his* sisters sent vnto him, saying, Lord, behold, he whom thou loueſt, is sicke.

4 When Iesus heard it, he sayd, This sickenesse is not vnto [b] death, but for the glory of God, that the Sonne of God might be glorified thereby.

5 ¶ Now Iesus loued Martha and her sister, and Lazarus.

6 2 And after he had heard that hee was sicke, yet aboade hee two dayes still in the same place where he was.

7 Then after that, sayd he to his disciples, Let vs goe into Iudea againe.

8 3 The disciples said vnto him, Master, the Iewes lately sought to ✣ stone thee, and doeſt thou goe thither againe?

9 Iesus answered, Are there not [c] twelue houres in the day? If a man walke in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walke in the night, hee stumbleth, because there is no light in him.

11 These things spake he, and after, he said vnto them, Our friend Lazarus [d] sleepeth: but I goe to wake him vp.

12 Then sayd his disciples, Lord, if he sleepe, he shallbe safe.

13 Howbeit, Iesus spake of his death: but they thought that he had spoken of the naturall sleepe.

14 Then said Iesus vnto them plainely, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, that ye may beleeue: but let vs go vnto him.

16 Then sayd Thomas (which is called Didymus) vnto his fellow disciples, Let vs also goe, that we may die with him.

17 ¶ Then came Iesus, and found that he had lien in the graue foure dayes already.

18 (Now Bethania was neere vnto Hierusalem, about fifteene furlongs off.)

19 4 And many of the Iewes were come to Martha and Mary to comfort them for their brother.

20 Then Martha, when shee heard that Iesus was comming, went to meete him: but Mary sate still in the house.

21 Then said Martha vnto Iesus, Lord, if thou hadst beene here, my brother hath not beene dead.

22 But now I know also, that whatsoeuer thou askest of God, God will giue it thee.

23 Iesus sayd vnto her, Thy brother shall [e] rise againe.

24 Martha sayd vnto him, I know that he shall rise againe ✣ in the resurrection at the last day.

25 Iesus sayd vnto her, I am the resurrection and the life: ✣ hee that beleeueth in me, though he were dead, *yet* shall he liue.

26 And whosoeuer liueth, and beleeueth in me, shall neuer die: Beleeuest thou this?

27 She sayd vnto him, Yea, Lord, I beleeue that thou art that Christ that Sonne of God, which should come into the world.

28 ¶ And when she had so sayd, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 And when she heard it, she arose quickely, and came vnto him.

30 For Iesus was not yet come into the towne, but was in the place where Martha met him.

31 The Iewes then which were with her in the house, and comforted her, when they saw Mary, that she rose vp hastily, and went out, followed her, saying, She goeth vnto the graue to weepe there.

32 Then when Marie was come where Iesus was, and saw him, shee fell downe at his feete, saying vnto him, Lord if thou hadst beene here, my brother had not bene dead.

33 5 When Iesus therefore saw her weepe, and the Iewes *also* weepe which came with her, he [f] groned in the spirit, and was troubled in himselfe,

34 And sayd, Where haue yee layd him? They sayd vnto him, Lord, come and see.

35 *And* Iesus wept.

36 Then sayd the Iewes, Behold, how he loued him.

37 And some of them sayd, [g] Could not hee which opened the eyes of the blind, haue made also, that this man should not haue died?

38 Iesus therefore againe groned in himselfe, and came to the graue. And it was a caue, and a stone was layd vpon it.

39 Iesus sayd, Take ye away the stone. Martha the sister of him that was dead, sayd vnto him, Lord he stinketh already: for hee hath beene dead foure dayes.

40 Iesus sayd vnto her, Said I not vnto thee, that if thou didst beleeue, thou shouldest see the glory of God?

41 Then they tooke away the stone *from the place* where the dead was layd. And Iesus lift vp his eyes, and sayd, Father, I thanke thee, because thou hast heard me.

42 I know that thou hearest me always: but because of the people that stand by, I sayd it, that they may beleeue, that thou hast sent me.

43 As hee had spoken these things, hee cried with a loud voyce, Lazarus, come forth.

44 And he that was dead, came foorth, bound hand and foote with bandes, and his face was bound with a napkin. Iesus sayd vnto them, Loose him, and let him goe.

45 ¶ Then many of the Iewes, which came to

a Vnd and of none effect.

11 Christ seeth danger, out of mistrust, nor for feare of death, nor that he would be idle, but to gather a Church in another place.

12 Christ in restoring the lifelesse carkase of his friend to life, sheweth an example both of his mighty power, and also of his singular good will toward men: which is also an image of the resurrection to come.

a Where his sisters dwelt.

✣ *Chap. 12. 3. mat. 26, 7.*

b That is to say, sent for the purpose to kill him.

2 In that, that God seemeth sometimes to linger in helping of vs, he doth it both for his glory, and for our saluation, as the falling out of the matter in the end, plainly prooueth.

3 This only is the sure and right way to liue, to follow God boldly without feare, who calleth vs and shineth before vs in the darkenesse of this world.

✣ *Chap. 7. 30. and 8. 59. and 10. 33.*

c All things are finely wrought and brought to passe in their season.

d The Iewes vsed a milder kinde of speech, and called death a sleepe, where vpon in other languages the place of buriall where the dead are laid waiting for the resurrection, is called the sleeping place.

4 God who is the maker of nature, doth not condemne naturall affections, but sheweth that they ought to be examined by the rule of faith.

e That is, shall recouer life againe.

✣ *Chap. 5. 29. & Luke 14. 14.*

✣ *Chap. 6. 39.*

f Christ tooke vpon him together with our flesh all infirmities of man (sinne onely excepted) and amongst them especially mercie and compassion.

g There are tokens that he was greatly moued, but yet they were without sinne: and these affections are proper to mans nature.

h Chap. 5, 6.

Mary, and had seene the things which Iesus did, beleeued in him.
46 [6] But some of them went their way to the Pharises, & told them what things Iesus had done.
47 Then gathered the hie Priests & the Phari-
ses a [g] councill, and sayd, What shall we doe? For this man doeth many miracles.
48 If we let him thus alone, all men will beleeue in him, and the Romanes will come and
[h] take away both our place, and the nation.
49 [7] Then one of them *named* Caiaphas, which was the hie Priest that same yeere, said vnto them, Ye perceiue nothing at all,
50 ✠ Nor yet doe you consider that it is expedient for vs, that one man die for the people, and that the whole nation perish not.
51 [8] This spake he not of himselfe: but being hie Priest that same yeere, he prophecied that Iesus should die for that nation:
52 And not for that nation onely, but that he should gather together in one ẏ children of God, which [i] were scattered.
53 Then from that day foorth they consulted together to put him to death.
54 [9] Iesus therefore walked no more openly among the Iewes, but went thence vnto a countrey neere to the wildernesse, into a citie called Ephraim, and there continued with his disciples.
55 ¶ And the Iewes Passeouer was at hand, and many went out of the countrey vp to Hierusalem before the Passeouer, to purifie themselues.
56 Then sought they for Iesus, and spake among themselues as they stoode in the Temple, What thinke ye, that he commeth not to the feast?
57 Now both the high Priests and the Pharises had giuen a commandement, that if any man knew where he were, he should shew it, that they might take him.

6 The last point of hard and yron like stubburnnesse is this, to proclame open warre against God, and yet ceaseth not to make a pretence both of godlinesse, and of the profite of the common wealth.
g *This was called the counsell Sanhedrin: and the word that Iohn vseth is Synedri.*
h *That is, take away from vs by force: for at that time, though the hie Priests authoritie was greatly lessened and decayed, yet there was some kinde of gouernment left among the Iewes.*
7 The raging and mad company of the false Church, perswade themselues that they cannot be in safetie, vnlesse he be taken away, who onely vpholdeth the Church: And so likewise iudgeth the wisedome of the flesh in worldly affaires, which is gouerned by the spirit of giddinesse or madnesse.
✠ *Chap. 18,14.*
8 Christ doeth sometime so turne the tongues, euen of the wicked, that in cursing, they blesse. i *For they were not gathered together in one countrey, as the Iewes were, but to be gathered from all quarters, from the East to the West.* 9 Wee may giue place to the rage of the wicked, when it is expedient so to doe, but yet in such sort, that wee swarue not from Gods vocation.

CHAP. XII.

a As *Christ is at supper with Lazarus, 3 Marie anointeth his feete. 5 Iudas findeth fault with her. 7 Christ defendeth her. 10 The Priests would put Lazarus to death. 12 As Christ commeth to Hierusalem, 18 The people meet him: 22 The Grecians desire to see him. 42 The chiefe rulers that beleeue in him, but for feare doe not confesse him; 44 hee exhorteth to faith.*

Then ✠ Iesus, sixe dayes before the Passeouer, came to Bethania, where Lazarus was, who died, whom he had raised from the dead.
2 There they made him a supper, and Martha serued: but Lazarus was one of them that sate at the table with him.
3 Then tooke Marie a pound of ointment of Spikenard very costly, and anointed Iesus feete, and wiped his feete with her haire, and the house was filled with the sauour of the ointment.
4 Then sayd one of his disciples, *euen* Iudas Iscariot, Symons *sonne*, which should betray him:
5 [1] Why was not this ointment sold for three hundreth pence, and giuen to the poore?
6 Now he sayd this, not that he cared for the poore, but because he was a thiefe, and ✠ had the bagge, and bare that which was giuen.
7 [2] Then sayd Iesus, Let her alone: against the day of my burying she kept it.
8 For the poore alwayes yee haue with you, but me ye shall not haue alwayes.

✠ *Chap. 16,17. marke 14,3.*
1 An horrible example in Iudas of a minde blinded with couetousnes, and yet pretending godlinesse.
✠ *Chap. 13,29.*
2 This extraordinarie anointing which was for a signe, is so allowed of God, that hee witnesseth how he will not be worshipped with outward pompe, or costly seruice, but with almes.

9 [3] Then much people of the Iewes knew that he was there: and they came, not for Iesus sake onely, but that they might see Lazarus also, whom he had raised from the dead.
10 The high Priests therefore consulted, that they might put Lazarus to death also,
11 Because that for his sake many of the Iewes went away, and beleeued in Iesus.
12 ¶ ✠ On the morow a great multitude that were come to the feast, when they heard that Iesus should come to Hierusalem,
13 Tooke branches of palme trees, and went foorth to meet him, and cried, Hosanna, Blessed *is* the king of Israel that commeth in the Name of the Lord.
14 And Iesus found a yong asse, and sate thereon, as it is written,
15 ✠ Feare not, daughter of Sion: behold, thy King commeth sitting on an asses colt.
16 But his disciples vnderstoode not these things at the first: but when Iesus was glorified, then remembred they, that these things were written of him, and that they had done these things vnto him.
17 The people therefore that was with him, bare witnesse that hee called Lazarus out of the graue, and raised him from the dead.
18 Therefore met him the people also, because they heard that he had done this miracle.
19 [4] And the Pharises said among themselues, Perceiue ye how ye preuaile nothing? Behold, the world goeth after him.
20 ¶ Now there were certaine Greekes among them that [a] came vp to worship at the feast.
21 And they came to Philip, which was of Bethsaida in Galile, and desired him, saying, Sir, we would see that Iesus.
22 Philip came and told Andrew: and againe Andrew and Philip told Iesus.
23 And Iesus answered them, saying, The houre is come, that the Sonne of man must be glorified.
24 [5] Verely, verely I say vnto you, Except the wheat corne fall into the ground and [b] die, it abideth alone: but if it die, it bringeth foorth much fruit.
25 ✠ He that loueth his life, shall lose it, and he that hateth his life in this world, shall keepe it vnto life eternall.
26 ✠ If any man serue me, let him followe me: for where I am, there shall my seruant be: and if any man serue me, him will my Father honour.
27 [6] Now is my soule troubled: and what shall I say? Father, saue me from this [c] houre: but therefore came I vnto this houre.
28 Father, [d] glorifie thy Name. Then came there a voyce from heauen, *saying*, I haue both glorified it, and will glorifie it againe.
29 Then sayd the people that stood by, and heard, that it was a thunder: other said, An Angel spake to him.
30 [7] Iesus answered and sayd, This voyce came not because of me, but for your sakes.
31 Now is the iudgement of this world: now shall the prince of this world be cast out.

3 When the light of the Gospell sheweth it selfe, some are found to be curious, and others (which least ought) to be open enemies: others in a rage honour him, whom they will straightway fall from: and very few doe so reuerently receiue him as they ought: Notwithstanding Christ beginneth his spirituall kingdome in the mids of his enemies.
✠ *Mat. 21,8. marke 11,8. luke 19,35.*
✠ *Zech. 9,9.*
4 Euen they which goe about to oppresse Christ, are made instruments of his glory.
a *After the solemne custome: the Grecians were first so called by the name of the countrey of Greece, where they dwelt: but afterward, all that were not of the Iewes religion, but worshipped false gods, and were also called Heathens, were called by this name.*
5 The death of Christ is as it were a sowing, which seemeth to be a dying to the corne, but indeed is the cause of a far greater haruest: and such as is the condition of the head, so shall it be of the members.
b *A wheat corne dieth when it is changed by vertue of the ground, and becommeth a roote of a fruitfull blade.*
✠ *Mat. 10,39. and 16,25. marke 8,35. luke 9,24. and 17,33.*
✠ *Chap. 17,24.*
6 Whilest Christ went about to suffer all the punishment which is due to our sinnes, and whilest his diuinitie did not yet shew his might and power so farre as this satisfaction might be thorowly wrought, now when he is striken with the great feare of the curse of God, he crieth out and prayeth, and desireth to be released: yet notwithstanding he preferreth the will and glory of his Father before all things, whose obedience the Father alloweth euen from heauen. c *To wit, of death that is now at hand.* d *So then the Fathers glory is Christs his glory.* 7 Christ foretelleth to the deafe, the maner of his death, the ouercomming of the deuill and the world, and in conclusion his triumph.

✠ Chap.3,14.
e Christ vsed a word, which hath a double meaning: for it signifieth either to lift vp, or to rid out of the way, for his meaning was to put them in minde of his death, but the Iewes seeme to take it another way.
f Chrysost. and Theophil. referred this word All, to all nations: that is, not to the Iewes onely.
✠ Psal.89.36. and 110.4. & 117,2. Isa.40 8. ezech. 37.25.
8 Vnmeasurable is the mercie of God, but an horrible iudgement followeth, if it be contemned.
∵ Chap.1,9.
g That is, partakers of light.
9 Faith is not of nature, but of grace.
✠ Isai.53,1. rom.10,16.
h The arme of the Lord, is the Gospel, which is the power of God to saluation to all that beleeue: And therefore the arme of the Lord is not reuealed to them, whose hearts the Lord hath not opened.
✠ Isa.6.9. mat.13.14. mar.4,12.luk.8,10. actes 28,26. rom 11 8.
10 Such as beleeue, are not only fewe in number, if they be compared with the vnbeleeuers, but also the most of those fewe (yea and that especially the chiefest) doe feare men more then God.
* Chap.5,44.
11 The summe of the Gospel, and therefore of saluation, which Christ witnesseth in the middest of Hierusalem, by his crying out, is this: to rest vpon Christ through faith, as the onely Sauiour appointed and giuen vs of the Father.
i This word Not, doth not take any whit of this from Christ which is here spoken of, but is in way of correction rather, as if he said He that beleeueth in me, doth not so much beleeue in me, as in him that sent me. So is it in Marke 9,37. ✠ Chap.3,19. and 9,39. ✠ Chap.3,17. ∵ Marke 16,16.

32 ✠ And I, if I were e lift vp from the earth,
will draw f all men vnto me.
33 Now this said he, signifying what death he
should die.
34 The people answered him, We haue heard
out of the ✠ Law, that that Christ bideth for euer:
and how saiest thou, that that Sonne of man must
be lift vp? Who is that Sonne of man?
35 8 Then Iesus saide vnto them, Yet a little
while is ∵ the light with you: walke while ye haue
that light, least the darkenesse come vpon you: for
he that walketh in the darke, knoweth not whither
he goeth.
36 While yee haue that light, beleeue in that
light, that ye may be the g children of the light.
These things spake Iesus, and departed, and hid
himselfe from them
37 ¶ 9 And though he had done so many miracles
before them, yet beleeued they not on
him,
38 That the saying of Esaias the Prophet
might be fulfilled, that he said, ✠ Lord, who beleeued
our report? and to whom is the h arme of
the Lord reuealed?
39 Therefore could they not beleeue, because
that Esaias saith againe,
40 ✠ He hath blinded their eyes, and hardened
their heart, that they should not see with their
eyes, nor vnderstand with their heart, and should
be conuerted, and I should heale them.
41 These things said Esaias when he sawe his
glory, and spake of him.
42 10 Neuerthelesse, euen among the chiefe rulers,
many beleeued in him: but because of the
Pharises they did not confesse him, least they
should be cast out of the Synagogue.
43 * For they loued the praise of men, more
then the praise of God.
44 11 And Iesus cried, and said, He that beleeueth
in me, beleeueth i not in me, but in him that
sent me.
45 And he that seeth mee, seeth him that sent
mee.
46 I ✠ am come a light into the world, that
whosoeuer beleeueth in me, should not abide in
darkenesse.
47 ✠ And if any man heare my wordes, and
beleeue not, I iudge him not: for I came not to
iudge the world, but to saue the world.
48 He that refuseth me, and receiued not my
wordes, hath one that iudgeth him: ∵ the word
that I haue spoken, it shall iudge him in the last
day.
49 For I haue not spoken of my selfe: but the
Father which sent mee, he gaue me a commandement
what I should say, and what I should
speake.
50 And I knowe that his commandement is
life euerlasting: the things therefore that I
speake, I speake them so as the Father saide vnto
me.

CHAP. XIII.

4 Christ rising from supper, 15 To commend humilitie to his Apostles, washeth their feete, 21 He noteth the traitour Iudas 26 with an euident token. 34 He commendeth charitie. 37,39 He foretelleth Peter of his deniall.

Nowe ✠ 1 before the feast of the Passeouer
when Iesus knewe that his houre was come,
that he should depart out of this world vnto the
Father, forasmuch as he loued his a owne which
were in the world, vnto the end he loued them.
2 And when supper was done (and that the
deuill had now put in the heart of Iudas Iscariot,
Simons sonne, to betray him.)
3 Iesus knowing that the Father had giuen all
things into his b hands, & that he was come forth
from God, and went to God,
4 He c riseth from Supper, and laieth aside his
vpper garments, and tooke a towell, and girded
himselfe.
5 After that, hee powred water into a basen,
and beganne to wash the disciples feete, and to
wipe them with the towell, wherewith hee was
girded.
6 Then came he to Simon Peter, who said to
him, Lord, doest thou wash my feete?
7 Iesus answered, and said vnto him, What I
doe thou knowest not now: but thou shalt know
it hereafter.
8 Peter said vnto him, Thou shalt neuer wash
my feete. Iesus answered him, If I wash thee not,
thou shalt haue d no part with me.
9 Simon Peter said vnto him, Lord, not my
feete onely, but also the hands and the head.
10 Iesus said to him, Hee that is washed, needeth
not, saue to wash his feete, but is cleane euery
whit: and ye are ✠ cleane, but not all.
11 For hee knewe who should betray him:
therefore said he, Ye are not all cleane.
12 ¶ So after he had washed their feet, and had
taken his garments, & was set downe again, he said
vnto them, Know ye what I haue done to you?
13 Ye call mee Master, and Lord, and ye say
well: for so am I.
14 If I then your Lord, and Master, haue
washed your feete, ye also ought to wash one anothers
feete.
15 For I haue giuen you an example, that ye
should doe, euen as I haue done to you.
16 Verely, verely I say vnto you, ∵ The seruant
is not greater then his master, neither the ‖ ambassadour
greater then he that sent him.
17 If ye know these things, blessed are ye if ye
doe them.
18 ¶ 2 I speake not of you all: I know whom
I haue chosen: but it is that the Scripture might
be fulfilled, ✠ He that eateth bread with me, hath
lift vp his heele against me.
19 From henceforth tell I you before it come,
that when it is come to passe, yee might beleeue
that I am hee.
20 ✠ Verely, verely I say vnto you. If I send
any, he that receiueth him, receiueth me, and hee
that receiueth me, receiueth him that sent me.
21 When Iesus had said these things, hee was
troubled in the Spirit, and e testified, and said, Verely,
verely I say vnto you, that one of you shall
betray me.
22 * Then the disciples looked one on another,
doubting of whom he spake.
23 Now there was one of his disciples, which
f leaned on Iesus bosome, whom Iesus loued.

✠ Mat.26,2. marke 14.1. luke 22.1.
1 Christ no lesse certaine of the victorie, then of the combat which was at hand, vsing the signe of washing the feete, doth partly thereby giue an example of singular modestie, and his great loue toward his Apostles in this notable acte, being like very shortly to depart from them: and partly witnesseth vnto them, that it is he onely which washeth away the filth of his people, and that by little and litle, in their time and season.
a Them of his houshold, that is, his Saints.
b Into his power.
c In that he is said to rise, it argueth that there was a space betweene the ceremonies of the Passeouer, and this washing of feete, at what time it seemeth that the Supper was instituted.
d Vnlesse thou suffer me to wash thee, thou shalt haue no part in the kingdome of heauen.
✠ Chap.15,3.
∵ Chap.15.20. mat.10 24. luke 6 40.
‖ The word signifieth an Apostle, which is any one that is sent from another.
2 The betraying of Christ was not casuall, or a thing that happened by chance, but the Father so ordeined the cause of our saluation, to reconcile vs vnto himselfe in his Sonne, and the Sonne did willingly and voluntarily obey the Father.
✠ Psal.41.9.
✠ Mat.10.40. luke 10 16.
e Hee affirmed it openly, and spake thed it.
* Mat.26.21. marke 14.18. luke 22.21.
f Iohn his leaning was such, that sitting downe in his bed, his head was toward Iesus his head: so that it was an easie matter for him to touch Iesus his bosome: for it is certaine that in olde time men vsed not to sit at the table, but to lie downe on the one side.

24 To

24 To him beckened therefore Simon Peter,
that he should aske who it was of whom he spake.
25 He then as he leaned on Iesus breast, said
vnto him, Lord who is it?
26 Iesus answered, He it is, to whom I shall giue
a soppe, when I haue dipt it: and he wet a sop, and
gaue it to Iudas Iscariot, Simons *sonne*.
27 And after the soppe, Satan entred into him.
Then sayd Iesus vnto him, That thou doest, doe
quickly.
28 But none of them that were at table, knew,
for what cause he spake it vnto him.
29 For some of them thought because Iudas
had the bagge, that Iesus had said vnto him, Buy
those things that we haue neede of against ẏ feast:
or that he should giue some thing to the poore.
30 Assoone then as he had receiued the soppe,
he went immediatly out, and it was night.
31 ¶ 3 When hee was gone out, Iesus saide,
g Now is the Sonne of man glorified, and God is
glorified in him.
32 If God be glorified in him, God shall also
glorifie him in himselfe, and shall straightway glo-
rifie him.
33 4 Litle children, yet a litle while am I with
you: yee shall seeke mee, but as I said vnto the
✠ Iewes, Whither I goe, can ye not come: also to
you say I now.
34 ✠ A new commandement giue I vnto you,
that yee loue one another: as I haue loued you,
that ye also loue one another.
35 By this shall all men knowe, that ye are my
disciples, if ye haue loue one to another.
36 5 Simon Peter said vnto him, Lord, whither
goest thou? Iesus answered him, Whither I goe,
thou canst not follow me now: but thou shalt fol-
low me afterward.
37 Peter said vnto him, Lord, why can I not
follow thee now? ✠ I will lay downe my life for
thy sake.
38 Iesus answered him, Wilt thou lay downe
thy life for my sake? Verely, verely I say vnto
thee, The cocke shall not crowe, till thou haue
denied me thrise.

3 We haue to consider the glorifying of Christ in his ignominie.
g This verse and the next following, are a most plaine and euident testimonie of the diuinitie of Christ.
4 The externall glory shall flow by little and little from the head into the members. But in the meane time, we must take good heede that wee passe ouer the race of this life in brotherly loue.
✠ *Chap.7.34.*
✠ *Leuit.19.18. mat.22.39. chap.15.12. 1.iohn 4.21.*
5 An heauie example of rash trust and confidence.
✠ *Mat.26.33. marke 14.29. luke 22.33.*

CHAP. XIV.

1 He comforteth his disciples, 2, 7 declaring his diuinitie and the fruit of his death, 16 promising the comforter, 17 euen the holy Spirit, 26 whose office he setteth out. 27 He promiseth his peace.

LEt [1] not your heart be troubled: ye beleeue
in God, beleeue also in me.
2 In my Fathers house are many dwelling pla-
ces: if it were not so, I [a] would haue told you: I
goe to [b] prepare a place for you.
3 [a] And if I goe to prepare a place for you, I
will [c] come againe, and receiue you vnto my selfe,
that where I am, there may ye be also.
4 3 And whither I goe, ye know, and the way
ye know.
5 Thomas said vnto him, Lord, we know not
whither thou goest: how can we then know ẏ way?

1 He beleeueth in God that beleeueth in Christ, and there is no other way to confirme our mindes in greatest distresses.
a That is, if it were not so as I tell you, to wit, vnlesse there were place ynough not onely for me, but for you also, in my Fathers house, I would not thus deceiue you with a vaine hope, but I would haue tolde you so plainely.
b All this speech is by way of an allegorie, whereby the Lord comforteth his owne, declaring vnto them his departure into heauen, which is, not to reigne there alone, but to goe before, and prepare a place for them. a Christ went not away from vs: to the end to forsake vs, but rather that hee might at length take vs vp with him into heauen. *c These wordes are to be referred to the whole Church, and therefore the Angels sayd to the disciples when they were astonished, What stand you gazing vp into heauen? This Iesus shall so come as ye haue seene him go vp, Act.1.11. and in all places of the Scripture, the full comfort of the Church is referred to that day, when God shallbe all in all, and is therefore called the day of redemption.* 3 Christ onely is the way to true and euerlasting life, for he it is in whom the Father hath reuealed himselfe.

6 Iesus said vnto him, I am [d] that Way, and
that Trueth, and that Life. No man commeth vnto
the Father, but by me.
7 [e] If ye had knowen mee, yee should haue
knowen my Father also: and from henceforth ye
know him, and haue seene him.
8 Philip said vnto him, Lord, shew vs *thy* Fa-
ther, and it sufficeth vs.
9 Iesus said vnto him, I haue beene so long time
with you, and hast thou not knowen mee, Philip?
hee that hath seene mee, hath seene my Father:
how then sayest thou, Shew vs *thy* Father?
10 4 Beleeuest thou not, that I am in the Fa-
ther, and the Father is in me? The wordes that I
speake vnto you, I speake not of my selfe: but the
Father that dwelleth in me, he doeth the workes.
11 Beleeue me, that I *am* in the Father, and the
Father *is* in mee: at the least, beleeue me for the
very workes sake.
12 5 Verely, verely I say vnto you, he that be-
leeueth in me, the workes that I doe, he shall doe
also, and [f] greater then these shall hee doe: for I
goe vnto my Father.
13 ✠ And whatsoeuer yee aske in my Name,
that will I doe, that the Father may be glorified in
the Sonne.
14 If yee shall aske any thing in my Name, I
will doe it.
15 6 If ye loue me, keepe my commandements.
16 And I will pray the Father, and he shall giue
you another Comforter, that he may abide with
you for euer,
17 *Euen* the [g] Spirit of trueth, whom the
[h] world cannot receiue, because it seeth him not,
neither knoweth him: but ye knowe him: for he
dwelleth with you, and shall be in you.
18 I will not leaue you fatherlesse: *but* I will
come to you.
19 Yet a little while, and the world shall see
me no more, but yee shall see me: because I liue,
ye shall liue also.
20 At that day shall ye know that I am [i] in my
Father, and you in me, and I in you.
21 He that hath my commandements, and kee-
peth them, is he that loueth me: and hee that lo-
ueth me, shallbe loued of my Father: and I will
loue him, and will [k] shew mine owne selfe to him.
22 7 Iudas said vnto him, (not Iscariot) Lord,
what is the cause that thou wilt shew thy selfe vnto
vs, and not vnto the world?
23 Iesus answered, and said vnto him, If any
man loue mee, he will keepe my word, and my
Father will loue him, and he will come vnto him,
and will dwell with him.
24 He that loueth mee not, keepeth not my
words, and the word which ye heare, is not mine,
but the Fathers which sent me.
25 8 These things haue I spoken vnto you,
being present with you.
26 ✠ But the Comforter, which is the holy
Ghost, whom the Father will send in my Name, he
shall teach you all things, and bring all things to
your remembrance, which I haue told you.

d This saying sheweth vnto vs both the nature, the will and office of Christ.
e It is plaine by this place, that to know God, & to see God, is all one: Nowe whereas he said before, that no man sawe God at any time, that is to be understood thus, without Christ: or were it not through Christ, no man could euer see, nor saw God at any time: for as Chrysostome saith, the Sonne is a very short and easie setting foorth of the fathers nature vnto vs.
4 The maiestie of God sheweth it selfe most euidently, both in Christes doctrine and deedes.
5 The approouing of the vertue of Christ is not included within his owne person, but it is spred through the body of his whole Church.
f That is, not I onely doe them, but I can also giue other men power to doe greater.
✠ *Chap.16.23. mat.7.7. mar.11.24. iames 1.5.*
6 He loueth Christ aright, which obeyeth his commandements: and because the same is accompanied with an infinite sort of miseries, although he be absent in body: yet doeth he comforth his with the present vertue of the holy Ghost, whom the world despiseth, because it knoweth him not.
g The holy Ghost is called the Spirit of trueth, of the effect which he worketh, because hee inspireth the trueth into vs, whereas otherwise he hath trueth in himselfe.
h Worldly men.
i The Sonne is in the Father after such sort, that he is of one selfesame substance with the Father, but he is in his disciples in a certaine respect as an ayder and helper of them.

k I will shew my selfe to him, and be knowen of him, as if he saw me with his eyes: but this shewing of himselfe is not bodily, but spiritually, yet so plaine as none can be more. 7 Wee must not aske why the Gospel is reuealed to some rather then to other, but we must rather take heede, that we embrace Christ who is offered vnto vs, and that we truely loue him, that is to say, that we giue our selues wholly to his obedience. 8 It is the office of the holy Ghost to imprint in the minds of the elect in their times and seasons, that which Christ once spake.
✠ *Chap.15.26.*

27 9 Pease

9 All true felicity commeth to vs by Christ alone
13 So farre is it, that we should be sory for the departing of Christ, from vs according to the flesh, that we should rather reioyce for it, feeing that all the blessing of the members dependeth vpon the glorifying of the head.
l This is spoken in that, that he is Mediatour, for so the Father is greater then he, in as much as the person to whom request is made, is greater then hee that maketh the request. 11 Christ goeth to death not vnwillingly, but willingly, not as yeelding to the deuill, but obeying his Fathers decree. *m As who would say, Satan will by and by set vpon me with all the might he can, but he hath no power ouer me, neither shall he find any such thing in me, as he thinketh he shall.*

27 ⁹ Peace I leaue with you: my peace I giue
vnto you: not as the world giueth, giue I vnto you.
Let not your heart be troubled, nor feare.
28 ¹⁰ Ye haue heard how I said vnto you, I goe
away, and will come vnto you. If ye loued me, ye
would verely reioyce, because I said, I go vnto the
Father: for the Father [l] is greater then I.
29 And now haue I spoken vnto you, before
it come, that when it is come to passe, ye might
beleeue.
30 ¹¹ Hereafter will I not speake many things
vnto you: for the prince of this world commeth,
and hath [m] nought in mee,
31 But *it is* that the worlde may knowe that I
loue *my* Father: and as the Father hath commanded
me, so I doe. Arise, let vs goe hence.

CHAP. XV.

1 By the parable of the vine, 2 and the branches. 5, 6 hee declareth how the disciples may beare fruit. 12. 17 He commendeth mutuall loue. 18 He exhorteth them to beare afflictions patiently, 20 by his owne example.

1 We are of nature drie and fit for nothing but the fire: Therefore that we may liue and be fruitfull, we must first be graffed into Christ, as it were into a vine by the Fathers hand: and then be daily shred with continuall meditation of the word and the crosse; otherwise it shall not auaile any man at all to haue beene graffed, vnlesse he cleaue fast vnto the vine, and so draw iuice out of it.
✠ Mat. 15, 13.
✠ Chap. 13, 10.
∵ Coloss. 2, 23.
✲ 1. Iohn 3, 22.
2 He abideth in Christ, which resteth in his doctrine, and therefore bringeth forth good fruit: And the Father will denie such an one nothing.
a As who would say, Herein shall my Father be glorified, and herein also shall you be my disciples, if you bring forth much fruit.
3 The loue of the Father towards the Sonne, and of the Sonne towards vs, and ours towardes God and our neighbour, are ioyned together with an vnseparable knot: and there is nothing more sweet and pleasant then it is. Now this loue sheweth it selfe by the effects: a most perfect example whereof, Christ himselfe exhibiteth vnto vs in both parts. *b That is, in that loue, wherewith I loue you: which loue is* ✲ Chap. 13, 34. 1. thess. 4. 9. 1. Iohn 3, 11. and 4, 11. 4 The doctrine of the Gospell (as it is vttered by Christes owne mouth) is a most perfect and absolute declaration of the counsell of God, which pertaineth to our saluation, and is committed vnto the Apostles.

I ¹ Am that true vine, and my Father is that husbandman.
2 ✠ Euery braunch that beareth not fruite in
mee, hee taketh away: and euery one that beareth
fruit, hee purgeth it, that it may bring foorth more
fruit.
3 ✠ Now are ye cleane through the word, which
I haue spoken vnto you.
4 Abide in me, and I in you: as the branch can
not beare fruit of it selfe, except it abide in the
vine, no more can ye, except ye abide in me.
5 I am that vine: ye *are* the braunches: he that
abideth in mee, and I in him, the same bringeth
foorth much fruit: for without me can ye doe nothing.
6 ∵ If a man abide not in me, he is cast forth as
a branch, and withereth: and men gather them, and
cast *them* into the fire, and they burne.
7 ✲ ² If ye abide in me, and my wordes abide in
you, aske what ye will, and it shall be done to you.
8 [a] Herein is my Father glorified, that ye beare
much fruit, and be made my disciples.
9 ³ As the Father hath loued me, so haue I loued
you: [b] continue in that my loue.
10 If ye shall keepe my commandements, yee
shall abide in my loue, as I haue kept my Fathers
commandements, and abide in his loue.
11 These things haue I spoken vnto you, that
my ioy might remaine in you, and that your ioy
might be full.
12 ✲ This is my commandement, that ye loue
one another, as I haue loued you.
13 Greater loue then this hath no man, when
any man bestoweth his life for his friends.
14 Yee are my friends, if ye doe whatsoeuer I
command you.
15 ⁴ Henceforth call I you not seruants: for the
seruant knoweth not what his master doeth: but I
haue called you friends: for all things that I haue
heard of my Father, haue I made knowen to you.
16 ⁵ Ye [c] haue not chosen me, but I haue chosen
you, and ordained you, ✠ that ye goe & bring
forth fruit, and that your fruit remaine, that whatsoeuer
ye shall aske of the Father in my Name, hee
may giue it you.
17 These things command I you, that ye loue
one another.
18 ⁶ If the world hate you, ye know that it hated
me before you.
19 If ye were of the worlde, the world would
loue his owne: but because ye are not of the world,
but I haue chosen you out of the world, therefore
the world hateth you.
20 Remember the word that I said vnto you,
✠ The seruant is not greater then his master. ∵ If
they haue persecuted me, they will persecute you
also: if they haue kept my worde, they will also
keepe yours.
21 ⁷ But ∵ all these things will they doe vnto
you for my Names sake, because they haue not
knowen him that sent me.
22 [d] If I had not come and spoken vnto them,
they should not haue had sinne: but now haue they
no cloake for their sinne.
23 He that hateth me, hateth my Father also.
24 If I had not done workes among them
which none other man did, they had not had sinne:
but now haue they both seene, and haue hated both
me, and my Father.
25 But *it is* that the worde might be fulfilled,
that is written in their [e] Law, ✲ They hated mee
without a cause.
26 ⁸ But when that Comforter shall come,
✱ whom I will sende vnto you from the Father,
euen the Spirit of trueth, which proceedeth of the
Father, he shall testifie of me.
27 And ye shall witnesse also, because ye haue
beene with me from the beginning.

4 Christ is the author and preseruer of the ministerie of the Gospell, euen to the worlds end, but the ministers haue aboue all things need of prayer and brotherly loue.
c This place teacheth vs plainely, that our saluation commeth from the onely fauour and gratious goodnesse of the euerlasting God towards vs, &c. of nothing that we doe or can deserue.
✠ Mat. 28, 19.
6 It ought not onely not to feare, but rather confirme the faithfull ministers of Christ, when they shalbe hated of the world as their Master was.
✠ Chap. 13, 16.
mat. 10, 24.
∵ Mat. 24. 9.
7 The hatred that the world beareth against Christ, proceedeth of the blockishnesse of the mind, which notwithstanding is voluntarie blind, so that the world can pretend no excuse to couer their fault.
✱ Chap. 16, 4.
d As who would say, If I had not come, these men would not haue stuck to haue sayd still before Gods iudgement seat, that they are religious, and void of sinne: but seeing I came to them, and they cleane refuse me, they can haue no cloake for their wickednesse. e Sometime by this word, Law, are meant the fiue bookes of Moses, but in this place, the whole Scripture: for the place alledged is in the Psalmes. ✲ Psal. 35, 19. 8 Against the rage of the wicked, we shall stand surely by the inward testimonie of the holy Ghost: But the holy Ghost speaketh no otherwise, then he spake by the mouth of the Apostles. ✱ Chap. 14, 26. luke 24, 49.

CHAP. XVI.

1 Hee foretelleth the disciples of persecution. 7 He promiseth the Comforter, and declareth his office. 21 Hee compareth the affliction of his, to a woman that trauaileth with child.

THese ¹ things haue I saide vnto you, that yee
should not be offended.
2 They shall excommunicate you: yea the
time shall come, that whosoeuer killeth you, will
thinke that he doth God seruice.
3 And these things will they doe vnto you, because
they haue not knowen the Father, nor me.
4 ✠ But these things haue I told you, that when
the houre shall come, ye might remember, that I
tolde you them. And these things saide I not vnto
you from the beginning, because I was with you.
5 But now I goe my way to him that sent me,
and none of you asketh me, Whither goest thou?
6 But because I haue saide these things vnto
you, your hearts are full of sorrow.
7 [a] Yet I tell you the trueth, It is expedient for
you that I goe away: for if I goe not away, that
Comforter will not come vnto you: but if I depart,
I will send him vnto you.

1 The ministers of the Gospel must looke for all maner of reproaches, not onely of them which are open enemies: but euen of them also which seeme to be of the same houshold, and the verie pillars of the Church.
✠ Chap. 15, 21.
a The absence of Christ, according to the flesh, is profitable to the Church, that we may wholly depend vpon his spirituall power.

3 The Spirit of God worketh ſo mightily by the preaching of the word, that he conſtraineth the world will it, nill it, to confeſſe it owne vnrighteouſneſſe, and Chriſts righteouſneſſe and almightineſſe.
a He will reproue the world, that the worldlings ſhall be able to pretend no excuſe.
b Hereſpecteth the time that followed his aſcenſion, when as all gainſayers were manifeſtly reprooued through the powring out of the holy Ghoſt vpon the Church: So that the very enemies of Chriſt were reprooued of ſinne, in that they were conſtrained to confeſſe that they were deceiued, in that they beleeued not, and therefore they ſaid to Peter, Acts 2. Men and brethren, what ſhall we doe?
c Of Chriſt himſelfe: For when the world ſhall ſee, that I haue powred out the holy Ghoſt, they ſhall be conſtrained to confeſſe that I was iuſt, and was not condemned of my Father, when I went out of this world.
d Of that authority and power, which I haue both in heauen and earth.
e That is, becauſe they ſhall then vnderſtand and know indeed, that I haue ouercome the deuil, and doe gouerne the world when all men ſhall ſee, that they ſet themſelues againſt you in vaine, for I will arme you with that heauenly power, whereby you may deſtroy euery high thing which is lifted vp againſt the knowledge of God, 2.Cor 10,12.
4 The doctrine of the Apoſtles proceeded from the holy Ghoſt, and is moſt perfite.

8 [3] And when he is come, hee will [a] reproue
the [b] world of ſinne, and of righteouſneſſe, and of
iudgement.
9 Of ſinne, becauſe they beleeued not in me:
10 Of [c] righteouſneſſe, becauſe I goe to my
Father, and ye ſhall ſee me no more.
11 Of [d] iudgement, [e] becauſe the prince of this
world is iudged.
12 [4] I haue yet many things to ſay vnto you,
but ye cannot beare them now.
13 Howbeit, when he is come which is the ſpi-
rit of trueth, he will lead you into all trueth: for he
ſhall not ſpeake of himſelfe, but whatſoeuer hee
ſhall heare, ſhall he ſpeake, and he will ſhewe you
the things to come.
14 [5] He ſhall glorifie me: for hee ſhall receiue
of mine, and ſhall ſhew it vnto you.
15 All things that the Father hath, are mine:
therefore ſaid I, that hee ſhall take of mine, and
ſhew it vnto you.
16 [6] A [f] little *while*, and ye ſhall not ſee mee:
and againe a little *while*, and ye ſhall ſee me: [g] for
I goe to the Father.
17 Then ſaid *ſome* of his diſciples among them-
ſelues, What is this that hee ſaith vnto vs, A little
while, and ye ſhall not ſee mee, and againe, A little
while, and ye ſhall ſee me, and, For I goe to the
Father.
18 They ſaide therefore, What is this that hee
ſaith, A little *while*? we know not what he ſaieth.
19 Now Ieſus knew that they would aske him,
and ſaid vnto them, Doe yee enquire among your
ſelues, of that I ſaid, A little *while*, and ye ſhall not
ſee me: and againe, a little *while*, & ye ſhall ſee me?
20 Verely, verely I ſay vnto you, that yee ſhall
weepe and lament, and the world ſhall reioyce, and
ye ſhall ſorowe, but your ſorow ſhall be turned to
ioy.
21 A woman when ſhe trauaileth, hath ſorowe
becauſe her houre is come: but as ſoone as ſhee is
deliuered of the child, ſhee remembreth no more
the anguiſh, for ioy that a man is borne into the
world.
22 And yee now therefore are in ſorow: but I
will ſee you againe, and your hearts ſhall reioyce,
and your ioy ſhall no man take from you.
23 And in that day ſhall yee aske me nothing.
✠ Verely, verely, I ſay vnto you, whatſoeuer yee
ſhall aske the Father in my Name, hee will giue it
you.
24 Hitherto haue yee asked nothing in my
Name: aske, and ye ſhall receiue, that your ioy may
be full.
25 [7] Theſe things haue I ſpoken vnto you in
parables: but the time will come, when I ſhall no
more ſpeake to you in parables: but I ſhall ſhewe
you plainely of the Father.
26 [8] At that day ſhall yee aske in my Name,
& I ſay not vnto you, that I wil pray vnto the Fa-
ther for you:
27 For the Father himſelfe loueth you, be-
cauſe ye haue loued me, ✠ and haue beleeued that
I came out from God.
28 I am come out from the Father, and came
into the world: againe I leaue the world, and goe
to the Father.
29 [9] His diſciples ſaid vnto him, Loe, now ſpea-
keſt thou plainely, and thou ſpeakeſt no parable.
30 Nowe knowe wee that thou knoweſt all
things, and needeſt not that any man ſhould aske
thee. By this wee beleeue, that thou art come out
from God.
31 Ieſus anſwered them, Doe you beleeue
now?
32 ✠ [10] Behold, the houre commeth, and is al-
readie come, that yee ſhall be ſcattered euery man
into his owne, and ſhall leaue me alone: But I am
not alone: for the Father is with me.
33 [11] Theſe things haue I ſpoken vnto you, that
[h] in me ye might haue peace, in the world ye ſhall
haue affliction, but be of good comfort: I haue
ouercome the world.

CHAP. XVII.

1 Chriſt prayeth that his glorie together with his Fathers may me made manifeſt. 9 He prayeth for his Apoſtles, 20 and for all beleeuers.

1 These [1] things ſpake Ieſus, and lift vp his eyes
to heauen, and ſaide, [a] Father, that houre is
come: glorifie thy Sonne, that thy Sonne alſo may
glorifie thee,
2 ∵ As thou haſt giuen him power *ouer* [a] all
fleſh, that he ſhould giue eternall life to all them
that thou haſt giuen him.
3 And this is life eternall, that they know thee
to be the [b] onely very God, and whome thou haſt
ſent, Ieſus Chriſt.
4 I haue glorified thee on the earth: I haue fi-
niſhed the worke which thou gaueſt me to doe.
5 And now glorifie me thou Father, with thine
owne ſelfe, with the glorie which I had with thee
before the world was.
6 [3] I haue declared thy Name vnto the men
which thou gaueſt mee out of the worlde: [c] thine
they were, and thou [d] gaueſt them mee, and they
haue kept thy word.
7 ✠ Now they know that all things whatſoe-
uer thou haſt giuen me, are of thee.
8 For I haue giuen vnto them the words which
thou gaueſt me, and they haue receiued *them*, and
haue knowen ſurely that I came out from thee, and
haue beleeued that thou haſt ſent me.
9 I pray for them: I pray not for the worlde,
but for them which thou haſt giuen me: for they
are thine.

✠ Chap.17,8.
9 Faith and fooliſh ſecuritie differ very much.
✠ Mat. 26,31. marke 14,27.
10 Neither the wickedneſſe of the world neither the weakneſſe of his owne can diminiſh any thing of the vertue of Chriſt.
11 The ſuretie and ſtay of the Church dependeth onely vpon the victorie of Chriſt.
h That in me you might be throughly quieted. For by (peace) is meant in this place, that quiet ſtate of mind, which is cleane contrarie to diſquietneſſe and heauineſſe.
1 Ieſus Chriſt the euerlaſting high Prieſt being readie ſtraightwayes to offer vp himſelfe, doth by ſolemne prayers conſecrate himſelfe to God the Father as a ſacrifice: and vs together with himſelfe. Therefore this prayer was from the beginning, is, and ſhall be to the end of the world, the foundation and ground of the Church of God.
2 He firſt declareth, that as he came into the world to the end that the Father might ſhew in him, being apprehended by faith, his glorie in ſauing his elect, ſo he applyed himſelfe to that onely: and therefore deſireth of the Father, that he would bleſſe the worke which he hath finiſhed.

5 The holy Ghoſt bringeth no newe doctrine, but teacheth that which was vttered by Chriſtes owne mouth, and imprinteth it in our mindes. 6 The grace of the holy Ghoſt is a moſt liuely glaſſe, wherein Chriſt is truely beholden with the moſt ſharpe ſighted eyes of faith, and not with the bleared eyes of the fleſh: whereby we feele a continuall ioy euen in the middeſt of ſorrowes. *f When a little time is once paſt. g For I paſſe to eternall glorie, ſo that I ſhall be much more preſent with you, then I was before: for then you ſhall feele indeede what I am, and what I am able to doe.* ✠ *Chap.14.13, mat.7 7. And 21,22. marke 11,24 luke 11.9. Iames 1,5.* 7 The holy Ghoſt which was powred vpon the Apoſtles after the Aſcenſion of Chriſt, inſtructed both them in all the chiefeſt myſteries and ſecrets of our ſaluation, and alſo by them the Church, and will alſo inſtruct it to the end of the world. 8 The ſumme of the worſhip of God, is the inuocation of the Father in the Name of the Sonne the Mediatour, who is alreadie heard for vs, for whom hee both abaſed himſelfe, and is now alſo glorified.

∵ *Mat.28, 18. a Ouer all men. b He calleth the Father the onely verie God, to ſet him againſt all falſe gods, and not to ſhut out himſelfe and the holy Ghoſt. For ſtraightwayes hee ioyneth the knowledge of the Father and the knowledge of himſelfe together, and according to his accuſtomed manner, ſetteth forth the whole Godhead in the perſon of the Father: So is the Father alone ſaid to be King, immortall, wiſe, and dwelling in light which no man can attaine vnto, inuiſible. Roman. 16,17. 1.tim.1,17.* 3 Firſt of all he prayeth for thoſe his diſciples, by whome he would haue the reſt to be gathered together, and commendeth them vnto the Father, (hauing once reiected the whole companie of the reprobate) becauſe hee receiued them of him into his cuſtodie, and for that they embracing his doctrine, ſhall haue ſo many and ſo mightie enemies, that there is no way for them to be in ſafetie, but by his helpe onely. *c Hee ſheweth hereby that euerlaſting election and choiſe, which was hidden in the good will and pleaſure of God, which is the ground worke of our ſaluation. d He ſheweth how that euerlaſting and hidden purpoſe of God is declared in Chriſt, by whom wee are iuſtified and ſanctified, if we lay holde on him by faith, that at length we may come to the glorie of the election.* ✠ *Chap.16,27.*

10 And all mine are thine,and thine are mine,
and I am glorified in them.
11 And now am I no more in the world, but
these are in the world, and I come to thee. Holy
Father, keepe them in thy Name, *euen* them
whom thou hast giuen me, that they may be ᵃ one
as we *are*.
12 While I was with them in the worlde, I
kept them in thy Name: those that thou gauest
me, haue I kept, and none of them is lost, but the
childe of perdition, that the ✠ Scripture might be
fulfilled.
13 And now come I to thee,and these things
speake I in the world, that they might haue my
ioy fulfilled in themselues.
14 I haue giuen them thy word, and the world
hath hated them,because they are not of ẏ world,
as I am not of the world.
15 4 I pray not that thou shouldest take them
out of the world, but that thou keepe them from
euill.
16 They are not of the world, as I am not of
the world.
17 f Sanctifie them with thy trueth: thy word
is trueth.
18 5 As thou diddest send mee into the world,
so haue I sent them into the world.
19 And for their sakes sanctifie I my selfe,that
they also may be sanctified through the g trueth.
20 6 I pray not for these alone, but for them
also which shall beleeue in mee, through their
word,
21 That they all may be one,as thou, O Fa-
ther,*art* in mee,and I in thee: *euen* that they may
be also one in vs, that the world may beleeue that
thou hast sent me.
22 And the glory that thou gauest mee, I haue
giuen them,that they may be one,as we are one,
23 I in them,and thou in me,that they may be
made perfect in one,and that the world may know
that thou hast sent me,and hast loued them as thou
hast loued me.
24 ✠ Father, I will that they which thou hast
giuen mee, be with me euen where I am,that they
may behold that my glory, which thou hast giuen
me: for thou louedst me before the foundation of
the world.
25 O righteous Father, the world also hath
not knowen thee, but I haue knowen thee, and
these haue knowen, that thou hast sent me.
26 7 And I haue declared vnto them thy Name,
and will declare it, that the loue wherewith thou
hast loued me, may be in them, and I in them.

a He prayeth that his people may peaceably agree and be ioyned together in one, that as the Godhead is one, so they may be of one minde and one consent together.
✠ Psal.109,7.
4 Hee sheweth what maner of deliuerance he meaneth, not that they should be in no danger, but that they being preserued from all, might prooue by experience that the doctrine of saluation is true, which they receiued at his mouth to deliuer to other.
f That is, make them holy: and that is sayd to be holy, which is dedicated and made proper to God onely.
5 Hee addeth moreouer, that the Apostles haue a vocation common with him, and therefore that they must be holden vp by the selfe same vertue to giue vp themselues wholly to God, whereby he being first, did consecrate himselfe to the Father.
g The true and substantiall sanctification of Christ, is set against the outward purifyings.
6 Secondarily hee offreth to God the Father, all his, that is, how many soeuer shall beleeue in him by the doctrine of the Apostles: that as he cleaueth vnto the Father receiuing from him all fulnesse, so they being ioyned with him, may receiue life from him, and at length being together beloued in him, may also with him enioy euerlasting glory. ✠ Chap.12.26. 7 He communicateth with his by litle & litle,the knowledge of the Father, which is most full in Christ the Mediatour, that they may in him be beloued of the Father, with the selfe same loue wherewith he loueth the Sonne.

CHAP. XVIII.

1 By Christes power,whom Iudas betrayeth,6 the souldiers are cast downe to the ground. 13 Christ is led to Annas, and from him to Caiaphas 22 23 His answere to the officer that smote him with a rod. 28 Being deliuered to Pilate, 36 he declareth his kingdome.

When 1 Iesus had spoken these things,hee went
foorth with his disciples ouer the brooke
✠ Cedron, where was a garden, into the which he
entred, and his disciples,
2 And Iudas which betrayed him knewe also
the place: for Iesus oft times resorted thither
with his disciples,
3 ✠ 2 Iudas then, after he had receiued a band
of men and officers of the high Priests, and of
the Pharises, came thither with lanternes and tor-
ches, and weapons.
4 3 Then Iesus,knowing all things that should
come vnto him, went foorth and said vnto them,
Whom seeke ye?
5 They answered him, Iesus of Nazareth. Iesus
said vnto them, I am he. Now Iudas also which
betrayed him, stood with them.
6 Assoone then as he had said vnto them,I am
he, they went away backwardes, and fell to the
ground.
7 Then he asked them againe, Whom seeke
ye? And they said, Iesus of Nazareth.
8 4 Iesus answered, I said vnto you, that I am
he: therefore if ye seeke me,let these go their way.
9 *This was* that the word might be fulfilled
which he spake,✠ Of them which thou gauest me,
haue I lost none.
10 5 Then Simon Peter hauing a sword, drew
it, and smote the hie Priests seruant,and cut off his
right eare. Now the seruants name was Malchus.
11 Then saide Iesus vnto Peter, Put vp thy
sworde into the sheath: shall I not drinke of the
cup which *my* Father hath giuen me?
12 Then the band and the captaine, and the of-
ficers of the Iewes tooke Iesus and bound him.
13 6 And led him away to ✠ Annas first (for
hee was father in lawe to Caiaphas,which was the
hie Priest that same yeere.)
14 ✠ And Caiaphas was hee,that gaue counsell
to the Iewes, that it was expedient that one man
should die for the people.
15 ¶ 7 ✠ Now Simon Peter followed Iesus,and
another disciple, and that disciple was knowen of
the hie Priest: therefore he went in with Iesus into
the hall of the hie Priest.
16 But Peter stood at the doore without. Then
went out the other disciple which was knowen vn-
to the high Priests, and spake to her that kept the
doore, and brought in Peter.
17 Then said the maid that kept the doore, vn-
to Peter, Art not thou also one of this mans disci-
ples? He said, I am not.
18 And the seruants and officers stood there,
which had made a fire of coales: for it was colde,
and they warmed themselues and Peter also stood
among them,and warmed himselfe.
19 ¶ (8 The hie Priest then asked Iesus of his
disciples,and of his doctrine.
20 Iesus answered him, I spake openly to the
world: I euer taught in the Synagogue and in the
Temple,whither the Iewes resort continually, and
in secret haue I said nothing.
21 Why askest thou mee? aske them which
heard mee what I saide vnto them: beholde,they
know what I said.
22 When hee had spoken these things,one of
the officers which stood by, smote Iesus with his
rod, saying, Answerest thou the hie Priest so?
23 Iesus answered him,If I haue euill spoken,
beare witnesse of the euill: but if I haue well spo-
ken, why smitest thou me?
24 ¶ *Now Annas had sent him bound vnto
Caiaphas the hie Priest)
25 ✠ 9 And Simon Peter stoode and warmed
himselfe,and they said vnto him,Art not thou also
of his disciples? He denyed it, and said, I am not.
26 One

1 Christ goeth of his owne accord into a garden which his betrayer knew, to be taken: that by his obedience he might take away the sinne that entred into the world by one mans rebellion, and that in a garden.
✠ Mat.26.36. mar.14.32. luke 22.39.

✠ Mat.26 47. marke 14.43. luke 22 47.
2 Christ, who was innocent, was taken as a wicked person, that wee which are wicked might be let goe as innocent.
3 Christs person (but not his vertue) was bound of the aduersaries, when and how he would.
4 Christ doth not neglect the office of a good pastour, no not in his greatest danger.
✠ Chap.17.12.
5 We ought to conteine the zeale we beare to God, within the bounds of our vocation.
6 Christ is brought before an earthly high Priest to be condemned for our blasphemies, that we might be quitted of the euerlasting high Priest himselfe.
✠ Luke 3.2.
✠ Chap 11.50.
7 A liuely example of the fragility of man euen in the best, when they be once left to themselues.
✠ Mat.26 58. mar.14 54. luke 22.54.
8 Christ defendeth his cause but slenderly, not that he would withdraw himselfe from death, but to shew that he was condemned as an innocent.
✠ Mat.26 57. luke 21.54.
✠ Mat.16.69. marke 14.59. luke 22 55.
9 After that men haue once fallen, they cannot onely not lift vp themselues by their owne strength, but also they fall more and more into worse, vntill they be raised vp againe, by a new vertue of God.

✣ *Mat.* 27.2. *mar.* 15.1. *luke* 23.1. 10 The Soune of God is brought before the iudgement seate of an earthly and prophane man, in whom there is found much lesse wickednesse, then in the princes of the people of God: A liuely image of the wrath of God against sinne, and there withall of his great mercie, and last of all, of his most seuere iudgement against the stubburne contemners of his grace when it is offred vnto them.

a From Caiaphas house.

✣ *Acts* 10.28. *and* 11.3.

b For iudgements of life and death were taken from them fourtie yeeres before the destruction of the Temple.

✣ *Mat.* 27.19.

c For Christ had foretold that hee should be crucified.

✣ *Mat.* 27.31. *mar.* 15.2. *luke* 23.3. 11 Christ anoucheth his spirituall kingdome, but reiecteth a worldly. 12 It was requisite that Christ should be pronounced innocent, but notwithstanding (in that that hee tooke vpon him our person) was to be condemned as a most wicked man.

d He speaketh this disdainefully and scoffingly, and not by way of asking a question.

✣ *Mat.* 27.15. *mar.* 15.6. *luk.* 23.17. ✣ *Acts* 3.14.

e Word for word, made a great and feule voice.

26 One of the seruants of the hie Priest, his cousin whose eare Peter smote off, sayd, Did not I see thee in the garden with him?

27 Peter then denied againe, and immediatly the cocke crew.

28 ¶ ✣ 10 Then led they Iesus from a Caiaphas into the common hall. Now it was morning, and they themselues went not into the common hall, least they should be ✣ defiled, but that they might eate the Passeouer.

29 Pilate then went out vnto them, and sayd, What accusation bring ye against this man?

30 They answered, and said vnto him, If he were not an euill doer, wee would not haue deliuered him vnto thee.

31 Then sayd Pilate vnto them, Take ye him, and iudge him after your owne Lawe. Then the Iewes sayd vnto him, b It is not lawfull for vs to put any man to death.

32 *It was* that the word of Iesus ᵛ might be fulfilled which he spake, c signifying what death he should die.

33 ✲ So Pilate entred into the common hall againe, and called Iesus, and sayd vnto him, Art thou the king of the Iewes?

34 Iesus answered him, Sayest thou that of thy selfe, or did other tell it thee of me?

35 Pilate answered, Am I a Iew? Thine owne nation, and the high Priests haue deliuered thee vnto me, What hast thou done?

36 ¹¹ Iesus answered, My kingdome is not of this world: if my kingdome were of this world, my seruants would surely fight, that I should not be deliuered to the Iewes: but now is my kingdome not from hence.

37 Pilate then said vnto him, Art thou a King then? Iesus answered, Thou sayest that I am a King: for this cause I am borne, and for this cause came I into the world, that I should beare witnesse vnto the trueth: euery one that is of the trueth, heareth my voice.

38 ¹² Pilate sayd vnto him, d What is trueth? And when he had sayd that, hee went out againe vnto the Iewes, and sayd vnto them, I finde in him no cause at all.

39 ✲ But you haue a custome that I should deliuer you one loose at the Passeouer: will yee then that I loose vnto you the King of the Iewes?

40 * Then e cryed they all againe, saying, Not him, but Barabbas: nowe this Barabbas was a murtherer.

CHAP. XIX.

1 *Pilate, when Christ was scourged,* 2 *and crowned with thornes,* 4 *was desirous to let him loose:* 8 *but being ouercome with the outrage of the Iewes,* 16 *he deliuereth him to be crucified.* 26 *Iesus committeth his mother to the disciple.* 30 *Hauing tasted vineger, he dieth:* 34 *and being dead, his side it pierced with a speare.* 40 *He is buried.*

THen ✣ Pilate tooke Iesus, and ¹ scourged him.

2 And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment,

3 And said, Haile King of the Iewes. And they smote him with *their* rods.

4 ² Then Pilate went foorth againe, and said vnto them, Behold, I bring him forth to you, that ye may know, that I find no fault in him at all.

5 Then came Iesus foorth wearing a crowne of thornes, and a purple garment. And *Pilate* said vnto them, Behold the man.

6 Then when the hie Priests and officers sawe him, they cryed, saying, ª Crucifie, crucifie *him*. Pilate said vnto them, Take ye him, and crucifie *him*: for I find no fault in him.

7 The Iewes answered him, We haue a law, and by our law he ought to die, because he made himselfe the Sonne of God.

8 ¶ 3 When Pilate then heard that word, he was the more afraid,

9 And went againe into the common hall, and said vnto Iesus, Whence art thou? But Iesus gaue him none answere.

10 Then sayd Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee?

11 Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the greater sinne.

12 From thencefoorth Pilate sought to loose him, but the Iewes cryed, saying, If thou deliuer him, thou art not Cesars friend: *for* whosoeuer maketh himselfe a King, speaketh against Cesar.

13 ¶ 4 When Pilate heard this worde, hee brought Iesus foorth, and sate downe in the iudgement seate in a place called the pauement, and in Hebrew, ᵇ Gabbatha.

14 And it was the Preparation of the Passeouer, and about the sixt houre: and hee said vnto the Iewes, Behold your King.

15 But they cryed, Away with him, away with him, crucifie him. Pilate saide vnto them, Shall I crucifie your King? The hie Priests answered, We haue no King but Cesar.

16 5 Then deliuered hee him vnto them, to be crucified. ✣ And they tooke Iesus, and led him away.

17 And he bare his owne crosse, and came into a place named *of dead mens* skulles, which is called in Hebrew, Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Iesus in the midst.

19 ¶ 6 And Pilate wrote also a title, and put it on the crosse, and it was written, IESVS OF NAZARETH THE KING OF THE IEWES.

20 This title then read many of the Iewes: for the place where Iesus was crucified, was neere to the citie: and it was written in Hebrewe, Greeke, and Latine.

21 Then said the high Priestes of the Iewes to Pilate, Write not, The King of the Iewes, but that he said, I am the King of the Iewes.

22 Pilate answered, What I haue written, I haue written.

23 ¶ 7 Then the ✣ souldiours, when they had crucified Iesus, tooke his garments (and made foure parts, to euery souldier a part) and *his* coat: and the coate was without seame wouen from the top thorowout

24 ¶ Therefore they saide one to another, Let vs not diuide it, but cast lots for it, whose it shall be. *This was* that the Scripture might be fulfilled which saith, ᵛ They parted my garments among them, and on my coat did cast lots. So the souldiers did these things indeed.

25 ¶ 8 Then stoode by the crosse of Iesus his mother,

a They will haue him crucified, whom by an old custome of theeues, they should haue stoned and hanged vp as committ of blasphemie: but they desire to haue him crucified after the maner of the Romans.

3 Pilats conscience fighteth for Christ, but straightway it yeeldeth, because it is not vpholden with the singular vertue of God.

4 Pilate condemneth himselfe first, with the same mouth where with he afterward condemneth Christ. *b Gabbatha signifieth an high place, as iudgement seates are.*

5 Christ sasteneth Satan, sinne and death to the crosse.

✣ *Mat.* 27.31. *mar.* 15.25. *luke* 23.26.

6 Christ sitting vpon the throne of the crosse, is openly written euerlasting king of all people, with his owne hand, whose mouth condemned him for vsurping a kingdome.

7 Christ signifieth by the diuision of his garments amongst the bloodie butchers (his coat except, that had no seame) that it shall come to passe, that he will thorowly diuide his benefits, and enrich his very enemies throughout the world: but so notwithstanding that the treasure of his Church shall remaine whole.

✣ *Mat.* 27.35. *mar.* 15.24.

ᵛ *Psal.* 22.18.

8 Christ is a perfect example of all righteousnesse, not onely in the keeping of the first, but also of the second table.

mother, and his mothers sister, Marie *the wife of* Cleophas, and Marie Magdaleue.

26 And when Iesus sawe his mother, and the disciple standing by, whom he loued, he sayd vnto his mother, Woman, behold thy sonne.

27 Then sayd he to the disciple, Beholde thy mother: and from that houre, the disciple tooke her home vnto him.

28 ¶ [9] After, when Iesus knewe that all things were performed, that the ✣ Scripture might be fulfilled, he said, I thirst.

29 And there was set a [c] vessell full of vineger, and they filled a sponge with vineger, and put it about an Hyssope *stalke*, and put it to his mouth.

30 Now when Iesus had receiued of the vineger, hee sayd, It is finished, and bowed his head, and gaue vp the ghost.

31 [10] The Iewes then (because it was the Preparation, that the bodies should not remaine vpon the crosse on the Sabbath *day*: for that Sabbath was an high day) besought Pilate that their legs might be broken, and that they might be taken downe.

32 Then came the souldiers and brake the legges of the first, and of the other, which was crucified with *Iesus*.

33 But when they came to Iesus, and saw that he was dead already, they brake not his legs.

34 [11] But one of the souldiers with a speare [d] pearced his side, and foorthwith came there out blood and water.

35 And he that saw it, bare record, and his record is true: and hee knoweth that he saith true, that ye might beleeue it.

36 For these things were done, that the Scripture should be fulfilled, ✣ Not a bone of him shall be broken.

37 And againe another Scripture saith, ∵ They shall see him whom they haue thrust thorow.

38 ✲ [12] And after these things, Ioseph of Arimathea (who was a diciple of Iesus, but secretly for feare of the Iewes) besought Pilate that hee might take downe the body of Iesus. And Pilate gaue him licence. Hee came then and tooke Iesus body.

39 And there came ✣ also Nicodemus (which first came to Iesus by night) and brought of myrrhe and aloes mingled together about an hundreth pound.

40 Then tooke they the body of Iesus, and wrapped it in linnen cloathes with the odours, as the maner of the Iewes is to burie.

41 And in the place where Iesus was crucified, was a garden, and in the garden a new sepulchre, wherein was [e] neuer man yet layd.

42 There then layd they Iesus, because of the Iewes Preparation *day*, for the sepulchre was neere.

9 Christ, when he hath taken the vineger, yeelded vp the Ghost, drinking vp indeed that most bitter and sharpe cup of his Fathers wrath in our name.

✣ *Psal. 69. 22.*

c *Galatinus witnesseth out of the booke called Sanhedrin, that the Iewes were wont to giue them that were executed, vineger mixed with frankincense to drinke, to make their braines somewhat troubled: so charitably the Iewes prouided for the poore mens consciences which were executed.*

10 The bodie of Christ which was dead for a season (because it so pleased him) is wounded, but the least bone of it is not broken: and such is the state of his mysticall body.

11 Christ being dead vpon the crosse, witnesseth by a double signe, that he onely is the true satisfaction, and the true washing for the beleeuers.

d *This wound was a most manifest witnesse of the death of Christ: for the water that issued out by this wound, gaue vs plainely to vnderstand, that the weapon pearced the very skinne that compasseth the heare, which is the vessel that conteineth that water, and that being once wounded, that creature which is so pearced & stricken, cannot choose but die.*

✣ *Exod. 12. 46. numb. 9. 12.*

∵ *Zach. 12. 10.*

✲ *Matth. 27. 57. marke 15. 42. luke 23. 50.* 12 Christ is openly buried, and in a famous place, Pilate witting and suffering it, and that by men which did fauour Christ, in such wise, that yet before that day, they neuer openly followed him: so that by his buriall, no man can iustly doubt either of his death, or resurrection.

✣ *Chap. 3. 2.* e *That no man might cauill at his resurrection, as though some other that had beene buried there, had risen, Theophyl.*

CHAP. XX.

Marie bringeth word that Christ is risen: 3 Peter and Iohn 4 runne to see it. 15 Iesus appeareth to Marie, 19 and to the disciples that were together in the house, 25 Thomas, before faithlesse, 29 now beleeueth.

NOw ✣ [1] the first *day* of the weeke came Marie Magdalene, earely when it was yet darke, vnto the sepulchre, and saw the stone taken away from the toombe.

2 Then she ranne, and came to Simon Peter, and to the other disciple whom Iesus loued, and sayd vnto them, They haue taken away the Lord out of the sepulchre, and we know not where they haue laid him.

3 Peter therefore went foorth, and the other disciple, and they came vnto the sepulchre.

4 So they ranne both together, but the other disciple did outranne Peter, and came first to the sepulchre.

5 And he stouped downe, and saw the linnen cloathes lying: yet went he not in.

6 Then came Simon Peter following him, and went into the sepulchre, and saw the linnen cloathes lie,

7 And the kerchiefe that was vpon his heade, not lying with the linnen cloathes, but wrapped together in a place by it selfe.

8 Then went in also the other disciple, which came first to the sepulchre, and he saw it, and beleeued.

9 For as yet they knewe not the Scripture, That he must rise againe from the dead.

10 And the disciples went away againe vnto their owne home.

11 ¶ ✣ But Marie stood [a] without at the sepulchre weeping: and as she wept, she bowed her selfe into the sepulchre,

12 [2] And sawe two Angels in [b] white, sitting, the one at the head, and the other at the feete, where the body of Iesus hath laien.

13 And they said vnto her, Woman, why weepest thou? She said vnto them, They haue taken away [c] my Lord, and I know not where they haue laid him.

14 [3] When shee had thus said, shee turned her selfe backe, and saw Iesus standing, and knew not that it was Iesus.

15 Iesus saith vnto her, Woman, why weepest thou? whom seekest thou? She supposing that hee had beene the gardener, saide vnto him, Sir, if thou hast borne him hence, tell mee where thou hast laid him, and I will take him away.

16 Iesus saith vnto her, Marie. She turned her selfe, and said vnto him, Rabboni, which is to say, Master.

17 [4] Iesus saith vnto her, Touch me not: for I am not yet ascended to my Father: but goe to my [d] brethren, and say vnto them, I ascend vnto [e] my Father, and to your Father, and to my God, and to your God.

18 Marie Magdalene came and told the disciples that she had seene the Lord, and that he had spoken these things vnto her.

19 ¶ ✣ [5] The same day then at night, which was the first *day* of the weeke, and when the [f] doores were shut where the disciples were assembled for feare of the Iewes, came Iesus and stoode in the mids, and said to them, Peace *be* vnto you.

20 And when he had so sayd, he shewed vnto them *his* hands, and his side. Then were the disciples glad when they had seene the Lord.

✣ *Marke 16, 1. luke 24, 1.*

1 Marie Magdalene, Peter and Iohn are the first witnesses of the resurrection: and such as cannot iustly be suspected, for that they themselues could scarcely be perswaded of it, so farre is it off, that they should intend it of set purpose.

✣ *Matth. 28, 1. marke 16, 5.*

a *That is, without the caue, which the sepulchre was cut out of.*

2 Two Angels are made witnesses of the Lords resurrection.

b *In white cloathing.*

c *Many speake as the common people vse to speake: for they speake of a dead carkesse, as they doe of a whole man.*

3 Iesus witnesseth by his presence, that he is truely risen.

4 Christ which is risen, is not to be sought in this world according to the flesh, but in heauen by faith, whither he is gone before vs.

d *By his brethren he meaneth his disciples: for in the next verse following, it is said, that Marie told his disciples.*

e *He calleth God his Father, because he is his Father naturally in the Godhead, and he hath your Father, because he is our Father by grace, through the adoption of the sonnes of God. What is, by taking vs of his free grace to be his sonnes, Epiphanius.*

∵ *Marke 16, 14. luke 24, 36. 1. cor. 15, 5.*

4 Christ in that that he preferred himself before his disciples suddenly through his diuine power, when the gates were shut, doeth fully assure them both of his resurrection, and also of their Apostleship, in inspiring them with the holy Ghost, who is the director of the ministery of the Gospel.

f *Either the doores opened to him of their owne accord, or the very walles themselues were a passage for him.*

✠ Matth.18,18.

21 ✠ Then said Iesus to them againe, Peace *be*
vnto you: as my Father sent me, so send I you.
22 And when he had sayd that, hee breathed
on them, and sayd vnto them, Receiue the holy
Ghost.
23 ✠ 6 Whosoeuers sinnes ye remit, they are re-
mitted vnto them: *and* whosoeuers sinnes ye re-
teine, they are reteined.
24 ¶ 7 But Thomas one of the twelue, called
Didymus, was not with them when Iesus came.
25 The other disciples therefore said vnto him,
Wee haue seene the Lord: but he sayd vnto them,
Except I see in his handes the print of the nayles,
and put my finger into the print of the nayles, and
put mine hand into his side, I will not beleeue it.
26 ¶ And eight dayes after, againe his disciples
were within, and Thomas with them. *Then* came
Iesus, when the doores were shut, and stood in the
mids, and sayd, Peace *be* vnto you.
27 After said he to Thomas, Put thy finger here,
and see mine handes, and put forth thine hand, and
put it into my side, and be not faithlesse, but
faithfull.
28 Then Thomas answered and sayde vnto
him, *Thou art* my Lord, and my God.
29 8 Iesus said vnto him, Thomas, because thou
hast seene me, thou beleeuest: blessed *are* they that
haue not seene, and haue beleeued.
30 ¶ ✠ 9 And many other signes also did Ie-
sus in the presence of his disciples, which are not
written in this booke.
31 But these things are written that ye might
beleeue, that Iesus is that Christ that Sonne of
God, and that in beleeuing yee might haue life
through his Name.

6 The publishing of the forgiuenesse of sinnes by faith in Christ, and the setting forth and denouncing the wrath of God in retaining the sinnes of the vnbeleeuers, is the summe of the preaching of the Gospel.

7 Christ draweth out of the vnbeliefe of Thomas, a certaine and sure testimonie of his resurrection.

8 True faith dependeth vpon the mouth of God, and not vpon fleshly eyes.

✠ Chap.21,25.

9 To beleeue in Christ the Sonne of God: and our onely Sauiour, is the end of the doctrine of the Gospel, and especially of the history of the resurrection.

CHAP. XXI.

1 Iesus appeareth to his disciples as they were a fishing, 6,7 whom they know by a miraculous draught of fishes. 15 He committeth the charge of the sheepe to Peter, 18 and foretelleth him of the maner of his death.

After these things, 1 Iesus shewed himselfe a-
gaine to his disciples at the sea of Tiberias:
and thus shewed he *himselfe*:
2 There were together Simon Peter, and Tho-
mas, which is called Didymus, and Nathanael of
Cana in Galile, and the *sonnes* of Zebedeus, and
two other of his disciples.
3 Simon Peter said vnto them, I goe a fishing.
They sayd vnto him, Wee also will goe with thee.
They went their way and entred into a shippe
straightway, and that night caught they nothing.
4 But when the morning was now come, Iesus
stood on ẏ shore: neuerthelesse the disciples knew
not that it was Iesus.
5 Iesus then sayd vnto them, Syrs, haue ye any
meat? They answered him, No.
6 Then he sayd vnto them, Cast out the net on
the right side of the ship, and ye shall finde. So they
cast out, and they were not able at all to draw it,
for the multitude of fishes.
7 Therefore sayde the disciple whom Iesus lo-
ued, vnto Peter, It is the Lord. When Simon Pe-
ter heard that it was the Lord, he girded his a coat
to him (for he was naked) and cast himselfe into
the sea.
8 But the other disciples came by shippe, (for
they were not farre from lande, but about two
hundreth cubites) and they drewe the net with
fishes.

1 In that, that Christ here is not onely present, but also eateth with his disciples, he giueth a most full assurance of his resurrection.

a It was a linnen garment, which could not let his swimming.

9 As soone then as they were come to lande,
they sawe hote coales, and fish layed thereon, and
bread.
10 Iesus sayde vnto them, Bring of the fishes,
which ye haue now caught.
11 Simon Peter stepped foorth and drew the
net to land, full of great fishes, an hundreth, fiftie
and three: and albeit there were so many, yet was
not the net broken.
12 Iesus sayde vnto them, Come, *and* dine.
And none of the disciples durst aske him, Who
art thou? seeing they knewe that hee was the
Lord.
13 Iesus then came and tooke bread and gaue
them, and fish likewise.
14 This is now the third time that Iesus shew-
ed himselfe to his disciples, after that he was risen
againe from the dead.
15 ¶ 2 So when they had dined, Iesus sayde to
Simon Peter, Simon *the sonne* of Iona, louest thou
me more then these? He said vnto him, Yea, Lord,
thou knowest that I loue thee. He said vnto him,
Feed my lambes.
16 He sayd to him againe the second time, Si-
mon *the sonne* of Iona, louest thou me? He sayd
vnto him, Yea, Lord, thou knowest that I loue
thee. He sayd vnto him, Feed my sheepe.
17 He sayd vnto him b the third time, Simon
the sonne of Iona, louest thou me? Peter was sorie
because he said to him the third time, Louest thou
me? and said vnto him, Lord, thou knowest all
things: thou knowest that I loue thee. Iesus said
vnto him, Feed my sheepe.
18 3 Verely, verely I say vnto thee, When thou
wast yong, thou c girdedst thy selfe, and walkedst
whither thou wouldest: but when thou shalt be
olde, thou shalt stretch foorth thine handes, and
another shall d gird thee, and lead thee whither
thou wouldest e not.
19 And this spake he signifying by what f death
he should glorifie God. And when he had said this,
he said to him, Follow me.
20 4 Then Peter turned about, and sawe the
disciple whom IESVS loued, following, which
had also ✠ leaned on his brest at supper, and
had sayde, Lord, which is hee that betrayeth
thee?
21 When Peter therefore saw him, hee sayd to
Iesus, Lord, what shall this man *doe*?
22 Iesus sayd vnto him, If I will that he tarie
till I come, what is it to thee? follow thou me.
23 Then went this worde abroad among the
brethren, that this disciple shoulde not die.
Yet Iesus said not to him, Hee shall not die: but
if I will that hee tary till I come, what is it to
thee?
24 5 This is that disciple, which testifieth of
these things, and wrote these things, and we know
that his testimonie is true.
25 ✠ Now there are also many other things
which Iesus did, the which if they should be
written euery one, I suppose the worlde coulde
not conteine the bookes that should be written,
Amen.

2 Peter by his triple confession is restored into his former degree from whence he fell by his triple deniall: and therewithall is aduertised, that he is indeed a pastour, which sheweth his loue to Christ in feeding his sheep.

b It was meet that he that had denied him thrise, should confesse him thrise, that Peter might neither doubt of the forgiuenesse of his so grieuous a sinne, nor of his restoring to the office of the Apostleship.

3 The violent death of Peter is foretolde.

c They that tooke farre iourneys, especially in the East countrey, and in those places where the people vsed long garments, had need to be girded and trussed vp.

d He meant that kinde of girding which is vsed toward captiues, when they are bound fast with cordes and chaines, as who would say, Now thou girdest thy selfe as thou thinkest best, to go wither thou listest, but the time will be, when thou shalt not gird thee with a girdle, but another shall binde thee with chaines, and cary thee whither thou wouldest not.

e Not that Peter suffered ought for the trueth of God against his will: for we read that he came with ioy and gladnes when he returned from the Councill where he was whipped: but because this will commeth not from the flesh, but from the gift of that Spirit which is giuen vs from aboue, therefore he sheweth there should be a certaine striuing & conflict or repugnancie, which also is in vs, in all our sufferances, as touching the flesh. *f That is, that Peter should die by a violent death.* 4 Wee must take heede, that whiles wee cast our eyes vpon other, wee neglect not that which is inioyned vs. ✠ *Chap.13.23.* 5 The historie of Christ is true and warily written: not for the curiositie of men, but for the saluation of the godly. ✠ *Chap.20.30.*

THE

THE ACTES OF THE HOLY APOSTLES, WRITTEN BY LVKE THE EVANGELIST.

CHAP. I.

1 Luke tieth this historie to his Gospell. 19 Christ being taken into heauen, 10 the Apostles 11 being warned by the Angels, 12 to returne, 14 and giue themselues to prayer, 15 By Peters motion, 18 into Iudas the traitours place 26 Matthias is chosen.

I Haue made the ¹ former treatise, O Theophilus, of all that Iesus began to ᵃ doe and teach.

2 Vntill the day that hee was taken vp, after that hee through the holy Ghost, had giuen commaundements vnto the Apostles, whom hee had chosen:

3 ² To whom also hee presented himselfe aliue after that hee had suffered, by many ᵇ infallible tokens, being seene of them by the *space* of fourtie dayes, and speaking of those things which *appertaine* to the kingdome of God.

4 ✣ And when he had ᶜ gathered *them* together, he commanded them that they should not depart from Hierusalem, but to waite for the promise of the Father, ✣ which *said he*, ye haue heard of me.

5 ∵ For Iohn indeed baptized with water, but ye shalbe baptized ᵈ with the holy Ghost within these few dayes.

6 ³ When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time ᵉ restore the kingdome to Israel?

7 And he sayd vnto them, It is not for you to know the times, or the ᶠ seasons, which the Father hath put in his owne power.

8 ✻ But yee shall receiue power of the holy Ghost, when he shall come on you: and ye shalbe witnesses vnto mee both in Hierusalem and in all Iudea, and in Samaria, and vnto the vttermost part of the earth.

9 ✯ ⁴ And when hee had spoken these things, while they beheld, he was taken vp: for a cloude tooke him vp out of their sight.

10 And while they looked stedfastly toward heauen, as he went, behold, two men stoode by them in white apparell,

11 Which also sayd, Yee men of Galile, why stand ye gasing into heauen? This Iesus which is taken vp ᵍ from you into heauen, shall so come, as ye haue seene him goe into heauen.

12 ¶ Then returned they vnto Hierusalem from the mount that is called *the mount* of Oliues, which is neere to Hierusalem, being from it a Sabbath ʰ *dayes* iourney.

13 ⁵ And when they were ⁱ come in, they went vp into an vpper chamber, were aboade both Peter and Iames, and Iohn, and Andrew, Philip, and Thomas, Bartlemew, & Matthewe, Iames *the sonne* of Alpheus, and Simon Zelotes, and Iudas Iames *brother.*

14 These all ᵏ continued with ˡ one accord in ᵐ prayer and supplication with the ⁿ women, and Marie the mother of Iesus, and with his ᵒ brethren.

15 ¶ ⁶ And in those dayes Peter stoode vp in the middes of the disciples, and sayd, (now the number of ᵖ names that were in one place were about an hundreth and twentie,)

16 ⁷ Yee men *and* brethren, this scripture must needes haue beene fulfilled, which the ✣ holy Ghost by the mouth of Dauid spake before of Iudas, which was ✣ guide to them that tooke Iesus.

17 For hee was numbred with vs, and had obteined fellowship in this ministration.

18 He therefore hath ᑫ purchased a fielde with the reward of iniquity: and when ∵ he had ʳ throwen downe himselfe headlong, he brast asunder in the middes, and all his bowels gushed out.

19 And it is knowen vnto all the inhabitants of Hierusalem, in so much, that that field is called in their owne language, Aceldama, that is, The field of blood.

20 For it is written in the booke of Psalmes, ✻ Let his habitation be voyd, and let no man dwel therein: ✯ also, Let another take his ˢ charge.

21 ⁸ Wherefore of these men which haue companied with vs, all the time, that the Lord Iesus was ᵗ conuersant among vs,

22 Beginning from the baptisme of Iohn vnto the day that he was taken vp ᵘ from vs, must one of them be made a witnesse with vs of his resurrection.

23 ⁹ And they ˣ presented two, Ioseph called Barsabas, whose surname was Iustus, and Matthias.

24 And they prayed, saying, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,

25 That he may take the ʸ roume of this ministration and Apostleship, from which Iudas hath ᶻ gone astray, to go to his owne place.

26 Then they gaue forth their lots: and the lot fell on Matthias, and he was by a common consent counted with the eleuen Apostles.

1 A passing ouer from the historie of the Gospel, that is, from the historie of the sayings and doings of Christ, vnto the actes of the Apostles.

a The actes of Iesus are the miracles and doings which shewed his Godhead, and his most perfit holinesse and example of his doctrine.

2 Christ did not straightwayes ascend into heauen after his resurrection: because he would throughly prooue his resurrection: and with his presence confirme his Apostles in the doctrine, which they had heard.

b He calleth those infallible tokens, which are otherwise termed necessarie: now in that that Christ spake, and walked, & ate, and was felt of many, these are sure signes and tokens that he truely rose againe.

✣ *Luke 24.49.*

c They were disparsed here and there, but he gathereth them together that they might altogether be witnesses of his resurrection.

✣ Iohn 14.26.

∵ Matth. 3,11. marke 1,8. luke 3,16. chap 2,2. and 11,16. and 19,4.

d Either of the Father, or of me: so that either the Father or Christ is set here against Iohn, as the holy Ghost is against the water, as things answerable the one to the other. 3 We must fight before wee triumph: and wee ought not curiously to search after those things, which God hath not reuealed. *e To the olde and ancient state. f That is, the fitte occasions that serue to doing of matters which the Lord hath appointed to bring things to passe in.* ✻ *Chap 2,2.* ✯ *Luke 24 51.* 4 After that Christ had promised the full vertue of the holy Ghost, wherewith he would gouerne his Church, although hee should be absent in body, he tooke vp his body from vs into the heauenly tabernacles, there to continue vntill the latter day of iudgement, as the Angels witnesse. *g That is, out of your sight. h Aboue two miles.* 5 Ecclesiasticall assemblies to heare the worde, and to make common prayer, were first instituted and kept in priuate houses by the Apostles. *i They went into the house, which the Church hath chosen at that time to be a receipt for the whole Assemblie.*

k The Greeke word signified an inuincible constancy, and steadinesse.

l It is to good purpose, that this concord is mentioned: for those prayers are most acceptable to God, which are made with agreeing mindes and willes.

m The disciples prayed for the sending of the holy Ghost, and also to be deliuered from present dangers wherewith they were beset.

n For it was behoueable to haue the wiues confirmed, who were afterward to be partakers of the dangers with their husbands.

o With his kinsfolkes.

6 Peter is made the mouth and interpreter of the whole company of the Apostles, either by secret reuelation of the holy Ghost, or by expresse iudgement of the congregation.

p Because men are commonly billed and enrolled by their names.

7 Peter preuenteth the offence that might betaken of the falling away of Iudas the betrayer, shewing that all things which came vnto him, were foretolde by God.

✣ Psalm. 41,9.

✣ Iohn 13,17.

q Luke considered not Iudas his purpose, but that that followed of it, and so wee vse to say, that a man hath procured himselfe harme not that his will and purpose was so, but in respect of that which followed. ∵ Math 27.5. r The Greeke wordes signifie thus much, that Iudas fell downe flat, and was rent in sunder in the middes, with a marueilous huge noyse. ✻ Psalm 69,26. ✯ Psalm 109.7. *s His office and ministerie. Dauid wrote these words against Doeg the Kings heardman: And these wordes, Shepheard, Sheepe and Flocke, are put ouer to the Church office and ministerie, so that the Church and the offices thereof are called by these names.* 8 The Apostles deliberate vpon nothing, but first they consult and take aduisement by Gods word: and againe they doe nothing that concerneth and is behoueable for the whole body of the Congregation, without making the Congregation priuie vnto it. *t Word for word, went in and out, which kinde of speach betokeneth as much in the Hebrew tongue, as the exercising of a publique and painfull office, when they speake of such as are in any publique office, Deuter. 31.2. 1. Chronic. 27,1. u From our company.* 9 Apostles must be chosen immediatly from God, and therefore after prayers, Matthias is chosen by lotte, which is as it were, GODS owne voyce. *x Openly, and by the voyces of all the whole company. y That he may be fellow and partaker of this ministerie. z Departed from, or fallen from. And it is a Metaphore taken from the way: For callings are signified by the name of wayes, with the Hebrewes.*

CHAP.

CHAP. II.

1 The Apostles 4 filled with the holy Ghost, 8 speake with diuers tongues. 12 They are thought to be drunke, 15 but Peter disprooueth that. 34 He teacheth that Christ is the Messias: 37 And seeing the hearers astonied, 38 he exhorteth them to repentance.

AND [1] when the day of Pentecost was [a] come,
they were [b] all with one accord in one place.
2 And suddenly there came a sound from hea-
uen, as of a rushing *and* mightie winde, and it fil-
led all the house where they sate.
3 And there appeared vnto them clouen tongues,
like fire, and it sate vpon eache of them,
4 And they were all filled with the holy Ghost,
and began to speake with [c] other tongues, as the
[d] Spirit gaue them vtterance.
5 And there were dwelling at Hierusalem
Iewes, men that feared God, of euery nation vnder
heauen.
6 Now when this was noised, the multitude
came together and were astonied, because that e-
uery man heard them speake his owne language.
7 And they wondered all, and marueiled, say-
ing among themselues, Behold, are not all these
which speake, of Galile?
8 [e] How then heare we euery man our owne
language, wherein we were borne?
9 Parthians, and Medes, and Elamites, and the
inhabitants of Mesopotamia, and of Iudea, and of
Cappadocia, of Pontus, and Asia,
10 And of Phrygia, and Pamphylia, of Egypt,
and of the parts of Libya, which is beside Cyrene,
and strangers of Rome, & [f] Iewes, and Proselytes,
11 Cretes, and Arabians: we heard them speake
in our owne tongues the wonderfull *workes* of
God.
12 [2] They were all then amased, and doubted,
saying one to another, What may this be?
13 And others [g] mocked, and sayd, They are
full of new wine.
14 ¶ But Peter standing with the eleuen, [h] lift
vp his voyce, and said vnto them, Yee men of Iu-
dea, *and* ye all that inhabite Hierusalem, be this
knowen vnto you, and hearken vnto my words.
15 For these are not drunken, as yee suppose,
since it is but the [i] third houre of the day.
16 But this is that, which was spoken by the
[k] Prophet ✠ Ioel,
17 [3] And it shalbe in the last dayes, saith God,
I will powre out of my Spirit vpon [l] all [m] flesh, and
your sonnes, and your daughters shall prophecie,
and your yong men shall see visions, and your olde
men shall dreame dreames.
18 And on my seruants, and on mine hand-
maides I will powre out of my Spirit in those
dayes, and they shall prophecie.
19 And I will shew wonders in heauen aboue,
and tokens in the earth beneath, blood, and fire,
and the vapour of smoke.
20 The Sunne shall be turned into darkenesse,
and the moone into blood, before that great and
notable day of the Lord come.
21 [4] And it shalbe, that whosoeuer shall [n] call
on the Name of the Lord, shalbe saued.
22 [5] Yee men of Israel, heare these wordes,
IESVS of Nazareth, a man [o] approoued of God
among you with great workes, and wonders, and
signes, which God did by him in the mids of you,
as ye your selues also know:
23 Him, *I say*, being deliuered by the deter-
minate counsell, and [p] foreknowledge of God, af-
ter you had taken, with wicked [q] hands, you haue
crucified and [r] slaine.
24 [6] Whom God hath raised vp, and loosed
the [s] sorrowes of death, because it was vnpossible
that he should be holden of it.
25 For Dauid saith concerning him, ✠ I be-
held the Lord alwayes before me: for he is at my
right hand, that I should not be shaken.
26 Therefore did mine heart reioyce, and my
tongue was glad, and moreouer also my flesh shall
rest in hope,
27 Because thou wilt not [t] leaue my soule in
graue, neither wilt suffer thine Holy one to see
corruption.
28 Thou hast [u] shewed me the wayes of life,
and shalt make mee full of ioy with thy coun-
tenance.
29 Men *and* brethren, I may boldely speake
vnto you of the Patriarke Dauid, ✠ that hee is both
dead and buried, and his sepulchre remaineth with
vs vnto this day.
30 Therefore, seeing he was a Prophet, and
knew that God had ⁂ [x] sworne with an oathe to
him, that of the fruit of his loines he would raise
vp Christ concerning the flesh, to set him vpon his
throne,
31 He knowing this before, spake of the resur-
rection of Christ, that ✠ his soule should not be left
in graue, neither his flesh should see corruption.
32 [7] This Iesus hath God raised vp, whereof
we all are witnesses.
33 Since then that hee by the [y] right hand of
God hath beene exalted, and hath receiued of his
Father the promise of the holy Ghost, hee hath
shed foorth this which ye now see and heare.
34 For Dauid is not ascended into heauen, but
hee saith, ✠ The Lord said to my Lord, Sit at my
right hand,
35 Vntill I make thine enemies thy foote-
stoole.
36 Therefore, let all the house of Israel know
for a suretie, that God hath [z] made him both
Lord, and Christ, this Iesus, *I say*, whom yee haue
crucified.

1 The Apostles being gathered together on a most solemne feast day in one place, that it might euidently appeare to all the world, that they had all one office, one Spirit, one faith, are by a double signe from heauen authorised, and anointed with all the most excellent giftes of the holy Ghost, and especially with an extraordinarie and necessary gift of tongues.

a Word for word, was fulfilled: that is, was begunne, as Luke 1,21. For the Hebrewes say, that a day, or a yeere is fulfilled or ended, when the former dayes or yeeres are ended, and the other begunne, Iere. 25.12. And it shall come to passe, that when seuentie yeeres are fulfilled, I will visite, &c. For the Lord did not bring home his people after the seuentieth yeere was ended, but in the seuentieth yeere. Now the day of Pentecost was the fiftieth day after the feast of the Passeouer.

b The twelue Apostles, which were to be the Patriarkes as it were of the Church.

c He calleth them other tongues, which were not the same which the Apostles vsed commonly, and Marke calleth them new tongues.

d Hereby wee vnderstand that the Apostles vsed not now one tongue, and then another by haphazard and at all aduenture, or as fantasticall men vse to doe, but with good consideration of their hearers: and to be short, that they spake nothing but as the holy Ghost gouerned their tongues. *e Not that they spake with one voyce, and many languages were heard, but that the Apostles spake with strange tongues: for els the miracle had rather beene in the hearers, whereas now it is in the speakers. Nazian. in his oration of Withsunday.* *f By Iewes, hee meaneth them that were both Iewes by birth, and Iewes by profession of religion, though they were borne in other places: and they were Proselytes, which were Gentiles borne, and embraced the Iewish religion.* 2 Gods worde pierceth some so, that it driueth them to seeke out the trueth, and it doeth so choke other, that it forceth them to be witnesse of their owne impudencie. *g The worde which he vseth here, signifieth such a kinde of mocking which is reproachfull and contumelious: And by this reproachfull mocking we see, that there is no miracle so great and excellent, which the wickednes of man dareth not speake euill of.* *h Peter his boldnesse is to be marked, wherein the grace of the holy Ghost is to be seene, euen straight after the beginning.* *i After the sunne rising, which may be about seuen or eight of the clocke with vs.* *k There is nothing that can dissolue questions and doubts, but testimonies taken out of the Prophets: for mens reasons may be ouerturned, but Gods voyce can not be ouerturned.* ✠ *Ioel 2,28. esai. 44.3.* 3 Peter setting the trueth of God against the false accusations of men, sheweth in himselfe and in his fellowes, that that is fulfilled which Ioel spake before concerning the full giuing of the holy Ghost in the latter dayes: which grace also is offered to the whole Church, to their certaine and vndoubted destruction, which doe contemne it. *l All without exception, both vpon the Iewes and Gentiles.* *m That is, men.*

4 The chiefest vse of all the giftes of the holy Ghost, is to bring men to saluation by faith.

n This word, Call on, signifieth in holy Scriptures, an earnest praying and crauing for helpe at Gods hand.

5 Christ being innocent, was by Gods prouidence crucified of wicked men.

o Who is by those workes which God wrought by him, so manifestly approoued and allowed of, that no man can gainesay him.

p Gods euerlasting knowledge going before, which can neither be separated from his determinate counsell, as the Epicures say, neither yet be the cause of euill: for God in his euerlasting & vnchangeable counsell, appointed the wicked acte of Iudas to an excellent ende: and God doeth that well, which the instruments doe ill.

q Gods counsell doeth not excuse the Iewes, whose hands were wicked.

r The fact is sayd to be theirs, by whose counsell and egging forward it is done

6 Christ (as Dauid foretolde) did not onely rise againe, but also was in the graue voide of all corruption.

s The death that was full of sorowe both of body and minde: therefore when death appeared conquerour and victorer ouer those sorowes, Christ is rightly sayd to haue ouercome those sorowes of death, when as being dead, he ouercame death, to liue for euer with his Father.

✠ *Psal. 16.9.*

t Thou wilt not suffer me to remaine in graue.

u Thou hast opened mee the way to the true life. ✠ 1. King. 2.14. chap 13,36. ⁂ Psalm 132,11. x Had sworne solemnly. ✠ Psal. 16. 10. chap. 13, 37. 7 Peter witnesseth that Iesus Christ is the appointed euerlasting King, which he prooueth manifestly by the giftes of the holy Ghost, and the testimonie of Dauid. y Might and power of God. ✠ Psal. 110,1. z Christ is sayd to be made, because he was aduanced to that dignitie: and therefore it is not spoken of his nature, but of his state and dignitie.

37 Now when they heard it, they were pricked
in their hearts, and ſayd vnto Peter and the other
Apoſtles, Men *and* brethren, what ſhall we doe?
38 ⁸ Then Peter ſayd vnto them, Amend your
liues, and be baptized euery one of you in the
Name of Ieſus Chriſt for the remiſſion of ſinnes:
and ye ſhall receiue the gift of the holy Ghoſt.
39 For the ᵃ promiſe *is made* vnto you, and to
your children, and to all that are afarre off, *euen*
as many as the Lord our God ſhall call.
40 ⁹ And with many other words he beſought
and exhorted *them*, ſaying, Saue your ſelues from
this froward generation.
41 ¹⁰ Then they that gladly receiued his word,
were baptized, and the ſame day there were ad-
ded *to the Church* about three thouſand ſoules.
42 ¹¹ And they continued in the Apoſtles do-
ctrine, and ᵇ fellowſhip, and ᶜ breaking of bread,
and prayers.
43 ¶ ¹² And feare came vpon euery ſoule: and
many wonders & ſignes were done by ẏ Apoſtles.
44 ¹³ And all that beleeued, were in one place,
and had all things common.
45 And they ſold their poſſeſſions, and goods,
and parted them to all men, as euery one had need.
46 ¹⁴ And they continued dayly with one ac-
cord in the Temple, and breaking bread at home,
did eate their meat together with gladneſſe and
ſingleneſſe of heart.
47 Praiſing God, and had fauour with all the
people: and the Lord added to the Church from
day to day, ſuch as ſhould be ſaued.

8 Repentance and remiſſion of ſinnes in Chriſt, are two principles of the Goſpel, and therefore of our ſaluation, and they are obtained by the promiſes apprehended by faith, and are ratified in vs by Baptiſme, wherewith is ioyned the vertue of the holy Ghoſt.
a The word that is vſed here, giueth vs to vnderſtand that it was a free gift.
9 Hee is truely ioyned to the Church which ſeparateth himſelfe from the wicked.
10 A notable example of the vertue of the holy Ghoſt: but ſuch as are of age, are not baptized before they make confeſſion of their faith.
11 The markes of the true Church of the doctrine of the Apoſtles, the duties of charitie, the pure and ſimple adminiſtration of the Sacraments, and true inuocation vſed of all the faithfull.
b Communicating of goods, and all other duties of charitie, as is ſhewed afterward. c The Iewes vſed thin loaues, and therefore they did rather breake them then cut them: So by breaking of bread, they vnderſtood that liuing together and the banquets which they vſed to keepe. And when they kept their loue feaſtes, they vſed to celebrate the Lords Supper, which euen in theſe dayes began to be corrupted, and Paul amendeth it, 1. Cor 11. 12 So oft as the Lord thinketh it expedient, he bridleth the rage of ſtrangers, that the Church may be planted, and haue ſome refreſhing. 13 Charitie maketh all things common concerning the vſe, according as neceſſitie requireth. 14 The faithfull came together at the beginning with great fruit, not onely to the hearing of the word, but alſo to meat.

CHAP. III.

1 Peter goeth into the Temple with Iohn, 2 healeth the creeple. 9 To the people gathered together to ſee the miracle, 12 he expoundeth the myſterie of our ſaluation through Chriſt, 14 accuſing their ingratitude, 19 and requiring their repentance.

NOw ¹ Peter and Iohn went vp together into
the Temple, at the ninth houre of prayer.
2 And a certaine man which was a creeple from
his mothers wombe was carried, whom they layde
dayly at the gate of the Temple called Beautifull,
to aske almes of them that entred into the Temple.
3 Who ſeeing Peter and Iohn, that they would
enter into ẏ Temple, deſiring to receiue an almes.
4 And Peter earneſtly beholding him with
Iohn, ſayd, Looke on vs.
5 And he ᵃ gaue heede vnto them, truſting to
receiue ſome thing of them.
6 Then ſaid Peter, Siluer & gold haue I none,
but ſuch as I haue, that giue I thee: In the Name
of Ieſus Chriſt of Nazareth, riſe vp and walke.
7 And hee tooke him by the right hand, and lift
him vp, and immediatly his feete and ankle bones
receiued ſtrength.
8 And he leaped vp, ſtoode, and walked, and
entred with them into the temple, walking and lea-
ping, and praiſing God.
9 And all the people ſaw him walke, and prai-
ſing God.
10 And they knew him, that it was he which
ſate for the almes at the Beautifull gate of the
Temple: and they were amaſed, and ſore aſtonied
at that, which was come vnto him.
11 ¶ And as the creeple which was healed,
ᵇ held Peter and Iohn, all the people ranne amaſed
vnto them in the porch which is called Salomons.
12 ² So when Peter ſawe it, hee anſwered vnto
the people, Ye men of Iſrael, why marueile ye at
this? or why looke ye ſo ſtedfaſtly on vs, as though
by our own power or godlineſſe, we had made this
man goe?
13 The God of Abraham, and Iſaac, and Iacob,
the ✠ God of our fathers hath glorified his Sonne
Ieſus, whom ye betraied, and denied in the preſence
of Pilate, when he had iudged him to be deliuered.
14 But yee denied the Holy one and the Iuſt,
and deſired a murtherer to be giuen you,
15 And killed the Lord ᶜ of life, whom God
hath raiſed from the dead, whereof we are witneſſes.
16 And his Name hath made this man ſound,
whom ye ſee & know, through faith in his Name:
ᵈ and the faith which is by him, hath giuen to him
this perfite health of his whole body in the pre-
ſence of you all.
17 ³ And now brethren, I know that through
ignorance ye did it, as *did* alſo your gouernours.
18 But thoſe things which God before had
ſhewed ᵉ by the mouth of all his Prophets, that
Chriſt ſhould ſuffer, he hath thus fulfilled.
19 Amend your liues therefore, and turne, that
your ſinnes may be put away, when the time of re-
freſhing ſhall come from the preſence of the Lord.
20 And hee ſhall ſend Ieſus Chriſt, which be-
fore was preached vnto you,
21 ᶠ Whom the heauen muſt containe vntill
the time that all things be reſtored, which God had
ſpoken by the mouth of all his holy Prophets ſince
the world began.
22 ✠ For Moſes ſaid vnto the Fathers, The Lord
your God ſhall raiſe vp vnto you ᵍ a Prophet, *euen*
of your brethren, like vnto me: ye ſhall heare him
in all things whatſoeuer he ſhall ſay vnto you.
23 For it ſhalbe that euery perſon which ſhal not
heare ẏ Prophet, ſhallbe deſtroyed out of ẏ people.
24 Alſo all the Prophets ʰ from Samuel, and
thenceforth as many as haue ſpoken, haue like-
wiſe foretold of theſe dayes.
25 ⁴ Ye are the ⁱ children of the Prophets, and
of the couenant, which God hath made vnto our
fathers, ſaying to Abraham, ✠ Euen in thy ſeede
ſhall all the kinreds of the earth be bleſſed
26 Firſt vnto you hath God ᵏ raiſed vp his
Sonne Ieſus, and him he hath ſent to bleſſe you,
in turning euery one of you from your iniquities.

1 Chriſt in healing a man that was borne lame, and well-knowen to all men, both in place and time very famous, by the hands of his Apoſtles, doeth partly confirme them which beleeued, and partly alſo calleth other to beleeue.
a Both with heart and eyes.
b Either becauſe he loued them, who had healed him: or becauſe he feared that if he once let them goe out of his ſight, he ſhould be lame againe.
2 Miracles are appointed to conuince the vnbeleeuers, and therefore they doe wickedly abuſe them, who ſtanding amaſed either at the miracles themſelues, or at the inſtruments and meanes which it pleaſeth God to vſe, take an occaſion to eſtabliſh idolatrie and ſuperſtition by that, which God hath prouided for the knowledge of his true worſhip, that is, Chriſtianitie.
✠ *Chap. 5. 30.*
c Who hath life in himſelfe, and giueth life to other.
d Becauſe he beleeued on him being raiſed from the dead, whoſe Name he heard of by vs.
3 It is beſt of all to receiue Chriſt ſo ſoone as he is offered vnto vs: but ſuch as haue neglected ſo great a benefite through mans weakneſſe, haue yet repentance for a meane: As for the ignominie of the croſſe, we haue to ſet againſt that, the decree and purpoſe of God, foretold by the Prophets, of Chriſt, how that firſt of all he ſhould be crucified here vpon earth, and then he ſhould appeare from heauen the iudge and reſtorer of all things, that all beleeuers might be ſaued, and all vnbeleeuers vtterly periſh.
e Though there were many Prophets, yet he ſpeaketh but of one mouth, to ſhewe vnto vs the conſent and agreement of the Prophets. f Or, be taken vp into heauen. ✠ *Deut. 18. 15. chap 7. 37. g This promiſe was of an excellent and ſingular Prophet. h At what time the kingdome of Iſrael was eſtabliſhed.* 4 The Iewes that beleeue are the firſt begotten in the kingdome of God. *i For whom the Prophets were ſpecially appointed.* ✠ *Gen. 12. 3. gala. 3. 8. k Giuen to the world, or raiſed from the dead, and aduanced to his kingdome.*

CHAP. IV.

1 Peter and Iohn 3 are taken and brought before the councill, 7 and 19 They ſpeake boldly in Chriſts cauſe. 25 The diſciples pray vnto God. 32 Many ſell their poſſeſſions, 36 Of whom Barnabas is one.

ANd ¹ as they ſpake vnto the people, the
Prieſtes and the ᵃ Captaine of the Temple,

1 None are commonly more diligent or bolder enemies of the Church, then ſuch as profeſſe themſelues to be head builders: but the more they rage, the more conſtantly the faithfull ſeruants of God do continue.
a The Iewes had certaine gariſons for the garde and ſafetie of the Temple and holy things, Mat. 16. 61. Theſe gariſons had a Captaine, ſuch as Eleazarus Ananias the hie Prieſtes ſonne was, in the time of the warre that was in Iudea being a very impudent and proud yong man, Ioſeph. lib 2. of the taking of Iudea.

and the Sadduces came vpon them,

2 Taking it grieuously that they taught the people, and preached in Iesus *Name* the resurrection from the dead.

3 And they layd hands on them, and put them in hold, vntill the next day: for it was now euentide.

4 Howbeit many of them which heard the word, beleeued, and the [b] number of the men was about fiue thousand.

5 ¶ And it came to passe on the morrow, that their [c] rulers, and Elders, and Scribes, were gathered together at Hierusalem,

6 And Annas the chiefe Priest, and Caiaphas, and Iohn, and Alexander, and as many as were of the [d] kinred of the hie Priest.

7 [2] And when they had set them before them, they asked, By what power, or in what [e] Name haue ye done this?

8 Then Peter full of the holy Ghost, sayd vnto them, Ye rulers of the people, and Elders of Israel,

9 [3] For as much as we this day are examined, of the good deede *done* to the impotent man, *to wit*, by what meanes he is made whole,

10 [4] Be it knowen vnto you all, and to all the people of Israel, that by the Name of Iesus Christ of Nazareth, whom ye haue crucified, whom God raised againe from the dead, *euen* by him doth this man stand here before you, whole.

11 ✣ This is the stone cast aside of you builders, which is become the head of the corner.

12 Neither is there saluation in any other: for among men there is [f] giuen none other [g] Name [h] vnder heauen, whereby we must be saued.

13 [5] Now when they saw the boldnesse of Peter and Iohn, and vnderstood that they were vnlearned men and without [i] knowledge, they marueiled, & knew them, that they had beene wt Iesus:

14 And beholding also the man which was healed standing with them, they had nothing to say against it.

15 Then they commaunded them to goe aside out of the Councill, and [k] conferred among themselues,

16 [6] Saying, What shall we doe to these men? for surely a manifest signe is done by them, *and it is* openly knowen to all them that dwell in Hierusalem: and we cannot denie it.

17 But that it be noised no farther among the people, let vs threaten and charge them, that they speake henceforth to no man in this Name.

18 So they called them, and commanded them, that in no wise they should speake or teach in the Name of Iesus.

19 [7] But Peter and Iohn answered vnto them, and sayd, Whether it be right in the sight of God, to obey you rather then God, iudge ye.

20 For we cannot but speake the things which we haue seene and heard.

21 [8] So they threatned them, and let them goe, and found nothing how to punish them, because of the people: for all men praised God for that which was done.

22 For the man was aboue fourtie yeeres olde, on whom this miracle of healing was shewed.

23 [9] Then assoone as they were let goe, they came to their fellowes, and shewed all that the hie Priests and Elders had sayd vnto them.

24 [10] And when they heard it, they lift vp their voyces to God with one accord, and said, O Lord, thou art the God which hast made the heauen, and the earth, the sea, and all things that are in them,

25 Which by the mouth of thy seruant Dauid hast sayd, ✣ Why did the Gentiles rage, and the people imagine vaine things?

26 The kings of the earth assembled, and the rulers came together against the Lord, and against his Christ.

27 For doubtlesse, against thine holy Sonne Iesus, whom thou haddest anointed, both Herod and Pontius Pilate, with the Gentiles & the [l] people of Israel gathered themselues together,

28 To [m] do whatsoeuer [n] thine hand, and thy counsell had determined before to be done.

29 And now, O Lord, behold their threatnings, and graunt vnto thy seruants with all boldnesse to speake thy word,

30 So that thou stretch forth thine hand that healing, and signes, and wonders may be done by the Name of thine holy Sonne Iesus.

31 [11] And when as they had prayed, the place was shaken where they were assembled together, and they were all filled with the holy Ghost, and they spake the word of God boldly.

32 [12] And the multitude of them that beleeued, were of [o] one heart, and of one soule: neither any of them said, that any thing of that which he possessed, was his owne, but they had all things ✣ common.

33 And with great power gaue the Apostles witnesse of the resurrection of the Lord Iesus: and great grace was vpon them all.

34 [13] Neither was there any among them, that lacked: for as many as were possessours of lands or houses, sold them, and brought the price of the things that were sold,

35 And layd it downe at the Apostles feete, and it was distributed vnto euery man, according as he had need.

36 Also Ioses which was called of the Apostles Barnabas (that is by interpretation, the sonne of consolation) being a Leuite, *and* of the countrey of Cyprus,

37 Where as he had land, sold it, and brought the money, and layd it downe at the Apostles feete.

CHAP. V.

1 Ananias for his deceit in keeping backe part of the price, 5 falleth downe dead, 10 and likewise Sapphira his wife. 12 Through diuers the Apostles miracles 14 the faith is increased. 18 The Apostles that were imprison, 19 are deliuered by an Angel, 26 and being before the Synode of the Priests, 36 through Gamaliels counsell they are kept aliue, 40 and beaten: 41 They glorifie God.

BVt [1] a certaine man named Ananias, with Saphira his wife, sold a possession,

2 And [a] kept away *part* of the price, his wife also being of counsell, and brought a certaine part, and laid it downe at the Apostles feet.

3 Then sayd Peter, Ananias, why hath Satan [b] filled

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b While they thought to diminish the number, they increased them. *c These were they that made the Sanhedrin, which were all of the tribe of Iuda, vntill Herod vsed that crueltie against Dauids stocke.* *d Of whom the high Priests were wont to be chosen and made, the execution of the yeerely office being now changed.* 2 Against such as bragge of succession of persons, without a succession of doctrine, and by that meanes beate downe the true ministers of the word, so farre footh as they are able. *e By what authoritie.* 3 Wolues which succeede true Pastours, pleade their owne cause, and not Gods neither the Churches. 4 He is indeede a true sheepheard, that teacheth his sheepe to hang vpon Christ onely, as vpon one that is not dead, but hath conquered death, and hath all rule in his owne hand. ✣ *Psal. 118,22. Isai. 28,16. mat. 21. 42. mar. 12. 10. luke 21. 17, rom. 9,33. 1. pet. 2,7.* *f Of God.* *g There is no other man, or no other power & authority whatsoeuer: which kinde of speech being vsuall among the Iewes, rose vpon this, that when we are in danger, we call vpon them at whose hands we looke for helpe.* *h Any where: and this setteth forth vnto vs the largenesse of Christes kingdome.* 5 The good libertie and boldnesse of the seruants of God doth yet thus much good that such as lay hid vnder a visard of zeale, doe at length bewray themselues to be indeed wicked men. *i The word vsed here, is Idiot, which being spoken in comparison had to a Magistrate, betokeneth a priuate man: but when we speake of sciences and studies, it signifieth one that is vnlearned: and in accompt of honour and estimation it importeth one of base degree, and no estimation* *k Layd their heads together.* 6 He that flattereth himselfe in ignorance, commeth at lenght to do open wickednesse and that against his owne conscience. 7 We must so obey men to whom we are subiect that especially and before all things wee obey God. 8 So farre off are the wicked from doing what they list, that contrarywise God vseth them that to the setting forth of his glory, which he giueth them leaue to doe.

9 The Apostles communicate their troubles with the Congregation. 10 We ought neither to be afraid of the threatnings of our enemies, neither yet foolishly contemne their rage and madnesse against vs, but we haue to set against their force and malice, an earnest thinking vpon the power and good will of God (both which we doe manifestly behold in Christ) and so flee to the ayd and succour of our Father. ✣ *Psalme 2. 1.* *l Although the people of Israel was but one people, yet the plurall number is here vsed, not so much for the twelue tribes, euery one of which made a people, as for the great multitude of them, as though many nations had assembled themselues together, as Iudg. 5,14.* *m The wicked execute Gods counsell, though they thinke nothing of it, but they are not therefore without fault.* *n Thou haddest determined of thine absolute authoritie and power.* 11 God witnesseth to his Church by a visible signe, that it is he that will establish it by shaking the powers both of heauen and earth. 12 An example of the true Church, wherein there is consent as well in doctrine as in charitie one towards another: And the Pastours diliuer true doctrine both sincerely, and constantly. *o They agree both in counsell, will, and all purposes.* ✣ *Chap. 2. 44.* 13 True charitie helpeth the necessitie of the poore with his owne losse: but so, that all things be done well and orderly.

1 Luke sheweth by contrary examples, how great a sinne hypocrisie is, especially in them which vnder a false pretence and cloake of zeale, would seeme to shine and be chiefe in the Church. *a Craftily tooke away,*

b filled thine heart, that thou shouldest c lye vnto the holy Ghost, and keepe away *part* of the price of this possession?

4 Whiles it remained, appetteined it not vnto thee? and after it was sold, was it not in thine owne power? how is it that thou hast d conceiued this thing in thine heart? thou hast not lied vnto men, but vnto God.

5 Now when Ananias heard these wordes, he fell downe, and gaue vp the ghost. Then great feare came on all them that heard these things.

6 And the yong men rose vp, and tooke him vp, and caried *him* out, and buried *him*.

7 And it came to passe about the space of three houres after, that his wife came in, ignorant of that which was done.

8 And Peter said vnto her, Tell me, sold ye the land for so much? And she said, Yea, for so much.

9 Then Peter said vnto her, Why haue yee agreed together, to e tempt the Spirit of the Lord? behold, the feete of them which haue buried thine husband, *are* at the f doore, and shall carie thee out.

10 Then she fell downe straightway at his feet, and yeelded vp the ghost: and the yong men came in, and found her dead, and caried her out, and buried her by her husband.

11 a And great feare came on all the Church, and on as many as heard these things.

12 Thus by the handes of the Apostles were many signes and wonders shewed among the people (and they were all with one accord in Salomons porch.

13 And of the other durst no man ioyne himselfe to them: neuertheless, the people g magnified them.

14 Also the number of them that beleeued in the Lord, both of men and women, grew more and more.)

15 In so much that they brought the sicke into the streetes, and laid them on beds and couches, that at the least way the shadow of Peter, when he came by, might shadow some of them.

16 There came also a multitude out of the cities round about vnto Hierusalem, bringing sicke folkes, and them which were vexed with vncleane spirits, who were all healed.

17 ¶ 3 Then the chiefe Priest rose vp, and all they that were with him (which was the h sect of the Sadduces) and were full of indignation,

18 And laid handes on the Apostles, and put them in the common prison.

19 4 But the Angel of the Lord by night opened the prison doores, and brought them foorth, and said,

20 5 Goe your way, and stand in the Temple, and speake to the people, all the i wordes of this life.

21 6 So when they heard it, they entred into the Temple early in the morning, and taught. And the chiefe Priest came, and they that were with him, and called the Councill together, and all the Elders of the children of Israel, and sent to the prison, to cause them to be brought.

22 But when the officers came, and found them not in the prison, they returned and told it,

23 Saying, Certainely we found the prison shut as sure as was possible, and the keepers standing without, before the doores: but when wee had opened, we found no man within.

24 Then when the chiefe Priests and the captaine of the Temple, and the hie Priests heard these things, they doubted of them, whereunto this would growe.

25 7 Then came one and shewed them, saying, Behold, the men that ye put in prison, are standing in the Temple, and teach the people.

26 8 Then went the captaine with the officers, and brought them without violence (for they feared the people, least they should haue bene stoned.)

27 And when they had brought them, they set them before the Councill, and the chiefe Priest asked them,

28 9 Saying, Did not we straightly cōmand you, that ye should not teach in this name? and behold, ye haue filled Hierusalem with your doctrine, and ye would k bring this mans blood vpon vs.

29 10 Then Peter and the Apostles answered, and said, We ought rather to obey God then men.

30 11 The ✣ God of our fathers hath raised vp Iesus whom ye slew, and hanged on a tree.

31 Him hath God lift vp with his right hand, *to be* a Prince and a Sauiour, to giue repentance to Israel, and forgiuenesse of sinnes.

32 12 And we are his witnesses concerning these things which wee say: yea, and the holy Ghost, whom God hath giuen to them that obey him.

33 Now when they heard it, they l brast for anger, and consulted to slay them.

34 13 Then stood there vp in the Councill a certaine Pharise named Gamaliel, a doctour of the Law, honoured of all the people, and commanded to put the Apostles foorth a litle space,

35 And said vnto them, Men of Israel, take heede to your selues, what ye intend to doe touching these men.

36 14 For before these times, rose vp Theudas m boasting himselfe, to whom resorted a number of men, about foure hundreth, who was slaine: and they all which obeyed him, were scattered, and brought to nought.

37 After this man, arose vp Iudas of Galile, in the dayes of the tribute, and drew away much people after him: he also perished, and all that obeyed him, were scattered abroad.

38 And now I say vnto you, n Refraine your selues from these men, and let them alone: for if this counsell, or this worke be of o men, it will come to nought:

39 But if it be of God, ye cannot destroy it, least ye be found euen fighters against God.

40 And to him they agreed, and called the Apostles: and when they had beaten them, they commanded that they should not speake in the Name of Iesus, and let them goe.

41 15 So they departed from the Councill, reioycing, that they were counted worthy to suffer rebuke for his Name.

42 And dayly in the p Temple, and from house to house they ceased not to teach, and preach Iesus Christ.

b Fully possessed. *c For when they had appointed that farme or possession for the Church, they stucke not at it to keepe away a part of the price, as though they had had to doe with men, and not with God, and therefore he saith afterward that they tempted God.* *d Hereby is declared an aduised and purposed deceit, and the fault of the man in admitting the deuils suggestions.* *e Looke how oft men do things with an euill conscience, so oft they pronounce sentence against themselues, and as much as in them lieth, prouoke God to anger, as of set purpose, minding to trie whether he be iust and almightie or no.* *f Are at hand.* a The Lord by his marueilous vertue brideleth some, that they may not hurt the Church: other some hee keepeth in his awe and feare: and other some he allureth vnto him. *g Highly praysed them.* 3 The more that the Church increaseth, the more increaseth the rage of Satan, and therefore they proceede from threatnings, to prisoning. *h The word which is vsed here, is Heresie, which signifieth a choyse, and so is taken for a right forme of learning, or faction, or studie and course of life, which the Latines call a sect: at the first this word was indifferently vsed, but at length, it came to be taken onely in euill part, whereupon came the name of Heretike, which is taken for one that goeth astray from sound and wholesome doctrine after such sort, that he setteth light by the iudgement of God and his Church, and continueth in his opinion, and breaketh the peace of the Church* 4 Angels are made seruants of the seruants of God. 5 God doeth therefore deliuer his, that they may more stoutly prouoke his enemies. *i Wordes, whereby the way vnto life is shewed.* 6 God mocketh his enemies attempts from aboue.

7 The more openly that Christes vertue sheweth it selfe, the more increaseth the madnes of his enemies which conspire against him. 8 Tyrants which feare not God, are constrained to feare his seruants. 9 It is the propertie of tyrants to set out their owne commandements as right and reason, be they neuer so wicked. *k Make vs guiltie of murdering, that man whom yet they will not vouchsafe to name.* 10 We ought to obey no man, but so farre foorth as obeying him, we may obey God. 11 Christ is appointed and indeede declared Prince and preseruer of his Church in despite of his enemies. ✣ *Chap. 3. 13.* 12 It is not sufficient for vs that there is a right end, but we must also according to our vocation goe on forward till we come vnto it. *l This betokneth that they were in a most vehement rage, and maruelously disquieted in minde, for it is a borowed kinde of speech taken from them which are harrishly cut in sunder with a sawe.* 13 Christ findeth defenders of his cause euen in the very route of his enemies, so oft as he thinketh it needefull. 14 In matters of religion we must take good heede that we attempt nothing vnder a colour of zeale, beside our vocation. *m To be of some fame.* *n He disswadeth his fellowes from murdering the Apostles, neither doeth he thinke it good to referre the matter to the Romane Magistrate, for the Iewes could abide nothing worse, then to haue the tyrannie of the Romanes confirmed.* *o If it be counterfeit and vnaduised.* 15 The Apostles accustomed to suffer and beare wordes, are at length iuured to beare stripes yet so, that by that meanes they become stronger. *p Both publikely and priuately.*

CHAP. VI.

1 The Apoſtles 3 appoynt the office of Deaconſhip ſeuen choſen men: 8 Of whom Steuen full of faith, is one: 12 He is taken, 13 & accuſed as a tranſgreſſour of Moſes Law.

AND [1] in thoſe dayes, as the number of the diſciples grew, there aroſe a murmuring of the [a] Grecians towardes the Hebrewes, becauſe their widowes were neglected in the [b] dayly miniſtring.

2 [2] Then the twelue called the multitude of the diſciples together, and ſaide, It is not [c] meete that we ſhould leaue the word of God to ſerue the [d] tables.

3 [3] Wherefore brethren, looke you out among you ſeuen men of honeſt report, and full of the holy Ghoſt, and of wiſedome, which we may appoynt to this buſineſſe.

4 And wee will giue our ſelues continually to prayer, and to the miniſtration of the word.

5 And the ſaying pleaſed the whole multitude: and they choſe Steuen a man full of faith and of the holy Ghoſt, and ✠ Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a Proſelyte of Antiochia,

6 [4] Which they ſet before the Apoſtles: and they prayed, and [e] layed their hands on them.

7 [5] And the worde of God increaſed, and the number of the diſciples was multiplied, in Hieruſalem greatly, and a great company of the Prieſts were obedient to the [f] faith.

8 ¶ [6] Now Steuen full of faith & [g] power, did great wonders and miracles among the people.

9 [7] Then there aroſe certaine of the [h] Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of them of Cilicia, and of Aſia, and diſputed with Steuen.

10 [8] But they were not able to reſiſt the wiſedome, and the Spirit by the which he ſpake.

11 Then they ſuborned men, which ſayd, We haue heard him ſpeake blaſphemous words againſt Moſes, and God.

12 [9] Thus they mooued the people and the Elders, and the Scribes: and running vpon him, caught him, and brought him to the Councill.

13 [10] And ſet foorth falſe witneſſes, which ſaid, This man ceaſeth not to ſpeake blaſphemous words againſt this holy place, and the Law.

14 For we haue heard him ſay, that this Ieſus of Nazareth ſhall deſtroy this place, and ſhal change the ordinances which Moſes gaue vs.

15 And as all that ſate in the Councill looked ſtedfaſtly on him, they [i] ſaw his face as *it had bene* the face of an Angel.

1 When Satan hath aſſailed the Church without, and that to ſmall purpoſe and in vaine, he aſſaileth it within, with ciuill diſſention and ſtrife betwixt themſelues: But the Apoſtles take occaſion thereby to ſet order in the Church.
a Of them partes which of Grecians became religious Iewes.
b In the beſtowing of almes according to their neceſſitie.
2 The office of preaching the word, and diſpenſing the goods of the Church are different one from another, and not raſhly to be ioyned together, as the Apoſtles doe here inſtitute: And the Apoſtles doe not chuſe ſo much as the Deacons without the conſent of the Church.
c It is ſuch a matter, as we may in no wiſe accept of it.
d Banquets though by the name of tables, other offices are alſo meant, which are annexed to it such as pertaine to the care of the poore.
3 In chuſing of Deacons (and much more of Miniſters) there muſt be examination both of their learning and manners of life.
✠ *Chap.21.8.*
4 The ancient Church did with laying on of hands, as it were conſecrate to the Lord, ſuch as were lawfully elected.
e This ceremonie of laying on of handes came from the Iewes, who vſed this order both in publike affaires, and offering of ſacrifices, and alſo in priuate prayers and bleſſings, as appeareth Gene. 48. and the Church obſerued this ceremonie, 1. Tim. 5, 22. actes 8 17 but here is no mention made either of creame, or ſhauing, or raſing, or croſſing, &c. 5 An happie end of temptation. *f This is the figure Metonymia, meaning by faith, the doctrine of the Goſpell which engendreth faith.* 6 God exerciſeth his Church firſt with euill wordes and ſlaunders, then with impriſonments, afterward with ſcourgings, and by theſe meanes prepareth it in ſuch ſort, that at length hee cauſeth it to encounter with Satan and the world, euen to bloodſhead and death, and that with good ſucceſſe. *g Excellent and ſingular giftes* 7 Schooles and Vniuerſities were of olde time addicted to falſe paſtours, and were the inſtruments of Satan to blowe abroad and defend falſe doctrines. *h Of the company & Colledge as it were* 8 Falſe teachers, becauſe they will not be ouercome, flee from diſputations to manifeſt and open ſlaundering and falſe accuſations. 9 The firſt bloody perſecution of the Church of Chriſt beganne and ſprang from a Councill of Prieſts by the ſuggeſtion of the Vniuerſitie doctours. 10 An example of cauillers or falſe accuſers, which gather falſe concluſions of things that are well vttered and ſpoken. *i Hereby it appeareth that Steuen had an excellent and goodly countenance, hauing a quiet and ſetled minde, a good conſcience, and ſure perſwaſion that his cauſe was iuſt: for ſeeing he was to ſpeake before the people, God beautified his countenance, to the end that with the very beholding of him, the Iewes mindes might be pearced and amaſed.*

CHAP. VII.

1 Steuen pleading his cauſe, ſheweth that God choſe the Fathers, 20 before Moſes was borne, 44 and before the Temple was built: 44 And that all outward ceremonies were ordeined according to the heauenly Paterne. 54 The Iewes gnaſhing their teeth, 59 ſtone him.

THEN [1] ſayd the chiefe Prieſt, Are theſe things ſo?

2 [2] And he ſaid, Ye men, brethren, and Fathers, hearken. ✠ That God of [a] glory appeared vnto our father Abraham, while he was in [b] Meſopotamia, before he dwelt in Charran,

3 And ſaid vnto him, Come out of thy countrey, and from thy kinred, and come into the land which I ſhall ſhew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran. And after that his father was dead: *God* brought him from thence into this land, wherein ye now dwell,

5 And he gaue him none inheritance in it, no, not the [c] bredth of a foote: yet he [d] promiſed that he would giue it to him for a poſſeſſion, and to his ſeede after him, when as yet he had no childe.

6 But God ſpake thus, that his ✠ ſeede ſhould be a ſoiourner in a ſtrange land: and that they ſhould keepe it in bondage, and entreate it euill [e] foure hundreth yeeres.

7 But the nation to whom they ſhallbe in bondage, will I iudge, ſaith God: and after that, they ſhall come forth and ſerue me in this place.

8 ✠ He gaue him alſo the couenant of circumciſion: and ſo *Abraham* begate ✠ Iſaac, and circumciſed him the eight day: and Iſaac *begate* ✠ Iacob, and Iacob the twelue * Patriarkes.

9 [3] And the Patriarkes mooued with enuie, ſold ✠ Ioſeph into Egypt: but God was [f] with him,

10 And deliuered him out of all his afflictions, and ✠ gaue him [g] fauour and wiſdome in the ſight of Pharao king of Egypt, who made him gouernor ouer Egypt, and *ouer* his whole houſe.

11 ¶ Then came there a famine ouer all the land of Egypt and Chanaan, and great affliction, that our fathers found no ſuſtenance.

12 But when * Iacob heard that there was corne in Egypt, he ſent our fathers firſt:

13 ✠ And at the ſecond time Ioſeph was knowen of his brethren, and Ioſephs kindred was made knowen vnto Pharao.

14 Then ſent Ioſeph and cauſed his father to be brought, and all his kinred, euen threeſcore and fifteene ſoules.

15 So ✠ Iacob went downe into Egypt, and he * died, and our fathers,

16 And were [h] remooued into Sychem, and were put in the ſepulchre, that Abraham had bought ✠ for money of the ſonnes of Emor, *ſonne* of Sychem.

17 But when the time of the promiſe drewe neere, which God had ſworne to Abraham, the people ✠ grew and multiplied in Egypt,

1 Steuen is admitted to pleade his cauſe, but to this end and purpoſe, that vnder a cloake, and colour of Law, he might be condemned.
2 Steuen witneſſeth vnto the Iewes, that hee acknowledgeth the true fathers, and the onely true God: and ſheweth moreouer, that they are more ancient then the Temple, with all that ſeruice appoynted by the Law, and therefore they ought to lay another foundation of true religion, that is to ſay, the free couenant that God made with the fathers.
✠ *Gene. 12.4.*
a That mightie God full of glory and maieſtie.
b When he ſaith afterward verſ 4. that Abraham came out of Chaldea, it is euident that Meſopotamia conteined Chaldea which was neere vnto it, and bordering vpon it, and ſo writeth Plinius, booke 6. chap 27.
c Not ſo much ground as to ſet his foote vpon.
d The promiſe of the poſſeſſion was certaine and belonged to Abraham, though his poſteritie enioyed it a great while after his death: and this is the figure Synecdoche.
✠ *Gene. 15.13.*
e There are reckoned foure hundreth yeeres, from the beginning of Abrahams progenie, which was at the birth of Iſaac: and foure hundreth and thirtie yeeres which are ſpoken of by Paul, Galat. 3.17. from the time that Abraham and his father departed together out of Vr of the Chaldeans. ✠ *Geneſis 17.9.* ✠ *Gene. 21,3.* ✠ *Gene. 25.14.* * *Gene. 29.33. and 30.5. and 35 23.* 3 Steuen reckoneth vp diligently the horrible miſchiefes of ſome of the Fathers, to teach the Iewes that they ought not raſhly to reſt in the authoritie or examples of the Fathers ✠ *Gen. 37.28.* *f By this kinde of ſpeech, is meant the peculiar fauour that God ſheweth men: for hee ſeemeth to be away from them, whom hee helpeth not, and on the other ſide, he is with them whom hee deliuereth out of whatſoeuer great troubles.* ✠ *Gene. 41.37.* *g Gaue him fauour in Pharaohs ſight for his wiſedome.* * *Gene. 42.1.* ✠ *Gene. 45.4.* ✠ *Gene. 46 5.* * *Gene. 49.33.* *h The Patriarkes the ſonnes of Iacob, though there be mention made of no more then Ioſeph, Ioſh. 24.32.* ✠ *Gene. 23.16.* ✠ *Exodus 1.7.*

18 Till

i He deuised a subtill inuention against our flocke, in that he commanded all the males to be cast out.
✤ *Exod 1.2*
k That child was borne through Gods mercifull goodnesse and fauour, to be of a goodly and faire countenance.

18 Till another King arose, which knew not
Ioseph.
19 The same i dealt subtilly with our kinred,
and euill intreated our fathers, and made them to
cast out their yong children, that they should not
remaine aliue.
20 ✤ The same time was Moses borne, and was
k acceptable vnto God: which was nourished vp
in his fathers house three moneths.
21 And when he was cast out, Pharaohs daugh-
ter tooke him vp, and nourished him for her owne
sonne.
22 And Moses was learned in all the wisedome
of the Egyptians, and was mighty in words and in
deedes.
23 Now when hee was full fourtie yeere old, it
came into his heart to visit his brethren, the chil-
dren of Israel.

✤ *Exod.2.11.*

24 ✤ And when he saw one *of them* suffer wrong,
he defended him, and auenged his quarel that had
the harme done to him, and smote the Egyptian.
25 For hee supposed his brethren would haue
vnderstoode, that God by his hand should giue
them deliuerance: but they vnderstood it not.

✤ *Exod.2.13.*

26 ∵ And the next day, he shewed himselfe vn-
to them as they stroue, and would haue set them
at one againe, saying, Sirs, yee are brethren: why
doe ye wrong one to another?
27 But he that did his neighbour wrong, thrust
him away, saying, Who made thee a prince, and a
iudge ouer vs?
28 Wilt thou kill me, as thou didst the Egyp-
tian yesterday?
29 Then fled Moses at that saying, and was a
stranger in the land of Midian, where hee begate
two sonnes.

✤ *Exod.3.2.*
l Now he calleth the Sonne of God an Angel, for he is the Angel of great counsell, and therefore straightwayes after he sheweth him, saying to Moses, I am that God of thy Fathers, &c.

30 And when fourtie yeeres were expired, there
appeared to him in the ⁎ wildernes of mount Sina,
an l Angel of the Lord in a flame of fire, in a bush.
31 And when Moses saw it, he wondred at the
sight: and as he drewe neere to consider it, the
voyce of the Lord came vnto him, *saying*,
32 I am the God of thy fathers, the God of A-
braham, and the God of Isaac, and the God of Ia-
cob. Then Moses trembled, & durst not behold it.
33 Then the Lord sayde to him, Put off thy
shooes from thy feete: for the place where thou
standest, is holy ground.
34 I haue seene, I haue seene the affliction of
my people, which is in Egypt, & I haue heard their
groning, and am come downe to deliuer them:
and now come, and I will send thee into Egypt.

m By the power.
✲ *Exod.7.8.10. 11.14 chapters.*
* *Exod.16.1.*
3 He acknowledgeth Moses for the lawgiuer, but so that he prooueth by his owne witnesse, that the Law had respect to a more perfect thing, that is to say, to the propheticall office which tended to Christ, the head of all Prophets.
✤ *Deut.18.15. chap 3.22.*
✤ *Exod.19.2.*

35 This Moses whom they forsooke, saying,
Who made thee a prince and a iudge? the same
God sent for a prince, and a deliuerer by the m hand
of the Angel, which appeared to him in the bush.
36 He ✲ brought them out, doing wonders,
and miracles in the land of Egypt, and in the red
sea, and in the wildernes* fourtie yeeres.
37 3 This is that Moses, which said vnto the
children of Israel, ✤ A Prophet shall the Lord
your God raise vp vnto you, *euen* of your bre-
thren like vnto me: him shall ye heare.
38 ✤ This is he that was in the Congregation,
in the wildernesse with the Angel, which spake to
him in mount Sina, and with our fathers, who re-
ceiued the liuely oracles to giue vnto vs.
39 To whom our fathers would not obey, but
refused, and in their hearts turned backe againe
into Egypt,

40 Saying vnto Aaron, ✤ Make vs gods that
may goe before vs: for we know not what is be-
come of this Moses that brought vs out of the land
of Egypt.
41 And they made a n calfe in those dayes, and
offered sacrifice vnto the idole, & reioyced in the
works of their owne hands.
42 Then God turned himselfe away, and o gaue
them vp to serue the p hoast of heauen, as it is writ-
ten in the booke of the Prophets, ✤ O house of Is-
rael, haue ye offred to me slaine beasts & sacrifices
by the space of fortie yeeres in the wildernesse?
43 And ye q tooke vp the Tabernacle of Mo-
loch, and the starre of your god Remphan, figures,
which ye made to worship them: therefore I will
cary you away beyond Babylon.
44 5 Our fathers had the Tabernacle of r wit-
nesse in the wildernesse, as he had appointed, spea-
king vnto ∵ Moses, that he should make it accor-
ding to the fashion that he had seene.
45 ⁎ Which *tabernacle* also our fathers s recei-
ued, and brought in with Iesus into the t possession
of the Gentiles, which God draue out u before our
fathers, vnto the dayes of Dauid:
46 ✲ Who found fauour before God, and de-
sired that he might find a tabernacle for the God
of Iacob.
47 * 6 But Salomon built him an house.
48 Howbeit the most High ✤ dwelleth not in
temples made with hands, as saith the Prophet,
49 ✤ Heauen *is* my throne, and earth *is* my
footestoole: what house will ye build for me, saith
the Lord? or what place is it that I should rest in?
50 Hath not mine hand made all these things?
51 ∵ 7 Ye stiffenecked and of x vncircumcised
hearts and eares, ye haue alwayes resisted the holy
Ghost: as your fathers *did*, so *doe* you.
52 Which of the Prophets haue not your fa-
thers persecuted? and they haue slaine them, which
shewed before of the comming of that Iust, of
whom ye are now the betrayers and murtherers,
53 ⁎ Which haue receiued the law by the y or-
dinance of Angels, and haue not kept it.
54 8 But when they heard these things, their
hearts brast for anger, and they gnashed at him
with *their* teeth.
55 9 But he being full of the holy Ghost, loo-
ked stedfastly into heauen, and saw the glory of
God, and Iesus z standing at the right hand of God,
56 And said, Behold, I see the heauens open,
and the Sonne of man standing at the right hand
of God.
57 10 Then they gaue a shout with a loud
voyce, and stopped their eares, and a ranne vpon
him violently all at once,
58 And cast him out of the citie, and stoned
him: and the b witnesses laid downe their cloathes
at a yong mans feet, named Saul.
59 And they stoned Steuen, who called on

✤ *Exod 32 1.*
n This was the superstition of the Egyptians idolatrie: for they worshipped Apis a strange and marueilous calfe, and made goodly images of Kine. Herod. lib 2.
o Being destitute and voyd of his Spirit, he gaue them vp to Satan, & wicked lusts to worship starres.
p By the hoast of heauen, here he meaneth not the Angels, but the moone and sunne and other starres. Deut.17.3.
✤ *Amos 5.25.*
q You tooke it vpon your shoulders and caried it.
5 Moses indeed erected a Tabernacle, but that was to call them backe to that forme which he had seene in the mountaine.
r That is, of the couenant.
∵ *Exod.25.40. hebr.8.5.*
⁎ *Iosh 3.14.*
s Deliuered from hand to hand.
t By the figure Metonymie, for the countries which the Gentiles possessed.
u God draue them out, that they should yeeld vp the possession of those countries to our fathers, when they entred into the land.
✲ *2. Sam.7 2. psal.132.5.*
* *1.Chro.17.12. 1.kings 6.1.*
6 Salomon built a Temple, according to Gods commandement, but not with any such condition, that the Maiesty of God should be inclosed therein.
✤ *Chap.17 24.*
✲ *Esai.66.1.*
∵ *Ier.9.26. eze.44.9.*
7 Steuen mooued with the zeale of God, at length iudgeth his owne iudges.
x They are of vncircumcised hearts, which lie drowned still in the sinnes of nature, and sticke fast in them: for otherwise all the Iewes were circumcised as touching the flesh, and therfore there were two kinds of circumcision, Rom.2.28. ⁎ *Exod.16.16. galat.3.19.* *y By the ministerie of Angels.* 8 The more Satan is pressed, the more hee brasteth out into an open rage. 9 The neerer that the Martyrs approach to death, the neerer they beholding Christ, do rise vp euen into heauen. *z Ready to confirme him in the confession of the trueth, and to receiue him to him.* 10 The zeale of hypocrites and superstitious people, breaketh out at length into most open madnesse. *a This was done in a rage and furie: for at that time the Iewes could put no man to death by law, as they confesse before Pilate, saying, that it was not lawfull for them to put any man to death, and therefore it is reported by Ios. lib.20. that Ananus a Sadduce slew Iames the brother of the Lord, and for so doing, was accused before Albinus the President of the countrey.* *b It was appointed by the Law, that the witnesses should cast the first stone, Deut. 17.7.*

God, and sayd, Lord Iesus, receiue my spirit.

60 [11] And he kneeled downe, and cried with a loud voyce, Lord, [c] lay not this sinne to their charge. And when he had thus spoken, he [d] slept.

11 Faith and charitie neuer forsake the true seruants of God, euen to the last breath.
c The word which he vseth here noteth such a kind of imputing or laying to ones charge, as remaineth firme, and fixed for euer, neuer to be remitted. d Locke 1.Thes.4.13.

CHAP. VIII.

The godly make lamentation for Steuen 3 Saul maketh hauocke of the Church. 5 Philip preacheth Christ at Samaria. 9 Simon Magus 18 his couetousnesse reproued. 26 Philip 27 commeth to the Ethiopian Eunuch, 38 and baptizeth him.

AND [1] Saul consented to his death. And at that time, there was a great persecution against the Church which was at Hierusalem, & they were all scattered abroad thorow the regions of Iudea and Samaria, except the Apostles.

2 [a] Then *certaine* men fearing God, [a] caried Steuen among them, *to be buried*, and made great lamentation for him.

3 [3] But Saul made hauocke of the Church, and entred into euery house, and drew out both men and women, and put them into prison.

4 Therefore they that were scattered abroad, went to and fro preaching the word.

5 ¶ [4] Then came Philip into the citie of Samaria, and preached Christ vnto them.

6 And the people gaue heed vnto those things which Philip spake, with one accord, hearing and seeing the miracles which he did.

7 For vncleane spirits crying with a loude voyce, came out of many that were possessed *of them*: and many taken with palsies, and that halted, were healed.

8 And there was great ioy in that citie.

9 [5] And there was before in the citie, a certaine man called Simon, which vsed [b] witchcraft, and [c] bewitched the people of Samaria, saying that he himselfe was some great man.

10 To whom they gaue heed from the least to the greatest, saying, This man is that great power of God.

11 And they gaue heed vnto him, because that of long time hee had bewitched them with sorceries.

12 But assoone as they beleeued Philip, which preached the things that concerned the kingdome of God, and the Name of Iesus Christ, they were baptized both men and women.

13 [6] Then Simon himselfe beleeued also, and was baptized, and continued with Philip, and wondred, when he saw the signes and great miracles which were done.

14 ¶ [7] Now when the Apostles, which were at Ierusalem, heard say, that Samaria had receiued the word of God, they sent vnto them Peter and Iohn.

15 Which when they were come down, prayed for them, that they might receiue the holy Ghost.

16 (For as yet he was fallen downe on none of them, but they were baptized onely in the Name of the Lord Iesus.)

17 Then layd they their hands on them, and they receiued the holy Ghost.

18 [8] And when Simon saw, that through laying on of the Apostles hands the holy Ghost was giuen, he offred them money,

19 Saying, Giue me also this power, that on

1 Christ vseth the rage of his enemies to the spreading forth and enlarging of his kingdome.
a The godly mourne for Steuen after his death, and burie him, shewing therein an example of singular faith and charity: but no man prayeth to him.
a Amongst all the dueties of charitie which the godly vse, there is no mention made of shrining vp of relikes.
3 The dispersion or scattering abroad of the faithfull, is the ioyning together of Churches.
4 Philip, who was before a Deacon in Hierusalem, is made of God extraordinarily an Euangelist.
5 Christ ouercommeth Satan so oft as he listeth, and carieth him about as it were in sight of them, whom he deceiued and bewitched.
b The word which is vsed in this place was at the first taken in good part, and is borrowed out of the Persians language, who call their wise men by that name, but afterward it was taken in euill part.
c He had so allured the Samaritans with his witchcrafts, that as blind and mad harebraines they were wholly addicted to him.
6 The wicked and the very reprobate are constrained oftentimes to taste of the good gifts of God, but they cast it vp againe forthwith.
7 Peter not chiefe, but as an ambassadour sent from the whole company of the Apostles, and Iohn his companion, according to the authoritie which was committed vnto them, confirme and build vp the Churches of Samaria, whose foundation had beene layd afore by Philip. *d Those excellent gifts, which are necessary, especially for them that were to be appointed rulers and gouernours of the Church.*
8 Ambition and couetousnesse doe at length plucke the hypocrites out of their dennes.

whomsoeuer I lay the hands, hee may receiue the holy Ghost.

20 [9] Then said Peter vnto him, Thy money perish with thee, because thou thinkest that the gift of God may be obtained with money.

21 Thou hast neither part nor fellowship in this [e] businesse: for thine heart is not [f] right in the sight of God.

22 [10] Repent therefore of this thy wickednes, and pray God, that if it be possible, the thought of thine heart may be forgiuen thee.

23 For I see that thou art in the [g] gall of bitternesse, and in the [h] bond of iniquitie.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye haue spoken come vpon me.

25 ¶ So they, when they had testified and preached the word of the Lord, returned to Hierusalem, and preached the Gospel in many townes of the Samaritanes.

26 [11] Then the Angel of the Lord spake vnto Philip, saying, Arise, and goe toward the South vnto the way that goeth downe from Hierusalem vnto Gaza, which is waste.

27 And he arose and went on: and beholde, a certaine Eunuch of Ethiopia, Candaces the Queene of the Ethiopians [i] chiefe Gouernour, who had the rule of all her treasure, and came to Hierusalem to worship.

28 And as he returned sitting in his charet, hee read Esaias the Prophet.

29 Then the Spirit said vnto Philip, Goe neere and ioyne thy selfe to yonder charet.

30 And Philip ranne thither, and heard him reade the Prophet Esaias, and sayd, But vnderstandest thou what thou readest?

31 And hee sayd, How can I, except I had [k] a guide? And he desired Philip, that he would come vp and sit with him.

32 [12] Nowe the place of the Scripture which he read, was this, ✢ He was led as a sheepe to the slaughter: and like a lambe dumbe before his shearer, so opened he not his mouth.

33 In his [l] humilitie his iudgement hath beene exalted: but who shall declare his [m] generation? for his life is taken from the earth.

34 Then the Eunuch answered Philip, and said, I pray thee, of whom speaketh the Prophet this? of himselfe, or of some other man?

35 Then Philip opened his mouth, and began at the same Scripture, and preached vnto him Iesus.

36 And as they went on their way, they came vnto a certaine water, and the Eunuch sayd, See, here *is* water, what doeth let me to be baptized?

37 [13] And Philip sayd vnto him, If thou beleeuest with all thine heart, thou mayest. Then he answered, and sayd, [n] I beleeue that that Iesus Christ is that Sonne of God.

38 Then hee commanded the charet to stand still: and they went downe both into the water, both Philip and the Eunuch, and he baptized him.

39 And assoone as they were come vp out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more: so he went on his way reioycing.

9 They are the successors of Simon Magus, and not of Simon Peter, which either buy or sell holy things.
e In this doctrine which I preach.
f Is not vpright in deed, and without dissembling.
10 We must hope well euen of the vilest sinners, so long and so farre forth as we may.
g He called the inward malice of the heart, and that venimous and diuelish wickednesse wherewith this Magician was wholly replenished, the gall of bitternesse: and he is said to be in the gall, as though hee were wholly ouerwhelmed with gall, and buried in it.
h Intangled in the bonds of iniquitie.
11 Christ who calleth freely whom he listeth, doeth now vse Philip who thought on no such matter, to instruct and baptize the Eunuch at vnawares, and by this meanes extendeth the limits of his kingdome euen into Ethiopia.
i A man of great wealth and authoritie with Candaces: Now this word Candaces is a common name to all the Queenes of Ethiopia.
k To shew me the way how to vnderstand it.
12 Those things which seeme most to come by chance or fortune (as men terme it) are gouerned by the secret prouidence of God.
✢ *Esai.53.7.*
l The Hebrew text readeth it thus, Out of a narrow strait, and out of iudgement was he taken: where by the narrow strait, he meaneth the graue and the very bands of death, and by iudgement, the punishment which was layd vpon him, and the miserable state which Christ tooke vpon him for our sakes, in bearing his Fathers wrath. m How long his age shall last: for Christ hauing once risen from the dead, dieth no more, Rom 6.9 13 Profession of faith is requisite in baptizing of them which are of yeeres, and therefore it is euident that we are not then first ingraffed into Christ, when wee are baptized, but being already ingraffed, are then confirmed. *n The summe of the confession which is necessary for baptisme.*

40 But Philip was found at Azotus, and hee walked to and fro preaching in all the cities, till he came to Cesarea.

CHAP. IX.

2 Saul going towards Damascus, 4 is striken downe to the ground of the Lord: 10 Ananias is sent 18 to baptize him. 23 The laying awaite of the Iewes, 25 hee escapeth, being let downe through the wall. 33 Peter cureth Aeneas of the palsie, 36 and by him Tabitha being dead, 40 is restored to life.

AND [1] ✠ Saul yet [a] breathing out threatnings and slaughter against the disciples of the Lord, went vnto the hie Priest,

2 And desired of him letters to Damascus to the Synagogues, that if he found any that were of that [b] way, (either men or women) hee might bring them bound vnto Hierusalem.

3 Now as he iourneyed, it came to passe that as hee was come neere to Damascus, ✠ suddenly there shined rounde about him a light from heauen.

4 And he fell to the earth, and heard a voyce saying to him, Saul, Saul, why persecutest thou mee?

5 And he said, Who art thou, Lord? And the Lord said, I am Iesus whom thou persecutest: it is [c] hard for thee to kicke against prickes.

6 He *then* both trembling and astonied, said, Lord, what wilt thou that I doe? And the Lord said vnto him, Arise, and goe into the citie, and it shallbe tolde thee what thou shalt doe.

7 The men also which iourneyed with him, [d] stood amased, hearing *his* [e] voyce, but seeing no man.

8 And Saul arose from the ground, and opened his eyes, *but* sawe no man. Then led they him by the hand, and brought him into Damascus,

9 Where hee was three dayes without sight, and neither ate nor dranke.

10 ¶And there was a certaine disciple at Damascus named Ananias, and to him said the Lord in a vision, Ananias. And hee said, Behold, I am *here* Lord.

11 Then the Lord said vnto him, Arise, and go into the streete which is called Streight, and seeke in the house of Iudas after one called Saul of [f] Tarsus: for behold, he prayeth,

12 (And he saw in a vision a man named Ananias comming in *to him,* and putting his hands on him, that he might receiue his sight.)

13 Then Ananias answered, Lord, I haue heard by many of this man, how much euill he hath done to thy Saints at Hierusalem.

14 Moreouer here hath authoritie of the hie Priests, to binde all that call on thy Name.

15 Then the Lord said vnto him, Goe thy way: for he is a [g] chosen vessell vnto mee, to beare my Name before the Gentiles, and Kings, and the children of Israel.

16 For I will [h] shew him, how many things he must suffer for my Names sake.

17 Then Ananias went his way, and entred into [i] that house, and put his handes on him, and said, Brother Saul, the Lord hath sent mee (*euen* Iesus that appeared vnto thee in the way as thou camest) that thou mightest receiue thy sight, and be filled with the holy Ghost.

18 And immediatly there fell from his eyes as *it had beene* scales, and suddenly he receiued sight, and arose, and was baptized,

19 And receiued meate, and was strengthened. So was Saul certaine dayes with the disciples which were at Damascus.

20 [2] And straightway hee preached Christ in the Synagogues, that he was that Sonne of God.

21 So that all that heard him were amased, and said, Is not this hee, that made haucke of them which called on this Name in Hierusalem, & came hither for that intent, that he should bring them bound vnto the hie Priests?

22 [3] But Saul encreased the more in strength, and confounded the Iewes which dwelt at Damascus, [k] confirming that this was that Christ.

23 [4] And after that many dayes were fulfilled, the Iewes tooke counsell together, to kill him.

24 But their laying awaite was knowen of Saul: now they ✠ watched the gates day and night, that they might kill him.

25 [5] Then the disciples tooke him by night, and put him through the wall, and let him downe by a rope in a basket.

26 [6] And when Saul was come to Hierusalem, hee assayed to ioyne himselfe with the disciples: but they were all afraid of him, and beleeued not that he was a disciple.

27 But Barnabas tooke him, and brought him to the Apostles, and declared to them, how he had seene the Lord in the way, and that he had spoken vnto him, and how hee had spoken boldly at Damascus in the Name of Iesus.

28 [7] And hee was conuersant [l] with them at Hierusalem.

29 And spake boldly in the Name of the Lord Iesus, and spake and disputed against the [m] Grecians: but they went about to slay him.

30 [8] But when the brethren knewe it, they brought him to Cesarea, and sent him foorth to Tarsus.

31 [9] Then had the Churches rest through all Iudea, and Galile, and Samaria, and were [n] edified, and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.

32 [10] And it came to passe, as Peter walked throughout all *quarters*, he came also to the saints which dwelt at Lydda.

33 And there he found a certaine man named Aeneas, which had kept his couch eight yeeres, and was sicke of the palsie.

34 Then said Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and trusse thy couch together. And he arose immediatly.

35 And all that dwelt at [o] Lydda and Saron, saw him, and turned to the Lord.

36 [11] There was also at Ioppa a certaine *woman*, a disciple named Tabitha (which by interpretation is called Dorcas) shee was full of good workes and almes which she did.

37 And it came to passe in those dayes, that she was sicke and died: and when they had washed her, they laid her in an vpper chamber.

38 Now forasmuch as Lydda was neere to Ioppa, and the disciples had heard that Peter was there, they sent vnto him two men, desiring that he would not delay to come vnto them.

1 Saul (who is also Paul) persecuting Christ most cruelly, who did as it were flee before him, falleth into his hands, and is ouercome: and with a singular example of the goodnesse of God, in stead of punishment which he iustly deserued for his crueltie, is not onely receiued to fauour, but is also euen by the mouth of God appointed an Apostle, and is confirmed by the ministerie and witnesse of Ananias.
✠ Rom. 9, 3. Galat. 1, 13.
a This is a token that Sauls stomacke boyled and cast out great threatnings to murder the disciples.
b Any trade of life which a man taketh himselfe vnto, the Iewes call a way.
✠ *Chap. 22, 6.* *1. Cor. 15, 8.*
c This is a prouerbe which is spoken of them that through their owne stubburnesse hurt themselues.
d Stood still and could not goe one step forward, but aboade amased as if they had beene very stones.
e They heard Pauls voyce: for afterward it is said in flat termes, that they heard not his voyce that spake, as beneath chap. 22, 9. But other goe about to set these places at one which seeme to be at a iarre, after this sort, to wit, that they heard a sound of a voyce, but no perfit voyce.
f Tarsus was a citie of Cilicia neere vnto Anchiala, which two cities Sardanapalus is said to haue built in one day.
g To beare my name in.
h I will shew him plainely.
i Into Iudas his house.

2 Paul beginneth straightwayes to execute the office which was enioyned him, neuer consulting with flesh and blood.
3 Paul striueth not with his owne authoritie alone, but with the testimonies of the Prophets.
k By conferring places of the Scripture together, as cunning craftesmen doe, when they make vp any thing, they vse together all parts together, to make them agree fitly one with another.
4 Paul who was before a persecuter, hath now persecution laid before himselfe, but yet a farre off.
✠ 2. Cor. 11, 32.
5 We are not forbidden to auoide and eschew the dangers and conspiracies that the enemies of God lay for vs, so that wee swarue not from our vocation.
6 In ancient time no man was rashly or lightly receiued into the number of and amongst the sheepe of Christ, much lesse to be a pastour.
7 The constant seruants of God must looke for danger after danger: yet God watcheth for them.
l With Peter and Iames, for hee saith that he saw none of the Apostles but them, Gal. 1, 18, 19.
m Looke Chap. 6. 1.
8 The Ministers of the word may change their place, by the aduise and counsell of the congregation and Church.
9 The ende of persecution is the building of the Church, so that wee will patiently wait for the Lord.
n This is a borowed kinde of speech, which signifieth establishment and increase.
10 Peters Apostleship is confirmed by healing of the man that was sicke of the palsie. *o Lydda was a citie of Palestine, & Saron a Champion countrey and a place of good pasturage betweene Cesarea of Palestine and the mountaine Tabor, and the lake of Genezareth which extendeth it selfe in great length beyond Ioppa.* 11 Peter declareth euidently by raising vp a dead body through the Name of Christ, that he preacheth the glad tidings of life.

39 Then

39 Then Peter arose and came with them: and when he was come, they brought him into the vpper chamber, where all the widowes stood by him weeping, and shewing the coates and garments, which Dorcas made, while she was with them.

40 But Peter put them all foorth, and kneeled downe, and prayed, and turned him to the bodie, and said, Tabitha, arise. And she opened her eyes, and when she saw Peter, sate vp.

41 Then he gaue her the hand, and lift her vp, and called the Saints and widowes, and restored her aliue.

42 And it was knowen throughout all Ioppa, and many beleeued in the Lord.

43 And it came to passe, that he taried many dayes in Ioppa with one Simon a Tanner.

CHAP. X.

1 Cornelius 4 at the Angels commandement, 5 sendeth for Peter: 11 Who alsoby a vision 15.20 is taught not to despise the Gentiles. 34 He preacheth the Gospel to Cornelius and his houshold: 45 Who hauing receiued the holy Ghost, 47 are baptized.

1 FVrthermore [1] there was a certaine man in Cesarea called Cornelius, a captaine of the band called the Italian *band*,

2 [a] A deuout man, and one that feared God with [b] all his houshold, which gaue much almes to the people, and prayed God continually.

3 He saw in a vision euidently (about the ninth houre of the day) an Angel of God comming in to him, and saying vnto him, Cornelius.

4 But when he looked on him, he was afraid, and said, [c] What is it, Lord? and he said vnto him, Thy prayers and thine almes are [d] come vp into [e] remembrance before God.

5 Now therefore send men to Ioppa, and call for Simon, whose surname is Peter:

6 He lodgeth with one Simon a Tanner, whose house is by the sea side: hee shall tell thee what thou oughtest to doe.

7 And when the Angel which spake vnto Cornelius, was departed, he called two of his seruants, and a souldier that feared God, one of them that waited on him,

8 And tolde them all things, and sent them to Ioppa.

9 On the morow as they went on their iourney, and drew neere vnto the citie, Peter went vp vpon the house to pray, about the sixt houre.

10 Then waxed he an hungred, and would haue eaten: but while they made *some* thing readie, he fell into a [f] trance.

11 And he sawe heauen opened, and a certaine vessell come downe vnto him, as *it had beene* a great sheete, knit at the [g] foure corners, and was let downe of the earth.

12 Wherein were [h] all maner of [i] foure footed beasties of the earth, and wilde beasties and [k] creeping things, and foules of the heauen.

13 And there came a voyce to him, Arise, Peter: kill, and eate.

14 [a] But Peter said, Not so, Lord: for I haue neuer eaten any thing that is polluted, or vncleane.

15 And the voyce *spake* vnto him againe the second time, The things that God hath purified, [l] polluted thou not.

16 This was so done thrise: and the vessell was drawen vp againe into heauen.

17 ¶ Now while Peter doubted in himselfe what this vision which hee had seene, meant, behold, the men which were sent from Cornelius, had enquired for Simons house, and stoode at the gate,

18 And called, and asked, whether Simon, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the Spirit saide vnto him, Beholde, three men seeke thee,

20 Arise therefore, and get thee downe, and goe with them, and doubt nothing: for I haue sent them.

21 ¶ Then Peter went downe to the men, which were sent vnto him from Cornelius, and said, Behold, I am he whom ye seeke: what is the cause whereefore ye are come?

22 And they said, Cornelius the captaine, a iust man, and one that feareth God, and of good report among all the nation of the Iewes, was warned from heauen by an holy Angel to send for thee into his house, and to heare thy words.

23 Then called he them in, and lodged them: and the next day, Peter went foorth with them, and certaine brethren from Ioppa accompanied him.

24 ¶ And the day after, they entred into Cesarea. Now Cornelius waited for them, and had called together his kinsmen, and speciall friends.

25 3 And it came to passe as Peter came in, that Cornelius met him, and fell downe at his feet, and worshipped him.

26 But Peter tooke him vp, saying, Stand vp: for euen I my selfe am a man.

27 And as he talked with him, he came in, and found many that were come together.

28 And he said vnto them, Yee know that it is an vnlawfull thing for a man that is a Iew, to company, or come vnto one of another nation: but God hath shewed me, that I should not call any man polluted, or vncleane.

29 Therefore came I vnto you without saying nay, when I was sent for. I aske therefore, for what intent haue ye sent for me?

30 Then Cornelius said, Foure dayes agoe, about [m] this houre, I fasted, and at the ninth houre I prayed in mine house, and beholde, a man stood before me in bright clothing,

31 4 And said, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 5 Sende therefore to Ioppa, and call for Simon, whose surname is Peter, (hee is lodged in the house of Simon a Tannar by the Sea side) who when he commeth, shall speake vnto thee.

33 Then sent I for thee immediately, and thou hast well done to come. Now therefore are we all here present before God to heare all things that are commanded thee of God.

34 6 Then Peter opened *his* mouth, and said, Of a trueth I perceiue, that [n] God is no accepter of persons,

35 But

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1 Peter confirmeth the first fruits of the Gentiles to God by the meane of two miracles.

a So that he worshipped one God, and was no idolater, neither could he be voide of faith in Christ, because he was a deuout man: but as yet he knew not that he was come.

b This is a great commendation of the man, to say he laboured to haue all his houshold and familiar friends and acquaintance to be religious and godly.

c What wilt thou with me, Lord? for he seeketh himselfe to heare.

d This is a borowed kind of speech, which the Hebrews vse very much, taken from sacrifices, and applied to prayers: for it is said of whole burnt sacrifices, that the smoke and sauour of them goeth vp into Gods nostrels: so do our prayers as a sweete smelling sacrifice which the Lord taketh great pleasure in.

e That is, in so much that they will not suffer God as it were to forget thee: for so doeth the Scriptures vse oftentimes to prattle with vs as nurses doe with little children, when they frame their tongues to our tongue tyed, but talketh with God, and is instructed in his mysteries, yet his minde was farre otherwise then it was wont to be, but shortly returned to the olde bent.

f So it is termed to be a foure square sheete.

g Here is this word (All) which is general, plainely put for an vndistinct and vncertaine, that is to say, for some of all sorts, not for all of euery sort.

h That is such as were meete for mans vse.

i What is meant by these creeping things, Looke Leuit. 11.

k Peter profiteth dayly in the knowledge of the benefit of Christ, yea, after that he had receiued the holy Ghost.

l Doe not thou holde them as vncleane.

2 Religious adoration or worship agreeth onely to God: but ciuill worship is giuen to the Ministers of the word, although not without danger.

m He meaneth not the self same houre, but the like, that is about nine of the clock the other day, as it was then none when he spake to Peter.

4 Cornelius saith, he weeth foorth it selfe by prayer and charitie.

5 As saith commeth by hearing, so is it nourished and groweth vp by the same.

6 Distinction of nations is taken away by the comming of Christ: And it is euidence by feare by faith and righteousnes, who is agreeable to him, or whome he accepteth.

n This God iudgeth not after the outward appearance.

✠ Deut. 10. 17. 2 chron. 19. 7. Iob 34. 19. rom. 2. 11. gal. 2. 6. ephes. 6. 9. colos. 3. 25. 1. pet. 1. 17.

35 But in euery nation hee that o feareth him,
and worketh righteousnesse, is accepted with him.
36 Ye p knowe the word which God hath sent
to the children of Israel, preaching peace by Iesus
Christ, which is Lord of all:
37 7 *Euen* the worde which came through all
Iudea, ✠ beginning in Galile, after the Baptisme
which Iohn preached:
38 *To wit*, how God q anointed Iesus of Na-
zareth with the holy Ghost, and with power: who
went about doing good, and healing all that were
oppressed of the deuill: for God was with him.
39 And we are witnesses of all things which he
did both in the land of the Iewes, and in Hierusa-
lem, whom they slew, hanging him on a tree.
40 Him God raised vp the third day, and cau-
sed that he was shewed openly:
41 Not to all the people, but vnto the witnes-
ses r chosen before of God, *euen* to vs which did eat
and drinke with him, after he arose from the dead.
42 And hee commanded vs to preach vnto the
people, and to testifie, that it is he that is ordained
of God a iudge of quicke and dead.
43 To him also giue all the ✠ Prophets witnes,
that through his Name all that beleeue in him, shall
receiue remission of sinnes.
44 8 While Peter yet spake these wordes, the
holy Ghost fell on all them which heard the word.
45 So they of the circumcision, which beleeued,
were astonied, as many as came with Peter, because
that on the Gentiles also was powred out the gift
of the holy Ghost.
46 For they heard them speake with tongues,
and magnifie God. Then answered Peter,
47 9 Can any man forbidde water, that these
should not be baptized, which haue receiued the
holy Ghost, as well as we?
48 So he commanded them to be baptized in
the Name of the Lord. Then prayed they him to
tarie certaine dayes.

o *By the feare of God, the Hebrewes vnderstand the whole seruice of God: whereby we perceiue that Cornelius was not void of faith, no more then they were which liued before Christs time: and therefore they deale foolishly, which build preparatiue workes and free wil vpon this place.*
p *God gaue the Israelites to vnderstand, that whosoeuer liueth godly, is acceptable to God, of what nation soeuer he be, for hee preached peace to men through Iesus Christ, who is Lord not of one nation onely, that is, of the Iewes, but of all.*
7 The summe of the Gospell (which shall be made manifest at the latter day when Christ himselfe shall sit as iudge both of the quicke and dead) is this, that Christ promised to the Fathers, and exhibited in his time with the mightie power of God, (which was by all meanes shewed) and at length crucified to reconcile vs to God, did rise againe the third day, that whosoeuer beleeueth in him should be saued through the remission of sinnes.

✠ *Luke 4.14.* q *This stile is taken from an olde custome of the Iewes, who vsed to anoint their Kings and Priestes, whereupon it grew, to call them anointed, vpon whom God bestoweth giftes and vertues.* r *This chusing of the Apostles is properly giuen to God: for though God be president in the lawfull election of ministers, yet there is in this place a secret opposition and setting of Gods chusing, and mens voices the one against the other, for the Apostles are immediatly appointed of God, and the Church Ministers by meanes.* ✠ *Iere. 31.34. mica 7.18. chap. 15.9.* 8 The Spirite of God sealeth that in the heart of the hearers, which the minister of the word speaketh by the commandement of God, as it appeareth by the effects. 9 Baptisme doth not sanctifie or make them holy which receiue it, but sealeth vp and confirmeth their sanctification.

CHAP. XI.

Peter being accused for going to the Gentiles, 5 defendeth himselfe. 22 Barnabas is sent to Antiochia, 26 where the disciples are first called Christians: 28 and there Agabus foretelleth a famine to come.

NOw 1 the Apostles and the brethren that were
in Iudea, heard that the Gentiles had also re-
ceiued the word of God.
2 And when Peter was come vp to Hierusa-
lem, they of the circumcision contended against
him,
3 Saying, Thou wentest in to men vncircumci-
sed, and hast eaten with them.
4 Then Peter began, and expounded *the thing*
in order to them, saying,
5 I was in the citie of Ioppa, praying, and in a
trance I sawe *this* vision, A certaine vessell com-
ming downe as *it had beene* a great sheete, let
downe from heauen by the foure corners, and it
came to me.

1 Peter being without cause reprehended of the vnskilfull and ignorant, doth not obiect that hee ought not to be iudged of any, but openly giueth an account of his doing.

6 Towarde the which when I had fastened
mine eyes, I considered, & saw foure footed beasts
of the earth, and wild beasts, and creeping things,
and foules of the heauen.
7 Also I heard a voice, saying vnto me, Arise,
Peter: slay and eate.
8 And I said, God forbid, Lord: for nothing
polluted or vncleane hath at any time entred into
my mouth.
9 But the voice answered me the second time
from heauen, The things that God hath purified,
pollute thou not.
10 And this was done three times, and all were
taken vp againe into heauen.
11 Then beholde, immediatly there were three
men alreadie come vnto the house where I was,
sent from Cesarea vnto me.
12 And the Spirit said vnto me, that I should
go with them, without doubting: moreouer, these
sixe brethren came with me, and wee entred into
the mans house.
13 And he shewed vs, how he had seene an An-
gell in his house, which stood and said to him, Send
men to Ioppa, and call for Simon, whose surname
is Peter.
14 He shall speake wordes vnto thee, whereby
both thou and thine house shall be saued.
15 And as I began to speake, the holy Ghost
fell on them, ✠ euen as vpon vs at the beginning.
16 Then I remembred the word of the Lord,
how hee said, ✠ Iohn baptized with water, but yee
shalbe baptized with the holy Ghost.
17 For as much then as God gaue them a like
gift, as *he did* vnto vs, when wee beleeued in the
Lord Iesus Christ, who was I, that I could let
God?
18 a When they heard these things, they helde
their peace, and glorified God, saying, Then hath
God also to the Gentiles graunted repentance vnto
life:
19 ¶ 3 And they which were ∵ scattered abroad
because of the affliction that arose about Steuen,
went throughout till they came vnto Phenice, and
Cyprus, and a Antiochia, preaching the word to no
man, but vnto the Iewes onely.
20 4 Now some of them were men of Cyprus
and of Cyrene, which when they were come into
Antiochia, spake vnto the Grecians, and preached
the Lord Iesus.
21 And the hand of the Lord was with them,
so that a great number beleeued and turned vnto
the Lord.
22 5 Then tidings of those things came vnto
the eares of the Church, which was in Hierusalem,
and they sent foorth Barnabas, that he should goe
vnto Antiochia.
23 Who when hee was come and had seene
the grace of God, was glad, and exhorted all, that
with purpose of heart they would continue in the
Lord.
24 For he was a good man, and full of the ho-
ly Ghost, and faith, and much people ioyned them-
selues vnto the Lord.
25 ¶ 6 Then departed Barnabas to Tarsus to
seeke Saul:
26 And when hee had found him, hee brought
him vnto Antiochia: and it came to passe that a
whole yere they were conuersant with the Church,
and taught much people, insomuch that the disci-
ples were first called Christians in Antiochia.

✠ *Chap. 1.4.*
✠ *Chap. 1.5. and 19.4. mat 3.11. marke 1.8. luke 3.16. iohn 1.26.*
a Such as aske a question of the trueth which they know not, ought to be quietly heard, and must also quietly yeeld to the declaration thereof.
3 The scattering abroad of the Church of Hierusalem is the cause of the gathering together of many other Churches.
∵ *Chap. 8.1.*
a *He speaketh of Antiochia which was in Syria and bordered vpon Cilicia.*
4 The Church of Antioch, the new Hierusalem of the Gentiles was extraordinarily called.
5 The Apostles doe not rashly condemne an extraordinarie vocation, but yet they iudge it by the effects.
6 There was no contention among the Apostles either of vsurping, or of holding places and degrees.

7 God doth so wrap vp his Church with the wicked, in his scourges and plagues which he sendeth vpon the earth, that notwithstanding he prouideth for it conueniently.
8 All Congregations or Churches make one bodie.
b Thatus, that thereof the Deacons might succour the poore: for it behooued to haue all these things done orderly and decently, and therefore it is said, that they sent these things to the Elders, that is, to the gouernours of the Church.

27 7 In those dayes also came Prophets from Hierusalem vnto Antiochia.

28 And there stood vp one of them named Agabus, and signified by the Spirit, that there should be great famine throughout all the world, which also came to passe vnder Claudius Cesar.

29 8 Then the disciples euery man according to his abilitie, purposed to sende b succour vnto the brethren which dwelt in Iudea.

30 Which thing they also did, and sent it to the Elders by the hand of Barnabas and Saul.

CHAP. XII.

a Herod killeth Iames with the sword. 4 And imprisoneth Peter, 8 whom the Angell deliuereth. 20 Herod being offended with them of Tyrus, 21 is pacified: 22 And taking the honour due to God, to himselfe, 23 he is eaten with wormes, and so dyeth.

NOw 1 about that time, a Herod the king stretched foorth *his* hand to vexe certaine of the Church,

2 And he b killed Iames the brother of Iohn with the sword.

3 2 And when he saw that it pleased the Iewes, hee proceeded further, to take Peter also (then were the dayes of vnleauened bread.)

4 3 And when he had caught him, hee put him in prison, and deliuered him to foure quaternions of souldiours to be kept, intending after the Passeouer to bring him forth to the people.

5 4 So Peter was kept in prison, but earnest prayer was made of the Church vnto God for him.

6 And when Herod would haue brought him out vnto the people, the same night slept Peter betweene two souldiours, bound with two chaines, and the keepers before the doore, kept the prison.

7 ✠ And behold, the Angell of the Lord came vpon them, and a light shined in the c house, and he smote Peter on the side, and raised him vp, saying, Arise quickely. And his chaines fell off from *his* hands.

8 And the Angel said vnto him, Gird thy selfe, and bind on thy sandales. And so he did. Then hee said vnto him, Cast thy garment about thee, and follow me.

9 So *Peter* came out and followed him, and knewe not that it was true, which was done by the Angel, but thought he had seene a vision.

10 Now when they were past the first and the second watch, they came vnto the yron gate that leadeth vnto the citie, which opened to them by it owne accord, and they went out, and passed through one street, and by and by the Angel departed from him.

11 ¶ And when Peter was come to himselfe, he said, Now I know for a truth, that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herod, and from all the waiting for of the people of the Iewes.

12 5 And as he consi*dered *the thing*, hee came to the house of Mary, the mother of Iohn, whose surname was Marke, where many were gathered together, and prayed.

13 6 And when Peter knocked at the entrie doore, a maide d came foorth to hearken, named Rhode,

14 But when she knew Peters voice, shee opened not the entrie *doore* for gladnesse, but ranne in, and told how Peter stood before the entrie.

15 But they said vnto her, Thou art mad. Yet she affirmed it constantly, that it was so. Then said they, It is his Angel.

16 But Peter continued knocking, and when they had opened it, and saw him, they were astonied.

17 7 And he beckened vnto them with the hand, to hold their peace, and told them how the Lord had brought him out of the prison. And hee said, Goe shewe these things vnto Iames and to the brethren: and hee departed and went into an other place.

18 ¶ 8 Now assoone as it was day, there was no small trouble among the souldiours, what was become of Peter.

19 And when Herod had sought for him, and found him not, hee examined the keepers, & commanded them to be led to be punished. And hee went downe from Iudea to Cesarea, and *there* abode.

20 9 Then Herod was angrie with them of Tyrus and Sidon, but they came all with one accorde vnto him, and perswaded Blastus the Kings Chamberlaine, & they desired peace, because their countrey was nourished by the Kings *land*.

21 And vpon a day appointed, Herod arayed himselfe in royall apparell, and sate on the iudgement seat, and made an oration vnto them.

22 10 And the people gaue a shoute, *saying*, The voice of God, and not of man.

23 11 But immediately the Angell of the Lord smote him, because he e gaue not glorie vnto God, so that hee was eaten of wormes, and gaue vp the ghost.

24 12 And the f word of God grew and multiplyed.

25 So Barnabas and Saul returned from Hierusalem, when they had fulfilled their office, & tooke with them Iohn, whose surname was Marke.

CHAP. XIII.

a The holy Ghost commandeth that Paul and Barnabas be separated vnto him. 6 At Paphus 8 Elymas the sorcerer 11 is stricken blind. 14 From whence being come to Antiochia, 17 they preach the Gospell, 45 the Iewes vehemently withstanding them.

THere 1 were also in ℣ Church that was at Antiochia, certaine Prophets and teachers, as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and Manahen (which had beene brought vp with a Herod the Tetrarch) and Saul.

2 Now as they b ministred to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul, for the worke whereunto I haue c called them.

3 a Then fasted they and prayed, and laid their hands on them, and let them goe.

4 3 And they after they were sent forth of the holy Ghost, came downe vnto d Seleucia, and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the worde of God in the Synagogues of the Iewes: and they had also Iohn to *their* minister.

6 So when they had gone throughout the yle vnto Paphus, they found a certaine sorcerer, a

1 God giueth his Church a truce, but for a little time.
a *This name Herod was common to all them that came of the stocke of Herod Ascalonites, whose surname was Magnus: but hee that is spoken of here, was nephew to Herod the great, sonne to Aristobulus, and father to that Agrippa who is spoken of afterward.*
b *Violently, his cause being not once heard.*
2 a It is no old fashion of tyrants to procure the fauour of the wicked, with the blood of the godly.
3 The tyrants and wicked make a galous for themselues euen then when they doe most according to their owne will and fantasie.
4 The prayers of the godly ouerturne the counsell of tyrants, obtaine Angels of God, breake the prison, vnloose chaines, put Satan to flight, and preserue the Church.
✠ *Chap. 5. 19.*
a *In the prison.*
5 Holy meetings in the night as well of men as women (when they can not be suffered in the day time) are allowable by the example of the Apostles.
6 We obtaine more of God, then we dare well hope for.
d *Out of the place where they were assembled, but not out of the house,*

7 We may somestimes giue place to the rage of the wicked, but yet so, that our diligence which ought to be vsed in Gods businesse, be not a whit slackened.
8 Euill counsell falleth out in the end to the hurt of the deuisers of it.

9 A miserable and shamefull example of the end of the enemies of the Church.
10 The flatterie of the people, maketh fooles faine.
11 God resisteth the proud.
e *Iosephus recordeth, that this king did not reprehe shose flatterers tongues, and therefore at his death he complained and cryed out of their vanitie.*
12 Tyrants build vp the Church by plucking it downe.
f *They that heard the word of God.*

1 Paul with Barnabas is againe the second time appointed Apostle of the Gentiles, not of man, neither by man, but by an extraordinarie commaundement of the holy Ghost.
a *The same was Antipas, which put Iohn Baptist to death.*
b *Whiles they were busie doing their office, that is, as Chrysostome expoundeth it, while they were preaching.*
c *The Lord is said to call (whereof this word (calling) commeth which is vsuall in the Church) when hee causeth that to be, which was not, whether you referre it to the matter it selfe or to any qualitie or thing about the matter: and it groweth of this, because when things begin to be, then they haue some name: as Gods mightie power is also declared thereby, who spake the worde, and things were made.*
2 Fast, and solemne prayers were vsed before the laying on of handes.
3 Paul and his companions doe at the first bring Cyprus to the subiection and obedience of Christ.
d *Seleucia was a citie of Cilicia, so called of Seleucus one of Alexanders successours.*

false

false prophet, being a Iew, named Bariesus,
7 Which was with the Deputie Sergius Paulus, a prudent man. He called vnto him Barnabas and Saul, and desireth to heare the word of God.
8 4 But Elimas the sorcerer, (for so is his name by interpretation) withstood them, and sought to turne away the Deputie from the faith.
9 Then Saul (which also *is called* Paul) being full of the holy Ghost, set his eyes on him,
10 5 And sayde, O full of all subtilty and all e mischiefe, the childe of the deuill, *and* enemie of all righteousnes, wilt thou not cease to peruert the straight wayes of the Lord?
11 Now therefore behold, the f hand of the Lord *is* vpon thee, and thou shalt be blind, and not see the sunne for a season. And immediatly there fell on him a mist & a darkenes, and he went about, seeking some to leade him by the hand.
12 Then the Deputie when hee saw what was done, beleeued, and was astonied at the doctrine of the Lord.
13 6 Now when Paul and they that were with him were departed by shippe from Paphus, they came to Perga *a citie* of Pamphylia: then Iohn departed from them, and returned to Hierusalem.
14 But when they departed from Perga, they came to Antiochia *a citie* of Pisidia, and went into the Synagogue on the Sabbath day, & sate downe.
15 7 And after the lecture of the Law and Prophets, the rulers of the Synagogue sent vnto them, saying, Ye men and brethren, if ye h haue any word of exhortation for the people, say on.
16 8 Then Paul stood vp and beckened with the hand, and sayd, Men of Israel, and ye that feare God, hearken.
17 The God of this people of Israel chose our fathers, and i exalted the people when they dwelt in the land of ✣ Egypt, and with an ✣ k high arme brought them out thereof.
18 And about the time ∵ of fortie yeeres, suffred hee their maners in the wildernesse.
19 And he destroyed seuen nations in the land of Chanaan, & ✱ diuided their land to them by lot.
20 Then afterward he gaue vnto them ✲ Iudges about l foure hundreth and fiftie yeeres, vnto *the time of* Samuel the Prophet.
21 So after that, they desireth a ✱ King, and God gaue vnto them ✣ Saul, the sonne of Cis, a man of the tribe of Beniamin, *by the space of* m fourtie yeeres.
22 And after he had taken him away, he raised vp ✣ Dauid to be their King, of whom hee witnessed, saying, I haue found Dauid *the sonne* of Iesse, a man after mine owne heart, which will doe all things that I will.
23 9 Of this mans seede hath God ∵ according to *his* promise raised vp to Israel, the Sauiour Iesus:
24 When ✱ Iohn had first preached n before his comming the baptisme of repentance to all the people of Israel.
25 And when Iohn had fulfilled *his* course, he said, ✣ Whom ye thinke that I am, I am not he: but behold, there commeth one after mee, whose shooe of *his* feete I am not worthy to loose.
26 10 Yee men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is the word of this saluation sent.
27 11 For the inhabitants of Hierusalem, and their rulers, because they knewe him not, nor yet the wordes of the Prophets, which are read euery Sabbath *day*, they haue fulfilled them in condemning him.
28 And though they found no cause of death *in him, ✣ yet* desired they Pilate to kill him.
29 And when they had fulfilled all things that were written of him, they tooke him downe from the tree, and put him in a sepulchre.
30 12 But God ∵ raised him vp from the dead.
31 And he was seene many daies of them, which came vp with him from Galile to Hierusalem, which are his witnesses vnto the people.
32 And we declare vnto you, that touching the promise made vnto the fathers,
33 God hath fulfilled it vnto vs their children, in that he o raised vp Iesus, 13 euen as it is written in the second Psalme, ✱ Thou art my Sonne: this day haue I begotten thee.
34 Now as concerning that hee raised him vp from the dead, no more to returne to corruption, hee hath saide thus, ✲ I will giue you the holy things of Dauid, p which are faithfull.
35 14 Wherefore hee saieth also in another place, ✱ Thou wilt not suffer thine holy one to see corruption.
36 Howbeit, Dauid after hee had serued his time by the counsell of God, hee ✣ slept, and was laid with his fathers, and saw corruption.
37 But hee whom God raised vp, sawe no corruption.
38 15 Be it knowen vnto you therefore, men *and* brethren, that through this man is preached vnto you the forgiuenesse of sinnes:
39 And from q all things, from which ye could not be iustified by the Law of Moses, by him euerie one that beleeueth, is iustified.
40 16 Beware therefore least that come vpon you, which is spoken of in the Prophets,
41 ✣ Beholde, yee despisers, and wonder, and vanish away: for I worke a worke in your dayes, a worke which yee shall not beleeue, if a man would declare it you.
42 ¶ 17 And when they were come out of the Synagogue of the Iewes, the Gentiles besought, that they would preach these wordes to them the next Sabbath *day*.
43 Now when the congregation was dissolued, many of the Iewes and r Proselites that feared God, followed Paul and Barnabas, which spake vnto them, and exhorted them to continue in the grace of God.

4 The deuill maketh the conquest of Christ more glorious, in that that he setteth himselfe against him.
5 The sorcerer which was striken of Paul with a corporall punishment (although extraordinarily) sheweth an example to lawfull magistrates, how they ought to punish them which wickedly and obstinately hinder the course of the Gospel.
e He noteth out such a fault, as who so hath it, runneth headlone and with great desire to all kind of wickednesse with the least motion in the world.
f His power which he sheweth in striking and beating downe his enemies.
6 An example in one and the selfe same company both of singular constancie, and also of great weakenesse.
g This putteth a difference betwixt it, and Antiochia which was in Syria.
7 In the Synagogue of the Iewes (according to the patterne whereof Christian Congregations were instituted) first the Scripture were read, then such as were learned were licenced by the rulers of the Synagogue to speake and expound.
h Word for word, If there be any word in you: and this is a kinde of speach taken from the Hebrewes, whereby is meant, that the giftes of Gods grace are in vs, as it were in treasure houses, and that they are not ours, but Gods: In like sort saith Dauid, Thou hast put a new song in my mouth: Psal 40.

✣ *Mat.3 11. mar.1.7 iohn 1.20.*
10 Christ was promised & sent properly to the Iewes.
11 All things came to passe to Christ, which the Prophets foretolde of Messias: so that hereby also it appeareth that he is the true and onely Sauiour: and yet notwithstanding they are not to be excused which did not onely not receiue him, but also persecute him most cruelly although he was innocent.
✣ *Mat. 27.22. mar. 15.13. luke 23.23. iohn 19.6.*
12 We must set the glory of the resurrection against the shame of the crosse, and graue. And the resurrection is prooued as well by witnesses which saw it, as by the testimonies of the Prophets.
∵ *Mat 28.2. mar. 16.6. luke 24.6. iohn 20.19.*
o For then he appeared plainely and manifestly as that onely Sonne of God, when as he left off his weaknesse, and came out of the graue, hauing conquered death.
13 If Christ had taried in death, he had not beene the true Sonne of God, neither had the couenant, which was made with Dauid, beene sure.
✱ *Psalm 2.7. heb. 1.5 and 5.5.*
✲ *Esa. 55.3.*
p The Grecians call those holy things, which the Hebrewes call gracious bounties: and they are called Dauids bounties in the passiue signification, because God bestowed them vpon Dauid: Moreouer they are tearmed faithfull, after the maner of speech which the Hebrews vse, who tearme those things faithfull, which are steadie and sure such as neuer alter nor change.

8 God bestowed many peculiar benefites vpon his chosen Israel, but his especially, that he promised them the euerlasting redeemer. *i Aduanced and brought to honour.* ✣ *Exod 1 9.* ✣ *Exod. 13.14. k Openly and with maine force, breaking in pieces the enemies of his people.* ∵ *Exod 16 1.* ✱ *Iosh. 14.1.* ✲ *Iudg 3.9. l There were from the birth of Isaac vnto the destruction of the Canaanites vnder the gouernance of Iosua foure hundreth and seuen and fourty yeeres, and therefore he addeth in this place, this word, About, for there want three yeeres, but the Apostle vseth the whole greater number.* ✱ *1. Sam. 8 5.* ✣ *1. Sam. 9.15 and 10 1. m In this space of fourtie yeeres must the time of Samuel be reckoned with the dayes of Saul: for the kingdome did as it were swallow vp his gouernement.* ✣ *1 Sam. 16.13* 9 He prooueth by the witnesse of Iohn, that Iesus is that Sauiour which should come of Dauid. ∵ *Psal. 89.21. esai 11.1.* ✱ *Mala.3 1. mat.3.2. mark 1.2. luke 3.2. n Iohn as an Herault, did not shew Christ comming a farre off as the other Prophets did, but hard at hand, and entred on his iourney.*

14 The Lord was so in graue, that he felt no corruption. ✱ *Psal. 16 11. chap. 2 31.* ✣ *1 King. 2 10. chap. 2. 29.* 15 Christ was sent to giue them free remission of sinnes, which were condemned by the Law. *q Whereas the ceremonies of the Law could not absolue you from your sinnes, this man doth absolue you, if you lay hold on him by faith.* 16 The benefits of God turne to the vtter vndoing of them that contemne them. ✣ *Habak 1.5.* 17 The Gentiles goe before the Iewes into the kingdome of heauen. *r Which had forsaken their heathenish religion, and embraced the religion set forth by Moses.*

44. And

44 And the next Sabbath *day* came almost the
whole citie together, to heare the word of God.
45 [18] But when the Iewes saw the people, they
were full of enuie, and spake against those things,
which were spoken of Paul, contrarying *them*, and
railing on *them*.
46 [19] Then Paul and Barnabas spake boldly,
and sayd, It was necessary that the word of God
should first haue beene spoken vnto you: but see-
ing yee put it from you, and [f] iudge your selues
vnworthy of euerlasting life, loe, we turne to the
Gentiles.
47 For so hath the Lord commanded vs, *say-
ing*, ✠ I haue made thee a light of the Gentiles,
that thou shouldest be the saluation vnto the end
of the world.
48 And when the Gentiles heard it, they were
glad, & glorified the word of the Lord: and as ma-
ny as were [t] ordained vnto eternall life, beleeued.
49 Thus the word of the Lord was published
thorowout the whole countrey.
50 [20] But the Iewes stirred *certaine* [u] deuoute
and honourable women, and the chiefe men of
the citie, and raised persecution against Paul and
Barnabas, and expelled them out of their coasts.
51 [21] But they ✠ shooke off the dust of their
feete against them, and came vnto Iconium.
52 And the disciples were filled with ioy, and
with the holy Ghost.

18 The fauour of one selfe same Gospel is vnto the reprobate and vnbeleeuers, death, and to the elect and such as beleeue, life.
19 The Gospel is published to the Gentiles by the expresse commandement of God.
f By this your doing you doe as it were pronounce sentence against your selues, and iudge your selues.
✠ *Esa.49 6.*
t Therefore either all were not appointed to euerlasting life, or els all should haue beleeued: but because that is not so, it followeth that some certeine were ordained, & therefore God did not onely foreknow, but also foreordaine, that neither faith nor the effects of faith should be the cause of his ordeining or appointmēt, but his ordeining the cause of faith.
20 Such is the craft and subtiltie of the enemies of the Gospel, that they abuse the simplicitie of some which are not altogether euill men, to execute their crueltie.
u Such as embraced Moses his Law.
21 The wickednesse of the worlde cannot let God to gather his Church together, and to foster and cherish it, when it is gathered together.
✠ *Mat.10.14. mar.6,11, luke 9.5. chap.18.6.*

CHAP. XIIII.

1 Paul and Barnabas 5 are persecuted at Iconium: 6 At Lystra Paul 10 healeth a creeple: 13 They are about to doe sacrifice vnto them. 18 but they forbid it: 19 Paul by the perswasion of certaine Iewes, is stoned: 23 From thence passing thorow diuers Churches, 26 they returne to Antiochia.

AND [1] it came to passe in [a] Iconium, that they
went both together into the Synagogue of the
Iewes, and so spake, that a great multitude both of
the Iewes and of the Grecians beleeued.
2 And the [b] vnbeleeuing Iewes stirred vp, and
corrupted the mindes of the Gentiles against the
brethren.
3 [2] So therefore they aboade there a long time,
and spake boldly in the Lord, which gaue testi-
mony vnto the word of his grace, & caused signes
and wonders to be done by their hands.
4 But the multitude of the citie was diuided:
and some were with the Iewes, and some with the
Apostles.
5 And when there was an assault made both
of the Gentiles, and of the Iewes with the rulers,
to doe them violence, and to stone them,
6 They were ware of it, and [c] fled vnto Ly-
stra, and Derbe, cities of Lycaonia, and vnto the
region round about,
7 And there preached the Gospel.
8 ¶ [3] Now there sate a certaine man at Lystra,
impotent in his feete, which was a creeple from his
mothers wombe, who had neuer walked.
9 He heard Paul speake: who beholding him
and perceiuing that he had faith to be healed,
10 Saide with a loud voice, Stand vpright on
thy feete. And he leaped vp, and walked.
11 Then when the people saw what Paul had
done, they lift vp their voices, saying in the speach
of Lycaonia, Gods are come downe to vs in the
likenesse of men.
12 And they called Barnabas, Iupiter: and Paul,
Mercurius, because he was the chiefe speaker.
13 Then Iupiters Priest, which was before their
citie, brought buls with garlands vnto the [d] gates,
and would haue sacrificed with the people.
14 But when the Apostles, Barnabas and Paul
heard it, they rent their cloathes, and ran in among
the people, crying,
15 [4] And saying, O men, why doe yee these
things? We are euen men subiect to the [e] like pas-
sions that yee be, and preach vnto you, that yee
should turne from these [f] vaine things vnto the
liuing God, ✠ which made heauen and earth, and
the sea, and all things that in them are:
16 [5] Who in times past ✠ [g] suffered all the
Gentiles to walke in their owne wayes.
17 Neuerthelesse, he left not himselfe without
witnes, in that he did good *and* gaue vs raine from
heauen, and fruitfull seasons, filling our hearts with
food, and gladnesse.
18 And speaking these things, scarse appeased
they the multitude, that they had not sacrificed vn-
to them.
19 [6] Then there came certaine Iewes from An-
tiochia and Iconium, which when they had per-
swaded the people, ✠ stoned Paul, and drewe him
out of the citie, supposing he had beene dead.
20 Howbeit, as the disciples stood round about
him, hee arose vp, and came into the citie, and the
next day he departed with Barnabas to Derbe.
21 [7] And after they had preached the glad ti-
dings of the Gospell to that citie, and had taught
many, they returned to Lystra, and to Iconium, and
to Antiochia.
22 [8] Confirming the disciples hearts, and exhor-
ting them to continue in the faith, *affirming* that
wee must through many afflictions enter into the
kingdome of God.
23 [9] And when they had ordeined them Elders
by election in euerie Church, and prayed, and fa-
sted, they commended them to the Lord in whom
they beleeued.
24 [10] Thus they went throughout Pisidia, and
came to Pamphylia.
25 And when they had preached the worde in
Perga, they came downe to [h] Attalia.
26 And thence sailed to [i] Antiochia, ✠ from
whence they had bene commended vnto the grace
of God, to the worke, which they had fulfilled.
27 And when they were come and had ga-
thered the Church together, they rehearsed all
the things that God had done by them, and how
hee had opened the doore of faith vnto the Gen-
tiles.
28 So there they aboade a long time with the
disciples.

1 We ought to be no lesse constant in preaching of the Gospel, then the peruersnes of the wicked is obstinate in persecuting of it.
a Iconium was a citie of Lycaonia.
b Which obeyed not the doctrine.
2 We ought not to leaue our places and giue place to threatnings, neither to open rage, but when there is no other remedie, and that not for our owne quietnes sake, but that the Gospel of Christ may be spread further abroad.
c It is lawfull sometime to flee dangers, in time conuenient.
3 It is an olde subtiltie of the deuill, either to cause the faithfull seruants of God to be banished at once, or to be worshipped for idoles: and that chiefly taking occasion by miracles wrought by them.
d Of the house where Paul and Barnabas were.
4 That is also called idolatry, which giueth to creatures, be they neuer so holy and excellent, that which is proper to the onely one God, that is, Inuocation or calling vpon.
e Men, as ye are, and partakers of the selfe same nature of man as you.
f He calleth idoles, vaine things, after the maner of the Hebrewes.
✠ *Gene.1.1. psalme 146.5. reuel.14.7.*
5 Custome, be it neuer so old, doth not excuse the idolaters.
✠ *Psal.81.13. rom.1.14.*
g Suffered them to liue as they lusted, prescribing and appointing them no kind of religion.
6 The deuill when he is brought to the last cast, at length rageth openly, but in vaine, euen then when he seemeth to haue the vpper hand.
✠ *2. Cor.11 25.*
7 We must goe forward in our vocation through a thousand deaths.
8 It is the office of the ministers, not onely to teach, but also to confirme them that are taught, and prepare them to the crosse.
9 The Apostles committed the Churches which they had planted, to proper and peculiar Pastours, which they made not rashly, but with prayers and fastings going before: neither did they thrust them vpon Churches through briberie or lordly superioritie, but chose and placed them by the voyce of the congregation.
10 Paul and Barnabas hauing made an end of their peregrination, and being returned to Antiochia, do render an account to the Church.
h Attalia was a sea city of Pamphylia, neere to Lycia.
i Antiochia of Syria.
✠ *Chap. 13.3.*

CHAP. XV.

1 Certaine goe about to bring in circumcision at Antiochia: 6 About which matter the Apostles consult: 19 and what must be done 23 they declare by letters. 36 Paul and Barnabas 39 are at great variance.

Then

THen [1] came downe [a] certaine from Iudea, and taught the brethren, *saying*, Except ye be circumcised after the maner of Moses, yee cannot be saued.

2 [2] And when there was great dissention, and disputation by Paul and Barnabas against them, they ordained that Paul and Barnabas, and certaine other of them, should goe vp to Hierusalem vnto the Apostles and Elders about this question.

3 Thus [b] being brought foorth by the Church, they passed through Phenice and Samaria, declaring the conuersion of the Gentiles, and they brought great ioy vnto all the brethren.

4 And when they were come to Hierusalem, they were receiued of the Church, and of the Apostles and Elders, and they declared what things God had done by them.

5 But *said they*, certaine of the sect of the Pharises, which did beleeue, rose vp, saying that it was needefull to circumcise them, and to commaund *them* to keepe the Law of Moses.

6 [3] Then the Apostles and Elders came together to looke to this matter.

7 And when there had beene great disputation, Peter rose vp, and sayd vnto them, ✠ [4] Yee men *and* brethren, ye know that a [c] good while agoe, among vs God chose out *me*, that the Gentiles by my mouth should heare the word of the Gospel, and beleeue.

8 And God which knoweth the hearts, bare them witnesse, in giuing vnto them the holy Ghost, euen as *he did* vnto vs.

9 And he put no [d] difference betweene vs and them, after that ✠ [e] by faith he had purified their hearts.

10 [5] Now therefore, why [f] tempt ye God, to ∵ lay a yoke on the disciples necks, which neither our fathers, nor we were able to beare?

11 But we beleeue, through the grace of the Lord Iesus Christ to be saued, euen as they *doe*.

12 [6] Then all the multitude kept silence, and heard Barnabas and Paul, which told what signes and wonders God had done among the Gentiles by them.

13 And when they held their peace, [g] Iames answered, saying, Men *and* brethren, hearken vnto me.

14 [7] Simeon hath declared, how God first did visite the Gentiles, to take *of them* a people vnto his Name.

15 And to this agree the wordes of the Prophets, as it is written,

16 ✠ After this I will returne, and will builde againe the Tabernacle of Dauid, which is fallen downe, and the ruines thereof will I build againe, and I will set it vp,

17 That the residue of men might seeke after the Lord, and all the Gentiles vpon whom my Name is called, sayeth the Lord which doeth all these things.

18 From the beginning of the worlde, God [h] knoweth all his workes.

19 [8] Wherefore my sentence is, that we trouble not them of the Gentiles that are turned to God,

20 But that we send vnto them, that they absteine themselues from [i] filthinesse of idoles, and fornication, and that that is strangled, and from blood.

21 For Moses of olde time hath in euery citie them that preach him, seeing he is read in the Synagogues euery Sabbath *day*.

22 [9] Then it seemed good to the Apostles and Elders with the whole Church to sende chosen men of their owne companie to Antiochia with Paul and Barnabas: *to wit*, Iudas whose surname was Barsabas, and Silas, which were chiefe men among the brethren,

23 And wrote letters by them after this maner, THE APOSTLES, & the Elders, & the brethren, Vnto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, send greeting.

24 [10] Forasmuch as we haue heard, that certaine which [k] went out from vs, haue troubled you with words, and [l] combred your mindes, saying, Ye must be circumcised and keepe the Law: to whom we gaue no such commandement,

25 It seemed therefore good to vs, when wee were come together with one accord, to send chosen men vnto you, with our beloued Barnabas and Paul.

26 Men that haue [m] giuen vp their liues for the Name of our Lord Iesus Christ.

27 We haue therefore sent Iudas and Silas, which shall also tel you the same things by mouth.

28 [11] For it seemed good to the [n] holy Ghost, and [o] to vs to lay no more burden vpon you, then these [p] necessarie things,

29 [12] *That is*, that ye absteine from things offered to idoles, and blood, and that that is strangled, and from fornication: from which if ye keepe your selues, ye shall doe well. Fare ye well.

30 [13] Now when they were departed, they came to Antiochia, and after that they had assembled the multitude they deliuered the Epistle.

31 And when they had read it, they reioyced for the consolation.

32 And Iudas and Silas being Prophets, exhorted the brethren with many words, and strengthened them.

33 And after they had taried there a space, they were let goe in [q] peace of the brethren vnto the Apostles.

34 Notwithstanding Silas thought good to abide there still.

35 Paul also and Barnabas continued in Antiochia, teaching and preaching with many other the word of the Lord.

36 ¶ [14] But after certaine dayes, Paul sayd vnto Barnabas, Let vs returne and visite our brethren in euery citie, where we haue preached the word of the Lord, *and see* how they doe.

1 The Church is at length troubled with dissention within it selfe, and the trouble riseth of the proud and stubburne wittes of certaine euill men: The first strife was concerning the office of Christ, whether we be saued by his onely righteousnesse apprehended by faith, or we haue neede also to obserue the Law.

a Epiphanius is of opinion that this was Cerinthus.

2 Meetings of Congregations were instituted to suppresse heresies, whereunto certaine were sent, by common consent in the name of all.

b Courteously and louingly brought on their way by the Church, that is, by certaine appointed by the Church.

3 The matter is first handled, both parts being heard in the assemblie of the Apostles and ancients, and after is communicated with the people.

✠ *Chap.10.20. and 11.13.*

4 God himselfe in calling of the Gentiles which are vncircumcised, did teach that our saluation doth consist in faith without the worship appointed by the Law.

c Word for word, of old time, that is, euen from the first time that we were commanded to preach the Gospel, and straightwayes after that the holy Ghost came downe vpon vs.

d He put no difference betweene vs and them, as touching the benefite of his free fauour.

✠ *Chap.10.43. 1.cor.1.2.*

e Christ pronounceth them blessed, which are pure of heart: and here we are plainely taught, that men are made such by faith.

5 Peter, passing from the Ceremonies to the Law it selfe in generall, sheweth that none could be saued, if saluation were to be sought for by the Law, and not by grace onely in Iesus Christ, because that no man could euer fulfill the Law, neither Patriarch, nor Apostle. *f Why tempt yee God, as though hee could not saue by faith?* ∵ *Matth.23.4.* 6 A true patterne of a lawfull Councill, where Gods trueth onely reigneth. *g The sonne of Alpheus, who is called the Lordes brother.* 7 Iames confirmeth the calling of the Gentiles, out of the worde of God, therein agreeing to Peter. ✠ *Amos 9.11.* *h And therefore nothing commeth to passe by fortune, but by Gods appointment.*

8 In matters indifferent we may so farre beare with the weakenesse of our brethren, as they may haue time to be instructed.

i From sacrifices, or from feastes which were kept in idoles Temples.

9 In a lawfull Synode, neither they which are appointed Iudges, appoint and determine any thing tyrannously or vpon a Lordlines, neither doth the common multitude sat themselues tumultuously against them, which sit as Iudges by the worde of God: as the like order also is holden in publishing and ratifying those things which haue beene so determined and agreed vpon.

10 The Councill of Hierusalem concludeth, that they trouble mens consciences, which teach vs to seeke saluation in any other meanes then in Christ onely, apprehended by faith, from whence soeuer they come, and whomsoeuer they pretend to be authour of their vocation.

k From our congregation.

l A borrowed kinde of speach taken of them which pull downe that that was built vp: and it is a very vsuall metaphore in the Scriptures, to say the Church is built, for, the Church is planted and stablished.

m Haue greatly hazarded their liues.

11 That is, a lawfull Councill, which the holy Ghost ruleth.

n First they make mention of the holy Ghost, that it may not seeme to be any mans worke.

o Not that men haue any authoritie of themselues, but to shewe the faithfulnesse that they vsed in their ministerie and labour. *p This was no precise necessitie, but in respect of the state of that time, that the Gentiles and the Iewes might more peaceably liue together with lesse occasion of quarell.* 12 Charitie is requisite euen in things indifferent. 13 It is requisite for all people to knowe certainely what to holde in matters of faith and religion, and not that the Church by ignorance and knowing nothing, should depend vpon the pleasure of a few. *q This is an Hebrew kinde of speach, which is as much to say, as the brethren wished them all prosperous successe, and the Church dismissed them with good leaue.* 14 Congregations or Churches doe easily degenerate, vnlesse they be diligently seene vnto, and therefore went these Apostles to ouersee such as they had planted, and for this cause also Synodes were instituted and appointed.

15 A lamentable example of discord betweene excellent men and very great friends, yet not for prophane or their priuate affaires, neither yet for doctrine.
16 God vseth the faultes of his seruants to the prophete and building of his Church, yet we haue to take heed, euen in the best matters that wee passe not measure in our heart.
r They were in great heate: but herein we haue to consider the force of Gods counsell: for by this meanes it came to passe, that the doctrine of the Gospel was exercised in many places.

37 15 And Barnabas counselled to take with them Iohn, called Marke.

38 But Paul thought it not meete to take him vnto their companie, which departed from them from Pamphylia, and went not with them to the worke.

39 16 Then were they so r stirred, that they departed asunder one from the other, so that Barnabas tooke Marke, and sailed vnto Cyprus.

40 And Paul chose Sylas and departed, being commended of the brethren vnto the grace of God.

41 And hee went through Syria and Cilicia, stablishing the Churches.

CHAP. XVI.

1 *Paul hauing circumcised Timotheus,* 12 *being at Philippi,* 14 *instructed Lydia in the faith.* 16 *The spirit of diuination* 18 *is by him cast out:* 20 *and for that cause* 22 *they are whipped,* 24 *and imprisoned.* 26 *Through an earthquake* 27 *the prison doores are opened.* 31 *The Gaolor receiueth the faith.*

THen 1 came he to Derbe and to Lystra: and behold, a certaine disciple was there, named ✣ Timotheus, a womans sonne, which was a a Iewesse, and beleeued, but his father was a Grecian.

2 Of whom the brethren which were at Lystra and Iconium, b reported well.

3 2 Therefore Paul would that hee should goe forth with him, and tooke and circumcised him, because of the Iewes, which were in those quarters: for they knew all that his father was a Grecian.

4 3 And as they went through the cities, they deliuered them c the decrees to keepe, ordeined of the Apostles & Elders which were at Hierusalem.

5 And so were the Churches stablished in the faith, and increased in number dayly.

6 ¶ 4 Now when they had gone throughout Phrygia, and the region of Galatia, they were d forbidden of the holy Ghoſt, to preach the word in Asia.

7 Then came they to Mysia, and sought to goe into Bithynia: But the Spirit suffered them not.

8 Therefore they passed through Mysia, and came downe to Troas,

9 r Where a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come into Macedonia, and helpe vs.

10 6 And after he had seene the vision, immediatly we prepared to goe into Macedonia, being assured that the Lord had called vs to preach the Gospel vnto them.

11 Then went wee forth from Troas, and with a streight course came to Samothracia, and the next day to Neapolis.

12 ¶ And from thence to Philippi, which is the chiefe citie in the parts of Macedonia, and whose inhabitants came from Rome to dwell there: and we were in that citie abiding certaine dayes.

13 7 And on the Sabbath day we went out of the citie, besides a riuer, where they were wont to e pray: and wee sate downe, and spake vnto the women, which were come together.

14 8 And a certaine woman named Lydia, a seller of purple, of the citie of the Thyatirians, which worshipped God, heard *vs*: whose heart the Lord opened, that shee attended vnto the things, which Paul spake.

15 9 And when shee was baptized, and her houshold, she besought vs, saying, If ye haue iudged me to be faithfull to the Lord, come into mine house, & abide *there*: and she constrained vs.

16 10 And it came to passe that as we went to prayer, a certaine maid hauing a spirit f of diuination, met vs, which gate her masters much vantage with diuining.

17 Shee followed Paul and vs, and cried, saying, These men are the seruants of the most high God, which shew vnto you the way of saluation.

18 And this did shee g many dayes: but Paul being grieued, turned about, and said to the spirit, I commaund thee in the Name of Iesus Christ, that thou come out of her. And he came out the same houre.

19 11 Now when her masters saw that the hope of their gaine was gone, they caught Paul and Silas, and drew them into the market place vnto the Magistrates.

20 12 And brought them to the gouernours, saying, These men which are Iewes trouble our citie,

21 13 And preach ordinances, which are not lawfull for vs to receiue, neither to obserue, seeing we are Romanes.

22 14 The people also rose vp together against them, and the gouernours rent their cloathes, and commanded *them* to be beaten with rods.

23 And when they had beaten them sore, they cast *them* into prison, commanding the Gaolor to keepe them surely,

24 Who hauing receiued such commandement, cast them into the inner prison, and made their feet h fast in the stocks.

25 15 Now at midnight Paul and Silas prayed, and sung Psalmes vnto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundation of the prison was shaken: and by and by all the doores opened, and euery mans bands were loosed.

27 16 Then the keeper of the prison waked out of his sleepe, and when hee saw the prison doores open, hee drew out his sword and would haue killed himselfe, supposing the prisoners had bin fled.

28 17 But Paul cried with a loude voyce, saying, Doe thy selfe no harme: for we all are here.

29 Then he called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas.

30 And brought them out, and said, Syrs, what must I doe to be saued?

31 And they sayde, Beleeue in the Lord Iesus Christ, & thou shalt be saued, and thine housholde.

32 And they preached vnto him the worde of the Lord, and to all that were in the house.

33 18 Afterwarde hee tooke them the same houre of the night, and washed *their* stripes, and was baptized with all that belonged vnto him straightway.

34 And when hee had brought them into his house, he set meate before them, and reioyced that he with all his houlhold beleeued in God.

35 19 And when it was day, the gouernours sent the sergeants, saying, Let those men goe.

36 Then

r Paul himselfe doeth not receiue Timothie into the ministerie without sufficient testimonie, and allowance of the brethren.
✣ *Rom.16.21. phil.2.19. 1.thes.3.2.*
a *Paul in his latter Epistle to Timothie, commendeth the godlines of Timothies mother and grandmother.*
b *Both for his godlinesse and honestie.*
2 Timothie is circumcised, not simply for any necessitie, but in respect of the time onely to winne the Iewes.
3 Charitie is to be obserued in things indifferent that so regard be had both of the weake, and the quietnesse of the Church.
c *Those decrees which he spake of in the former chapter.*
4 God appointeth certaine and determinate times to open and set forth his trueth, that both the election and the calling may proceed of grace.
d *He sheweth not why they were forbidden, but onely that they were forbidden, teaching vs to obey and not to inquire.*
5 They are the ministers of the Gospel, by whom hee helpeth such as were like to perish.
6 The Saints did not easily beleeue euery vision.
7 God beginneth his kingdome in Macedonia by the conuersion of a woman, and so sheweth that there is no acception of person in the Gospell.
e *Where they where woont to assemble themselues.*
8 The Lord onely openeth the heart to heare the word which is preached.
9 An example of a godly housewife.
10 Satan transformeth himselfe into an Angel of light, and couseneth to enter by vndermining, but Paul openly letteth him, and easteth him out.
f *This is a proper note of Apollo, which was wont to giue answeres to them that asked him.*
g *Paul made no haste to this miracle, for he did all things as he was led by the Spirit.*
11 Couetousnesse of lucre and gaine is an occasion of persecuting the trueth. In the meane season, God sparing Timothie, calleth Paul and Silas as the stronger, to battaile.
12 Couetousnesse pretendeth a desire of common peace and godlinesse.
13 It is an argument of the deuill, to vrge the authoritie of ancestors without any distinction.
14 An Example of euill Magistrates to obey the furie and rage of the people.
h *Because hee would be more sure of them, he set them fast in the stockes.*
15 The prayers of the godly do shake both heauen and earth.
16 The mercifull Lord, so oft as he listeth, draweth men to life, euen through the midst of death, and whereas iustly they deserued great punishment, he sheweth them great mercie.
17 In meanes which are especially extraordinarie, we ought not to mooue our foote forward, vnlesse that God go before vs.
18 God with one selfesame hand woundeth and healeth, when it pleaseth him.
19 Shame and confusion is in processe of time, the reward of wicked and vniust Magistrates.

36 Then the keeper of the prison tolde these
wordes vnto Paul, *saying*, The gouernours haue
sent to loose you: now therefore get you hence,
and goe in peace.
37 [20] Then sayd Paul vnto them, After that
they haue beaten vs openly vncondemned, which
are Romanes, they haue cast vs into prison, and
now would they put vs out priuily? nay verely:
but let them come and bring vs out.
38 [21] And the sergeants tolde these wordes
vnto the gouernours, who feared when they heard
that they were Romanes.
39 Then came they and prayed them, and
brought them out, and desired them to depart out
of the citie.
40 [22] And they went out of the prison, and en-
tred into *the house of Lydia* and when they had
seene the brethren, they comforted them, and de-
parted.

20 We must not render iniurie for iniurie, and yet notwithstanding it is lawfull for vs to vse such helpes as God giueth vs, to bridle the outrageousnesse of the wicked, that they hurt not other in like sort.
21 The wicked are not mooued with the feare of God, but with the feare of men: and by that meanes also God prouideth for his, when it is needefull
22 We may eschew dangers, so that we neuer neglect our duetie.

CHAP. XVII.

1 Paul at Thessalonica 3 preaching Christ, 6.7 is intertained of Iason: 10 Hee is sent to Berea: 15 from thence comming to Athens, 19 in Mars streete 23 hee preacheth the liuing God to them vnknowen, 34 and so many are conuerted vnto Christ.

NOw [1] as they passed through Amphipolis, and
Apollonia, they came to Thessalonica, where
was a Synogogue of the Iewes.
2 And Paul, as his maner was, went in vnto
them, and three Sabbath *dayes* disputed with them
by the Scriptures,
3 [2] Opening and alledging that Christ must
haue suffered, and risen againe from the dead, and
this is Iesus Christ, whom *sayd he*, I preach to you.
4 And some of them beleeued, and ioyned in
company with Paul and Silas: also of the Greci-
ans that feared God a great multitude, and of the
chiefe women not a few.
5 [3] But the Iewes which beleeued not, moo-
ued with enuie, tooke vnto them certaine [a] va-
gabondes *and* wicked fellowes, and when they
had assembled the multitude, they made a tu-
mult in the citie, and made assault against the
house of Iason, and sought to bring them out to
the people.
6 But when they found them not, they drew
Iason and certaine brethren vnto the heads of the
citie, crying, These are they which haue subuerted
the state of the [b] world, and here they are,
7 Whom Iason hath receiued, and these all
doe against the decrees of Cesar, saying, that there
is another King, one Iesus.
8 Then they troubled the people, and the
heads of the citie, when they heard these things.
9 Notwithstanding when they had receiued
sufficient [c] assurance of Iason and of the other,
they let them goe.
10 [4] And the brethren immediatly sent away
Paul and Silas by night vnto Berea, which when
they were come thither, entred into the Synagogue
of the Iewes.
11 [5] These were also more [d] noble men then
they which were at Thessalonica, which receiued
the worde with all readinesse, and searched the
Scriptures dayly, whether those things were so.
12 Therefore many of them beleeued, and of
honest women, which were Grecians, and men not
a few.
13 ¶ [6] But when the Iewes of Thessalonica
knew, that the word of God was also preached of
Paul at Berea, they came thither also, and mooued
the people.
14 [7] But by and by the brethren sent away
Paul to goe as *it were* to the sea: but Silas and Ti-
motheus aboade there still.
15 [8] And they that did conduct Paul,
[e] brought him vnto Athens: and when they had
receiued a commandement vnto Silas and Timo-
theus that they should come to him at once, they
departed.
16 ¶ [9] Now while Paul waited for them at
Athens, his spirit was [f] stirred in him, when he saw
the citie subiect to [g] idolatry.
17 Therefore hee disputed in the Synagogue
with the Iewes, and with them that were religi-
ous, and in the market dayly with [h] whom soeuer
he met.
18 [10] Then certaine Philosophers of the Epi-
cures, and of the Stoicks, disputed with him, and
some said, What will this [i] babbler say? Others
sayd, He seemeth to be a setter foorth of strange
gods (because he preached vnto them Iesus, and
the resurrection.)
19 And they tooke him, and brought him into
[k] Mars streete, saying, May we not know, what this
new doctrine, whereof thou speakest, is?
20 For thou bringest certaine strange things
vnto our eares: wee would know therefore what
these things meane.
21 [11] For all the Athenians and strangers which
dwelt there, gaue themselues to nothing els, but
either to tell, or to heare some newes.
22 [12] Then Paul stood in the middes of Mars
streete, and said, Ye men of Athens, I perceiue that
in all things yee are too [l] superstitious.
23 For as I passed by, and behelde your [m] de-
uotions, I founde an altar wherein was written,
VNTO THE [n] VNKNOWEN GOD.
Whom ye then ignorantly worship, him shewe I
vnto you.
24 [13] God hath made the world, and all things
that are therein, seeing that he is Lord of heauen
and earth, ✠ dwelleth not in temples made with
hands,
25 ✠ Neither is worshipped with mens hands,
as though he needed any thing, seeing he giueth to
all life and breath and all things,
26 [14] And hath made of [o] one blood all man-
kind, to dwell on all the face of the earth, and hath
assigned the seasons which were ordeined before,
and the bounds of their habitation.

1 The casting out of Silas and Paul, was the sauing of many other.
2 Christ is therefore the Mediatour, because he was crucified and rose againe: much lesse is he to be reiected, because the crosse is ignominious
3 Although the zeale of the vnfaithfull seeme neuer so goodly, yet at length it is found to haue neither trueth nor equitie: But yet the wicked cannot doe what they list, for euen among themselues God stirreth vp some, whose helpe he vseth to the deliuerance of his.
a Certaine companions which doe nothing but walke the streets, wicked men, to be hired for euery mans money, to doe any mischiefe, such as we commonly call the rascals and very sinkes and dunghil knaues of all townes and cities.
b Into what countrey and place soeuer they come, they cause sedition and tumult.
c When Iason had put them in good assurance that they should appeare.
4 That is indeede the wisedome of the Spirit, which alwayes setteth the glory of God before it selfe as a marke whereunto it directeth it selfe, and neuer swarueth from it.
5 The Lord setteth out in one moment, and in one people, diuers examples of his vnsearchable wisedome, to cause them to feare him. *d He compareth the Iewes, with the Iewes.*

6 Satan hath his, who are zealous for him, and that euen such, as least of all ought.
7 There is neither counsell, nor furie, nor madnesse, against the Lord.
8 The sheepe of Christ doe also watch for their pastors health and safetie, but yet in the Lord.
e It is not for nought that the Iewes of Berea were so commended, for they brought Paul safe from Macedonia to Athens, and there is in distance betwixt those two, all Thessalia, and Bœotia, and Attica.
9 In comparing the wisedome of God with mans wisedome, men scoffe and mocke at that which they vnderstand not: And God vseth the curiositie of fooles to gather together his elect.
f He could not forbeare
g Slauishly giuen to Idolatry: Pausanias writeth that there were more Idoles in Athens, then in all Grecia, yea they had altars dedicated to Shame and Fame, & Lust, whom they made goddesses.
h Whomsoeuer Paul met with, that would suffer him to talke with him, he reasoned with him, so throughly did he burne with the zeale of Gods glory.
10 Two sectes especially of the Philosophers doe set themselues against Christ: the Epicures, which make a mocke and scoffe at all religion: and the Stoickes, which determine vpon matters of religion according to their owne braines. *i Word for word, seedegatherer: a borowed kind of speach taken of birds which spoile corne, and is applied to them which without all arte bluster out such knowledge as they haue gotten by hearing this man & that man. k This was a place called as you would say, Mars hill, where the iudges sate which were called Areopagita, vpon weightie affaires, which in olde time arreigned Socrates, and afterward condemned him of impietie.* 11 The wisedome of man is vanitie. 12 The idolaters themselues minister most strong and forcible arguments against their owne superstition. *l To stand in too peeuish and seruile a feare of your gods. m Whatsoeuer men worship for religions sake, that we call deuotion. n Pausanias in his Atticis, maketh mention of the altar which the Athenians had dedicated to vnknowen gods: and Laertius in his Epimenides maketh mention of an altar that had no name intituled.* 13 It is a most foolish and vaine thing to compare the Creator with the creature, to limite him within a place, which can be comprehended in no place, and to thinke to allure him with giftes, of whom all men haue receiued all things whatsoeuer they haue: And these are the fountaines of all idolatrie. ✠ *Chap. 7.48.* ✠ *Psalm 50.8.* 14 God is wonderfull in all his works, but especially in the worke of man: not that we should stand amased at his works, but that we should lift vp our eyes to the workeman, *o Of one stocke and one beginning.*

27 That

27 That they fhould feeke the Lord, if fo be they might haue p groped after him, and found *him*, though doubtleffe he be not farre from euery one of vs.

28 For in him we liue, and mooue, and haue our being, as alfo certaine of your owne Poets haue faid: For we are alfo his generation.

29 ✠ Forafmuch then, as we are the generation of God, we ought not to thinke that the Godhead is like vnto gold, or filuer, or ftone q grauen by arte and the inuention of man.

30 15 And the time of this ignorance God regarded not: but now he admonifheth all men euery where to repent,

31 Becaufe hee hath appointed a day in the which he will iudge the world in righteoufneffe, by that man whom he hath appointed, *whereof* he hath giuen an r affurance to all men, in that hee hath raifed him from the dead.

32 16 Now when they had heard of the refurrection from the dead, fome mocked, and other faid, We will heare thee againe of this thing.

33 And fo Paul departed from among them.

34 Howbeit certaine men claue vnto Paul, and beleeued: among whom was alfo Denys Areopagita, and a woman named Damaris, and other with them.

p *For as blinde men we could not feeke out God, but onely by groping wife, before the true light came and lightned the world.*
✠ *Efai.40. 9.*
q *Which ftuffe, as golde, filuer, ftones, are cuftomably grauen as a mans wit can deuife, for men will not worfhip that groffe ftuffe as it is, vnleffe by fome art it haue gotten fome fhape vpon it.*
15 The oldneffe of the errour doeth not excufe them that erre, but it commendeth and fetteth forth the patience of God: who notwithftanding will be a iuft iudge to fuch as contemne him.
r *By declaring Chrift to be iudge of the world through the refurrection from the dead.*
16 Men, to fhew forth their vanitie, are diuerfly affected and mooued with one felfe fame Gofpel, which notwithftanding ceafeth not to be effectuall in the elect.

CHAP. XVIII.

1 *As Paul at Corinth 6 taught the Gentiles, 9 the Lord comforteth him. 12 He is accufed before Gallio, 16 but in vaine. 18 From thence he faileth to Syria, 19 and fo to Ephefus. 23 At Galatia and Phrygia he ftrengtheneth the difciples. 24 Apollos being more perfectly inftructed by Aquila, 28 preacheth Chrift with great efficacie.*

AFter 1 thefe things, Paul departed from Athens, and came to Corinthus,

2 And found a certaine Iew named ✠ Aquila, borne in Pontus, lately come from Italie, and his wife Prifcilla (becaufe that a Claudius had commanded all Iewes to depart from Rome) and hee came vnto them.

3 And becaufe he was of the fame craft, hee abode with them and wrought (for their craft was to make tents.)

4 2 And he difputed in the Synagogue euery Sabbath *day*, and b exhorted the Iewes, and the Grecians.

5 Now when Silas and Timotheus were come from Macedonia, Paul c forced in Spirit, teftified to the Iewes that Iefus was the Chrift.

6 3 And when they refifted and blafphemed, he ∵ fhooke his raiment, and faid vnto them, Your d blood *be* vpon your owne head: I am cleane: from henceforth will I goe vnto the Gentiles.

7 So hee departed thence, and entred into a certaine mans houfe, named Iuftus, a worfhipper of God, whofe houfe ioyned hard to the Synagogue.

8 And ✠ Crifpus the chiefe ruler of the Synagogue beleeued in the Lord with all his houfe-hold: and many of the Corinthians hearing it, beleeued and were baptized.

1 The true minifters are fo farre from feeking their owne profite, that they do willingly depart from their right, rather then the courfe of the Gofpell fhould be hindered in the leaft wife that might be.
✠ *Rom.6.3.*
a *Suetonius recordeth that Rome banifhed the Iewes, becaufe they were alwayes at difquiet, and that by Chriftes meanes.*
2 The trueth ought alwayes to be freely vttered, yet notwithftanding the doctrine may be fo moderated, as occafion of the profite that the people take thereby, fhall require.
b *Exhorted fo that he perfwaded. & fo the word fignifieth.*
c *Was very much grieued in minde: whereby is fignified the great earneftneffe of his minde, which was greatly mooued: for Paul was fo zealous, that he cleane forgate himfelfe, and with a wonderfull courage gaue himfelfe to preach Chrift.*
3 Although wee haue affayed all meanes poffible, & yet in vaine, wee muft not leaue off from our worke, but forfake the rebellious, and goe to them that be more obedient.
∵ *Chap. 13 51. matth.10 14.*
d *This is a kinde of fpeach taken from the Hebrewes, whereby hee meaneth, that the Iewes are caufe of their owne deftruction: and as for him, that he is without fault in forfaking them and going to other nations.*
✠ *1.Corinth.1.14.*

9 4 Then faid the Lord to Paul in the night by a vifion, Feare not, but fpeake, and holde not thy peace.

10 For I am with thee, and no man fhall lay *hands* on thee to hurt thee: for I haue much people in this citie.

11 So he e continued there a yeere & fixe moneths, and taught the word of God among them.

12 ¶ 5 Now when Gallio was deputie of f Achaia, the Iewes arofe with one accord againft Paul, and brought him to the iudgement feate,

13 Saying, This fellow perfwadeth men to worfhip God otherwife then the Law appointeth.

14 And as Paul was about to open his mouth, Gallio fayd vnto the Iewes, If it were a matter of wrong, or an euill deede, O ye Iewes, I would according to g reafon maintaine you.

15 But if it be a queftion of h wordes and i names, and of your Law, looke yee to it your felues: for I will be no iudge of thofe things.

16 And hee drawe them from the iudgement feate.

17 Then tooke all the Grecians Softhenes the chiefe ruler of the Synagogue, and beate him before the iudgement feate: but Gallio cared nothing for thofe things.

18 6 But when Paul had taried there yet a good while, he tooke leaue of the brethren, and failed into Syria, (and with him Prifcilla and Aquila) after that k he had fhorne his head in l Cenchrea: for he had made a ✠ vowe.

19 Then hee came to Ephefus, and left them there: but he entred into the Synagogue and difputed with the Iewes.

20 7 Who defired him to tarrie a longer time with them: but he would not confent,

21 But badde them farewell, faying, I muft needes keepe this feaft that commeth, in Hierufalem: but I will returne againe vnto you, ✠ m if God will. So he failed from Ephefus.

22 ¶ And when hee came downe to Cefarea, he went vp *to Hierufalem*: and when he had faluted the Church, he went downe vnto Antiochia.

23 Now when he had taried *there* a while, he departed, and went thorow the countrey of Galatia & Phrygia by order, ftrengthening all ẏ difciples.

24 8 And a certaine Iewe named ∵ Apollos, borne at Alexandria, came to Ephefus, an eloquent man, and n mighty in the Scriptures.

25 The fame was inftructed in the way of the Lord, and hee fpake feruently in the Spirit, and taught diligently the things of the Lord, and knew but the baptifme of Iohn onely.

26 And hee began to fpeake boldly in the Synagogue. Whom when ✠ Aquila and Prifcilla had heard, they tooke him vnto them, and expounded vnto him the o way of God more perfectly.

27 And when hee was minded to goe into Achaia, the brethren exhorting him, wrote to the difciples to receiue him: and after hee was come thither, he holpe them much which had beleeued through p grace.

28 For mightily hee confuted publikely the Iewes, with great vehemencie, fhewing by the Scriptures, that Iefus was that Chrift.

4 God doeth auouch and maintaine the conftancie of his feruants.
e *Word for word, fate, whereupon they in former times tooke the name of their Bifhops feats: but Paul fate, that is, continued teaching the word of God: and this kinde of feate belongeth nothing to them which neuer faw their feates with a minde to teach in them.*
5 The wicked are neuer wearie of euill doing, but the Lord mocketh their endeuours maruelloufly.
f *That is, of Grecia, yet the Romanes did not call him Deputie of Grecia, but of Achaia, becaufe the Romanes brought the Grecians into fubiection by the Achayans, which in thofe dayes were Princes of Grecia, as Paufanias recordeth.*
g *As much as in right I could.*
h *As if a man haue not fpoke well, as the cafe of your religion ftandeth.*
i *For this prophane man thinketh that the controuerfie of religion, is but a brawle about words, and for no matter of fubftance.*
6 Paul is made all to all, to winne all to Chrift.
k *That is, Paul.*
l *Cenchrea was an hauen of the Corinthians.*
✠ *Num.16.18, chap.21 24.*
7 The Apoftles were caried about not by the will of man, but by the leading of the holy Ghoft.
✠ *1.Cor.4.19. Iames 4.15.*
m *So we fhould promife nothing without this claufe, for we know not what the day following will bring forth.*
8 Apollos, a godly & learned man, refufeth not to profit in the fchole of a bafe and abiect handicrafts man, and alfo of a woman: and fo becommeth an excellent minifter of the Church.
∵ *1 Cor.1.12.*
n *Very well inftructed in the knowledge of the Scriptures.*
✠ *Rom.16 3.*
o *The way that leadeth to God.*
p *Through Gods gratious fauour, or by thofe excellent gifts which God hath beftowed vpon him.*

1 Certaine disciples at Ephesus, 3 hauing onely receiued Iohns baptisme, & and knew not the visible giftes of the holy Ghost, wherewith God had beautified his Sonnes kingdome, 5 are baptized in the Name of Iesus. 13 The Iewish exorcists 16 are beaten of the deuill. 19 Coniuring bookes are burnt. 24 Demetrius 29 raiseth sedition against Paul.

AND[1] it came to passe, while Apollos was at Co-
rinthus, that Paul when he passed thorow the
vpper coasts, came to Ephesus, and found certaine
disciples,
2 And sayd vnto them, Haue ye receiued the
[a] holy Ghost since yee beleeued? And they sayd
vnto him, We haue not so much as heard whe-
ther there be an holy Ghost.
3 [2] And he sayd vnto them, Vnto [b] what were
ye then baptized? And they sayd, Vnto [c] Iohns
baptisme.
4 Then sayd Paul, ✤ Iohn verely baptized
with the baptisme of repentance, saying vnto the
people, that they should beleeue in him, which
should come after him, that is, in Christ Iesus.
5 And when they heard it, they were baptized
in the Name of the Lord Iesus.
6 So Paul layd his handes vpon them, and the
holy Ghost came on them, and they spake the
tongues, and prophecied.
7 And all the men were about twelue.
8 ¶ Moreouer he went into the Synagogue,
and spake boldly for the space of three moneths,
disputing and exhorting to the things that *apper-
taine* to the kingdome of God.
9 [3] But when certaine were hardened, and
disobeyed, speaking euill of the [d] way *of God* be-
fore the multitude, hee departed from them, and
separated the disciples, and disputed dayly in the
schoole of one [e] Tyrannus.
10 And this was done by the space of two yeeres,
so that al they which dwelt in Asia, heard the word
of the Lord Iesus, both Iewes and Grecians,
11 And God wrought no small miracles by the
hands of Paul,
12 So that from his body were brought vnto the
sicke, kerchefs, or handkerchefs, & the diseases de-
parted from them, & ẏ euil spirits went out of thē.
13 [4] Then certaine of the vagabond Iewes, [f] ex-
orcists tooke in hand to name ouer them which
had euill spirits, the name of the Lord Iesus, saying,
We adiure you by Iesus, whom Paul preacheth.
14 (And there were certaine sonnes of Sceua
a Iew, the Priest, *about* seuen which did this.)
15 And the euill spirit answered, and sayd, Iesus
I acknowledge, and Paul I know: but who are ye?
16 And the man in whom the euill spirit was,
ranne on them, and ouercame them, and [g] preuai-
led against them, so that they fleede out of that
house, naked and wounded.
17 And this was knowne to all the Iewes and
Grecians also which dwelt at Ephesus, and feare
came on them all, and the Name of the Lord Ie-
sus was magnified,
18 [5] And many that beleeued, came and [h] con-
fessed, and shewed their works.
19 Many also of them which vsed curious artes,
brought their bookes, and burned them before
all men: and they counted the price of them, and
found it [i] fiftie thousand *pieces* of siluer.
20 So the word of God grewe mightly, and
preuailed.
21 ¶ [6] Now when these things were accom-
plished, Paul purposed by the [k] Spirit to passe
through Macedonia and Achaia, and to goe to
Hierusalem, saying, After I haue bene there, I must
also see Rome.
22 So sent hee into Macedonia two of them
that ministred vnto him, Timotheus, and Erastus,
but he remained in Asia for a season.
23 [7] And the same time there arose no small
trouble about that way.
24 For a certaine man named Demetrius a sil-
uersmith, which made siluer [l] temples of Diana,
brought great gaines vnto the craftesmen,
25 Whom he called together, with the work-
men of like things, and sayd, Sirs, ye knowe that
by this craft we haue our goods:
26 Moreouer ye see and heare, that not alone
at Ephesus, but almost throughout all Asia this
Paul hath perswaded, and turned away much peo-
ple, saying, That they be not Gods which are made
with hands.
27 So that not onely this thing is dangerous
vnto vs, that this our [m] portion shallbe reproo-
ued, but also that the temple of the great goddesse
Diana should be nothing esteemed, and that it
would come to passe that her magnificence, which
all Asia and the world worshippeth, should be de-
stroyed.
28 Now when they heard it, they were full of
wrath, and cryed out, saying, Great *is* Diana of the
Ephesians.
29 And the whole citie was full of confusion, and
they rushed into the cōmon place with one assent,
and caught ✤ Gaius, and ✤ Aristarchus, men of
Macedonia, and Pauls companions of his iourney.
30 And when Paul would haue entred in vnto
the people, the disciples suffered him not.
31 [8] Certaine also of the chiefe of Asia, which
were his friends, sent vnto him, desiring him that
he would not present himselfe in the Common
place.
32 Some therefore cried one thing, and some
another: for the assembly was out of order, and
the more part knew not wherefore they were
come together.
33 And *some* of the company drew foorth A-
lexander, the Iewes thrusting him forwards. Alex-
ander then beckened with his hand, and would
haue excused the matter to the people.
34 [9] But when they knew that he was a Iewe,
there arose a shoute almost for the space of two
houres, of all men, crying, Great *is* Diana of the
Ephesians.
35 [10] Then the towne clearke when hee had
stayed the people, sayd, Ye men of Ephesus, what
man is it that knoweth not how that the citie of
the Ephesians is a worshipper of the great god-
desse Diana, and of *the image*, which [n] came downe
from Iupiter?
36 Seeing then that no man can speake against
these things, ye ought to be appeased, and to doe
nothing rashly.
37 For yee haue brought hither these men,
which haue neither committed sacriledge, neither
doe blaspheme your goddesse.
38 Wherefore, if Demetrius and the craftes
men which are with him, haue a [o] matter against
any man, the [p] law is open, and there are [q] Depu-
ties: let them accuse one another.
39 But if ye inquire any thing concerning other

 matters,

1 Paul being nothing offended at the rudenesse of the Ephesians, planteth a Church among them.
a Those excellent gifts of the holy Ghost, which were in those dayes in the Church.
2 Iohn did onely begin to instruct the disciples whom Christ should make perfite.
b In what doctrine then are you taught and instructed?
c To be baptized into Iohns baptisme, is to professe the doctrine which Iohn preached and sealed with his baptisme.
✤ *Chap. 1. 5. & 2. 38. and 11. 16. mat. 3. 11. mar. 1. 8. luke 3, 16. iohn 1. 26.*
3 For a man to separate himselfe and others from infidels which are vtterly desperate, is not to deuide the Church, but rather to vnite it and make it one.
d By this word Way, the Hebrewes vnderstand any kind of life, and here it is taken for Christianitie.
e This was a mans proper name.
4 Satan is constrained to giue witnes against himselfe.
f So were they called which cast out deuils by coniuring them in the Name of God: and in the beginning of the Church, they which had the gift of working miracles, and layd their hands on them that were possessed with deuils, were also so called.
g He preuailed against them, though they strone neuer so much.
5 Coniuring and sorcerie is condemned by open testimonie, and by the authoritie of the Apostle.
h Confessed their errors, and detested them openly, being terrified with the feare of the iudgement of God: and what is this to eare shrift?
i They that make the least value of it, recken it to be about eight hundreth pounds English.

6 Paul is neuer wearie.
k By the motion of Gods Spirit: therefore we may not say that Paul ran hand ouer head to death, but as the Spirit of God led him.
7 Gaine cloked with a shew of religion, is the very cause wherefore idolatrie is stoutly and stubbornely defended.
l These were certaine counterfeit temples with Dianas picture in them, which they bought that worshipped her.
m As if he said, If Paul go on thus as hee hath begunne to confute the opinion which men haue of Dianas image, all this our gaine will come to nought.
✤ *Rom. 16. 23. 1. cor. 1. 14.*
✤ *Coloss. 4. 10.*
8 There ought to be in all Christians and especially in the Ministers, an inuincible constancie, which may not by any stormes or assaults be ouercome, which notwithstanding must suffer it selfe modestly to be gouerned by wisedome.
9 In steade of reason, the idolaters are sufficiently contented with their owne madnesse and outcries, and those are the greatest defences that they haue.
10 An example of a politike man who redeemeth peace and quietnesse with lies, which Paul would neuer haue done.
n The Ephesians beleeued superstitiously, that the image of Diana came downe from heauen to them.
o Haue ought to accuse any man of.
p For there are certaine dayes appointed for ciuill causes and matters of iudgement, and the Deputies sit.
q By the Deputies are meant also the Deputies Substitutes, that is, such as did sit for them.

matters, it may be determined in a r lawful assembly.
40 For we are euen in ieopardy to be accused
of this dayes sedition, for as much as there is no
cause, whereby we may giue a reason of this con-
course of people.
41 And when he had thus spoken, hee let the
assembly depart.

CHAP. XX.

*1 Paul appoynted to goe to Macedonia: 7 In Troas prea-
ching vntil midnight, 9 Eutychus fel downe dead out
of a windowe, to he raiseth him to life: 15 At Miletum,
27 hauing cal ed the Elders of Ephesus together, 23 he
declareth what things shall come vpon himselfe, 28 and
others.*

NOw [1] after the tumult was appeased, Paul
called the disciples vnto him, and embraced
them, and departed to goe into Macedonia.
2 And when he had gone through those parts,
& had exhorted them with a many words, he came
into Grecia,
3 [2] And hauing taried *there* three moneths,
because the Iewes layd waite for him, as hee was
about to saile into Syria, he purposed to returne
through Macedonia.
4 And there accompanied him into Asia, So-
pater of Berea, and of them of Thessalonica, A-
ristarchus, and Secundus, and Gaius of Derbe, and
Timotheus, and of them of Asia, Tychicus, and
Trophimus.
5 These went before, and taried vs at Troas.
6 And we sailed forth from Philippi, after the
dayes of vnleauened bread, and came vnto them
to Troas in fiue dayes, where wee aboade seuen
dayes.
7 [3] And the b first day of the weeke, the disci-
ples being come together to breake bread, Paul
preached vnto them, ready to depart on the mo-
row, and continued the preaching vnto midnight.
8 [4] And there were many lights in an vpper
chamber, where they were gathered together.
9 And there sate in a windowe a certaine yong
man, named Eutychus, fallen into a dead sleepe:
and as Paul was long preaching, he ouercome with
sleepe, fell downe from the third loft, and was ta-
ken vp dead.
10 But Paul went downe, and layd himselfe
vpon him, and embraced him, saying, Trouble not
your selues: for his life is in him.
11 Then when *Paul* was come vp againe, and
had broken bread, and eaten, hauing spoken a
long while till the dawning of the day, hee so de-
parted.
12 And they brought the boy aliue, and they
were not a little comforted.
13 [5] Then we went before to shippe, and sai-
led vnto *the citie* Assos, that wee might receiue
Paul there: for so had hee appointed, and would
himselfe goe a foote.
14 Now when he was come vnto vs to Assos,
and we had receiued him, we came to Mitylenes.
15 And we sailed thence, and came the next
day ouer against Chios, and the next day we arri-
ued at Samos, and taried at Trogyllium: the next
day we came to Miletum.
16 [5] For Paul had determined to saile by E-
phesus, because hee would not spend the time in
Asia: for he hasted to be, if hee could possible, at
Hierusalem at the day of Pentecost.
17 ¶ Wherefore from c Miletum, hee sent to

r He speaketh of a lawful assembly, not onely to except against the disordered hurly burly of the people, but also against all meeting and comming together which was not by order: for there were certaine dayes appointed to call the people together in.

1 Paul departed from Ephesus by the consent of the Church, not to be idle or at rest, but to take paines in another place.
a For after so great trouble there was neede of a long exhortation.
2 A froward zeale is the guider and instructour to murders: and we are not debarred by the wisedome of God to preuent the endeuours of wicked men.
3 Assemblies in the night time can not be iustly condemned, neither ought, when the cause is good.
b Word for word, the first day of the Sabbath, that is, vpon the Lords day: so that by this place, and by 1. Cor. 16:2. it is not amisse gathered, that in those dayes the Christians were wont to assemble themselues solemnely together vpon that day.
4 The deuill minding to trouble the Church with a great offence, giueth Paul a singular occasion to confirme the Gospell.
5 Paul an earnest and diligent follower of Christ, making hast to his bonds without any ceasing or stopping in his race, doth first of all as it were make his testament, wherein he giueth an account of his former life, defendeth the doctrine which he taught, and exhorteth the Pastours of the Church to perseuere and goe forward with continuance in their office.
c According as the situation of these places is set forth, that distance betweene Ephesus and Miletum was about 400 furlongs, which maketh almost fiftie Dutch miles.

Ephesus and called the Elders of the Church.
18 [6] Who when they were come to him, hee
sayd vnto them, Ye know from the first day that
I came into Asia, after what maner I haue beene
with you at all seasons,
19 Seruing the Lord with all modestie, and
with many teares, and tentations, which came vn-
to me by the layings await of the Iewes,
20 And how I kept d backe nothing that was
profitable, but haue shewed you, and taught you
openly and throughout euery house,
21 Witnessing both to the Iewes, and to the
Grecians the repentance toward God, & faith to-
ward our Lord Iesus Christ,
22 [7] And nowe beholde, I goe e bound in the
Spirit, vnto Hierusalem, and know not what things
shall come vnto me there,
23 Saue that the holy Ghost witnesseth in euery
citie, saying, that bonds and afflictions abide me.
24 But I passe not at all, neither is my life deare
vnto my selfe, so that I may fulfill my course with
ioy, and the ministration which I haue receiued of
the Lord Iesus, to testifie the Gospell of the grace
of God.
25 And now beholde, I know that hencefoorth
ye all, through whom I haue gone preaching the
kingdome of God, shall see my face no more.
26 Wherefore I take you to record this day,
that I am f pure from the blood of all men.
27 [8] For I haue kept nothing backe, but haue
shewed you all the counsell of God.
28 Take heede therefore vnto your selues, and
to all the flocke, whereof the holy Ghost hath
made you Ouerseers, to g feede the Church of God
which h hee hath purchased with i that his owne
blood.
29 [9] For I know this, that after my departing
shall grieuous wolues enter in among you, not
sparing the flocke.
30 Moreouer of your owne selues shall men
arise speaking peruerse things, to k draw disciples
after them.
31 Therefore watch, and remember that by
the space of three yeeres I ceased not to warne
euery one, both night and day with teares.
32 [10] And now brethren, I commend you to
God, and to the word of his grace, which is able
to build further, and to giue you an l inheritance,
among all them, which are sanctified.
33 [11] I haue coueted no mans siluer, nor golde,
nor apparell.
34 Yea, ye knowe, that these handes haue mi-
nistred vnto my ✠ necessities, and to them that
were with me.
35 I haue shewed you all things, how that so
labouring, ye ought to m support the weake, and
to remember the wordes of the Lord Iesus, howe
that he sayd, It is a blessed thing to giue, rather
then to receiue.
36 And when he had thus spoken, he kneeled
downe, and prayed with them all.
37 [12] Then they wept all abundantly, and fell
on Pauls necke, and kissed him,
38 Being chiefly sorie for the words which he
spake, That they should see his face no more. And
they accompanied him vnto the shippe.

6 A liuely image of a true Pastour.
d I refrained not to speake, neither dissembled in any respect whatsoeuer, either for feare or lucres sake.
7 He testifieth, that he goeth to his bonds by the commandement of God.
e He calleth that motion of the holy Ghost, which inforced him to take his iourney to Hierusalem, the bond of the Spirit, whom he followed with all his heart.
f If you do perish, yet there shall be no fault in me, Looke chap. 18 6.
8 The doctrine of the Apostles is most perfite and absolute.
g To keepe it, to feede it, and to gouerne it.
h A notable sentence for Christs Godhead: which sheweth plainely in his person, how that by reason of the ioyning together of the two natures in his owne person, that which is proper to one is spoken of the other, being taken in the deriuatiue, and not in the primatiue: which in olde time the godly fathers termed a communicating or fellowship of proprieties, that is to say, a making common of that to two, which belongeth but to one.
i This word, That, sheweth the excellencie of his blood.
9 A prophecie of pastors that should straightway degenerate into wolues against such as boast and bragge onely of succession of persons.
k This is great miserie, to want the presence of such a shepheard, but greater to haue wolues enter in.
10 The power of God, and his free promises reuealed in his word, are the props and vpholders of the ministerie of the Gospel.
l As children, and therefore of free loue and good will.
11 Pastours must before all things beware of couetousnesse.
✠ 1. Cor. 4. 12. 1. thes. 2. 9. 2. thes. 3. 8. *m As it were by reaching out the hand, to them, which otherwise are about to slippe and fall away, and so to stay them.* 12 The Gospell doth not take away naturall affections, but ruleth and bridleth them in good order.

CHAP.

CHAP. XXI.

1 Paul goeth toward Hierusalem, 8 at Cesarea he talketh with Philip the Euangelist: 10 Agabus foretelleth him of his bonds. 17 After hee came to Hierusalem, 26 and into the Temple, 27 The Iewes layd hands on him: 31 Lysias the captaine taketh him from them.

AND[1] as we launched foorth, and were departed from them, we came with a straight course vnto Coos, and the day following vnto the Rhodes, and from thence vnto Patara.

2 And wee found a ship that went ouer vnto Phenice, and went aboard, and set foorth.

3 And when wee had discouered Cyprus, wee left it on the left hand, and sailed toward Syria, and arriued at Tyrus: for there the shippe vnladed the burden.

4 And when we had found disciples, we taried there seuen dayes And they told Paul through the [a] Spirit, that he should not goe vp to Hierusalem.

5 But when the dayes were ended, wee departed & went our way, and they all accompanied vs with *their* wiues & children, euen out of the citie: and we kneeling downe on the shore, prayed.

6 Then when wee had embraced one another, we tooke ship, and they returned home.

7 And when wee had ended the course from Tyrus, wee arriued at Ptolemais, and saluted the brethren, and aboade with them one day.

8 And the next day, Paul and wee that were with him, departed, and came vnto Cesarea: and wee entred into the house of ✠ Philip the Euangelist, which was one of the [b] seuen *Deacons*, and aboade with him.

9 Now he had foure daughters virgins, which did [c] prophecie.

10 And as wee taried there many dayes, there came a certaine Prophet from Iudea, named Agabus.

11 And when hee was come vnto vs, hee tooke Pauls girdle, & bound his owne hands & feete, and said, Thus saith the holy Ghost, So shall the Iewes at Hierusalem binde the man that oweth this girdle, and shall deliuer him into the handes of the Gentiles.

12 And when wee had heard these things, both we and other of the same place besought him that he would not goe vp to Hierusalem.

13 Then Paul answered, and said What doe ye weeping, and breaking mine heart? For I am ready not for to be bound onely, but also to die at Hierusalem for the Name of the Lord Iesus.

14 [2] So when he would not be perswaded, wee ceased, saying, The will of the Lord be done.

15 And after those dayes we trussed vp our fardels, and went vp to Hierusalem.

16 There went with vs also *certaine* of the disciples of Cesarea, & brought with them one Mnason of Cyprus, an olde disciple, with whom wee should lodge.

17 And when we were come to Hierusalem, the brethren receiued vs gladly.

18 And the next day Paul went in with vs vnto Iames: and all the Elders were there assembled.

19 [3] And when he had embraced them, he told by order all things, that God had wrought among the Gentiles by his ministration.

20 [4] So when they heard it, they glorified God, and said vnto him, Thou seest, brother, how many thousand Iewes there are which beleeue, and they are all zealous of the Law:

21 Now they are informed of thee, that thou teachest all the Iewes, which are among the Gentiles, to forsake Moses, and sayest that they ought not to circumcise their sonnes, neither to liue *after* the customes.

22 What is then *to be done*? the multitude must needes come together: for they shall heare that thou art come.

23 Doe therefore this that we say to thee. Wee haue foure men, which haue made a vow,

24 Them take, and [d] purifie thy selfe with them, and [e] contribute with them, that they may ✠ shaue their heads: and all shall know, that those things, whereof they haue beene informed concerning thee, are nothing, but that thou thy selfe also walkest and keepest the Law.

25 For as touching the Gentiles, which beleeue, we haue written, and determined, that they obserue no such thing, but that they keepe themselues from things offered to idoles, and from blood, and from that that is strangled, and from fornication.

26 Then Paul tooke the men, and the next day was purified with them, and entred into the Temple, [f] declaring the accomplishment of the dayes of the purification, vntill that an offering should be offered for euery one of them.

27 [5] And when the seuen dayes were almost ended, the Iewes which were of Asia (when they saw him in the Temple) mooued all the people, and layd hands on him,

28 Crying, Men of Israel, helpe: this is the man that teacheth all men euery where against the people, and the Law, and this place: moreouer, he hath brought Grecians into the Temple, and hath polluted his holy place.

29 For they had seene before Trophimus an Ephesian with him in the citie, whom they supposed that Paul had brought into the Temple.

30 Then all the citie was mooued, and the people ran together: and they tooke Paul, and drewe him out of the Temple, and foorthwith the doores were shut.

31 [6] But as they went about to kill him, tidings came vnto the chiefe captaine of the band, that all Hierusalem was on an vproare.

32 Who immediatly tooke souldiers and Centurions, and ran downe vnto them: and when they saw the chiefe captaine, and the souldiers, they left beating of Paul.

33 Then the chiefe Captaine came neere and tooke him, and commanded him to be bound with two chaines, and demanded who he was, and what he had done.

34 And one cried this, another that, among the people. So when hee could not know the certaintie for the tumult, hee commanded him to be led into the castle.

35 And when he came vnto the grieces, it was so that he was borne of the souldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul should haue beene led into the castell, hee saide vnto the chiefe captaine, May I speake vnto thee? Who said, Canst thou *speake* Greeke?

38 Art not thou the [g] Egyptian, who before these dayes raised a sedition, and led out into the wildernesse foure thousand men that were murtherers?

39 Then Paul saide, Doubtlesse, I am a man which am a Iew, and citizen of Tarsus, a famous

1 Not onely men simply, but euen, our friends, and such as are endued with the Spirit of God, doe sometime go about to hinder the course of our vocation: but it is our part to goe forward without all stopping or staggering, after that wee are sure of our calling from God.

a They foretold through the Spirit what dangers hanged ouer Pauls head, and this they did as Prophets: but of a fleshly affection they praied him from going to Hierusalem.

✠ *Chap. 6, 5.*

b He speaketh of the seuen Deacons which be mentioned before, Chap. 6.

c They had a peculiar gift of foretelling things to come.

2 The will of God brideleth all affections in them which earnestly seeke the glory of God.

3 God is to be praised, who is the Author of all good sayings and deedes.

4 In things indifferent (of which sort were not the traditions of the Pharises, but the ceremonies of the Law, vntill such time as Christian libertie was more fully reuealed to the Iewes) charitie willeth vs to conforme or apply our selues willingly so farre as we may, to our brethren which doe not stubburnly, and maiciously, resist the trueth, but are not throughly instructed especially if the question be of the whole multitude.

d That is, consecrate thy selfe: for he speaketh not here of the vncleane, but of such as were subiect to the vow of the Nazarites.

e That it may be knowen, that thou was not onely present at the vowe, but also a chiefe man in it: and therefore it is said afterwards, that Paul declared the dayes of purification: for although the charges for the Nazarites offring were appointed, yet they might adde somewhat vnto them, Num 6, 21.

✠ *Chap. 18, 18. numb 6, 18.*

f The Priests were to be aduertised of the accomplishment of the dayes of the purification, because there were sacrifices to be offered the same day that their vow was ended.

5 A preposterous zeale is the cause of great confusion, and great mischiefes.

6 God findeth some euen amongst the wicked and prophane themselues, to hinder the endeuours of the rest.

g Touching this Egyptian which assembled thirtie thousand men, read Iosephus, book 2, chap. 12.

citie of Cilicia, and I beseech thee, suffer mee to speake vnto the people.

43 And when hee had giuen him licence, Paul stood on the grieces, and beckened with the hand vnto the people, and when there was made great silence, he spake vnto them in the Hebrew tongue, saying,

CHAP. XXII.

1 *Paul yeeldeth a reason of his faith,* 21 *and the Iewes heare him a while:* 23 *But so soone as they cried out,* 24 *He is commanded to be scourged and examined,* 27 *and so declareth that he is citizen of Rome.*

YE men, brethren, & fathers, heare my defence now towards you.

2 (And when they heard that hee spake in the Hebrewe tongue to them, they kept the more silence, and he said)

3 [1] I am verely a man, *which am* a Iew, borne in Tarsus in Cilicia, but brought vp in this citie at the [a] feete of Gamaliel, and instructed according to the perfect maner of the Law of the fathers, and was [b] zealous toward God, as ye all are this day.

4 And I persecuted this way vnto the death, binding and deliuering into prison both men and women,

5 As also the chiefe Priest doth beare me witnes & all the company of the Elders: of whom also I receiued letters vnto the brethren, and went to Damascus to bring them which were there, bound vnto Hierusalem, that they might be punished.

6 ¶ And so it was, as I iourneyed, and was come neere vnto Damascus about noone, that suddenly there shone from heauen a great light round about me.

7 So I fell vnto the earth, & heard a voyce, saying vnto me, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou, Lord? And he said vnto mee, I am Iesus of Nazareth, whom thou persecutest.

9 Moreouer they that were with mee, saw in deede a light and were afraide: but they heard not the voyce of him that spake vnto me.

10 Then I saide, What shall I doe Lord? And the Lord said vnto me, Arise, and goe vnto Damascus: and there it shall be tolde thee of all things, which are appointed for thee to doe.

11 So when I coulde not see for the glory of that light, I was led by the hand of them that were with me, and came into Damascus.

12 And one Ananias a godly man, as pertaining to the Lawe, hauing good report of all the Iewes which dwelt there,

13 Came vnto mee, and stood, and saide vnto me, Brother, Saul, receiue thy sight: and that same houre I looked vpon him.

14 And he saide, The God of our fathers hath appointed thee, that thou shouldest know his will, and shouldest see that Iust one, and shouldest heare the voyce of his mouth.

15 For thou shalt be his witnesse vnto all men, of the things which thou hast seene and heard.

16 Now therefore why tariest thou? Arise, and be baptized, and wash away thy sinnes, in calling on the Name of the Lord.

17 ¶ And it came to passe, that when I was come againe to Hierusalem, and prayed in the Temple, I was in a traunce,

18 And saw him, saying vnto mee, Make haste, and get thee quickely out of Hierusalem: for they will not receiue thy witnesse concerning me.

19 Then I saide, Lord, they know that I prisoned, and beat in euery Synagogue them that beleeued in thee.

20 And when the blood of thy martyr Steuen was shed, I also stoode by, and consented vnto his death, & kept the cloathes of them that slew him.

21 Then hee saide vnto mee Depart: for I will send thee farre hence vnto the Gentiles

22 ¶ [2] And they heard him vnto this word, *but* then they lift vp their voyces, and saide, Away with such a fellowe from the earth: for it is not meete that he should liue.

23 And as they [c] cried & cast off their cloathes, and drew dust into the aire,

24 [3] The chiefe captaine commanded him to be led into the castle, and bade that hee should be scourged, & examined, that he might know wherefore they cried so on him.

25 [4] And as they bound him with thongs, Paul said vnto the Centurion that stood by, Is it lawfull for you to scourge one that is a Romane, and not condemned?

26 Now when the Centurion heard it, he went, and tolde the chiefe captaine, saying, Take heede what thou doest: for this man is a Romane.

27 Then the chiefe captaine came, and saide to him, Tell me, art thou a Romane? And he said, Yea.

28 And the chiefe captaine answered, With a great summe obtained I this freedome. Then Paul said, But I was so borne.

29 Then straightway they departed from him, which should haue examined him: and the chiefe captaine also was afraid, after hee knew that he was a [d] Romane, and that he had bound him.

30 On the next day, because hee would haue knowen the certaintie whereefore hee was accused of the Iewes, hee loosed him from *his* bonds, and commanded the bie Priestes and all their Councill to come *together*: and hee brought Paul, and set him before them.

CHAP. XXIII.

1 *As Paul pleadeth his cause,* 2 *Ananias commaundeth them to smite him.* 7 *Dissention among his accusers.* 11 *God encourageth him.* 14 *The Iewes laying waite for Paul,* 20 *is declared vnto the chiefe captaine.* 27 *He sendeth him to Felix the Gouernour.*

AND [1] Paul beholde earnestly the Councill, and said, Men *and* brethren, I haue in al good conscience serued God vntill this day.

2 [2] Then the bie Priest Ananias commaunded them that stood by, to smite him on the mouth.

3 [3] Then saide Paul to him, God [a] will smite thee, thou [b] whitbed wall: for thou sittest to iudge me according to the Lawe, and [c] transgressing the Law, commandest thou me to be smitten?

4 And they that stood by, saide, Reuilest thou Gods bie Priest?

5 [4] Then said Paul, I knew not brethren, that he was the bie Priest: for it is written, [5] Thou shalt not speake euill of the ruler of thy people.

6 [5] But when Paul perceiued that the one part were of the Sadduces, and the other of the

1 Paul making a short declaration of his former life, proueth both his vocation and doctrine to be of God.

a *That is, his deare master: the reason of this speech is this, for that they which teach, sit commonly in the higher place, speaking to their scholers which sit vpon formes beneath: and therefore hee saith, at the feete of Gamaliel.*

b *This is properly spoken: for Steuen was murthered of a sort of cutthroates, not by order of Iustice, but by open force: for at that time the Iewes could not put any man to death by Law.*

2 Stout and stubborne pride will neither it selfe endure the truth, neither suffer other to receiue it.

c *The description of a seditious, hurlyburly, and of an harebrained and madmultitude.*

3 The wisedome of the flesh doeth not consider what is iust, but what is profitable, and therewithall measure the profit according as it appeareth presently.

4 There is no cause why we may not vse those lawfull meanes which God giueth vs, to repell, or put away an iniurie.

d *Not by Nature, but by the lawe of the citie.*

3 Paul against the false accusations of his enemies, setteth a good conscience, for proofe whereof, he repeateth the whole course of his life.

a Hypocrites are constrained at length to betray themselues by their intemperancie.

3 It is lawfull for vs to complaine of iniuries, and to summon the wicked to the iudgement seate of God, so that we do it without hatred, and with a quiet & peaceable

mode. a *It appeareth plainly by the Greeke phrase, that Paul did not curse the hie Priest, but onely pronounce the punishment of God against him.* b *This is a vehement & sharpe speach, but yet not reprochfull: For it goeth may speake roundly, and yet be voyde of the bitter affection of a sharpe and angrie minde.* c *For the Law commandeth the Iudge to heare the person that is accused patiently, and to pronounce the sentence aduisedly.* 4 We must willingly and from the heart giue honour to Magistrates, although they be tyrants. & *Exod.* 22, 27. 5 Wee may lawfully sometimes set the wicked together by the eares, that they may leaue off to assault vs, so that it be with no hinderence of the truth.

Pharises,

✠ Chap.24.21. phil.3.5.

Pharises, he cried in the Councill, Men *and* brethren, ✠ I am a Pharise, the sonne of a Pharise: I am accused of the hope and resurrection of the dead.

6 The concord of the wicked is weake, although they conspire together to oppresse the trueth.

7 6 And when hee had sayde this, there was a dissension betweene the Pharises & the Sadduces, so that the multitude was diuided.

7 It is an olde heresie of the Sadduces, to denie the substance of Angels and soules, and therewithall the resurrection of the dead.

✠ Mat.22.23.

d Natures that want bodies.

8 7 ✠ For the Sadduces say that there is no resurrection, neither [d] Angel, nor spirit: but the Pharises confesse both.

9 8 Then there was a great crie: and the [e] Scribes of the Pharises part rose vp, and stroue, saying, Wee finde none euill in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against God.

8 The Lord when it pleaseth him, findeth defenders of his cause, euen amongst his enemies.

e The Scribes office was a publik office, and the name of the Pharises was the name of a sect.

10 9 And when there was a great dissension, the chiefe captaine, fearing lest Paul should haue bene pulled in pieces of them, commanded the souldiers to go downe, and take him from among them, & to bring him into the castell.

9 God will not forsake his to the end.

11 Now the night following, the Lord stood by him, and said, Be of good courage, Paul, for as thou hast testified of mee in Hierusalem, so must thou beare witnesse also at Rome.

12 10 And when the day was come, certaine of the Iewes made an assembly, and bound themselues[f] with a curse, saying, that they would neither eate nor drinke till they had killed Paul.

10 Such as are caried away with a foolish zeale, think that they may lie and murther, and doe whatsoeuer mischiefe they list.

f They cursing and banning themselues, promised.

13 And they were moe then fourtie, which had made this conspiracie.

14 And they came to the chiefe Priests and Elders, and said, Wee haue bound our selues with a solemne curse, that we will eate nothing, vntill wee haue slaine Paul.

15 Now therefore, ye and the [g] Councill, signifie vnto the chiefe captain, that he bring him forth vnto you to morow, as though you would knowe something more perfectly of him, and we, or euer he come neere will be ready to kill him.

g Yee and the Senate requiring the same to be done, least that the Tribune should thinke that it was demanded of him at some priuate mans suite.

16 But when Pauls sisters sonne heard of their laying await, he went, and entred into the castell, and told Paul.

11 The wisedome of the Spirit must be ioyned with simplicitie.

17 11 And Paul called one of the Centurions vnto him, and said, Take this yong man hence vnto the chiefe captaine: for he hath a certaine thing to shew him.

18 So he tooke him, and brought him to the chiefe captaine, and sayd, Paul the prisoner called me vnto him, and prayed mee to bring this yong man vnto thee, which hath something to say vnto thee.

19 Then the chiefe captaine tooke him by the hand, and went apart with him alone, and asked him, What hast thou to shew me?

20 And he sayd, The Iewes haue conspired to desire thee, that thou wouldest bring foorth Paul to morow into the Councill, as though they would inquire somewhat of him more perfectly:

21 But let them not perswade thee: for there lie in wait for him of them, more then fourty men, which haue bound themselues with a curse, that they will neither eate nor drinke, till they haue killed him: and now are they ready, and wait for thy promise.

12 There is no counsell against the Lord and his seruants.

|| Greeke, that thou hast shewed these things to mee.

22 12 The chiefe captain then let the yong man depart, after hee had charged him to vtter it to no man, that hee had || shewed him these things.

23 And he called vnto him two certaine Centurions, saying, Make ready two hundred souldiers, that they may goe to Cesarea, and horsemen threescore and ten, and two hundred with darts, at the third houre of the night:

24 And let them make ready an horse, that Paul being set on, may be brought safe vnto Felix the gouernour.

25 And he wrote an Epistle in this maner:

26 13 Claudius Lysias vnto the most noble gouernour Felix sendeth greeting.

13 Lysias is suddenly made by the Lord Pauls patron.

27 As this man was taken of the Iewes, and should haue beene killed of them, I came vpon them with a garison, and rescued him, perceiuing that hee was a Romaine.

28 And when I would haue knowen the cause wherefore they accused him, I brought him foorth into their Councill.

29 *There* I perceiued that hee was accused of questions of their Lawe, but had no crime worthy of death, or of bonds.

30 And when it was shewed mee, how that the Iewes layd wait for ẏ man, I sent *him* straightway to thee, and commanded his accusers to speake before thee the things that they had against him. Farewell.

31 Then the souldiers as it was commaunded them, tooke Paul, and brought him by night to Antipatris.

32 And the next day, they left the horsemen to goe with him, and returned into the Castell.

33 Now when they came to Cesarea, they deliuered the Epistle to the gouernour, and presented Paul also vnto him.

34 So when the Gouernour had read it, he asked of what prouince he was: and when he vnderstood that he was of Cilicia,

35 I will heare thee, sayd hee, when thine accusers also are come, and commaunded him to be kept in Herods iudgement hall.

CHAP. XXIV.

1 Tertullus accuseth Paul: 10 He answereth for himselfe: 24 He preacheth Christ to the gouernour and his wife. 27 Felix hopeth, but in vaine, to receiue a bribe, 28 who going from his office, leaueth Paul in prison.

NOwe [1] after fiue dayes, Ananias the hie Priest came down with the Elders, and *with* Tertullus a certaine oratour, which appeared before the gouernour against Paul.

1 Hypocrites, when they cannot doe what they would doe by force and deceit: at length they goe about to compasse it by a shewe of Law.

2 And when he was called foorth, Tertullus began to accuse *him*, saying, Seeing that wee haue obteined great quietnesse [a] through thee, and that many [b] worthy things are done vnto this nation through thy prouidence,

a Felix ruled that prouince with great crueltie and couetousnesse, and yet Iosephus recordeth that he did many worthy things, as that he tooke Eleazar the captaine of certain cut-throats, and put that deceauing wretch the Egyptian to flight, which caused great troubles in Iudea.

b He vseth a word which the Stoikes defined to be a perfit duetie and behauiour.

3 We acknowledge it wholly, and in all places, most noble Felix, with all thankes.

4 But that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy curtesie a few words.

5 Certainely we haue found this man a [c] pestilent fellow, and a moouer of sedition among al the Iewes thorowout the world, and a [d] chiefe maintainer of the sect of the [e] Nazarites:

c Word for word, a plague.

d As you would say, a ringleader, or ensigne bearer.

e So they called the Christians scoffingly, of the townes name where they thought that Christ was borne, whereupon it came that Iulian the Apostate called him Galilean.

6 And hath gone about to pollute the Temple: therefore we toke him, and would haue iudged him according to our Law:

7 But the chiefe captaine Lysias came vpon vs, and with great violence tooke him out of our hands,

8 Commanding his accusers to come to thee: of whom thou mayest (if thou wilt inquire) know all these things whereof we accuse him.

f Confirmed Tertullus his saying.
2 Tertullus by the deuils rhetoricke beginneth with flatterie, maketh an end with lies: but Paul vsing heauenly eloquence, and but a simple beginning casteth off from himselfe the crime of sedition, wherewith he was burdened, with a simple deniall.
g Paul pleaded his cause two yeeres before. Felix departed out of the prouince, chap.27 but he had gouerned Trachonite, and Bataneà, and Galaunite, before that Claudius made him gouernour of Iudea: Iosephus in the historie of the Iewes warre, lib.2.cap.11.
h They cannot lay foorth before thee and prooue by good reasons.
3 Paul goeth in the case of religion from a state coniecturall to a state of qualitie, not onely not denying that religion which was obiected against him, but also prooving it to be true, to be heauenly and from God, and to be the oldest of all religions.
i Here this word, Heresie, or sect, is taken in good part.
4 Paul in conclusion telleth the thing which was done rarely, which Tertullus had before diuers wayes corrupted.
k And while I was busie about those things.
l Hereby it appeareth that these of Asia were Paul his enemies, and those that stirred vp the people against him.
m Whither the Tribune brought me.
5 The Iudge suspendeth his sentence, because the matter is doubtfull.
n Felix could not iudge whether he had done wickedly in the matters of his religion or no, vntill he had better vnderstanding of that way which Paul professed: and

9 And the Iewes likewise f affirmed, saying that it was so.

10 [2] Then Paul, after that the gouernour had beckened vnto him that hee should speake, answered, I do the more gladly answere for my selfe, forasmuch as I know that thou hast beene of many yeeres a iudge vnto this nation,

11 Seeing that thou mayest know, that there are but twelue dayes since I came vp to worship in Hierusalem.

12 And they neither found me in the Temple, disputing with any man, neither making vproare among the people, neither in the Synagogues, nor in the citie.

13 Neither can they h prooue the things, whereof they now accuse me.

14 [3] But this I confesse vnto thee, that after the way (which they call i heresie) so worship I the God of my fathers, beleeuing all things which are written in the Law and the Prophets,

15 And haue hope towards God, that the resurrection of the dead, which they themselues looke for also, shallbe both of iust and vniust.

16 And herein I indeuour my selfe to haue alway a cleare conscience toward God and toward men.

17 [4] Now after many yeeres, I came & brought almes to my nation and offerings.

18 At k what time, certaine Iewes of l Asia found mee purified in the Temple, neither with multitude, nor with tumult,

19 Who ought to haue beene present before thee, and accuse *me*, if they had ought against me.

20 Or let these themselues say, If they haue found any vniust thing in mee, while I stood in the m Council,

21 Except *it be* for this one voyce, that I cried standing among them, Of the resurrection of the dead am I accused of you this day.

22 [5] Now when Felix heard these things, hee deferred them, and sayd, When I shall more n perfectly know the things which concerne this way, by the comming of Lysias the chiefe Captaine, I will decise your matter.

23 [6] Then hee commaunded a Centurion to keepe Paul, and that he should haue ease, and that he should forbid none of his acquaintance to minister vnto him, or to come vnto him.

24 ¶ And after certaine dayes, came Felix with his wife o Drusilla, which was a Iewesse, *and* he called foorth Paul, and heard him of the faith in Christ.

25 And as he disputed of righteousnes & temperance, & of the iudgement to come, Felix trembled, and answered, Go thy way for this time, and when I haue conuenient time, I will call for thee.

26 Hee hoped also that money should haue beene giuen him of Paul, that he might loose him: wherefore hee sent for him the oftner, and communed with him.

27 [7] When two yeeres were expired, Porcius Festus came into Felix roome: and Felix willing to p get fauour of the Iewes, left Paul bound.

is for other matters touching the sedition, he thinketh good to differre it till hee heare Lysias, and therefore he gaue Paul somewhat more libertie. 6 God is a most faithfull keeper of his seruants and the force of the trueth is wonderfull, euen amongst men which are otherwise prophane. *o This Drusilla was Agrippa his sister, of whom Luke speaketh afterward, a very harlot and ambitious woman, and being the wife of Azizus king of the Emesins, who was circumcised, departed from him, and went to Felix the brother of one Pallas, who was somtime Nero his bondman.* 7 In a naughtie minde that is guilty to it selfe, although some time there be some shew of equitie, yet by and by it will be extinguished: but in the meane season we haue neede of patience, and that continuall. *p For whereas he had behaued himselfe very wickedly in the prouince, had it not beene for fauour of his brother Pallas, hee should haue died for it: so that we may gather hereby why he would haue pleasured the Iewes.*

CHAP. XXV.

1 Festus succeeding Felix, 6 commandeth Paul to be brought foorth. 11 Paul appealeth vnto Cesar. 14 Festus openeth Pauls matter to king Agrippa, 23 and bringeth him before him, 27 that he may vnderstand his cause.

1 When [1] Festus was then come into the prouince, after three dayes hee went vp from Cesarea vnto Hierusalem.

2 Then the high Priest, and the chiefe of the Iewes appeared before him against Paul: and they besought him,

3 And desired fauour against him, that hee would send for him to Hierusalem: and they layd wait to kill him by the way.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himselfe would shortly depart *thither*.

5 Let them therefore, sayd he, which among you are able, come downe with vs: and if there be any wickednesse in the man, let them accuse him.

6 ¶ [2] Nowe when he had taried among them no more then ten dayes, he went down to Cesarea, and the next day sate in the iudgement seate, and commanded Paul to be brought.

7 And when hee was come, the Iewes which were come from Ierusalem, stoode about him and layd many and grieuous complaints against Paul, whereof a they could make no plaine proofe,

8 Forasmuch as he answered that he had neither offended any thing against the lawe of the Iewes, neither against ẏ temple, nor against Cesar.

9 [3] Yet Festus willing to get fauour of the Iewes, answered Paul and sayd, Wilt thou goe vp to Hierusalem, and there be iudged of these things before me?

10 Then said Paul, I stand at Cesars iudgement seate, where I ought to be iudged: to the Iewes I haue done no wrong, as thou very well knowest.

11 For if I haue done wrong, or committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof they accuse me, no man, to pleasure them, can deliuer me to them: I appeale vnto Cesar.

12 Then when Festus had spoken with the Councill, hee answered, Hast thou appealed vnto Cesar? vnto Cesar shalt thou goe.

13 ¶ [4] And after certaine dayes, King b Agrippa and Bernice came downe to Cesarea to salute Festus.

14 And when they had remained there many dayes, Festus declared Pauls cause vnto the king, saying, There is a certaine man left in prison by Felix,

15 Of whom when I came to Hierusalem, the hie Priests and Elders of the Iewes enformed me, and desired to haue iudgement against him.

16 To whom I answered, that it is not the maner of the c Romanes for fauour to deliuer any man to the death, before that he which is accused, haue the accusers before him, and haue place to defend himselfe, concerning the crime.

17 Therefore when they were come hither, without delay the day following I sate on the iudgement seate, and commanded the man to be brought foorth.

18 Against whom when the accusers stood vp, they

1 Satans Ministers are subtill and diligent in seeking all occasions: but God who watcheth for his hindreth all their counsels easily.
2 We may repell an iniurie iustly, but not with iniurie.
a They could not prooue them certainly & with vndoubted reasons.
3 God doeth not onely turne away the counsell of the wicked, but also turneth it vpon their owne heads.
4 Festus thinking no such thing, euen before kings, bringing to light the wickednesse of the Iewes, and Pauls innocencie, doeth maruelously confirme the Church of God.
b This Agrippa was Agrippa his sonne, whose death Luke spak of before, and Bernice was his sister.
c The Romanes vse not to deliuer any man to be punished before, &c.

they brought no crime of such things as I suppo-sed:

19 5 But had certaine questions against him of their owne d superstitions, and of one Iesus which was dead, whom Paul affirmed to be aliue.

20 And because I doubted of such manner of question, I asked him whether he would goe to Hierusalem, and there be iudged of these things.

21 But because he appealed to be reserued to the examination of Augustus, I commanded him to be kept, till I might send him to Cesar.

22 6 Then Agrippa sayd vnto Festus, I would also heare the man my selfe. To morrow, said he, thou shalt heare him.

23 And on the morrowe when Agrippa was come, and Bernice with great e pompe, and were entred into the Common hall with the chiefe captaines and chiefe men of the citie, at Festus commandement Paul was brought foorth.

24 And Festus said, King Agrippa, and all men which are present with vs, ye see this man, about whom all the multitude of the Iewes haue called vpon me, both at Hierusalem, and here, crying, that he ought not to liue any longer.

25 Yet haue I found nothing worthy of death, that he hath committed: neuertheless, seeing that he hath appealed to Augustus, I haue determined to send him.

26 Of whom I haue no certaine thing to write vnto my f lord: wherefore I haue brought him foorth vnto you, and especially vnto thee, King Agrippa, that after examination had, I might haue somewhat to write.

27 For mee thinketh it vnreasonable to send a prisoner, and not to shew the causes which are laid against him.

CHAP. XXVI.

a *Paul in the presence of Agrippa, declareth his life from his childhood, 16 and his calling, 21 with such efficacie of words, 28 that almost he perswaded him to Christianitie. 30 But he and his company depart doing nothing in Pauls matter.*

THen Agrippa said vnto Paul, Thou art permitted to speake for thy selfe. So Paul stretched forth the hand, and answered for himselfe.

2 1 I thinke my selfe happy, King Agrippa, because I shall answere this day before thee of all the things whereof I am accused of the Iewes:

3 Chiefely, because thou hast knowledge of all customes, and questions which are among the Iewes: wherefore I beseech thee to heare mee patiently.

4 2 As touching my life from *my* childehood, and what it was from the beginning among mine owne nation at Hierusalem, knowe all the Iewes,

5 Which a knewe me heretofore, euen from my b Elders (if they would testifie) that after the most straight sect of our religion, I liued a Pharisee.

6 3 And now I stande and am accused for the hope of the promise made of God vnto our fathers.

7 Whereunto our twelue tribes instantly serning *God* day and night, hope to come: for the which hopes sake, O king Agrippa, I am accused of the Iewes.

8 4 Why should it be thought a thing incredible vnto you, that God should raise againe the dead?

9 I also verely thought in my selfe, that I ought to doe many contrary things against the Name of Iesus of Nazareth.

10 ✣ Which thing I also did in Hierusalem: for many of the Saints I shut vp in prison, hauing receiued authoritie of the high Priests, and when they were put to death, I gaue my d sentence.

11 And I punished them thorowout all the Synagogues, and e compelled them to blaspheme, and being more madde against them, I persecuted them, euen vnto strange cities.

12 At which time, euen as I went to ✣ Damascus with authoritie, and commission from the high Priests,

13 At midday, O king, I saw in the way a light from heauen passing the brightnesse of the sunne, shine round about mee, and them which went with me.

14 So when wee were all fallen to the earth, I heard a voyce speaking vnto me, and saying in the Hebrewe tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kicke against pricks.

15 Then I said, Who art thou, Lord? And he said, I am Iesus whom thou persecutest.

16 But rise and stand vp on thy feet: for I haue appeared vnto thee for this purpose, to appoint thee a minister and a witnesse, both of the things which thou hast seene, and of the things in the which I will appeare vnto thee,

17 Deliuering thee from the people, and from the Gentiles, vnto whom now I send thee,

18 5 To open their eyes, that they may turne from darkenesse to light, and from the power of Satan vnto God, that they may receiue forgiuenesse of sinnes, & inheritance among them, which are sanctified by faith in me.

19 6 Wherefore, King Agrippa, I was not disobedient vnto the heauenly vision,

20 ✣ But shewed first vnto them of Damascus, and at Hierusalem, and thorowout all the coasts of Iudea, and *then* to the Gentiles, that they should repent and turne to God, and doe workes worthy amendment of life.

21 For this cause the Iewes caught me in the ✣ Temple, and went about to kill me.

22 7 Neuertheless, I obtained helpe of God, and continue vnto this day, witnessing both to f small and to great, saying none other things, then these which the Prophets and Moses did say should come,

23 *To wit*, that Christ should g suffer, and that he should be the h first that should rise from the dead, and should shew light vnto this people, and to the Gentiles.

24 8 And as he thus answered for himselfe, Festus sayd with a loud voyce, Paul, thou art besides thy selue, much learning doeth make thee mad.

25 But he said, I am not mad, O noble Festus, but I speake the words of truth, and sobernesse.

26 For the king knoweth of these things, before whom also I speake boldly: for I am perswaded that none of these things are hidden from him: for this thing was not done in a k corner.

27 9 O king Agrippa, beleeuest thou the Prophets? I know that thou beleeuest.

28 Then Agrippa said vnto Paul, Almost thou perswadest me to become a Christian.

29 Then Paul said, I I would to God that not onely thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bonds.

30 10 And when he had thus spoken, the king

✣ *Chap. 8. 3.*

d *I consented to, and allowed of their doing: for he was not a iudge.*
e *By extreame punishment.*
✣ *Chap. 9. 2.*

5 The end of the Gospel is to saue them which are brought to the knowledge of Christ, and are iustified and sanctified in him being layd hold on by faith.
6 Paul alledgeth God to be authour of the office of his Apostleship, and his grace as a witnesse.
✣ *Chap. 9. 22, 26, and 13 4.*
✣ *Chap. 20. 30.*
7 Christ is the end of the Law and the Prophets.
f *To euery one.*
g *That Christ should not be such a king as the Iewes dreamed of; but one appointed to beare our miseries, and the punishment of our sinnes.*
h *The first of them which were raised from the dead.*
i *Life, yea, and that a most blessed life which shall be endlesse: and this is set against darkenesse, which almost in all tongues is vsurped sometimes for death, and sometime misery and calamitie.*
8 The wisedome of God is madnesse to fooles, yet notwithstanding we must boldly auouch the trueth, & sobernesse, and pursue it.
9 Paul as it were forgetting himselfe that he stood a prisoner to defend his cause, forgetteth not the office of his Apostleship.
k *I would to God that not onely almost, but thoroughly and altogether both those and all that heare me this day, might be made as I am, my bonds onely except.*
10 Pauls solemnly quit, and yet not dismissed.

rose vp, and the gouernour, and Bernice, and they that sate with them.

31 And when they were gone apart, they talked betweene themselues, saying, This man doeth nothing worthy of death, nor of bonds.

32 Then sayd Agrippa vnto Festus, This man might haue beene loosed, if he had not appealed vnto Cesar.

CHAP. XXVII.

1 Paul 7,9 foretelleth the perill of the voyage, 11 but he is not beleeued. 14 They are tossed to and fro with the tempest, 21.41 and suffer shipwracke: 34 Yet all safe and sound 44 escape to land.

1 Paul with many other prisoners, and through the midst of many deaths, is brought to Rome, but yet by Gods owne hand as it were, and set forth and commended vnto the world with many singular testimonies.
✠ 2.Cor.11,25.

NOw [1] when it was concluded, that we should saile into Italie, they deliuered both Paul, and certaine other prisoners vnto a Centurion, named Iulius, of the band of Augustus.

2 And ✠ we entred into a shippe of Adramytium, purposing to saile by the coastes of Asia, and launched foorth, and had Aristarchus of Macedonia, a Thessalonian, with vs.

3 And the next day we arriued at Sidon: and Iulius courteously entreated Paul, and gaue him libertie to goe vnto his friends, that they might refresh him.

4 And from thence we launched, & sailed hard by Cyprus, because the windes were contrary.

5 Then sailed we ouer the sea by Cilicia, and Pamphylia, and came to Myra, *a citie* in Lycia.

6 And there the Centurion found a shippe of Alexandria, sailing into Italie, and put vs therein.

7 And when we had sailed slowly many dayes, and scarce were come against Gnidum, because the winde suffered vs not, we sailed hard by Candie, neere to [a] Salmone,

a Which was an high hill of Candie.
2 Gods prouidence taketh not away the causes which God vseth as meanes, but rather ordereth and disposeth their right vse euen then when he openeth an extraordinarie issue.
b This is meant of the Iewes fast, which they keepe in the feast of expiation, as we reade Leuit 23,27 which fell in the seuenth moneth which we call October, and is not good for nauigation, or sailing.
3 Men cast themselues willingly into an infinite store of dangers, when they chuse to follow their owne wisedome, rather then God speaking by the mouth of his seruants.
c By Candie, from whose shore our ship was driuen by that meanes.
d Northeast wind.
4 The end prooueth that none prouide worse for themselues, then they which commit themselues to be gouerned onely by their owne wisdome.

8 And with much adoe sailed beyond it, and came vnto a certaine place called ẏ Faire hauens, neere vnto the which was the citie Lasea.

9 [2] So when much time was spent, and sailing was now ieopardous, because also the [b] Fast was now passed, Paul exhorted *them,*

10 And said vnto them, Sirs, I see that this voyage will be with hurt, and much damage, not of the lading and ship onely, but also of our liues.

11 [3] Neuerthelesse the Centurion beleeued rather the gouernour and the master of the shippe, then those things which were spoken of Paul.

12 And because the hauen was not commodious to winter in, many tooke counsell to depart thence, if by any meanes they might attaine to Phenice, *there* to winter, which is an hauen of Candie, and lieth toward the Southwest and by West, and Northwest and by West.

13 And when the Southerne winde blewe softly, they supposing to attaine their purpose, loosed neerer, and sailed by Candie.

14 But anon after, there arose by [c] it a stormie winde called [d] Euroclydon.

15 And when the ship was caught, and could not resist the winde, we let her goe, and were caried away.

16 And we ran vnder a little Yle named Clauda, and had much adoe to get the boat.

17 Which they tooke vp and vsed all helpe, vndergirding the ship, fearing least they should haue fallen into Syrtes, and they strake saile, and so were caried.

18 [4] The next day when we were tossed with an exceeding tempest, they lightned the ship.

19 And the third day wee cast out with our owne hands the tackling of the ship.

20 And when neither sunne nor starres in many dayes appeared, and no small tempest lay vpon vs, all hope that we should be saued, was then taken away.

21 [5] But after long abstinence, Paul stood forth in the mids of them, and said, Sirs, ye should haue hearkened to me, and not haue loosed from Candie: so should ye haue gained this hurt and losse.

5 God spareth the wicked for a time, for his elect and chosens sake.

22 But now I exhort you to be of good courage: for there shalbe no losse of any mans life among you, saue of the ship onely.

23 For there stood by me this night the Angel of God, whose I am, and whom I serue,

24 Saying, Feare not, Paul: for thou must be brought before Cesar: and loe, God hath giuen vnto thee freely, all that saile with thee.

25 [6] Wherefore, Sirs, be of good courage: for I beleeue God, that it shall be so as it hath beene tolde me.

6 The promise is made effectuall through faith.

26 Howbeit, wee must be cast into a certaine Iland.

27 [7] And when the fourteenth night was come, as wee were caried to and fro in the [e] Adriaticall *sea* about midnight, the ship men deemed that some countrey [f] approached vnto them,

7 We attaine and come to the promised and sure saluation through the midst of tempests and death it selfe.
e For Ptolome writeth, that the Adriaticall sea beateth vpon the East shore of Sicilia.
f That they drew neere to some countrey.

28 And sounded, and found it twenty fathoms: and when they had gone a litle further, they sounded againe, and found fifteene fathoms.

29 Then fearing least they should haue fallen into some rough places, they cast foure ancres out of the sterne, and wished that the day were come.

30 [8] Now as the mariners were about to flee out of the ship, and had let downe the boat into the sea vnder a colour as though they would haue cast ankers out of the foreship,

8 There is none so foule an act, whereupon distrust and an euill conscience doe not enforce men.

31 [9] Paul saide vnto the Centurion and the souldiers, Except these abide in the ship, ye cannot be safe.

9 Although the performing of Gods promises doth not simply depend vpon second causes, yet they make themselues vnworthy of Gods bountifulnesse, which doe not embrace those meanes which God offreth them, either vpon rashnesse or distrust.

32 Then the souldiers cut off the ropes of the boat, and let it fall away.

33 [10] And when it began to be day, Paul exhorted them all to take meat, saying, This is the fourteenth day that ye haue taried, and continued fasting, receiuing nothing:

34 Wherefore I exhort you to take meat: for this is for your safegard: for there shall not an [g] haire fall from the head of any of you.

35 And when he had thus spoken, hee tooke bread, and gaue thankes to God in presence of them all, and brake it, and began to eate.

36 Then were they all of good courage, and they also tooke meat.

10 When the world trembleth, the faithfull alone be not onely quiet, but confirme others by their example.
g This is a prouerbe which the Hebrues vse, whereby is meant, that they shalbe safe, and not one of them perish.

37 Now we were in the ship in all two hundred threescore and sixteene soules.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 [11] And when it was day, they knew not the countrey, but they spied a certaine [h] creeke with a banke, into the which they were minded (if it were possible) to thrust in the ship.

11 Then are tempests most of all to be feared and looked for, when the port or hauen is neerest.

40 So when they had taken vp the ankers, they committed *the shippe* vnto the sea, and loosed the rudder bonds, and hoised vp the maine saile to the winde, and drew to the shore.

41 And when they fell into a place, where [i] two seas mette, they thrust in the shippe: and the forepart stucke fast, and could not be mooued, but the hinderpart was broken with the violence of the waues.

h A creeke is a sea within land, as the Adriaticall sea, and the Persian sea.
i So is Isthmus called, because the sea toucheth it on both sides.

11 There is no where m... vnfaithfu...es and vnthank...es then in vnbeleeue...s
13 God hath euen among his enemies them whose helpe be vsed to preserue his.
14 The goodnesse of God ouercommeth mans malice.

42 [11] Then the souldiers counsell was to kill the
prisoners,l ast any of them,when he had swomme
out, should flee away.
43 [13] But the Centurion willing to saue Paul,
stayed them from this counsell, and commaunded
that they that could swimme, should cast themselues
first into the sea, and goe out to land:
44 [14] And the other, some on boards,and some
on certaine *pieces* of the ship: and so it came to
passe, that they came all safe to land.

CHAP. XXVIII.

2 The Barbarians curtesie towards Paul and his companie. 3 A viper on Pauls hand: 6 He shaketh it off without harme: 8 Publius 9 and others are by him healed 11 They depart from Melita, 16 and come to Rome. 17 Paul openeth to the Iewes, 20 the cause of his comming. 23 He preacheth Iesus 30 two yeeres.

a That is it which at this day we call Malta.

AND when they were come safe, then they
knew that the Ile was called [a] Melita.
2 And the Barbarians shewed vs no litle kindnesse,
for they kindled a fire, and receiued vs euery
one, because of the present showre, and because
of the cold.
3 [1] And when Paul had gathered a number of
sticks,and laid them on the fire,there came a viper
out of the heat,and leapt on his hand.
4 [2] Now when the Barbarians sawe the worme
hang on his hand, they said among themselues,
This man surely is a murtherer,whom, though he
hath escaped the sea, yet [b] Vengeance hath not
suffered to liue.
5 But hee shooke off the worme into the fire,
and felt no harme.
6 Howbeit they waited when hee should haue
[c] swolne, or fallen downe dead suddenly: [3] but after
they had looked a great while,and sawe no inconuenience
come to him, they changed their
mindes,and said, That he was a God.
7 [4] In the same quarters,the chiefe man of the
Ile (whose name was Publius) had possessions: the
same receiued vs, and lodged vs three dayes courteously.
8 And so it was, that the father of Publius lay
sicke of the feuer, and of a bloodie flixe: to whom
Paul entred in,and when hee prayed,hee layde *his*
hands on him,and healed him.
9 [5] When this then was done, other also in the
Ile, which had diseases, came to him, and were
healed.
10 [6] Which also did vs great honour: and
when wee departed,they laded vs with things necessarie.
11 ¶ [7] Now after three moneths wee departed
in a ship of Alexandria,which had wintred in the
Ile, whose [d] badge was Castor, and Pollux.
12 And when we arriued at Syracuse, we taried
there three dayes
13 And from thence wee fet a compasse, and
came to Rhegium: and after one day, the South
wind blewe, and wee came the second day to Puteoli:
14 [8] Where wee found brethren, and were desired
to tary with them seuen daies,and so we went
toward Rome.
15 ¶ [9] And from thence when the brethren
heard of vs, they came to meete vs at the [e] Market
of Appius, and at the three tauernes, whom
when Paul sawe, hee thanked God, and waxed
bolde.
16 So when wee came to Rome,the Centurion
deliuered the prisoners to the generall Captaine:
but Paul was suffered to dwell by [f] himselfe with
a souldier that kept him.
17 [10] And the third day after, Paul called the
chiefe of the Iewes together,and when they were
come, hee saide vnto them, Men *and* brethren,
though I haue committed nothing against the people,
or Lawes of the fathers, *yet* was I deliuered
prisoner from Hierusalem into the handes of the
Romanes.
18 Who when they had examined me,would
haue let me go, because there was no cause of
death in me.
19 [11] But when the Iewes spake contrarie, I
was constrained to appeale vnto Cesar,not because
I had ought to accuse my nation of.
20 For this cause therefore haue I called for
you to see *you*, and to speake with *you*: for that
hope of Israels sake, I am bound with this chaine.
21 Then they said vnto him,We neither receiued
letters out of Iudea concerning thee, neither
came any of the brethren that shewed or spake any
euill of thee.
22 But wee will heare of thee what thou thinkest:
for as concerning this sect we know that euerie
where it is spoken against.
23 [12] And when they had appointed him a
day, there came many vnto him into *his* lodging,
to whome hee expounded, [g] testifying the kingdome
of God, and perswading them those things
that concerne Iesus, both out of the Lawe of
Moses, and out of the Prophets, from morning to
night.
24 [13] And some were perswaded with the things
which were spoken, and some beleeued not.
25 Therefore when they agreed not among
themselues,they departed, after that Paul had spoken
one word, *to wit*, Well spake the holy Ghost
by Esaias the Prophet vnto our fathers,
26 [14] Saying ✝ Goe vnto this people,and say,
By hearing ye shall heare,and shall not vnderstand,
and seeing ye shall see, and not perceiue.
27 For the heart of this people is waxed fatte,
and their eares are dull of hearing and with their
eyes haue they [h] winked,least they should see with
their eyes, and heare with *their* eares, and vnderstand
with *their* hearts, and should returne that I
might heale them.
28 [15] Be it knowen therefore vnto you,that this
saluation of God is sent to the Gentiles, and they
shall heare it.
29 [16] And when hee had said these things, the
Iewes departed, and had great reasoning among
themselues.
30 [17] And Paul remained two yeeres full in an
house hired for himselfe, & receiued all that came
in vnto him.
31 Preaching the kingdome of God,and teaching
those things which concerne the Lord Iesus
Christ, with all boldnesse of speech,without let.

1 The godly are sure to haue danger vpon danger, but they haue alwayes a glorious issue.
2 Although aduersitie be the punishment of sinne, yet seeing that God in punishing of men doth not alwayes respect sinne, they iudge rashly, which either doe not wait for the end, or doe iudge and esteeme of men according to prosperitie or aduersitie.
b Right and reason
c The Greeke word signifieth, to be inflamed, or to swell: moreouer Dioscorides in his 6 booke chap. 38. witnesseth, that the biting of a viper causeth a swelling of the bodie, and so saith Nicander, in his remedies against poysons.
3 There is nothing more vnconstant euery way, then they which are ignorant of true religion.
4 It neuer yet repented any man, that receiued the seruant of God, were he neuer so miserable and poore.
5 Although Paul were a captiue, yet the vertue of God was not captiue
6 God doeth well to strangers for his childrens sake. 7 Idoles doe not defile the Saints, which doe in no wise consent vnto them. *d So they vsed to decke the forepart of their shippes, whereupon the shippes were called by such names* 8 God boweth and bendeth the hearts euen of profane men, as it pleaseth him to fauour his.

9 God neuer suffereth his to be afflicted aboue their strength.
e Appius way, was a pauement made by Appius the blind with the helpe of his souldiers, long and broad, and running out toward the sea, and there were three tauernes in it.
f Not in a common prison, but in a house which he hired for himselfe.
10 Paul in euery place remembreth himselfe to be an Apostle.
11 We may vse the meanes which God giueth vs but so that wee seeke the glorie of God, and not our selues.
12 The law and the Gospel agree well together.
g By good reasons, and prooued that the kingdome of God foretold them by the Prophets, was come.
13 The Gospell is a sauour of life to them that beleeue, & a sauour of death to them that be disobedient.
14 The vnbeleeuers doe willingly resist the trueth, and yet not by chance.
✝ *Esa.6,9. mat.13,14. marke 14.12. luke 8 10. iohn 12,40. rom.11,8.*
h They made as though they saw not that which they saw against their willes: yea they did see, but they would not see.
15 The vnbeliefe of the reprobate and castawayes cannot cause the trueth of God to be of none effect.
16 Not the Gospell, but the contempt of the Gospel is the cause of strife and debate.
17 The worde of God cannot be bound.

THE EPISTLE OF THE APOSTLE PAVL TO THE ROMANES.

CHAP. I.

1 Hee first sheweth on what authoritie his Apostleship standeth. 15 Then hee commendeth the Gospell, 16 by which God setteth out his power to those that are saued, 17 by faith, 21 but were guiltie of wicked vnthankefulnesse to God: 26 For which his wrath was worthily powred on them, 29 so that they ranne headlong to all kinde of sinne.

PAVL [1] a [2] a seruant of IESVS
Christ called *to be* an [b] Apostle,
✠ [c] put apart *to preach* the Gospel
of God,
2 (Which hee had promised
afore by his Prophets in the holy
Scriptures)
3 [3] Concerning his [d] Sonne Iesus Christ our
Lord (which was [e] made of the seed of Dauid [f] according to the flesh,
4 And [g] declared [h] mightily *to be* the sonne of
God, touching the Spirit of sanctification by the
resurrection from the dead)
5 [i] By whome wee haue receiued [k] grace and
Apostleship (that [l] obedience might be giuen vnto
the faith) for his name [m] among all the Gentiles,
6 Among whome ye be also the [n] called of Iesus Christ:
7 To all *you* that be at Rome beloued of God,
called *to be* Saints: [o] Grace *be* with you, and peace
from God our Father, and *from* the Lord Iesus
Christ.
8 [4] First I thanke my God through Iesus Christ
for you all, because your faith is [p] published thorowout the [q] whole world.
9 For God is my witnesse (whom I serue in
my [r] spirit in the [s] Gospell of his Sonne) that without ceasing I make mention of you.
10 Alwayes in my prayers, beseeching that by
some meanes, one time or other I might haue a
prosperous iourney by the will of God, to come
vnto you.
11 For I long to see you, that I might bestowe
among you some spirituall gift, that you might be
strengthened:
12 That is, that [t] I might be comforted together with you, through *our* mutuall faith, both
yours and mine.
13 Now my brethren, I would that yee should
not be ignorant, how that I haue oftentimes purposed to come vnto you (but haue bene let hitherto) that I might haue some fruit also among you,
as I *haue* among the other Gentiles.
14 I am detter both to the Grecians, and to
the Barbarians, both to the wise men and to the
vnwise.
15 Therefore, as much as in me is, I am readie
to preach the Gospell to you also that are at [u] Rome.
16 For I am not ashamed of the Gospell of
Christ: [5] for it is the [x] power of God vnto saluation to euery one that beleeueth, to the Iew first,
and also to the [y] Grecian.
17 [6] For by it the righteousnesse of God is reuealed from [z] faith to faith: [7] as it is written, ✠ The
iust shall liue by faith.
18 [8] For the wrath of God is reuealed from
heauen against [a] all vngodlinesse, and vnrighteousnesse of men, which withholde the [b] trueth in
vnrighteousnesse.
19 [9] Forasmuch as that, which may be knowen
of God, is manifest in [c] them: for God hath shewed it vnto them.
20 For the inuisible things of him, that is, his
eternall power & Godhead, are seene by the creation of the world, being [d] considered in *his* works,
to the intent that they should be without excuse:
21 Because that when they knewe God, they
[e] glorified him not as God, neither were thankefull, but became [f] vaine in their thoughts, and their
foolish heart was full of darkenesse.
22 When they [g] professed themselues to be
wise, they became fooles.
23 For they turned the glorie of the [h] incorruptible God to the similitude of the image of a
corruptible man, and of birdes, and foure footed
beasts, and of creeping things.
24 [10] Wherefore [i] also God [k] gaue them vp to
their hearts lusts, vnto vncleannesse, to defile their
owne bodies betweene themselues:
25 Which turned the trueth of God vnto a lye,
and worshipped and serued the creature, forsaking
the Creator, which is blessed for euer, Amen.
26 For this cause God gaue them vp to vile affections: for euen their women did change the naturall vse into that which is against nature.
27 And likewise also the men left the naturall
vse of the woman, and burned in their lust one
toward another, and man with man wrought filthinesse, and receiued in themselues such [l] recompence of their errour, as was meet.

1 The first part of the Epistle containing a most profitable preface vnto verse 16.
2 He wooing the Romanes to giue diligent eare vnto him in that hee sheweth that hee commeth not in his owne name, but as Gods messenger vnto the Gentiles, intreateth with them of the waightiest matter, that is promised long since of God, by many fit witnesses, and now at the length performed indeede.
a A minister, for this worde seruant, is not taken in this place, as set against this word, Freeman, but declareth his ministerie and office.
b Whereas hee said before in a generall tearme, that he was a minister, now he commeth to a more speciall name, and saith he is an Apostle, and that he tooke not vpon him this office of his owne head, but being called of God, and therefore in this his writing to the Romanes, doeth nothing but his duetie.
✠ *Acts 13, 2.*
c Appointed of God to preach the Gospel.

u He meaneth all them that dwelt in Rome, though some of them were not Romanes, Looke the end of the epistle.
5 The second part of the Epistle vnto the beginning of the 9. Chap. Now the whole end and purpose of the disputation is this: that is to say: to shew that there is but one way to attaine vnto saluation (which is set forth vnto vs of God in the Gospel, without any difference of nations) and that is Iesus Christ apprehended by faith.
x God his mightie and effectuall instrument to saue men by.
y When this word Grecian, is set against this word Iewe, then doth it signifie a Gentile.
6 The confirmation of the former proposition: we are taught in the Gospel that we are iustified before God by faith which encreaseth daily: and therefore also saued.
z From faith which encreaseth daily.
7 The proofe as well of the first as the second proposition, out of Abakuk, who attributeth and giueth vnto faith both iustice and life before God.
✠ *Abak. 2, 4.*
8 Another confirmation of that principall question: All men being considered in themselues or without Christ, are guiltie both of godlinesse, and also vnrighteousnesse, and therefore are subiect to condemnation: Therefore must they needs seeke righteousnes in some other.

3 By declaring the summe of the doctrine of the Gospel, hee stirreth vp the Romanes to good consideration of the matter whereof hee entreateth: So then hee sheweth that Christ (who is the very substance and summe of the Gospell) is the onely sonne of God the Father, who as touching his humanitie, is made of the seed of Dauid, but touching his diuine and spirituall nature, whereby hee sanctified himselfe, is begotten of the Father from euerlasting, as by his mightie resurrection manifestly appeareth. *d This is a plaine testimonie of the person of Christ, that he is but one, and of his two natures, and their properties. e Which tooke flesh of the virgin, Dauid his daughter. f As he is man: for this word Flesh, by the figure Synechdoche, is taken for man. g Shewed and made manifest. h The diuine and mightie power is set against the weakenesse of the flesh, for that ouercame death. i Of whom. k This meruailous liberall and gracious gift, which is giuen mee, the least of all the Saints, to preach, &c. Ephes. 3, 8. l That men through faith might obey God. m For his Names sake. n Which through Gods goodnesse, are Christes. o Gods free good will: by peace, the Hebrewes meane a prosperous successe in all things.* 4 He procureth their fauourable patience, in that he reckoneth vp their true commendation, and his true Apostolike good will toward them, confirmed by taking God himselfe to witnesse. *p Because your faith is such, that it is commended in all Churches. q In all Churches. r Very willingly and with all my heart. s In preaching his Sonne. t Though Paul were neuer so excellent, yet by teaching the Church, he might be instructed by it.*

a Against all kind of vngodlinesse. b By trueth, Paul meaneth all the light that is left in man since his fall, not as though they being led thereby were able to come into fauour with God, but that their owne reason might condemne them of wickednesse both against God and man. 9 Their vngodlines he prooueth hereby, that although al men haue a most cleare and euident glasse wherein to behold the euerlasting & almightie nature of God, euen in his creatures, yet haue they fallen away from those principles to most foolish & found deuises of their own braines, in constituting and appointing the seruice of God. *c In their hearts. d Thou seest not God, and yet thou acknowledgest him as God by his workes, Cicero. e They did not honour him with that honour, and seruice, which was meet for his euerlasting power and Godhead. f As if he said, became so mad of themselues. g Or, thought themselues. h For the true God they tooke another.* 10 The vnrighteousnesse of men hee setteth forth first, in this, that euen against nature following their lusts, they defiled themselues one with another, by the iust iudgement of God. *i The contempt of religion, is the fountaine of all mischiefe. k As a iust iudge. l A meet reward for their deserts.*

11 He prooueth the vnrighteousnesse of man by a large rehearsall of many kindes of wickednesse, from which (if not from all, yet at the least from many of them) no man is altogether free.
m Into a mad and froward minde, whereby it commeth to passe, that the conscience being once put out, and hauing almost no more remorse of sinne, men runne headlong into all kind of mischiefe.
n Vnmindfull of their couenants and bargaines.

28 11 For as they regarded not to acknowledge God, euen so God deliuered them vp vnto a m reprobate minde, to doe these things which are not conuenient,
29 Being full of all vnrighteousnesse, fornication, wickednesse, couetousnesse, maliciousnesse, full of enuie, of murther, of debate, of deceit, taking all things in the euill part, whisperers,
30 Backbiters, haters of God, doers of wrong, proud, boasters, inuenters of euill things, disobedient to parents, without vnderstanding, n couenant breakers, without naturall affection, such as can neuer be appeased, mercilesse.
31 Which men, though they knew the o Law of God, how that they which commit such things are worthy of death, yet not onely doe the same, but also p fauour them that doe them.

o By the Law of God he meaneth that which the Philosophers called the Law of nature, and the Lawyers themselues termed the Law of nations. p Are fellowes and partakers with them in their wickednesse, and besides that, commend them which doe amisse.

CHAP. II.

1 Hee bringeth all before the iudgement seat of God. 12 The excuse that the Gentiles might pretend 14 of ignorance, he taketh quite away. 17 Hee vrgeth the Iewes with the written Law, 23 in which they boasted. 27 And so maketh both Iew and Gentile alike.

1 He conuinceth them which would seeme to be exempt out of the number of other men, because they reprehend other mens faults, and sayth that they are least of all to be excused, for if they were well and narrowly searched (as God surely doth) they themselues would be found guilty in those things which they reprehend, and punish in other: so that in condemning other, they pronounce sentence against themselues.
a Paul alledgeth no places of Scripture, for he reasoneth generally against all men: but he bringeth such reasons as euery man is perswaded of in his mind, so that the deuill himselfe is not able to plucke them out.
b Considering and iudging things aright, and not by any outward shew.
2 A vehement and grieuous crying out against them that please themselues because they see more then other do, and yet are no whit better then others are.

Therefore 1 thou art inexcusable, O man, whosoeuer thou art that condemnest: for in that thou condemnest another, thou condemnest thy selfe: for thou that condemnest, doest the same things.
2 But we a know that the iudgement of God is according to b trueth, against them which commit such things.
3 And thinkest thou this, O thou man, that condemnest them which do such things, and doest the same, that thou shalt escape the iudgement of God?
4 2 Or despisest thou the riches of his bountifulnesse, and patience, and long sufferance, not knowing that the bountifulnesse of God leadeth thee to repentance?
5 But thou, after thine hardnesse, and heart that cannot repent, ✠ c heapest vp as a treasure vnto thy selfe wrath against the day of wrath, and of the declaration of the iust iudgement of God,
6 3 ✠ Who will reward euery man according to his workes:
7 That is, to them which through patience in well doing, seeke d glory, and honour, and immortalitie, euerlasting life:
8 But vnto them that are contentious, and disobey the e trueth, and obey vnrighteousnesse, shall be f indignation and wrath.
9 Tribulation and anguish shall be vpon the soule of euery man that doeth euill: of the Iewe first, and also of the Grecian.
10 But to euery man that doeth good, shall be glory, and honour, and peace: to the Iew first, and also to the Grecian.
11 For there is g no respect of persons with God.

✠ Iam. 5. 3. c Whilest thou giuest thy selfe to pleasures, thinking to increase thy goods, thou shalt find God his wrath. 3 The ground of the former disputation, That both the Iewes and Gentiles haue altogether need of righteousnes. ✠ Psal. 62. 12. matt. 16. 27. reue. 22. 12. d Glory which followeth good works, which he layeth not out before vs as though there were any that could attaine to saluation by his owne strength, but by laying this condition of saluation before vs, which no man can performe: to bring men to Christ, who alone iustifieth the beleeuers, as he himselfe concludeth, chap. 3. 21. and following. e By trueth, he meaneth that knowledge which we haue of nature. f Gods indignation against sinners, which shall quickly be kindled. g God doeth not measure men either by their blood, or by their countrey, either to receiue them, or to cast them away.

12 4 For as many as haue sinned without the Lawe, shall perish also without the Lawe: and as many as haue sinned in the Law, shalbe iudged by the Law,
13 5 (For the hearers of the Law are not righteous before God: but the doers of the Law shall be h iustified.
14 6 For when the Gentiles which haue i not the Lawe, doe by k nature the things contained in the Law, they hauing not the Law, are a Law vnto themselues,
15 Which shew the effect of the Law l written in their hearts, their conscience also bearing witnes & their thoughts accusing one another, or excusing)
16 7 At the day when God shall iudge the secrets of men by Iesus Christ, according to m my Gospel.
17 ¶ 8 Behold, thou art called a Iew, and restest in the Law, and gloriest in God,
18 And knowest his will, and n ‖ tryest the things that dissent from it, in that thou art instructed by the Law:
19 And perswadest thy selfe that thou art a guide of the blinde, a light of them which are in darkenesse,
20 An instructer of them which lack discretion, a teacher of the vnlearned, which hast the o forme of knowledge, and of the trueth in the p law.
21 Thou therefore, which teachest another, teachest thou not thy selfe? thou that preachest, A man should not steale, doest thou steale?
22 Thou that saiest, A man should not commit adulterie, doest thou commit adulterie? thou that abhorrest idoles, committest thou sacriledge?
23 Thou that gloriest in the Law, through breaking the Law, dishonourest thou God?
24 For the Name of God is blasphemed among the Gentiles through you, ✠ as it is written.
25 9 For circumcision verely is profitable, if thou doe the Law: but if thou be a transgressour of the Law, thy circumcision is made vncircumcision.
26 Therefore q if the vncircumcision keepe the ordinances of the Law, shall not his r vncircumcision be counted for circumcision?
27 And shall not s vncircumcision which is by nature (if it keepe the Law) condemne thee which by the t letter and circumcision art a transgressour of the Law?
28 For hee is not a Iewe, which is one u outward,

4 He applieth that generall accusation of mankind particularly both to the Gentiles, and to the Iewes.
5 He preuenteth an obiection which might be made by the Iewes, whom the Lawe doeth not excuse, but condemne, because that not the hearing of the Law, but the keeping of the Lawe doeth iustifie.
h Shalbe pronounced iust before Gods iudgement seate: which is true indeede, if any such could be found that had fulfilled the law: but seeing Abraham was not iustified by the Law, but by faith, it followeth that no man can be iustified by workes.
6 He preuenteth an obiection which might be made by the Gentiles, who although they haue not the Lawe of Moses, yet they haue no reason whereby they may excuse their wickednes in that they haue somewhat written in their hearts in stead of a Law, as men that forbid, and punish some things as wicked, and command and commend other some as good.
i Not simply, but in comparison of the Iewes.
k Command honest things, and forbid dishonest.
l This knowledge is a naturall knowledge.
7 God deferreth many iudgements, which notwithstanding he will execute at their conuenient time by Iesus Christ, with a most straight examination, not onely of words and deedes, but of thoughts also, be they neuer so hidden or secret. m As this my doctrine witnesseth, which I am appointed to preach. 8 Hee prooueth by the testimonie of Dauid, and the other Prophets, that God bestowed greatest benefits vpon the Iewes, in giuing them also the Lawe, but that they are the most vnthankefull and wickedest of all men. n Canst trie & discerne what things swarue from Gods will. ‖ Or allowest the things that are excellent. o The way to teach and frame other in the knowledge of the trueth. p As though he said, that the Iewes vnder a colour of an outward seruing of God, challenged all to themselues, when as indeed, they did nothing lesse then obserue the Lawe. ✠ Esai 52. 5. ezek. 36. 20. 9 Hee preciselv preuenteth their obiection, which set an holinesse in circumcision, and the outward obseruation of the Law: So that he sheweth that the outward circumcision if it be separated from the inward, doeth not onely not iustifie, but also condemne them that are indeed circumcised, of whome requireth that, which is signified, that is to say, cleannesse of the heart and the whole life, according to the commaundement of the Law, so that if there be a man vncircumcised according to the flesh, who is circumcised in heart, he is farre better and more to be accounted of, then any Iewe that is circumcised according to the flesh onely. q This is the figure Metonymie, for, if the vncircumcised. r The state and condition of the vncircumcised. s He which is vncircumcised by nature and blood. t Paul vseth oftentimes to set the letter against the Spirit: but in this place, the circumcision which is according to the letter, is the cutting off of the foreskin, but the circumcision of the Spirit, is the circumcision of the heart, that is to say, the spirituall end of the ceremonie, is true holinesse and righteousnesse whereby the people of God is knowen from profane and heathenish men. u By the outward ceremonie onely.

ward : neither is that circumciſion , which is outward in the fleſh :

29 But he is a Iewe which is one within,and the circumciſion *is* of the heart,in the [x] ſpirit , not in the letter, whoſe praiſe is not of men, but of God.

CHAP. III.

1 He giueth the Iewes ſome 2 preferment, for the couenants ſake, 4 but yet ſuch, as wholly dependeth on Gods mercie. 9 That both Iewes & Gentiles are ſinners, 11 he proueth by Scriptures: 19 and ſhewing the vſe of the Law, 28 he concludeth that we are iuſtified by faith.

What 1 is then the preferment of the Iew ? or what is the profit of circumciſion ?

2 Much euery maner of way: for [a] chiefly, becauſe vnto them were of credit committed the [b] oracles of God.

3 For what , though ſome did not [c] beleeue ? ſhall their vnbeleefe make the [d] faith of God without effect ?

4 God forbid : yea, let God be true, and euery man a liar , as it is written , That thou mighteſt be [e] iuſtified in thy words , and ouercome, [f] when thou art iudged.

5 2 Now if our [g] vnrighteouſnes commend the righteouſnes of God,what ſhall we ſay? is God vnrighteous which puniſheth? (I ſpeake as [h] a man.)

6 God forbid : (els how ſhall God iudge the world ?)

7 3 For if the [i] veritie of God hath more abounded through my lie vnto his glory, why am I yet condemned as a ſinner ?

8 And (as we are blamed,and as ſome affirme, that we ſay) why doe we not euill, that good may come *thereof* ? whoſe damnation is iuſt.

9 4 What then ? are we more excellent ? No, in no wiſe : for we haue already prooued, that all, both Iewes and Gentiles are [k] vnder ſinne,

10 As it is written, ✣ There is none righteous, noe not one.

11 There is none that vnderſtandeth : there is none that ſeeketh God.

12 They haue all gone out of the way : they haue beene made altogether vnprofitable : there is none that doeth good, no not one.

13 ♣ Their throat is an open ſepulchre : they haue vſed their tongues to deceit : the poyſon of aſpes *is* vnder their lips.

14 ※ Whoſe mouth is full of curſing and bitterneſſe.

15 ✲ Their feete are ſwift to ſhed blood.

16 Deſtruction and calamity *are* in their waies:

17 And the [l] way of peace they haue not knowen.

18 * The feare of God is not before their eyes.

19 5 Now wee knowe that whatſoeuer the [m] law ſayeth, it ſaieth it to them which are vnder the lawe , that 6 euery mouth may be ſtopped, and all the world be [n] ſubiect to the iudgement of God.

20 Therefore by the [o] workes of the Law ſhall no [p] fleſh be [q] iuſtified in his [r] ſight : for by the Law *commeth* the knowledge of ſinne.

21 7 But now is the righteouſnes of God made manifeſt without the Law , hauing witneſſe of the Law, and of the Prophets,

22 8 *To wit* , the righteouſneſſe of God by the faith of [ſ] Ieſus Chriſt , vnto all , and vpon all that beleeue.

23 For there is no difference: for all haue ſinned, and are depriued of the [t] glory of God,

24 9 And are iuſtified [u] freely by his grace, through the redemption that is in Chriſt Ieſus,

25 10 Whom God hath ſet forth *to be* a reconciliation through faith in his [x] blood, to declare his righteouſneſſe , by the forgiueneſſe of the ſinnes that [y] are paſſed,

26 Through the [z] patience of God , to ſhew at [a] this time his righteouſneſſe , that hee might be [b] iuſt, and a [c] iuſtifier of him which is of the [d] faith of Ieſus.

27 11 Where is then the reioycing? It is excluded. By what [e] Law ? of workes? Nay : but by the Law of faith.

28 Therefore wee conclude , that a man is iuſtified by faith , without the workes of the Lawe.

29 12 *God*, is hee the God of the [f] Iewes onely, and not of the Gentiles alſo ? Yes , euen of the Gentiles alſo.

30 For it is one God , who ſhall iuſtifie [g] circumciſion of faith , and vncircumciſion through faith.

31 13 Doe wee then make the Lawe of [h] none effect through faith ? God forbid : yea,wee [i] eſtabliſh the Law.

x Whoſe force is inward, and in the heart.

1 The firſt meeting with, or preuenting an obiection of the Iewes : what then, haue the Iewes no more preferment then the Gentiles ? yes , that haue they, ſayth the Apoſtle, on Gods behalfe : for he committed the tables of the couenant to them, ſo that the vnbeliefe of a few , can not cauſe the whole nation without exception to be caſt away of God , who is true, and who alſo vſeth their vnworthines to commend and ſet foorth his goodneſſe.

a The Iewes ſtate and condition was chiefeſt.

b Wordes.

c Brake the couenant.

d The faith that God gaue.

e That thy iuſtice might be plainely ſeene.

f Foraſmuch as thou ſhewedſt forth an euident token of thy righteouſnes, conſtancie & faith, by preſeruing him who had broken his couenant.

2 Another preuention , iſſuing out of the former anſwer : that the iuſtice of God is in ſuch ſort commended and ſet foorth by our vnrighteouſneſſe, that therefore God forgetteth not that he is the iudge of the world , and therefore a moſt ſeuere reuenger of vnrighteouſneſſe.

g Treachery, and all the fruits thereof.

h Therefore I ſpeake not theſe wordes in mine owne perſon , as though I thought ſo , but this is the talke of mans wiſedome , which is not ſubiect to the will of God. 3 A third obiection which addeth ſomewhat to the former , If ſinnes do turne to the glory of God, they are not onely to be puniſhed, but wee ought rather to giue our ſelues to them : which blaſphemie Paul contending himſelfe to curſe and deteſt , pronounceth iuſt puniſhment againſt ſuch blaſphemers. *i The trueth and conſtancie.* 4 Another anſwere to the firſt obiection : that the Iewes , if they be conſidered in themſelues , are no better then other men are : as it hath beene long ſince pronounced by the mouth of the Prophets *k Are guiltie of ſinne.* ✣ *Pſal. 14.1.3. and 53.1.3.* ♣ *Pſal. 5.10.* ※ *Pſal. 140.3.* ※ *Pſal. 10.7.* ✲ *Eſai. 59.7.* *l An innocent and peaceable life.* * *Pſal. 36.1.* 5 He prooueth that this grieuous accuſation which is vttered by Dauid and Eſaias , doeth properly concerne the Iewes. *m The law of Moſes.* 6 A concluſion of all the former diſputation , from the 8 verſe of the firſt Chapter Therefore ſaith the Apoſtle , No man can hope to be iuſtified by any Law, whether it be that generall Law, or the particular Law of Moſes , and therefore to be ſaued : ſeeing it appeareth (as we haue already prooued) by comparing the Law and mans life together , that all men are ſinners, and therefore worthy of condemnation in the ſight of God.

n Be found guilty before God.

o By that that the Law can by vs be performed

p Fleſh is here taken for man, as in many other places, and furthermore hath here a greater force : for it is put to ſhew the contrarietie betwixt God and man : as if you would ſay , Man who is nothing elſe but a piece of fleſh defiled with ſinne, and God who is moſt pure and moſt perfit in himſelfe.

q Abſolued before the iudgement ſeate of God.

r A ſecret ſetting of the righteouſneſſe which is before men , be they neuer ſo iuſt, againſt the iuſtice which can ſtand before God : now there is no righteouſneſſe can ſtand before God , but the righteouſneſſe of Chriſt onely

7 Therefore ſaieth the Apoſtle , Leaſt that men ſhould periſh , God doth now exhibite that, which he promiſed of old, that is to ſay , a way whereby we may be iuſtified and ſaued before him without the Law.

8 The matter, as it were of this righteouſneſſe, is Chriſt Ieſus apprehended by faith , and for this end offered to all people , as without him all people are ſhut out from the kingdome of God. *ſ Which wee giue to Ieſus Chriſt, or which reſteth vpon him.* *t By the Glory of God, is meant that marke which wee all ſhoote at, that is, euerlaſting life , which ſtandeth in that wee are made partakers of the glory of God.* 9 Therefore this righteouſneſſe touching vs, is altogether freely giuen , for it ſtandeth vpon thoſe things which we haue not done our ſelues , but ſuch as Chriſt hath ſuffered for our ſakes , to deliuer vs from ſinne. *u Of his free gift , and meere liberalitie.* 10 God then is the authour of that free iuſtification, becauſe it pleaſed him: and Chriſt is hee, which ſuffered puniſhment for our ſinnes , and in whom wee haue remiſſion of them : and the meane whereby wee apprehend Chriſt , is faith. To be ſhort, the end is the ſetting foorth of the goodneſſe of God , that by this meanes it may appeare, that hee is mercifull indeede , and conſtant in his promiſes , as hee that freely , and of meere grace iuſtifieth the beleeuers. *x This name of Blood, calleth vs backe to the figure of the olde ſacrifices , the trueth and ſubſtance of which ſacrifices is in Chriſt.* *y Of thoſe ſinnes which wee committed when we were his enemies.* *z Through his patience and ſuffering nature.* *a To wit, when Paul wrote this.* *b That he might be found exceeding true & faithfull.* *c Making him iuſt, and without blame by imputing Chriſts righteouſneſſe vnto him.* *d Of the number of them which by faith lay hold vpon Chriſt : contrarie to whome, are they which looke to be ſaued by circumciſion, that is, by the Law.* 11 An argument to prooue this concluſion , that we are iuſtified by faith without workes, taken from the end of Iuſtification. The end of Iuſtification is the glorie of God alone . therefore we are iuſtified by faith without workes : for if wee were iuſtified either by our owne workes onely, or partly by faith, and partly by workes , the glorie of this iuſtification ſhould not be wholly giuen to God. *e By what doctrine ? now the doctrine of workes hath his condition ioyned with it , If thou doeſt : and the doctrine of faith hath this condition , If thou beleeueſt.* 12 Another argument of an abſurditie: if iuſtification depended vpon the Law of Moſes , then ſhould God be a Sauiour to the Iewes onely. Againe : if hee ſhoulde ſaue the Iewes after one ſort . and the Gentiles after another , hee ſhould not be one and like himſelfe. Therefore hee will iuſtifie both of them after one ſelfe ſame manner, that is to ſay, by faith. Moreouer, this argument muſt be ioyned to that which followeth next , that this concluſion may be firme and euident. *f God is ſaid to be their God , after the manner of the Scripture , whome hee loueth and tendereth.* *g The circumciſed.* 13 The taking away of an obiection: yet is not the Law taken away therefore, but is rather eſtabliſhed, as it ſhalbe declared in his proper place. *h Vaine, voide, to no purpoſe, and of no force.* *i Wee make it effectuall and ſtrong.*

CHAP.

CHAP. IIII.

He prooueth that which he sayd before of faith, by the example of Abraham, 3 6 and the testimonie of the Scripture: and ten times in the Chapter he beateth vpon this word Imputation.

WHat [1] shall we say then, that Abraham our father hath found concerning the [a] flesh?

2 [2] For if Abraham were iustified by works, he hath wherein to reioyce, but not with God.

3 [3] For what saith the Scripture? Abraham beleeued God, and it was counted to him for righteousnesse.

4 [4] Now to him that [b] worketh, the wages is not [c] counted by fauour, but by debt:

5 But to him that worketh not, but beleeueth in him that [d] iustifieth the vngodly, his faith is counted for righteousnesse.

6 [5] Euen as Dauid declareth the blessednesse of the man, vnto whom God imputeth righteousnesse without works, *saying*,

7 Blessed *are* they whose iniquities are forgiuen, and whose sinnes are couered.

8 Blessed *is* the man to whom the Lord imputeth not sinne.

9 [6] *Came* this [e] blessednesse then vpon the circumcision *onely*, or vpon the vncircumcision also? For we say, that faith was imputed vnto Abraham for righteousnesse.

10 [7] How was it then imputed? when hee was circumcised, or vncircumcised? not when hee was circumcised, but when he was vncircumcised.

11 [8] After, hee receiued the [f] signe of circumcision, *as* the [g] seale of the righteousnes of the faith which he had, when he was vncircumcised, [9] that hee should be the father of all them that beleeue, not being circumcised, that righteousnesse might be imputed to them also.

12 [10] And the father of circumcision, not vnto them onely which are of the circumcision, but vnto them also that walke in the steps of the faith of our father Abraham *which he had* when he was vncircumcised.

13 [11] For the promise that hee should be the [h] heire of the world, was not *giuen* to Abraham, or to his seed, through the [i] Law, but through the righteousnesse of faith.

14 [12] For if they which are of the [k] Law, *be* heires, faith is made void, and the promise is made of none effect.

15 [13] For the Law causeth wrath: for where no Law is, there *is* no transgression.

16 [14] Therefore *it is* by faith, that *it might come* by grace, and the promise might be sure to all the [l] seed, [15] not to that onely which is of the Law: but also to that which is of the faith of Abraham who is the father of vs all,

17 (As it is written, I haue made thee a [16] father of many nations) *euen* before [m] God whom he beleeued, who [n] quickneth the dead, & [o] calleth those things which be not, as though they were.

18 [17] Which *Abraham* aboue hope, beleeued vnder hope, that he should be the father of many nations: according to that which was spoken *to him*, So shall thy seed be.

19 And he [p] not weake in the faith, considered not his owne body, which was now [q] dead, being almost an hundred yeere old, neither the deadnesse of Saras wombe,

20 Neither did he doubt of the promise of God through vnbeliefe, but was strengthened in the faith, and gaue [r] glory to God,

21 Being [s] fully assured that he which had promised, was also able to do it.

22 And therefore it was imputed to him for righteousnesse.

23 [18] Now is it not written for him onely, that it was imputed to him for righteousnesse,

24 But also for vs, to whom it shall be imputed *for righteousnesse*, which beleeue in him that raised vp Iesus our Lord from the dead,

25 Who was deliuered *to death* for our [t] sinnes, and is risen againe for our iustification.

1 A new argument of great weight, taken from the example of Abraham the father of all beleeuers: And this is the proposition: if Abraham be considered in himselfe by his workes, he hath deserued nothing wherein to reioyce with God.
a By works, as appeareth in the next verse.
2 A preuenting of an obiection: Abraham may well reioyce and extoll himselfe amongst men, but not with God.
3 A confirmation of the proposition: Abraham was iustified by imputation of faith, therefore freely without any respect of his works.
4 The first proofe of the confirmation, taken of contraries: to him that deserueth any thing by his labor, the wages is not counted by fauour, but by debt: but to him that hath done nothing: but beleeueth in him which promiseth freely, faith is imputed.
b To him that hath deserued any thing by his worke.
c Is not reckoned nor giuen him.
d That maketh him which is wicked in himselfe, iust in Christ.
5 Another proofe of the same confirmation: Dauid putteth blessednes in free pardon of sinnes, therefore iustification also. 6 A new proposition: that this maner of iustification belongeth both to the vncircumcised, and also to the circumcised: as is declared in the person of Abraham. *e This saying of Dauid, wherein he pronounceth them blessed.* 7 He prooueth that it belongeth to the vncircumcised (for there was no doubt of the circumcised) in this sort: Abraham was iustified in vncircumcision, therefore this iustification belongeth also to the vncircumcised. Nay it doth not appertaine to the circumcised in respect of the circumcision, much lesse are vncircumcised shut out for their vncircumcision. 8 A preuenting of an obiection: why then was Abraham circumcised, if he were already iustified? That the gift of righteousnes (saith he) might be confirmed in him. *f Circumcision, which is a signe: as we say, the Sacrament of Baptisme, for Baptisme which is a Sacrament. g Circumcision was called before a signe, in respect of the outward ceremony: now Paul sheweth the force and substance of that signe, that is, to what end it is vsed, to wit, not onely to signifie, but also to seale vp the righteousnesse of faith, whereby we come to possesse Christ himselfe: for the holy Ghost worketh that inwardly indeed, which the Sacraments being ioyned with the word, doe represent.* 9 An applying of the example of Abraham to the vncircumcised beleeuers, whose father also he maketh Abraham. 10 And applying of the same example, to the circumcised beleeuers, whose father Abraham is, but yet by faith. 11 A reason why the seed of Abraham is to be esteemed by faith, because that Abraham himselfe through faith was made partaker of that promise, whereby he was made the father of all nations. *h That all the nations of the world should be his children: or by the world may be vnderstood the land of Canaan. i For works that he had done, or vpon this condition that he should fulfill the Law.* 12 A double confirmation of that reason: the one is, that the promise cannot be apprehended by the Law, and therefore it should be frustrate: the other, that the condition of faith should be ioyned in vaine to that promise which should be apprehended by workes. *k If they be heires which haue fulfilled the Law.*

13 A reason of the first confirmation, why the promise cannot be apprehended by the Law: because that the Law doth not reconcile God and vs, but rather denounceth his anger against vs, forsomuch as no man can obserue it.
14 The conclusion of this argument: The saluation and iustification of all the posteritie of Abraham (that is, of the Church which is gathered together of all people) proceedeth of faith, which layeth hold on the promise made vnto Abraham, and which promise Abraham himselfe first of all layed hold on.
l To all the beleeuers.
15 That is to say, not onely of them which beleeue and are also circumcised according to the Lawe, but of them also which without circumcision, and in respect of faith onely, are counted amongst the children of Abraham. 16 This fatherhood is spirituall, depending onely vpon the vertue of God, who made the promise. *m Before God, that is, by a spirituall kinred, which hath place before God, and maketh vs acceptable to God. n Who restored to life. o With whom these things are already, which as yet are not in deed, as he that can with a word make what he will of nothing.* 17 A description of true faith, wholly resting in the power of God, and his good will, set foorth in the example of Abraham. *p Very strong and constant. q Void of strength, and vnmeet to get children. r Acknowledged and praised God, as most gracious and true. s A description of true faith* 18 The rule of iustification is alwayes one, both in Abraham and in all the faithfull: that is to say, faith in God, who after that there was made a full satisfaction for our sinnes in Christ our mediatour, raised him from the dead, that we also being iustified, might be saued in him. *t To pay the ransome for our sinnes.*

CHAP. V.

1 He amplifieth 2 Christs righteousnesse, which is layed hold on by faith. 5 who was giuen for the weake, 8 and sinfull. 14 He compareth Christ with Adam, 17 Death with Life, 20 and the Law with Grace.

1 THen being [1] iustified by faith, we haue peace toward God through our Lord Iesus Christ.

2 ✠ [2] By whom also through faith wee haue [a] had this accesse into this grace [b] wherein wee [c] stand, [3] and [d] reioyce vnder the hope of the glory of God.

3 [4] Neither *that* onely, but also we ✠ reioyce in tribulations, [5] knowing that tribulation bringeth forth patience.

1 Another argument taken of the effects: we are iustified with that, which truely appeaseth our conscience before God: but faith in Christ doth appease our conscience, and not the Law, as it was before sayd, therefore by faith wee are iustified, and not by the Law. ✠ *Ephes. 2.18.* 2 Whereas quietnesse of conscience is attributed to faith, it is to be referred to Christ; who is the giuer of faith it selfe, and in whom faith it selfe is effectuall. *a We must here know, that wee haue yet still this same effect of faith. b By which grace, that is, by which gracious loue and good will, or to that state whereunto wee are graciously taken. c We stand stedfast.* 3 A preuenting of an obiection against them, which beholding the dayly miseries and calamities of the Church, thinke that the Christians dreame, when they bragge of their felicitie: to whom the Apostle answereth, that their felicitie is layed vp vnder hope in another place: which hope is so certaine and sure, that they doe no lesse reioyce for that happinesse, then if they did presently enioy it. *d Our mindes are not onely quiet and setled, but also we are maruellously glad and conceiue great ioy for that heauenly inheritance which waiteth for vs.* 4 Tribulation it selfe giueth vs diuers and sundry wayes occasion to reioyce, much lesse doth it make vs miserable. ✠ *Iam. 1. 2.* 5 Afflictions accustome vs to patience, and patience assureth vs of the goodnesse of God, and this experience confirmeth, and fostereth our hope, which neuer deceiueth vs.

6 The ground of hope is an assured testimonie of the conscience, by the gift of the holy Ghost, that we are beloued of God, and this is nothing els but that which we call faith: whereof it followeth, that through faith our consciences are quieted.
e Wherewith he loueth vs.
7 A sure comfort in aduersitie, that our peace and quietnesse of conscience be not troubled: for he that so loued them that were of no strength, and while they were yet sinners, that hee died for them, how can he neglect them being now sanctified and liuing in him?
f In time fit and conuenient, which the father hath appointed.
✠ Heb.9.15. 1.pet.3.18.
8 An amplifying of the loue of God toward vs, so that we cannot doubt of it, who deliuered Christ to death for the vniust, and for them of whom he could receiue no commoditie, and (that more is) for his very enemies. How can it be then that Christ being now aliue, should not saue them from destruction, whom by his death he iustifieth and reconcileth?
g In the stead of some iust man.
h He setteth out his loue unto vs, that in the middest of our affliction we may know assuredly, he will be present with vs.
i While sinne reigned in vs.
k From affliction and destruction.
9 He now passeth ouer to the other part of iustification, which consisteth in the free imputation of the obedience of Christ: so that to the remission of sinnes there is added moreouer and besides, the gift of Christes righteousnesse, imputed or put vpon vs by faith, which swalloweth vp that vnrighteousnesse which flowed from Adam into vs, and all the fruits thereof: so that in Christ wee doe not onely cease to be vniust, but we beginne also to be iust.
10 From Adam, in whom all haue sinned, both guiltinesse and death (which is the punishment of the guiltinesse) came vpon all.
l By Adam, who is compared with Christ, like to him in this, that both of them make those which are theirs, partakers of that they haue: but they are vnlike in this, that Adam deriueth sinne into them that are his, euen of nature, and that to death: but Christ maketh them that are his, partakers of his righteousnesse by grace, and that vnto life.
m By sinne is meant that disease which is ours by inheritance, and men commonly call it originall sinne: for so he vseth to call that sinne in the singular number, whereas, if he speake of the fruits of it, he vseth the plurall number, calling them sinnes.
n That is, in Adam.
11 That this is so, that both guiltinesse and death beganne not after the giuing and transgressing of Moses Lawe, it appeareth manifestly by that, that men died before that Law was giuen: for in that they died, sinne, which is the cause of death, was then: and in such sort, that it was also imputed: wherevpon it followeth that there was then some Law, the breach whereof was the cause of death.
o Euen from Adam to Moses.
p Where there is no Law made, no man is punished as faultie and guiltie.
12 But that this Lawe was not that vniuersall Lawe, and that death did not proceed from any actuall sinne of euery one particularly, it appeareth hereby, that the very infants which neither could euer knowe nor transgresse that naturall Lawe, are notwithstanding dead as well as Adam.
q Ouer infants.
r Not after that sort as they sinne that are of moe yeeres, following their lusts: but yet the whole posteritie was corrupt in Adam, when as hee wittingly and willingly sinned.
13 Now that first Adam answereth the latter, who is Christ, as it is afterward declared.
14 Adam and Christ are compared together in this respect, that both of them do giue and yeeld to theirs, that which is their owne: but herein first they differ, that Adam by nature hath spread his fault to the destruction of many, but Christs obedience hath by grace ouerflowed many.
s That is, Adam.
15 An other inequalitie consisteth in this, that by Adams one offence men are made guilty, but the righteousnesse of Christ imputed vnto vs freely, doth not onely absolue vs from that one fault, but from all other.

4 And patience experience, and experience
hope,
5 6 And hope maketh not ashamed, because
the e loue of God is shed abroad in our hearts by
the holy Ghost, which is giuen vnto vs.
6 7 For Christ, when wee were yet of no
strength, at his f time died for the ✠ vngodly.
7 8 Doubtlesse one will scarce die g for a righte-
ous man: but yet for a good man it may be that
one dare die.
8 But God h setteth out his loue toward vs,
seeing that while wee were yet i sinners, Christ died
for vs.
9 Much more then, being now iustified by his
blood, we shalbe saued from k wrath through him.
10 For if when wee were enemies, wee were
reconciled to God by the death of his Sonne,
much more being reconciled, we shall be saued by
his life,
11 9 And not onely so, but we also reioyce in
God through our Lord Iesus Christ, by whom we
haue now receiued the atonement.
12 10 Wherefore, as by l one man m sinne en-
tred into the world, and death by sinne, & so death
went ouer all men, n in whom all men haue sinned.
13 11 For vnto the o time of the Law was sinne
in the world, but sinne is not p imputed, while there
is no law.
14 12 But death reigned from Adam to Moses,
euen ouer q them also that sinned not after the like
r maner of the transgression of Adam, 13 which was
the figure of him that was to come.
15 14 But yet the gift is not so as is the offence:
for if through the offence of s that one, many be
dead, much more the grace of God, and the gift
by grace, which is by one man Iesus Christ, hath a-
bounded vnto many.
16 15 Neither is the gift so, as that which entred
in by one that sinned: for the fault came of one of-
fence vnto condemnation: but the gift is of many
offences to t iustification.
17 16 For if by the offence of one, death reig-
ned through one, much more shall they which re-
ceiue that abundance of grace, and of that gift of
that righteousnesse, u reigne in life through one,
that is, Iesus Christ.
18 17 Likewise then, as by the offence of one,
the fault came on all men to condemnation, so by
the iustifying of one, the benefit abounded toward
all men to the x iustification of life.
19 18 For as by one mans y disobedience z ma-
ny were made sinners, so by that obedience of
that one, shall many also be made righteous.
20 19 Moreouer, the Law a entred therevpon,
that the offence should abound: neuerthelesse,
where sinne abounded, there grace b abounded
much more:
21 That as sinne had reigned vnto death, so
might grace also reigne by righteousnesse vnto
eternall life through Iesus Christ our Lord.

t To the sentence of absolution, whereby we are quit, and pronounced righteous.
16 The third difference is, that the righteousnesse of Christ being imputed vnto vs by grace, is of greater power to bring life, then the offence of Adam is to addict his posteritie to death.
u Be partakers of true and euerlasting life.
17 Therefore to be short, as by one mans offence, the guiltines on all men, to make them subiect to death: so on the contrary side, the righteousnes of Christ, which by Gods mercie is imputed to all beleeuers, iustifieth them, that they may become partakers of euerlasting life.
x Not onely because our sinnes are forgiuen vs, but also because the righteousnesse of Christ is imputed vnto vs.
18 The ground of this whole comparison is this, that these two men are set as two stocks or rootes, so that out of the one, sinne by nature, out of the other, righteousnesse by grace doeth spring foorth vpon others.
y So then sinne entred not into vs onely by following the steppes of our forefathers, but we take corruption of him by inheritance.
z This word, Many, is set against this word, A few.
19 A preuenting of an obiection. why then did the Law of Moses enter therevpon? that men might be so much the more guiltie, and the benefit of God in Christ Iesus be so much the more glorious.
a Beside that disease which all men were infected withall by being defiled with one mans sinne, the Law entred.
b Grace was powred so plentifully from heauen, that it did not onely counteruaile sinne, but aboue measure passed it.

CHAP. VI.

1 He commeth to sanctification, without which, that no man putteth on Christes righteousnesse, he prooueth 4 by an argument taken of Baptisme, 12 and therevpon exhorteth to holinesse of life, 16 briefly making mention of the Law transgressed.

WHat 1 shall wee say then? Shall we continue
still in a sinne, that grace may abound? God
forbid.
2 2 How shall we, that are b dead to sinne, liue
yet therein?
3 3 Know ye not, that ✠ all wee which haue
beene baptized into c Iesus Christ, haue beene
baptized into his death?
4 ✠ We are buried then with him by baptisme
into his death, that like as Christ was raised vp
from the dead d to the glory of the Father, so
e wee also should ✠ walke in newnesse of life.
5 4 ✱ For if wee be planted with him to the

1 He passeth now to another benefit of Christ, which is called sanctification or regeneration.
a In that corruption: for though the guiltinesse of sinne be not imputed to vs, yet the corruption remaineth still in vs: the which Sanctification that followeth Iustification killeth by litle and litle.
a The benefit of Iustification and Sanctification, are alwayes ioyned together inseparably, and both of them proceed from Christ, by the grace of God: Now sanctification is the abolishing of sinne, that is, of our naturall corruption, into whose place succeedeth the cleannesse and purenesse of nature reformed.
b They are sayd of Paul to be dead to sinne, which are in such sort made partakers of the vertue of Christ, that that naturall corruption is dead in them, that is, the force of it is put out, and it bringeth not forth his bitter fruits: and on the other side, they are sayd to liue in sinne, which are in the flesh, that is, whom the spirit of God hath not deliuered from the slauerie of the corruption of nature.
3 There are three parts of this Sanctification, to wit, the death of the olde man or sinne, his buriall, and the resurrection of the new man, descending into vs from the vertue of the death, buriall, and resurrection of Christ, of which benefit our baptisme is the signe and pledge.
✠ Gal.3.27.
c To the end that growing vp in one with him, we should receiue his strength, to quench sinne in vs, and to make vs new men.
✠ Coloss.2.12.
d That Christ himselfe being discharged of his infirmitie and weakenesse, might liue in glory with God for euer.
e And wee which are his members rise for this ende, that being made partakers of the selfesame vertue, we should begin to leade a new life, as though we were already in heauen.
✠ Ephes.4.23 coloss.3.8 hebr.12.1. 1.pet.2,1.
4 The death of sinne and the life of righteousnesse, or our ingraffing into Christ, and growing vp into one with him, cannot be separated by any meanes, neither in death nor life, whereby it followeth, that no man is sanctified, which liueth still to sinne: and therefore is no man made partaker of Christ by faith, which repenteth not, and turneth not from his wickednesse: for as he sayd before, the Law is not subuerted, but established by faith.
✱ 1.Cor.6,14. 2.tim.2,11.

§ similitude

f Insomuch as by the meanes of the strength which commeth from him to vs, we so die to sinne as he is dead.
g For we become euery day more perfit then other: for we shall neuer be perfectly sanctified, as long as we liue here.
h All our whole nature, as we are conceiued and borne into this world with sinne, which is called olde, partly by comparing that old Adam with Christ, and partly also in respect of the deformation of our corrupt nature, which we change with a new.
i Our corrupt nature is attributed to Christ, not in deede, but by imputation.
k That naughtines which sticketh fast in vs.
l The end of sanctification which we shoote at, and shall at length come to, to wit, when God shall be all in all.
5 He prooueth it by the effects of death, vsing a comparison of Christ the head with his members.
m Once for all.
n With God.
6 An exhortation to contend and striue with corruption and all the effects thereof.
o By reigning, Saint Paul meaneth that chiefetie and high rule, which no man striueth against, & if any do, yet it is in vaine.
p To sinne, as to a lord or tyrant.
q Your mind and all the powers of it.
r As instruments to commit wickednesse withall.

similitude of his death, euen so shall we g be to
the similitude of his resurrection,
6 Knowing this, that our h old man is crucified
with i him, that the body of k sin might be destroyed,
that henceforth we should not l serue sin.
7 5 For he that is dead, is freed from sinne.
8 Wherefore, if wee be dead with Christ, wee
beleeue that we shall liue also with him,
9 Knowing that Christ being raised from the
dead, dieth no more: death hath no more dominion
ouer him.
10 For in that he died, he died m once to sinne:
but in that he liueth, he liueth to n God.
11 Likewise thinke ye also, that ye are dead to
sin, but are aliue to God in Iesus Christ our Lord.
12 6 Let not sinne o reigne therefore in your
mortall body, that ye should obey it in the lusts thereof:
13 Neither p giue ye your q members, as r weapons
of vnrighteousnes vnto sinne: but giue your
selues vnto God, as they that are aliue from the
dead, and giue your members as weapons of righteousnes
vnto God.
14 7 For sinne shall not haue dominion ouer
you: for ye are not vnder the Law, but vnder grace.
15 8 What then? shall we sinne, because we are
not vnder the Law, but vnder grace? God forbid.
16 ✠ Knowe yee not, that to whomsoeuer ye
giue your selues as seruants to obey, his seruants
ye are to whom ye obey, whether it be of sinne
vnto death, or of obedience vnto righteousnesse?
17 9 But God be thanked, that ye haue beene
the seruants of sinne, but ye haue obeyed from the
heart vnto the f forme of the doctrine, whereunto
ye were deliuered.
18 Being then made free from sinne, yee
are made the seruants of righteousnesse.
19 I speake after the maner of man, because of
the infirmitie of your flesh: for as ye haue giuen
your members seruants to vncleannes and to iniquitie,
to commit iniquitie, so now giue your members
seruants vnto righteousnesse in holinesse.
20 For when ye were the seruants of sinne, yee
were t freed from righteousnesse.
21 10 What fruite had ye then in those things,
whereof ye are now ashamed? For the u ende of
those things is death.
22 But now being freed from sinne, and made
seruants vnto God, ye haue your fruit in holinesse,
and the end, euerlasting life.
23 11 For the wages of sinne is death: but the
gift of God is eternall life, through Iesus Christ
our Lord.

7 Hee granteth that
sinne is not yet so dead in vs, that it is vtterly extinct: but he promised victory to
them that contend manfully, because we haue the grace of God giuen vs which
worketh so, that the Lawe is not now in vs the power and instrument of sinne.
8 To be vnder the Law and vnder sinne, signifie all one, in respect of them which
are not sanctified, as on the contrary side, to be vnder grace and righteousnesse,
agree to them that are regenerate. Nowe these are contraries, so that one cannot
agree with the other: Therefore let righteousnes expel sinne. ✠ Iohn 8.34.
2.pet.2.19. 9 By nature we are slaues to sinne, and free from righteousnes, but
by the grace of God we are made seruants to righteousnesse, and therefore free
from sinne. *f This kinde of speech hath a force in it: for hee meaneth thereby*
that the doctrine of the Gospel is like vnto a certaine mould which wee are cast
into to be framed and fashioned like vnto it. *t Righteousnesse had no rule ouer*
you. 10 An exhortation to the studdie of righteousnes and hatred of sinne, the con-
trary endes of both being set downe before vs. *u The reward or payment.*
11 Death is the punishment due to sinne, but we are sanctified freely, vnto life
euerlasting.

CHAP. VII.

1 *He declareth what it is, to be no more vnder the Law,*
2 by an example taken of the Lawe of marriage. 7. 13.
And lest the Lawe should seeme faultie, 14 hee prooueth,
that our sinne is the cause, 15 that the same is an occasion
of death, 17 which was giuen vs vnto life. 21 He
setteth out the battell betweene the flesh and the spirit,

(know ye not, brethren, for I speake to them that know the Lawe) that the Law hath dominion
ouer a man as long as he liueth?
2 ✠ For the woman which is in subiection to
a man, is bound by the Law to the man, while hee
liueth. but if the man be dead, shee is deliuered
from the Law of the man.
3 So then, if while the man liueth, shee taketh
another man, shee shalbe a called an ✠ adulteresse:
but if the man be dead, she is free from the Lawe,
so that she is not an adulteresse, though shee take
another man.
4 2 So ye, my brethren, are dead also to the Law
by the b body of Christ, that ye should be to another,
euen vnto him that is raised vp from the dead,
that we should bring forth c fruit vnto d God.
5 3 For when we were in the e flesh, the f affections
of sins, which were by the g law, had h force
in our members, to bring forth fruit vnto death.
6 But now we are deliuered from the Law, he
i being dead k in whom we were l holden, that we
should serue in m newnesse of Spirit, and not in the
oldnesse of the n letter.
7 4 What shall we say then? Is the Law sinne?
God forbid. Nay, I knew not sinne, but by the
Law: for I had not knowen o lust, except the Law
had sayd, ∵ Thou shalt not lust.
8 But sinne tooke an occasion by the commandement,
and wrought in me all maner of concupiscence:
for without the Law sinne is p dead.
9 5 For I once was aliue, without the q lawe:
but when the commandement r came, sinne reuiued,
10 But I f died: and the same commandement
which was ordeined vnto life, was found to be vnto
me vnto death.
11 For sinne tooke occasion by the commandement,
and deceiued me, and thereby slew me.
12 6 Wherefore the Lawe is ✠ holy, and that
t commandement is holy, and iust, and good.

1 Expounding the similitude of a marriage, he compareth the state of man both before and after regeneration together. The law of matrimony, saith he, is this, that so long as the husband liueth, the marriage abideth in force, but if he be dead, the woman may marry againe.
✠ 1.Cor.7.39.
a That is, shee shall be an adulteresse, by the consent & iudgement of all men.
✠ *Matth.5.32.*
2 An amplification of the similitude thus: So, saith he, doeth it fare with vs: for now we are ioyned to the spirit, as it were to the second husband, by whom we bring foorth children: we are dead in respect of the first husband, but in respect of the latter, we are as it were raised from the dead.
b That is, in the body of Christ, to giue vs to vnderstand how straight and neere that felowship is betwixt Christ and his members.
c He calleth the children, which the wife hath by her husband, fruit.
d Which are acceptable to God.
3 A declaration of the former saying: for the concupiscence

(saith hee) which the law stirred vp in vs, were in vs as it were an husband, of
whom we brought forth very deadly & cursed children. But now since that husband
is dead, and consequently being deliuered from the force of that killing law,
we haue passed into the gouernance of the spirit, so that we bring forth now, not
those rotten and dead, but liuely children. *e When we were in the state of the*
first mariage, which he calleth in the next verse following, the oldnes of the
letter. f The motions that egged vs to sinne, which shew their force euen in our
minds. g He saith not, of the law, but by the law, because they spring of sin which
dwelleth within vs, & take occasion to worke thus in vs, by reason of the restraint
that the law maketh, not that the fault is in the law, but in our selues. h Wrought
their strength. i As if he said, The bond which bound vs, is dead, and vanished
away, insomuch, that sinne which held vs, hath not now wherewith to hold vs.
k For this husband is within vs. l Satan is an vniust possessor, for he brought vs
in bondage of sinne and himselfe deceitfully: and yet notwithstanding so long as
we are sinners, we sinne willingly. m As becommeth them, which after the death
of their old husband are ioyned to the spirit: & whom the spirit of God hath made
new men. n By the letter he meaneth the law, in respect of that olde condition:
for before that our will be framed by the holy Ghost, the law speaketh but to deafe
men, & therefore it is dumbe & dead to vs, as touching the fulfilling of it. 4 An
obiection: What then? are the law and sinne all one, and do they agree together?
nay, saith he: Sinne is reprooued and condemned by the law. But because sinne
cannot abide to be reprooued, & was not in a maner felt vntill it was prouoked &
stirred vp by the law, it taketh occasion thereby to be more outragious, and yet by
no fault of the law. *o By the word, Lust, in this place he meaneth not euill lusts*
themselues, but the fountaine from whence they spring: for the very heathen
philosophers themselues condemned wicked lusts, though somewhat darkly, but
as for this fountaine of them, they could not so much as suspect it, and yet it is
the very seat of this naturall and vncleane spot and filth. ∵ *Exo.20.17. deut.*
5.21. p Though sinne be in vs, yet it is not knowen for sinne, neither doth it so
rage, as it rageth after that the law is knowen. 5 He setteth himselfe before vs
for an example, in whom all men may beholde, first, what they are of nature before
they earnestly thinke vpon the law of God: to wit, blockish, and heady to
sinne and wickednes, without all true sence and feeling of sinne, then what maner
of persons they become, when their conscience is reprooued by the testimonie of the
law, to wit, stubburne, and more enflamed with the desire of sinne, then euer they
were before. *q When I knew not the law, then me thought I liued in deed: for*
my conscience neuer troubled mee, because it knew not my disease. r When I
began to vnderstand the commandement. f In sinne, or by sinne. 6 The conclusion:
That the lawe of it selfe is holy, but all the fault is in vs which abuse the law.
✠ 1.Tim.1.8. *t Touching not coueting.*

4 And patience experience, and experience
hope,
might x appeare [illegible] me by
that which is good, that sinne might be y out of
measure sinfull by the commandement.
14 8 For wee know that the Law is spirituall,
but I am carnall, sold vnder sinne.
15 9 For I 10 allow not that which I do: for what
I 11 would, that do I not: but what I hate, that doe I.
16 If I doe then that which I would not, I
consent to the Law, that *it is* good.
17 Now then, it is no more I, that doe it, but
z sinne that dwelleth in me.
18 12 For I know, that in me, that is, in my flesh,
dwelleth no good thing: for to wil is present with me:
but I find a no means to performe that which is good,
19 For I doe not the good thing, which I
would, but the euill, which I would not, that doe I.
20 Now if I doe that I would not, it is no more
I that doe it, but the sinne that dwelleth in me.
21 13 I finde then that when I would do good,
I am thus yoked, that euill is present with me.
22 For I delight in the Law of God, concerning
the b inner man,
23 But I see another lawe in my members, re-
belling against the Lawe of my c minde, and lea-
ding mee captiue vnto the Lawe of sinne, which is
in my members.
24 14 O d wretched man that I am, who shall
deliuer me from the body of this death!
25 I e thanke God through Iesus Christ our
Lord. Then I f my selfe in my minde serue the
Law of God, but in my flesh, the law of sinne.

7 The [illegible] That the Law [illegible] not the cause of death, but our corrupt nature, being therewith not onely discouered, but also stirred vp, and tooke occasion thereby to rebell, as which, the more that things are forbidden it, the more it desireth them, and from hence commeth guiltinesse, and occasion of death.

u Beareth it the blame of my death?

x That sinne might shew it selfe to be sinne, and bewray it selfe to be that, which it is in deed.

y As euill as it could, shewing all the venime it could.

8 The cause of this matter, is this: Because that the Law requireth a heauenly purenes, but men, such as they be borne, are bondslaues of corruption, which they willingly serue.

9 He setteth himselfe, being regenerate, before vs, for an example, in whom may easily appeare the strife of the Spirit and the flesh, and therefore of the Law of God, and our wickednes. For since that the Law in a man not regenerate bringeth forth death onely, therefore in him it may easible be accused: but seeing that in a mã which is regenerate, it bringeth forth good fruit, it doth better appeare that euill actions proceede not from the Law, but from sinne, that is, from our corrupt nature: And therefore the Apostle teacheth also, what the true vse of the Law is, in reproouing sinne in the regenerate, vnto the end of the chapter, as a little before (to wit, from the seuenth verse vnto this fifteenth) he declared the vse of it in them which are not regenerate. 10 The deedes of my life, saith he, answere not, nay they are contrary to my will: Therefore by the consent of my will with the Law, and repugnancie with the deedes of my life, it appeareth euidently, that the Law & a right ruled will do perswade one thing, but corruption which hath her seate also in the regenerate, another thing. 11 It is to be noted, that one selfe same man is said to will & not to will, in diuers respects: to wit, he is said to will, in that, that he is regenerate by grace: and not to will, in that, that he is not regenerate, or in that, that he is such an one as he was borne. But because the part which is regenerate, at length becommeth conquerour, therefore Paul susteining the part of the regenerate, speaketh in such sort as if the corruption which sinned willingly, were something without a man: although afterwarde hee granteth that this euill is in his flesh, or in his members. *z That naturall corruption, which cleaueth fast euen to them that are regenerate, and not cleane conquered.* 12 This vice, or sinne, or lawe of sinne doeth wholy possesse those men which are not regenerate, and hindreth them or holdeth them backe that are regenerate. *a This doeth in deede agree to that man, whom the grace of God hath made a newe man: for where the Spirit is not, how can there be any strife there?* 13 The conclusion: As the Law of God exhorteth to goodnesse, so doeth the Lawe of sinne (that is, the corruption wherein wee are borne) force vs to wickednesse: but the Spirit, that is, our minde, in that that it is regenerate, consenteth with the Lawe of God: but the flesh, that is, the whole naturall man, is bondslaue to the Law of sinne. Therefore to be short, wickednesse and death are not of the Law, but of sinne, which reigneth in them that are not regenerate: for they neither will, nor doe good, but will, and doe euill: But in them that are regenerate it striueth against the Spirit or Lawe of the minde, so that they cannot either liue so well as they would, or be so voyde of sinne as they would. *b The inner man, and the new man are all one, & are answereable and set as contrary to the olde man: neither doeth this word, Inner man, signifie mans minde and reason, and the olde man, the powers that are vnder them, as the Philosophers imagine, but by the outward man is meant whatsoeuer is either without or within a man, from tope to toe, so long as that man is not borne anew by the grace of God. c The Lawe of the minde in this place, is not to be vnderstood of the minde as it is naturally, and as our minde is from our birth, but of the minde which is renewed by the Spirite of God.* 14 It is a miserable thing to be yet in part subiect to sinne, which of it owne nature maketh vs guiltie of death: but wee must cry to the Lord, who will by death it selfe at length make vs conquerours as wee are allready conquerours in Christ. *d Wearied with miserable and continuall conflicts. e Hee recouereth himselfe, and sheweth vs that he resteth onely in Christ. f This is the true perfection of them that are borne anew, to confesse that they are imperfite.*

CHAP. VIII.

1 He concludeth that there is no condemnation to them, who are grafted in Christ through his Spirit, 3 howsoeuer they be as yet burdened with sinnes. 9 For they liue through that Spirit, 14 Whose testimonie, 15 driueth away all feare. 28 and releeueth our present miseries.

NOw 1 then there *is* no condemnation to them
that are in Christ Iesus, which 2 walke not af-
ter the a flesh, but after the Spirit.
2 3 For the b Law of the Spirit of c life *which*
is in d Christ Iesus, hath e freed me from the Law of
sinne and of death.
3 4 For (that that was f impossible to the Law, in
as much as it was weake, because of the g flesh) God
sending his owne Sonne, in the similitude of h sinful
flesh, and for i sinne, k condemned sin in the flesh,
4 That that l righteousnes of the Lawe might
be fulfilled 5 in vs, which walke not after the flesh,
but after the Spirit.
5 6 For they that are after the m flesh, sauour
the things of the flesh: but they that are after the
Spirit, the things of the Spirit.
6 7 For the wisedome of the flesh *is* death: but
the wisdome of the Spirit *is* life and peace,
7 8 Because the wisedome of the flesh *is* eni-
mitie against God: 9 for it is not subiect to the
Law of God, neither in deed can be.
8 10 So then they that are in the flesh, cannot
please God.
9 11 Now ye are not in the flesh, but in the spirit,
because the spirit of God dwelleth in you: but if any
man hath not the Spirit of Christ, the same is not his.

1 A conclusion of all the former disputation from vers. 16. of chap. 1. euen to this place: Seeing that wee being iustified by faith in Christ, do obtaine remission of sins and imputation of righteousnes, and are also sanctified, it followeth hereof, that they that are graffed into Christ by faith, are out of all feare of condemnation.

2 The fruits of the Spirit, or effects of sanctification, which is begun in vs, doe not ingraft vs into Christ, but doe declare that wee are graffed into him.

a Follow not the flesh for their guide: for he is not sayd to liue after the flesh, that hath the holy Ghost for his guide, though sometimes he step away.

3 A preuenting of an obiection: seeing that the vertue of the spirit which is in vs, is so weake, how may we gather thereby, that there is no condemnation to them that haue that vertue? because saith he, that vertue of the quicking spirit which is so weake in vs, is most perfit and most mighty in Christ, and being imputed vnto vs which beleeue, causeth vs to be so accounted of, as though there were no reliques of corruption, and death in vs. Therefore hitherto Paul disputed of remission of sins, and imputation of fulfilling the Law, and also of sanctification which is begun in vs: but now he speaketh of the perfit imputation of Christs manhood, which part was necessarily required to the full appeasing of our consciences: for our sinnes are defaced by the blood of Christ, and the guiltines of our corruption is couered with the imputation of Christ obedience: and the corruption it selfe (which the Apostle calleth sinfull sinne) is healed in vs by little and little, by the gift of sanctification, but yet it lacketh besides that another remedy, to wit, the perfect sanctification of Christes owne flesh, which also is to vs imputed. *b The power & authority of the spirit, against which is set the tyranny of sin. c Which mortifieth the olde man, and quickneth the new man. d To wit, absolutely and perfitely. e For Christs sanctification being imputed vnto vs, perfiteth our sanctification which is begun in vs.* 4 He vseth no argument here, but expoundeth the mystery of sanctification, which is imputed vnto vs: for because, saith he, that the vertue of the law was not such (and that by reason of the corruption of our nature) that it could make man pure and perfit: and for that it rather kindled the disease of sin, then did put it out and extinguish it, therefore God cloathed his Son with flesh like vnto our sinfull flesh, wherein he vtterly abolished our corruption, that being accounted thorowly pure and without fault in him apprehended & layd hold on by faith, we might be found to haue fully that singular perfection which the Law requireth, & therefore that there might be no condemnation in vs. *f Which is not proper to the Law, but commeth by our fault. g In man not born anew, whose disease the law could point out, but it could not heale it. h Of mans nature which was corrupt through sin, vntill he sanctified it. i To abolish sin in our flesh. k Shewed that sin hath no right in vs. l The very substance of the law of God might be fulfilled, or that same which the law requireth, that wee may be found iust before God: for if with our iustification there be ioyned that sanctification which is imputed to vs, we are iust, according to that perfect forme which the Lord requireth.* 5 He returneth to that which he said, that the sanctification which is begun in vs, is a sure testimony of our ingrafting into Christ: which is a most plentifull fruit of a godly & honest life. 6 A reason, why to walke after the flesh, agreeth not to them which are grafted in Christ, but to walke after the spirit agreeth and is meet for them: because, saith he, that they which are after the flesh, sauour the things of the flesh, but they that are after the spirit, the things of the spirit. *m They that liue as the flesh leadeth them* 7 He prooueth the consequent: because that whatsoeuer the flesh fauoureth, that ingendreth death: and whatsoeuer the spirit fauoureth, that tendeth to ioy and life euerlasting. 7 A reason and proofe, why the wisedome of the flesh is death: because, saith he, it is the enemy of God 9 A reason why the wisdome of the flesh is enemy to God, because it neither will neither can be subiect to him. And by flesh he meaneth a man not regenerate. 10 The conclusion: therefore they that walke after the flesh, cannot please God: whereby it followeth that they are not ingraffed into Christ 11 He commeth to the others, to wit, to them which walke after the spirit, of whom we haue to vnderstand contrary things to the former: and first of all he defineth what it is to be in the spirit, or to be sanctified; to wit, to haue the spirit of God dwelling in vs; then he declareth, that sanctification is so ioyned and knit to our graffing in Christ, that it can by no meanes be separated.

10 12 And

10 [12] And if Christ be in you, the [n] body is
dead, because of sinne: but the Spirit *is* life for
righteousnesse sake.
11 [13] But if the Spirit of him that raised vp Ie-
sus from the dead, dwell in you, he that raised vp
Christ from the dead, shall also quicken your mor-
tall bodies, by his Spirit that [o] dwelleth in you.
12 [14] Therefore brethren, wee are debters not
to the flesh, to liue after the flesh:
13 [15] For if ye liue after the flesh, yee shall die:
but if ye mortifie the deedes of the body by the
Spirit, ye shall liue.
14 [16] For as many as are led by the Spirit of
God, they are the sonnes of God.
15 [17] For yee haue not receiued the [p] Spirit of
bondage, to [q] feare againe: but ye haue receiued ỳ
Spirit of [r] adoption, whereby we cry, Abba, Father.
16 The same Spirit beareth witnesse with our
spirit, that we are the children of God.
17 [18] If *we be* children, *we are* also [s] heires,
euen the heires of God, and heires annexed with
Christ: [19] if so be that wee suffer with him, that
we may also be glorified with him.
18 [20] For I [t] count that the afflictions of this
present time *are* not worthy of the glory, which
shallbe shewed vnto vs.
19 [21] For the feruent desire of the [u] creature
waiteth when the sonnes of God shallbe reuealed,
20 Because the creature is subiect to [x] vanitie,
not of it [y] owne will, but by reason [z] of him, which
hath subdued it vnder [a] hope,
21 Because the creature also shall be deliuered
from the [b] bondage of corruption into the glorious
libertie of the sonnes of God.
22 For wee know that euery creature groneth
with vs also, and [c] trauaileth in paine together vn-
to this present.
23 [22] And not onely *the creature*, but we also
which haue the first fruites of the Spirit, euen wee
doe sigh in our [d] selues, waiting for the adoption,
euen ✠ [e] the redemption of our body.
24 [23] For wee are saued by hope: but [f] hope
that is seene, is not hope: for how can a man
hope for that which he seeth?
25 But if we hope for that we see not, wee doe
with patience abide for it.
26 [24] Likewise the Spirit also [g] helpeth our in-
firmities: for wee know not what to pray as wee
ought: but the Spirit it selfe maketh [h] request for
vs with sighs, which cannot be expressed.
27 But hee that searcheth the hearts, knoweth
what is the [i] meaning of the Spirit: for he maketh
request for ỳ Saints, [k] according to *the will of* God.
28 [25] Also we know that [l] all things worke to-
gether for the best vnto them that loue God, euen
to them that are called of *his* [m] purpose.
29 For those which hee knew before, he also
predestinate to bee made like to the image of his
Sonne, that hee might be the first borne among
many brethren.
30 Moreouer, whom he [n] predestinate, them al-
so he called, & whom he called, them also he iusti-
fied, and whom he iustified, them he also glorified.
31 [26] What shall wee then say to these things?
If God be on our side, who *can be* against vs?
32 Who spared not his owne Sonne, but gaue
him for vs all *to death*, how shall he not with him
[o] giue vs all things also?
33 [27] Who shall lay any thing to the charge
of Gods chosen? *it is* [p] God that iustifieth.
34 Who shall condemne? *it is* Christ which is
dead: yea, or rather, which is risen againe, who is
also at the right hand of God, and maketh request
also for vs.
35 Who shall separate vs from the loue of
[q] Christ? shall tribulation, or anguish, or persecu-
tion, or famine, or nakednesse, or peril, or sword?
36 As it is written, ✠ For thy sake are we killed
al day long: we are conted as sheep for ỳ slaughter.
37 [r] Neuerthelesse, in all these things wee are
more then conquerers through him that loued vs.
38 For I am perswaded that neither death, nor
life, nor Angels, nor principalities, nor powers,
nor things present, nor things to come,
39 Nor height, nor depth, nor any other crea-
ture, shall be able to separate vs from the loue of
God, which is in Christ Iesus our Lord.

12 He confirmeth the faithfull against the relikes of flesh and sinne, granting that they are yet (as appeareth by the corruption which is in them) touching one of their parts (which he calleth the body, that is to say, lumpe) which is not yet purged from his earthly filthines, in death: but therewithall willing them to doubt nothing of the happy successe of his combate, because that euen the litle sparke of the Spirit, (that is, of the grace of regeneration) which appeareth to be in them by the fruits of righteousnesse, is the seede of life,

n *The flesh, or all that which as yet sticked fast in the clefts of sinne, and death.*

13 A confirmation of the former sentence: You haue the selfe same Spirit, which Christ hath: Therefore at length it shall doe the same in you, that it did in Christ, to wit, when all infirmities being vtterly layd aside, and dead ouercome, it shall cloath you with heauenly glory. o *By the vertue and power of it, which shewed the same might first in our head, and dayly worketh in his members.* 14 An exhortation to oppresse the flesh dayly more and more by the vertue of the Spirit of regeneration, because (saith he) you are detters vnto God, for so much as you haue receiued so many benefites of him. 15 Another reason of the profit that ensueth: for such as striue and fight valiantly, shall haue euerlasting life. 16 A confirmation of this reason: for they be the children of God, which are gouerned by his Spirit, therefore shall they haue life euerlasting. 17 He declareth and expoundeth by the way, in these two verses, by what right this name, to be called the children of God, is giuen to the beleeuers; because saith hee, they haue receiued the grace of the Gospel, wherein God sheweth himselfe, not (as before in the publishing of the Law) terrible, and fearefull, but a most benigne & louing Father in Christ, so that with great boldnes we call him Father, the holy Ghost sealing their adoption in our hearts by faith. p *By the Spirit is meant the holy Ghost, whom we are said to receiue, when he worketh in our minds.* q *Which feare is stirred vp in our minds, by the preaching of the Law.* r *Which sealeth our adoption in our minds, and therefore openeth our mouthes.* 18 A proofe of the consequent of the confirmation: because that he which is the Sonne of God, doeth enioy God with Christ. s *Partakers of our fathers goods, and that freely, because we are children by adoption.* 19 Now Paul teacheth by what way the sonnes of God doe come to that felicitie, to wit, by the crosse, as Christ himselfe did: and therewithall openeth vnto them fountaines of comfort: as first, that we haue Christ a companion & fellow of our afflictions: secondly, that we shallbe also his fellowes in that euerlasting glory. 20 Thirdly, that this glory which we looke for doeth a thousand parts surmount the misery of our afflictions. t *All being well considered, I gather.* 21 Fourthly, he plainely teacheth vs that wee shall certainely be renued from that confusion and horrible deformation of the whole world, which cannot be continuall, as it was not at the beginning: But as it had a beginning by the sinne of man, for whom it was made by the ordinance of God, so shall it at length be restored with the elect. u *All this world.* x *Is subiect to a vanishing & flitting state.* y *Not by their naturall inclination.* z *That they should obey the Creatours commandement, whom it pleased to shew by their fickle estate, how greatly he was displeased with man.* a *God would not make the world subiect to euerlasting curse, for the sinne of man, but gaue it hope that it should be restored.* b *From the corruption which they are now subiect to, they shallbe deliuered and changed into that blessed state of incorruption, which shallbe reuealed when the sonnes of God shallbe aduanced to glory.* c *By this word is meant, not onely exceeding sorow, but also the fruit that followeth of it.* 22 Fiftly, if the rest of the world looke for a restoring, groning as it were for it, and that not in vaine, let it not grieue vs also to sigh, yea, let vs be more certainely perswaded of our redemption to come, forasmuch as we haue the first fruits of the Spirit;

d *Euen from the bottome of our heartes.*
✠ *Luke 21.28.*
e *That last restoring, which shalbe the accomplishment of our adoption.*
23 Sixtly, hope is necessarily ioyned with faith: seeing then that we beleeue those things, which we are not yet in possession of, and hope respecteth not the thing that is present, we must therefore hope and patiently wait for that which we beleeue shall come to passe.
f *This is spoken by the figure Metonymie: Hope, for that which is hoped for.*
24 Seuenthly, There is no cause why we should faint vnder the burden of afflictions, seeing that prayers minister vnto vs a most sure helpe, which can not be frustrate, seeing they proceed from the Spirit of God, which dwelleth in vs.
g *Beareth our burden, as it were that we faint not vnder it.*
h *Prouoketh vs to prayers, and telleth vs as it were within, what we shall say, and how we shall grone.*
i *What sobs and sighs proceed from the instinct of his Spirit.*
k *Because he teacheth the godly to pray according to Gods will.*
25 Eightly, we are not afflicted, either by chance or to our harme, but by Gods prouidence for our great profit, who as he chose vs from the beginning, so that hee predestinate vs to be made like to the image of his Sonne: and therefore will bring vs in his time, being called and iustified, to glory, by the crosse. l *Not onely afflictions, but whatsoeuer els.* m *He calleth that, Purpose, which God hath from euerlasting appointed with himselfe according to his good will & pleasure.* n *He vseth the time past, for the time present, as the Hebrewes vse, who sometime set downe the thing that is to come, by the time that is past, to signifie the certainty of it: & he hath also a regard to Gods continuall working.* 26 Ninthly, wee haue no cause to feare that the Lord wil not giue vs whatsoeuer is profitable for vs, seeing that hee hath not spared his owne Sonne to saue vs. o *Giue vs freely.* 27 A most glorious and comfortable conclusion of the whole second part of this Epistle, that is, of the treatise of iustification. There are no accusers that wee haue neede to be afraid of before God, seeing that God himselfe absolueth vs as iust: and therefore much lesse neede wee to feare damnation, seeing that we rest vpon the death and resurrection, the almightie power and defence of Iesus Christ. Therefore what can there be so weightie in this life, or of so great force & power, that might feare vs, as though we might fall from the loue of God, wherewith he loueth vs in Christ: Surely nothing. Seeing ỳ it is in it selfe most constant & sure, & also in vs being confirmed by stedfast faith. p *Who pronounceth vs, not onely guiltlesse, but also perfitly iust in his Sonne.* q *Wherewith Christ loueth vs.* ✠ *Psal. 44.22.* r *We are not onely not ouercome with so great and many miseries and calamities, but also more then conquerours in all of them.*

CHAP. IX.

1 He answereth an obiectiō, ỳ might be brought on the Iewes behalfe, 7 & telleth of two sorts of Abrahams childrē, 15 & that God worketh althings in this matter according to

his will, 20 euen as the potter doth. 24.30 He prooueth aswell the calling of the Gentiles, 31 as also the reiecting of the Iewes, 25.27 by the testimonie of the Prophets.

I Say [1] the trueth in Christ, I lie not, my con-
science bearing me witnesse in the holy Ghost,
2 That I haue great heauinesse, and continu-
all sorow in mine heart.
3 For I would wish my selfe to be [a] separate
from Christ, for my brethren that are my kinse-
men according to the [b] flesh,
4 Which are the Israelites, to whom *perti-
neth* the adoption, and the [c] glory, and the ✠ [d] Co-
uenants, and the giuing of the [e] Lawe, and the
[f] seruice *of God*, and the [g] promises.
5 Of whom *are* the fathers, and of whom
concerning the flesh, Christ *came*, who is [2] God
ouer all, blessed for euer, Amen.
6 ✠ [3] Notwithstanding it cannot be that the
word of God should take none effect: for all they
are no [h] Israel, which are of Israel:
7 Neither *are they* all children, because they
are the seede of Abraham, ∵ [4] but, In [i] Isaac shall
thy seede be called:
8 [5] That is, they which are the children of
the [k] flesh, are not the children of God: but the
⁂ children of the [l] promise, are counted for the
seede.
9 [6] For this is a word of promise, ✠ In this
same time will I come, and Sara shall haue a sonne.
10 [7] Neither *he* onely *felt this*, but also * Re-
becca, when shee had conceiued by one, *euen* by
our father Isaac.
11 For yer *the children* were borne, and when
they had neither done good, nor euill (that the
[m] purpose of God might [8] remaine according to
election, not by works but by him that calleth.)
12 [9] It was sayd vnto her, ✠ The Elder shall
serue the yonger.
13 As it is written, ✠ I haue loued Iacob, and
haue hated Esau.
14 [10] What shall we say then? Is there [n] vn-
righteousnesse with God? God forbid.
15 [11] For he said to Moses, ✠ I will [o] haue mercie
on him, to whom I will shew mercy: and will haue
[p] compassion on him, on whom I wil haue compassion.
16 [12] So then *it is* not in him that [q] willeth, nor
in him that runneth, but in God that sheweth mercy.
17 [13] For the [r] Scripture saith vnto Pharao, ∵ For
this same purpose haue [s] I stirred thee vp, that I
might [14] shewe my power in thee, and that my
Name might be declared throughout all the earth.
18 [15] Therefore hee hath mercy on whom hee
[t] will, and whom he will he hardeneth.
19 [16] Thou wilt say then vnto me, Why doeth
he yet complaine? for who hath resisted his will?
20 [17] But, O man, who art thou which pleadest
against God? [18] shall the ⁂ thing [u] formed say to

1 The third part of this Epistle, euen to the twelft Chapter, wherein Paul ascendeth to the higher causes of faith: and first of all, because he purposed to speake much of the casting off of the Iewes, he vseth an insinuation, declaring by a double or triple oathe, and by witnessing of his great desire towards their saluation, his singular loue towards them and there withall granting vnto them all their prerogatiues.

a The Apostle loued his brethren so entirely, that if it had bene possible, he would haue beene ready to haue redeemed the casting away of the Israelites, with the losse of his owne soule for euer: for this word separate, betokeneth as much in this place.

b Being brethren by flesh, as of one nation and countrey.

c The arke of the couenant, which was a token of Gods presence.

✠ *Malach. 1.2.*

10 The first obiection: If God doth loue or hate vpon no consideration of worthines or vnworthines, then is he vniust, because he may loue them which are vnworthy, and hate them that are worthy. The Apostle detesteth this blasphemie, and afterward answereth it seuerally, point by point.

n Mans wit knoweth no other causes of loue or hatred, but those that are in the persons, and thereupon this obiection riseth.

11 He answereth first touching them which are chosen to saluation: in chusing of whom, he denieth that God may seeme vniust, although he chuse and predestinate to saluation, them that are not yet borne, without any respect of worthinesse: because he bringeth not the chosen to the appointed end, but by the meanes of his mercie, which is a cause next vnder predestination. Now mercy presupposeth miserie, and againe miserie presupposeth sinne or voluntarie corruption of mankind, and corruption presupposeth a pure and perfect creation. Moreouer mercy is shewed by her degrees: to wit, by calling, by faith, by iustification and sanctification, so that at length we come to glorification, as the Apostle will shew afterward. Nowe all these things, orderly following the purpose of God, doe clearely prooue that he can by no meanes seeme vniust in louing and sauing his. ✠ *Exod. 33.19.* *o I will be mercifull & fauourable to whom I list to be fauourable.* *p I will haue compassion on whomsoeuer I list to haue compassion.* 12 The conclusion of the answere: Therefore God is not iniust in chusing & sauing of his free goodnes, such as it pleaseth him, as he also answered Moses, when he prayed for all the people. *q By will, he meaneth the thought & endeuour of heart, & by running, good works: to neither of which he giueth the prayse, but onely to the mercy of God.* 13 Now hee answereth concerning the reprobate or them whom God hateth being not yet borne, & hath appointed to destruction, without any respect of vnworthines. And first of all hee prooueth this to be true, by alleadging the testimonie of God himselfe touching Pharao, whom he stirred vp to this purpose, that he might be glorified in his hardning and iust punishing. *r God so speaketh vnto Pharao in the Scripture, or, the Scripture bringeth in God so speaking to Pharao, Exod. 9.16.* *s Brought thee into this world.* 14 Secondly, he bringeth the end of Gods counsell, to shewe that there is no vnrighteousnes in him. Now this chiefest end, is not properly & simply the destruction of the wicked, but Gods glory which appeareth in their rightful punishment. 15 A conclusion of the full answere to the first obiection: therefore seeing God doth not saue them whom he freely chose according to his good will & pleasure, but by iustifying & sanctifying them by his grace, his counsell in sauing them cannot seeme vniust. And againe, there is no vniustice in the euerlasting counsell of God touching the destruction of them whom he listeth to destroy, for that he hardeneth before he destroyeth: Therefore the third answere for the maintenance of Gods iustice in the euerlasting counsel of reprobation, consisteth in this word Hardening: which notwithstanding be concealed in the former verse, because the History of Pharao was wel knowen. But the force of the word is great: for Hardning, which is set against Mercy, presupposeth the same things that mercy did, to wit, a voluntary corruption, wherein the reprobate are hardened: and againe corruption presupposeth a perfit state of creation. Moreouer, this hardning also is voluntary, for God so hardneth being offended with corruption, that he vseth their owne wil whom he hardeneth, to the executing of that iudgement. Then follow the fruits of Hardening, to wit, vnbeliefe and sinne, which are the true & proper causes of the condemnation of the reprobate. Why doeth he then appoint to destruction? because he will: why doeth hee harden? because they are corrupt: why doeth he condemne? because they are sinners. Where is then vnrighteousnesse? Nay, if hee should destroy all after this same sort, to whom should he doe iniurie? *t Whom it pleased him to appoint, to shew his fauour vpon.* 16 An other obiection but onely for the reprobate, rising vpon the former answere. If God doe appoint to euerlasting destruction, such as hee listeth, and if that cannot be hindred notwithstanding that he hath once decreed how doth he iustly condemne them, which perish by his will? 17 The Apostle doeth not answere that it is not Gods will, or that God doth not either reiect or elect according to his pleasure, which thing the wicked call blasphemie, but he rather granteth his aduersarie both the antecedents, to wit, that it is Gods wil, and that it must of necessitie so fall out yet he denieth that God is therefore to be thought an vniust reuenger of the wicked: for seeing it appeareth by manifest proofe that this is the will of God and his doing, what impudencie is it for man, which is but dust and ashes to dispute with God, and as it were to call him into iudgement? Now if any man say that the doubt is not so dissolued and answered, I answere, that there is no surer demonstration in any matter, because it is grounded vnto this principle, That the will of God is the rule of righteousnesse. 18 An amplification of the former answere, taken from a comparison, whereby also it appeareth that Gods determinate counsell is set of Paul the hiest of all causes, so that it dependeth not vpon any respect of second causes, but doth rather frame and direct them. ∵ *Esai. 45.9.* *u This similitude agreeth very fitly in the first creation of mankinde.*

✠ *Chap. 2.17. ephe. 2.12.* *d The tables of the couenant: and this is spoken by the figure Metonymia.* *e Of the iudiciall Lawe.* *f The ceremoniall Lawe.* *g Which were made to Abraham and to his posteritie.* 2 A most manifest testimonie of the Godhead and diuinitie of Christ. ✠ *Chap. 2.28.* 3 He entreth into the handling of predestination by a kind of preuenting an obiection: How may it be, that Israel is cast off, but that therewithall wee must also make the couenant which God made with Abraham and his seede, frustrate and voyd? Hee answereth therefore, that Gods word is true, although that Israel be cast off: for the election of the people of Israel is so generall and common, that notwithstanding the same, God chuseth by his secret counsell, such as it pleaseth him. So then this is the proposition and state of this Treatise: The grace of saluation is offered generally in such sort, that notwithstanding it, the efficacie thereof perteineth onely to the elect. *h Israel in the first place, is taken for Iaakob, and in the second, for the Israelites.* ∵ *Gen. 21.12. hebr. 11.18.* 4 The first proofe is taken from the example of Abrahams owne house, wherein Isaac onely was accounted the sonne, and that by Gods ordinance: although that Ismael also was borne of Abraham, & circumcised before Isaac. *i Isaac shalbe thy true & naturall sonne, & therefore heire of thy blessing.* 5 A generall application of the former proofe or example. *k Which are borne of Abraham by the course of nature.* ⁂ *Galat. 4.28.* *l Which are borne by vertue of the promise.* 6 A reason of that application: Because that Isaac was borne by the vertue of the promise, & therefore hee was not chosen, nay hee was not at all, but by the free will of God: whereby it followeth that the promise is the fountaine of predestination, and not the flesh from which promise the particular election proceedeth: that is, that the elect be borne elect and not that they be first borne and then afterward elected, in respect of God who doeth predestinate. ✠ *Gen. 18.10.* 7 Another forcible proofe, taken from the example of Esau and Iacob, which were both borne of the same Isaac, which was the sonne of the promise, of one mother, & at one birth, and not at diuers as Ismael & Isaac were: and yet notwithstanding, Esau being cast off, onely Iacob was chosen: and that before their birth, that neither any goodnesse of Iacobs might be thought to be the cause of his election, neither any wickednes of Esaus of his casting away. * *Gene. 25.21.* *m Gods decree, which proceedeth of his meere good will, whereby it pleased him to chuse one, and refuse the other.* 8 Paul saith not, *might be made*, but *being made*, *might remaine*. Therefore they are deceiued which make foreseene faith the cause of election, and foreknowen infidelitie, the cause of reprobation. 9 He prooueth the casting away of Esau by that, that hee was made seruant to his brother: and prooueth the chusing of Iacob by that that hee was made Lord of his brother, although his brother were the first begotten. And least that any man might take this saying of God, & referre it to externall things, the Apostle sheweth out of Malachi, who is a good interpreter of Moses, that the seruitude of Esau was ioyned with the hatred of God, & the Lordship of Iacob with the loue of God. ✠ *Gen. 25.23.*

him that formed it, Why hast thou made mee
thus?
21 ✠ [19] Hath not the potter power of the clay
to make of the same lumpe one [20] vessell to [x] ho-
nour, and another vnto [21] dishonour?
22 [22] *What* and if God would, to shewe his
wrath, and to make his power knowen, suffer with
long patience the [y] vessels of wrath, prepared to
[23] destruction?
23 And that hee might declare the [z] riches of
his glory vpon ÿ vessels of mercie, which he hath
prepared vnto glory?
24 [24] Euen vs whom he had called, not of the
[a] Iewes onely, but also of the Gentiles,
25 [25] As he saith also in Osee, ✠ I will call them,
My people, which were not my people: and her,
Beloued, which was not beloued.
26 And it shall be in the place where it was
saide vnto them, ∵ Yee are not my people, that
there they shallbe called, The children of the li-
uing God.
27 [26] Also Esaias cryeth concerning Israel,
✱ Though the number of the children of Israel
were as the sand of the sea, *yet* shall *but* a remnant
be saued.
28 For hee will make his account, and gather it
into a [b] short summe with righteousnesse: for the
Lord will make a short count in the earth.
29 ✠ And as Esaias said before, Except the Lord
of [c] hoastes had left vs a [d] seede, we had bene made
as Sodome, and had beene like to Gomorrha.
30 [27] What shall wee say then? That the Gen-
tiles which followed [e] not righteousnesse, haue at-
tained vnto righteousnesse, euen the righteousnesse
which is of faith.
31 [28] But Israel which followed the Lawe of
righteousnesse, could not attaine vnto the Law of
righteousnesse.
32 Wherefore? Because *they sought it* not by
faith, but as *it were* by the [f] workes of the Lawe:
for they haue stumbled at the stumbling stone,
33 As it is written, ✠ Beholde, I lay in Sion a
stumbling stone, and a rocke to make men fall:
and euery one that beleeueth in him, shall not be
ashamed.

CHAP. X.

1 Hee handleth the effects of election, 3 that some refuse, and some embrace. 4 Christ, who is the end of the Law. 15 Hee sheweth that Moses foretolde the calling of the Gentiles, 20 and Esaias the hardening of the Iewes.

Brethren, [1] mine hearts desire and prayer to God
for Israel is, that they might be saued.
2 For I beare them record, that they haue the
zeale of God, but not according to knowledge.
3 [2] For they, [a] being ignorant of the righteous-
nesse of God, and going about to [b] stablish their
owne righteousnesse, haue not submitted them-
selues to the righteousnesse of God.
4 ✠ [3] For Christ *is* the [c] end of the Lawe for
righteousnesse vnto [d] euery one that beleeueth.
5 [4] For Moses *thus* discribeth the righteousnesse
which is of the Law, ∵ That the man which doeth
these things, shall liue thereby.
6 But the righteousnes which is of faith, spea-
keth on this wise, ✱ [e] Say not in thine heart, Who
shall ascend into heauen? (that is to bring Christ
from aboue.)
7 Or, Who shall descend into the deepe? (that
is to bring Christ againe from the dead,)
8 [5] But what saith it? ✠ The [f] worde is neere
thee, *euen* in thy mouth, and in thine heart. This is
the word of faith which we preach.
9 [6] For if thou shalt [g] confesse with thy mouth
the Lord Iesus, and shalt beleeue in thine heart,
that [h] God raised him vp from the dead, thou shalt
be saued:
10 For with the heart man [i] beleeueth vnto
righteousnesse, and with the mouth man confesseth
to saluation.
11 [7] For the Scripture saith, * Whosoeuer [k] be-
leeueth in him, shall not be ashamed.
12 For there is no difference betweene the
Iew and the Grecian: for hee that is Lord ouer all,
is rich vnto all that call on him.
13 ✠ [8] For whosoeuer shall call vpon the Name
of the Lord, shalbe saued.

✠ Ier.18.6. 19 Alluding to the creation of Adam, he compareth mankinde not yet made (but in the Creators minde) to a lumpe of clay: whereof afterward God made and doeth dayly make according as he purposed from euerlasting, both such as should be elect, and such as should be reprobate, as also this word, making, declareth. 20 Whereas in the obiection propounded, mention was onely made of vessels to dishonour: yet he speaketh of the other also in this answere, for that he prooueth the Creator to be iust in either of them, as the rule of contraries doeth require. *x To honest vses.* 21 Seeing then, that in the name of dishonour, the ignominie of euerlasting death is signified, they speake with Paul, which say, that some are made of God to most iust destruction: and they that are offended with this kind of speech bewray their owne folly.

22 The second answere is this, that God, moreouer and besides that he doeth iustly decree whatsoeuer he doeth decree, vseth that moderation in executing of his decrees, as declareth his singular lenitie euen in the reprobate, in that, that he suffreth them a long time, and permitteth them to enioy many and singular benefits, vntill at length hee iustly condemne them, and that to good end and purpose, to wit, to shewe himselfe to be an enemie and reuenger of wickednesse, that in many appeare what power hee is of by these seuere iudgements, and finally by comparison of contraries to set foorth indeede, how great his mercie is towards the elect. *y By vessels, the Hebrewes vnderstand all kindes of instruments.* 23 Therefore againe, wee may say with Paul, that some men are made of God the Creator to destruction. *z The vnmeasurable and marueilous greatnesse.* 24 Hauing established the doctrine of the eternall predestination of God on both parts: that is, as well of the reprobate, as of the elect: hee commeth now to shewe the vse of it, teaching vs that wee ought not to seeke the testimonie of it in the secret counsell of God, but by the vocation which is made manifest and set foorth in the Church, propounding vnto vs the example of the Iewes & Gentiles, that the doctrine may be better perceiued. *a Hee sayth not that all and euery one of the Iewes are called, but some of the Iewes, and some of the Gentiles.* 25 Our vocation or calling is free and of grace, euen as our predestination is: and therefore there is no cause why either our owne vnworthinesse, or the vnworthinesse of our ancesters should cause vs to thinke that wee are not the elect and chosen of God, if wee be called of him, and so embrace through faith the saluation that is offered vs. ✠ *Hos.2,23. 1.peter 2.10* ∵ *Hos 1,10.* 26 Contrarywise, Neither any outwarde generall calling, neither any worthinesse of our ancesters, is a sufficient witnesse of election, vnlesse by faith and beliefe wee answere Gods calling, which thing came to passe in the Iewes, as the Lord had forewarned. ✱ *Isai.10.21. b God purposeth to bring the vnkinde and vnthankefull people to an extreme fewnesse.* ✠ *Isai.1.9. c Armies, by which word the chiefest power that is, is giuen to God d Euen a very fewe.* 27 The declaration and manifestation of our election, is our calling apprehended by faith, as it came to passe in the Gentiles. *e Sothen, the Gentiles had no workes to prepare & procure Gods mercie before hande, and as for that, that the Gentiles attained to that which they sought not for, the mercy of God is to be thanked for it: and in that the Iewes attained not to that which they sought after, they can thanke none for it but themselues, because they sought it not aright.* 28 The pride of men is the cause that they contemne vocation, so that the cause of their damnation neede not to be sought for any other where but in themselues. *f Seeking to come by righteousnesse, they followed the Law of righteousnesse.*

✠ *Psal.118.22. isai.8.14 and 28.16. 1.pet.2.6.*

1 Purposing to set foorth in the Iewes an example of marueilous obstinacie, he vseth an insinuation. 2 The first entrance into the vocation vnto saluation, is to renounce our owne righteousnesse: the next is, to embrace that righteousnesse by faith, which God freely offereth vs in the Gospel. *a The ignorance of the Law which wee ought to know, excuseth none before God, especially it excuseth not them that are of his houshold. b Ignorance hath alway pride ioyned with it.* ✠ *Galat.3.24.* 3 The proofe: The Law it selue hath respect vnto Christ that such as beleeue in him should be saued. Therefore the calling to saluation by the workes of the Law, is vaine and foolish, but Christ is offered for saluation to euery beleeuer. *c The end of the Law is to iustifie them that keepe the Law: but seeing we do not obserue the Law through the fault of our flesh, wee attaine not vnto this ende: But Christ salueth this disease, for hee fulfilled the Law for vs. d Not onely to the Iewes, but also to the Gentiles.* 4 That the Law regardeth and tendeth to Christ, that is a manifest proofe, for that it propoundeth such a condition, as can be and is fulfilled of none but of Christ onely: which being imputed vnto vs by faith, our conscience is quieted, so that nowe no man can aske, who can ascend vp into heauen, or bring vs from hell, seeing the Gospel teacheth that both of these is done by Christ, and that for their sakes, which with true faith embrace him which calleth them. ∵ *Leui.18.5. ezek.20.11. gal 3,12.* ✱ *Deut.30,12. e Thinke not with thy selfe, as men that are staggering vse to doe.* 5 Vocation commeth by the worde preached. ✠ *Deuteron.30,14. f By the word, Moses vnderstoode the Lawe which the Lord published with his owne voyce: and Paul applied it to the preaching of the Gospel which was the perfection of the Lawe.* 6 That is indeede true faith which is setled not onely in the head, but also in the heart of man, whereof also wee giue testimonie, by our outward life, and which tendeth to Christ as to our alone & onely Sauiour, euen as hee setteth forth himselfe in his word. *g If thou professe plainely, sincerely, and openly, that thou takest Iesus onely to be thy Lord and Sauiour. h The Father, who is saide to haue raised the Sonne from the dead: and this is not spoken to shut out the diuinitie of the Sonne, but to set foorth the Fathers counsell touching our redemption in the resurrection of the Sonne. i Faith is saide to iustifie, and furthermore seeing the confession of the mouth is an effect of faith, and confession is the way to come to saluation, it followeth that faith is also saide to saue.* 7 Nowe hee prooueth the other part which hee propounded afore in the fourth verse, to wit, that Christ called whomsoeuer hee listeth without any difference, and this he confirmeth by a double testimonie. * *Isai.28,16. k To beleeue in God is to yeelde and consent to God his promise of our saluation by Christ, and that not onely in generall: but when wee know that the promises pertaine to vs whereupon riseth a sure trust.* ✠ *Ioel.2.32.* 8 True calling vpon the Name of God is the testimonie of true faith, and true faith of true vocation or calling, and true calling, of true election.

9 That is, true faith, which seeketh God in his word, and that preached, according as God hath appointed in the Church.
✠ Isa.52.7. nahum.1,15.
10 Wheresoeuer faith is, there is also the word, but not contrary wise. wheresoeuer the word is, there is faith also: for many refuse and reiect the word.
l He speaketh this because of the Iewes.
✠ Isa.53,1. Iohn 12.38.
11 A conclusion of the former gradation: we must ascend from faith to our vocation, as by our vocation we came to the testimonie of our election.
m By Gods Commandement.

14 But howe shall they call on him, in whom they haue not beleeued? 9 And how shall they beleeue in him, of whom they haue not heard? and how shall they heare without a preacher?
15 And how shall they preach, except they be sent? as it is written, ✠ How beautifull are the feete of them which bring glad tidings of peace, and bring glad tidings of good things!
16 10 But they haue not l all obeyed the Gospel: for Esaias saith, ✠ Lord, who hath beleeued our report?
17 11 Then faith is by hearing, and hearing by the m word of God.
18 12 But I demaund, Haue they not heard? ✠ No doubt their sound went out through all the earth, and their wordes into the endes of the world.
19 13 But I demaund, Did not Israel know God? First Moses saith, ✠ I will prouoke you to enuie by a n nation that is not *my* nation, and by a foolish *nation* I will anger you.
20 ✠ And Esaias is o bolde, and saith, I was found of them that sought mee not, and haue beene made manifest to them that asked not after mee.
21 And vnto Israel hee saith, * All the day long haue I stretched foorth mine hand vnto a disobedient, and gainesaying people.

12 An obiection: If calling be a testimony of election, were not the Iewes called? why should I not graunt that, saith the Apostle, seeing that there is no nation which hath not beene called? much lesse can I say, that the Iewes were not called. ✠ Psal.19.3 13 The defender and mainteiner of the Iewes cause, goeth on still to aske, whether the Iewes also knew not God which called them. Esay (saith the Apostle) denieth it, and witnesseth that the Gospel was translated from them to the Gentiles, because the Iewes neglected it. And therewithall the Apostle teacheth, that that outward and vniuersall calling, which is set foorth by the creation of the world, sufficeth not to the knowledge of God: yea, and that the particular also which is by the word of God, is of it selfe small or no efficacie, vnlesse it be apprehended or layd holde on by faith, by the gift of God: otherwise by vnbeleefe it is made vnprofitable, and that by the onely fault of man, who can pretend no ignorance. ✠ Deuter.32.21. *n He calleth all profane people, a nation that is no nation, as they are not saide to liue but to die, which are appointed for euerlasting condemnation.* ✠ Isa.65,1. *o Speaketh without feare.* * Isa.65.2.

CHAP. XI.

1 Least the casting off of the Iewes should be limitted according to the outward appearance, 4 hee sheweth that Elias was in times past deceiued: 16 and that, seeing they haue an holy roote, 23 many of them likewise shalbe holy. 18, 24 He exhorteth the Gentiles to be humble, 33 cryeth out, that Gods iudgements are vnsearcheable.

1 Now the Apostle sheweth how this doctrine is to be applied to others, abiding still in his propounded cause. Therefore hee teacheth vs that all the Iewes in particular are not cast away, and therefore we ought

I Demaund then, 1 Hath God cast away his people? God forbid: for 2 I also am an Israelite, of the seed of Abraham, of the tribe of Beniamin.
2 3 God hath not cast away his people which he a knew before. 4 Know yee not what the Scripture saith of Elias, how hee communeth with God against Israel, saying,
3 ✠ Lord, they haue killed thy Prophets, and digged downe thine Altars: and I am left alone, and they seeke my life?
4 But what saith the answere of God to him? ✠ I haue b reserued vnto my selfe seuen thousande men, which haue not bowed the knee to c Baal.
5 Euen so then, at this present time is there a remnant according to the d election of grace.
6 5 And if *it be* of grace, it is e no more of workes: or els were grace no more grace: but if it be of works, it is no more grace, or els were worke no more worke.
7 What then? Israel hath not obteined that he sought: but the election hath obteined it, and the rest haue beene f hardened,
8 6 According as it is written, ✠ God hath giuen them the spirit of g slumber: eyes that they h should not see, and eares that they should not heare vnto this day.
9 And Dauid saith, ✠ i Let their table be made a snare, and a net, and a stumbling blocke, euen for a recompense vnto them.
10 Let their eyes be darkened that they see not, and bow downe their backe alwayes.
11 7 I demaund then, Haue they stumbled, that they should fall? God forbid: but through their fall, saluation *commeth* vnto the Gentiles, to prouoke them to follow them.
12 Wherefore if the fall of them *be* the k riches of the world, and the diminishing of them the riches of the Gentiles, how much more shall their l aboundance *be*?
13 8 For *in that* I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, I m magnifie mine office,
14 *To try* if by any meanes I might prouoke them of my flesh to follow them, and might saue some of them.
15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiuing *be*, n but life from the dead?
16 9 For if the o first fruites *be* holy, so *is* the whole lumpe: and if the p roote be holy, so *are* the branches.

✠ 1.king.19 18.
b He speaketh of remnants and reserued people, which were chosen from euerlasting, and not of remnants that should be chosen afterward: for they are not chosen, because they were not idolaters, but therefore they were not idolaters, because they were chosen and elect.
c Baal signifieth as much as Master or patrone, or one in whose power an other is, which name the idolaters at this day giue their idoles, naming them patrones and patronesses or Ladies.
d The election of grace, is not wherby men chose grace, but whereby God chose vs of his grace and goodnesse.
5 That although that all be not elect and chosen, yet let them that are elected, remember that they are freely chosen: and let them that stubburnly refuse the grace and free mercy of God, impute it vnto themselues.
e This saying beateth downe flat to the ground all the doctrine of all kindes and maner of workes, wherby our iustifiers of themselues doe teach, that workes are either wholy or partly the cause of our iustification. *f Looke Marke 3.5.* 6 And yet this hardnesse of heart commeth not but by Gods iust decree & iudgement, and yet without fault, when as hee so punishe h the vnthankefull by taking from them all sense and perceiuance, & by doubling their darkenesse, that the benefites of God which are offered vnto them, doe redound to their iust destruction. ✠ Isa.6,9.and 29,10.matth. 13,14.Iohn 12,40.act.28.26. *g A very dead sleepe which taketh away all sense, h That is, eyes vnfit to see.* ✠ Psal.69,23. *i As vnhappy birdes are intised to death by that which is their sustenance, so did that onely thing turne to the Iewes destruction, out of which they sought life, to wit, the Law of God, for the preposterous zeale whereof they refused the Gospel.* 7 God appointed this casting out of the Iewes, that it might be an occasion to call the Gentiles: and againe might turne this calling of the Gentiles, to be an occasion to restore the Iewes, to wit, that they being inflamed and prouoked by emulation of the Gentiles, might themselues at length embrace the Gospel And hereby we may learne, that the seueritie of God serueth aswell to the setting foorth of his glory as his mercie doeth, and also that God prepare himselfe a way to mercy, by his seueritie: so that we ought not rashly to despaire of any man, nor proudly triumph ouer other men, but rather prouoke them to an holy emulation, that God may be glorified in thē also. *k By riches he meaneth the knowledge of the Gospel to euerlasting life: and by the world, all nations dispersed thorowout the whole world. l Of the Iewes, when the whole nation without exception shall come to Christ.* 8 Hee witnesseth by his owne example, that hee goeth before all other in this behalfe. *m I make noble and famous. n It shall come to passe that when the Iewes come to the Gospel, the world shall as it were quicken againe, and rise vp from death to life.* 9 The nation of the Iewes, being considered in their stocke and roote, that is, in Abraham, is holy, although that many of the braunches be cut off. Therefore in iudging of our brethren, wee must not sticke in their vnworthinesse, to thinke that they are at once all cast off, but we ought to consider the roote of the couenant, and rather goe backe to their ancesters which were faithfull, that wee may know that the blessing of ẏ Couenant resteth in some of their posteritie, as wee also finde proofe hereof in our selues. *o Hee alludeth to the first fruites of those loaues, by the offring whereof all the whole croppe of corne was sanctified, and they might vse the rest of the yeere folowing with good conscience. p Abraham.*

not to pronounce rashly of priuate persons, whether they be of the number of the elect or not. a The first proofe, I am a Iew, and yet elected, therefore wee may and ought fully resolue vpon our election, as hath beene before said: but of another mans we cannot be so certainely resolued, and yet ours may cause vs to hope well of others. 3 The second proofe; Because that God is faithfull in his league or Couenant, although men be vnfaithfull: So then seeing that God hath said, that hee will be the God of his vnto a thousand generations, wee must take heede, that wee thinke not that the whole race & offspring is cast off, by reason of the vnbeliefe of a fewe, but rather, that wee hope well of euery member of the Church, because of Gods league and Couenant. *a Which he loue and chose from euerlasting.* 4 The third proofe, taken from the answere that was made to Elias: euen then also, when there appeared openly to the face of the world no elect, yet God knewe his elect and chosen, and of them also good store and number. Whereupon this also is concluded, that we ought not rashly to pronounce of any man as of a reprobate, seeing that the Church is oftentimes brought to that state, that euen the most watchfull and sharpe sighted pastours thinke it be cleane extinct and put out. ✠ 1.King. 19,10,

17 ✠ [10] And though some of the branches be broken off, and thou being a wilde Oliue tree, wast graft in q for them, and made r partaker of the root, and fatnesse of the Oliue tree:

18 s Boast not thy selfe against the branches: and if thou boast thy selfe, thou bearest not the roote, but the roote thee.

19 Thou wilt say then, The branches are broken off, that I might be graft in.

20 Well: through vnbeliefe they are broken off, and thou standest by faith: be not high minded, but t feare.

21 For if God spared not the u naturall branches, take heede, least he also spare not thee.

22 [11] Beholde therefore the x bountifulnesse, and seueritie of God: toward them which haue fallen, seueritie: but toward thee, bountifulnesse, if thou continue in his y bountifulnesse: or els thou shalt also be cut off.

23 [12] And they also, if they abide not still in vnbeliefe, shalbe graffed in: for God is able to graffe them in againe.

24 For if thou wast cut out of the Oliue tree, which was wilde by z nature, and wast graffed contrary to nature in a a right Oliue tree, howe much more shall they that are by nature, be graffed in their owne Oliue tree?

25 [13] For I would not, brethren, that ye should be ignorant of this secret (least yee should be arrogant in your b selues) that partly obstinacie is come to Israel, vntill the fulnesse of the Gentiles be c come in.

26 And so all Israel shall be saued, as it is written, ✠ The deliuerer shall come out of Sion, and shall turne away the vngodlinesse from Iacob.

27 And this is my couenant to them, ∵ When I shall take away their sinnes.

28 [14] As concerning the d Gospel, *they are* enemies for your sakes: but as touching the e election, they are beloued for the fathers sakes.

29 [15] For the gifts and calling of God are without repentance.

✠ *Ierem.11,6.*
10 There is no cause why the Gentiles which haue obtained mercy, should triumph ouer the Iewes which contemne the grace of God, seeing they are graffed into the Iewes. But let them rather take heed that that also be not found in them which is worthily condemned in the Iewes. And hereof also this generall doctrine may be gathered and taken, that wee ought to be studious of Gods glory, euen in respect of our neighbours: so far ought we to be from bragging and glorying, for that, that we are preferred before other by a singular grace.
q In place of those boughes which are broken off.
r It is against the common course of husbandry, that the barren ioyce of the tree is changed with the iuyce of the good tree.
s We may reioyce in the Lord, but so that we despise not the Iewes, whom we ought rather to prouoke to that good striuing with vs.
t See that thou stand in awe of God modestly and carefully.

u He calleth them naturall, not because they had any holinesse of nature, but because they were borne of them whom the Lord set apart for himselfe, from other nations, by his league and couenant which he freely made with them. 11 Seeing the matter it selfe declareth that election commeth not by inheritance (although the fault be in men, and not in God, why the blessing of God is not perpetuall) wee must take good heede, that that be not found in our selues, which wee thinke blameworthy in others, for the election is free. but they that are truely elect and engraffed are not proud in themselues with contempt of other, but with due reuerence to God, and loue toward their neighbour, runne to the marke which is set before them. *x The tender and louing heart. y In that state which God his bountifulnesse hath aduanced thee vnto: and wee must marke here, that hee speaketh not of the election of euery priuate man which remaineth stedfast for euer, but of the election of the whole nation.* 12 Many are now, for a season cut off, that is, are without the roote, which in their time shallbe graffed in: and againe there are a great sort, which after a sort, & touching the outward shewe, seeme to be ingraffed, which notwithstanding through their owne fault afterward are cut off and cleane cast away: which thing is especially to be considered in nations and peoples, as in the Gentiles and Iewes. *z Vnderstand nature, not as it was first made, but as it was corrupted in Adam, and so deriued from him to his posteritie. a Into the people of the Iewes which God had sanctified of his meere grace: and he speaketh of the whole nation, not of euery one part.* 13 The blindenesse of the Iewes is neither so vniuersall that the Lord hath no elect in that nation, neither shall it be continuall: for there shallbe a time wherein they also (as the Prophets haue forewarned) shall effectually imbrace that which they doe now so stubburnly for the most part reiect and refuse. *b That yee be not proud within your selues. c Into the Church.* ✠ *Esai.59 20.* ∵ *Esai.27 9.* 14 Againe, that he may ioyne the Iewes and Gentiles together as it were in one body, and especially may teach what duety the Gentiles owe to the Iewes, hee beateth this into their heads, that the nation of the Iewes is not vtterly cast off without hope of recouery. *d Forasmuch as they receiued it not. e In that, that God respecteth not what they deserue, but what he promised to Abraham* 15 The reason or proofe: because the couenant made with that nation of life euerlasting cannot be frustrate and vaine,

30 [16] For euen as yee in times past haue not beleeued God, yet haue nowe obteined mercy through their vnbeliefe:

31 Euen so now haue they not beleeued by the mercy *shewed* vnto you, that they also may obtaine mercy.

32 For God hath shut vp f all in vnbeliefe, that he might haue mercy on all.

33 [17] O the deepenesse of the riches, both of the wisedome, and knowledge of God! how vnsearchable are his g iudgements, and his h wayes past finding out!

34 ✠ [18] For who hath knowen the minde of the Lord? or who was his counseller?

35 Or who hath giuen vnto him i first, and hee shalbe recompensed?

36 For of him, and through him, and for k him are all things: to him *be* glory for euer. Amen.

16 Another reason, because that although that they which are hardened, are worthily punished, yet hath not this stubbornnesse of the Iewes so come to passe properly for an hatred to that nation, but that an entrie might as it were be opened to bring in the Gentiles, and afterward the Iewes being inflamed with emulation of that mercie which is shewed to the Gentiles, might themselues also be partakers of the same benefit, and so it might appeare that both Iewes and Gentiles are saued, onely by the free mercy and grace of God, which could not haue beene so manifest, if at the beginning, God had brought all together into the Church, or if he had saued the nation of the Iewes without this interruption. *f Both Iewes and Gentiles.* 17 The Apostle crieth out as astonished with this wonderfull wisedome of God, which hee teacheth vs. ought to be religiously reuerenced, and not curiously and prophanely to be searched beyond the compasse of that that God hath reuealed vnto vs. *g The course that hee holdeth in gouerning all things both generally and particularly h The order of his counsels and doings.* ✠ Iob 41,2. Esai. 40,13 1 corinth.2,16. 18 Hee bridleth three maner of wayes, the wicked boldnesse of man. First, because that God is aboue all, most wise, and therefore it is very absurd, and plainely godlesse to measure him by our folly. Moreouer, because he is debter to no man, and therefore no man can complaine of iniurie done vnto him. Thirdly, because all things are made for his glory, and therefore we must referre all things to his glory, much lesse may wee contend and debate the matter with him. *i This saying ouerthroweth the doctrine of foreseene workes and merits. k To wit, for God, to whose glory all things are referred, not onely things that were made, but especially his new workes which hee worketh in his elect.*

CHAP. XII.

1 Hee exhorteth 2 to that worship which is acceptable to God: 9 to loue vnfained, 14, 20 euen towards our enemies.

I Beseech [1] you therefore brethren, a by the mercies of God, that yee b giue vp your c bodies a d liuing sacrificie, holy, acceptable vnto God, *which is* your e reasonable seruing of God.

2 [2] And fashion not your selues like vnto this world, but be yee changed by the renewing of your f minde, that yee may ✠ prooue what that good, and acceptable and perfect will of God is.

3 [3] For I g say through the grace that is giuen vnto me, to euery one that is among you, that no man h presume to vnderstand aboue that which is meete to vnderstand, but that he vnderstand according to i sobrietie, as God hath dealt to euery man the ∵ measure of k faith.

1 The fourth part of this Epistle, which after the finishing of the chiefe points of Christian doctrine, consisteth in declaring of precepts of Christian life, And first of all he giueth generall precepts and grounds: the chiefest whereof is this, that euery man consecrate himselfe wholly to the spirituall seruice of God, and doe as it were sacrifice himselfe, trusting to the grace of God. *a By this preface hee sheweth that Gods glory is the vtmost ende of all our doings. b In times past the sacrifices were presented before the altar, but now the altar is euerywhere. c Your selues: in times past, other bodies then our owne, now our owne must be offered. d In time past, dead sacrifices were offered, but now we must offer such as haue the spirit of life in them. e Spirituall.* 2 The second precept is this, That we take not other mens opinions or maners for a rule of life, but that we wholly renouncing this world, set before vs as our marke, the will of God, as it is manifested and opened vnto vs in his word. *f Why then there is no place left for reason, which the heathen Philosophers place as a Queene in a Castell, nor for mans free will, which the Popish schoolemen dreame on, if the minde must be renued. Looke Ephesians 1,18. and 2,5 and 4. 17. and Colossians 1,21.* ✠ *Ephesians 5,17. 1.thess 4,3.* 3 Thirdly hee admonisheth vs very earnestly, that euery man keepe himselfe within the bounds of his vocation, and that euery man be wise according to the measure of grace that God hath giuen him. *g I charge. h That he please not himselfe too much, as they doe, which perswade themselues they know more then indeede they doe. i We shall be sober, if we take not that vpon vs, which we haue not. & if we bragge not of that we haue.* ∵ *1.Corin.12,11. eph.4,7. k By faith he meaneth the knowledge of God in Christ, and the gifts which the holy Ghost powreth vpon the faithfull.*

4 There is a double reason of the precept going afore: the one is, because God hath not committed euery thing to be done of euery man: and therefore, he doeth backwardly, and not onely vnprofitably, but also to the great disprofit of others, wearieth himselfe and others, which passeth the bounds of his vocation: the other is, for that this diuersitie and inequalitie of vocations and gifts, redoundeth to our commoditie: seeing that the same is therefore instituted and appointed, that we should be bound one to another. Wherevpon it followeth that no man ought to be grieued thereat, seeing that the vse of euery priuate gift is common.
✠ 1 Pet.4,10.
5 That which he spake before in generall, he applieth particularly to the holy functions, wherein men offend with greater danger. And he diuideth them into two sorts, to wit, into Prophets, and Deacons: and againe he diuideth the Prophets into doctours, and Pastours. And of Deacons hee maketh three sorts: to wit, the one to be such as are (as it were) treasurers of the Church cofers, whom hee calleth properly Deacons: the other to be the gouernours of discipline, who are called Seniors or Elders: the third to be such as properly serued in the helpe of the poore, of which sort the company of widowes were. *l That euery man obserue the measure of that which is reuealed vnto him. m Whose office onely is to expound the Scriptures n Who in other places is called the Pastour. o To wit, the almes, that he destribute them faithfully, & without respect of person.* ✠ *Mat 6,2. 2 cor 9,7 p The Elders of the Church q They that are busied about tending on the poore, must doe it with cheerefulnesse least they adde sorow to sorow* 6 Now hee commeth to the dueties of the second Table, which he deriueth from charitie, which is as it were the fountaine of them all. And hee defineth Christian charity by sinceritie, hatred of euill, earnest studie of good things, good effection to helpe our neighbour, and whose finall end is, the glory of God. ∵ *Amos 5,15.* ✻ *E[illegible].4 2 1 Pet.2 17. r This peece is well put in, for it maketh difference betweene Christiã duetles & Philosophicall duties.* 7 Hee reckoneth vp diuers other vertues together with their effects, to wit, hope, patience in tribulation, equanimitie, continuance in prayer, liberalitie towards ẏ saints, hospitalitie, moderation of minde, euen in helping our enemies, a selfe same feeling with others as well in aduersitie as prosperitie, modesty, endeuour to maintaine honest concord so nigh as we may with all men, which cannot be extinguished by any mans iniuries. ✣ 1 *pet.5,8* ✱ *Luke 18,1. 1.cor.16,1. s A true rule of charitie, when we are no lesse touched with other mens wants, then with our owne, and hauing that feeling, helpe them as much as wee can. t Not vpon pleasures and needlesse dueties, but vpon necessary vses.* ✠ Hebr.13,2. 1.pet.4,13 ✠ Mat.5,44 ∵ *Prou.3,7 esai 5,21. u There is nothing that doth so much breake concord as ambition, when as euery man lotheth a base estate, & seeketh ambitiously to be aloft.* ✻ *Be not puffed vp with opinion of your owne wisedome.* ✻ Prou.20 22. mat 5.39. 1.cor 5,11. 1.pet 3.9. ✣ Hebr.12,14. ✱ Ecclesi.2.18. mat.5,39 ✠ Deut.32 41.hebr.10.30 ✠ Prouerb. 25,22 *y After this sort doth Salomon point out the wrath of God that hangeth ouer a man.*

4 ✦ For as wee haue many members in one body, and all members haue not one office,
5 So we being many, are one body in Christ, and euery one, one anothers members.
6 ✠ 5 Seeing then that wee haue gifts that are diuers, according to the grace that is giuen vnto vs, whether *we haue* prophecie, *let vs prophecie* according to the l portion of faith.
7 Or an office, *let vs waite* on the office: or he that m teacheth, on teaching:
8 Or he that n exhorteth, on exhortation: hee that o distributeth, *let him doe it* ✠ with simplicitie: he that p ruleth, with diligence: he that q sheweth mercy, with cheerefulnesse.
9 6 *Let* loue *be* without dissimulation. ∵ Abhorre that which is euill, and cleaue vnto that which is good.
10 ✻ Be affectioned to loue one another with brotherly loue. In giuing honour, goe one before another,
11 Not slouthfull to do seruice, feruent in spirit, r seruing the Lord.
12 7 Reioycing in hope, patient in tribulation, ✣ continuing in prayer.
13 ✱ Distributing vnto the s necessities of the Saints: ✠ giuing your selues to hospitalitie.
14 ✠ Blesse them which persecute you: blesse, *I say*, and curse not.
15 Reioyce with them that reioyce, and weepe with them that weepe,
16 Be of like affectioned one towards another: ∵ be not hie minded: but make your selues equall to them of the u lower sort: be not ✻ wise in your selues.
17 ✻ Recompense to no man euill for euill: procure things honest in the sight of all men.
18 ✣ If it be possible, as much as in you is, haue peace with all men.
19 Dearely beloued, ✱ auenge not your selues, but giue place vnto wrath: for it is written, ✠ Vengeance is mine: I will repay, saith the Lord.
20 ✠ Therefore if thine enemie hunger, feede him: if he thirst giue him drinke: for in so doing thou shalt heape y coales of fire on his head.
21 Be not ouercome of euill, but ouercome euill with goodnesse.

CHAP. XIII.

1 Hee willeth that we submit our selues to Magistrates: 8 To loue our neighbours: 13 To liue vprightly, 14 and to put on Christ.

1 Let ✠ 1 euery a soule be subiect vnto the higher powers: 3 for there is no power but of God: and the powers that be, are b ordained of God.
2 Whosoeuer therefore resisteth the power, resisteth the ordinance of God, and they that resist, shall receiue to themselues condemnation.
3 4 For magistrates are not to be feared *for* good workes, but *for* euill. 5 Wilt thou then be without feare of the power? doe well: so shalt thou haue praise of the same:
4 For he is the minister of God for thy wealth: 6 but if thou doe euill, feare: for he beareth not the sword for nought: for he is the minister of God to c take vengeance on him that doeth euill.
5 7 Wherefore we must be subiect, not because of wrath onely, but d also for conscience sake.
6 8 For, for this cause ye pay also tribute: for they are Gods ministers, applying themselues for the same thing.
7 ✠ Giue to all men therefore their duety, tribute, to whom *ye owe* tribute: custome, to whom custome: feare, to whom e feare: honour, to whom *ye owe* f honour.
8 9 Owe nothing to any man, but to loue one another: 10 for hee that loueth another, hath fulfilled the g Law.
9 For this, ∵ Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnes, Thou shalt not couet: and if there be any other commandement, it is h briefly comprehended in this saying, *euen in* this, ✻ Thou shalt loue thy neighbour as thy selfe.
10 Loue doth not euill to his neighbour: therefore is loue the ✣ fulfilling of the Law.
11 11 And that, considering the season, that *it is* now time that we should arise from sleepe: for now is our saluation neerer, then when wee beleeued it.
12 The night is past, and the day is i at hand, let vs therefore cast away the workes k of darkenesse, and let vs put on the armour of light.
13 So that we walke honestly, as in the day: not in ✱ gluttonie, and drunkennesse, neither in

✠ Titus 3,1. 1.Pet. 2 13.
1 Now he sheweth seuerally, what subiects owe to their Magistrates, to wit, obedience: From which hee sheweth, that no man is free: and in such sort that it is not onely due to the highest Magistrate himselfe, but also euen to the basest, which hath any office vnder him.
a Yea, though an Apostle, though an Euangelist, though a Prophet. Chrysostome Therefore the tyranny of the Pope ouer all kingdomes must downe to the ground.
2 A reason taken of the nature of the thing it selfe: For to what purpose are they placed in higher degree, but that the inferiour should be subiect vnto them?
3 Another argument of great force. Because God is authour of this order: so that such as are rebels, ought to know, that they make warre with God himselfe: wherefore they cannot but purchase to themselues great miserie and calamity.
b Be destributed: for some are greater, some smaller.
4 The third argument taken from the ende wherefore they were made, which is most profitable: for, that God by this meanes preserueth the good and bridle h the wicked: by which words the Magistrates themselues are put in minde of that duetie which they owe to their subiects 5 An excellent way to beare this yoke not onely without griefe, but also with great profit. 6 God hath armed the Magistrate euen with a reuenging sworde. *c By whom God reuengeth the wicked.* 7 The conclusion: Wee must obey the Magistrate not only for feare of punishment, but much more because that (although the Magistrate haue no power ouer the conscience of man, yet seeing hee is Gods minister) hee cannot be resisted by any good conscience. *d So farre as lawfully we may: for if vnlawfull things be commanded vs, we must answere as Peter teacheth vs, It is better to obey God then men.* 8 Hee reckoneth vp the chiefest things wherein consisteth the obedience of subiects. ✠ Mat.22 21. *e Obedience, and that from the heart. f Reuerence, (which as reason is) we must giue to the Magistrate.* 9 He sheweth how very fewe iudgements need to be executed, to wit, if we so order our life, as no man may iustly require any thing of vs, besides that onely that we owe one to another, by the perpetuall law of charity. 10 He commendeth charitie, as an abridgement of the whole Law. *g He hath not onely done one commandement, but performed generally that which the Law commandeth.* ∵ *Exod.20,14 deut.5,18. h For the whole Law commandeth nothing els, but that we loue God, and our neighbour. But seeing Paul speaketh here of the dueties we owe one to another we must restraine this word, Law to the second Table,* ✻ Leu.19,18 mat 22.39. mark 12,31. gal.5.14. iam. 2,8 ✣ 1 Tim 1,5. 11 An application taken of the circumstance of the time: which also it selfe putteth vs in minde of our duetie, seeing that this remaineth after that the darkenesse of ignorance and wicked affections by the knowledge of God is nueth be driuen out of vs. that we order our life according to that certaine and sure rule of all righteousnesse and honesty, being fully grounded vpon the vertue of the Spirit of Christ *i In other places we are said to be in the light, but yet so, that it appeareth not as yet what we are, for as yet we see but as it were in the twilight. k That kinde of life, which they leade, that flee the light.* ✱ *Luke 21,34.*

l. chambering

chambering and wantonnesse, nor in strife and en-
uying.
14 ✠ But l put yee on the Lord IESVS
CHRIST, and take no thought for the flesh,
to *fulfill* the lust of it.

CHAP. XIV.

1 He willeth that we so deale with the weake in faith, 10 that through our fault they be not offended. 15 And on the other side he commandeth them not rashly to iudge of the stronger: 19 That within the bounds of edification 20 and charitie, 21 Christian liberty may consist.

HIm [1] that is weake in the faith, [a] receiue vn-
1 to you, *but* not for [b] controuersies of dispu-
tations.
2 [2] One [c] beleeueth that hee may eate of all
things: and another, which is weake, eateth herbs.
3 [3] Let not him that eateth, despise him that
eateth not: and let not him which eateth not,
condemne him that eateth: for [4] God hath recei-
ued him.
4 ✠ [5] Who art thou that condemnest another
mans seruant? hee standeth or falleth to his owne
master: yea, he shallbe established: for God is
able to make him stand.
5 [6] This man esteemeth one day aboue ano-
ther day, and another man counteth euery day
alike: [7] let [d] euery man be fully perswaded in his
minde.
6 [8] He that [e] obserueth the day, obserueth it
to the Lord: and hee that obserueth not the day,
obserueth it not to the [f] Lord. Hee that [g] eateth,
eateth to the Lord: [9] for he giueth God thankes:
and he that eateth [h] not, eateth not to the Lord,
and giueth God thankes.
7 [10] For none of vs liueth to [i] himselfe, neither
doeth any die to himselfe.
8 For whether wee liue, wee liue vnto the
Lord: or whether we die, wee die vnto the Lord:
whether wee liue therefore, or die, wee are the
Lords.
9 For Christ therefore died and rose againe,
and reuiued, that hee might be Lord both of the
dead and the quicke.
10 [11] But why doest thou condemne thy bro-
ther? or why doest thou despise thy brother? ✠ for
we shall all appeare before the iudgement seat of
Christ.
11 For it is written, ✠ I [k] liue, saith the Lord,
and euery knee shall bowe to me, and all tongues
shall [l] confesse vnto God.
12 So then euery one of vs shall giue accounts
of himselfe to God.
13 [12] Let vs not therefore iudge one another
any more: but [m] vse *your* iudgements rather in this,
that no man put an occasion to fall, or a stumbling
blocke before *his* brother.
14 [13] I knowe, and am perswaded through the
[n] Lord Iesus, that there is nothing vncleane of it
[o] selfe: but vnto him that iudgeth any thing to be
vncleane, to him *it is* vncleane.
15 But if thy brother be grieued for the meat,
nowe walkest thou not charitably: ✠ [14] destroy
not him with thy meate, for whom [15] Christ
died.
16 [16] Cause not your commoditie to be euill
spoken of.
17 [17] For the kingdome of God, is not meate
nor drinke, but righteousnesse, and peace, and
ioy in the holy Ghost.
18 For whosoeuer in [p] these things serueth
Christ, is acceptable vnto God, and is approoued
of men.
19 [18] Let vs then followe those things which
concerne peace, and wherewith one may edifie
another.

✠ Galat. 5,16. 1.pet. 2,11.
l To put on Christ, is to possesse Christ, to haue him in vs, and vs in him.

1 Now he sheweth how we ought to behaue our selues toward our brethren in matters and things indifferent, offending in the vse of them, not of malice, or damnable superstition, but for lacke of knowledge of the benefit of Christ. And thus he teacheth that they are to be instructed gently and patiently and so that wee apply our selues to their ignorance in such matters according to the rule of charitie.

a Doe not flee a matter or thing that is indifferent, and such as you may doe or not doe, shun his company, but take him to you. b To make him by your doubtfull and vncertaine disputations go away more in doubt then he came, or start backe with a troubled conscience

2 He propoundeth for an example, the difference of meates, which some thought was necessarily to be obserued as a thing prescribed by the Law (not knowing that it was taken away) whereas on the contrary side, such as had profited in the knowledge of the Gospel, knew well that this schoolemastership of the Law was abolished *c Knoweth by faith* 3 In such a matter, saith the Apostle, Let neither them which know their libertie, proudly despise their weake brother, neither let the vnlearned crabbedly or frowardly condemne that, that they vnderstand not. 4 The first reason: Because that seeing both he that eateth, and he that eateth not, is notwithstanding the member of Christ, neither he which eateth not, can iustly be contemned, neither he which eateth be iustly condemned: Now the first proposition is declared in the sixth verse following. ✠ Iam.4,12. 5 Another reason which hangeth vpon the former: why the ruder & more vnlearned ought not to be condemned of the more skilfull, as men without hope of saluation: Because saith the Apostle, he that is ignorant to day, may be indued to morow with further knowledge, so that he also may stand sure. Therefore it belongeth to God, and not vnto man, to pronounce the sentence of condemnation. 6 Another example of the difference of dayes according to the law. 7 He setteth against this contempt, and hastie or rash iudgements, a continuall desire to profite, that the strong may be certainely perswaded of their liberty, of what maner & sort it is, and how they ought to vse it: and againe the weake may daily profit, least either they abuse the gift of God, or these please themselues in their infirmitie *d That he may say in his conscience, that he knoweth and is perswaded by Iesus Christ, that nothing is vncleane of it selfe, and this perswasion must be grounded vpon the word of God* 8 A reason taken from the nature of indifferent things, which a man may with good conscience do and omit: for seeing that the difference of dayes and meates was appointed by God, how could they, which as yet vnderstood not the abrogating of the Law, and yet otherwise acknowledged Christ as their Sauiour, with good conscience neglect that which they knew was commanded of God? And on the contrary side, they that knew the benefit of Christ in this behalfe, did with good conscience neither obserue dayes nor meates. Therefore saith the Apostle, verse 10 Let not the strong condemne the weake for these things, seeing that the weake brethren are brethren notwithstanding. Now if any man would draw this doctrine to these our times & ages, let them knowe that the Apostle speaketh of such things indifferent, as they which thought them not to be indifferent, had a ground in the Law, and were deceiued by simple ignorance: and not of malice (for to such the Apostles yeelded not, no not for a moment) nor suspition, but of a religious feare of God. *e Obserueth precisely. f God shall iudge whether he doe well or no: And therefore you should rather striue about this, how euery one of you may be allowed of God, then to thinke vpon other mens doings. g He that maketh no difference of meates.* 9 So the Apostle sheweth that he speaketh of the faithfull, both strong and weake. But what if we haue to doe with infidels? Then must we here take heed of two things, as also is declared in the Epistle to the Corinthians. The one is, that we count not their superstitions among things indifferent as they did which sate downe to meate in Idols Temples: the other is that then also when ye matter is indifferent (as to buy a thing offered to idoles in the butchers shambles, & to eate it at home in a priuate banquet) we wound not the conscience of our weake brother.

h He that toucheth not meates which he taketh to be vncleane by the Law.

10 We must not sticke, saith hee, in the meate it selfe, but in the vse of the meate, so that hee is iustly to be reprehended that liueth so, that he casteth not his eyes vpon God. For both our life and our death is dedicated to him, and for this cause Christ hath properly died and not himself ly, that we might eate this meate or that.

i Hath respect to himselfe onely, which the Hebrues vtter after this sort, Doeth well to his owne soule.

11 The conclusion: wee must leaue to God his right: and therefore in matters, which according as the conscience is affected, are either good or euill, the strong must not despise their weake brethren, much lesse condemne them. But this consequent cannot be taken of equall force in the contrary, to wit, that the weake should not iudge the strong, because the weake doe not know, that they which doe not obserue a day, and eate obserue it not to the Lord, and eate to the Lord, as the strong men knowe, that the weake which obserue a day and eate not, obserue the day to the Lord, and eate not to the Lord. ✠ 2.Cor 5,10. ✠ Isa.45,23. philip.2,10. *k This is a forme of an oathe proper to God onely, for he and none but he liueth, and hath his being of himselfe. l Shall acknowledge me for God.* 12 After that hee hath concluded what is not to be done, he sheweth what is to be done: to wit, wee must take heede that we doe not vtterly cast downe with abusing our libertie, our brother which is not yet strong. *m Hee rebuked by the way these malicious iudgers of others, which occupie their heads about nothing, but to finde fault with their brethrens life, whereas they should rather bestowe their wits vpon this, that they doe not with their disdainefulnesse either cast their brethren cleane downe, or giue them some offence.* 13 The preuenting of an obiection: It is true that the schoolemastership of the Law is taken away by the benefite of Christ, to such as know it, but yet notwithstanding wee haue to consider in the vse of this libertie, what is expedient, that wee may haue regard of our weake brother, seeing that our libertie is not lost thereby *n By the Spirit of the Lord Iesus, or by the Lord Iesus, who I am sure brake down the wall at his comming. o By nature.* ✠ 1.Cor. 8,11. 14 It is the part of a cruell minde to make more account of meate, then of our brothers saluation. Which thing they doe, that presume to eate with the offence of any brother, and so giue him occasion to goe backe from the Gospel. 15 Another argument: We must followe Christes example: who was so farre from destroying the weake with meate, that hee gaue his life for them. 16 Another argument, for that by this meanes the libertie of the Gospell is euil spoken of, as though it openeth the way to attempt any thing whatsoeuer, and boldeneth vs to all things. 17 A generall reason, and the ground of all the other arguments: The kingdome of heauen consisteth not in these outwarde things but in the studie of righteousnesse, and peace, and comfort of the holy Ghost. *p He that liueth peaceably, and doeth righteously through the holy Ghost.* 18 A generall conclusion: The vse of this libertie yea and our whole life ought to be referred to the edifying of one another, in so much that wee esteeme that thing vnlawfull by reason of the offence of our brother, which is of it selfe pure and lawfull.

20 Destroy not the worke of God for meates sake ✣ all things in deede are pure: but *it is* euill for the man which eateth with offence.

21 ✣ *It is* good neither to eate flesh, nor to drinke wine, nor any thing whereby thy brother stumbleth, or is offended, or made weake.

22 [19] Hast thou q faith? haue it with thy selfe before God blessed *is* hee that condemneth not himselfe in that thing which he r alloweth.

23 For he that doubteth, is condemned if he eate, because *he eateth* not of faith: and whatsoeuer is not of faith, is sinne.

✣ Titus 1,15.

✣ 1.Cor.8,13.

19 He giueth a double warning in these matters. one, which pertaineth to the strong that he which hath obteined a sure knowledge of this libertie, keepe that to himselfe, that is, vse it wisely and profitably as hath beene said: the other which respecteth the weake, that they doe nothing rashly by other mens example with a wauering conscience, for that cannot be done without sinne, whereof we are not perswaded by the word of God, that he liketh, and approoueth it. q He shewed before vers. 14 what he meaneth by *faith*, to wit, for a man to be certaine and out of doubt in matters and things indifferent. r Embraceth. s Reasoneth with himselfe.

CHAP XV.

1 The stronger must employ their strength to strengthen the weake, 3 By Christs example, 7 who receiued, 8 not onely the Iewes, 10 but also the Gentiles. 15 The cause why he wrote this Epistle.

WE [1] which are strong, ought to beare the infirmities of the weake, and not to a please our selues.

2 *Therefore* let euery man please his neighbour in that that is b good to edification.

3 [2] For Christ also would not please himselfe, but as it is written, ∵ The rebukes of them which rebuked thee, fell on me.

4 [3] For whatsoeuer things are written c aforetime, are written for our learning, that we through patience, and comfort of the d Scriptures might haue hope.

5 [4] Now the God of patience and consolation giue you that yee be ✣ like minded one towarde another, according to Christ Iesus,

6 That yee with one minde, *and* with one mouth may praise God, euen the Father of our Lord Iesus Christ.

7 Wherefore receiue ye one another, as Christ also e receiued vs to the glory of God.

8 [5] Now I say, that Iesus Christ was a minister of the f circumcision, for the g trueth of God, to confirme the promises *made* vnto the fathers.

9 [6] And let the Gentiles praise God, for *his* mercie, as it is written, ✣ For this cause I will h confesse thee among the Gentiles, and sing vnto thy Name.

10 And againe hee saith, ✣ Reioyce, ye Gentiles, with his people.

11 And againe, ✣ Praise the Lord, all ye Gentiles, and laud ye him all people together.

12 And againe Esaias saith, ✣ There shallbe a roote of Iesse, and he that shall rise to reigne ouer the Gentiles, in him shall the Gentiles trust.

13 [7] Now the God of i hope fill you with k all ioy, and peace in beleeuing, that yee may abound in hope, through the power of the holy Ghost.

14 [8] And I my selfe also am perswaded of you, my brethren, that l ye also are full of goodnesse, and filled with all knowledge, and are able to admonish one another.

15 Neuerthelesse, brethren, I haue somewhat boldly after a sort written vnto you, as one that putteth you in remembrance, through the grace that is giuen me of God,

16 That I should be the minister of Iesus Christ toward the Gentiles, ministring the Gospel of God, that the m offering vp of the Gentiles might be acceptable, being sanctified by the holy Ghost.

17 [9] I haue therefore whereof I may reioyce in Christ Iesus in those things which *pertaine* to God.

18 For I dare not speake of any thing, which n Christ hath not wrought by mee, *to make* the Gentiles obedient in word and deede,

19 With the o power of signes and wonders, by the power of the spirit of God: so that from Hierusalem, and round about vnto Illyricum, I haue caused to abound the Gospel of Christ.

20 Yea, so I enforced my selfe to preach the Gospel, not where Christ was named, least I should haue built on another mans foundation.

21 But as it is written, ✣ To whom he was not spoken of, they shall see *him*, and they that heard not, shall vnderstand *him*.

22 ✣ [10] Therefore also I haue beene oft let to come vnto you:

23 But nowe seeing I haue no more place in these quarters, and also haue ∵ beene desirous many yeeres agone to come vnto you,

24 When I shall take my iourney into Spaine, I will come to you: for I trust to see you in my iourney, and to be brought on my way thitherward by you, after that I haue beene somewhat filled with your *company*.

25 But now goe I to Hierusalem, to p minister vnto the Saints.

26 For it hath pleased them of Macedonia and Achaia, to make a certaine distribution vnto the poore Saints which are at Hierusalem,

27 [11] For it hath pleased them, and their detters are they: ✣ for if the Gentiles be made partakers of their spirituall things, their duetie is also to q minister vnto them in carnall things.

28 When I haue therefore performed this, and haue r sealed them this s fruite, I will passe by you into Spaine.

29 [12] And I know when I come, that I shall

1 Now the Apostle reasoneth generally of tolerating or bearing with the weake by all meanes, so farre foorth as may be for their profit.
a And despise others.
b For his profite and edification.
2 A confirmation taken of the example of Christ, who suffered all things to bring not onely the weake, but also his most cruell enemies, ouercomming them with patience, to his Father.
∵ Psal.69,10.
3 The preuenting of an obiection: Such things as are cited out of the examples of the ancients, are propounded vnto vs to this end and purpose, that according to the example of our Fathers, wee should in patience and hope beare one with another.
c By Moses and the Prophets.
d The Scriptures are said to teach and comfort, because God vseth them to teach and comfort his people withall.
4 Wee must take an example of patience, of God: that both the weake and the strong seruing God with a mutuall consent, may bring one another to God, as Christ also receiued vs vnto himselfe, although wee were neuer so vnworthy. ✣ 1 Corint. 1,10. e He did not disdaine vs, but receiued vs of his owne accord, to make vs partakers of Gods glory. 5 An applying of the example of Christ to the Iewes, whom he vouchsafed this honour for the promises which he made vnto their fathers, although they were neuer so vnworthie, that he executed the office of a minister among them with marueilous patience. Therefore much lesse ought the Gentiles despise them for certaine faults, whom the Sonne of God so much esteemed. f Of the circumcised Iewes, for as long as he liued, he neuer went out of their quarters. g That God might be seene to be true. 6 An applying of the same to the Gentiles, whom also the Lord of his incomprehensible goodnesse had regard of, so that they are not to be contemned of the Iewes as strangers. ✣ Psal.18,50. h I will op[en] my professe, and set foorth thy Name. ✣ Deut.32,43. ✣ Psal.117,1. ✣ Esai.11,10.

7 He sealeth vp as it were all the former treatise with prayers, wishing all that to be giuen them of the Lord, that he had commanded them.
i In whom we hope.
k Abundantly and plentifully.
8 The conclusion of the Epistle, wherein he first excuseth himselfe, that hath written somewhat at large vnto them, rather to warne them, then to teach them, and that of necessitie, by reason of his vocation, which bindeth him peculiarly to the Gentiles.
l Of your owne accord and of your selues.
m By the offring vp of the Gentiles, he meaneth the Gentiles themselues, whom he offered to God as a sacrifice.
9 He commendeth his Apostleship highly by the effects, but yet so that moreouer and besides that he speaketh all things truely he giueth all the glory to God as the onely author: and doth not properly respect himselfe, but this rather: that men might lesse doubt of the trueth of the doctrine which he propoundeth vnto them.
n Christ was so with me in all things, and by all meanes, that if I would neuer so faine, yet I cannot say, which he hath done by me to bring the Gentiles to obey the Gospel.
o In the first place the word Power, signifieth the force, and working of the wonders in piercing mens mindes: and in the latter, it signifieth Gods mighty power which was the worker of those wonders. ✣ Esai.52,15. ✣ Chap.1,11. 10 He writeth at large to the Romanes, and that familiarly, his singular good will towards them, and the state of his affaires, but so, that he swarueth not a iote from the end of Apostolicall doctrine: for he declareth nothing but that which appertaineth to his office, and is godly and commending by a little digression the liberalitie of the Churches of Macedonia, hee prouoketh them modestly to followe their godly deede. ∵ 1 Thess 1,17. p Doing his duetie for the Saints, to carie them that money which was gathered for their vses. 11 Almes are voluntarie, but yet such as we owe by the lawe of charitie ✣ 1.Cor 9,11. q To serue their turnes. r Performed it faithfully, and sealed it as it were with my ring. s This money which was gathered for the vse of the poore, which almes is very fitly called fruit. 12 He promiseth them through the blessing of God, not to come emptie vnto them, and requiring of them the duety of prayers, he sheweth what thing we ought chiefly to rest vpon in all difficulties and aduersities.

come to you with abundance of the blessing of
the Gospel of Christ.
30 And brethren, I beseech you for our Lord
Iesus Christs sake, and for the t loue of the spirit,
that yee would striue with me by prayers to God
for me,
31 That I may be deliuered from them which
are disobedient in Iudea, and that my seruice which
I haue to doe at Hierusalem, may be accepted of
the Saints,
32 That I may come vnto you with ioy by the
will of God, and may with you be refreshed.
33 Thus the God of peace *be* with you all,
Amen.

t For that mutuall coniunction, wherewith the holy Ghost hath tyed our hearts and minds together.

CHAP. XVI.

1 Hee commendeth Phebe. 3 Hee sendeth greeting to many, 17 And warneth to beware of them which are the causes of diuision.

I 1 Commende vnto you Phœbe our sister,
which is a seruant of the Church of Cen-
chrea:
2 That yee receiue her in the a Lord, as it
becommeth Saintes, and that yee assist her in
whatsoeuer businesse shee needeth of your ayde:
for shee hath giuen hospitalitie vnto many, and to
me also.
3 Greete ✣ Priscilla, and Aquila, my fellowe
helpers in Christ Iesus,
4 (Which haue for my life layde downe
their owne neckes. Vnto whom not I onely giue
thankes, but also all the Churches of the Gen-
tiles)
5 Likewise *greete* the b Church that is in their
house. Salute my beloued Epenetus, which is the
c first fruites of Achaia in Christ.
6 Greete Marie which bestowed much labour
on vs.
7 Salute Andronicus and Iunia my cousins
and fellow prisoners, which are notable among
the Apostles, and were in d Christ before me.
8 Greete Amplias my beloued in the Lord.
9 Salute Vrbanus our fellowe helper in Christ,
and Stachys my beloued.
10 Salute Apelles approoued in Christ. Salute
them which are of Aristobulus *friendes*.
11 Salute Herodion my kinsman. Greete them
which are of the *friends* of Narcissus which are in
the Lord.
12 Salute Tryphena and Tryphosa, which
women labour in the Lord. Salute the beloued
Persis, which *woman* hath laboured much in the
Lord.
13 Salute Rufus chosen in the Lord, and his
mother and mine.
14 Greete Asyncritus, Phlegon, Hermas, Patro-
bas, Mercurius, and the brethren which are with
them.
15 Salute Philologus and Iulias, Nereas, and
his sister, and Olympas, and all the Saintes which
are with them.
16 Salute one another with an ✣ holy e kisse.
The Churches of Christ salute you.
17 ¶ 2 Nowe I beseech you brethren, f marke
them diligently which cause diuision and offences,
contrary to the doctrine which yee haue learned,
and ✣ auoid them.
18 For they that are such, serue not the Lord
Iesus Christ but their owne bellies, and with g faire
speach and flattering deceiue the hearts of the
simple.
19 3 For your obedience is come abroade a-
mong all: I am glad therefore of you: but yet I
woulde haue you h wise vnto that which is good,
and i simple concerning euill.
20 4 The God of peace shall treade Satan vn-
der your feete shortly. The grace of our Lord Ie-
sus Christ *be* with you.
21 ✣ 5 Timotheus my helper, and Lucius
and Iason, and Sosipater my kinsemen, salute
you.
22 I Tertius, which k wrote out this Epistle,
salute you in the Lord.
23 Gaius mine hoste, and of the whole Church
saluteth you. Erastus the steward of the citie salu-
teth you and Quartus a brother.
24 6 The grace of our Lord Iesus Christ *be*
with you all, Amen.
25 ✣ 7 To him nowe that is of power to esta-
blish you according to my Gospel, and preaching
of Iesus Christ, ✣ by the reuelation of the l my-
sterie, which was kept secret since the worlde be-
gan:
26 (But now is opened, and m published among
all nations by the Scriptures of the Prophets at
the commaundement of the euerlasting God for
the obedience of faith,)
27 To God, *I say*, onely wise, be prayse through
Iesus Christ for euer. Amen.

1 Hauing made an end of the whole disputation, he commeth now to familiar commendations and salutations, and that to good consideration and purpose, to wit, that the Romans might knowe, who are most to be honoured and made account of amongst them, and also whom they ought to set before them to follow: and therefore hee attributeth vnto euery of them peculiar and singular testimonies.
a For Christes sake, which is proper to the Christians, for the heathen Philosophers haue resemblances of the same vertue.
✣ Act. 18. 3.
b The companie of the faithfull, for in so great a citie as that was, there were diuers companies.
c For he was the first of Achaia that beleeued in Christ: and this kind of speech is an allusion to the ceremonies of the Law.
d Ingraffed by faith.

✣ 1. Cor. 16. 20. 2. cor. 13. 2. 1 pet. 5. 14.
e He calleth that an holy kisse, which proceedeth from an heart that is full of that holy loue: now this is to be referred to the maner vsed in those dayes.
2 As by namely describing them which were worthie of commendation, he sufficiently declared whom they ought to heare and followe, so doeth he now paint out vnto them whom they ought to take heed of, yet he nameth them not, for that it was not needfull.
f Warily and diligently, as though you should scoute out for your enemies in a watchtower.
✣ 2. Iohn 10.
g The word which he vseth, signifieth a promising which performeth nothing, and if thou hearest any such, thou mayest assure thy selfe that he that promiseth thee is more carefull of thy matters, then of his owne.
3 Simplicitie must be ioyned with wisdome.
b Furnished with the knowledge of the trueth, and wisedome, that you may imbrace good things, and eschew euill: beware of the deceits and snares of false prophets, and resist them openly: and this place doeth plainely destroy the Papists faith of credite, whereas they maintaine it to be sufficient for one man to beleeue as another man beleeueth, without further knowledge, or examination what the matter is, or what ground it hath: vsing these daily speeches. Wee beleeue as our fathers beleeued, and we beleeue as the Church beleeueth. i As men that knowe no way to deceiue, much lesse to deceiue in deed. 4 Wee must fight, with a certaine hope of victorie. ✣ Acts 16. 1. phil. 2. 19. 5 He annexeth salutations, partly to renue mutuall friendship, and partly to the end that this Epistle might be of some weight with the Romanes, hauing the confirmation of so many that subscribed vnto it. k Wrote it as Paul vttered it. 6 Nowe taking his leaue of them this third time, hee wisheth that vnto them, whereupon dependeth all the force of the former doctrine. ✣ Ephes. 3. 20. 7 He setteth forth the power and wisdome of God with great thankesgiuing, which especially appeare in the Gospel: and maketh mention also of the calling of the Gentiles to confirme the Romanes in the hope of this saluation. ✣ Ephes 3. 9. coloss. 1. 26. 2. tim. 1. 10. titus 1. 2. l That secret and hidden thing, that is to say, the calling of the Gentiles. m Offered and exhibited to all nations to be knowen.

Written to the Romans from Corinthus,
and sent by Phœbe, seruant of the Church,
which is at Cenchrea.

THE

THE FIRST EPISTLE OF PAVL
TO THE CORINTHIANS.

CHAP. I.

1 After the salutation, 10 which in effect is an exhortation, 12 He reprehendeth the Corinthians sectes and diuisions, 17 and calleth them from pride to humilitie: 20 For ouerthrowing all worldly wisedome, 23. 25 he aduanceth onely the preaching of the crosse.

1 The inscription of the Epistle, wherein he chiefely goeth about to procure the good will of the Corinthians towards him, yet notwithstanding so, that alwayes he letteth them to wit, that he is the seruant of God, and not of men.

2 If he be an Apostle, then hee must be heard, although hee some times reprehend them sharpely, seeing hee hath not his owne cause in hand, but is a messenger that bringeth the commandements of Christ.

3 He ioyneth Sosthenes with himselfe, that this doctrine might be confirmed by two witnesses.

4 It is a Church of God, although it hath great faults in it, so that it obey them which admonish it.

PAul [1] called *to be* an [a] Apostle
of Iesus Christ, through the will
of God, and *our* brother [3] Sosthenes,
2 [4] Vnto the Church of God,
which is at Corinthus, to them
that are ✠ [5] sanctified in [a] Christ Iesus, ✠ Saintes
by [b] calling, ∵ with all that [c] call on the Name of
our Lord Iesus Christ in euery place, both their
Lord, and ours:
3 [6] Grace *be* with you, and peace from God
our Father, and *from* the Lord Iesus Christ.
4 [7] I thanke my God alwayes on your behalfe
for the grace of God, which is giuen you in
Iesus Christ,
5 That in all things ye are made rich in him,
[8] in [d] all kinde of speach, and in all knowledge:
6 [9] As the testimonie of Iesus Christ hath
beene [e] confirmed in you:
7 So that yee are not destitute of any gifte:
✠ [10] wayting for the [f] appearing of our Lord Iesus
Christ,
8 ✠ [11] Who shall also confirme you vnto the
ende, that ye may be [g] blamelesse in the day of our
Lord Iesus Christ.
9 * God is [h] faithfull, by whom ye are called
vnto the fellowship of his sonne Iesus Christ our
Lord.
10 [12] Now I beseech you, brethren, by the
Name of our Lord Iesus Christ, that [13] yee all
speake one thing, and that there be no dissentions
among you: but be yee [i] knit together in one
minde, and in one iudgement
11 [14] For it hath beene declared vnto mee, my
brethren, of you by them that are of the house of
Cloe, that there are contentions among you.
12 Now [k] this I say, that euery one of you
saith, I am Pauls, and I am ✠ Apollos, and I am
Cephas, and I am Christs.
13 [15] Is Christ diuided? was [16] Paul crucified
for you? either were ye [17] baptized into the name
of Paul?
14 [18] I thanke God, that I baptized none of
you, but ✠ Crispus, and Gaius,
15 Least any should say, that I had baptized into
mine owne name.
16 I baptized also the houshold of Stephanas:
furthermore know I not, whether I baptized any
other.
17 [19] For CHRIST sent me not to baptize,
but to preach the Gospel, [20] not with [l] wisedome
of words, least the [21] crosse of Christ should
be made of none effect.

13 The first part of this Epistle, wherein his purpose is to call back the Corinthians to brotherly concord, and to take away all occasion of discord. So then this first part concerneth the taking away of schismes. Now a schisme is when men which otherwise agree and come together in doctrine, doe yet separate themselues one from another.

i Knit together, as a body that consisteth of all his partes fitly knit together.

14 He beginneth his reprehension and chiding by taking away of an obiection: for that he vnderstood by good witnesses, that there were many factions among them And therewithall he openeth the cause of dissentions, because that some did hang on one doctor, some on another, and some were so addicted to themselues, that they neglected all doctours and teachers, calling themselues the disciples of Christ onely murmuring for to their teachers. *k The matter that I would say to you, is this.* ✠ *Acts 18.24* 15 The first reason why schismes ought to be eschewed: because Christ seemeth by that meanes, to be deuided and torne in pieces, who cannot be the head of two diuers and disagreeing bodies, being himselfe one. 16 Another reason: Because they cannot without great iniurie to God, so hang of men as of Christ: which thing no doubt they doe, which allow whatsoeuer some man speaketh, euen for his persons sake: as these men allowed one selfe same Gospell being vttered of one man, and did loathe it being vttered of another man. So that these factions were called by the names of their teachers. Now Paul setteth downe his owne name, not onely to grieue no man, but also to shewe that he pleadeth not his owne cause. 17 The third reason taken of the forme and end of Baptisme, wherein we make a promise to Christ, calling on also the Name of the Father and the holy Ghost. Therefore although a man doe not fall from the doctrine of Christ, yet if hee hang vpon some certaine teachers, and despise others, he forsaketh Christ: for if hee held Christ his onely master, hee would heare him, teaching by whomsoeuer. 18 Hee protesteth that hee speaketh so much the more boldly of these things, because that through Gods prouidence hee is voide of all suspition of changing disciples vnto himselfe, and taking them from others. Whereby wee may vnderstand that not the scholers onely, but the teachers also are here reprehended, which gathered themselves flockes apart. ✠ *Acts 18, 8.* 19 The taking away of an obiection: that hee gaue not him else to baptize many amongst them: not for the contempt of Baptisme, but because hee was chiefly occupied in deliuering the doctrine, and committed them that receiued his doctrine to others to be baptized, whereof he had store. And so hee declare sufficiently how farre hee was from all ambition: whereas on the other side they whome hee reprehendeth, as though they gathered disciples vnto themselues and not vnto Christ, bragged most ambitiously of numbers which they had baptized. 20 Now hee returneth himselfe to the doctours themselues, which pleased themselues in braue and ambitious eloquence, to the ende that they might drawe more disciples after them Hee confesseth plainely that hee was vnlike vnto them, opposing grauely as it became an Apostle, his example against their peruerse iudgements: So that this is another place of this Epistle, touching the obseruing of a godly simplicitie, both in wordes and sentences in teaching of the Gospell. ∵ *Chap.2 3. 2 pet.1 16.* *l With eloquence: which Paul casteth off from him not only, as not necessarie, but also as flat contrarie to ye office of his Apostleship: & yet had Paul his kind of eloquence, but it was heauenly, not of man, and voide of painted wordes.* 21 The reason why hee vsed not the pompe of words, and painted speach: because it was Gods will to bring the worlde to his obedience by that way, whereby the most idiots amongst men might vnderstand, that this worke was done of God himselfe without the arte of man. Therefore as saluation is set foorth vnto vs in the Gospell by the crosse of Christ, then which nothing is more contemptible, and more farre from life, so God would haue the manner of the preaching of the crosse most different from those meanes, with which men doe vse to drawe and entise other, either to heare or beleeue: therefore it pleased him by a certaine kind of most wise folly, to triumph ouer the most foolish wisdome of the world, as he had said before by Esay, that he would And hereby we may gather, that both those doctours which were puffed vp with ambitious eloquence, and also their hearers strayed farre away from the end and marke of their vocation.

✠ *Actes 15.9. 1.thess. 4.7.* 5 A true definition of the Catholique Church, which is one. *a The father sanctifieth vs, that is to say, separateth vs from the wicked, in giuing vs to his Sonne, that hee may be in vs, and we in him.* ✠ *Rom 1 7. ephe 1 1. coloss 1.12. 1.tim 1.9. titus 2.3* *b Whom God of his gracious goodnes and meere loue hath separated for himselfe: or whome God hath called to holinesse: the first of these two expositions sheweth from whence our sanctification commeth, and the second sheweth to what ende it tendeth.* ∵ *2.Tim.1.21.* *c He is said properly to call on God, who crieth vnto the Lord when hee is in danger, and craueth helpe at his handes: and by the figure Synecdoche it is taken for all the seruice of God: and therefore to call vpon Christes Name, is to acknowledge and take him for very God.* 6 The foundation and the life of the Church, is Christ Iesus giuen of the Father. 7 Going about to condemne many vices, hee beginneth with a true commendation of their vertues, least hee might seeme after to descend to chiding, being mooued with malice or enuie: yet so, that hee referreth all to God as the authour of them, and that in Christ. That the Corinthians might be more ashamed to prophane and abuse the holy gifts of God. 8 He toucheth that by name, which they most abused. *d Seeing that whiles wee liue here, wee knowe but in part and prophecie in part, this worde (All) must be restrained to the present state of the faithfull: but by speach hee meaneth not a vaine kinde of babbling, but the gift of holy eloquence, which the Corinthians abused.* 9 He sheweth that the true vse of these giftes consisteth herein, that the mightie power of Christ might thereby be set forth in them, that hereafter it might euidently appeare how wickedly they abused them to glory and ambition. *e By those excellent gifts of the holy Ghost.* ✠ *Titus 2 11. philip 3 20.* 10 He sayeth by the way, that there is no cause why they should please themselues so much in those giftes which they had receiued, seeing that those were nothing in comparison of them which are to bee looked for *f Hee speaketh of the last comming of Christ.* ✠ *1 thessa.3.13 and 5 23.* 11 Hee testifieth that he hopeth well of them hereafter, that they many more patiently abide his reprehension afterwarde. And yet together therewithall sheweth, that as well the beginning as the accomplishing of our saluation is onely the worke of God. *g He calleth them blamelesse, not whome man neuer found fault with, but with whome no man can iustly finde fault, that is to say, them which are in Christ Iesus, in whome there is no condemnation, See Luke 1.6.* * *1. Thessal.5.24.* *h True and constant, who doeth not onely call vs, but giueth vs the gift of perseuerance also* 12 Hauing made an end of the preface, hee commeth to the matter it selfe, beginning with a most graue obtestation, as though they should heare Christ himselfe speaking and not Paul.

m The preaching of Christ crucified, or the kinde of speach which we vse.
✠ *Rom. 1.16.*
n It is that wherein he declareth his marueilous power in sauing his elect, which would not so easily appeare, if it hanged vpon any helpe of man: for so man might attribute that to himselfe, which is proper onely to the crosse of Christ.
22 The Apostle prooueth that this ought not onely not to seeme strange, seeing that it was foretold so long before, but declareth further, that God is wont to punish the pride of the world in such sort, which so pleaseth it selfe in it owne wisedome: and therefore that that is vaine, yea a thing of nothing, and such as God reiecteth as vnprofitable, which they so carefully laboured for, and made so great account of.
✠ *Esa. 29.14.*
o Where art thou, O thou learned fellow, and thou that spendest thy dayes in turning thy bookes?

18 For that [m] preaching of the crosse is to
them that perish, foolishnesse: but vnto vs, which
are saued, it is the ✠ [n] power of God.
19 [22] For it is written, ✠ I will destroy the wise-
dome of the wise, and will cast away the vnderstan-
ding of the prudent.
20 Where is the wise? where is the [o] Scribe?
where is the [p] disputer of this world? hath not
God made the wisedome of this world foolish-
nesse?
21 [23] For seeing the [q] worlde by wisedome
knew not God in the [r] wisedome of GOD, [24] it
pleased God by the [s] foolishnesse of preaching to
saue them that beleeue:
22 ✠ [25] Seeing also that the Iewes require a
signe, and the Grecians seeke after wisedome.
23 But wee preach Christ crucified: vnto the
Iewes, euen a stumbling blocke, and vnto the Gre-
cians, foolishnesse:
24 But vnto them which are called, both of
the Iewes and Grecians, *we preach* Christ, the
power of God, and the wisedome of God.
25 For the foolishnesse of God is wiser then
men, and the weakenesse of God is stronger then
men.
26 [26] For brethren, you see your [t] cal-
ling, how that not many wise men [u] after the
flesh, not many mightie, not many noble *are
called*.
27 But God hath chosen the foolish things of
the world to confound the wise, and God hath
chosen the weake things of the world, to confound
the mighty things,
28 And vile things of the world, and things
which are despised, hath God chosen, and things
which [x] are not, to bring to nought things
that are,

p Thou that spendest all thy time in seeking out the secret things of this world, and in expounding all hard questions: and thus triumpheth hee against all the men of this world, for there was not one of them that could so much as dreame vpon this secret and hidden mysterie. 23 He sheweth that the pride of men was worthily punished of GOD, because they would not behold God, as meete was they should, in the most cleare glasse of the wisedome of the worlde, which is the workemanship of the worlde. *q By the world hee meaneth all men which are not borne anewe, but remaine as they were, when they were first borne. r In the workemanship of this world, which hath the marueilous wisedome of God ingraued in it, so that euery man may beholde it.* 24 The goodnesse of God is wonderfull, for while hee goeth about to punish the pride of the world, he is very prouident and carefull for the saluation of it, and teacheth men to become fooles, that they may be wise to God. *s So calleth the preaching of the Gospel as the enemies supposed it: but in the meane season he taunteth them very sharpely, who had rather charge God with folly, then acknowledge their owne and craue pardon for it.* ✠ *Matth. 12.38.* 25 A declaration of that which he said that the preaching of the Gospel, is foolish. It is foolish, saith he, to them whom God had not indued with new light, that is to say to all men, being considered in themselues: for the Iewes require miracles, and the Grecians arguments, which they may comprehend by their wit and wisedome: and therefore they doe not onely not beleeue the Gospel, but also they mocke at it. Notwithstanding in this foolish preaching, there is the great vertue & wisedome of God, but such as those onely which are called, doe perceiue God shewing most plainely, that euen then when made men thinke him most foolish, he is farre wiser then they are: and that he surmounteth all their might and power, when he vseth most vile and abiect things as it hath appeared in the fruite of the preaching of the Gospell. 26 A confirmation taken of those things which came to passe at Corinth, where the Church especially consisted of the basest and common people, insomuch that the philosophers of Greece were driuen to shame, when they sawe that they could doe nothing with their wisedome and eloquence, in comparison of the Apostles, whom notwithstanding they called Idiots and vnlearned. And herewithall doeth hee beate downe their pride, for God did not preferre them before those noble and wise men because they should be proud, but that they might be constrained euen whether they would or not, to reioyce in the Lord, by whose mercie although they were the most abiects of all, they had obtained in Christ, both this wisedome, and all things necessarie to saluation. *t What way the Lord hath taken in calling you. u After that kind of wisedome which men make account of, as though there were none else: who because they are carnall, know not spirituall wisedome. x Which in mans iudgement are almost nothing. y To shew that they are vaine & vnprofitable, and nothing worth, See Romanes 3.24.*

29 That no [z] flesh should reioyce in his pre-
sence.
30 But ye are [a] of him in Christ Iesus, [27] who
of God is made vnto vs wisedome and righte-
ousnesse, and sanctification, and redemption.
31 That, according as it is written, ✠ [b] He
that reioyceth, let him reioyce in the Lord.

z Flesh is oft as we see, taken for the whole man: and he vseth this word flesh, very fitly, to set the weake and miserable condition of man and the maiestie of God, one against the other.

a Whom hee cast downe before, now he lifteth vp, yea, higher then all men: yet so, that he sheweth them that all their worthinesse is without themselues, that is, standeth in Christ, and that of God. 27 He teacheth that especially and aboue all things, the Gospel ought not to be contemned, seeing it conteineth ye chiefest things that are to be desired, to wit, true wisedome, the true way to obtaine righteousnesse, the true way to liue honestly and godly, the true deliuerance from all miseries and calamities. ✠ *Ierc. 9.24. 2. Cor. 10.17. b Let him yeeld all to God & giue him thankes: and so by this place is mans free will beaten downe, which the Papists so dreame of.*

CHAP. II.

1 He setteth downe a platforme of his preaching, 4 which was base in respect of mans wisedome, 7.13 but noble in respect of the spirituall power and efficacie. 14 And so concludeth that flesh & blood cannot rightly iudge thereof.

1 He returneth to the 17. verse of the former Chapter, that is to say, to his owne example: confessing that he vsed not amongst them either excellencie of words, or enticing speech of mans wisdome, but with great simplicitie of speach, both knew and preached Iesus Christ crucified, humble and abiect, as touching the flesh.
✠ *Chap. 1.17.*
a The Gospel.
b I purposed not to professe any other knowledge, but the knowledge of Christ and him crucified.
✠ *Actes 18.1.*
c He setteth weaknesse against excellencie of wordes, and therefore ioyneth with it feare and trembling, which are the companions of true modestie, not such feare and trembling as terrifie the conscience, but such as are contrary to vanitie and pride.

AND [1] I, brethren, when I came to you,
came not with ✠ excellencie of wordes, or
of wisedome, shewing vnto you the [a] testimonie
of God.
2 For I [b] esteemed not to knowe any thing
among you, saue Iesus Christ, and him cruci-
fied.
3 ✠ And I was among you in [c] weakenesse,
and in feare, and in much trembling.
4 Neither *stood* my worde, and my preach-
ing in the ✻ entising speech of mans wisedome,
[2] but in plaine [d] euidence of the Spirite and of
power,
5 [3] That your faith should not be in the wis-
dome of men, but in the power of God.
6 [4] And wee speake wisedome among them
that are [e] perfect: not the wisedome of this world,
neither of the [f] princes of this world, which come
to nought.
7 [5] But we speake the wisedome of God in a
[g] mysterie, *euen* the hid *wisedome*, [6] which God
had determined before the worlde, vnto our
glory.
8 [7] Which none of the princes of this world
hath knowen: for had they knowen it, they would
not haue crucified the [h] Lord of glory.

✻ *Chap. 1.17. 2 pet. 1.16.* a He turneth that now to the commendation of his ministery, which he had granted to his aduersaries: for his vertue and power which they knewe well enough, was so much the more excellent, because it had no worldly helpe ioyned with it. *d By plaine euidence he meaneth such a proofe, as is made by certaine and necessary reasons.* 3 And he telleth the Corinthians, that he did it for their great profite, because they might thereby knowe manifestly, that the Gospell was from heauen. Therefore hee priuily rebuketh them, because that in seeking vaine ostentation, they willingly depriued themselues of the greatest helpe of their faith. 4 An other argument taken of the nature of the thing, that is, of the Gospell, which is true wisedome, but knowen to them onely which are desirous of perfection: and is vnsauerie to them which otherwise excell in the world, but yet vainely and frailly. *e Those are called perfect here, not which had gotten perfection alreadie, but such as tend to it, as Phil. 3.15. so that perfect, is set against weake. f They that are wiser, richer, or mightier then other men are.* 5 Hee sheweth the cause why this wisedome cannot be perceiued of those excellent worldly wittes: to wit, because indeed it is so deepe, that they cannot attaine vnto it. *g Which men could not so much as dreame of.* 6 He taketh away an obiection: if it be so harde, when and how is it knowen? God, sayeth hee, determined with himselfe from the beginning, that which his purpose was to bring foorth at this time out of his secretes, for the saluation of men. 7 He taketh away another obiection: why then, how commeth it to passe, that this wisedome was so reiected of men of highest authoritie that they crucified Christ himselfe? Paul answereth: because they knew not Christ such as hee was. *h That mightie God, full of true maiestie & glorie: Now this place hath in it a most euident proofe of the diuinitie of Christ, and of his ioyning of the two natures in one, which hath this in it, that that which is proper to the manhoode alone is vouched of the Godhead ioyned with the manhood: which kind of speech, is called of the old fathers, a making common of things belonging to some one, with other to whom they doe not belong.*

8 Another obiection. But how could it be that those wittie men could not perceiue this wisdome? Paul answereth: Because we preach those things which passe all mans vnderstanding.
✠ Esa.64.4.
i Man can not so much as thinke of them, much lesse conceiue them with his senses.
9 A question: if it surmount the capacitie of men, how can it be vnderstood of any man, or how can you declare and preach it? by a peculiar light-ning by Gods spirit, wherewith whosoeuer is inspired, he can enter euen to the very secrets of God.
k There is nothing so secret and hidden in God, but the Spirit of God pearceth into it.
10 He setteth that forth by a similitude,

9 8 But as it is written, ✠ The things which
eye hath not seene, neither eare hath heard, neither
came into i mans heart, are, which God hath
prepared for them that loue him.
10 9 But God hath reuealed them vnto vs by
his Spirit: for the Spirit k searcheth all things, yea,
the deepe things of God.
11 10 For what man knoweth the things of a
man, saue the l spirit of a man, which is in him?
euen so the things of God knoweth no man, but
the Spirit of God.
12 Now we haue receiued not the m spirit of
the world, but the Spirit, which is of God, 11 that
wee might n know the things that are giuen to vs
of God.
13 12 Which things also we speake, not in the
✠ wordes which mans wisedome teacheth, but
which the holy Ghost teacheth, o comparing spirituall
things with spirituall things.
14 13 But the p naturall man perceiueth not
the things of the Spirit of God: for they are foolishnesse
vnto him, neither can hee know them,
because they are q spiritually discerned.
15 14 But he that is spirituall, r discerneth all
things: yet 15 he himselfe is iudged of s no man.
16 ✠ 16 For who hath knowen the minde of the
Lord, that he might t instruct him? But wee haue
the u minde of Christ.

which hee spake of the inspiration of the Spirit. As the force of mans wit searcheth out things pertayning to man, so doeth our mind by that power of the holy Ghost, vnderstand heauenly things. *l The minde of man, which is indued with ablenesse to vnderstand and iudge.* 11 *The Spirit which we haue receiued, doth not teach vs things of this world, but lifteth vs vp to God, and this place teacheth vs against the Papists, what faith is, from whence it commeth, and what force it is of.* 11 That which he spake generally, he restraineth now to those things which God hath opened vnto vs of our saluation in Christ, least that any man should separate the Spirit from the preaching of the word and Christ: or should thinke that those fantasticall men are gouerned by the Spirit of God, which wandring besides the worde, thrust vpon vs their vaine imaginations for the secrets of God. *n This word (know) is take here in his proper sense, for true knowledge, which the Spirit of God worketh in vs.* 12 Now he returneth to his purpose, and concludeth the argument which hee began vers.6. and it is thus: the words must be applyed to the matter, and the matter must be set forth with words which are meete and conuenient for it: now this wisedome is spirituall & not of man, and therefore it must be deliuered by a spirituall kinde of teaching, and not by enticing wordes of mans eloquence, that the simple, and yet wonderfull maiestie of the holy Ghost may therein appeare. ✠ *Chap. 1.17.2. pet 1.16. o Applying the words vnto the matter, to wit, that as wee teach spirituall things, so must our kinde of teaching be spirituall.* 13 Againe he preuenteth an offence or stumbling blocke: how commeth it to passe that so fewe allow these things? This is not to be marueiled at, saieth the Apostle, seeing that men in their naturall powers (as they termed them) are not indued with that faculite, whereby spirituall things are discerned (which facultie commeth another way) and therefore they accompt spirituall wisedome as folly and it is as if he should say, It is no maruaile ẏ blinde men cannot iudge of colours, seeing ẏ they lacke the light of their eyes, and therefore light is to them as darkenesse. *p The man that hath no further light of vnderstanding then that which he brought with him, euen from his mothers wombe, as Iude defineth it, Iude 19. q By the vertue of the holy Ghost.* 14 He amplifieth the matter by contraries. *r Vnderstandeth and discerneth.* 15 The wisedome of the flesh, saith Paul, determineth nothing certainely, no not in it owne affaires, much lesse can it discerne strange, that is, spirituall things. But the Spirit of God, wherewith spirituall men are indued, can be deceiued by no meanes, and therefore he reproued of no man. *s Of no man: for when the Prophets are iudged of the Prophets, it is the Spirit that iudgeth, & not the man.* ✠ *Esa.40.13. rom.11.34.* 16 A reason of the former saying: for he is called spirituall: which hath learned that by the vertue of the Spirit, which Christ hath taught vs. Now if that which we haue learned of that Master, could be reprooued of any man, hee must needes be wiser then God: whereupon it followeth, that they are not onely foolish, but also wicked, which thinke that they can deuise some thing that is either more perfect, or that they can teach the wisedome of God a better way then they knewe, or taught, which vndoubtedly were indued with Gods Spirit. *t Lay his head to his, and teach him what he should doe. u We are indued with the Spirit of Christ, who openeth vnto vs those secrets, which by all other meanes are vnsearchable, and also all trueth whatsoeuer.*

CHAP. III.

1 He yeeldeth a reason why hee preached small matters vnto them. 4 He sheweth how they ought to esteeme of Ministers. 6 The ministers office. 10 A true forme of edifying. 16 He warneth the Corinthians, that they be not drawen away to prophane things, 18 through the proud wisedome of the flesh.

1 Hauing declared the worthinesse of heauenly wisdom, and of the Gospel, & hauing generally condemned ẏ blindnes of mans mind, now at length he applieth it particularly to the Corinthians, calling them carnall, that is, such in whom as yet the flesh preuaileth against ẏ spirit. And he bringeth a double testimony of it: first, for that he had prooued them to be such, in so much that he dealt with them no otherwise then with ignorant men, and such as are almost babes in the doctrine of godlines: and secondly, because they shewed indeed by these dissentions, which sprang vp by reason of the ignorance of the vertue of the Spirit, and heauenly wisdome, that they had profited very little or nothing.
a He calleth them carnall, which are as yet ignorant, and therefore to expresse it the beter, he

And 1 I could not speake vnto you, brethren, as
vnto spirituall men, but as vnto a carnall, euen
as vnto babes in Christ.
2 I giue you milke to drinke, and not b meate:
for ye were not yet c able to beare it, neither yet
now are ye able.
3 For ye are yet carnall: for whereas there is
among you enuying, and strife, and diuisions, are
ye not carnall, and walke as d men?
4 For when one saith, I am Pauls, and another,
I am Apollos, are ye not carnall?
5 2 Who is Paul then? and who is Apollos, but
the ministers by whom yee beleeued, and as the
Lord gaue to euery man?
6 3 I haue planted, Apollos watred, but God
gaue the increase.
7 So then, neither is hee that planteth, any
thing, neither he that watreth, but God that giueth
the increase.
8 And he that planteth, and hee that watreth,
are one, ✠ and euery man shall receiue his wages,
according to his labour.
9 For we together are Gods e labourers: yee
are Gods husbandry, and Gods building.
10 According to the grace of God giuen to
mee, as a skilfull master builder, I haue layd the
foundation, and another buildeth thereon: 4 but
let euery man take heede howe hee buildeth vpon
it.
11 5 For other foundation can no man lay,
then that which is laid, which is Iesus Christ.
12 6 And if any man builde on this founda-

tearmeth them babes. b Substantiall meate, or strong meate. c To be fed by me with substantiall meat: therefore as the Corinthians grew vp in age, so the Apostle nourished them by teaching, first with milke, then with strong meat, which difference was onely but in the manner of teaching. d By the square and compasse of mans wit and iudgement. 2 After that hee hath sufficiently reprehended ambitious teachers, and their foolish esteemers, now hee sheweth how the true ministers are to be esteemed, that wee attribute not vnto them more or lesse then wee ought to doe. Therefore he teacheth vs that they are they by whome we are brought to faith and saluation, but yet as the ministers of God, and such as doe nothing of themselues, but God so working by them as it pleaseth him to furnish them with his gifts. Therefore wee haue not to marke or consider what minister it is that speaketh, but what is spoken: and wee must depend onely vpon him which speaketh by his seruants. 3 He beautifie the former sentence, with two similitudes: first comparing the companie of the faithfull, to a fielde which God maketh fruitfull, when it is sowed and watered through the labour of his seruants: next, by comparing it to an house, which in deede the Lord buildeth, but by the hands of his workemen, some of whom hee vseth in laying the foundation, others in building of it vp. Now, both these similitudes tend to this purpose, to shewe that all things are wholly accomplished by Gods onely authoritie and might, so that wee must onely haue an eye to him. Moreouer, although that God vseth some in the better part of the worke, we must not therefore contemne other, in respect of them, and much lesse may wee deuide or set them apart, (as these factious men did) seeing that all of them labour in Gods businesse, and in such sort, that they serue to finish one selfe same worke, although by a diuers manner of working, insomuch that they neede one anothers helpe. ✠ *Psal.62.12. galat 6.5. e S using vnder him: Nowe they which serue vnder another, doe nothing of their owne strength, but as it is giuen them by grace, which grace maketh them fit to that seruice. Looke chap.15.10. and 2.cor.3.6. and all the increase that commeth by their labour, doth so proceed from God, that no part of the praise of it may be giuen the vnder seruant.* 4 Now hee speaketh to the teachers themselues, which succeede him in the Church of Corinth, and in their person, to all that were after or shall he Pastours of Congregations, seeing that they succeed into the labour of the Apostles, which were planters and chiefe builders. Therefore hee warneth them first, that they perswade not themselues that they may build after their owne fantasie, that is, that they may propound and set foorth any things in the Church either in matter or in kinde of teaching different from the Apostles which were the chiefe builders. 5 Moreouer hee sheweth what this foundation is, to wit Christ Iesus, from which they may not turne away one iote in the building vp of his building. 6 Thirdly, he sheweth that they must take heed that the vpper part of the building be answerable to the foundation, that is, that admonitions, exhortations and whatsoeuer pertaineth to the edifying of the flocke, be answerable to the doctrine of Christ, as well in matter as in forme: which doctrine is compared to golde, silver, and precious stones: of which matter, Esaias also and Iohn in the Reuelation build the heauenly citie. And to these are opposite, wood, hay, stubble, that is to say, curious and vaine questions or deceits: and besides to be short, all that kinde of teaching which serueth to ostentation. For false doctrines, whereof he speaketh not here, are not said properly to be built vpon this foundation, vnlesse peraduenture in shew onely.

tion, golde, siluer, precious stones, timber, hay, or stubble,

13 ⁷ Euery mans worke shallbe made manifest: for the day shall declare it, because it shalbe reuealed by the fire: and the fire shall trie euery mans worke of what sort it is.

14 If any mans worke, that he hath built vpon, abide, he shall receiue wages.

15 If any mans worke burne, he shall lose, but ⁸ he shalbe saued himselfe: neuerthelesse yet as it were by the fire.

16 ✥ ⁹ Know yee not that yee are the Temple of God, and that the Spirit of God dwelleth in you?

17 If any man f destroy the Temple of God, him shall God destroy: for the Temple of God is holy, which ye are.

18 ¹⁰ Let no man deceiue himselfe: If any man among you seeme to be wise in this world, let him be a foole, that he may be wise.

19 For the wisedome of this world is foolishnesse with God: for it is written, ✥ He g catcheth the wise in their owne craftinesse.

20 ∵ And againe, The Lord knoweth that the thoughts of the wise be vaine.

21 ¹¹ Therefore let no man h reioyce in men: for all things are i yours.

22 Whether it be Paul, or Apollos, or Cephas, or the ¹² world, or life, or death, whether they be things present, or things to come, *euen* all are yours,

23 And ye Christs, and Christ Gods.

7 He testifieth, as indeed the trueth is, that all are not good builders, no not some of them which stand vpon this one and onely foundatiō: but howsoeuer this worke of euill builders, sayth he, stand for a season, yet shall it not alwayes deceiue, because that the light of the trueth appearing at length, as day shall dissolue this darknes, and shew what it is. And as that stuffe is tried by the fire, whether it be good or not, so will God in his time by the touch of his Spirit and word, trie all buildings, and so shall it come to passe, that such as be found pure and sound, shall still continue so, to the prayse of the workeman; but they that are otherwise, shallbe consumed, and vanish away, and so shall the workman be frustrate of the hope of his labour, which pleased himselfe in a thing of nought. 8 He taketh not away hope of saluation from the vnskilfull and foolish builders, which holde fast the foundation, of which sort were those Rethoricians rather then pastours of Corinth: but he addeth an exception, that they must notwithstanding suffer this triall of their worke, and also abide the losse of their vaine labours. ✥ *Chap. 6.9. 2. cor. 6.16.* 9 Continuing still in the metaphore of a building, he teacheth vs that this ambition is not onely vaine, but also sacrilegious: For he sayth that the Church is as it were the Temple of God, which God hath as it were consecrated vnto himselfe by his Spirit. Then turning himselfe to these ambitious men, he sheweth that they profane ẏ Temple of God, because those vaine artes wherein they please themselues so much, are as he teacheth, so many pollutions of the holy doctrine of God, and the puritie of the Church. Which wickednesse shall not be suffered vnpunished. *f Defileth it, and maketh it vncleane, being holy: and surely they do defile it, by Paul his iudgement, which by fleshly eloquence defile the puritie of the Gospel.* 10 Hee concludeth by the contrary, that they professe pure wisedome in the Church of God, which refuse & cast away all those vanities of men, and if they be mocked of the world, it is sufficient for them that they be wise according to the wisedome of God, and as he will haue them to be wise. ✥ *Iob 5.13. g He they neuer so craftie, yet the Lord will take them whē he shall discouer their treacherie.* ∵ *Psal 94.11.* 11 He returneth to the proposition of the 3 verse, first warning the hearers, that henceforward they esteeme not as lords, those whom God hath appointed to be ministers, and not lords of their saluation, which thing they doe, that depend vpon men, and not vpon God, that speaketh by them. *h Please himselfe. i Helps, appointed for your benefit.* 12 He passeth from the persons to the things themselues, that his argument may be more forcible, yea, hee ascendeth from Christ to the father, to shew vs that wee rest our selues no not in Christ himselfe, in that that he is man, but because he carieth vs vp euen to the Father, as Christ witnesseth of himselfe euery where, that hee was sent of his Father, that by this band we may be all knit with God himselfe.

CHAP. IIII.

1 *Bringing in the definition of a true Apostle, 7 he sheweth that humilitie ought rather to be an honour then a shame vnto him. 9 Hee bringeth in proofe, whereby it may euidently appeare, 10 that hee neither had care of glory, 11 nor of his bellie. 17 He commendeth Timothie.*

1 Et ¹ a man so thinke of vs, as of the ministers of Christ, and disposers of the secrets of God:

2 ² And as for the rest, it is required of the disposers, that euery man be found faid full.

3 ³ As touching me, I passe very litle to be iudged of you, ⁴ or of mans b iudgement: no, I iudge not mine owne selfe.

4 For I know nothing by my selfe, yet am I not thereby iustified: but he that iudgeth me, is the c Lord.

5 ⁶ Therefore ✥ iudge nothing before the time, vntill the Lord come, who will lighten things that are hid in darkenesse, and make the counsels of the hearts manifest: and then shall euery man haue d praise of God.

6 ⁷ Now these things, brethren, I haue figuratiuely applied vnto mine owne selfe and Apollos, for your sakes, that ye might learne e by vs, that no man presume aboue that which is written, that one swell not against another for any mans cause.

7 ⁸ For who separateth thee? and what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though thou hadst not receiued it?

8 ⁹ Now ye are full: now yee are made rich: ye reigne as kings without vs, and would to God ye did reigne, that we also might reigne with you.

9 For I thinke that God hath set foorth vs the last Apostles, as men appointed to death, for we are made a g gasing stocke vnto the world, and to the Angels, and to men.

10 We *are* fooles for Christes sake, and ye *are* wise in Christ: we *are* weake, and ye *are* strong: ye *are* honourable, and we *are* despised.

11 Vnto this houre we both hunger, and thirst, and are naked, and are buffeted, and haue no certeine dwelling place,

12 ✥ And labour, working with our owne hands: we are reuiled, and *yet* we blesse: we are persecuted, *and* suffer it.

13 ∵ We are euill spoken of, and we pray: we are made as the h filth of the world, the offscowring of all things, vnto this time.

14 ¹⁰ I write not these things to shame you, but as my beloued children I admonish you.

15 For though ye haue tenne thousand instru-

1 Hee concludeth the duetie of the hearers towards their ministers, that they esteeme them not as lords: and yet notwithstanding, that they giue eare vnto them, as to them that are sent from Christ, sent I say to this end and porpose, that they may receiue as it were at their hands, the treasure of saluation which is drawen out of the secrets of God. *a Euery man.* 2 Last of all, he warneth the ministers, that they also behaue themselues not as lords, but as faithfull seruants, because they must render an accompt of their stewardship vnto God.

3 Because in reprehending others, he set himselfe for an example, he vseth a preoccupation or preuenting of an obiection, and vsing the grauity of an Apostle, he sheweth that he careth not for the contrary iudgements that they haue of him, in that they esteemed him as a vile person, because he did not set forth himselfe as they did. And hee bringeth good reasons why hee was nothing mooued with the iudgements which they had of him. 4 First, because that that which men iudge in these cases of their owne braines, is no more to be accounted of, then want the vnlearned doe iudge of wisedome. *b Word for word, Day, after the maner of speech of the Cilicians.* 5 Secondly, sayth he, how can you iudge how much or how little I am to be accounted of, seeing that I my selfe which knowe my selfe better then you doe, and which dare professe that I haue walked in my vocation with a good conscience, dare not yet notwithstanding chalenge any thing to my selfe? for I know that I am not vnblameable, all this notwithstanding: much lesse therefore should I please my selfe as you doe. *c I permit my selfe to the Lords iudgement* 6 A third reason proceeding of a conclusion as it were, out of the former reasons. It is Gods office, to esteeme euery man according to his value, because hee knoweth the secrets of the heart, which men for the most part are ignorant of. Therefore this iudgement perteineth not to you. ✥ *Matt. 7.1.* *d One could not be praised aboue the rest, but the other should be blamed: & he menticneth praise rather then dispraise, for that the beginning of his fore was this, that they gaue more to some men then meet was.* 7 Hauing reiected their iudgement, he setteth foorth himselfe againe as a singular example of modestie, as one which concealing in this Epistle those factious teachers names, doubted not to put downe his owne name and Apollos in their place, and tooke vpon him, as it were, their shame: so farre was hee from preferring himselfe to any. *e By our example, which chose rather to take other mens faults vpon vs, then to carpe any by name.* 8 Hee sheweth a good meanes to bridle pride: first, if thou consider how rightly thou exemptest thy selfe out of the number of others, seeing thou art a man thy selfe: againe, if thou consider that although thou haue some thing more then other men haue, yet thou hast it not but by Gods bountifulnesse. And what wise man is he that will bragge of anothers goodnesse, and that against God? *f There is nothing then in vs of nature, that is worthy of commendation: but all that we haue, we haue it of grace, which the Pelagians & halfe Pelagians will not confesse.* 9 Hee descendeth to a most graue mocke, to cause these ambitious men to blush euen against their willes. *g Hee that will take a right view how like Paul and the Pope are, who lyingly boasteth that hee is his successour, let him compare the delicates of the Popish court with Saint Pauls state, as wee see it heere.* ✥ *Actes 20.34. 1. thess 2.9. 2. thess. 3.8.* ∵ *Mat. 5.44. luke 23.34. actes 7.60.* *h Such as by sweeping is gathered together.* 10 Moderating the sharpenesse of his mocke, hee putteth them in minde to remember of whom they were begotten in Christ, and that they should not doubt to followe him for an example, although hee seeme vile according to the outward shew, in respect of others, yet mightie by the efficacie of Gods Spirit, as they had had triall thereof in themselues.

tors

ctours in Christ,yet *haue yee* not many fathers:for
in Christ Iesus I haue begotten you through the
Gospel.
16 Wherefore,I pray you,be followers of mee.
17 For this cause haue I sent vnto you Timo-
theus, which is my beloued sonne,and faithfull in
the Lord, which shall put you in remembrance of
my [i] wayes in Christ,as I teach euery where in eue-
ry Church.
18 [11] Some are puffed vp as though I would not
come vnto you.
19 But I will come to you shortly, ✠ if the
Lord will,and I will know,not the [k] words of them
which are puffed vp, but the power.
20 For the kingdome of God *is* not in word,
but in power.
21 [12] What will ye?shall I come vnto you with
a rod, or in loue, and in the [l] spirit of meeknesse?

i What way and rule I follow euery where in teaching the Churches.

11 Last of all he descendeth also to Apostolike threatnings, but yet chiding them as a father, least by their disorder he be constrained to come to punish some among them.

✠ *Acts 19 21. iames 4.15.*

k By wordes, hee meaneth their painted and coloured kind of eloquence, against which he setteth the vertue of the Spirit. 12 A passing ouer to another part of this Epistle, wherein he reprehendeth more sharply a very hainous offence, shewing the vse of ecclesiasticall correction. *l Meekely affected towards you.*

CHAP. V.

1 That they haue wincked at him who committed incest with his mother in law, 2. 6 hee sheweth should cause them rather to be ashamed,then to reioyce: 10 Such kinde of wickednesse is to be punished with excommunication, 12 least other be infected with it.

IT[1] is heard certeinly *that there is* fornication a-
mong you: and such fornication as is not once
named among the Gentiles, that one should haue
his fathers wife.
2 [2] And ye are puffed vp,and haue not rather
sorowed,that he which hath done this deed,might
be put from among you.
3 [3] For I verely as absent in bodie, but pre-
sent in [a] spirit, haue determined already,as though
I were present, that hee that hath thus done this
thing,
4 When yee are gathered together, and my
spirit, in the [b] Name of our Lord Iesus Christ, that
such one, *I say,* [4] by the power of our Lord Iesus
Christ,
5 [5] Be [c] deliuered vnto Satan, for the [6] de-
struction of the flesh, that the spirit may be saued
in the day of the Lord Iesus.
6 [7] Your reioycing [d] is not good: know ye not
that a litle leauen leaueneth the whole lumpe?
7 [8] Purge out therefore the olde leauen, that
ye may be a new [e] lumpe,as ye are vnleauened:for
Christ our [f] Passeouer is sacrificed for vs.
8 Therefore let vs keepe the [g] feast, not with
olde leauen,neither in the leauen of maliciousnesse
and wickednesse: but with the vnleauened bread
of sinceritie and trueth.
9 [9] I wrote vnto you in an Epistle, that yee
should not company together with fornicatours,
10 And not [h] altogether with the fornicatours
of this world, or with the couetous,or with extor-
tioners,or with idolaters:for then ye must goe out
of the world.
11 But now I haue written vnto you, that yee
company not together: if any that is called a bro-
ther, be a fornicatour, or couetous, or an idolater,
or a railer, or a drunkard, or an extortioner, with
such one eat not.
12 [10] For what haue I to doe to iudge them also
which are without? doe ye not iudge them that are
within?
13 But God iudgeth them that are without.
Put away therefore from among your selues that
wicked man.

1 They are greatly to be reprehended which by suffering of wickednesse, set forth the Church of God to be mocked and scorned of the infidels.

2 There are none more proud then they that least know themselues.

3 Excommunication ought not to be commited to one mans power, but must be done by the authoritie of the whole Congregation, after that the matter is diligently examined.

a In mind, thought and will.

b Calling vpon Christ his Name.

4 There is no doubt but that iudgement is ratified in heauen, wherein Christ himselfe sitteth as Iudge. 5 The excommunicate is deliuered to the power of Satan, in that, that he is cast out of the house of God. *c What it is to be deliuered to Satan, the Lord himselfe declareth when he saith, Let him be vnto thee as an Heathen and Publican, Matth.18.17. that is to say, to be disfranchised, and put out of the right & libertie of the citie of Christ, which is the Church, without which Satã is lord and master.* 6 The end of excommunication is not to cast away the excommunicate, that he should vtterly perish,but that hee may be saued,to wit, that by this meanes his flesh may be tamed, that he may learne to liue to the Spirit. 7 Another end of excommunication is, that other be not infected, and therefore it must of necessitie be retained in the Church, that the one be not infected by the other. *d Is naught, and not grounded vpon good reason, as though you were excellent, and yet there is such wickednesse found amongst you.* 8 By alluding to the ceremonie of the Passeouer, hee exhorteth them to cast out that vncleane person from amongst them. In times past, sayeth hee, it was not lawfull for them which did celebrate the Passeouer, to eate leauened bread: insomuch that hee was holden as vncleane & vnworthie to eat the Passeouer, whosoeuer had but tasted of leauen. Nowe our whole life must be as it were the feast of vnleauened bread, wherein all they that are partakers of that immaculate Lambe which is slaine, must cast out both of themselues, and also out of their houses and Congregations, all impuritie. *e By lumpe he meaneth the whole body of the Church, euery member whereof must be vnleauened bread, that is, be renewed in spirit, by plucking away the olde corruption. f The Lambe of our Passeouer. g Let vs leade our whole life, as it were a continuall feast, honestly and vprightly.*

9 Now he speaketh more generally; and that which hee spake before of the incestuous person, he sheweth that it perteineth to others which are knowen to be wicked, and such as through their naughtie life are a slander to the Church, which ought also by lawfull order be cast out of the communitie of the Church. And making mention of eating of meat, either he meaneth those feasts of loue, whereat the Supper of the Lord was receiued, or els their common vsage and maner of life which is rightly to be taken, least any man should thinke that either matrimonie were broken by excommunication, or such duties hindered and cut off thereby, as wee owe one to another: children to their parents, subiects to their rulers, seruants to their masters, and neighbour to neighbour, to win one another to God. *h If you should vtterly absteine from such mens company, you should goe out of the world: therefore I speake of them which are in the very bosome of the Church, which must be called home by discipline, and not of them which are without, with whom you must labour by all meanes possible, to bring them to Christ.* 10 Such as are false brethren, ought to be cast out of the Congregation: as for them which are without, they must be left to the iudgement of God.

CHAP. VI.

1 He inueigheth against their contention in law matters, 6 wherwith they vexed one another vnder iudges that were infidels, to the reproach of the Gospel, 9 and then sharpely threatneth fornicatours.

DAre [1] any of you,hauing businesse against an-
other, be iudged [b] vnder the vniust, [a] and not
vnder the Saints?
2 [3] Doe yee not know that the Saints shall
iudge the world? If the world then shallbe iudged
by you, are yee vnworthie to iudge the smallest
matters?
3 Know ye not that we shall iudge the Angels?
how much more things that perteine to this life?
4 [4] If then yee haue [c] iudgements of things
perteining to this life,set them vp which are [d] least
esteemed in the Church.
5 [5] I speake it to your shame. Is it so that there
is not a wise man among you? no,not one,that can
iudge betweene his brethren?
6 But a brother goeth to law with a brother,
and that vnder the infidels.
7 [6] Nowe therefore there is altogether

1 The third question is of ciuill iudgements: whether it be lawfull for one faithfull to draw another faithfull before the iudgement seat of an infidell? He answereth that it is not lawfull, for offence sake, for it is not euill of it selfe.

a As if hee sayd, Are ye become so impudent, that you are not ashamed to make the Gospel a laughing stocke to profane men?

b Before the vniust.

2 He addeth that hee doeth not forbid that one neighbour may goe to law with another, if need so require, but yet vnder holy iudges. 3 Hee gathereth by a comparison that the faithfull can not seeke to infidels to be iudged, without great iniurie done to the Saints, seeing that God himselfe will make the Saints iudges of the world, and of the deuils, with his sonne Christ: much more ought they to iudge these light and small causes: which may be by equitie, and good conscience, determined. 4 The conclusion, wherein he prescribeth a remedie for this mischiefe: to wit, if they end their priuate affaires betwixt themselues by chosen arbiters out of the Church: for which matter & purpose, the least of you, sayth he, is sufficient. Therefore he condemneth not iudgement seats, but sheweth what is expedient for the circumstance of the time, and that without any diminishing of the right of the magistrate: for hee speaketh not of iudgements which are practised betweene the faithfull & the infidels, neither of publique iudgement, but of controuersies which may be ended by priuate arbiters. *c Courts and places of iudgement. d Euen the most abiect among you.* 5 He applieth the generall proposition to a particular, alwayes calling them backe to this, to take away from thẽ that false opinion of their owne excellencie, from whence all these mischiefs sprang. 6 Now hee goeth further also, and although by granting them priuate arbiters out of the Congregation of ÿ faithfull, he doeth not simply condemne, but rather establish priuate iudgements, so that they be exercised without offence, yet he sheweth that if they were such as they ought to be, and as it were to be wished, they should not need to vse that remedie neither.

e infirmitie in you, that yee goe to law one with
another: 7 ✠ why rather suffer ye not wrong? why
rather sustaine ye not harme?
8 ✠ Nay, ye your selues doe wrong, and doe
harme, and that to your brethren.
9 Know ye not that the vnrighteous shall not
inherite the kingdome of God? 8 Be not decei-
ued: neither fornicatours, nor idolaters, nor adul-
terers, nor wantons, nor buggerers,
10 Nor theeues, nor couetous, nor drunkards,
nor railers, nor extortioners shall inherit the king-
dome of God.
11 And such were ✠ some of you: but yee are
washed, but ye are sanctified, but yee are iustified,
in the f Name of the Lord Iesus, and by the Spirit
of our God.
12 ¶ ✠ 9 g All things are lawfull vnto me, but
all things are not profitable. I may doe all things,
but I will not be brought vnder the h power of a-
ny thing.
13 10 Meates *are ordeined* for the bellie, and
the bellie for the meates: but God shall destroy
both it, and them. Now the body *is* not for forni-
cation, but for the Lord, and the Lord for the
body.
14 And God hath also raised vp the Lord, and
✠ shall raise vs vp by his power.
15 11 Know yee not, that your bodies are the
members of Christ? shall I then take the mem-
bers of Christ, and make them the members of an
harlot? God forbid.
16 12 Doe yee not know, that he which cou-
pleth himselfe with a harlot, is one body? * for
i two, saith he, shalbe one flesh.
17 But he that is ioyned vnto the Lord, is one
spirit.

e A weakenesse of mind which is said to be in them that suffer themselues to be ouercome of their lusts, and it is a fault that squareth greatly from temperancie and moderation, so that he nippeth in m which could not put vp an iniurie done vnto them.
7 This partaineth chiefly to the other part of the reprehension, to wit, that they went to law euen vnder infidels, whereas they should rather haue suffered any losse, then to haue giuen that offence. But yet this is generally true, that we ought rather depart from our right, then trie the vttermost of the Law hastily, and vpon an affection to reuenge an iniurie. But the Corinthians cared for neither, and therefore he saith that they must repent, vnlesse they will be shut out of the inheritance of God.
✠ Matth.5.39. luke 6,29. rom. 12,19.
✠ 1.Thess.4.6.
8 Now he prepareth himselfe to passe ouer to the fourth treatise of this Epistle, which concerneth matters indifferent: debating this matter first, how men may well vse women or not: which question hath three branches, fornication, matrimonie, and a single life. As for fornication, he vtterly condemneth it. And marriage he commandeth to some, as a good and necessary remedy for them, to other hee leaueth it free: And other some he disswadeth from it, not as vnlawful, but as discommodious, and that not without exception. As for singlenesse of life (vnder which also I comprehend virginitie) he inioyneth it to no man: yet he perswadeth men vnto it, but not for it selfe, but for another respect, neither all men, nor without exception. And being about to speake against fornication, he beginneth with a generall reprehension of those vices, wherewith that rich and riotous citie most abounded: warning and teacheth them earnestly, that repentance is vnseparably ioyned with forgiuenesse of sinnes, and sanctification with iustification ✠ *Tit.3.3. f In Iesus.* ✠ *Chap.10.23.* 9 Secondly, hee sheweth that the Corinthians doe simply offend in matters indifferent First, because they abused them: next, because they vsed indifferent things, without any discretion, seeing the vse of them ought to be brought to the rule of charitie: and that he doeth not vse them aright, which immoderately abuseth them, and so becommeth a slaue vnto them. *g Whatsoeuer, but this generall word must be restrained to things that are indifferent. h Hee is in subiection to things that are indifferent, whatsoeuer he be that thinketh he may not be without them, which is a flattering kind of slauery vnder a colour of libertie, which stealeth vpon such men.* 10 Secondarily, because they counted many things for indifferent which were of themselues vnlawfull, as fornication, which they numbred amongst meere naturall and lawfull desires, as well as meate and drinke: Therefore the Apostle sheweth, that they are vtterly vnlike: for meates, saith hee, were made for the necessary vse of mans life, which is not perpetual. For both meates, and all this maner of nourishing are quickely abolished. But we must not so thinke of the vncleannesse of fornication, for which the body is not made, but on the contrary side is ordeined to purenesse, as appeareth by this, that it is consecrated to Christ, euen as Christ also is giuen vs of his Father, to quicken our bodies with that vertue wherewith hee also rose againe ✠ *Rom.6,5.* 11 A declaration of the former argument by contraries, and the applying of it. 12 A proofe of the same argument: A harlot and Christ are cleane contrary, so are the flesh and the Spirit: therefore hee that is one with an harlot (which is done by carnall copulation of their bodies) cannot be one with Christ, which vnitie is pure and spiritual * *Gen. 2,24. mat 19.5. mar.10,8. ephes 5.31. i Moses doeth not speake these words of fornication, but of marriage: but seeing that fornication is the corrupting of marriage, and both of them is a carnall and fleshly copulation, we cannot say that the Apostle abuseth his testimony. Againe, Moses hath not this word (Two) but it is very well expressed both here and in Matthew 29,5. because he speaketh onely but of man and wife: whereupon the opinion of them that vouch it to be lawfull to haue many wiues, is beaten downe: for he that companieth with many, is sundred as it were into many parts.*

18 13 Flee fornication: euery sinne that a man
doeth, is without the body: but he that commit-
teth fornication, sinneth against his owne body.
19 14 Knowe yee not, that ✠ your body is the
temple of the holy Ghost, *which is* in you, whom
ye haue of God? and 15 ye are not your owne.
20 ✠ For yee are bought for a price: therefore
glorifie God in your body, and in your spirit: for
they are Gods.

13 Another argument why fornication is to be eschewed, because it defileth the body with a peculiar kinde of filthines.
14 The thirde argument: Because a fornicatour is sacrilegious, for that our bodies are consecrate to God. ✠ *Chap.3.17. 2.Cor.6,16.* 15 The fourth argument: Because we are not our owne men, to giue our selues to any other, much lesse to Satan and the flesh, seeing that God himselfe hath bought vs: and that with a great price, to the end that both in body and soule, wee should serue to his glory. ✠ *Chap.7.23, 1.pet.1.18.*

CHAP. VII.

1 Intreating here of marriage, 4 which is a remedie against fornication, 10 and may not be broken, 18.20 he willeth euery man to liue contented with his lot. 35 He sheweth what the end of virginitie should be, 55 and who ought to marry.

Nowe 1 concerning the things a whereof yee
wrote vnto me, It *were* b good for a man not
to touch a woman.
2 Neuerthelesse, to auoyd fornication, let eue-
ry man haue his wife, and let euery woman haue
her owne husband.
3 ✠ 2 Let the husband giue vnto the wife c due
beneuolence, and likewise also the wife vnto the
husband.
4 3 The wife hath not the power of her owne
body, but the husband: & likewise also the husband
hath not the power of his owne body, but the wife.
5 Defraud not one another, 4 except *it be* with
consent for a time, that yee may d giue your selues
to fasting and prayer, and againe come together,
that Satan tempt you not for your incontinencie.
6 5 But I speake this by permission, not by
commandement.
7 For I e would that all men were euen as I
my selfe *am*: but euery man hath his proper gift of
God, one after this maner, another after that.
8 6 Therefore I say vnto the f vnmaried, and
vnto the widowes, It is good for them if they a-
bide euen as I *doe*.
9 But if they can not abstaine, let them mar-
rie for it is better to marrie then to g burne.
10 ✠ 7 And vnto the maried I command, not I, but
the Lord, Let not the wife depart from her husbād.
11 But and if shee depart, let her remaine vnma-
ried, or be reconciled vnto her husband, and let
not the husband put away *his* wife.
12 8 But to the remnant I speake, *and* not the
Lord, If any brother haue a wife that beleeueth
not, if she be content to dwell with him, let him
not forsake her.
13 And the woman which hath an husband
that beleeueth not, if he be content to dwell with
her, let her not forsake him.

1 He teacheth concerning marriage, that although a single life hath his commodities, which he will declare afterwards, yet that marriage is necessary for the auoiding of fornication: but so that neither one man may haue many wiues, nor any wife many husbands.
a Touching those matters whereof you wrote vnto me.
b Commodious, and (as we say) expedient. For marriage bringeth many griefs with it, and that by reason of the corruption of our first estate.
✠ 1.Pet.3.7.
2 Secondly, hee sheweth that the parties maried, must with singular affection entirely loue one the other.
c This word (due) containeth all kind of beneuolence, though he speake more of one sort then of the other, in that that followeth.
3 Thirdly, he warneth them that they are each in others power, as touching the body, so that they may not defraud one another.
5 Hee addeth an exception, vnlesse the one abstaine from the other by mutuall consent, that they may the better giue themselues to prayer, wherein notwithstanding, hee warneth them to consider what is expedient, least by this long breaking off as it were from marriage, they be stirred vp to incontinencie. *d Do nothing els.* 5 Fiftly, he teacheth that marriage is not simply necessary for all mē, but for them which haue not the gift of continencie, and this gift is by a peculiar grace of God, *e I wish.* 6 Sixtly, he giueth the selfe same admonition touching the second marriage, to wit, that a single life is to be allowed, but for such as haue the gift of continencie otherwise they ought to marrie againe, that their conscience may be at peace. *f This whole place is flat against them which condemne second marriages. g So to burne with lust, that either the will yeeldeth to the tēptation, or els we cannot call vpō God with a quiet conscience.* ✠ *Mat 5,32. & 19,9 mar,10,11. 2.luke 16,18.* 7 Seuenthly, he forbiddeth contentions & publishing of diuorces (for he speaketh not heere of the fault of whoredome, which was then death euen by the law of the Romans also) whereby hee affirmeth that the band of marriage is not dissolued, and that from Christs mouth. 8 Eightly, he affirmeth, that those marriages which are already contracted betweene a faithfull, and an vnfaithfull or infidell, are firme, so that the faithfull may not forsake the vnfaithfull.

14 9 For the vnbeleeuing husband is h sancti-
fied to the i wife, and the vnbeleeuing wife is
sanctified to the k husband, else were your chil-
dren vncleane: but now are they l holy.
15 10 But if the vnbeleeuing depart, let him
depart: a brother or a sister is not in subiection in
m such things: 11 but God hath called vs in peace.
16 For what knowest thou, O wife, whether
thou shalt saue thine husband? Or what knowest
thou, O man, whether thou shalt saue thy wife?
17 12 But as God hath distributed to euery
man, as the Lord n hath called euery one, so let
him walke: and so ordaine I in all Churches.
18 13 Is any man called being circumcised?
let him not o gather *his vncircumcision*: is any
called vncircumcised? let him not be circum-
cised.
19 Circumcision is nothing, and vncircumci-
sion is nothing, but the keeping of the comman-
dements of God.
20 ✠ Let euery man abide in the same vocati-
on wherein he was called.
21 Art thou called *being* a seruant? p care not
for it: but yet if thou mayest be free, vse it rather.
22 For he that is called in the q Lord, *being* a
seruant, is the Lords freeman: likewise also he that
is called *being* free, is Christes seruant.
23 ✠ 14 Yee are bought with a price: be not
the seruants of men.
24 15 Brethren, let euery man, wherein he was
called, therein abide with r God.
25 16 Now concerning virgins, I haue no
commandement of the Lord: but I giue mine
s aduise, as t one that hath obtained mercie of the
Lord to be faithfull.
26 I suppose then u this to be good for the
x present necessitie: *I meane*, that it is good for a
man so to be.

27 Art thou bound vnto a wife? seeke not to
be loosed: art thou loosed from a wife? seeke not
a wife.
28 But if thou takest a wife, thou sinnest not:
and if a virgine marrie, she sinneth not: neuerthe-
lesse, such shall haue trouble in the y flesh: but I
z spare you.
29 And this I say, brethren, because the time is
a short, hereafter that both they which haue wiues,
be as though they had none:
30 And they that b weepe, as though they wept
not: and they that reioyce, as though they reioy-
ced not: and they that buy, as though they posses-
sed not:
31 And they that vse this c world, as though
they vsed it not: for the d fashion of this world go-
eth away.
32 And I would haue you without care. The
vnmarried careth for the things of the Lord, how
he may please the Lord.
33 But hee that is married, e careth for the
things of the worlde, howe hee may please *his*
wife.
34 There is difference also betweene a virgine
and a wife: the vnmarried woman careth for the
things of the Lord, that she may be holy, both in
body and in f spirit: but she that is married, careth
for the things of the world, how she may please
her husband.
35 And this I speake for your owne g commo-
ditie, not to tangle you in a snare, but that *ye follow*
that which is honest, and that ye may cleaue fast
vnto the Lord without separation.
36 17 But if any man thinke that it is vncomely
for his virgine, if shee passe the flowre of *her* age,
and need so require, let him doe what he will, he
h sinneth not: let them be married.
37 Neuerthelesse, hee that standeth firme in
his i heart, that he hath no k need, but hath pow-
er ouer his owne will, and hath so decreed in his
heart, that he will keepe his virgine, he doeth
well.
38 So then hee that giueth her to marriage,
doeth well, but he that giueth her not to marriage,
doeth l better.
39 18 The wife is bound by the m law, as long
as her husband ✠ liueth: but if her husband be
dead, she is at libertie to marrie with whom shee
will, onely in the n Lord.
40 But shee is more blessed, if shee so abide, in
my iudgement: ✠ and I thinke that I haue also
the Spirit of God.

9 He answereth an obiection: But the faithfull is defiled by the societie of the vnfaithfull. The Apostle denieth that, and prooueth that the faithfull man with good conscience may vse the vessel of his vnfaithfull wife, by this that their children which are borne of them, are accounted holy (that is, conteined within the promise) for it is said to all the faithfull, I will be thy God, and the God of thy seed.
h The godlinesse of the wife is of more force, to cause their coupling together to be accounted holy, then the infidelitie of the husband is, to prophane the marriage.
i The infidell is not sanctified or made holy in his owne person, but in respect of his wife, hee is sanctified to her.
k To the faithfull husband.
l This place destroyeth the opinion of them that would not haue children to be baptized, and their opinion also, that make baptisme the very cause of saluation. For the children of the faithfull are holy, by vertue of the couenant, euen before Baptisme, and baptisme is added as the seale of that holinesse. 10 He answereth to a question: what if the vnfaithfull forsake the faithfull? then is the faithfull free, sayth he, because he is forsaken of the vnfaithfull. *m When any such thing falleth out.* 11 Least any man vpon pretence of this libertie should giue occasion to the vnfaithfull to depart, hee giueth to vnderstand, that marriage contracted with an infidel, ought peaceably to be kept, that if it be possible the infidel may be wonne to the faith. 12 Taking occasion by that which he sayd of the bondage and libertie of matrimonie, he digresseth to a generall doctrine concerning the outward state and condition of mans life, as Circumcision and vncircumcision, seruitude and libertie: warning euery man generally to liue with a contented minde in the Lord, what state or condition soeuer hee be in, because that those outward things, as to be circumcised or vncircumcised, to be bond or free, are not of the substance (as they terme it) of the kingdome of heauen. *n Hath bound him to a certaine kinde of life.* 13 Notwithstanding hee giueth vs to vnderstand, that in these examples all are not of like sort: because that circumcision is not simply of it selfe to be desired, but such as are bound may desire to be free. Therefore herein onely they are equall, that the kingdome of God consisteth not in them, and therefore these are no hinderance to obey God. *o He is said to gather his vncircumcisiō, who by the helpe of a Chirurgian recouereth an vpper skinne: which is done by the drawing the skinne with an instrument, to make it to couer the nut. Celsus in his 7. booke and 25 chap.* ✠ 1.tim 6.1. *p As though this calling were too vnworthy a calling for Christ. q Hee that is in state of a seruant, and is called to be a Christian.* ✠ *Chap.6.20. 1 pet.1.18.19.* 14 He sheweth the reason of the vnlikenesse, because that he that desireth to be circumcised, maketh himselfe subiect to mans tradition, and not to God. And this may be much more vnderstood of superstitions, which some doe foolishly accompt for things indifferent. 15 A repetition of the generall doctrine. *r So purely and from the heart, that your doings may be approoued before God.* 16 Hee enioyneth virginitie to no men, yet hee perswadeth and praiseth it for another respect, to wit, both for the necessitie of the present time because the faithfull could scarce abide in any place, and vse the commodities of this present life, and therefore such as were not troubled with families, might be the readier: and also for the cares of this life, which marriage draweth with it of necessitie, so that they cannot but haue their mindes distracted: and this hath place in women especially. *s The circumstances considered, this I counsell you. t It is I that speake this which I am minded to speake: and the trueth is I am a man, but yet worthy credite, for I haue obteined of the Lord to be such an one. u To remaine a virgine. x For the necessitie which the Saints are dayly subiect vnto, who are continually tossed vp and downe. so that their estate may seeme most vnfit for marriage, were it not that the weakenesse of the flesh enforced them to it.*

y By the (flesh) he vnderstandeth what things soeuer belong to this present life, for mariage bringeth with it many discommodities: so that he bendeth more to a sole life, not because it is a seruice more agreeable to God then mariage is, but for those discommodities, which (if it were possible) he would wish all men to be void of, that they might giue themselues to God onely.
z I would your weakenesse were prouided for.
a For we are now in the latter end of the world.
b By weeping, the Hebrewes vnderstand all aduersitie, and by ioy, all prosperitie.
c Those things which God giueth vs here.
d The guise, the shape, and fashion: whereby he sheweth vs, that there is nothing in this world that continueth.
e They that are married, haue their wits drawen hither and thither, and therefore if any man haue the gift of continencie, it is more commodious for him to liue alone: but they that are married may care for the things of the Lord also, Clem. Strom.3.
f Minde.
g He meaneth that hee will inforce no man either to marrie or not to marrie, but to shew them barely what kinde of life is most commodious.

17 Now hee turneth himselfe to the Parents, in whose power and authoritie their children are, warning them that according to the former doctrine they consider what is meet and conuenient for their children, that they neither depriue them of the necessary remedie against incontinencie, nor constraine them to marriage where as neither their will doth leade them, nor any necessitie vrgeth them. And againe he priseth virginitie, but of it selfe, and not in all *h He doeth well: for so he expoundeth it vers.38 i Resolued with himselfe. k That the weaknesse of his daughter inforceth him not, or any other matter, but that he may safely keepe her a virgine still. l Prouideth more commodiously for his children, and that not simply, but by reason of such conditions as are before mentioned.* 18 That which hee spake of a widower, he speaketh now of a widow, to wit, that shee may marrie againe, so that she doe it in the feare of God: and yet he dissembleth not, but saith, that if shee remaine still a widow, she shall be void of many cares. *m By the law of marriage.* ✠ *Rom.7.1. n Religiously, and in the feare of God.* ✠ *1.Thess 4.3.*

CHAP. VIII.

1 From this place vnto the end of the tenth Chapter, hee willeth them not to be at the Gentiles profane bankets. 8 He restraineth the abuse of Christian libertie, 11 and sheweth that knowledge must be tempered with charitie.

And

A Nd as [r] touching things sacrificed vnto idols,
wee knowe that wee [a] all haue knowledge:
knowledge [b] puffeth vp,but loue [c] edifieth.
2 Nowe , if any man thinke that hee knoweth
any thing,he knoweth nothing,yet as he ought to
know.
3 But if any man loue God,the same is knowen
of him.
4 [2] Concerning therefore the eating of things
sacrificed vnto [d] idoles , we knowe that an idole *is*
[e] nothing in the world , and that there *is* none o-
ther God but one.
5 For though there be that are called gods,
whether in heauen , or in earth (as there be many
gods,and many lords.)
6 Yet vnto vs there *is* but one God , *which is*
that Father , [f] of whom are all things , and we [g] in
him , and ✠ [h] one Lord Iesus Christ , [i] by whom
are all things,and we by him.
7 [3] But euery one hath not that knowledge:
for [4] many hauing [k] conscience of the idole , vn-
till this houre, eate as a thing sacrificed vnto the
idole , and so their conscience being weake, is de-
filed.
8 [5] But meate maketh vs not acceptable to
God,for neither if we eate,haue we the more:nei-
ther if we eate not,haue we the lesse.
9 But take heede least by any meanes this
power of yours be an occasion of falling , to them
that are weake.
10 [6] For if any man see thee which hast know-
ledge, sit at table in the idoles temple,shall not the
conscience of him which is weake,be boldened to
eat those things which are sacrificed to idoles ?
11 [7] And through thy knowledge shall the
✠ weake brother perish , for whom Christ died.
12 [8] Nowe when yee sinne so against the bre-
thren,& wound their weake conscience,yee sinne
against Christ.
13 ✠ [9] Wherefore if meate offende my bro-
ther, I will eate no flesh while the world standeth,
that I may not offend my brother.

1 He entreth to entreate of an other kind of things indifferent,to wit, of things offered to idoles, or the vse of flesh so offered and sacrificed. And first of all hee remooueth all those things which the Corinthians pretended in vsing things offered to idoles without any respect. First of all they affirmed that this difference of meates was for vnskilfull men, but as for them,they knew well enough the benefit of Christ, which causeth all these things to be cleane to them that are cleane. Be it so saith Paul : be it that we are all sufficiently instructed in the knowledge of Christ. I say notwithstanding that we must not simplie rest in this knowledge. The reason is, that vnlesse our knowledge be tempered with charitie , it doeth not onely not auaile,but also doeth much hurt, because it is the mystresse of pride: nay it doeth not so much as deserue ÿ name of godly knowledge, if it be separate from the loue of God, & therefore from ÿ loue of our neighbour. *a This generall worde is to be abridged as appeareth verse 7. for there is a kinde of taunt in it,as wee may perceiue by the next verse. b Ministreth occasion of vanitie and pride : because it is voyde of charitie. c Instructed our neighbour.* 2 The application of that answere to things offered to idoles : I graunt, sayeth hee, that an idole is in deede a vaine imagination,and that there is but one God and Lord , therefore that meate cannot be made holy or prophane by the idole : but it followeth not therefore that a man may without respect vse those meates as any other. *d This worde (Idole) in this place is taken for an image which is made to represent some godhead , that worship might be giuen vnto it : wherevpon came the worde (idolatrie) that is to say , Image seruice. e It is a vaine dreame. f When the Father is distinguishëd from the Sonne, Hee is named the beginning of all things. g Wee haue our being in him. ✠ Iohn 13,13.chapter 12,3. h But as the Father is called Lord,so is the Sonne, God: therefore this worde (One) doeth not respect the persons,but the natures. i This worde (By) doeth not signifie the instrumentall cause , but the efficient : For the Father and the Sonne worke together , which is not so to be taken, that wee make two causes , seeing they haue both but one nature , though they be distinct persons.* 3 The reason why that followeth not, is this : because there are many men which doe not knowe that which you knowe. Nowe the iudgements of outwarde things depende not onely vpon your conscience , but vpon the conscience of them that beholde you , and therefore your actions must be applied not onely to your knowledge , but also to the ignorance of your brethren. 4 An applying of the reason , There are many which cannot eate of thinges offered to idoles , but with a wauering conscience , because they thinke them to be vncleane : therefore if by thy example they enterprise to doe that which inwardly they thinke displeaseth God, their conscience is defiled with this eating,& thou hast beene the occasion of this mischiefe. *k By conscience of the idole, hee meaneth the secret iudgemẽt that they had within themselues, whereby they thought all things vncleane , that were offered to idoles, and therefore they could not vse them with good conscience. For this force hath conscience , that if it be good, it maketh things indifferent good , and if it be euill , it maketh them euill.* 5 A preuenting of an obiection: Why then , shall we therefore be depriued of our libertie? Nay saith the Apostle, you shall lose no part of Christianitie although you absteine for your brethrens sake , as also if you receiue the meate , it maketh you no whit the more holy , for our commendation before God consisteth not in meates : but to vse our libertie with offence of our brethren , is an abuse of libertie , the true vse whereof is cleane contrary , to wit , so to vse it, as in vsing of it wee haue consideration of our weake brethren. 6 An other plainer explication of the same reason , propounding the example of the sitting downe at the table in the idoles temple , which thing the Corinthians did euill account of among things indifferent , because it is simply forbidden for the circumstance of the place , although offence doe cease , as it shall be declared in his place.

7 An amplification of the argument taken both of comparison and contraries : Thou wretched man, saith he, pleasing thy selfe with thy knowledge which indeede is none (for if thou haddest true knowledge,thou wouldest not sitte downe to meate in an idoles temple) wilt thou destroy thy brother, hardning his weake conscience by this example to doe euill,for whose saluation Christ himselfe hath dyed? ✠ Rom.14.15. 8 An other amplyfication: Such offending of our weake brethrẽ redoundeth vnto Christ, & therefore let not these men thinke that they haue to doe onely with their brethren. ✠ *Rom.14,21.* 9 The conclusion , which Paul conceiueth in his owne person, that he might not seeme to exact that of other, which hee will not be first subiect vnto himselfe. I had rather (saith hee) absteine for euer from all kinde of flesh , then giue occasion of sinne to any of my brethren , much lesse would I refuse in any certaine place or time for my brothers sake not to eate flesh offered to idoles.

CHAP. IX.

1 He declareth, that from the libertie which the Lord gaue him, 15 he willingly absteined, 18, 22 least in things indifferent hee should offend any. 24 He sheweth that our life is like vnto a race.

A M [1] I not an Apostle ? am I not free ? [2] haue
I not seene Iesus Christ our Lord ? are ye not
my worke [a] in the Lord ?
2 If I be not an Apostle vnto other,yet doubt-
lesse I am vnto you: for ye are the [b] seale of mine
Apostleship in the Lord.
3 [3] My defence to them that [c] examine mee,
is this,
4 [4] Haue we not power to [d] eate and to drink?
5 Or haue we not power to lead about a wife
being a [e] sister , as well as the rest of the Apostles,
and as the brethren of the Lord , and Cephas ?
6 Or I onely and Barnabas, haue not we pow-
er [f] not to worke ?
7 [5] Who [g] goeth a warfare any time at his
owne cost ? who planteth a vineyarde, and eateth
not of the fruit thereof ? or who feedeth a flocke,
and eateth not of the milke of the flocke ?
8 [6] Say I these things [h] according to man ?
saith not the Law the same also ?
9 For it is written in the Lawe of Moses,
Thou shall not mussell the mouth of the oxe that
treadeth out the corne : doeth God take care for
[i] oxen ?
10 Either sayeth hee it not altogether for our
sakes ? For our sakes no doubt it is written,that he
which eateth, should eate in hope,& that hee that
thresheth in hope, should be partaker of his hope.

1 Before he proceedeth any further in his propossed matter of things offered to idoles,he would shew the cause of all this mischiefe, and also take it away: to wit,that the Corinthians thought themselues not bound to depart from a iote of their libertie for any mans pleasure. Therefore he propoundeth himselfe for an example and that in a matter almost necessarie. And yet he speaketh seuerally of both , but first of his owne person.If (saith he) you alleadge for your selues that you are free,and therefore will vse your libertie, am I not also free, seeing I am an Apostle? 2 He p[illegible]eth his Apostleship by the effects, in that that he was appointed of Christ himselfe , and the authoritie of his function was sufficiently confirmed to him amongst them by their conuersion. And al these things he setteth before their eyes, to make them ashamed for that they would not in the least wise that might be, debase themselues for the weakes sake , whereas the Apostle himselfe did all that hee could to winne them to God, whẽ they were vtterly reprobate & without God. *a By the Lord. b As a seale whereby it appeareth sufficiently that God is the authour of my Apostleship.* 3 Hee addeth this by the way , as if he would say, So farre it is off , that you may doubt of my Apostleship , that I vse to refute them which call it into controuersie, by opposing those things which the Lord hath done by me amongst you. *c Which like iudges examine mee and my doings.* 4 Now touching the matter it selfe, he saith, Seeing that I am free and truely an Apostle , why may not I (I say not eate of all things offered to idoles) but be maintained by my labours , yea and keepe my wife also , as the residue of the Apostles lawfully doe , as by name , Iohn and Iames , the Lords cousins , and Peter himselfe? *d Vpon the expense of the Church? e One that is a Christian and a true beleeuer? f Not to liue by the worke of our hands?* 5 That hee may not seeme to burden the Apostles , hee sheweth that it is iust that they doe by an argument of comparison, seeing ÿ souldiers liue by their wages, and husbandmen by the fruites of their labours, and shepheards by that that commeth of their flockes. *g Vseth to goe a warfare ?* 6 Secondly hee bringeth foorth the authoritie of Gods institution by an argument of comparison. *h Haue I no better ground then the common custome of men? ✠ Deut. 5,4. 1.tim.5.18. i Was it Gods proper drift to prouide for oxen,when he made this Law ? for otherwise there is not the smallest thing in the world , but God hath a care of it.*

11 ✤ 7 If wee haue sowen vnto you spirituall
things, *is it* a great thing if wee reape your carnall
things?
12 8 If others with you be partakers of *this*
k power, *are* not we rather? neuerthelesse, we haue
not vsed this power: but suffer all things, that we
should not hinder the Gospell of Christ.
13 9 Doe ye not knowe, that they which mi-
nister about the ✤ holy things, eate of the l things
of the Temple? and they which waite at the altar,
are m partakers with the altar?
14 So also hath ẏ Lord ordeined, that they which
preach the Gospell, should liue n of the Gospell.
15 But I haue vsed none of these things: 10 nei-
ther wrote I these things, that it should be so done
vnto me: for it were better for me to die, then that
any man should make my reioycing vaine.
16 For though I preach the Gospel, I haue no-
thing to reioyce of: for necessitie is laid vpon me,
and woe is vnto me, if I preach not the Gospel.
17 For if I doe it willingly, I haue a reward, but
if I doe it against my wil, *notwithstanding* the dis-
pensation is committed vnto mee.
18 What is my reward then? verely that when
I preach the Gospel, I make the Gospel of Christ
o free, that I abuse not mine authority in the Gospel.
19 For though I be free from all men, yet
haue I made my selfe seruant vnto all men, that I
may winne the moe.
20 ∵ And vnto the Iewes, I become as a Iewe,
that I might winne the Iewes: to them that are vn-
der the p Law, as *though I were* vnder the Lawe,
that I may winne them that are vnder the Lawe:
21 To them that are without Lawe, as *though
I were* without Lawe, (when I am not without
Lawe as pertaining to God, but *am* in the Lawe
through Christ) that I may winne them that are
without Lawe:
22 To the weake I become as weake, that I
may winne the weake: I am made all things to
q all men, that I might by all meanes saue some.
23 And this I doe for the Gospels sake, that I
might be partaker thereof with r you.
24 11 Knowe ye not, that they which runne in
a race, runne all, yet one receiueth the price? so
runne that ye may obtaine.
25 And euery man that prooueth masteries, s ab-
staineth from all things: & they *doe it* to obtaine a
corruptible crowne: but we for an vncorruptible.

✤ Rom. 15.27.
7 An assumption of the argument with an amplification, for neither in so doing wee require a reward meete for our deserts.
8 An other argument of great force: other are nourished amongst you, therefore it was lawfull for me, yea rather for me then any other: and I refused it, and had rather still suffer any discommoditie, then the Gospel of Christ should be hindered.
k The word signifieth a right and interest, whereby he giueth vs to vnderstand that the ministers of the word must of right and duetie be found of the Church.
9 Last of all, hee bringeth forth the expresse Law concerning the nourishing of the Leuites, which priuiledge notwithstanding hee will not vse.
✤ Deut. 18.1.
l This is spoken by the figure Metonymie, for of those things that are offred in the temple.
m Are partakers with the Altar in diuiding the sacrifice.
n Because they preach the Gospel. It followeth by this place, that Paul gate no liuing, neither would haue any other man get, by any commodities of masses, or any other such superstitious trumperies.
10 He taketh away occasion of suspicion by the way, that it might not be thought that he wrote this as though he challenged his wages that was not payed him. Nay sayth hee, I had rather die, then not continue in this purpose to preach the Gospel freely. For I am bound to preach the Gospel, seeing that the Lord hath inioyned me this office: but vnlesse I doe it willingly and for the loue of God, nothing is to be allowed that I doe. If I had rather that the Gospel should be euill spoken of, then that I should not require my wages, then would it appeare, that I tooke these paines not so much for the Gospels sake, as for my gaines & aduantages. But I say, this were not to vse, but abuse my right and libertie. Therefore not onely in this thing, but also in all other (as much as I could) I am made all things to all men, that I might winne them to Christ, and might together with them be wonne to Christ. *o By taking nothing of them to whom I preach it.* ∵ *Acts 16,3. gala. 2.3.* *p The word (Law) in this place must be restrained to the ceremoniall Law.* *q In matters that are indifferent, which may be done or not done with a good conscience: as if he said, I changed my selfe into all fashions, by all meanes I might saue some.* *r That both I & they to whom I preach ẏ Gospel, may receiue fruit by the Gospel.*
11 He bringeth in another cause of this mischiefe to wit, that they were giuen to gluttonie, for there were solemne bankets of sacrifices, and the riote of the Priests was alwayes too much celebrated & kept. Therefore it was hard for them which were accustomed to riotousnesse especially when they pretended the libertie of the Gospel, to be restrained from these bankets: but contrariwise, the Apostle calleth them by a pleasant similitude, and also by his owne example, to sobrietie and mortification of the flesh, shewing that they cannot be fit to runne or wrestle (as then the games of Isthmies were) which pamper vp their bodies: and therefore affirming that they can haue no reward vnlesse they take another course & trade of life. *s Vseth a most exquisite diet.*

26 I therefore so runne, not as vncertainely:
so fight I, not as one that beateth the ayre.
27 But I beate downe my t bodie, & bring it in-
to subiection least by any meanes after that I haue
preached to other, I my selfe should bee u reproued.

t The olde man which striueth against the Spirit.
u This word (Reproued) is not set as contrary to the word (Elect) but as contrary to the word (Approued) when wee see one by experience not to be such an one as he ought to be.

CHAP. X.

1 If God spared not the Iewes, neither will he spare those who are of like condition. 3.4 touching the outward signes of his grace. 14 That it is absurd, that such should be partakers of the table of deuils, who are partakers of the Lords Supper. 24 To haue consideration of our neighbour in things indifferent.

Moreouer, 1 brethren, I would not that yee
should bee ignorant, that all our a fathers
were vnder ✤ that cloud, and all passed through
that ✤ sea,
2 a And were all b baptized vnto c Moses, in
that cloude, and in that sea,
3 ∵ And did all eate the d same spirituall e meat,
4 ✻ And did all drinke the same spirituall
drinke (for they dranke of the spirituall Rock that
f followed them: and the Rocke was g Christ)
5 But with many of them God was not pleased:
for they were ✻ ouerthrowen in the wildernesse.
6 3 Now these things are our h ensamples, to
the intent that we should not lust after euill things
* as they also lusted.
7 Neither bee yee idolaters as *were* some of
them, as it is written, ✤ The people sate downe to
eate and drinke, and rose vp to play.
8 Neither let vs commit fornication, as some
of them committed fornication, and fell in one
✤ day three and twentie thousand.
9 Neither let vs tempt i Christ, as some of
them also tempted *him*, and ∵ were destroyed of
serpents.
10 Neither murmure ye, as some of them ✻ also
murmured, and were destroyed of the destroyer.
11 Now all these things came vnto them for
ensamples, and were written to admonish vs, vpon
whom the k endes of the world are come.
12 4 Wherefore, let him that thinketh he stan-
deth, take heede least he fall.
13 There hath no tentation taken you, but
such as appertaineth to l man: and God is faithfull,

1 He setteth out that which he said, laying before them an example of the horrible iudgement of God against them which had in effect the selfesame pledges of the same adoption and saluation that we haue: and yet notwithstanding when they gaue themselues to idoles feastes, perished in the wildernesse, being horribly and manifoldly punished. Nowe, moreouer and besides that, these things are fitly spoken against them which frequented idoles feastes, the same also seeme to be alleaged to his end and purpose, because many men are thus minded, that those things are not of such great weight, that God will be angry with them, if they vse them, so that they frequent Christian assemblies and be baptized, and receiue the Communion, and confesse Christ.

a Paul speaketh thus in respect of the couenant, & not in respect of the persons, sauing in generall. ✤ *Exod 13.21. numb. 9.18* ✤ *Exodus 14.22.* 2 In effect the Sacraments of the old fathers were all one with ours, for they respected Christ onely who offered himselfe vnto them in diuers shadowes. *b All of them were baptized with the outward signe, but not in deede, wherewith God cannot be charged, but they themselues.* *c Moses being their guide.* ∵ *Exodus 16 15.* *d The same that we doe.* *e Manna, which was a spirituall meate to the beleeuers, which in faith lay holde vpon Christ who is the true meate.* ✻ *Exod. 17,6 numb. 20 10 and 21.16.* *f Of the riuer & running Rocke, which followed the people.* *g Did sacramentally signifie Christ, so that together with the signe, there was the thing signified, and the trueth it selfe, for God doeth not offer a bare signe, but the thing signified by the signe, together with it, which is to be receiued with faith.* ✻ *Numb. 26.65.* 3 An amplifying of the example against them which are caried away with their lustes beyond ẏ bounds which God hath measured out. For this is the beginning of all euill, as of idolatry (which hath gluttonie a companion vnto it) fornication, rebelling against Christ, murmuring, and such like which God punished most sharpely in that olde people, to the end that we which succeede them, & haue a more full declaration of the will of God, might by that meanes take better heede. *h Some reade figures: which signified our sacraments: for circumcision was to the Iewes a seale of righteousnesse, & to vs a liuely paterne of Baptisme, and so in the other Sacraments.* * *Numb. 11.4. and 26 64 Psalme 106.14.* * *Exod. 32.6.* ✤ *Numb. 25.9.* *i To tempt Christ, is to prouoke him to a combate as it were, which these men doe, who abuse the knowledge that he hath giuen them, and make it to serue for a cloake for their lustes and wickednesse.* ∵ *Num. 21.6. psal. 106.14.* ✻ *Num. 16.37. iudg. 1,24.* *k This our age is called the end, for it is the shutting vp of all ages.* 4 In conclusion, he descendeth to the Corinthians themselues, warning them that they please not themselues, but rather that they preuent the subtilties of Satan. Yet he vseth an information, and comforteth them, that he may not seeme to make them altogether like to those wicked idolaters and contemners of Christ, which perished in the wildernesse. *l Which commeth of weakenesse,*

which will not suffer you to be tempted aboue that
you be able, but will euen [m] giue the issue with the
tentation, that ye may be able to beare it.
14 Wherefore my beloued, flee from idola-
trie.
15 [5] I speake as vnto them which haue vnder-
standing: iudge ye what I say.
16 The cup of [n] blessing which wee blesse, is it
not the [o] communion of the blood of Christ? The
bread which wee breake, is it not the communion
of the body of Christ?
17 For wee that are many, are one bread and
one body, because wee all are partakers of one
bread.
18 Beholde Israel, *which is* after the [p] flesh: are
not they which eate the sacrifices [q] partakers of
the Altar?
19 What say I then? that the idole is any thing?
or that that which is sacrificed to idoles, is any
thing?
20 *Nay*, but that these things which the Gen-
tiles sacrifice, they sacrifice to deuils, and not vnto
God: and I would not that ye should haue [r] fellow-
ship with the deuils.
21 Yee cannot drinke the cup of the Lord, and
the [s] cup of the deuils. Ye cannot be partakers of
the Lords table, and of the table of the deuils.
22 Do we prouoke the Lord to anger? are we
stronger then he?
23 ✠ [6] [t] All things are lawfull for mee, but all
things are not expedient: all things are lawfull for
me, but all things edifie not.
24 Let no man seeke his owne, but euery man
anothers wealth.
25 [7] Whatsoeuer is solde in the [u] shambles, eate
ye, and aske no question for conscience sake.
26 ✠ For the earth *is* the Lords, and [x] all that
therein is.
27 If any of them which beleeue not, call you
to a feast, and if ye wil go, whatsoeuer is set before
you, eate, asking no question for conscience sake.
28 But if any man say vnto you, This is sacrifi-
ced vnto idoles, eate it not, because of him that
shewed it, and for the conscience (for the earth *is*
the Lords, and all that therein is.)
29 And the conscience, I say, not thine, but of
that other: [8] for why should my libertie be con-
demned of another mans conscience?
30 For if I through *Gods* [y] benefit be partaker,
why am I euill spoken of, for that wherefore I giue
thankes?
31 ✠ [9] Whether therefore ye eate, or drinke,
or whatsoeuer ye doe, do all to the glory of God.
32 Giue none offence, neither to the Iewes, nor
to the Grecians, nor to the Church of God:
33 Euen as I please all men in all things, not
seeking mine owne profite, but *the profit* of many,
that they might be saued.

m He that would haue you tempted for your profites sake, will giue you an issue to escape out of the tentation.
5 Now returning to those idoles feastes, that he may not seeme to dally at all, first he promiseth that hee will vse no other reasons then such as they knew very well themselues. And he vseth an induction borowed of the agreement that is in the things themselues. The holy bankets of the Christians are pledges, first of all, of the communitie that they haue with Christ, and next, one with another. The Israelites also do ratifie in their sacrifices their mutuall coniunction in one selfe same religion: therefore so doe the idolaters also ioyne themselues with their idoles or deuils rather (for idoles are nothing) in those solemne bankets, whereupon it followeth, that that table is a table of deuils, and therefore you must eschew it: For you can not be partakers of the Lord and of idoles together, much lesse may such bankets be accounted for things indifferent. Will yee then striue with God? and if you doe, thinke you that you shall get the vpper hand? *n Of thankesgiuing: whereupon, that holy banket was called Eucharist, that is, a thankesgiuing. o A most effectuall pledge and note of our knitting together with Christ, and ingraffing to him. p That is, as yet obserue their ceremonies. q Are consenting and guiltie, both of that worship and sacrifice. r Haue any thing to doe with the deuils, or enter into that societie which is begunne in the deuils name. s The heathen and prophane people were wont to shut vp and make an ende of their feastes which they kept to the honour of their gods, in offering meate offerings and drinke offerings to them, with bankets and feastings.* ✠ *Chap. 6.12.* 6 Comming to another kinde of things offered to idoles, hee repeateth that generall rule, that in the vse of things indifferent we ought to haue consideration not of our selues onely, but of our neighbours, & therefore there are many things which of themselues are lawfull, which may be euill done of vs, because of offence to our neighbour. *t Looke afore, Chapter 6.13.* 7 An applying of the rule to the present matter: Whatsoeuer is solde in the shambles you may indifferently buy it as it were at the Lords hand, & eate it either at home with ẏ faithfull or being called home to the vnfaithfull, to wit, in a priuate banket: but yet with this exception, vnlesse any man be present which is weake, whose conscience may be offended, by setting meates offered to idoles before thē: for then you ought to haue consideration of their weakenesse. *u The flesh that was sacrificed, was vsed to be solde in the shambles, & the price returned to the priests.* ✠ *Psalm 24.1. x All those things wherewith it is full.* 8 A reason, for we must take heed that our libertie be not euill spoken of, & that the benefit of God which we ought to vse with thankesgiuing, be not changed into impietie, & that through our fault, if wee chuse rather to offend the conscience of the weake, then to yeeld a little of our libertie in a matter of no importance, & so giue occasion to ẏ weake to iudge in such sort of vs, and of Christian libertie. And the Apostle taketh these things vpon his owne person, that the Corinthians may haue so much the lesse occasion to oppose any thing against him.

y If I may through Gods benefite eate this meate, or that meate, why should I through my fault, cause that benefite of God to turne to my blame? ✠ *Colos. 3.17.* 9 The conclusion: We must order our liues in such sort, that we seeke not our selues, but Gods glory, and so the saluation of as many as wee may: wherein the Apostle sticketh not to propound himselfe to the Corinthians (euen his owne flocke) as an example, but so that hee calleth them backe to Christ, vnto whom he himselfe hath regard.

CHAP. XI.

1 He blameth the Corinthians for that in their holy assemblies, 4 men doe pray hauing their heads couered, 6 and women bareheaded, and because their meetings tended to euill, 21 who mingled prophane bankets with the holy Supper of the Lord. 23 which he requireth to be celebrated according to Christes institution.

BE ✠ yee followers of mee, euen as I am of
Christ:
2 [1] Now brethren, I commend you, that ye re-
member all my things, & keepe the ordinances, as
I deliuered them to you.
3 [2] But I will that yee know, that Christ is the
✠ head of euery man: and the man is the womans
head: and God is [a] Christes head.
4 [3] Euery [b] man praying or prophecying hauing
any thing on *his* head, dishonoureth his head.
5 [4] But euery woman that prayeth or prophe-
cieth bareheaded, dishonoureth her head: [5] for it
is euen one very thing, as though she were shauen.
6 Therefore if the woman be not couered, let
her also be shorne: and if it be shame for a woman
to be shorne or shauen, let her be couered.
7 [6] For a man ought not to couer *his* head: for-
asmuch as he is the ✠ image and glory of God: but
the woman is the glory of the man.
8 [7] For the man is not of the woman, but the
woman of the man.
9 ✠ [8] For the man was not created for the wo-
mans sake: but the woman for the mans sake.
10 [9] Therefore ought the woman to haue
[c] power on *her* head, because of the [10] Angels.

✠ *2.Thess. 3.9.*
1 The fifth treatise of this epistle concerning the right ordering of publike assemblies, conteining three points, to wit, of the comely apparell of men and women, of the order of the Lords Supper, and of the right vse of spirituall gifts. But going about to reprehend certaine things, he beginneth notwithstanding with a generall praise of them, calling those particular lawes of comelines and honestie, which belong to the ecclesiasticall policie, traditions: which afterward they called Canons. 2 Hee setteth downe God, in Christ our mediatour, for the ende and marke not onely of doctrine, but also of ecclesiasticall comelinesse. Then applying it to the question proposed touching the comely apparell both of men and women in publike assemblies, he declareth that the woman is one degree beneath the man by the ordinance of God, and that the man is so subiect to Christ, that the glory of God ought to appeare in him for the preeminence of the sexe. ✠ *Ephes. 5.23. a In that, that Christ is our mediatour.* 3 Hereof he gathereth, that if men doe either pray or preach in publike assemblies hauing their heads couered (which was then a signe of subiection) they did as it were spoile themselues of their dignitie, against Gods ordinance. *b It appeareth that this was a politike law seruing onely for the circumstances of the time that Paul liued in, by this reason, because in these our dayes for a man to speake bareheaded in an assembly, is a signe of subiection.* 4 And in like sort he concludeth, that women which shew themselues in publike & ecclesiasticall assemblies without ẏ signe and token of their subiection, that is to say vncouered, shame themselues. 5 The first argument taken from the common sense of man, forsomuch as nature teacheth women, that it is dishonest for them to come abroad bareheaded, seeing ẏ she hath giuen them thicke & long haire, which they doe so diligently trimme and decke, that they can in no wise abide to haue it shauen. 6 The taking away of an obiection: Haue not men also haire giuen them? I graunt saith the Apostle, but there is another matter in it: For man was made to this ende and purpose, that ẏ glory of God should appeare in his rule & authoritie: but the woman was made, that by profession of her obedience, she might more honour her husband. ✠ *Gene. 1.26. and 5.1. and 9.6. colos. 3.10.* 7 He prooueth the inequalitie of the woman, by ẏ that the man is the matter whereof woman was first made. ✠ *Genes. 2.22.* 8 Secondly, by that, that the woman was made for man, and not the man for the womans sake. 9 The conclusion: Women must be couered, to shew by this externall signe their subiection. *c A couering which is a token of subiection.* 10 What this meaneth, I doe not yet vnderstand.

11 [11] Neuer-

11 [11] Neuerthelesse, neither is the man without
the woman, neither the woman without the man
in the Lord.
12 For as the woman is of the man, so is the
man also by the woman: but all things are of
God.
13 [12] Iudge in your selues, Is it comely that a
woman pray vnto God vncouered?
14 Doeth not nature it selfe teach you, that if
a man haue long haire, it is a shame vnto him?
15 But if a woman haue long haire, it is a praise
vnto her: for her haire is giuen her for a e coue-
ring.
16 [13] But if any man lust to be contentious, we
haue no such custome, neither the Churches of
God.
17 ¶ [14] Now in this that I declare, I praise you
not, that yee come together, not with profite, but
with hurt.
18 [15] For first of all, when yee come together
in the Church, I heare that there are dissentions
among you: and I beleeue it to be true in some
part.
19 [16] For there must be heresies euen among
you, that they which are f approoued among you,
might be knowen.
20 When ye come together therefore into one
place, this is g not to eate the Lords Supper.
21 For euery man when they should eate, ta-
keth his owne supper h afore, and one is hungry,
and another is drunken.
22 [17] Haue ye not houses to eate and to drinke
in? despise ye the Church of God, and shame them
that haue not? what shall I say to you? shall I praise
you in this? I praise you not.
23 [18] For I haue receiued of the Lord that
which I also haue deliuered vnto you, to wit, That
the Lord Iesus in the night when he was betrayed,
tooke bread:
24 ✠ And when he had giuen thankes, he brake
it, and said, Take, eate: this is my body, which is
i broken for you: this doe yee in remembrance
of me.
25 After the same maner also he tooke the cup,
when he had supped, saying, This cup is the Newe
Testament in my blood, this do as oft as ye drinke
it, in remembrance of me.
26 For as often as yee shall eate this bread, and
drinke this cuppe, yee shew the Lords death till he
come.

11 A digression which the Apostle vseth, least that which he spake of the superioritie of men, and lower degrees of women in consideration of the policie of the Church, should be so taken as though there were no measure of this inequalitie. Therefore he teacheth that men haue in such sort the preeminence, that God made them not alone, but women also: and woman was so made of man, that men also are borne by the meanes of women, and this ought to put them in minde to obserue the degree of euery sexe, in such sort, that mutuall coniunction may be cherished.
d By the Lord.
12 He vrgeth the argument taken from the common sense of nature.
e To be a couering for her, and such a couering as should procure another.
13 Against such as are stubburnly contentious, we haue to oppose this, that the Churches of God are not contentious.
14 Hee passeth now to the next treatise concerning the right administration of the Lords supper. And the Apostle vseth this sharper preface, that the Corinthians might vnderstand, that whereas they obserued generally the Apostles commandements, yet they foully neglected them in a matter of greatest importance. 15 To celebrate the Lords Supper aright it is requisite that there be not onely consent of doctrine, but also of affections, that it be not prophaned. 16 Although that schismes and heresies proceed from the deuill, are euill, and yet they come not by chance, nor without cause, and they turne to the profite of the elect. f Whom experience hath taught to be of sound Religion and godlinesse. g This is an vsuall kinde of speech, whereby the Apostle denieth that flatly, which many did not well. h Eateth his meate and tarieth not till other come. 17 The Apostle thinketh it good to take away the loue feastes, for their abuse, although they had bene a long time, and with commendation vsed in Churches, and were appointed and instituted by the Apostles. 18 Wee must take a true forme of keeping the Lordes Supper, out of the institution of it, the parts whereof are these, touching the Pastours, to shewe foorth the Lords death, by preaching his worde: to blesse the bread and the wine by calling vpon the Name of God, and together with prayers to declare the institution thereof, and finally to deliuer the bread broken to be eaten, and the cuppe receiued to be drunke with thankesgiuing. And touching the flocke, that euery man examine himselfe, that is to say, to prooue both his knowledge, and also faith and repentance: to shewe foorth the Lords death, that is, in true faith to yeeld vnto his word and institution: and last of all, to take the bread at the Ministers hand, and to eate it, and to drinke the wine, and giue God thankes: This was Pauls and the Apostles maner of ministring. ✠ Matt. 26.26. marke 14.22. luke 22.19. i This word (Broken) noteth out vnto vs Christ his maner of death, for although his legges were not broken, as the theeues legges were, yet was his body very sore tormented, and torne, and bruised.

27 [19] Wherefore, whosoeuer shall eate this
bread, and drinke the cuppe of the Lord k vnwor-
thily, shall be guiltie of the body and blood of the
Lord.
28 ✠ [20] Let l euery man therefore examine him-
selfe, and so let them eate of this bread, and drinke
of this cup.
29 For hee that eateth and drinketh vnworthily,
eateth and drinketh his owne damnation, because
he m discerneth not the Lords body.
30 [21] For this cause many are weake, and sicke
among you, and many sleepe.
31 For if wee would n iudge our selues, wee
should not be iudged.
32 But when wee are iudged, we are chastened
of the Lord, because we should not be condemned
with the world.
33 [22] Wherefore, my brethren, when yee come
together to eate, tary one for another.
34 [23] And if any man be hungry, let him eate
at home, that ye come not together vnto condem-
nation. [24] Other things will I set in order when I
come.

19 Whosoeuer contemne the holy Sacraments, that is, vse them not aright, are guiltie not of the bread and wine, but of the thing it selfe, that is, of Christ, and shall be grieuously punished for it.
k Otherwise then meete is such mysteries should be handled.
✠ 2. Cor. 13.5.
20 The examination of a mans selfe, is of necessitie required in the Supper, and therefore they ought not to be admitted vnto it, which can not examine themselues: as children, furious and madde men, also such as either haue no knowledge of Christ, or not sufficient, although they professe Christian Religion: & others such like. l This place beateth downe the faith of credit, or vnwrapped faith, which the Papists maintaine. m Hee is said to discerne the Lords body, that hath consideration of the worthinesse of it, and therefore commeth to eate of this meate with great reuerence. 21 The prophaning of the body & blood of ye Lord in his mysteries, is sharpely punished of him, and therefore such a mischiefe ought diligently to be preuented by iudging and correcting of a mans selfe. n Try and examine our selues, by faith & repentance, separating your selues from ye wicked. 22 The Supper of the Lord is a common action of the whole Church, and therefore there is no place for priuate suppers. 23 The Supper of the Lord was instituted not to feed the belly, but to feede the soule with ye communion of Christ, and therefore it ought to be separate from common banquets. 24 Such things as perteine to order, as place, time, forme of prayers, and other such like, the Apostle tooke order for in Congregations, according to the consideration of times, places and persons.

CHAP. XII.

1 *To drawe away the Corinthians from contention and pride, hee sheweth that spirituall gifts are therefore diuersly bestowed, 7 that the same being ioyntly to ech other imployed, 12 wee may grow vp together into one body of Christ in such equall proportion and measure, as as the members of mans body doe.*

Now [1] concerning spirituall gifts, brethren, I
1 would not haue you a ignorant.
2 [2] Yee knowe that yee were b Gentiles, and
were caried away vnto the dumbe idoles, as yee
were led.
3 [3] Wherefore, I declare vnto you, that no
man ✠ speaking by the Spirit of God, calleth Iesus
✠ c execrable: also no man can say that Iesus is the
Lord, but by the holy Ghost.
4 [4] Now there are diuersities of gifts, but the
d same Spirit.
5 And there are diuersities of administrations,
but the same Lord.
6 And there are diuersities of e operations, but

1 Now he entreth into the third part of this treatise, touching the right vse of spirituall gifts, wherein he giueth the Corinthians plainly to vnderstand, that they abused them: for they that excelled, bragged ambitiously of them, and so robbed God of the praise of his gifts: and hauing no consideration of their brethren, abused them to a vaine ostentation, and so robbed the Church of the vse of those gifts. On the other side, the inferiour sort enuied the better, and went about to make a departure, so that all that body was as it were scattered & rent in pieces. So then hee going about to remedie these abuses, willeth them first to consider diligently, that they haue not these gifts of themselues, but from the free grace and liberalitie of God, to whose glory they ought to bestow them all. a Ignorant to what purpose these gifts are giuen you. 2 He prooueth the same by comparing their former state with that wherein they were at this time indued with those excellent gifts. b As touching Gods seruice and the Couenant, meere strangers. 3 The conclusion: Know ye therefore, that you cannot so much as mooue your lippes to honour Christ withall, but by the grace of the holy Ghost. ✠ Mar. 9.39. ✠ Iohn 13.13. chap. 8.6. phil. 2.11. c Doeth curse him, or by any meanes whatsoeuer diminish his glory. 4 In the second place, hee layeth another foundation, to wit, that these gifts are diuers, as the functions also are diuers, and their offices diuers, but that one selfe same Spirit, Lord & God is the giuer of all these gifts, and that to one ende, to wit, for the profit of all. d The Spirit is plainely distinguished from the gifts. e So Paul calleth that inward force which commeth from the holy Ghost, and maketh men fit to wonderfull things.

God is the same which worketh all in all.

7 But the manifestation of the Spirit is [f] giuen to euery man, to [g] profit withall.

8 [5] For to one is giuen by the Spirit the word of [h] wisedome: and to another the word of knowledge by the same Spirit:

9 And to another *is giuen* faith by the same Spirit: and to another the gifts of healing, by the same Spirit:

10 And to another the [i] operations of great workes: and to another, [k] prophecie: and to another, the [l] discerning of spirits: and to another, diuersities of tongues: and to another, the interpretation of tongues.

11 ✠ And all these things worketh one and the selfe same Spirit, distributing to euery man seuerally [6] as he will.

12 [7] For as the bodie is one, and hath many members, and all the members of the bodie, which is one, though they be many, *yet* are *but* one body: [8] euen so is [m] Christ.

13 For by one Spirit are wee all baptized into [n] one body, whether *we be* Iewes, or Grecians, whether *we be* bond, or free, and haue beene all made to [o] drinke into one Spirit.

14 [9] For the body also is not one member, but many.

15 [10] If the foote would say, Because I am not the hand, I am not of the body, is it therefore not of the body?

16 And if the eare would say, Because I am not the eye, I am not of the body, is it therefore not of the body?

17 [11] If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 But nowe hath God disposed the members euery one of them in the body at his owne pleasure.

19 For if they were all one member, where *were* the bodie?

20 But now *are* there many members, yet but one body.

21 [12] And the eye cannot say vnto the hand, I haue no neede of thee: nor the head againe to the feete, I haue no neede of you.

22 Yea, much rather those members of the bodie, which seeme to be [p] more feeble, are necessary.

23 And vpon those *members* of the bodie, which wee thinke most vnhonest, put wee more [q] honestie on, and our vncomely *parts* haue more comelinesse on.

24 For our comely *parts* neede it not: but God hath tempered the body together, and hath giuen the more honour to that *part* which lacked,

25 Least there should be any diuision in the bodie: but that the members should haue the same [r] care one for another.

26 [13] Therefore if one member suffer, all suffer with it: if one member be had in honour, all the members reioyce with it.

27 Now ye are the bodie of Christ, and members for *your* [s] part.

28 ✠ And God hath ordained some in the Church: *as* first Apostles, secondly Prophets, thirdly teachers, then them that doe miracles: after that, the gifts of healing, [t] helpers, [u] gouernours, diuersities of tongues.

29 Are all Apostles? are all Prophets? are all teachers?

30 Are all doers of miracles? haue all the gifts of healing? doe all speake with tongues? doe all interpret?

31 [14] But desire you the best gifts, and I will yet shew you a more excellent way.

f The holy Ghost openeth and sheweth himselfe freely in giuing of these gifts.
g The vse and benefit of the Church.
5 He declareth this manifold diuersitie, and reckoneth vp the chiefest gifts, beating that into their heads, which he sayd before, to wit, that all these things proceeded from one selfe same Spirit.
h Wisedome is a most excellent gift, very requisite, not onely for them which teach, but also for them that exhort and comfort, which thing is proper to the Pastours office, as the word of knowledge agreeth to the Doctours.
i By operation hee meaneth those great workings of Gods mighty power, which passe and excell amongst his miracles, as the deliuerie of his people Israel by the hand of Moses: that which hee did by Elias against the Priests of Baal, in sending downe fire from heauen to consume his sacrifice: and that which hee did by Peter in the matter of Ananias and Saphira. *k Foretelling of things to come.* *l Whereby false prophets are knowen from true, wherein Peter passed Philip in discouering Simon Magus. Actes 8.20.* ✠ *Rom.12.3. ephes 4.7.* 6 Hee addeth moreouer something else, to wit, that although these gifts are vnequall, yet they are most wisely diuided, because the will of the Spirit of God is the rule of this distribution. 7 He setteth foorth his former saying by a similitude taken from the body. This sayeth hee, is manifestly seene in the bodie, whose members are diuers, but yet so knit together, that they make but one bodie. 8 The applying of the similitude. So might wee also thinke, sayeth hee, of the mysticall body of Christ: for all wee that beleeue, whether wee be Iewes or Gentiles, are by one selfe same Baptisme ioyned together with our head, that by that meanes, there may be framed one body compact of many members: and wee haue dranke one selfe same spirit, that is to say, a spirituall feeling, perceiuerence and motion common to vs all, out of one cuppe. *m Christ ioyned together with his Church.* *n To become one body with Christ.* *o By one quickening drinke of the Lordes blood, wee are made partakers of his holy Spirit.* 9 Hee amplifieth that which followed of the similitude: as if hee should say, The vnitie of the body is not onely not left by this diuersitie of members, but also it could not be a body, if it did not consist of many, and those were diuers members. 10 Nowe hee buildeth his doctrine vpon the foundations which hee had layed: and first of all hee continueth in his purposed similitude, and afterward hee goeth to the matter barely and simply. And first of all hee speaketh vnto them which would haue separated themselues from those whome they enuied, because they had not such excellent gifts as they: nowe this is, sayeth hee, as if the foote should say it were not of the body, because it is not the hand: or the eare, because it is not the eye. Therefore all partes ought rather to defend the vnitie of the body being coupled together to serue one the other. 11 Againe speaking to them, hee sheweth them that if that should come to passe which they desire, to wit, that all should be equall one to another, there would followe a destruction of the whole body, yea, and of themselues: for it could not be a body, vnlesse it were made of many members knit together, and diuers one from the other. And that no man might finde fault with this diuision as vnequall, hee addeth that God himselfe hath coupled all these together. Therefore all must remaine coupled together, that the body may remaine in safety.

12 Nowe on the other side, hee speaketh vnto them which were indued with more excellent gifts, willing them not to despise the inferiours as vnprofitable, and as though they serued to no vse: for God, sayeth hee, hath in such sort tempered this inequalitie, that the more excellent and beautifull members can in no wise lacke the more abiect and such as we are ashamed of, and that they should haue more care to see vnto them and to couer them: that by this meanes the necessitie which is on both parts, might keepe the whole body in peace and concord: that although if each part be considered apart, they are of diuers degrees and conditions, yet because they are ioyned together, they haue a communitie both in commodities and discommodities. *p Of the smallest and vilest offices, and therefore smally accounted of, of the rest.* *q Wee more carefully couer them.* *r Should bestow their operations and offices to the profit & preseruation of the whole body.* 13 Nowe hee applieth the same doctrine to the Corinthians without any allegorie, warning them that seeing there are diuers functions and diuers gifts, it is their duetie, not to offend one against another, either by enuie or ambition, but rather that they being ioyned together in loue and charitie one with another, euery one of them bestow to the profit of all, that which hee hath receiued, according as his ministery doeth require. *s For all Churches wheresoeuer they are dispersed thorow the whole world, are diuers members of one body.* ✠ *Ephesians 4.11.* *t The offices of Deacons.* *u He setteth foorth the order of Elders, which were the maintainers of the Churches discipline.* 14 Hee teacheth them that are ambitious and enuious, a certaine holy ambition and enuie, to wit, if they giue themselues to the best gifts, and such as are most profitable to the Church, and so if they contend to excell one another in loue, which farre passeth all other gifts.

CHAP. XIII.

1 He sheweth that there are no gifts so excellent, which in Gods sight are not corrupt, if Charitie be away: 4 and therefore he digresseth vnto the commendation of it.

Though [1] I speake with the tongues of men and [a] Angels, and haue no loue, I am *as* sounding brasse, or a [b] tinkling cymbal.

2 And though I had the *gift* of Prophecie, and knew all secrets and all knowledge, yea, if I had all [c] faith, so that I could remooue ✠ mountaines, and had not loue, I were nothing.

3 And though I feede the poore with all my goods, and though I giue my body, that I be burned, and haue not loue, it profiteth me nothing.

1 Hee reasoneth first of Charitie, the excellencie whereof he first sheweth by this, that without it, all other gifts are as nothing before God: which thing he prooueth partly by an induction, and partly also by an argument taken of the end, wherefore those gifts are giuen. For to what purpose are those giftes, but to Gods glory, and the profite of the Church, as is before prooued? so that those gifts without Charitie, haue no right vse. *a A very earnest kind of amplifying a matter, as if hee sayd, If there were any tongues of Angels, and I had them, and did not vse them to the benefit of my neighbour, it were nothing els but a vaine & pratling kind of babbling.* *b That giueth a rude and no certaine sound.* *c By faith he meaneth the gift of doing miracles, and not that faith which iustified, which cannot be void of Charitie as the other may.* ✠ *Mat.17.20.*

4 [a] Loue [d] suffereth long: it is bountifull: loue
enuieth not: loue doth not boast it selfe: it is not
puffed vp:
5 It doth [e] no vncomely thing: it seeketh not
her owne things: it is not prouoked to anger: it
thinketh no euill:
6 It reioyceth not in iniquitie, but [f] reioyceth
in the trueth:
7 It suffereth all things: it beleeueth all things:
it hopeth all things: it endureth all things.
8 [3] Loue doeth neuer fall away, though that
prophecying be abolished, or the tongues cease,
or [g] knowledge vanish away.
9 [4] For we know in [h] part, and wee prophecie
in part.
10 But when that which is perfect, is come,
then that which is in part shallbe abolished.
11 [5] When I was a childe, I spake as a childe:
I vnderstoode as a childe, I thought as a childe:
but when I became a man, I put away childish
things.
12 [6] For [i] nowe we see thorow a glasse darke-
ly: but then *shall wee see* face to face. Nowe I
know in part: but then shall I knowe euen as I am
knowen.
13 [7] And now abideth faith, hope *and* loue,
euen these three: but the chiefest of these *is* loue.

a Hee describeth the force and nature of charity, partly by a comparison of contraries, and partly by the effects of it selfe: whereby the Corinthians may vnderstand, both how profitable it is in the Church, and how necessary: and also how farre they are from it: and therefore how vainely and without cause they are proud. *d Word for word, deferreth wrath.* *e It is not contumelious.* *f Reioyceth at righteousnes in the righteous. For the Hebrewes meane by truth, righteousnes.* 3 Againe he commendeth the excellencie of charitie, in that that it shall neuer be abolished in the Saints, whereas the other gifts which are necessary for the building vp of the Church, so long as we liue here, shall haue no place in the world to come. *g The way to get knowledge by prophecying.* 4 The reason: Because we are nowe in that state, that wee haue neede to learne dayly, and therefore we haue neede of those helpes, to wit, of the gift of tongues, and knowledge, and also of them that teach them. But to what purpose serue they then, when wee haue obtained & gotten the full knowledge of God, which serue now but for them which are imperfit, and goe by degrees to perfection? *h We learne imperfectly.* 5 He setteth foorth that that he sayd, by an excellent similitude, comparing this life to our infancie or childhoode, wherein we stagger and stammer rather then speake, and thinke and vnderstand but childish things, and therefore haue neede of such things as may forme and frame our tongue and minde: But when we become men, to what purpose should wee desire that stammering, those childish toyes, and such like things, whereby our childhood is framed by little and little? 6 The applying of the similitude of our childehoode to this present life, wherein wee darkely behold heauenly things, according to the small measure of light which is giuen vs, through the vnderstanding of tongues, and hearing the teachers and ministers of the Church: of our mans age and strength, to that heauenly and eternall life: wherein when we behold God himselfe present, and are lightned with his full and perfect light, to what purpose should we desire the voice of man, and those worldly things which are most imperfect? But yet then, shall all the Saints be knit both with God, and betweene themselues with most feruent loue, and therefore charitie shall not be abolished, but perfected, although it shall not be shewed foorth & entertained by such maner of dueties as peculiarly and onely belong to the infirmitie of this life. *i All this must be vnderstood by comparison.* 7 The conclusion: As if the Apostle should say, Such therefore shallbe our condition then: but now we haue three things, and they remaine sure if wee be Christes, as without which true religion cannot consist, to wit, faith, hope, and charitie. And among these, charitie is the chiefest, because it ceaseth not in the life to come as the rest doe, but is perfected and accomplished. For seeing that faith and hope tend to things which are promised, and are to come, when wee haue presently gotten them, to what purpose should wee haue faith and hope? but yet there at length shall wee truely and perfectly loue both God, and one another.

CHAP. XIV.

1 Hee commendeth the gift of prophecying: 7 and by a similitude taken of musicall instruments, 12 he teacheth the true vse of interpreting the Scriptures: 27 hee taketh away the abuse: 34 And forbiddeth women to speake in the Congregation.

FOllowe [1] after loue, and couet spirituall *gifts*,
and rather that ye may [a] prophecie.

1 He inferreth now of that, that he spake before: Therefore seeing charitie is the chiefest of all, before all things set it before you as chiefe and principall: and so esteeme those things as most excellent, which profit the greater part of men: (as prophecie, that is to say, the gift of teaching and applying the doctrine, which was contemned in respect of other gifts, although it be the chiefest and most necessary for the Church) and not those which for a shew seeme to be marueilous as the gifts of tongues, when a man was suddenly indued with the knowledge of many tongues, which made men greatly amazed, and yet of it selfe was not greatly to any vse, vnlesse there were an interpreter. *a What prophecie is, he sheweth in the third verse.*

2 [2] For hee that speaketh a *strange* [b] tongue,
speaketh not vnto men, but vnto God: for no
man heareth *him*: howbeit in the [c] spirit he spea-
keth secret things.
3 But he that prophecieth, speaketh vnto men
to [d] edifying, and to exhortation, and to com-
fort.
4 Hee that speaketh *strange* language, edifieth
himselfe: but hee that prophecieth, edifieth the
[e] Church.
5 I would that ye all spake *strange* languages,
but rather that yee prophecied: for greater is hee
that prophecieth, then hee that speaketh *diuers*
tongues, except hee expound it, that the Church
may receiue edification.
6 And now, brethren, if I come vnto you
speaking *diuers* tongues, what shall I profit you,
except I speake to you, either by reuelation, or by
knowledge, or by prophecying, or by doctrine?
7 [3] Moreouer things without life which giue
a sound, whether *it be* a pipe or an harpe, except
they make a distinction in the sound, how shall
it be knowen what is piped or harped?
8 And also if the trumpet giue an vncertaine
sound, who shall prepare himselfe to battell?
9 So likewise you, by the tongues, except yee
vtter words that haue [f] signification, how shall it
be vnderstood what is spoken? for ye shall speake
in the ayre.
10 [4] There are so many kinds of voyces (as it
commeth to passe) in the world, and none of them
is dumbe.
11 Except I know then the power of the voice,
I shalbe vnto him that speaketh a Barbarian, and
he that [g] speaketh, shalbe a Barbarian vnto me.
12 [5] Euen so, forasmuch as yee couet spirituall
gifts, seeke that ye may excell vnto the edifying of
the Church.
13 Wherefore, let him that speaketh a *strange*
tongue, [h] pray that he may interpret.
14 [6] For [i] if I pray in a *strange* tongue, my
[k] spirit prayeth: but mine vnderstanding is [l] with-
out fruit.
15 What is it then? I will pray with the spirit,
but I will pray with the [m] vnderstanding also: I
will sing with the spirit, but I will sing with the
vnderstanding also.
16 [7] Else, when thou blessest with the [n] spirit,
how shall hee that [o] occupieth the roume of the
vnlearned, say [p] Amen, at thy giuing of thankes,

2 He reprehendeth their peruerse iudgement touching the gift of tongues. For why was it giuen? to wit, to the intent that the mysteries of God might be the better knowen to a great sort. Thereby it is euident that prophecie, whereunto the gift of tongues ought to serue, is better then this: and therefore the Corinthians did iudge amisse, in that they made more account of the gift of tongues, then of prophecying: because for sought the gift of tongues was a thing more to be bragged of. And hereupon followed another abuse of the gift of tongues, in that the Corinthians vsed tongues in the Congregation, without an interpreter, which thing although it might be done to some profit of him, that spake them, yet he corrupted the right vse of that gift, because there came thereby no profit to the hearers: and common assemblies were instituted and appointed not for any priuate mans commodity, but for the profit of the whole company. *b A strange language, which no man can vnderstand without an interpreter.* *c By that inspiration which he hath receiued of the Spirit, which notwithstanding he abuseth, when he speaketh mysteries which none of the company can vnderstand.* *d Which may further me in the studie of godlinesse.* *e The company.* 3 He setteth foorth that which he said, by a similitude, which he boroweth and taketh from instruments of musicke which although they speake not perfectly, yet they are distinguished by their sounds, that they may be the better vsed. *f That doe fitly vtter the matter it selfe.* 4 He prooueth that interpretation is necessarily to be ioyned with the gift of tongues, by the manifold variety of languages, insomuch that if one speake to another without an interpreter, it is as if he spake not. *g As the Papists in all their sermons, & they that ambitiously powre out some Hebrew or Greeke word in the Pulpit before the vnlearned people, thereby to get them a name of vaine learning.* 5 The conclusion: if they will excell in those spirituall gifts, as it is meet, they must seeke the profit of the Church, and therefore they must not vse the gift of tongues, vnlesse there be an interpreter to expound the strange and vnknowen tongue, whether it be himselfe that speaketh, or another interpreter. *h Pray for the gift of interpretation.* 6 A reason: Because it is not sufficient for vs to speake so in the Congregation, that wee our selues doe worship God in spirit, that is, according to the gift that we haue receiued, but we must also be vnderstood of the company, lest that be vnprofitable to other which we haue spoken. *i If I pray, when the Church is assembled together, in a strange tongue.* *k The gift and inspiration which the spirit giueth me, doth his part, but only to my selfe.* *l No fruit commeth to the Church by my prayers.* *m So that I may be vnderstood of other, and may instruct other.* 7 An other reason: Seeing that the whole Congregation must agree to him that speaketh, and also witnesse this agreement, how shall they giue their assent or agreement which know not what is spoken? *n Onely without all consideration of the hearers.* *o He that sitteth as a priuate man.* *p So then one vttered the prayers, and all the company answered, Amen.*

seeing he knoweth not what thou sayest?
17 For thou verely giuest thankes well, but the
other is not edified.
18 [8] I thanke my God, I speake languages more
then ye all.
19 Yet had I rather in the Church to speake
[q] fiue words with mine vnderstanding, that I might
also instruct others, then ten thousand words in a
strange tongue.
20 [9] Brethren, be not ✠ children in vnderstan-
ding, but as concerning maliciousnes, be children,
but in vnderstanding be of a ripe age.
21 In the [r] Law it is written, ✠ By men of other
tongues, and by other languages will I speake vnto
this people: yet so shall they not heare mee, saith
the Lord.
22 [10] Wherefore *strange* tongues are for a signe,
not to them that beleeue, but to them that be-
leeue not: but prophecying *serueth* not for them
that beleeue not, but for them which beleeue.
23 [11] If therefore, when the whole Church is
come together in one, and all speake *strange*
tongues, there come in they that are [s] vnlearned,
or they which beleeued not, will they not say, that
ye are out of your wits?
24 But if all prophecie, and there come in one
that beleeueth not, or one vnlearned, he is rebuked
of all men, and is iudged of all,
25 And so are the secrets of his heart made mani-
fest, & so he will fall downe on his face & worship
God, and say plainely that God is in you in deede.
26 [12] What is to be *done* then, brethren? when
ye come together, *according as* euery one of you
hath a Psalme, *or* hath doctrine, *or* hath a tongue,
or hath reuelation, *or* hath interpretation, let all
things be done vnto edifying.
27 [13] If any man speake a *strange* tongue, *let it*
be by two, or at the most, by three, and that by
course, and let one interpret.
28 But if there be no interpreter, let him keepe
silence in the Church, *which speaketh languages*,
and let him speake to himselfe, and to God.
29 [14] Let the Prophets speake, two or three,
and let the other iudge.
30 And if any thing be reuealed to another that
sitteth by, let the first hold his peace.
31 For ye may all prophecie one by one, that all
may learne, and all may haue comfort.
32 And the [t] spirits of the Prophets, are subiect
to the Prophets.
33 For God is not *the authour* of confusion,
but of peace, as *we see* in all the Churches of the
Saints.
34 [15] ∵ Let your women keepe silence in the
Churches: for it is not permitted vnto them to
speake: but *they ought* to be subiect, as also ⁂ the
Law saith.

8 He propoundeth himselfe for an example, both that they may be ashamed of their foolish ambition, and also that he may eschew all suspicion of enuie.
q *A very few words.*
9 Now he reprooueth them freely for their childish folly, which see not how this gift of tongues which was giuen to the profite of the Church, is turned by their ambition into an instrument of cursing, seeing that this same also is conteined amongst the punishments wherewith God punished the stubbornnes of the people, that he dispersed them amongst strangers, whose language they vnderstood not.
✠ *Mat.18,3.*
r *By the law he vnderstandeth all the whole Scripture.*
✠ *Isay.28,11.*
10 The conclusion: Therefore the gift of tongues serueth to punish the vnfaithfull and vnbeleeuers, vnlesse it be referred to prophecie (that is to say, to the interpretation of Scripture) and that that which is spoken, be by that meanes vnderstood of the hearers.
11 Another argument: The gift of tongues without prophecie is not onely vnprofitable to the faithfull: but also doth very much hurt as well to them as to the vnfaithfull which should be wonne in the publike assemblies. For by this meanes it commeth to passe, that the faithfull seeme to other to be madde, much lesse can the vnfaithfull be instructed thereby. s *Looke Actes 4.13.*
12 The conclusion: The edifying of the Congregation is a rule and square of the right vse of all spirituall gifts. 13 The maner how to vse the gift of tongues. It may be lawfull for one or two, or at the most for three, to vse the gift of tongues, one after another in an assembly, so that there be some to expound the same: but if there be none to expound, let him that hath that gift, speake to himselfe alone. 14 The manner of prophecying: Let two or three propound, and let the other iudge of that that is propounded, whether it be agreeable to the word of God or no: If in this examination the Lord giue any man ought to speake, let them giue him leaue to speake. Let euery man be admitted to prophecie, seuerally and in his order, so farre foorth as it is requisitie for the edifying of the Church. Let them be content to be subiect ech to others iudgement. t *The doctrine which the Prophets bring which are inspired with Gods Spirit.* 15 Women are commanded to be silent in publike assemblies, and they are commaunded to aske of their husbands at home. ∵ *1.Tim.2,12.* ⁂ *Gene.3.16.*

35 And if they will learne any thing, let them
aske their husbands at home: for it is a shame for
women to speake in the Church.
36 [16] Came the worde of God out from you?
either came it vnto you onely?
37 If any man thinke himselfe to be a Prophet,
or [u] spirituall, let him acknowledge, that the things
that I write vnto you, are the commandements of
the Lord.
38 [17] And if any man be ignorant, let him be
ignorant.
39 [18] Wherefore, brethren, couet to prophe-
cie, and forbid not to speake languages.
40 Let all things be done honestly, and by
order.

16 A generall conclusion of the treatise of the right vse of spirituall gifts in assemblies, with a sharpe reprehension, least the Corinthians might alone seeme to themselues to be wise.
u *Skilfull in knowing and iudging spirituall things.*
17 The Church ought not to care for such as be stubburnely ignorant, and will not abide to be taught, but to go forward notwithstanding in those things which are right. 18 Prophecie ought simply to be retained and kept in Congregations, the gift of tongues is not to be forbidden, but all things must be done orderly.

CHAP. XV

1 The Gospel that Paul preached. 3 The death and resurrection of Christ. 8 Paul sawe Christ. 9 He had persecuteth that Church, whereof afterward he was made a minister. 12 Christ first rose againe, & we all shall rise by him. 26 The Last enemie, death. 29 To be baptized for dead. 32 At Ephesus Paul fought with beasts. 35 How the dead are raised. 45 The first Adam. The last Adam. 47 The first and second man. 53 We shall all be changed, we shall not all sleepe. 55 Deaths sting. 57 Victorie. 58 Constancie and stedfastnesse.

MOreouer, [1] ✠ brethren, I declare vnto you
the Gospel, which I preached vnto you,
which yee haue also receiued, and wherein yee
[a] continue,
2 And whereby yee are saued, if yee keepe in
memory, after what maner I preached it vnto you,
[b] except ye haue beleeued in vaine.
3 For first of all, I deliuered vnto you that
which I receiued, how that Christ died for our
sinnes, according to the ✠ Scriptures,
4 And that he was buried, and that he arose the
third day according to the ∵ Scriptures,
5 ⁂ And that he was seene of Cephas, then of
the [c] twelue.
6 After that, he was seene of more then fiue
hundreth brethren at [d] once: whereof many re-
maine vnto this present, and some also are asleepe.
7 After that, he was seene of Iames: then of all
the Apostles.
8 ✠ [2] And last of all, he was seene also of me,
as of one borne out of due time.
9 * For I am the least of the Apostles, which
am not meete to be called an Apostle, because I
persecuted the Church of God
10 ✠ But by the grace of God, I am that I am:
and his grace which is in me, was not in vaine: but
I laboured more aboundantly then they all: yet not
I, but the grace of God which is with me.
11 Wherefore, whether it were I, or they, so we
preach, and so haue ye beleeued.
12 ¶ [3] Now if it be preached, that Christ is risen

1 The sixth treatise of this Epistle concerning the resurrection: and he vsed a transition, or passing ouer from one matter to another, shewing first that he bringeth no new thing, to the end that the Corinthians might vnderstande that they had begun to swarue from the right course: and next that he goeth not about to entreate of a trifling matter, but of another chiefe point of the Gospel, which if it be taken away, their faith must needes come to nought. And so at the length he beginneth this treatise at Christs resurrection, which is the ground and foundation of ours, and confirmeth it first by the testimonie of the Scriptures, and by the witnesse of the Apostles, and of more then fiue hundreth brethren, and last of all by his owne. ✠ *Gal.1.11.* a *In the profession whereof you continue yet.* b *Which is very absurd, and cannot be, but that they that beleeue, must reape the fruite of faith.* ✠ *Isai.53.5. 1.pet.2,24.* ∵ *Ionas 2.1.* ⁂ *Iohn 20.19.* c *Of those twelue picked and chosen Apostles, which were commonly called twelue, though Iudas was put out of the number.* d *Not at seuerall times, but together and at one instant.* ✠ *Actes 9.5.* 2 Hee mainteineth by the way, the authoritie of his Apostleship, which was requisite to be in good credit among the Corinthians, that this Epistle might be of force and weight among them. In the meane season he compareth himselfe in such sort after a certaine diuine art, with certaine other, that he maketh himselfe inferiour to them all. * *Ephes.3.8.* ✠ *Ephes.3.7.* 3 The first argument to prooue that there is a resurrection from the dead: Christ is risen againe, therefore the dead shall rise againe.

4 The second by an absurditie. If there be no resurrection of the dead, then is not Christ risen againe, 5 The proofe of that absurditie by other absurdities: If Christ be not risen againe, the preaching of the Gospel is in vaine, and the credite that you gaue vnto it is vaine, and we are liars. 6 He repeateth the same argument taken of an absurditie, purposing to shew how faith is in vaine if the resurrection of Christ be taken away. 7 First, seeing death is the punishment of sinne, in vaine should we beleeue that our sinnes were forgiuen vs, if they remaine: but they doe remaine, if Christ rose not from death. *e They are yet in their sinnes, which are not sanctified, nor haue obtained remission of their sinnes.*

from the dead, how say some among you, that there is no resurrection of the dead?
13 4 For if there be no resurrection of the dead, then is Christ not risen:
14 5 And if Christ be not risen, then is our preaching vaine, and your faith is also vaine
15 And wee are found also false witnesses of God: for wee haue testified of God, that he hath raised vp Christ: whom he hath not raised vp, if so be the dead be not raised.
16 6 For if the dead be not raised, then is Christ not raised.
17 And if Christ be not raised, your faith is vaine: 7 ye are e yet in your sinnes.
18 8 And so they which are asleepe in Christ, are perished.
19 9 If in this life onely we haue hope in Christ, we are of all men the most miserable.
20 10 But now is Christ risen from the dead, 11 *and* was made the ✠ f first fruites of them that slept.
21 12 For since by man *came* death, by man *came* also the resurrection of the dead.
22 For as in Adam all die, euen so in Christ shall all be g made aliue,
23 13 But euery man in his ✠ owne order: the first fruites *is* Christ, afterwarde, they that are of Christ, at his comming *shall rise againe.*
24 14 Then *shallbe* the h end, when he hath deliuered vp the kingdome to God, euen the Father, when he hath put downe i all rule, and all authoritie and power.
25 For he must reigne ✠ till he hath put all his enemies k vnder his feete.
26 The l last enemie that shall be destroyed, *is* death.
27 ✠ For he hath put downe all things vnder his feete. (And when he saith that all things are subdued *to him*, it is manifest that he is excepted, which did put downe all things vnder him)
28 And when all things shall be subdued vnto him, m then shall the Sonne also himselfe be subiect vnto him, that did subdue all things vnder him, that n God may be all in all.
29 15 Els what shall they do which are baptized o for dead? if the dead rise not at all, why are they then baptized for dead?
30 16 Why are wee also in ieopardie euery houre?
31 By our p reioycing which I haue in Christ Iesus our Lord, I die daily.
32 17 If I haue fought with beastes at Ephesus q after the maner of men, what aduantageth it me, if the dead be not raised vp? ✠ 18 let vs r eate and drinke: for to morow we shall die.
33 19 Be not deceiued: euill speakings corrupt good maners.
34 Awake to *liue* righteously, and sinne not: for some haue not the knowledge of God, I speake this to your shame.
35 20 But some man will say, Howe are the dead raised vp? and with what body come they foorth?
36 21 O foole, that which thou sowest, is not quickened, except it die.
37 And that which thou sowest, thou sowest not that body that shall bee, but bare corne as it falleth, of wheat, or of some other.
38 22 But God giueth it a body at his pleasure,

k Christ [illegible] *appeared in the forme of a seruant, in which respect he ruleth the Church, as head, and that because this power was giuen him of his Father.*
l The shutting vp of the argument, which is taken from the whole to the part: for if all his enemies shall be put vnder his feet, then must it needs be that death also shall be subdued vnder him.
✠ *Psal.8.6. Heb.2.8.*
m Not because the sonne was not subiect to his Father before, but because his body, that is to say, the Church which is here in distresse, and not yet wholly partaker of his glory, is not yet fully perfect, and also because the bodies of the Saints which bee in the graues, shall not be glorified vntill the resurrection: but Christ as he is God, hath vs subiect to him as his Father hath, but as he is Priest, hee is subiect to his father together with vs: August. booke 1. chap. 8. of the Trinitie. n By this high kinde of speech, is set forth an incomprehensible glory which floweth from God, and shall fill all of vs as we are ioyned together with our head, but yet so, that our head shall alwayes reserue his preeminence.

8 Secondly, vnlesse that this be certaine that Christ rose againe, all they which died in Christ are perished. So then what profit commeth of faith? 9 The third argument which is also taken from an absurditie: for vnlesse there be another life, wherein such as trust and beleeue in Christ shallbe blessed, they were the most miserable of all creatures, because in this life they are the most miserable. 10 A conclusion of the former argument: Therefore Christ is risen againe. 11 Hee putteth the last conclusion for the first proposition of the argument that followeth, Christ is risen againe: Therefore shall wee the faithfull (for of them he speaketh) rise againe: Then followeth the first reason of this consequent: for Christ is set foorth vnto vs, to be considered of, not as a priuate man apart and by himselfe, but as the first fruites: And he taketh that which was knowen, to all men, to wit, that the whole heape is sanctified in the first fruites. ✠ *Colos.1,18 reuelat.1,5.* *f Hee alludeth to the first fruits of corn, the offering whereof sanctified the rest of the fruits.* 12 Another confirmation of the same consequent: for Christ is to be considered as opposite to Adam, that as from one man Adam, sinne came ouer all, so from one man Christ, life commeth vnto all: that is to say, that all the faithfull, as they die, because by nature they were borne of Adam, so because in Christ they are made the children of God by grace, they are quickened and restored to life by him. *g Shall rise by the vertue of Christ* 13 Hee doeth two things together: for he sheweth that the resurrection is in such sort common to Christ with all his members, that notwithstanding he farre passeth them, both in time (for he was the first that rose againe from the dead) and also in honour, because that from him and in him is all our life and glorie. Then by this occasion hee passeth to the next argument. ✠ *1. Thes 4. 13.* 14 The fourth argument, wherewith also hee confirmeth the other, hath a most sure ground, to wit, because that God must reigne. And this is the maner of his reigne, that the Father will be shewed to be King in his Sonne, who was made man, to whom all things are made subiect (the promiser onely except) to the end that the Father may afterwardes triumph in his Sonne the conquerour. And he maketh two parts of this reigne and dominion of the Sonne, wherein the Fathers glorie consisteth: to wit, the ouercomming of his enemies (whereof some must be depriued of all power, as Satan and all the wicked, be they neuer so proud and mightie, and other must be vtterly abolished, as death) and a plaine and full deliuery of the godly from all enemies, that by this meanes God may fully set foorth the body of the Church, cleauing fast vnto their head Christ, his kingdome and glory, as a king in his subiects. Moreouer, he putteth the first degree of this kingdome in the resurrection of his Sonne, who is the head: and the perfection, in the full coniunction of the members with the head, which shallbe in the latter day. Now all these tende to this purpose, to shewe that vnlesse the dead doe rise againe, neither the Father can be King aboue all, neither Christ be Lord of all: for neither should the power of Satan and death be ouercome, nor the glory of God be full in his Sonne, nor his Sonnes in his members. *h The shutting vp and finishing of all things. i All his enemies which shallbe spoiled of all the power they haue.* ✠ *Psal.110,1. Actes 2,34. Hebr.1,13.&* [illegible] *2,32.*

15 The fifth argument taken of the end of Baptisme, to wit, because that they which are baptized, are baptized for dead, that is to say, that they may haue a remedy against death, because that Baptisme is a token of regeneration. *o They that are baptized, to this end and purpose that death may be put out in them, or to rise againe from the deade, whereof baptisme is a seale.* 16 The sixth argument: Vnlesse there be a resurrection of the dead, why should the Apostles so dayly cast themselues into danger of so many deaths? *As though he said, I die dayly, as all the miseries I suffer can well witnesse, which I may truely boast of, that I haue suffered amongst you.* 17 The taking away of an obiection: but thou Paul didst ambitiously, as commonly men are woont to doe, when thou diddest fight with beasts at Ephesus. That is very like, saith Paul, for what could that aduantage mee, were it not for the glory of eternall life which I hope for? *q Not vpon any godly motion, nor casting mine eyes vpon God, but caried away with vaine glory, or a certaine headinesse.* ✠ *Isai 22.13.* 18 The seuenth argument which dependeth vpon the last: If there be no resurrection of the dead, why do we giue our selues to any thing els, saue to eating and drinking? *r These are speeches that Epicures vse.* 19 The conclusion with a sharpe exhortation, that they take heede of the naughtie companie of certaine: from whence hee sheweth that this mischiefe sprang: warning them to be wise with sobrietie vnto righteousnesse. 20 Nowe that he hath prooued the resurrection, he discouereth their doltishnesse, in that they scoffingly demaunded, how it could be that the dead should rise againe, and if they did rise againe, they asked mockingly, what manner of bodies they should haue. Therefore he sendeth these followes which seemed to themselues to be marueilous wise and wittie, to be instructed of poore rude husbandmen: 21 Thou mightest haue learned either of these, saith Paul, by daily experience: for seedes are sowen, and rotte, and yet notwithstanding so farre it is off, that they perish, that contrariwise they growe vp farre more beautifull: and whereas they are sowen naked and drie, they spring vp greene from death by the vertue of God: and doth it seeme incredible to thee that our bodies should rise from corruption, and that indued with a farre more excellent qualitie? 22 We see a diuersitie both in one and the selfe same thing which hath now one forme & then another, and yet keepeth it owne kinde, as it is euident in a graine which is sowen bare, but springeth vp farre after another sort: and also in diuers kindes of one selfe same sort, as amongst beasts: and also among things of diuers sortes, as the heauenly bodies and the earthly bodies: which also differ very much one from another. Therefore there is no cause why we should reiect either the resurrection of the bodies, or the changing of them into a better state, as a thing impossible, or strange,

men to euery seed his owne bodie.
39 All flesh is not the same flesh, but there is
one flesh of men, and another flesh of beasts, and
another of fishes, and another of birdes.
40 There are also heauenly bodies, and earthly
bodies: but the glorie of the heauenly is one, and
the glorie of the earthly is another.
41 There is another glorie of the sunne, and
another glorie of the moone, and another glorie
of the starres: for one starre differeth from *ano-*
ther starre in glorie.
42 [23] So also *is* the resurrection of the dead. *The*
bodie is [s] sowen in corruption, *and* is raised in in-
corruption.
43 It is sowen in [t] dishonour, *and* is raised in
glorie: it is sowen in weakenesse, *and* is raised in
[u] power.
44 [24] It is sowen a naturall bodie, *and* is raised
a spirituall bodie: there is a naturall body, *and* there
is a spirituall bodie.
45 [25] As it is also written, The [x] first man ✠ A-
dam was made a liuing soule: and the last Adam
was made a [y] quickening spirit.
46 [26] Howbeit that *was* not first which is spiri-
tuall: but that *which is* naturall, and afterward that
which is spirituall.
47 The first man *is* of the earth, [z] earthly: the
second man *is* the Lord from [a] heauen.
48 [27] As *is* the earthly, such *are* they that are
earthly: and as *is* the heauenly, such *are* they also
that are heauenly.
49 And as wee haue borne the [b] image of the
earthly, so shall we beare the image of ye heauenly.
50 [28] This say I, brethren, that [c] flesh and blood
cannot inherit the kingdome of God, neither doth
corruption inherite incorruption.
51 [29] Behold, I shew you a [d] secret thing, Wee
shall not all sleepe, but we shall all be changed,
52 In [e] a moment, in the twinkling of an eye
at the last ✠ trumpet: for the trumpet shall blowe,
and the dead shall be raised vp incorruptible, and
we shall be changed.
53 For this corruptible must put on incorrup-
tion: and this mortall *must* put on immortalitie.

23 Hee maketh three kinds of qualities of the bodies being raised: Incorruption, to wit, because they shalbe found, and altogether of a nature that can not be corrupt: Glory, because they shalbe adorned with beautie and honour: Power, because they shall continue euerlasting without meat, drinke, and all other helpes, without which this fraile life cannot keepe it selfe from corruption.
s Is buried, and man is hid as seed in the ground.
t Void of honour, void of glorie, and beautie.
u Freed from the former weakenesse, whereas it is subiect to such alteration and change, that it cannot maintaine it selfe without meat and drinke, and such otherlike helpes.
24 He sheweth perfitly in one word, this change of the qualitie of the bodie by the resurrection, when he saith, that of a naturall bodie, it shall become a spirituall body, which two qualities being cleane different, the one from the other, hee straightway expoundeth & setteth foorth diligently.

54 So when this corruptible hath put on in-
corruption, and this mortall hath put on immor-
talitie, then shall be brought to passe the saying,
that is written, ✠ Death is swallowed vp into vi-
ctorie.
55 O death, where *is* thy sting? O graue, where
is thy victorie?
56 The sting of death *is* sinne: and the strength
of sinne *is* the Law.
57 ✠ But thankes *be* vnto God, which hath gi-
uen vs victorie through our Lord Iesus Christ.
58 [30] Therefore my beloued brethren, be yee
stedfast, vnmoueable, aboundant alwayes in the
worke of the Lord, forasmuch as ye know that your
labour is not in vaine in the [f] Lord.

CHAP. XVI.

1 He exhorteth them to helpe the poore brethren of Hierusalem: 10 Then he commendeth Timotheus, 13 and so with a friendly exhortation, 19 and commendations, endeth the Epistle.

1 Concerning [1] the gathering for the Saints, as
I haue ordained in the Churches of Galatia,
so doe ye also.
2 Euery [a] first *day* of the weeke, let euery one
of you put aside by himselfe, & lay vp as *God* hath
[b] prospered him, that then there be no gatherings
when I come.
3 And when I am come, whomsoeuer ye shall
allow by [c] letters, them will I send to bring your
liberalitie vnto Hierusalem.
4 [2] And if it be meet that I goe also, they shall
goe with me.
5 Nowe I will come vnto you, after I haue
gone through Macedonia (for I will passe through
Macedonia.)
6 And it may be that I will abide, yea, or win-
ter with you, that yee may bring mee on my way,
whithersoeuer I goe.
7 For I will not see you now in my passage, but
I trust to abide a while with you, if the Lord
permit.
8 And I will tarie at Ephesus vntill Pentecost.
9 For a great doore and [d] effectuall is opened
vnto me, and there are many aduersaries.
10 ¶ Now if Timotheus come, see that hee be
[e] without feare with you: for he worketh the worke
of the Lord, euen as I *doe*.
11 Let no man therefore despise him: but con-
uey him foorth [f] in peace, that hee may come vnto
me: for I looke for him with the brethren.
12 As touching *our* brother Apollos, I greatly
desired him to come vnto you with the brethren:
but his minde was not at all to come at this time:
howbeit he will come when he shall haue conue-
nient time.
13 ¶ Watch ye: stand fast in the faith: quite you
like men, *and* be strong.
14 Let all your things be done in loue.
15 Now brethren, I beseech you (ye know the
house of [g] Stephanas, that it is the first fruits of A-
chaia, and that they haue [h] giuen themselues to mi-
nister vnto the Saints.)
16 That yee be [i] obedient euen vnto such, and
to all that helpe with vs and labour.
17 I am glad of the comming of Stephanas, and
Fortunatus, and Achaicus: for they haue supplied
the want of you.
18 For they haue comforted my [k] spirite and
yours: [l] acknowledge therefore such men.
19 The Churches of Asia salute you: Aquila
and

✠ *Ose 13.14, heb. 2.14.*
✠ *1. Iohn 5.5.*
30 An exhortation taken of the profit that ensueth, that seeing they vnderstand that the glorie of the other life is laid vp for faithfull workemen, they continue and stand fast in the truth of the doctrine of the resurrection of the dead.
f Through the Lords help & goodnes working in vs.
1 Collections in old time were made by the Apostles appointment the first day of the weeke, on which day the maner was then to assemble themselues.
a Which in times past was called Sunday, but now is called the Lords day.
b That euery man bestow, according to the abilitie that God hath blessed him with.
c Which you shall giue them to carie.
2 The residue of the Epistle is spent in writing of familiar matters, yet so that all things be referred to his purposed marke, that is to say, to the glorie of God and to the edifying of the Corinthians.
d Verie fit and conuenient to doe great things by.
e Without any iust occasion of feare.
f Safe and sound, and that with all kind of courtesie.
g Stephanas is the name of a man and not of a woman.
h Giuen themselues wholly to the ministerie.
i That you honour and reuerence them be obedient to them, and be content to be ruled by them, as meet is you should, seeing they haue bestowed themselues and their goods to helpe you withall.
k Mine heart.
l Take them for such men as they are indeed.

25 That is called a naturall bodie, which is quickened and maintained by a liuing soule onely, such as Adam was, of whome all wee are borne naturally: and that is said to be a spirituall, which together with ye soule is quickened with a farre more excellent vertue: to wit, with the Spirit of God, which descendeth from Christ the second Adam into vs. *x Adam is called the first man, because hee is the roote as it were from whence wee spring: and Christ is the latter man, because hee is the beginning of all them that are spirituall, & in him wee are all comprehended.* ✠ *Gen. 2.7.* *y Christ is called a Spirit, by reason of that most excellent nature, that is to say, God who dwelleth in him bodily, as Adā is called a liuing soule; by reason of the soule which is the best part in him.* 26 Secondly he willeth the order of this double state or qualitie to be obserued, yt the naturall was first, Adam beeing created of the clay of the earth: and the spirituall followed and came vpon it, to wit, when as the Lord beeing from heauen, endued our flesh which was prepared and made fit for him, with the fulnes of the Godhead. *z Wallowing in durt, and wholly giuen to an earthly nature.* *a The Lord is said to come downe from heauen by that kinde of speech, whereby that which is proper to one is vouched of another.* 27 He applyeth both the earthly naturalnesse of Adam (if I may so say) to our bodie, so long as they are naturally conuersant on earth, to wit, in this life, and in ye graue: and also the spiritualtie of Christ to the same our bodies, after yt they are risen againe: and hee saith, that that goeth before & this shall followe. *b Not a vaine and false image, but such an one as had the trueth with it indeede.* 28 The conclusion: We cannot be partakers of the glorie of God, vnlesse we put off all that grosse & filthie nature of our bodies subiect to corruption, that the same bodie may be adorned with incorruptible glorie. *c Flesh and blood are takē here for a liuing bodie, which cannot attaine to incorruption, vnlesse it put off corruption.* 29 He goeth further, declaring that it shall come to passe that they which shal be found aliue in the latter day, shall not descend into that corruption of the graue, but shall be renued with a sudden change, which change is verie requisite: and that the certaine enioying of the benefite and victorie of Christ, is deferred vnto that latter time. *d A thing that hath beene hid, and neuer knowen hitherto, and therefore worthie that you giue good eare vnto it.* *e Hee sheweth vs that the time shall be verie short.* ✠ *Mat. 24.31. 1. thess. 4.16.*

✠ *Rom.16.16. 1.Cor.13.12. 1.pet.3.14.*
m By these words, is betokened the seuerest kind of curse and excommunication that was amongst the Iewes: and the words are as much to say, as our Lord commeth: So that his meaning may be this, Let him be accursed euen to the comming of the Lord, that is to say, to his deaths day, euen for euer.

and Priscilla with the Church that is in their house,
salute you greatly in the Lord.
20 All the brethren greete you. Greete yee one
another with an ✠ holy kisse.
21 The salutation of *me* Paul with mine owne
hand.
22 If any man loue not the Lord Iesus Christ,
let him be had in execration [m] maran-atha.
23 The grace of our Lord Iesus Christ *be* with
you.
24 My loue *be* with you all in Christ Iesus.
Amen.

The first *Epistle* to the Corinthians, written from Philippi, *and sent* by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

THE SECOND EPISTLE OF PAVL TO THE CORINTHIANS.

CHAP. I.

1 He beginneth with the phrase of afflictions, 8 declaring what he hath suffered in Asia, 10 and how happily God assisted him. 17 He saith it was not vpon any lightnesse, that he came not, according to his promise.

1 See the declaration of such salutations in the former Epistles.

PAVL [1] an Apostle of IESVS
Christ, by the will of God, and
our brother Timotheus, to the
Church of God, which is at Co-
rinthus, with all the Saints, which
are in all Achaia:
2 Grace *be* with you, and peace from God
our Father, and *from* the Lord Iesus Christ.
3 ✠ [2] [a] Blessed *be* God, euen the Father of our
Lord Iesus Christ, the Father of [b] mercies, and the
God of all comfort,
4 Which comforteth vs in all our tribulation,
[3] that wee may be able to comfort them which are
in any affliction by the comfort wherewith we our
selues are comforted of God.
5 For as the [c] sufferings of Christ abound in vs,
so our consolation aboundeth through Christ.
6 [4] And whether we be afflicted, *it is* for your
consolation and saluation, which is [d] wrought in
the enduring of the same sufferings, which we also
suffer: or whether we be comforted, *it is* for your
consolation and saluation.
7 And our hope is stedfast concerning you, in
as much as wee knowe, that as ye are partakers of
the sufferings, so *shall yee be* also of the consola-
tion.
8 [5] For brethren, we would not haue you ig-
norant of our affliction, which came vnto vs in
Asia, how we were pressed out of measure passing
strength, so that we altogether [e] doubted euen of
life.
9 Yea, wee receiued the sentence of death in
[f] our selues, because wee should not trust in our
selues, but in God, which raised the dead.
10 Who deliuered vs from so [g] great a death,
and doeth deliuer *vs*: in whome we trust, that yet
hereafter he will deliuer *vs*.
11 ✠ [6] So that yee labour together in pray-
er for vs, [7] that for the gift *bestowed* vpon vs for
manie, thankes may be giuen by many persons
for vs.
12 [8] For our reioycing is this, the testimonie of
our conscience, that in simplicitie & godly [h] pure-
nesse, *and* not in fleshly wisdome, but by the [i] grace
of God we haue had our conuersation in the world,
and most of all to youwards.
13 For we write [k] none other things vnto you,
then that ye read or els that ye acknowledge, and
I trust ye shall acknowledge vnto the [l] end.
14 Euen as yee haue acknowledged vs partly,
that wee are your [m] reioycing, euen as ye are ours,
in the [n] day of *our* Lord Iesus.
15 And in this confidence was I minded first to
come vnto you, that ye might haue had a [o] double
grace,
16 And to passe by you into Macedonia, and
to come againe out of Macedonia, vnto you, and
to be led forth toward Iudea of you.
17 [9] When I therefore was thus minded, did I
vse lightnesse? or mind I those things which I
mind, according to the [p] flesh, that with mee should
be, [q] Yea, yea, and Nay, nay?
18 [10] Yea, God is [r] faithfull, that our word to-
ward you, was not Yea, and Nay.
19 [11] For the Sonne of God Iesus Christ, who
was preached among you by vs, *that is*, by me, and
Siluanus, and Timotheus, [s] was not Yea, and Nay:
but in [t] him it was Yea.
20 [12] For all the promises of God in him *are*
Yea, and are in [u] him Amen, vnto the glory of God
through [x] vs.

✠ *Ephes.1.3. 1.pet.1.3.*
2 He beginneth after his manner with thankesgiuing, which notwithstanding (otherwise then he was wont) he applyeth to himselfe: beginning his Epistle with the setting forth of the dignitie of his Apostleship, constrained (as it should seeme) by their importunitie, which tooke an occasion to despise him by reason of his miseries. But he answereth that he is not so afflicted, but that his comforts doe exceed his afflictions, shewing the ground of them, euen the mercie of God the Father in Iesus Christ.
a To him be praise and glorie giuen. b Most mercifull. 3 The Lord doth comfort vs to this ende and purpose, that wee may so much the more surely comfort others. *c The miseries which wee suffer for Christ, or which Christ suffereth in vs.* 4 Hee denyeth that either his afflictions wherewith hee was often afflicted, or the consolation which hee receiued of God, may iustly be despised, seeing that the Corinthians both might and ought to take great occasion to be confirmed by either of them. *d Although saluation be giuen vs freely, yet because there is a way appointed vs whereby wee must come to it, which is the race of an innocent and vpright life, which wee must runne, therefore wee are sayde to worke our saluation, Philippians 2. 12. And because it is God onely that of his free good will worketh all things in vs, therefore is hee saide to worke the saluation in vs by those selfe same things by which wee must passe to euerlasting life, after that wee haue once ouercome all incombrances.* 5 Hee witnesseth that hee is not onely not ashamed of his afflictions, but that he desireth also to haue all men know the greatnesse of them, and also his deliuerie from them, although it be not yet perfite. *e I knewe not at all what to doe, neither did I see by mans helpe which way to saue my life. f I was resolued within my selfe to die.*

g From these great dangers. ✠ *Rom.15.30.*
6 That he may not seeme to boast himselfe, he attributeth all to God, and therewith also confesseth that he attributeth much to the prayers of the faithfull.
7 The end of the afflictions of the Saints, is the glory of God, and therefore they ought to be precious vnto vs.
8 Secondly he putteth away an other slaunder, to wit, that he was a light man, and such a one as was not lightly to be credited, seeing that he promised to come vnto them, and came not. And first he speaketh of the simplicitie of his mind, and sinceritie, which they knew both by his voice when he was present, and they ought to acknowledge it also in his letters, being absent: and moreouer hee protesteth that he will neuer be otherwise.
h With clearenes, and holy and true plainnesse of minde, as God himselfe can witnesse. i Trusting to that very wisedome, which God of his free goodnesse hath giuen me from heauen. k He sayeth he writeth barely and simply: for he that writeth in coloured sort, is rightly said to write otherwise then wee reade: and this hee saieth the Corinthians shall knowe and like of very well. l Perfectly. m Pauls reioycing in the Lord was, that hee had wonne the Corinthians: and they themselues reioyced that such an Apostle was their instructour, and taught them so purely and sincerely. n When he shal sit as iudge. o Another benefit. 9 He putteth away their slander and false report by denying it, & first of all in that that diuers went about to perswade the Corinthians, that in the preaching of the Gospell, Paul agreed not to himselfe: for this was the matter and the case. *p As men doe, which will rashly promise any thing, & change their purpose at euery turning of an hand. q That I should say and vnsay a thing?* 10 He calleth God to witnesse, and for iudge of his constancie in preaching & teaching one selfe same Gospell. *r True, and of whose faithfulnesse it where horrible wickednesse to doubt.* 11 He ioyneth also with himselfe, his fellowes as witnesses, with whome hee fully consented in teaching one selfe same thing, to wit, one selfe same Christ. *s Was not diuers and wauering. t That is, in God.* 12 Last of all he declareth the summe of his doctrine, to wit, that all the promises of saluation are sure and ratified in Christ. *u Christ is set foorth to exhibite and fulfill them all most assuredly, and without all doubt. x Through our ministerie.*

21 13 And

23 He attributed the praise of his constancie, onely to the grace of God, through the holy Ghost, and therewithall concludeth that they cannot doubt of his faith, and his fellowes, without doing iniurie to the Spirit of God; seeing that they themselues doe know all this to be true.

21 13 And it is God which stablisheth vs with
you in Christ, and hath anointed vs.
22 Who hath also sealed vs, and hath giuen the
y earnest of the Spirit in our hearts.
23 14 Now, I call God for a record vnto my
z soule, that to spare you, I came not as yet vnto
Corinthus
24 15 Not that wee haue dominion ouer your
faith, but wee are helpers of your a ioy: for by
faith ye stand.

y An earnest, is, whatsoeuer is giuen to confirme a promise. 14 Now comming to the matter, he sweareth, that he did not onely, not lightly alter his purpose of comming to them, but rather ŷ he came not vnto them for this cause, that hee might not be constrained to deale more sharpely, with them being present, then he would *z Against my selfe, and to the danger of mine owne life.* 15 He remoueth all suspition of arrogancie, declaring that hee speaketh not as a Lord vnto them, but as a seruant, appointed of God to comfort them. *a Hee setteth the ioy & peace of conscience, which God is authour of, against tyrannous feare, & therewithall sheweth the end of ŷ Gospel.*

CHAP. II.

1 Hee excuseth his not comming vnto them, 2 and priuily reprehendeth them: 4 Hee sheweth that such is his affection towards them, 5 that he neuer reioyceth but when they are merie. 6 Perceiuing the adulterer (whom he commanded to be deliuered vp to Satan) to repent, hee requesteth that they forgiue him. 11 Hee mentioneth his going into Macedonia.

a Causing griefe amongst you, which hee should haue done if he had come to them before they had repented them.

b For I trusted that you would take that out of the way foorthwith, which you knew I was discontented with, considering how you are perswaded that my ioy is your ioy.

1 He passeth to another part of this Epistle: which notwithstanding is put amongst the first, whereunto he returneth afterward, and he handleth the releasing and vnloosing of the incestuous person, because he seemed to haue giuen sufficient testimonie of his repentance: shewing the true vse of excommunication, to wit, that it proceed not of hatred, but of loue, and so end, least if we keepe no measure, we serue Satan the deuill.

c As if he sayd, All that sorrow is so cleane wiped away, as though he had neuer felt it.

BVt I determined thus in my selfe, that I would
not come againe to you in a heauinesse.
2 For if I make you sorie, who is he then that
should make me glad, but the same which is made
sorie by me?
3 And I wrote this same thing vnto you, least
when I came, I should take heauinesse of them of
whom I ought to reioyce: this b confidence haue
I in you all, that my ioy is the ioy of you all.
4 For in great affliction, and anguish of heart
I wrote vnto you with many teares: not that yee
should be made sory, but that ye might perceiue
the loue which I haue, specially vnto you.
5 1 And if any hath caused sorowe, the same
hath not made c me sory, but d partly (least I should
more e charge *him*) you all.
6 It is sufficient vnto the same man, that he was
rebuked of many.
7 So that nowe contrariwise yee ought rather
to f forgiue *him*, and comfort *him*, least the
same should be swallowed vp with ouermuch
heauinesse.
8 Wherefore I pray you, that you would g confirme
your loue towards him.
9 For this cause also did I write, that I might
know the proofe of you, whether yee would be
obedient in all things
10 To whom yee forgiue any thing, I *forgiue*
also: for verely if I forgaue any thing, to whom I
forgaue it, for your sakes *forgaue I it* in the h sight
of Christ,
11 Least Satan should circumuent vs: for we are
not ignorant of his i enterprises.
12 ¶ 2 Furthermore, when I came to Troas *to
preach* Christs Gospel, and a doore was opened vnto
me of the Lord,
13 I had no rest in my spirit, because I found

d As for me (saith Paul) I haue no more to doe with him: e Least I should ouercharge him, who is burdened enough of himselfe, which I would be glad were taken from him. f That whereas before you punished him sharply, you would now forgiue him. g That at my entreatie, you would declare by the consent of the whole Church, that you take him againe for a brother. h Truely and from the heart i Of his mischieuous counsell and deuilish will. 2 He returneth to the confirmation of his Apostleship, & bringeth forth the testimonies, both of his labour, and also of Gods blessing.

not Titus my brother, but tooke my leaue of them,
and went away into Macedonia.
14 Now thankes *be* vnto God, which alwayes
maketh vs to triumph in Christ, and maketh manifest
the k sauour of his knowledge by vs in euery
place.
15 3 For we are vnto God the sweete sauour of
Christ, in them that are saued, and in them which
perish.
16 To the one *we are* the sauour of death, vnto
death, and to the other the sauour of life, vnto life:
4 and who is sufficient for these things?
17 ✣ For we are not as many, which make
l marchandise of the word of God: but as of sinceritie,
but as of God in the sight of God speake
we in Christ.

k He alludeth to the oynting of the Priests, and the incense of the sacrifices.

3 He denieth that ought should be taken away from the dignitie of his Apostleship, because they sawe euidently that it was not receiued with like successe in euery place. nay rather very many reiected and detested him, seeing that he preacheth Christ, not onely as a Sauiour of them that beleeue but also as a Iudge of them that contemne him. 4 Againe, he putteth away all suspition of arrogancie, attributing all things that he did, to the vertue of God, whom hee serueth sincerely, and without all dishonest affection: whereof he maketh them witnesses euen to the 6. verse of the next chapter. ✣ Chap.4 2. *l We doe not handle it craftily and couetously, or lesse sincerely then we ought: and he vseth a metaphore which is taken from hucksters, which vse to play the false harlots with whatsoeuer commeth into their hands.*

CHAP. III.

1 He desireth no other commendation, 3 then their continuing in the faith. 6 He is a minister, not of the letter, but of the Spirit. 8 He sheweth the difference of the Law, and the Gospel, 13 that the brightnesse of the Law doth rather dimme the sight then lighten it: 18 But the Gospell doeth make manifest Gods countenance vnto vs.

DOe wee beginne to praise our selues againe?
or need we as some other, Epistles of recommendations
vnto you, or *letters* of recommendations
from you?
2 Ye are our epistle, written in our hearts, which
is vnderstood and read of all men,
3 In that ye are a manifest, to be the Epistle of
Christ, b ministred by vs, and written, not with
yncke, but with the Spirit of the c liuing God,
1 not in tables of stone, but in fleshly tables of the
heart.
4 And such d trust haue we through Christ to
God:
5 Not that wee are sufficient of our selues, to
thinke any thing as of our selues: but our e sufficiencie
is of God,
6 2 Who also hath made vs able ministers of
the Newe Testament, not of the f letter, but of
the Spirit: for the letter killeth, but the Spirit giueth
life.
7 If then the ministration of death *written*
with letters g and ingrauen in stones, was h glorious,
so that the children of Israel coulde not
beholde the face of Moses, for the glorie of his

a The Apostle frameth his speech wisely, that by little and little he may come from the commendation of the person, to the matter it selfe.

b Which I tooke paines to write as it were.

c By the way he setteth the vertue of God, against the yncke wherewith Epistles are commonly written, to shew that it was wrought by God.

1 He alludeth by the way, to the comparison of the outward ministerie of the Priesthood of Leui, with the ministerie of the Gospell, and the Apostolicall ministerie, which he handleth afterward more fully. *d This boldnesse we shew, and thus gloriously may we boast of the worthinesse and fruit of our ministerie. e In that we are fit and meet to make other men partakers of so great a grace.* 2 Hee amplifieth his ministerie and his fellowes: that is to say, the ministerie of the Gospell, comparing it with the ministerie of the Law, which hee considereth in the person of Moses, by whom the Law was giuen: against whome he setteth Christ the authour of the Gospell. Now this comparison is taken from the verie substance of the ministerie. The Law is as it were a writing of it selfe dead, and without efficacie: but the Gospell or new couenant, is as it were the very vertue of God it selfe, in renewing, iustifying, and sauing of men. The Law propoundeth death, accusing all men of vnrighteousnesse: The Gospell offereth and giueth righteousnesse and life. The gouernance of the Law serued for a time to the promise. The Gospell remaineth to the end of the world. Therefore what is the glorie of that in comparison of the maiestie of this? *f Not of the Law, but of the Gospell. g Imprinted and ingrauen: so that by this place we may plainly perceiue, that the Apostle speaketh not of the ceremonies of the Law, but euen of the ten commandements. h This word Glory, betokeneth a brightnesse, and a maiestie, which was bodily in Moses, but spiritually in Christ.*

countenance

countenance (which *glory* is gone away.)
8 How shall not the [i] ministration of the Spi-
rit be more glorious?
9 For if the ministery of condemnation *was*
glorious, much more doeth the ministration of
[k] righteousnesse exceede in glory.
10 For euen that which was glorified, was not
glorified in this point, *that is*, as touching the ex-
ceeding glory.
11 For if that which should be [l] abolished, *was*
glorious, much more shall that which remaineth
be glorious.
12 [3] Seeing then that we haue such trust, we vse
great boldnesse of speech.
13 ✣ [4] And *we are* not as Moses, *which* put a
vaile vpon his face, that the children of Israel
should not looke vnto the [m] ende of that which
should be abolished.
14 Therefore their mindes are hardened: for
vntill this day remaineth the same couering vnta-
ken away in the reading of the olde Testament,
which *vaile* in Christ is put away.
15 But euen vnto this day, when Moses is read,
the vaile is layd ouer their hearts:
16 Neuerthelesse when their *heart* shall be tur-
ned to the Lord, the vaile shalbe taken away.
17 Now the [n] Lord is the ✣ Spirit, and where
the Spirit of the Lord *is*, there *is* liberty.
18 [5] But we all behold as in a mirrour the glo-
rie of the Lord with open face, and are changed
into the same image, from glory to glory, as by the
Spirit of the Lord.

i Whereby God offereth, yea and giueth the Spirit, not as a dead thing, but a quickning Spirit, working life. *k To wit, of Christ, which being imputed to vs as our owne, we are not onely not condemned, but also we are crowned as righteous.* *l The Law, yea, and the ten commandements themselues, together with Moses, is abolished, if we consider the ministerie of Moses apart by it selfe.* 3 Hee sheweth wherein standeth this glory of the preaching of the Gospel, to wit, in that that it setteth foorth plainly and euidently, that which the Lawe shewed darkely, for it sent them that heard it to be healed of Christ, which was to come, after it had wounded them. ✣ *Exod. 34. 34.* 4 He expoundeth by the way the allegorie of Moses his couering, which was a token of the darkenesse and weakenesse that is in men, which were rather dulled by the bright shining of the Lawe, then lightned: which couering was taken away by the comming of Christ, who lighteneth the hearts, and turneth them to the Lord, that wee may be brought from the slauerie of this blindnesse, and set in the liberty of the light, by the vertue of Christs Spirit. *m Into the very bottome of Moses his ministerie.* *n Christ is that spirit which taketh away that couering, by working in our hearts, whereunto also the Law it selfe called vs, though in vaine, because it speaketh to dead men, vntill the spirit quickneth vs.* ✣ *Ioh. 4. 14.* 5 Going forwards in the allegory of ẏ couering, he compareth the Gospel to a glasse, which although it be most bright and sparkeling, yet doeth it not only not dasel their eyes, which looke in it, as the law doth, but also transformeth thē with it beames, so that they also be partakers of the glory and shining of it, to lighten others: as Christ said vnto his, You are the light of the world, whereas he himselfe was the onely light. We are also commanded in another place, to shine as candles before the world, because we are partakers of Gods Spirit. But Paul speaketh here properly, of the ministers of the Gospel, as it appeareth both by that that goeth before, and that that commeth after, and that, setting them his owne example and his fellowes.

CHAP. IIII.

1 He sheweth that he hath so laboured in preaching the Gospel. 4 That such are euen blinded of Satan, who doe not perceiue the brightnesse thereof, 7 that the same is caried in earthen vessels, 10 who are subiect to many miseries: 16 and therefore hee exhorteth them by his owne example to be couragious, 17 and contemne this present life.

Therefore, [1] seeing that wee haue this mini-
sterie, as we haue receiued mercie, we [a] faint
not:
2 But haue cast from vs the [b] cloakes of shame,
and walke not in craftinesse, neither handle wee
the word of God [c] deceitfully: but in declaration
of the trueth we approoue our selues to euery mans
conscience in the sight of God.
3 [2] If our Gospel be then hid, it is hid to them
that are lost.

1 Now he plainly witnesseth that both he and his fellowes (through the mercie of God) do their vocation and duety vprightly and sincerely, neglecting all dangers. *a Though we are broken in pieces with miseries and calamities, yet we yeelde not.* *b Subtilitie, and all kinde of deceite, which men hunt after, as it were dennes and lurking holes, to couer their shamelesse dealings withall.* *c This is it that in the former Chapter he called, making marchandise of the word of God.* 2 An obiection: Many heare the Gospel, & yet are no more lightened thereby then by the preaching of the Law. Hee answereth, The fault is in the men themselues, whose eyes Satan plucketh out, who ruleth in this world. And yet notwithstanding doth he and his fellowes set foorth the most cleare light of the Gospel to be seene and beholden, seeing that Christ whom onely they preach, is he in whom only God wil be knowen, and as it were seene.

4 In whom the god of this world hath blin-
ded the minds, *that is*, of the infidels, that the [d] light
of the glorious Gospel of Christ, which is the [e] i-
mage of God should not shine vnto them.
5 [3] For we preach not our selues, but Christ
Iesus the Lord, and our selues your seruants for
[f] Iesus sake.
6 For God ✣ [g] that commanded the light to
shine out of darkenesse, *is he* which hath shined in
our hearts, to giue the [h] light of the knowledge of
the glory of God in the face of Iesus Christ.
7 [4] But we haue this treasure in earthen ves-
sels, [5] that the excellencie of that power might be
of God, and not of vs.
8 We are afflicted on euery side, yet *are we*
not in distresse: we are in doubt, but yet we de-
spaire not.
9 *Wee are* persecuted, but not forsaken: cast
downe, but we perish not.
10 [6] Euery where we beare about in our bodie
the [i] dying of the Lord Iesus, that the life of Iesus
might also be made manifest in our bodies.
11 For we which [k] liue, are alwayes deliuered
vnto death for Iesus sake, that the life also of Ie-
sus might be made manifest in our [l] mortall flesh.
12 [7] So then death worketh in vs, and life in
you.
13 [8] And because we haue the same [m] spirit of
faith, according as it is written, ✣ I beleeued, and
therefore haue I spoken, wee also beleeue, and
therefore speake,
14 Knowing that hee which hath raised vp the
Lord Iesus, shall raise vs vp also by Iesus, and shall
set vs with you.
15 [9] For all things are for your sakes, [n] that that
most plenteous grace by the thankesgiuing of ma-
ny, may redound to the praise of God.
16 Therefore wee faint not, [10] but though our
outward man perish, yet the inward man is [o] re-
newed daily.
17 For our [p] light affliction which is but for a
moment, causeth vnto vs a farre most excellent *and*
an eternall weight of [q] glorie:
18 While we looke not on the things which are
seene, but on the things which are not seene; for
the things which are seene, *are* temporall: but the
things which are not seene, *are* eternall.

d The light of plaine and lightsome preaching, which telleth forth the glory of Christ. *e In whom the Father setteth forth himselfe to be seene and beholden.* 3 He remoueth according to his accustomed maner, all suspition of ambition, auouching that he teacheth faithfully, but as a seruant, and witnessing that all this light which he and his fellowes giue to other, proceedeth from the Lord. *f To preach this selfe same Iesus to you.* ✣ *Gen. 1. 3.* *g Which made onely with his word.* *h That being lightened of God, we should in like sort giue that light to others.* 4 He taketh away a stumbling block, by which was darkened, amongst some, the bright shining of the ministerie of the Gospell, to wit, because the Apostles were the most miserable of all men, Paul answereth that he and his fellowes are as it were earthen vessels, but yet there is in them a most precious treasure. 5 Hee bringeth marueilous reason, why the Lord doth so afflict his chiefest seruants, to the end saith hee, that all men may perceiue that they stand not by any mans vertue, but by singular vertue of God, in that they die a thousand times, but neuer perish. 6 An amplification of the former sentence, wherein he compareth his afflictions to a dayly death, and the vertue of the Spirit of God in Christ, to life, which oppresseth that death. *i So Paul calleth that miserable estate & condition, that the faithfull, but especially the ministers are in.* *k Which liue, that life, to wit, by the spirit of Christ, amongst so many and so great miseries.* *l Subiect to that miserable condition.* 7 A very cunning conclusion: as if he would say, Therefore to be short, wee die, that you may liue by our death, for that they ventured into all those dangers for the building of the Churches sake, and they ceased not to confirme all the faithfull with the examples of their patience. 8 He declareth the former sentence, shewing that hee and his fellowes die in a sort to purchase life to others, but yet notwithstanding they are partakers of the same life with them: because they themselues doe first beleeue that, which they propound to others to beleeue, to wit, that they also shall be saued together with them in Christ. *m The same faith by the inspiration of the same Spirit.* ✣ *Psal. 116. 10* 9 Hee sheweth how this constancie is preserued in them, to wit, because they respect Gods glorie, and the saluation of the Churches committed unto them. *n When it shall please God to deliuer me, and restore me to you, that exceeding benefite which shall be powred upon me, shall in like sort redound to the glorie of God, by the thankesgiuing of many.* 10 He addeth as it were a triumphāt song, how that he is outwardly afflicted, but inwardly hee profiteth dayly: and passeth not at all for all the miseries that may be sustained in this life, in comparison of that most constant and eternall glorie. *o Gathered new strength, that the outward man be not ouercome with the miseries which come freshly one upon the necke of another, being maintained and upholden with the strength of the inward man.* *p Afflictions are not called light, as though they were light of themselues, but because they passe away quickely, when as indeed our whole life is of no great long continuance.* *q Which remaineth for euer firme and stable, and can neuer be shaken.*

CHAP. V.

1 He continueth in the same argument, 6 teaching the certaine hope of saluation 8 through faith, 12 not to praise himselfe, 14 seeing he hath God and his Church before his eyes, 17 and esteemeth nothing, but newnesse of life in Christ.

1 For [a] we know that if our earthly house of this tabernacle be destroyed, wee haue a building *giuen* of God, *that is*, an house not made with hands, *but* eternall in the heauens.

2 For therefore we sigh, desiring to be [a] cloathed with our house, which is from [b] heauen.

3 [a] Because that if we be cloathed, we shall not be found ✠ naked.

4 For in deed wee that are in this tabernacle, sigh and are burdened because wee would not be vncloathed, but would be cloathed vpon, that mortalitie might be swallowed vp of life.

5 And he that hath [c] created vs for this thing, *is* God, who also hath giuen vnto vs the earnest of the Spirit.

6 [3] Therefore we are alway [d] bolde, though we know that whiles we are at home in the body, we are absent from the Lord.

7 (For wee walke by [e] faith, and not by sight.)

8 Neuerthelesse, we are [f] bolde, and loue rather to remooue out of the body, and to dwell with the Lord.

9 Wherefore also we [g] couet, that both dwelling at home, and remoouing from home, we may be acceptable to him.

10 ✠ [4] For wee must all [h] appeare before the iudgement seat of Christ, that euery man may receiue the things which are *done* in his body, according to that he hath done, whether *it be* good or euill.

11 [5] Knowing therefore that [i] terrour of the Lord we perswade men, and we are made manifest vnto God, and I trust also that we are made manifest in your consciences.

12 [6] For wee praise not our selues againe vnto you, but giue you an occasion to reioyce of vs, that yee may haue *to answere* against them, which reioyce in the [k] face, and not in the heart.

¶ Taking occasion by the former comparison, hee compareth this miserable body, as it is in this life to a fraile and brickle tabernacle, against which hee setteth the heauenly Tabernacle, so terming that sure and euerlasting condition of this same body glorified in heauen, insomuch, sayth he, that we are not onely not addicted to this tabernacle, but also doe with sobbes and sighs desire rather that tabernacle. And so this place also concerning the glory to come, is put within the treatise of the dignitie of the ministrie, as the other was, whereof we spake in the beginning of the second Chapter. *a Hee calleth the glory of immortality, which we shalbe as it were cloathed with, a garment.* *b Heauenly, not that the substance of it is heauenly, but for the glory of it.* 2 An exposition of the former saying: We doe not without cause, desire to be clad with the heauenly house, that is, with that euerlasting and immortall glory, as with a garment: for when we depart hence, we shall not remaine naked, hauing once cast off the couering of this bodie, but we shall take our bodies againe, which shall put on, as it were another garment besides: and therefore we sigh not for the wearinesse of this life, but for the desire of a better life. Neither is this desire in vaine, for we are made to that life, the pledge whereof we haue, euen the Spirit of adoption. ✠ *Reuel.16 15.* *c He meaneth that first creation, to giue vs to vnderstand, that our bodies were made to this end, that they should be clothed with heauenly immortality.* 3 Hee inferreth vpon that sentence which went next before, thus, Therefore, seeing that we know by the Spirit, that we are strangers so long as we are here, we patiently suffer this tariance (for we are now so with God, ẏ we beholde him but by faith, and are therefore now absent from him) but so that we aspire & haue a longing alwayes to him: therefore also we behaue our selues so, that we may be acceptable to him, both while we liue here, & when we goe from hence to him. *d He calleth them (bolde) which are alwayes resolued with a quiet & setled minde to suffer what dangers soeuer, nothing doubting, but their end shall be happy.* *e Faith of those things which we hope for, & not hauing God presently in our view.* *f And yet we are in such sort bolde, & doe so passe on our pilgrimage with a valiant and quiet minde, that yet notwithstanding, we had rather depart hence to the Lord.* *g And seeing it is so, we striue to liue so, that both in this our pilgrimage heere wee may please him, & that at length we may be receiued home to him.* ✠ *Rom.14.10.* 4 That no man might thinke it to perteine to all, which he spake of that heauenly glory, hee addeth, that euery one shall first render an account of his pilgrimage, after that hee is departed from hence. *h Wee must all appeare personally, and inquiry shall be made of vs, that all may see, how wee haue liued.* 5 Now hee passeth ouer, and taking occasion of the former sentence, returneth to the former chapter verse 16. confirming his owne sinceritie and his fellowes. *i That terrible iudgement.* 6 Hee remooueth all suspition of pride, by a new reason, because it is behoouable, not for his part, but for theirs, that his Apostleship be counted sincere against the vaine ostentation of a few others. *k In outward disguisings, and that coloured shew of mans wisdome and eloquence, and not in true godlinesse, which is sealed in the heart.*

13 [7] For whether we be out of our wit, *we are it* to God: or whether we be in our right minde, *we are it* vnto you.

14 [8] For that loue of Christ [l] constraineth vs,

15 Because wee thus iudge, that if [m] one be dead for all, then were all dead, and he died for all, that they which liue, should not henceforth [n] liue vnto themselues, but vnto him which died for them, and rose againe.

16 [9] Wherefore, henceforth know we no man after the flesh, [10] yea though wee had knowen Christ after the flesh, yet now henceforth know we *him* no more.

17 [11] Therefore if any man *be* in Christ, *let him be a* [o] new creature. ✠ Old things are passed away: beholde, all things are become new.

18 [12] And all things *are* of God, which hath reconciled vs vnto himselfe by Iesus Christ, and hath giuen vnto vs the ministerie of reconciliation.

19 For God was in Christ, and reconciled the world to himselfe, not imputing their sinnes vnto them, and hath [p] committed to vs the word of reconciliation.

20 Now then are we ambassadours for Christ: as though God did beseech *you* through vs, wee pray you in Christes stead, that ye be reconciled to God.

21 For he hath made him *to be* [q] sinne for vs, which [r] knew no sinne, that wee should be made the [s] righteousnesse of God in him.

7 The meaning is: Euen when I am mad (as some men thinke of me) whilest I seeme as a foole to boast my selfe, I doe it for your profit, no lesse then when I preach the Gospel simply vnto you. 8 He goeth forward in putting away all suspition of desire of estimation and boasting: for the loue of Christ, saith he, compelleth vs hereunto, that seeing he died for vs all, which were dead when as we liued to our selues (that is, while we were yet giuen to these earthly affections) wee in like sort should consecrate our whole life which we haue receiued of him, to him (to wit) being indued with the holy Ghost to this end and purpose, that wee should meditate vpon nothing but that which is heauenly. *l Possesseth vs wholly.* *m Hee speaketh here of*
sanctification, whereby it commeth to passe that Christ liueth in vs. *n Looke Ro-*
mans chapter 6. and 7. 9 Hee sheweth what it is, not to liue to our selues, but
to Christ, to wit, to knowe no man according to the flesh, that is to say, to be so
conuersant amongst men, as not to care for those worldly and carnall things, as
they doe which respect a mans stocke, his countrey, forme, glorie, riches, and such
like, wherein men commonly dote, and wearie themselues. 10 An amplification:
This is, sayeth hee, so true, that we doe not now thinke carnally of Christ him-
selfe, who hath now left the world, and therefore must be considered of vs spi-
ritually. 11 An exhortation for euery man which is renewed with the spirit of
Christ, to meditate heauenly things, and not earthly. *o As a thing made anew of*
God, for though a man be not newly created when God giueth him the spirit of
regeneration, but onely his qualities are changed, yet notwithstanding it pleased
the holy Ghost to speake so, to teach vs, that wee must attribute all things to the
glorie of God: not that wee are stockes and blockes, but because God createth in
vs, both the will to will well, and the power to doe well. ✠ *Esa.43.19 Reue-*
lation 21.5. 12 Hee commendeth the excellencie of the ministerie of the Gospel,
both by the authoritie of God himselfe, who is the authour of that ministerie, and
also by the excellencie of the doctrine of it: for it announceth attonement, with
God, by free forgiuenesse of our sinnes, and iustification offered vnto vs in Christ,
and that so louingly and liberally, that God himselfe doeth after a sort pray men
by the mouth of his ministers, to haue consideration of themselues, and not to de-
spise so great a benefit. And when hee so sayeth, hee plainely reprehendeth them
which falsly challenged to themselues the name of pastours. *p Vsed our labour*
and trauell. *q A sinner, not in himselfe, but by imputation of the guilt of all*
our sinnes to him. *r Who was cleane voide of sinne.* *s Righteous before God, and*
that with righteousnesse which is not essentiall to vs, but being essentiall in
Christ, God imputeth it to vs through faith.

CHAP. VI.

1 He exhorteth them to leade their liues as it becommeth Christians, 5 neither to be dismayed in tribulations, 9 nor puffed vp with glory: 14 to auoid all vncleannesse, 16 considering that they are the temples of the liuing God.

1 So [1] we therefore as workers together beseech *you*, that yee receiue not the grace of God in vaine.

2 [a] For he sayeth, ✠ I haue heard thee in a time [a] accepted, and in the day of saluation haue I

1 Men doe not onely need the ministery of the Gospel, before they haue receiued grace, that they may be partakers of it, but also after they haue receiued grace, that they may continue in it. a In that that grace is offered, it is of the grace of God, who hath appointed times and seasons to all things, that we may take occasion when it is offered. ✠ *Esa. 49,8.* *a Which I of my free mercy and loue towards thee, liked of and appointed: at which time God powred out that his marueilous loue vpon vs.*

succoured

3 He sheweth the Corinthians a paterne of a true minister, in his owne example, and Timotheus and Siluanus, to the end, that (as he purposed from the beginning) he might procure authoritie to himselfe and his like.
b Declare and shew indeed.
✠ 1.Cor.4.1.
4 Hee first of all reckoneth vp those things which are neither alwayes in the ministers, nor without exception, vnlesse it be according to the affection of the minde, patience onely except, which also is one of the vertues which ought to be alwayes in a good minister.
c In tossing to and fro, finding no place of rest and quietnesse.
5 Secondly, hee reckoneth vp such vertues as are necessary, and ought alwayes to be in them, and whereby as by good armour, all lets and hinderances may be ouercome.
d Preaching of the Gospel.
e Power to worke miracles, and to bring vnder the wicked.
f Vprightnesse.
6 Going about to rebuke them, hee sayth first, that he dealeth with them sincerely and with an open and plaine heart, and therewith all complaineth

succoured thee: beholde now the accepted time, beholde now the day of saluation.

3 3 Wee giue no occasion of offence in any thing, that *our* ministerie should not be reprehended.

4 But in all things we [b] approoue our selues as ✠ the ministers of God, 4 in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in prisons, in [c] tumults, in labours,

6 5 By watchings, by fastings, by puritie, by knowledge, by long suffering, by kindnesse, by the holy Ghost, by loue vnfained,

7 By the [d] word of trueth, by the [e] power of God, by the [f] armour of righteousnesse on the right hand, and on the left,

8 By honour, and dishonour, by euill report, and good report, as deceiuers, and *yet* true:

9 As vnknowen, and *yet* knowen: as dying, and beholde, we liue: as chastened, and *yet* not killed:

10 As sorowing, and *yet* alway reioycing: as poore, and *yet* making many rich: as hauing nothing, and *yet* possessing all things.

11 6 O Corinthians, our mouth is [g] open vnto you, our heart is made large.

12 Ye are not [h] kept strait in vs, but ye are kept strait in your owne [i] bowels.

13 Now for the same recompense, I speake as to *my* children, Be you also inlarged.

14 7 Be not vnequally yoked with the infidels: for ✠ what fellowship hath righteousnes with vnrighteousnesse? and what communion hath light with darknesse?

15 And what concord hath Christ with Belial? or what [k] part hath the beleeuer with the infidel?

16 And what agreement hath the Temple of God with idols? ∵ for yee are the Temple of the [l] liuing God: as God hath sayd, ✻ I will [m] dwell among them, and walke there: and I will be their God, and they shallbe my people.

17 ☆ Wherefore come out from among them, and separate your selues, sayth the Lord, and touch none vncleane thing, and I will receiue you

18 * And I will be a Father vnto you, and yee shall be my sonnes and daughters, sayth the Lord Almighty.

that they do not the like in louing againe their Father. *g The opening of the mouth and heart, betokeneth a most earnest affection in him that speaketh, as it fareth commonly with them that are in some great ioy. h You are in mine heart, as in an house, and that no narrow or strait house, for I haue opened my whole heart to you, but you are inwardly strait laced to me ward. i After the maner of the Hebrewes, he calleth those tender affections which rest in the heart bowels.* 7 Now he rebuketh them boldly, for that they became fellowes with infidels in outward idolatry, as though it were a thing indifferent. And this is the fourth part of this Epistle, the conclusion whereof is, that such as the Lord hath vouchsafed the name of his children, must keepe themselues pure, not onely in mind, but also in body, that they may wholly be holy vnto the Lord. ✠ *Ecclesi.13.18. k What can there be betweene them?* ∵ *1.Cor.3 16.& 6.19. l He setteth the liuing God against idols.* ✻ *Leuit.26.12. m God dwelleth with vs, because Christ is become God with vs.* ☆ *Isa.52.11.* * *Iere.31.1.*

CHAP. VII.

1 Lest by ouermuch vrging them he should dismay their tender minds, 2 he prooueth that all that he sayd, 4 proceeded of the great good will he tare vnto them: 8 and therefore they should not be offended, that he made them sory, to and brought them to repentance not to be repented of.

a Both of bodie and soule, that by this meanes the sanctification may be perfect, consisting in both the parts thereof.

Seeing then we haue these promises, dearely beloued, let vs clense our selues from all filthinesse of the [a] flesh and spirit, and finish *our* sanctification in the feare of God.

2 1 [b] Receiue vs: we haue done wrong to no man: we haue corrupted no man: we haue defrauded no man.

3 I speake it not to *your* [c] condemnation: for I haue sayd before, that ye are in our hearts, to die and liue together.

4 I vse great boldnesse of speech toward you: I reioyce greatly in you: I am filled with comfort, and am exceeding ioyous in all our tribulation.

5 For when wee were come into Macedonia, our flesh had no rest, but we were troubled on euery side, fightings without, and terrours within.

6 But God, that comforteth the [d] abiect, comforted vs at the [e] comming of Titus:

7 And not by his comming onely, but also by the consolation wherewith hee was comforted of you, when he told vs your great desire, your mourning, your feruent minde to me ward, so that I reioyced much more.

8 2 For though I made you sory with a letter, I repent not, though I did repent: for I perceiue that the same Epistle made you sory, though *it were* but for a season.

9 I now reioyce, not that ye were sory, but that ye sorowed to [f] repentance: for ye sorowed godly, so that in nothing ye were hurt by vs.

10 For [g] godly sorow causeth repentance vnto saluation, not to be repented of: but the worldly sorow causeth death.

11 For beholde, this thing that ye haue beene godly sory, what great care hath it wrought in you: yea, what clearing of your selues: yea, *what* indignation: yea, *what* feare: yea, *how* great desire: yea, *what* a zeale: yea, *what* reuenge: in all things yee haue shewed your selues, that yee are pure in this matter.

12 Wherefore, though I wrote vnto you, I did not it for his cause that had done the wrong, neither for his cause that had the iniurie, but that our care toward you in the [h] sight of God might appeare vnto you.

13 Therefore we were comforted, because ye were comforted: but rather wee reioyced much more for the ioy of Titus, because his spirit was refreshed by you all.

14 For if that I haue boasted any thing to him of you, I haue not bene ashamed: but as I haue spoken vnto you all things in trueth, euen so our boasting vnto Titus was true.

15 And his inward affection is more abundant toward you, when he remembreth the obedience of you all, and how with feare and trembling yee receiued him.

16 I reioyce *therefore* that I may put my confidence in you in all things.

1 He returneth againe from that admonition to his owne person, opposing the testimonies both of his faithfulnesse and also of his continuall good will towards them.
b Let me haue some place amongst you, that I may teach you.
c To condemne you of vnkindnes or treachery.
d Whose hearts are cast downe, and are very far spent.
e With those things which Titus tolde me of you at his comming, to wit, how fruitfully you reade ouer my letters, moreouer and besides that, I am exceedingly refreshed with his presence.
2 An obiection: But thou hast handled vs roughly: the Apostle answereth that he vsed not this roughnes without griefe. And hee addeth moreouer, that he is also glad now, that he draue them to that sorow, although it was against his will, since it was so profitable vnto them: for there is a sorow not onelie praise worthy, but also necessary, to wit whereby repentance groweth by certaine degrees, for the which repentance hee praiseth them highly. And this is the fift part of this Epistle.
f Insomuch that that sorow did you much good toward the amendment of your lewdnes and sinnes.
g Godly sorow is when we are not terrified with the feare of punishment, but because we feele we haue offended God our most mercifull Father: contrary to this, there is another sorow that onely feareth punishment, or when a man is vexed for the losse of some worldly goods: the fruit of the first, is repentance, the fruit of the second, is desperation, vnlesse the Lord helpe speedily. h It was not coloured nor counterfeit, but such as I dare stand to before God.

CHAP. VIII.

1 He exhorteth them by the example of the Macedonians, 9 and also euen of Christ himselfe, 14 to be liberall towards the saints: 16 for which purpose, he sheweth that Titus, 18 and another brother came vnto them.

We 1 doe you also to wit, brethren, of the [a] grace of God bestowed vpon the Chur-

1 The sixt part of this epistle containing diuers exhortations to stir vp the Corinthians to liberality, wherewith the pouerty of the Church of Hierusalem might be holpen in time conuenient. And first of all he setteth out before them the example of the Churches of Macedonia, which otherwise were brought by great miserie to extreme pouertie, to the ende that they should follow them. *a The benefit that God bestowed vpon the Churches.*

ches

b For those manifolde afflictions, wherewith the Lord tried them, did not onely not quaile their ioyfull readinesse, but also made it much more excellent and famous.
c Of their owne accord they were liberall.
d He calleth that Grace, that other men would haue called a burden. And this verse is to be expounded by the sixth verse.
2 He amplifieth the forwardnes of the Macedonians, in this, that they also desired Paul to stirre vp the Corinthians to accomplish the giuing of almes, by sending againe of Titus vnto them.
3 Thirdly he warneth them that they deceiue not their expectation which they haue conceiued of them.
e At the request of the Macedonians.
f Then appeareth the naturalnesse of our loue, when as in deede, and that frankely and freely, we helpe our brethren, euen for Christ his sake.
4 The fourth argument taken from the example of Christ.
5 He taketh good heede that hee seeme not to wrest it out of them by constraint, for vnlesse it be voluntarie, God doeth not accept it.
g Not onely to doe, but also to doe willingly: for he noteth out a readie willingnes without any inforcement by any other men, much lesse came it of ambition and vainglory.
6 Against such as vse to excuse themselues, because they are not rich, as though it were onely proper to rich men to helpe the poore.

ches of Macedonia.

2 Because in [b] great triall of affliction their ioy abounded, and their most extreme pouertie abounded vnto their rich liberalitie.

3 For to *their* power (I beare record) yea, and beyond their power they were [c] willing.

4 And prayed vs with great instance, that wee would receiue the [d] grace, and fellowship of the ministring which is toward the Saints.

5 [2] And *this they did*, not as wee looked for: but gaue their owne selues, first to the Lord, and *after* vnto vs by the will of God,

6 That wee should exhort Titus, that as hee had begun, so hee would also accomplish the same grace among you also.

7 Therefore, as ye abound in euery thing, in faith and word, and knowledge, and in all diligence, and in your loue towards vs, *euen so see* that ye abound in this grace also.

8 [3] This say I not by commandement, but because of the [e] diligence of others: therefore prooue I the [f] naturalnesse of your loue.

9 [4] For yee know the grace of our Lord Iesus Christ, that hee being rich, for your sakes became poore, that yee through his pouertie might be made rich.

10 [5] And I shew *my* minde herein: for this is expedient for you, which haue begun not to doe onely, but also to [g] will, a yeere agoe.

11 Now therefore performe to doe it also, that as *there was a* readinesse to will, euen so yee may performe it of that which yee haue.

12 [6] For if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

13 [7] Neither *is it* that other men should be eased and you grieued: But vpon [h] like condition,

at this time your abundance *supplieth* their lackes:

14 That also their abundance may be for your lacke, that there may be equalitie.

15 As it is written, ✠ Hee that *gathered* much, had nothing ouer, and he that *gathered* little, had not the lesse.

16 [8] And thanks *be* vnto God, which had put in the heart of Titus the same care for you.

17 Because he accepted the exhortation, yea, he was so carefull that of his owne accord he went vnto you.

18 And wee haue sent also with him the brother, whose praise *is* in [i] the Gospel thorowout all the Churches.

19 (And not so onely, but is also chosen of the Churches to be a fellow in our iourney, concerning this [k] grace that is ministred by vs vnto the glory of the same Lord, and *declaration* of your prompt minde.)

20 Auoiding this, that no man should blame vs in this [l] aboundance that is ministred by vs,

21 ✠ Prouiding for honest things, not onely before the Lord, but also before men.

22 And wee haue sent with them our brother, whom wee haue oft times prooued to be diligent in many things, but now much more diligent, for the great confidence, which *I haue* in you.

23 Whether *any do enquire* of Titus, *he is* my fellow and helper to youward: or of our [m] brethren they are messengers of the Churches, *and* the [n] glory of Christ.

24 Wherefore shew towarde them, and before the [o] Churches the proofe of your loue, and of the reioycing that we haue of you.

m Titus his two companions.
n By whom the glory of Christ is set forth.
o All Churches shall be witnesses of this your godly dealing, in whose presence you are, for so much as you see the messengers whom they haue chosen by all their consents, and sent them vnto you.

CHAP. IX.

1 Why albeit hee thinke well of their ready willes, 3 yet earnestly exhorteth them, 4 hee yeeldeth a reason: 6 He compareth almes to seede sowing, 10 which God doeth repay with great gaine.

FOr [1] as touching the ministring to the Saints, It is superfluous for me to write vnto you.

2 For I know your readines of minde, whereof I boast my selfe of you vnto them of Macedonia, *and say*, that Achaia was prepared a yeere agoe, and your zeale hath prouoked many.

3 Now haue I sent the brethren, least our reioycing ouer you should be in vaine in this behalfe, that ye (as I haue sayd) be ready.

4 Least if they of Macedonia come with mee, and finde you vnprepared, we (that wee may not say you) should be ashamed in this my [a] constant boasting.

5 Wherefore, I thought it necessarie to exhort the brethren to come before vnto you, and to finish your beneuolence appointed afore, that it might be ready, *and come* as of beneuolence, and not as [b] niggardlinesse.

6 [a] This yet *remember*, that hee which soweth sparingly, shall reape also sparingly, and he that soweth liberally, shall reape also liberally.

7 As euery man [c] wisheth in his heart, *so let him giue*, not ✠ [d] grudgingly, or of [e] necessitie: ✠ for God loueth a chearefull giuer.

8 And God is able to make [f] all grace to abound toward you, that ye alwayes hauing all sufficiencie in al things, may abound in [g] euery good worke,

9 (✠ As it is written, He hath sparsed abroad and hath giuen to the poore: his beneuolence remaineth for [h] euer.

10 Also hee that findeth seed to the sower, will minister likewise bread for food: and multiplie your seed, and increase the [i] fruits of your beneuolence)

11 That on all parts ye may be made rich vnto all liberalitie, which causeth through vs thankesgiuing vnto God.

12 [3] For the ministration of this seruice not onely supplieth the necessities of the Saints, but also abundantly causeth many to giue thanks to God,

13 (Which by the [k] experiment of this ministration praise God for your [l] voluntarie submission.

1 He wisely meeteth with the suspition which the Corinthians might conceiue, as though the Apostle in vrging them so carefully, should doubt of their good will: Therefore he witnesseth that hee doeth it not to teach them that they ought to helpe the Saints, seeing that he had become suretie for them to the Macedonians, but onely to stirre them vp which were running of themselues, to the end that all things might both be in a better readinesse, and also be more plentifull.
a The word which he vseth, signifieth such a stayednesse and setlednesse of minde, as cannot be mooued with any terrour or feare.
b As from couetous men.
a Almes must be giuen neither niggardly, nor with a loathfull minde, or hardly: but a franke and free almes is compared to a sowing which hath a must plentifull haruest of most abundant blessings following it.
c Determineth and appointeth freely with himselfe.
✠ Rom.12.8.
d With a sparing & niggardly heart.

7 Christian liberalitie is mutuall, that proportion may be obserued. h That like as now in your abundance you helpe others, which are poore, with some part of your goods, so should others in like sort bestowe some of theirs vpon you. ✠ Exod.16 18.
8 Hee commendeth Titus and his two companions for many causes, both that their credit might not be suspected, as though hee had sent them slily to spoyle the Churches, and also that they might be so much the readier to contribute.
i In the preaching of the Gospell. k These almes which are bestowed for the reliefe of the Church of Hierusalē. l In this plentifull liberalitie of the Churches which is committed to our trust. ✠ Rom.12.17.

e Against his will, as loath to be euill reported of. ✠ Ecclus.35 10. f All Gods bountifull liberalitie. g To helpe others by all meanes possible, in doing them good in their necessities. ✠ Psalme 112 9. h Is euerlasting: Now Dauid speaketh of a man that feareth God, and loueth his neighbour, who shall neuer want (sayeth he) to giue to others. i There is none so good an inheritance to the godly, as bountifulnesse is. 3 Another excellent and double fruit of liberalitie towards the Saints, is this: that it giueth occasion to praise God, and that our faith is also thereby made manifest. k By this proofe of your liberalitie in this helping & succouring of them. l In shewing with one consent, that you acknowledge that onely Gospel which you haue willingly submitted your selues vnto, declaring thereby, that you agree with the Church of Hierusalem.

mission.

m Least by his great commendation and praise, the Corinthians should be puffed vp, he shutteth vp this exhortation, with this exclamation.

mission to the Gospel of Christ, and for your liberall distribution to them, and to all men)

14 And in their prayer for you,to long after you greatly, for the aboundant grace of God in you.

15 m Thankes therefore *be* vnto God for his vnspeakeable gift.

CHAP. X.

1 Hee sheweth with what confidence, 4 with what weapons, 6 and with what reuenge he is armed against the cauillations of the wicked,7 and that,when he is present, his deedes haue no lesse power, as then his wordes haue force when he is absent.

1 He returneth to the defence of his Apostleship, but so that he vseth his authoritie therein: for hee warneth them earnestly and grauely, vsing also terrible threatnings to shew themselues such as are apt to be instructed. And he refelleth certaine proud men which made no better accompt of him, then of a bragging Thraso, in that he vseth to be sharpe against them when he was absent, because they sawe no great maiestie in him after the maner of men, and besides, had prooued his leuitie, notwithstanding that in his absence, he had written to them sharpely. Therefore first of all he professeth that he was gentle and moderate, but after the example of Christ: but if they continue still to despise his gentlenesse, he protesteth vnto them that he will shew in deede how farre they are deceiued which make that accompt of the office of an Apostle, that they do of worldly offices, that is, according to the outwarde appearance.

NOwe 1 I Paul my selfe beseech you by the meekenesse,and a gentlenesse of Christ,which when I am present among you *am* base, but am bolde toward you being absent:

2 And *this* I require you, that I neede not to be bolde when I am present, with that same confidence, wherewith I thinke to be bolde against some,which esteeme vs as though we walked b according to the flesh.

3 2 Neuerthelesse, though wee walke in the flesh, yet we do not warre after the flesh.

4 (For the weapons of our warrefare are not c carnall, but mightie through d God, to cast downe holdes.)

5 Casting downe the imaginations, and euery high thing that is exalted against the knowledge of God, 3 and bringing into captiuitie euery thought to the obedience of Christ,

6 And hauing ready the vengeance against all disobedience, when your obedience is fulfilled.

7 4 Looke ye on things after the e appearance? If any man trust in himselfe that he is Christes, let him consider this againe of f himselfe,that as he *is* Christes, euen so *are* we Christes,

8 For though I should boast somewhat more of our authoritie, which the Lord hath giuen vs for edification, and not for your destruction, I should haue no shame.

9 *This I say*, that I may not seeme as *it were* to feare you with letters.

10 For the letters, sayeth g hee, are sore and strong, but his bodily presence is weake, and his speach is of no value.

11 Let such one thinke this, that such as wee are in word by letters, when wee are absent, such *will we be* also in deede, when we are present.

12 5 For we h dare not make our selues of the number, or to compare our selues to them, which praise themselues: but they vnderstand not that they measure themselues with i themselues, and k compare themselues with themselues.

13 But we will not reioyce of things,which are not within *our* l measure, ✣ but according to the measure of the line, whereof God hath distributed vnto vs a measure to attaine euen vnto you.

14 For wee stretch not our selues beyond *our* measure, as though we had not attained vnto you: for euen to you also haue wee come *in preaching* the Gospel of Christ.

15 Not boasting of things which are m without *our* measure: *that is*, of others mens labours: and wee hope, when your faith shall increase,to be magnifieth by you according to your line abundantly,

16 And to preach the Gospel in those *regions* which *are* beyond you:not to reioyce in n another mans line, *that is*, in the things that are prepared already.

17 ✣ 6 But let him that reioyceth, reioyce in the Lord.

18 For he that praiseth himselfe,is not allowed, but he whom the Lord praiseth.

CHAP. IX.

1 He testifieth that for the great loues sake he beareth to the Corinthians,he is compelled to vtter his owne praises,9 and that he bestowed his labor on them without any reward.13 That the false apostles should not surpasse him in any thing, 21 whom he farre excelled in those things which are praise worthy in deed.

WOuld 1 to God,ye could suffer a little my foolishnesse, and in deed, ye suffer me.

2 For I am ielous ouer you, with a godly ielousie: for I haue prepared you for one husband, to b present you *as* a pure virgine to Christ:

3 But I feare least as the ✣ serpent beguiled Eue through his subtilty,so your minds should be c corrupt from the simplicity that is in d Christ:

4 2 For if he that commeth, preacheth d another Iesus whom we haue not preached:or if ye receiue another spirit whom yee haue not receiued: either another Gospel which ye haue not receiued, ye might well haue suffered *him*.

5 Verely I suppose that I was not inferiour to the very chiefe Apostles.

6 3 And though *I be* f rude in speaking, yet *I am* not *so* in knowledge, but among you we haue beene made manifest to the vttermost,in all things.

7 4 Haue I committed an offence, because I abased my selfe,that ye might be exalted,& because I preacheth to you the Gospel of God freely?

8 I robbed other Churches, and tooke wages *of them* to doe you seruice.

9 And when I was present with you, and had need, ✣ I was not slouthfull to the hinderance of any man: for that which was lacking vnto me, the brethren which came from Macedonia,

i Vpon a vaine perswasion that they haue of themselues, they take vpon them they eare not what. k They contemne all other, and measure all their doings onely by themselues. l Of those things, which God hath not measured to me. ✣ *Ephes.4,7.* *m As though God had diuided the whole world among the Apostles,to be husbanded. n In countreyes which other men haue prepared and husbanded with the preaching of the Gospell.* ✣ *Iere.9.24. 1.corinth.1.31.* 6 He somewhat mitigateth that which he spake of himselfe and therewith also prepareth the Corinthians to heare other things, witnessing that he seeketh nothing els but to approoue himselfe to God, whose glory he onely seeketh.

1 He granteth that after a sort he playeth the foole in this vaunting of things, but he addeth that he doth it against his will, for their profit, because hee seeth them deceiued by certaine vaine and crafty men, through the craft and subtiltie of Satan. *a He speaketh as a wooer, but yet as one that seeketh them not for himselfe, but for God. b To marrie you together.* ✣ *Gene.3,4. c This place is to be marketh against them which loathe that plaine & pure simplicitie of the Scriptures, in comparison of the colours and paintings of mans eloquence. d Which is meet for them that are in Christ.* 2 He sheweth that they deceiue themselues, if they looke to receiue of any other man, either a more excellent Gospel, or more excellent gifts of the holy Ghost. *e A more perfect doctrine of Iesus Christ.* 3 Hee refuteth the slanders of those Trasoes. I grant, sayth he, that I am not so eloquent an Oratour, but yet they can not take away the knowledge of the Gospel from me, whereof you haue had good proofe, and that euery maner of way. *f Paul lacked not that kinde of eloquence which is meet for a man, and fit for the Gospel, but he willingly wanted that painted kinde of speech, which too many now adayes hunt after & follow.* 4 Another slander, to wit, ẏ he was a rascall, & liued by the labour of his owne hands. But herein, sayth the Apostle, what can you lay against me, but that I was content to take any paines for your sakes, and when I lacked, to trauell for my liuing with mine owne handes in part, and partly also when pouerty constrained me, I chose rather otherwise to seeke my sustenance, then to be any burden to you, although I preached the Gospel vnto you? ✣ *Chap.12,13.*

a That nature which is enclined to mercie, rather then to rigour of iustice. b As though I had no other aide & helpe then that which outwardly I seeme to haue: and therefore Paul setteth his flesh, that is, his weake condition and state, against his spirituall & Apostolique dignitie. 2 Secondly he witnesseth, that although he be like vnto other men, yet hee commeth furnished with ẏ strength, which no holdes of man can match, whether they resist by craft and deceit, or by force & might, because he warfareth with diuine weapons. *c Are not such as mẽ get them authoritie withall one of another, and doe great actes. d Stand vpon that infinite power of God.* 3 An amplification of this spirituall vertue, which in such sort conquereth ẏ enemies be they neuer so craftie & mightie, that it bringeth some of them by repentance vnto Christ, and iustly reuengeth others, that are stubburnly obstinate, separating thẽ from the other which suffer themselues to be ruled. 4 Hee beateth into their heads that same matter with great weight of wordes, and sentences. *e Do ye iudge of things according to the outward shew. f Not being told of it by mee. g Hee noteth out some one that was the seedes man of this speech.* 5 Being constrained to refell the foolish bragges of certaine ambitious men, he witnesseth, ẏ they are able to bring nothing, but that they falsly perswade themselues of themselues: and as for himselfe, although hee bragge of excellent things, yet hee will not passe the boundes which God hath measured him out, according whereunto he came euen vnto them in preaching the Gospel of Christ, and trusteth ẏ he shall goe further, when they haue so profited that hee shall not need to tary any longer amongst thẽ to instruct them. And hereunto is added an amplification, in that hee neuer succeeded other men in their labours. *h This is spoken after a taunting sort.*

supplied,

supplied, and in all things I kept [f] and will keepe my selfe, that I should not be grieuous vnto you.
10 The [g] trueth of Christ is in me, that this reioycing shal not be [h] shut vp against mee in the regions of Achaia.
11 Wherefore? because I loue you not? God knoweth.
12 But what I doe, that will I doe, that I may cut away occasion from them which desire occasion, that they might be found like vnto vs in that wherein they [i] reioyce.
13 [6] For such false apostles are deceitfull workers, and transforme themselues into the Apostles of Christ.
14 And no maruaile: for Satan himselfe is transformed into an Angel of [k] light.
15 Therefore it is no great thing, though his ministers transforme themselues, as though *they were* the ministers of righteousnesse, whose end shallbe according to their workes.
16 [7] I say againe, Let no man thinke that I am foolish, or else take me euen as a foole, that I also may boast my selfe a little.
17 That I speake, I speake it not after the Lord: but as *it were* foolishly, in this *my* great boasting.
18 Seeing that many reioyce after the flesh, I will reioyce also.
19 For ye suffer fooles gladly, because that yee are wise.
20 [8] For ye suffer, euen if a man bring you into bondage, if a man deuoure *you*, if a man take *your goods*, if a man exalt himselfe, if a man smite you on the face.
21 I speake as concerning the [l] reproach: as though that we had bene [m] weake: but wherein any man is bold (I speake foolishly) I am bolde also.
22 They are Hebrewes, ✠ so am I: they are Israelites, so am I: they are the seede of Abraham, so am I.
23 They are the ministers of Christ (I speake as a foole) I am [n] more: in labours more aboundant: in stripes aboue measure: in prison more plenteously: in [o] death oft.
24 Of the Iewes [p] fiue times receiued I fourtie *stripes* saue one.
25 I was [q] thrise ✠ beaten with roddes: I was ∵ once stoned: I suffred thrise ✻ shipwracke: night and day haue I beene in the deepe sea.
26 In iourneying *I was* often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the citie, in perils in wildernesse, in perils in the sea, in perils among false brethren,
27 In wearinesse and [r] painefulnesse, in watching often, in hunger and thirst, in fastings often, in colde and in nakednesse.
28 [9] Beside the things which are outward, I am combred dayly, *and haue* the care of all the Churches.
29 Who is weake, and I am not weake? Who is offended, and I burne not?
30 [10] If I must needes reioyce, I will reioyce of mine infirmities.
31 The God, euen the Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not.
32 In ✠ Damascus the gouernour of the people vnder King Aretas, layde watch in the citie of the Damascens, and woulde haue caught mee.
33 But at a window was I let downe in a basket through the wall, and escaped his hands.

CHAP. XII.

1 He doth euen vnwillingly make rehearsall 3 of the heauenly visions, 4 that were reuealed vnto him, 6 for which though he might in deede glory, yet he will not, 10 being priuy of his owne infirmities: 11 but they driue him to this kinde of folly, 20 In that they giue care to certaine vaine glorious persons, who draw them from Christ.

IT [1] is not expedient for me no doubt to reioyce: for I will come to visions and reuelations of the Lord.
2 I know a man [a] in Christ aboue fourteene yeeres agone, (whether *he were* in the body, I can not tell, or out of the body, I cannot tell: God knoweth) which was taken vp into the [b] third heauen.
3 And I knowe such a man (whether in the body, or out of the body, I cannot tell: God knoweth.)
4 How that he was taken vp into [c] Paradise, and heard words which [d] cannot be spoken, which are not [e] possible for man to vtter.
5 [2] Of such a man will I reioyce: of my selfe will I not reioyce, except it be of mine infirmities.
6 For though I would reioyce, I should not be a foole, for I will say the trueth: but I refraine, lest any man should thinke of me aboue that hee seeth in me, or that he heareth of me.
7 [3] And least I should be exalted out of measure through the aboundance of reuelations, there was giuen vnto me a [f] pricke in the flesh, the messenger of [g] Satan to buffet mee, because I should not be exalted out of measure.
8 For this thing I besought the Lord [h] thrise that it might depart from me.
9 And he sayd vnto me, My grace is sufficient

f An amplification: so farre is he from being ashamed of this act, that he hath also resolued with himselfe to doe no otherwise hereafter amongst them, to the intent that it may alwayes be truely sayd, that he taught in Achaia for nothing: not that he disdaineth the Corinthians, but that these Thrasoes may neuer finde the occasion which they haue already sought for, and he in the meane season may set some thing before them to follow, that at length they may truely say, that they are like to Paul.

g *This is a forme of an oath, as if he sayd, let me not be thought to haue any trueth in me.*

h *Shalbe alwaies open to me.*

i *Pauls aduersaries sought all occasions they could, to be equall to him. And therefore seeing they had rather eate vp the Corinthians, then preach to them for nothing, they sought another occasion, to wit, to make Paul to take some thing: which thing if he had done, then hoped they by that meanes to be equall to him: for they made such a shew of zeale and knowledge, and set it forth with such a glosing kinde of eloquence, that some of them euen dispised Paul: but he sheweth that all this is nothing but colours and painting.*

6 Now at length he painteth out these fellowes in their colours, forewarning that it will come to passe, that they will at length betray themselues, what countenance soeuer they make of zeale that they haue to Gods glory.

k *By light is meant the heauenly glorie, whereof the Angels are partakers.*

7 Hee goeth forward boldly, and vsing a vehement Ironie or kinde of taunting, desireth the Corinthians to pardon him, if for a time he contend as a foole before them being wise, with those iolly fellowes touching those externall things, to wit, touching his stocke, his ancesters, and valiant acts.

8 Before he commeth to the matter, he toucheth the Corinthians, who perswading themselues to be very wise men, did not marke in the meane season that those false apostles abused their simplicitie for aduantage.

l *As if he sayd, In respect of that reproach which they doe vnto you (I speake it) which surely is as euill as if they did beate you*

m *Paul is called weake, in that he seemeth to the Corinthians a vile and abiect man, a beggerly artificer, a most wretched and miserable idiot, whereas notwithstanding therein Gods mightie power was made manifest.*

✠ *Phil. 3. 5.*

n *Paul being honourable indeede, defendeth his ministery openly, not for his owne sake, but because he sawe his doctrine come into hazard.*

o *In danger of present death.*

p *He alludeth to that that is written, Deut. 25. 3. and moreouer this place sheweth vs, that Paul suffred many things which Luke passed ouer.*

q *Of the Romane Magistrates.*

✠ *Actes 16. 23.*

∵ *Actes 14. 19.*

✻ *Act. 27. 14.*

r *Painfulnes is a troublesome sicknes, as when a man is weary and would rest, he is constrained to fall to new labour.*

9 He addeth this in conclusion further, that the Corinthians might be ashamed to despise him, vpon whose care almost all Churches depended, as it was plainely seene by experience.

10 He turneth that against the aduersaries, which they obiected against him: as if he should say, They alleadge my calamities, to take away my authoritie from me: but if I would boast my selfe, I would take no better argument: and God himselfe is my witnesse that I deuise and forge nothing.

✠ *Actes 9, 24.*

1 He goeth forward in his purpose, and because those bragging mates boasted of reuelations, he reckoned vp those things which lift him vp aboue the common capacitie of men: but he vseth a preface, and excuseth himselfe aduisedly.

a *I speake this in Christ, that is, be it spoken without vaine glory, for I seeke nothing but Christ Iesus onely.*

b *Into the highest heauen: for we neede not to dispute subtilly vpon the word (Third) but yet this place is to be marked against them which would make heauen to be euery where.*

c *So the Grecians name that which we cal a parke, that is to say, a place where trees are planted, and wilde beasts kept, by which name they that translated the olde Testament out of Hebrewe into Greeke, called the garden Eden, whereunto Adam was put straight after his creation, as a most delicate and pleasant place. And hereunto grew it, that that blessed seate of the glory of God is called by that name.*

d *Which no man is able to vtter.*

e *Which the Saints themselues are not by any meanes able to expresse, because it is God himselfe. Thus doeth Clemens Alexandrinus expound this place, Strom. 5.*

2 To remooue all suspition of ambition, hee witnesseth that hee braggeth not of those things as of his owne, but as out of himselfe, and yet notwithstanding faineth nothing, least by this occasion other men should attribute more vnto him then in deed hee is: and therefore hee had rather glory in his miseries.

3 An excellent doctrine: why God will haue euen his best seruants to be vexed of Satan and by all kinde of temptations, to wit, least they should be too much puffed vp, and also that they may be made perfite by that continuall exercise.

f *He meaneth concupiscence, that sticketh fast in vs, as it were a pricke, in so much that it constrained Paul himselfe being regenerate, to cry out, I doe not that good that I would, &c. And he called it a pricke, by a borrowed kinde of speach taken from thornes, or stumpes, which are very dangerous and hurtfull for the feete, if a man walke through woods that are cut downe.*

g *Which setteth those lusts on fire.*

h *Oft.*

for thee: for my power is made perfect through
weakenesse. 4 Very gladly therefore will I reioyce
rather in mine infirmities, that the power of Christ
may i dwell in me.
10 Therefore I take k pleasure in infirmities,
in reproaches, in necessities, in persecutions, in an-
guish for Christes sake: for when I am weake, then
am I strong.
11 I was a foole to boast my selfe: yee haue
compelled me: 5 for I ought to haue beene com-
mended of you: for in nothing was I inferiour
vnto the very chiefe Apostles, though I be no-
thing.
12 The l signe of an Apostle were wrought
among you with all patience, with signes, and won-
ders, and great workes.
13 For what is it, wherein yee were inferiours
vnto other Churches, ✠ except that I haue not
beene m slouthfull to your hinderance? forgiue me
this wrong.
14 Behold, the third time I am ready to come
vnto you, and yet will I not be slouthfull to your
hinderance: for I seeke not yours, but you, for the
children ought not to lay vp for the fathers, but the
fathers for the children.
15 And I will most gladly bestow, and will be
bestowed for your soules: though the more I loue
you, the lesse I am loued.
16 6 But be it that I charged you not: yet
for as much as I was craftie, I tooke you with
guile.
17 Did I pill you by any of them whom I sent
vnto you?
18 I haue desired Titus, and with him I haue
sent a brother: did Titus pill you of any thing? wal-
ked we not in the selfe same Spirit? *walketh we* not
in the same steps?
19 7 Againe, thinke yee that wee excuse our
selues vnto you? we speake before God in n Christ.
But *we doe* all things, dearely beloued, for your
edifying.
20 8 For I feare least when I come, I shall not
find you such as I would: and that I shallbe found
vnto you such as ye would not: and least *there be*
strife, enuying, wrath, contentions, backbitings,
wisperings, swellings, *and* discord.
21 *I feare* least when I come againe, my God
abase me among you, and I shall bewaile many of
them which haue sinned already, and haue not re-
pented of the vncleannesse, and fornication, and
wantonnesse which they haue committed.

4 He concludeth, that hee will onely set his miseries against the vaine bragges of the false apostles, and there with also excuseth himselfe, for that by their importunitie, he was constrained to speake so much of these things as he did: to wit, because that if his Apostleship were subuerted, his doctrine must needes fall.
i *That I might feele the vertue of Christ more and more: For the weaker that our tabernacles are, the more doeth Christs vertue appeare in them.*
k *I doe not onely take them patiently and with a good heart, but also I take great pleasure in them.*
5 Againe he maketh the Corinthians witnesses of those things whereby God had sealed his Apostleshippe amongst them, and againe he declareth by certaine arguments, how farre hee is from all couetousnesse, and also how he is affectioned towards them.
l *The arguments whereby it may well appeare, that I am indeede an Apostle of Iesus Christ.*
✠ *Chap.11,9.*
m *I was not slouthfull in getting my liuing with mine owne hands, that I might not be burdensome to you.*
6 Hee putteth away another most grieuous slaunder, to wit, that hee did subtilly and by others, make his gaine and profite of them. 7 Hee concludeth, that hee writeth not these things vnto them, as though hee needed to defend himselfe, for hee is guiltie of nothing: but because it is behoueable for them to doubt nothing of his fidelitie who instructed them. n *As it becommeth him to speake truely and sincerely, that professeth himselfe to be in Christ, that is to say, to be a Christian.* 8 Hauing confirmed his authoritie vnto them, he rebuketh them sharpely, and threatneth them also like an Apostle, shewing that he will not spare them hereafter, vnlesse they repent, seeing that this is the third time that he hath warned them.

CHAP. XIII.

1 *Comming the third time,* 2 *he denounceth the sharper vengeance towards them,* 5 *who haue a perfect triall of the power of Christ in his Apostleship:* 10 *At length hee prayeth for their repentance,* 15 *And wisheth them prosperitie.*

LO this *is* the third time that I come vnto you.
✠ In the mouth of two or three witnesses shal
euery word stand.
2 I told you before, and tell you before: as
though I had beene present the second time, so
write I now being absent to them, which hereto-
fore haue sinned, and to all others, that if I come
againe I will not spare,
3 1 Seeing that ye seeke experience of Christ,
that speaketh in mee, which towarde you is not
weake, but is a mightie in you.
4 For though hee was crucified concerning
b *his* infirmitie, yet liueth hee through the power
of God. And we no doubt are weake in him, but
we shall liue with him, through the power of God
toward you.
5 ✠ 2 Prooue your selues whether ye are in the
faith: examine your selues: knowe you not your
owne selues, how that Iesus Christ is in you, except
ye be reprobates?
6 3 But I trust that yee shall knowe that wee
are not reprobates.
7 Now I pray vnto God that yee doe none
euill, not that we should seeme approoued, but that
yee would doe that which is honest: though wee
be as c reprobates.
8 For wee can not *doe* any thing against the
trueth, but for the trueth.
9 For wee are glad when wee are weake and
that yee are strong; this also we wish for, *euen* your
d perfection.
10 Therefore write I these things being ab-
sent, least when I am present, I should vse sharp-
nesse, according to the power which the Lord
hath giuen mee, to edification, and not to de-
struction.
11 4 Finally brethren, fare ye well: be perfect: be
of good comfort: be of one minde: liue in peace,
and the God of loue and peace shall be with you.
12 5 Greete one another with an ✠ holy kisse.
All the Saints salute you.
13 The grace of our Lord Iesus Christ, and the
loue of God, and the communion of the holy
Ghost be with you all, Amen.

✠ *Deut.19,15. mat.18.16. Iohn 8,17. hebr. 10.28.*
1 A most sharpe reprehension, for that while they despite the Apostles admonitions they tempt Christes owne patience: and also while they contemne him as wretched and miserable, they lay nothing herein against him, which is not common to him with Christ.
a *And will be most mightie to be reuenged of you, when neede shalbe.*
b *As touching that base forme of a seruant which he tooke vpon him when he abased himselfe.*
✠ *1.Cor.11,28.*
2 He confirmeth that which he spoke of the vertue of God appearing in his ministerie, and he gathereth by the mutuall relation betweene the peoples faith, and the ministers preaching, that they must either reuerence his Apostleship, vpon whose doctrine their faith is grounded, or they must condemne themselues of infidelitie, and must confesse themselues not to be of Christes body.
3 Hee mitigateth that sharpenesse, trusting that they will shewe themselues towards their faithfull Apostle, apt and willing to be taught: adding this moreouer, that he passeth not for his owne fame & estimation, so that hee may serue to their saluation, which is the onely marke that he shooteth at. c *In mens iudgement.* d *That all things may be in good order amongst you, and the members of the Church restored into their place which haue bene shaken and out of place.* 4 A briefe exhortation, but yet such an one as comprehendeth all the partes of a Christian mans life. 5 He saluteth them familiarly, and in conclusion wisheth well vnto them. ✠ *1.Cor.16,20.*

¶ The second *Epistle* to the Corinthians, writ-
ten from Philippi, a citie in Macedonia,
and sent by Titus and Lucas.

THE

THE EPISTLE OF THE APOSTLE PAVL TO THE GALATIANS.

CHAP. I.

1 Straight after the salutation, 9 He reprehendeth the Galatians for reuolting 9 from his Gospel, 15 which he receiued from God, 17 before he had communicated with any of the Apostles.

PAVL[1] an Apostle (not[a] of men, neither by [b]man, ✠but by [c]Iesus Christ, & God the Father which hath raised him from the dead.)
2 And all the brethren which are with me, vnto the Churches of Galatia:
3 Grace *be* with you, and peace from God the Father, and *from* our Lord Iesus Christ,
4 [a] Which gaue himselfe for our sinnes, that he might deliuer vs ✠from this present euill [d]world according to the will of God euen our Father,
5 To whom *be* glory for euer and euer, Amen.
6 [3] I marueile that ye are so soone [e] remooued away vnto another Gospel, from him that had called you in the grace of Christ,
7 [4] Which is not another *Gospel*, saue that there be some which trouble you, and intend to [f] peruert the Gospel of Christ.
8 But though that we, or an Angel from heauen preach vnto you otherwise, then that which we haue preached vnto you, let him be [g] accursed.
9 As we said before, so say I now againe, If any man preach vnto you otherwise, then that yee haue receiued, let him be accursed.
10 [5] For now preach I [h] mans *doctrine*, or Gods? or goe I about to please men? for if I should yet please men, I were not the seruant of Christ.
11 ✠ [6] Now I certifie you, brethren, that the Gospel which was preached of mee, was not after man.
12 For neither receiued I it of man, neither was I taught it, but by the [i] reuelation of Iesus Christ.
13 [7] For ye haue heard of my conuersation in time past, in the Iewish religion, how that ✠ I persecuted the Church of God extremely, and wasted it,
14 And profited in the Iewish religion aboue many of my companions of mine owne nation, and was much more zealous of the [k] traditions of my fathers.
15 But when it pleased God (which had [l] separated me from my mothers wombe, and called *me* by his grace.)
16 To reueale his Sonne [m] in mee, that I should preach him ✠ among the Gentiles immediatly, [8] I communicated not with [n] flesh and blood:
17 Neither came I againe to Hierusalem to them which were Apostles before me, but I went into Arabia, and turned againe vnto Damascus.
18 Then after three yeeres I came againe to Hierusalem, to visite Peter, and abode with him fifteene dayes.
19 And none other of the Apostles saw I, saue Iames the Lords brother.
20 Now the things which I write vnto you, behold, *I witnesse* [o] before God, that I lie not.
21 After that, I went into the coastes of Syria and Cilicia: for I was vnknowen by face vnto the Churches of Iudea which were in Christ.
22 But they had heard onely *some say*, He which persecuted vs in time past, now preacheth the [p] faith which before hee destroyed.
23 And they glorified God for me.

1 A salutation comprehending in few words, the summe of the Apostles doctrine, and also besides straightway from the beginning, shewing the grauitie meete for the authoritie of an Apostle, which he had to maintaine against the false apostles.
a He sheweth who is the authour of the ministery generally: for herein the whole ministery agreeth, that whether they be Apostles, or Shepheards, or Doctours, they are appointed of God.
b He toucheth the instrumentall cause: for this is a peculiar prerogatiue to the Apostles, to be called immediatly from Christ.
✠ *Titus 1.3.*
c Christ no doubt is man, but hee is God also, and head of the Church, and in this respect to be exempted out of the number of men.

a The summe of the true Gospel is this, that Christ by his onely offering, saueth vs being chosen out from the world, by the free decree of God the Father ✠ *Luke 1.74.* *d Out of that most corrupt state which is without Christ.* 3 The first part of ẏ Epistle wherein he witnesseth that he is an Apostle, nothing inferiour to those chiefe disciples of Christ, & wholly agreeing with them, whose names the false apostles did abuse. And he beginneth with chiding, reprouing them of lightnesse for that they gaue eare so easily vnto them which peruerted them & drew them away to a new Gospel. *e He vseth the passiue voyce, to cast the fault vpon the false apostles, & he vseth the time that now is, to giue thē to vnderstād, that it was not already done, but in doing.* 4 He warneth them in time to remember ẏ there are not many Gospels & therefore whatsoeuer these false apostles pretend which had the Law, Moses & the Fathers in their mouthes, yet they are in deede so many corruptions of the true Gospel, insomuch that hee himselfe, yea, and the very Angels themselues, (and therefore much more these false apostles) ought to be holden accursed, if they goe about to change ẏ least iote that may be in the Gospel, that hee deliuered to them before. *f For there is nothing more contrary to faith or free iustification, then iustification by the Law, or by our deseruing.* *g Looke Rom 9.3.* 5 A confirmation taken both from the nature of the doctrine it selfe, and also from ẏ maner which he vsed in teaching: for neither, saith hee, did I teach those things which pleased mē as these mē doe which put part of saluation in external things, and workes of the Law, neither went I about to procure any mans fauour. And therefore ẏ matter it selfe sheweth that that doctrine which I deliuered vnto you, is heauenly. *h Hee toucheth the false apostles, who had nothing but men in their mouthes, and he, though hee would derogate nothing from the Apostles, preacheth God and not men* ✠ *1.Cor.15.1.* 6 A second argument to prooue that his doctrine is heauenly, because hee had it from heauen, frō Iesus Christ himselfe, without any mans helpe, wherein hee excelleth thē whom Christ taught here on earth after the maner of men *i This place is to be vnderstood of an extraordinary reuelatiō, for otherwise the Sonne alone reuealed his Gospel by his Spirit, although by the ministery of men, which Paul shutteth out here.* 7 Hee prooueth that hee was extraordinarily taught of Christ himselfe, by the history of his former life, which the Galatians themselues know well ynough: for saith hee, it is well knowen in what schoole I was brought vp, euen from a childe, to wit, amongst the deadly enemies of the Gospel. And that no man may cauill and say that I was a scholler of the Pharises in name onely and not in deede, no man is ignorant, how that I excelled in Pharisaisme, and was suddenly made of a Pharise, an Apostle of the

✠ *Actes 9.1.*
k Hee calleth them the traditions of his Fathers, because he was not only a Pharise himselfe, but also had a Pharise to his father.
l He speaketh of Gods euerlasting predestination, whereby he appointed him to be an Apostle, whereof he maketh three degrees, the euerlasting counsaile of God, his appointing from his mothers wombe, and his calling: here is no mention at all we see, of works foreseene.
m To me, and this is a kinde of speech which the Hebrues vse, whereby this is giuen vs to vnderstand, that this gift commeth from God.
✠ *Ephes.3.8.*
8 Because it might be obiected, that indeede he was called of Christ in the way, but afterwards was instructed of the Apostles and others, whose names (as I said before) the false apostles abused to destroy his Apostleship, as though he deliuered another Gospel then the true Apostles did, and as though hee were not of their number, which are to be credited without exception: therefore Paul answereth, that he began straightway after his calling to preach the Gospel at Damascus and in Arabia, and was not from that time in Hierusalem but onely fifteene dayes, where hee saw onely Peter & Iames, and afterwards, he began to teach in Syria and Cilicia, with the consent and approbation of the Churches of the Iewes, which knewe him onely by name, so farre off was it, that he was there instructed of men. *n With any man in the world.* *o This is a kinde of oathe.* *p The doctrine of faith.*

CHAP. II.

1 That the Apostles did nothing disagree from his Gospel, 3 he declareth by the example of Titus being vncircumcised, 11 and also by his auouching the same against Peters dissimulation. 17 And so he passeth to the handling of our free iustification by Christ, &c.

THen [r]fourteene yeeres after, I went vp againe to Hierusalem with Barnabas, & tooke with me Titus also.
2 And I went vp by reuelation, and declared vnto them that Gospel which I preach among the Gentiles, but particularly to them that were the chiefe, least by any meanes I should runne, or had runne [a] in vaine:
3 But neither yet Titus which was with mee, though he were a Grecian, was compelled to be circumcised,
4 To wit, for the [b] false brethren which were craftily sent in, and crept in priuily to spie out our liberty which we haue in Christ Iesus, that they

r Now he sheweth how he agreeth with the Apostles, with whom he granteth that he conferred touching his Gospel which he taught among the Gentiles, fourteene yeeres after his conuersion, and they allowed it in such sort, that they constrained not his fellow Titus to be circumcised, although some tormented themselues therein, which traiterously layd wait against him, but in vaine: neither did they adde the least iote that might be to the doctrine which hee had preached, but contrarywise they gaue to him and Barnabas the right hands of fellowship, & acknowledged them as Apostles appointed of the Lord to the Gentiles. *a Vnfruitfully, for as touching his doctrine, Paul doubted not of it, but because there were certaine reports cast abroad of him, that hee was of another opinion then the rest of the Apostles were, which thing might haue hindered the course of the Gospel, therefore he laboured to remedy this sore.* *b Which by deceit, and con-*

might bring vs into bondage.
5 To whom we gaue not place by c subiection
for an houre, that the d trueth of the Gospel might
continue with e you.
6 But by them which seemed to bee great, *I
was not taught* (whatsoeuer they were in time
passed, I am nothing the better: ✠ God accepteth
no mans person) for they that are the chiefe, did
adde nothing to me *aboue that I had.*
7 But contrarywise, when they saw that the
Gospel ouer the f vncircumcision was committed
vnto me, as *the Gospel* ouer the circumcision was
vnto Peter:
8 (For he that was mighty by Peter in the A-
postleship ouer the circumcision, was also mighty
by me toward the Gentiles)
9 And when Iames, and Cephas, and Iohn,
knew of the grace that was giuen vnto me, which
are g counted to be pillars, they gaue to me and to
Barnabas the right h hands of fellowship, that we
should preach vnto the Gentiles, and they vnto
the circumcision,
10 *Warning* onely that wee should remember
the poore: which thing also I was diligent to do.
11 ¶ And when Peter was come to Antiochia,
I withstood him to his i face: for hee was to bee
condemned.
12 2 For before that certaine came from Iames,
hee ate with the Gentiles: but when they were
come, he withdrew & separated himselfe, fearing
them which were of the circumcision.
13 And the other Iewes played the hypocrites
likewise with him, in so much that Barnabas was
k led away with him by that their hypocrisie.
14 But when I sawe, that they went not the
l right way to the m trueth of ẏ Gospel, I said vnto
Peter before all men, If thou being a Iew, liuest as
the Gentiles, and not like the Iewes, why n con-
strainest thou the Gentiles to doe like the Iewes?
15 3 We *which are* Iewes o by nature, and not
p sinners of the Gentiles,
16 Knowe that a man is not iustified by the
works of the law, but by the faith q of Iesus Christ,
euen we, *I say*, haue beleeued in Iesus Christ, that
we might be iustified by the faith of Christ, & not
by the workes of the Law, because that by the
workes of the Law, r no flesh shallbe iustified.
17 ✠ 4 If then while we seeke to be made
righteous by Christ, we our selues are found sin-
ners, is Christ therefore the minister of sinne? God
forbid.
18 For if I build againe the things that I haue
destroyed, I make my selfe a trespasser.
19 For I through the Law am dead to the
t Law, that I might liue vnto God.
20 I am crucified with Christ, but I liue, *yet not*
u I any more, but Christ liueth in me: and in that
that I now liue in the x flesh, I liue by the faith in
the Sonne of God, who hath loued me, and giuen
himselfe for me.
21 5 I doe not abrogate the grace of God: for
if righteousnesse *be* by the Law, then Christ died
without a y cause.

c By submitting our selues to them, and betraying our owne libertie.
d The true and sincere doctrine of the Gospel, which remained safe from being corrupt with any of these mens false doctrines.
e Vnder the Galatians name, he vnderstandeth all nations.
✠ *Deuter.10.17. 2.chron.19.7. iob 34.19. acts 10.34. rom 2.11. ephes.6, 9. col.3.25. 1.pet. 1.17.*
f Among the Gentiles, as Peter had to preach it among the Iewes.
g Whom alone and onely, these men count for pillars of the Church, and whose name they abuse to deceiue you.
h They gaue vs their hand in token that we agreed wholly to the doctrine of the Gospel.
i Before all men.
2 Another most vehement proofe of his Apostleship, and also of that doctrine, which he had deliuered concerning free iustification by faith onely, because that for this thing onely he reprehended Peter at Antioch, who offended herein, in that for a few Iewes sakes which came from Hierusalem, he pleased the Iew, and offended the Gentiles which had beleeued.
k By example rather then by iudgement.
l Word for word, with a right foote, which he setteth against halting and dissembling which is backward. m He calleth the trueth of the Gospel both the doctrine it selfe, and also the vse of the doctrine, which we call the practise. n He saith they were constrained, which played the Iewes by Peters example. 3 The second part of this Epistle, the state whereof is this: we are iustified by faith in Christ Iesus without ẏ workes of the Law: which thing he propoundeth in such sort, that first of all hee meeteth with an obiection, (for I also saith hee am a Iew, that no man may say against mee, that I am an enemie to the Law) and afterward, he confirmeth it by ẏ expresse witnesse of Dauid. *o Although we be Iewes, yet we preach iustification by faith, because we know vndoubtedly, that no man can be iustified by the Law. p So the Iewes called the Gentiles, because they were strangers frō Gods couenāt. q In Iesus Christ. r No man, & in this word (flesh) there is a great vehemencie, whereby is meant that the nature of man is vtterly corrupt.* ✠ *Rom.3.19.* 4 Before he goeth any further, he meeteth with their obiectiō, which abhorred this doctrine of free iustification by faith, because say they, men are by this meanes withdrawen from the study of good workes. And in this sort is the obiection, If sinners should be iustified through Christ by faith without ẏ Law, Christ should approue sinners, & should as it were exhort thē thereunto by his ministerie. Paul answereth that this consequence is false, because that Christ destroyeth sinne in the beleeuers. For so saith hee, doe men flee vnto Christ, through the terrour & feare of the Law, that being quit from the curse of the Law and iustified, they may be saued by him, that together therewithall, he beginneth in them by little & little, ẏ strength & power of his which destroyeth sinne, to the ende that this old man being abolished by the vertue of Christ crucified, Christ may liue in them, & they may consecrate themselues to God. Therefore if any man giue himselfe to sinne after he hath receiued the Gospel, let him not accuse Christ nor the Gospel, but himselfe, for that he destroyeth the worke of God in himselfe. *s He goeth from iustification to sanctification, which is another benefit we receiue by Christ, if we lay hold on him by faith.*

t The Law that terrifieth the conscience, bringeth vs to Christ, and he onely causeth vs to die to the Law indeed, because that by making vs righteous, he taketh away from vs the terrour of conscience, and by sanctifying vs, causeth through the mortifying of lust in vs, that it cannot take such occasion to sinne by the restraint which the Law maketh, as it did before, Rom.7 10 11. u The same that I was before. x In this mortall body. 5 The second argument taken of an absurditie: If men may be iustified by the Law, then was it not necessary for Christ to die. *y For there was no cause why he should do so.*

CHAP. III.

1 Hee rebuketh them, for suffering themselues to be drawen from the grace of free iustification in Christ, most liuely set out vnto them. 6 Hee bringeth in Abrahams example, 10 declaring the effect, 21 and causes of the giuing of the Law.

O 1 Foolish Galatians, who hath bewitched you,
that ye should not obey the trueth, to whom
Iesus Christ before was described in your a sight,
and among you crucified?
2 This onely would I learne of you, Receiued
ye the b Spirit by the workes of the Law, or by the
hearing of c faith *preached*?
3 2 Are ye so foolish, that after ye haue begun
in the Spirit, ye would now be made perfect by the
d flesh?
4 3 Haue yee suffered so many things in vaine?
if so be it be euen in vaine.
5 4 Hee therefore that ministreth to you the
Spirit, and worketh miracles among you, *doeth hee
it* through the workes of the Law, or by the hea-
ring of faith *preached*?
6 5 *Yea rather* as e Abraham beleeued God,
and it was ✠ imputed to him for righteousnesse.
7 6 Know ye therefore, that they which are of
faith, the same are the children of Abraham.
8 7 For the Scripture foreseeing, that God
would iustifie the Gentiles through faith, preached
before the Gospel vnto Abraham, *saying*, ✠ 8 In
thee shall all the Gentiles be f blessed.
9 9 So then they which be of faith, are blessed
g with faithfull Abraham.

1 The third reason or argument taken of those gifts of the holy Ghost, wherewith they were indued from heauen after they had heard and beleeued the Gospel by Pauls ministerie: which seeing they were so euident to all mens eyes, that they were as it were liuely images, wherein they might behold the trueth of the doctrine of the Gospel, no lesse then if they had beheld with their eyes Christ himselfe crucified, in whose onely death they ought to haue their trust, he marueileth how it could be that they could be so bewitched by the false apostles.
a Christ was laid before you, so notably and so plainely, that you had his liuely image as it were represented before your eyes, as if he had beene crucified before you. b Those spirituall graces and gifts, which were a seale as it were to the Galatians, that the Gospel which was preached to them was true. c Of the doctrine of faith. 2 The fourth argument mixed with the former, & it is double. If the Lawe be to be ioyned with faith, this were not to goe forward, but backward, seeing ẏ those spirituall gifts which were bestowed vpon you, are more excellent thē any that could proceed from your selues. And moreouer, it should follow, ẏ the Law is better then Christ, because it should perfite & bring to end ẏ, which Christ begā onely. *d By the (flesh) he meaneth the ceremonies of the Law, against which he setteth the Spirit, that is, the spirituall working of the Gospel.* 3 An exhortation by maner of vpbraiding that they doe not in vaine suffer so many conflicts. 4 He repeateth the third argument which was taken of ẏ effects, because hee had interlaced certaine other arguments by the way. 5 The first argument which is of great force, and hath three grounds. The first, That Abraham was iustified by faith, to wit, by free imputatiō of righteousnesse according to the promise apprehended by faith as Moses doeth most plainely witnesse. *e Looke Rom 4.* ✠ *Gen.15.6. rom.4.3. Iames 2.23.* 6 The second, that the sonnes of Abraham must be esteemed and accounted of by faith. 7 The third, that all people that beleeue, are without exception, cōprehended in the promise of the blessing. ✠ *Gene.12.3. acts 3.25.* 8 A proofe of the first and second grounds, out of the words of Moses. *f Blessing in this place signifieth the free promise by faith.* 9 The conclusion of the first argument: Therefore as Abraham is blessed by faith, so are all his childrē (that is to say, all the Gentiles that beleeue) blessed, that is to say, freely iustified. *g With faithfull Abraham: & not by faithfull Abraham, to giue vs to vnderstand that the blessing commeth not from Abraham, but from him, by whom Abraham and all his posteritie is blessed.*

10 [10] For as many as are of the works of the
Lawe, are vnder the curse: [11] For it is written,
✠ Cursed is euery man that continueth not in all
things, which are written in the booke of the Law,
to doe them.
11 [12] And that no man is iustified by the Law
in the sight of God, it is euident: ✠ for the iust
shall liue by faith.
12 [13] And the Law is not of faith: but ✠ the
man that shall doe those things, shall liue in them.
13 [14] Christ hath redeemed vs from the curse
of the Law, made a curse for vs, ([15] for it is writ-
ten, ✠ [h] Cursed is euery one that hangeth on tree.)
14 [16] That the blessing of Abraham might
come on the Gentiles through Christ Iesus, that
wee might receiue ẏ promise of the Spirit through
faith.
15 [17] Brethren, I speake as [i] men doe: ✠ though
it be but a mans couenant, when it is [k] confirmed,
yet no man doth abrogate it, or addeth any thing
thereto.
16 Now to Abraham and his seede were the
promises made. He saith not, and to the seedes,
as *speaking* of many: but, And to thy seede, as of
one, [18] which is [l] Christ.
17 [19] And this I say, that the couenant that was
confirmed afore of God [m] in respect of Christ, the
[20] Law which was foure hundreth & thirty yeeres
after, cannot disanull, that it should make the pro-
mise of none effect.
18 [21] For if the [n] inheritance *be* of the Law,
it is no more by the promise, but God gaue it free-
ly vnto Abraham by promise.
19 [22] Wherefore then *serueth* the Law? It was
added because of the [o] transgressions, [p] till the seed
came, vnto the which the promise was made: [23] and
it was [q] ordained by [r] Angels in the hand of a Me-
diatour.
20 Now a Mediatour is not *a Mediatour* of
one: [24] but God is one.
21 [25] *Is* the Law then against the promises of
God? God forbid: For if there had beene a Law
giuen which could haue giuen life, surely righte-
ousnesse should haue beene by the Law.
22 But the [s] Scripture hath ✠ concluded [t] all
vnder sinne, that the [u] promise by the faith of Ie-
sus Christ should be giuen vnto them that beleeue.
23 [26] But before faith came, we were kept vn-
der the Law, *as vnder* a garison, and shut vp vnto
[x] that faith, which should afterward be reuealed.
24 Wherefore the Law was our schoolemaster
to bring vs to Christ, that we might be made righ-
teous by faith.
25 But after that faith is come, we are no lon-
ger vnder a schoolemaster.
26 [27] For ye are all the sonnes of God by faith,
in Christ Iesus.
27 [28] For all ye that are [y] baptized into Christ,
haue [z] put on Christ.
28 There is neither Iew nor Grecian: there is
neither bond nor free: there is neither male, nor
female: for ye are all [a] one in Christ Iesus.
29 And if *ye be* Christs, then are yee Abrahams
seede, and heires by promise.

10 The sixt argument, the conclusion whereof is also in the former verse taken of contraries, thus, They are accursed which are of the workes of the Law, that is to say, which value their righteousnes by the performance of the Law. Therefore they are blessed which are of faith, that is, they which haue righteousnesse by faith. 11 A proofe of the former sentence or proposition: and the proposition of this argument is this: Cursed is hee that fulfilleth not the whole law. ✠ Deut.27,26. 12 The second proposition with the conclusion: But no man fulfilleth the Law. Therefore no man is iustified by the Law, or els, All are accursed which seeke righteousnesse by the workes of the Law. And there is annexed also this maner of proofe of the second proposition, to wit, Righteousnesse, and life are attributed to faith, Therefore no man fulfilleth the Law. ✠ *Hab.2,4. rom.1,17. hebr.10.38.* 13 Here is a reason shewed of the former consequence: Because the lawe promiseth life to all that keepe it, and therefore if it be kept, it iustifieth and giueth life But the Scripture attributing righteousnesse & life to faith, taketh it from the Law, seeing that faith iustifieth by imputation, and the Law by ẏ performing of the worke. ✠ *Leuit.18,5.* 14 A preuenting of an obiection: How then can they be blessed, whom the Law pronounceth to be accursed? Because Christ susteined the curse which ẏ Law laid vpon vs, that we might be quit from it. 15 A proofe of the answere by the testimonie of Moses. ✠ *Deut.21,23.* *h Christ was accursed for vs, because he bare the curse ẏ was due to vs, to make vs partakers of his righteousnesse,* 16 A conclusion of all that was sayd before in the handling of the fifth and sixth reasons, to wit, that both the Gentiles are made partakers of the free blessing of Abraham in Christ, and also that the Iewes themselues, of whose number the Apostle counteth himselfe to bee, cannot obtaine that promised grace of the Gospel, which he calleth the Spirit, but onely by faith. And the Apostle doth seuerally apply the conclusion, both to the one & the other, preparing himselfe a way to the next argument, whereby he declareth, that ẏ one only seed of Abraham, which is made of all peoples, cā no otherwise be ioyned & growe vp together, but by faith in Christ. 17 He putteth forth two generall rules before the next argument, which is the seuenth in order: The one is, that it is not lawfull to breake couenants and contracts which are instly made & according to law amongst men, neither may any thing be added vnto them: The other is, that God did so make a couenant with Abraham, that hee would gather together his children which consist both of Iewes & Gentiles in one body (as appeareth by that which hath bene saith before.) For he did not say, that he would be the God of Abraham and of his seedes, (which thing notwithstanding should haue bene sayd, if he had many & diuers seedes, as ẏ Gentiles apart and the Iewes apart,) but that he would be the God of Abraham, and of his seede, as of one. *i I will vse an example which is common amongst you, that you may be ashamed you giue not so much to Gods couenants, as you doe to mens.* ✠ *Heb.9.17.* *k Authenticall, as we call it.* 18 He putteth forth the summe of the seuenth argument, to wit, that both the Iewes and Gentiles growe together into one body of the seede of Abraham, in Christ onely, so that al are one in Christ, as it is afterward declared vers.28 *l Paul speaketh not of Christs person, but of two peoples, which grew together in one, in Christ.* 19 The eight argument taken of comparison, thus: If a mans couenant (being authenticall) be firme and strong, much more Gods couenant. Therefore the Law was not giuen to abrogate the promise made to Abraham, which had respect to Christ, that is to say, the end whereof did hang of Christ. *m Which tendeth to Christ.* 20 An enlarging of that argument, thus: Moreouer and besides that the promise is of it selfe firme & strong, it was also confirmeth with the prescription of long time, to wit, of 430. yeeres, so ẏ it could in no wise be broken. 21 An obiection: We grant that the promise was not abrogated by the couenant of the Law, & therefore we ioyne the Law with the promise. Nay, saith the Apostle, these two cannot stand together, to wit, that the inheritance should both be giuen by the Law and also by promise, for the promise is free: whereby it followeth, that the Law was not giuen to iustifie, for by that meanes the promise should be broken. *n By this word (inheritance) is meant the right of the seed, which is, that God should be our God, that is to say, that by vertue of the couenant that was made with faithful Abraham, we that be faithfull, might by that meanes be blessed of God as well as he.*

22 An obiection which riseth of the former answere: If the inheritance be not by the Law (at the least in part) then why was the Law giuen, after that the promise was made? Therefore saith the Apostle, to reproue men of sinne, and to teach them to looke vnto Christ, in whom at length that promise of sauing all people together, should be fulfilled, and not that the Law was giuen to iustifie men. *o That men might vnderstand, by discouering of their sinnes, that they are saued by the onely grace of God, which he reuealed to Abraham and that in Christ.* *p Vntill the partition wall was broken downe, & that full seede sprang vp framed of two peoples both of Iewes and Gentiles: for by this word Seede, we may not vnderstand, Christ alone by himselfe, but coupled & ioyned together with his bodie.* 23 A confirmation of the former answere taken from the maner and forme of giuing the Law: for it was giuen by Angels, striking a great terrour into all, and by Moses a Mediatour comming betweene. Now they that are one, neede no Mediatour, but they that are twaine at the least, and that are at variance one with another. Therefore the Law it selfe and the Mediatour, were witnesses of the wrath of God, and not that God would by this meanes reconcile men to himselfe, and abolish the promise, or adde the Law vnto the promise. *q Commanded and giuen, or proclaimed.* *r By the seruice and ministerie.* 24 A taking away of an obiectiō, least any man might say, that sometimes by consent of the parties which haue made a couenant, something is added to the couenant, or the former couenants are broken. This, sayth the Apostle, commeth not to passe in God, who is alwayes one, and the selfe same, and like himselfe. 25 The conclusion vttered by a maner of asking a question, and it is the same that was vttered before, verse 17, but proceeding of another rule: so that the argument is newe, and is this: God is alwayes like vnto himselfe: Therefore the Law was not giuen to abolish the promises. But it should abolish them if it gaue life, for by that meanes it should iustifie, and therefore it should abolish that iustification which was promised to Abraham and to his seede by faith. Nay it was rather giuen to bring to light the guiltinesse of all men, to the end that all beleeuers fleeing to Christ promised, might be freely iustifieth in him. *s By this word, Scripture, he meaneth the Lawe.* ✠ *Rom.3,9.* *t All men, and whatsoeuer commeth from man.* *u In euery one of these wordes, there lyeth an argument against the merites of workes: for all these words, promise, faith, Christ, might be giuen, to beleeuers, are against merites, and not one of them can stand with deseruing workes.* 26 Nowe there followeth an other handling of the second part of this Epistle: the state whereof is this: Although the Lawe (that is, the whole gouernement of Gods house according to the law) doe not iustifie, it is therefore to be abolished, seeing that Abraham himselfe was circumcised, and his posteritie held still the vse of Moses Law? Paul affirmeth that it ought to be abolished, because it was instituted for that end and purpose, that it should be as it were a schoolemaster and keeper to the people of God, vntill the promise appeared in deede, that is to say, Christ, and the Gospel manifestly published with great efficacie of the Spirit. *x The cause why wee were kept vnder the Law, is set downe here.* 27 Because age changeth not the condition of seruants, hee addeth that wee are free by condition, and therefore, seeing wee are out of our childehoode, wee haue no more neede of a keeper and Schoolemaster. 28 Vsing a generall particle, least the Iewes at the least should not thinke themselues bound with the band of the Lawe, hee pronounceth that Baptisme is common to all beleeuers, because is is a pledge of our deliuerie in Christ, as well to the Iewes as to the Grecians, that by this meanes all may be truely one in Christ, that is to say, that promised seede to Abraham and inheritours of euerlasting life. *y He setteth Baptisme secretly against circumcision, which the false Apostles so much bragged of.* *z The Church must put on Christ, as it were a garment, & be couered with him, that it may be throughly holy, and without blame.* *a You are all as one: and so is this great knot and coniunction signified.*

CHAP. IV.

1 *Being deliuered from the bondage of the Lawe, 4 by Christes comming, who is the end thereof, 9 it is very absurd to slide backe to beggerly ceremonies: 13 He calleth them againe therefore to the puritie of the doctrine of ỹ Gospel, 21 confirming his discourse with a fine allegorie.*

Then [1] I say, that the heire as long as hee is a
child, differeth nothing from a seruant, though
he be Lord of all,
2 But is vnder tutors and gouernours, [a] vntill
the time appointed of the Father.
3 Euen so we, when we were children, were in
bondage vnder the [b] rudiments of the world.
4 [2] But when the [c] fulnesse of time was come,
God sent forth his Sonne made of a [d] woman, *and*
made vnder the Lawe,
5 That hee might redeeme them which were
vnder the Law, that we ✠ might receiue the [e] adop-
tion of the sonnes.
6 [3] And because ye are sonnes, God had [f] sent
foorth the [g] Spirit of his Sonne into your hearts,
which crieth, Abba, Father.
7 Wherefore, thou art no more a [h] seruant,
but a sonne: nowe if *thou be* a sonne, *thou art* also
the [i] heire of God through Christ.
8 [4] But euen then, when yee knewe not God,
yee did seruice vnto them, which by nature are
not gods:
9 But nowe seeing yee know God, yea, rather
are knowen of God, howe turne yee againe vnto
impotent and [k] beggerly rudiments, whereunto *as*
from the beginning ye will be in bondage [l] againe?
10 Yee obserue dayes, and moneths, and times,
and yeeres.
11 I am in feare of you, least I haue bestowed
on you labour in vaine.
12 [5] Be ye as I (for I am euen as you) brethren,
I beseech you: ye haue not hurt me at all.
13 And ye know, how through [m] infirmitie of
the flesh, I preached the Gospel vnto you at ỹ first.
14 And the [n] trial of me which was in my flesh,
ye despised not, neither abhorred: but ye receiued
me as an Angel of God *yea,* as [o] Christ Iesus.
15 [p] What was then your felicitie? for I beare
you record, that if it had beene possible, yee would
haue plucked out your owne eyes, and haue giuen
them vnto me.
16 Am I therefore become your enemie, be-
cause I tell you the trueth?
17 They are ielous ouer you [q] amisse: yea, they
would exclude you, [r] that yee should altogether
loue them.
18 But it is a good thing to loue [s] earnestly al-
wayes in a good thing, and not onely when I am
present with you,
19 My litle children, of whom I trauaile in
birth againe, vntill Christ be formed in you.
20 And I would I were with you nowe, that I
might [t] change my voice: for I am in doubt of you.
21 [6] Tell me, ye that [u] will be vnder the Law,
doe ye not heare the Law?
22 For it is written, that Abraham had two
sonnes, ✠ one by a seruant, and ✠ one by a free
woman.
23 But he which was of the seruant, was borne
after the [x] flesh: and he which was of the free wo-
man, *was borne* by [y] promise.
24 By the which things another thing is meant:
for [z] these *mothers* are the [a] two Testaments, the
one which is Agar of mount [b] Sina, which gen-
dreth vnto bondage.
25 (For Agar *or* Sina is a mountaine in Ara-
bia, and it [c] answereth to Hierusalem which nowe
is) and [d] she is in bondage with her children.
26 But Hierusalem, which is [e] aboue, is free:
which is the mother of vs all.
27 [7] For it is written, ✠ Reioyce thou barren
that bearest no children: breake foorth, & cry, thou
that trauailest not: for the [f] desolate hath many
moe children, then she which hath an husband.
28 ✠ Therefore, brethren, wee are after the
[g] maner of Isaac, children of the [h] promise.
29 But as then hee that was borne after the
[i] flesh, persecuted him that *was borne* after the
[k] Spirit, euen so *it is* now.

1 Hee declareth that by another double similitude, which he sayd before concerning the keeper and scholemaster. For hee saith, that the Law, (that is, the whole gouernement of Gods house according to the Law) was as it were a tutour or ouerseer appointed for a time, vntill such time as that protection and ouerseeing, which was but for a time, being ended, we should at length come to be at our owne libertie, and should liue as children, and not as seruants. Moreouer, hee sheweth by the way, that that gouernance of the Law, was as it were an A B C, and as certaine principles, in comparison of the doctrine of the Gospel. *a This is added, because he that is alwayes vnder a tutor and gouernour, may hardly be counted a freeman. b The Law is called rudiments, because that by the Law God instructed his Church as it were by rudiments, and afterward powred out his holy Spirit most plentifully in the time of the Gospel.* 2 He uttereth and declareth many things at once, to wit, that this tutorship was ended at his time that curious men may leaue to aske, why that scholemastership lasted so long. And moreouer, that wee are not sonnes by nature, but by adoption, & that in that Sonne of God, who therefore tooke vpon him our flesh, that we might be made his brethren. *c The time is sayd to be full, when all parts of it are past and ended, and therefore Christ could not haue come either sooner or later. d Hee calleth Marie a woman, in respect of the sexe and not as the worde is vsed in a contrary sence to a virgine, for she remained a virgine still.* ✠ *Rom. 8,15. e The adoption of the sonnes of God, is from euerlasting, but is reuealed and shewed in the time appointed for it.* 3 He sheweth that we are in such sort free and set at libertie, that in the meane season we must be gouerned by the Spirit of Christ, which reigning in our hearts, may teach vs the true seruice of the Father. But this is not to serue, but rather to enioy true libertie, as it becommeth sonnes and heires. *f By that that followeth hee gathereth that that went before: for if wee haue his Spirit, we are his sonnes, & if we are his sonnes, then are we free. g The holy Ghost, who is both of the Father and of the sonne: but there is a peculiar reason why he is called the Spirit of the Sonne, to wit, because the holy Ghost sealeth vp our adoption in Christ, and maketh vs a full assurance of it. h The word seruant, is not taken here for one that liueth in sinne, which is proper to the infidels, but for one that is yet vnder the ceremonies of the Law, which is proper to the Iewes. i Partaker of his blessings.* 4 He applieth the former doctrine to the Galatians, with a peculiar reprehension for in comparison of them, the Iewes might haue pretended some excuse as men that were borne and brought vp in that seruice of the Law. But seeing the Galatians were taken and called out of idolatrie to Christian libertie, what pretence might they haue to go backe to those impotent and beggerly rudiments. *k They are called impotent and beggerly ceremonies, being considered apart by themselues without Christ: & againe, for that by that means they gaue good testimonie that were beggers in Christ, when as notwithstanding, for men to fall backe from Christ to ceremonies, is nothing els, but to cast away riches, and to follow beggery. l By going backeward.* 5 He mitigateth & qualifieth those things wherein he might haue seemed to haue spokẽ somewhat sharply, very artificiously & diuinely, declaring his good will towards them in such sort, that the Galatians could not but either be vtterly desperate when they reade these things, or acknowledge their owne lightnes with teares, & desire pardon. *m Many afflictions. n These dayly troubles wherewith the Lord tried me amongst you.*

o For my ministeries sake. p What talke was there abroade in the world amongst men, how happie you were? q For they are ielous ouer you for their owne commoditie. r That they may conuey all your loue from me to themselues. s He setteth his owne true and good loue, which was earnestly bent towards them, against the naughtie vicious loue of the false apostles. t Vse other words among you. 6 Because the false Apostles alwayes vrged this, that vnlesse the Gentiles were circumcised, Christ could profite them nothing at all, and this dissension of them which beleeued of the circumcision, against them which beleeued of the vncircumcision, was full of offence: the Apostle, after diuers arguments whereby he hath refuted their errour, bringeth foorth an allegorie, wherein hee sayeth the holy Ghost did shadow out vnto vs, all these mysteries: to wit, that it should come to passe, that two sortes of sonnes should haue Abraham a father common to them both, but not with like successe: for as Abraham begate Ismael, by the common course of nature, of Agar his bondmaide & a stranger, and begate Isaac of Sara a free woman by the vertue of the promise and by grace onely, and the first was not onely not heire, but also persecuted the heire: So there are two couenants, and as it were two sonnes borne to Abraham of those two couenants, as it were of two mothers. The one was made in Sina, without the land of promise, according to which couenant Abrahams children according to the flesh were begotten: to wit, ỹ Iewes which seeke righteousnes by that couenant, that is, by the Law: but they are not heires, nay they shall at length bee cast out of the house, as they that persecute the true heires. The other was made in that high Hierusalem or in Sion, (to wit, by the sacrifice of Christ) which begetteth children of promise, to wit, beleeuers by the vertue of the holy Ghost, which children (as Abraham) do rest themselues in the free promise, & they onely by the right of children shallbe partakers of the fathers inheritance, & those seruants shalbe shut out. *u That desire so greatly.* ✠ *Genesis 16.15.* ✠ *Genesis 21.1. x As all men are, and by the common course of nature. y By vertue of the promise, which Abraham layd hold on for himselfe & his true seed, for otherwise Abraham & Sara were past begetting and bearing children. z These doe represent and shadowe foorth. a They are called two couenants, one of the old Testament, and another of the New: which were not two in deede, but in respect of the times, and the diuersitie of the gouernment. b He maketh mention of Sina, because that couenant was made in that mountaine, of which mountaine Agar was a shadow. c Looke how the case standeth betwixt Agar and her children, euen so standeth it betweene Ierusalem and hers. d That is, Sina. e Which is excellent, and of great account.* 7 He sheweth that in this allegorie, hee hath followed the steppes of Esay, who foretold that the Church should bee made and consist of the children of barren Sara, that is to say, of them which onely Spiritually should be made Abrahams children by faith, rather then of fruitfull Agar, euen then foreshewing the casting off of the Iewes, and calling of the Gentiles. ✠ *Esay. 54.1. f Shee that is destroyed and wasted.* ✠ *Rom. 8.9 g After the maner of Isaac, who is the first begotten of the heauenly Hierusalem, as Ismael is of the slauish Synagogue. h That seede, vnto which the promise belongeth. i By the common course of nature. k By the vertue of Gods promise and after a spirituall maner.*

✣ Gene.21.10.
8 The conclusion of the former allegory, that we by no meanes procure and call backe againe the slauery of the Law, seeing that the children of the bondmaide shall not be heires.

30 But what saith the Scripture? ✣ Put out the seruant and her sonne: for the sonne of the seruant shall not be heire with the sonne of the free woman.

31 8 Then brethren, we are not children of the seruant, but of the free woman.

CHAP. V.

1 Hauing declared that we came of the free woman, hee sheweth the price of that freedome, 13 and how wee should vse the same, 16 that we may obey the Spirit, 19 and resist the flesh.

Stand fast therefore in the libertie wherewith Christ hath made vs free, and be not intangled againe with the yoake of bondage.

2 1 ✣ Beholde, I Paul say vnto you, that if yee be a circumcised, Christ shall profit you nothing.

3 For I testifie againe to euery man, which is circumcised, that he is bound to keepe the whole Law.

4 Ye are ✣ b abolished from Christ: whosoeuer are c iustified by the Law, ye are fallen from grace.

5 2 For wee through the d Spirit, waite for the hope of righteousnesse through faith.

6 3 For in Iesus Christ neither circumcision auaileth any thing, neither 4 vncircumcision, 5 but e faith which worketh by loue.

7 6 Ye did runne well: who did let you, that ye did not obey the trueth?

8 7 It is not the perswasion of f him that calleth you.

9 ✣ 8 A little leauen doeth leauen the whole lumpe.

10 9 I haue trust in you through the Lord, that ye will be none otherwise minded: but hee that troubleth you, shall beare *his* condemnation, whosoeuer he be.

11 10 And brethren, if I yet preach circumcision, why doe I yet suffer persecution? Then is the slander of the crosse abolished.

12 11 Would to God they were euen cut off, which doe g disquiet you.

13 For brethren, ye haue beene called vnto libertie: 12 onely vse not *your* libertie as an occasion vnto the flesh, but by loue serue one another.

14 13 For h all the Law is fulfilled in one word, which is this, ✣ Thou shalt loue thy neighbour as thy selfe.

15 14 If ye bite and deuoure one another, take heede least ye be consumed one of another.

16 15 Then I say, ✣ Walke in the Spirit, and ye shall not fulfill the lusts of the flesh.

17 For the i flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrarie one to another, so that yee cannot doe the same things that ye would.

18 And if ye be led by the Spirit, ye are not vnder the Law.

19 16 Moreouer the works of the flesh are manifest, which are adulterie, fornication, vncleannes, wantonnesse,

20 Idolatrie, witchcraft, hatred, debate, emulation, wrath, contentions, seditions, heresies,

21 Enuie, murthers, drunkennesse, gluttonie, and such like, whereof I tell you before, as I also haue tolde you before, that they which doe such things, shall not inherite the kingdome of God.

22 But the k fruite of the Spirit is loue, ioy, peace, long suffering, gentlenesse, goodnesse, faith,

23 Meekenes, temperancie: 17 against such there is no law.

24 For they that are Christs, haue crucified the flesh with the affections and the lustes.

25 If we l liue in the Spirit, let vs also walke in the Spirit.

26 18 Let vs not be desirous of vaine glorie, prouoking one another, enuying one another.

1 An other obtestation, wherein he plainely witnesseth that iustification of workes, and iustification of faith cannot stand together, because no man can be iustified by the Law, but he that doeth fully and perfectly fulfill it. And he taketh the example of circumcision, because it was the ground of all the seruice of the Law, and was chiefly vrged of the false Apostles. ✣ Actes 15.1. *a Circumcision is in other places called the seale of righteousnesse, but here we must haue consideration of the circumstance of the time, for now had Baptisme come in the place of circumcision. And moreouer Paul reasoneth according to the opinion that his enemies had of it, which made circumcision a piece of their saluation* ✣ 1.Cor.1.17. *b That is, as he himselfe expoundeth it afterwards, ye are fallen from grace. c That is, seeke to be iustified by the Law, for in deede no man is iustified by the Law.* 2 He priuily compareth the newe people with the olde: for it is certaine that they also did ground all their hope of iustification and life in faith, & not in circumcision, but so, that their faith was wrapped in the external & ceremoniall worship, but our faith is bare & content with spirituall worship. *d Through the Spirit, which ingendreth faith.* 3 He addeth a reason, for that now circumcision is abolished, seeing that Christ is exhibited vnto vs with full plentie of spirituall circumcision. 4 Hee maketh mention also of vncircumcision, least the Gentiles should please themselues in it, as the Iewes doe in circumcision. 5 The taking away of an obiection: If all that worship of the Law be taken away, wherein then shall we exercise our selues? In charitie, sayeth Paul, for faith, whereof we speake, cannot be idle, nay it bringeth forth daily fruites of charitie. *e So is true faith distinguished frō counterfeit faith: for charitie is not ioyned to faith as a fellow cause to helpe forward our iustificatiō with faith.* 6 Againe he chideth ẏ Galatians, but with an admiration, & therewithall a praise of their former race, to the end that he may make them more ashamed. 7 He playeth the part of an Apostle with them, and vseth his authoritie, denying that that doctrine can come from God which is contrary to his. *f Of God* ✣ 1.Corinth.5 6. 8 Hee addeth this, that he may not seeme to contend vpon a trifle, warning them diligently (by a similitude which he borroweth of leauen, as Christ himselfe also did) not to suffer the puritie of the Apostolical doctrine to be infected with ẏ least corruption that may be. 9 He mitigateth the former reprehension, casting the fault vpon the false apostles, against whom he denounceth the horrible iudgement of God. 10 Hee willeth them to consider how that he seeketh not his owne profit in this matter, seeing that he could eschewe the hatred of men, if he would ioyne Iudaisme with Christianitie. 11 An example of a true Pastour inflamed with the zeale of Gods glorie and loue of his flocke. *g For they that preach the Law, cause mens consciences alwayes to tremble.*

12 The Apostle willeth to behold in our most glorious Christ with the eyes of faith, that most excellent power and glorie of God whereof all the faithfull are partakers, although they be as yet verie weake in vs, by reason of the ignominie of the crosse and weakenesse, and that we should serue vnto one anothers saluation through loue. 13 He propoundeth the loue of our neighbours, as a marke whereunto all Christians ought to referre all their actions, and thereunto he citeth the testimonie of the Law. *h This particle (All) must be restrained to the second table.* ✣ Leui.19.18. matt.22.39. mar.12.31. rom 13.9. iames 2.8 14 An exhortation to the duties of charitie, by the profit that ensueth thereof, because that no men prouide worse for themselues, then they that hate one another. 15 He acknowledgeth the great weakenesse of the godly, for that they are but in part regenerate: but he willeth them to remember that they are indued with the Spirit of God, which hath deliuered them from the slauery of sinne, & so of the Law, so farre foorth as it is the vertue of sinne, that they should not giue themselues to lustes. ✣ Rom 13 14 1 pet. 2 11. *i For the flesh dwelleth euen in the regenerate man, but ẏ Spirit reigneth, although not without great strife, as is largely set foorth Rom.7* 16 He setteth out that particularly, which he spake generally reckoning vp some chiefe effects of the flesh, and opposing them to the fruites of the Spirit, that no man may pretend ignorance. *k Therefore they are not the fruits of free will, but so farre foorth as our will is made free by grace.* 17 Least that any man should obiect, that Paul plaied the Sophister, as one who vrging the Spirit, vrgeth nothing but that which the Law commaundeth, he sheweth that he requireth not that literall and outward obedience, but spirituall, which proceedeth not from the Law, but from the Spirit of Christ, which doeth beget vs againe, and must and ought to be the ruler & guider of our life. *l If we be indeede endued with the quickening Spirit, which causeth vs to die to sinne, and liue to God, let vs shew it in our deedes that is, by holinesse of life.* 18 He addeth peculiar exhortations according as he knewe the Galatians subiect to diuers vices: and first of all he warneth them to take heede of ambition, which vice hath two fellowes, backbiting and enuie, out of which two it cannot be but many contentions must needes arise.

CHAP. VI.

1 Now he entreateth particularly of charitie towards such as offende, 6 toward the Ministers of the word, 10 and those that are of the housholde of faith: 12 Not like vnto such who haue a counterfeit zeale of the Law, 13 glorying in the mangling of the flesh, 14 & not in the crosse of Christ.

Brethren, 1 If a man be a suddenly taken in any offence, ye which are b spirituall, c restore such one with the d spirit of meekenesse, 2 considering thy selfe, least thou also be tempted.

1 He condemneth any ortunate rigour, because that brotherly reprehension ought to be moderated and tempered by the spirit of meekenesse. *a Through the malice of the flesh and the deuill. b Which are vpholden by the vertue of Gods Spirit. c Labour to fill vp that that is wanting in him. d This is a kind of speech which the Hebrewes vse, giuing to vnderstand thereby, that all good giftes come from God.* 2 He toucheth the sore: for they commonly are most seuere iudges, which forget their owne infirmities.

7 That he might shew in the ages to come the exceeding riches of his grace through his kindnes toward vs in Christ Iesus.

8 For by h grace are yee saued through faith, and that not of your selues: *it is* the gift of God,

9 9 Not of workes, least any man should boast himselfe.

10 For wee are i his workemanship created in Christ Iesus vnto good workes, which God hath ordained, that we should walke in them.

11 10 Wherefore remember that yee being in time past Gentiles in the flesh, *and* k called vncircumcision of them, which are l called circumcision in the flesh, made with hands,

12 That ye were, *I say*, at that time m without Christ, & were n aliants from the common-wealth of Israel, and were ✠ strangers from the couenants of promise, and had no hope, and *were* without God in the world.

13 11 But now in Christ Iesus, yee which once were farre off, are made neere by the blood of Christ.

14 12 For hee is our peace, which hath made of both one, and hath broken the stoppe of the partition wall,

15 ✠ In abrogating through his flesh the hatred, *that is*, the Law of commandements *which standeth* in ordinances, for to make of twaine one new man in himselfe, *so* making peace,

16 And that hee might reconcile both vnto God in o one bodie by *his* crosse, and p slay hatred thereby,

17 13 And came, and preached peace to you which were afarre off, and to them that were neere.

18 For q through him we both haue an entrance vnto the Father by one Spirit.

19 14 Now therefore ye are no more strangers and forreiners: but citizens with the Saints, and of the houshold of God.

20 15 And are built vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the r chiefe corner stone,

21 In whom all the building s coupled together, groweth vnto an holy Temple in the Lord.

22 In whom yee also are built together to be the habitation of God by the Spirit.

h So then, Grace, that is to say, the gift of God, and faith, doe stand one with another, to which two, these are contrary, to be saued by our selues, or by our workes. Therefore what meane they which would ioyne together things of so contrarie nature?
9 He taketh away expressely and namely from our workes the praise of iustification, seeing that the good workes themselues are the effects of grace in vs.
i He speaketh here of Grace, and not of nature: therefore be the workes neuer so good, looke what they are, they are it of grace.
10 Applying the former doctrine to the Gentiles, he sheweth that they were not onely as the Iewes, by nature, but also after an especiall sort, strangers and without God: and therefore they ought so much the rather remember that same so great a benefite of God.
k You were called no otherwise then Gentiles, that all the world might witnesse of your vncleannesse.
l Of the Iewes which were knowen from you by the marke of circumcision, the marke of the couenant. m Hee beginneth first with Christ, who was the end of all the promises. n You had no right or title, to the common-wealth of Israel. ✠ Rom 9.4. 11 Christ is the onely bond of the Iewes and Gentiles, whereby they be reconciled to God. 12 As by the ceremonies and worship appointed by the Lawe, the Iewes were diuided from the Gentiles, so now Christ, hauing broken downe the partition wall, ioyneth them both together both in himselfe, and betwixt themselves, and to God. Whereby it followeth, that whosoeuer establisheth the cremonies of the Lawe, maketh the grace of Christ void and of none effect. ✠ *Col. 2. 14 o He alludeth to the sacrifices of the Law, which represented that true and onely sacrifice. p For he destroyed death by death, and fastened it as it were to the crosse.* 13 The preaching of the Gospel is an effectuall instrument of this grace, common as well to the Iewes as to the Gentiles. *q Christ is the gate as it were, by whome we come to the Father, and the holy Ghost is as it were our lodesman who leadeth vs.* 14 The conclusion: The Gentiles are taken in to the fellowship of saluation. And he describeth the excellencie of the Church, calling it the citie and house of God. 15 The Lord committed the doctrine of saluation, first to the Prophets, and then to the Apostles, the ende whereof, and matter as it were and substance, is Christ. Therefore that is in deede the true and Catholicke Church, which is builded vpon Christ by the Prophets and Apostles, as a spirituall temple consecrated to God. *r That is, the head of the building, for the foundations are as it were the heads of the buildings. s So that God is the workeman not onely of the foundation, but also of the whole building.*

CHAP. III.

1 Hee declareth that therefore hee suffered many things of the Iewes, 3 because hee preached the mystery touching the saluation of the Gentiles, 8 at Gods command ment. 13 After he desired the Ephesians not to faint for his afflictions. 14 And for this cause hee prayeth vnto God, 18 that they may vnderstand the great loue of Christ,

FOr 1 this cause, I Paul *am* the a prisoner of Iesus Christ for you Gentiles.

2 If ye haue heard of the dispensation of the grace of God, which is giuen me to yonward,

3 *That is*, that *God* by reuelation hath shewed this mysterie vnto me (as I wrote aboue in fewe wordes,

4 Whereby when yee reade, yee may knowe mine vnderstanding in the misterie of Christ.)

5 Which in b other ages was not opened vnto the sonnes of men, as it is now reuealed vnto his holy Apostles and Prophets by the Spirit,

6 That the Gentiles should be inheriters also, and of the same bodie, and partakers of his promise in Christ by the Gospel,

7 Whereof I am made a minister by the gifte of the grace of God giuen vnto mee through the effectuall working of his power.

8 Euen vnto mee the least of all Saints is this grace giuen, that I should preach among the Gentiles, the vnsearchable riches of Christ,

9 And to make cleare vnto all men what the fellowship of the mysterie is, which from the beginning of the world hath beene hid in God, who hath created all things by Iesus Christ,

10 2 To the intent, that nowe vnto principalities and powers in heauenly *places*, might be knowen by the Church the c manifold wisedome of God,

11 According to the d eternall purpose, which he wrought in Christ Iesus our Lord:

12 By whom we haue boldnesse and entrance with confidence, by faith in him.

13 Wherefore I desire that ye faint not at my tribulations for your sakes, which is your glorie.

14 3 For this cause I bowe my knees vnto the Father of our Lord Iesus Christ,

15 (Of whom is named the whole e familie in heauen and in earth,)

16 That he might graunt you according to the f riches of his glorie, that ye may be strengthened by his Spirit in the g inner man,

17 That Christ may dwell in your hearts by faith:

18 That yee, being rooted and grounded in h loue may be able to comprehend with all Saints, i what is the breadth, and length, and depth, and height:

19 And to knowe the k loue of Christ, which l passeth knowledge, that ye may be filled with all m fulnesse of God.

20 4 Vnto him therefore that is able to doe exceeding aboundantly aboue all that wee aske or thinke, according to the power that worketh in vs,

21 *Be* praise in the Church by Christ Iesus thorowout all generations for euer, Amen.

1 He maintaineth his Apostleship against the offence of the crosse, whereon also hee taketh an argument to confirme himselfe, affirming that hee was not onely appointed an Apostle by the mercie of God, but was also particularly appointed to the Gentiles, to call them on euery side to saluation: because God had so determined it from the beginning, although he deferred a great while the manifestation of that his counsell.
a These wordes, The prisoner of Iesus Christ, are taken passiuely, that is to say, I Paul am cast into prison for maintaining the glorie of Christ.
b He meaneth not that none knewe the calling of the Gentiles before, but because very few knew of it, and they that did know it, as the Prophets, had it reuealed vnto them very darkely, and vnder figures
2 They looked for calling of the Gentiles, was as it were a glasse to the heauenly Angels, wherein they might behold the marueilous wisedome of God.
c God neuer had but one way onely, to saue men by: but it had diuers fashions and formes.
d Which was before all beginning.
3 He teacheth by his owne example, that the efficacie of the doctrine dependeth vpon the grace of God, and therefore wee ought to ioyne prayers with the preaching and hearing of the worde: which are needfull not onely to them which are younglinge in religion, but euen to the oldest also, that they growing vp more and more by faith in Christ, being confirmed with all spirituall giftes, may be grounded and rooted in the knowledge of that immeasurable loue, wherewith God the Father hath loued vs in Christ, seeing that the whole famil y, whereof part is already receiued into heauen, and part is yet here on earth, dependeth vpon that adoption of the heauenly Father, to his onely Sonne *e All that whole people, which hath but one housho d Father, and that is the Church which is adopted in Christ f According to the greatnesse of his mercie. g Looke Roman. 7. 22. h Wherewith God loueth vs, which is the roote of our election. i How perfite that worke of Christ is in euery part. k Which God hath shewed vs in Christ. l Which passeth all the capacitie of mans wit, to comprehend it fully in his minde: for otherwise who so hath the Spirite of God, perceiueth so much (according to the measure that God hath giuen him) as is sufficient to saluation. m So that we haue aboundantly in vs, whatsoeuer things are requisite to make vs perfite with God* 4 Hee breaketh forth into a thankesgiuing, whereby the Ephesians also may be confirmed to hope for any thing of God.

CHAP.

CHAP. IIII.

These three last Chapters containe precepts of manners. 1 He exhorteth them to mutuall loue. 7 Sundry giftes are therefore bestowed of God, 16 that the Church may be built vp. 18 Hee calleth them from the vanitie of the infidels, 25 from lying, 29 and from filthy talke.

1 Therefore, [1] being prisoner in the Lord, pray
you that yee walke worthy of the [a] vocation
whereunto ye are called,
2 [2] With all humblenesse of mind, and meeke-
nesse, with [b] long suffering, supporting one another
through loue.
3 [3] Endeuouring to keepe the vnitie of the
Spirit in the bond of peace.
4 [4] There is one body, and one Spirit, euen as
ye are called in one hope of your vocation.
5 *There is* one Lord, one Faith, one Baptisme.
6 One God and Father of all, which is [c] aboue
all, and [d] through all, and [e] in you all.
7 [5] But vnto euery one of vs is giuen grace
according to the measure of the [f] gift of Christ.
8 Wherefore he saith, When he ascended vpon
hie, he led [g] captiuity captiue, & gaue gifts vnto me.
9 (Nowe, in that hee ascendeth, what is it but
that hee had also descended first into the [h] lowest
parts of the earth?
10 Hee that descended, is euen the same that
ascended, farre aboue all heauens, that hee might
[i] fill [k] all things.)
11 [6] Hee therefore gaue some *to be* [l] Apostles,
and some [m] Prophets, and some [n] Euangelists, and
some [o] Pastours, and Teachers,
12 [7] For the repairing of the Saints, for the
worke of the ministerie, *and* for the edification of
the [p] body of Christ.
13 [8] Till we all meete together (in the [q] vnitie
of faith, and that acknowledging of the Sonne of
God) vnto a perfite man, *and* vnto the measure of
the [r] age of the fulnesse of Christ,
14 [9] That wee henceforth be no more chil-
dren, [10] wauering and caried about with euery
winde of doctrine, by the [s] deceite of men, and
with craftines, wherby they lay in wait to deceiue.
15 [11] But let vs follow the trueth in loue, and
in all things, grow vp into him, which is the head,
that is, Christ.
16 By whom all the bodie being coupled and
knit together by euery ioynt, for the furniture *there-
of* (according to the [u] effectuall power, *which is* in
the measure of euery part) receiueth [x] increase of
the body, vnto the edifying of it selfe in [y] loue.
17 [12] This I say therefore and testifie in the
Lord, that ye henceforth walke not as ✠ other
Gentiles walke, in [z] vanitie of their mind,
18 Hauing their vnderstanding darkened, and
being strangers from the [a] life of God through
the ignorance that is in them, because of the hard-
nesse of their heart:
19 Which being [b] past feeling, haue giuen
themselues vnto wantonnesse, to worke all vn-
cleannesse, *euen* with [c] greedinesse.
20 [13] But ye haue not so learned Christ,
21 If so be ye haue heard him, and haue beene
taught by him, [d] as the trueth is in Iesus,
22 ✠ *That is*, that yee cast off, concerning the
conuersation in time past, [e] that olde man, which
is corrupt through the deceiueable lusts,
23 And be renewed in the [f] spirit of your mind,
24 And put on the new man, which [g] after God
is created vnto [h] righteousnesse, and [i] true holines.
25 [14] Wherefore cast off lying, and speake eue-
rie man truth vnto his neighbour: for we are mem-
bers one of another.
26 [15] Be [k] angry, but sinne not: let not the sunne
goe downe [l] vpon your wrath,
27 Neither giue place to the deuill.
28 [16] Let him that stole, steale no more: but let
him rather labour, and worke with his hands the
thing which is [m] good, that hee may haue to giue
vnto him that needeth.
29 [17] Let no [n] corrupt cōmunication proceed out
of your mouthes. but ẏ which is good to the vse of
edifying, ẏ it may minister [o] grace vnto the hearers.
30 [18] And grieue not the holy Spirit of God,

1 Another part of the Epistle containing precepts of Christian life, the summe whereof is this, that euery man behaue himselfe as it is meete for so excellent grace of God.
a By this is meant the generall calling of the faithfull, which is this, to be holy, as our God is holy.
2 Secondly, he commendeth meekenesse of minde, which is shewed foorth by bearing one with another.
b Looke Mat. 18. 15.
3 Thirdly, he requireth perfite agreement, but yet such as is knit with the band of the holy Ghost;
4 An argument of great waight, for an earnest interteining of brotherly loue and charitie one with another, because we are made one body as it were of one God, and Father, by one Spirit, worshipping one Lord with one faith, and consecrated to him with one Baptisme, and hope for one selfesame glory, whereunto we are called. Therfore whosoeuer breaketh charitie, breaketh all these things asunder. *c Who onely hath the chiefe authoritie ouer the Church. d Who onely powreth foorth his prouidence, through all the members of the Church. e Who onely is ioyned together with vs in Christ.*
5 Hee teacheth vs, that we indeede are all one body, and that all good giftes proceede from Christ onely, who reigneth in heauen, hauing mightily conquered all his enemies (from whence he heapeth all gifts vpon his Church:) but yet notwithstanding these gifts are diuersly and sundry wayes diuided according to his will and pleasure, and therefore euery man ought to be content with that measure that God hath giuen him, and to bestow it to common profite of the whole body. *f* Which Christ hath giuen. *g* A multitude of captiues. *h* Downe to the earth, which is the lowest part of the world. *i* Fill with his gifts *k* The Church. 6 First of all he reckoneth vp the Ecclesiasticall functions, which are partly extraordinary and for a season, as Apostles, Prophets, Euangelistes, and partly ordinary and perpetuall, as Pastours and Doctours. *l* The Apostles were those twelue, vnto whom Paul was afterward added, whose office was to plant Churches throughout all the world. *m* The Prophets office was one of the chiefest, which were men of a maruelous wisedome, and some of them could foretell things to come. *n* These the Apostles vsed as fellowes in the execution of their office, being not able to answere all places themselues. *o* Pastours are they which gouerne the Church, and Teachers are they which gouerne the schooles. 7 He sheweth the ende of Ecclesiasticall functions, to wit, that by the ministery of men all the Saints may so growe vp together, that they may make one mysticall body of Christ. *p* The Church. 8 The vse of this ministerie is perpetuall so long as we are in this world, that is, vntill that time that hauing put off the flesh, and throughly and perfitly agreeing betwixt our selues, we shall be ioyned with Christ our head. Which thing is done by that knowledge of the Sonne of God increasing in vs, and he himselfe by little and little growing vp in vs vntill we come to be a perfit man, which shall be in the world to come, when God shall be all in all. *q* In that most neere coniunction which is knit and fastened together by faith. *r* Christ is said to growe vp to full age, not in himselfe, but in vs. 9 Betwixt our childhood (that is to say, a very weake state, while as we doe yet altogether wauer) and our perfit age, which we shall haue at length in another world, there is a meane, to wit, our youth, and steady going forward to perfection. 10 He compareth them which rest not themselues vpon the word of God, to little boates which are tossed hither and thither with the doctrines of men, as it were with contrary windes, and therewith all forewarneth them that it commeth to passe not onely by the lightnesse of mans braine, but also by the craftinesse of certaine, which make as it were an art of it. *s* With those vncertaine chances which tosse men to and fro.

t By the deceit of those men which are very well practised in deceiuing of others.
11 By earnest affection of the trueth & loue, we growe vp into Christ: for he (being effectuall by the ministerie of his word, which as the vitall Spirit doth so quicken the whole body, that it nourisheth all the limmes thereof according to the measure and proportion of ech one) quickeneth and cherisheth his Church, which consisteth of diuers functions, as of diuers members, & preserueth the proportion of euery one: And thereof it followeth that neither this body can liue without Christ, neither can any man growe vp spiritually, which separateth himselfe from the other members.
u Of Christ, who is maker of the soule, quickeneth all the members.
x Such increase as is meete the body should haue.
y Charitie is the knitting of the limmes together.
12 He descendeth to the fruits of Christian doctrine, and reasoneth first vpon the principles of manners and actions, setting downe a most graue comparison betweene the children of God and them which are not regenerate: For in these men all the powers of the minde are corrupted, and their minde is giuen to vanity and their senses are darkened with most grosse mistinesse, & their affections are so accustomed by litle & little to wickednesse, that at length they run headlong into al vncleannes, being vtterly destitute of al iudgement. ✠ Rom. 1. 21. *z* If the noblest parts of the soule be corrupt, what is man but corruption only? *a* Wherby God liueth in them. *b* Void of all iudgement. *c* They stroue to passe one another as though there had bin some gaine to be gotten by it. 13 Hee followeth the contrary part touching men which are regenerate by ẏ true & liuely knowledge of Christ, which haue other principles of their doings for different, to wit, holy & honest desires, & a mind clean changed by the vertue of the holy Ghost, frō whence proceed also like effects, as a iust & holy life in deed. *d* As they haue learned which acknowledge Christ indeed and in good earnest. ✠ Col. 3. 8. *e* Your selues. *f* Where there ought to haue bin the greatest force of reason, there is the greatest corruption of all which wasteth all things *g* After the image of God. *h* The effect and end of the new creation. *i* Not fained not counterfeit. 14 He commendeth seuerally certain peculiar Christian vertues, & first of all he requireth trueth (that is to say, sincere manners) condemning all deceit, & dissembling, because we are born one for another. 15 He teacheth vs to bridle our anger in such sort, that although it be hot, yet that it breake not out, and that it be straitwayes quenched before we sleepe, lest Satā taking occasiō to giue vs euill counsel through ẏ wicked counseller, destroy vs. *k* If it so fall out, that you be angrie, yet sin not: that is, bridle your anger, & do not wickedly put that in executiō which you haue wickedly conceiued. *l* Let not the night come vpon you in your anger, that is, make an atonemēt quickly for all matters. 16 Hee descendeth from the heart to ẏ hands, condemning theft: & because ẏ men which giue themselues to this wickednes, vse to pretēd pouerty, he sheweth that labor is a good remedy against pouerty, which God blessed in such sort that they which labour haue alwayes some ouerplus to helpe other, so far is it from this, ẏ they are constrained to steale other mens goods. *m* By labouring in things that are holy, and profitable to his neighbour. 17 He bridleth the tongue also, teaching vs so to temper our talke, that our hearers minds be not only not destroyed, but also instructed. *n* Word for word, rotten. *o* By grace he meaneth that, whereby men may profit to ẏ going on forward in godlines and loue. 18 A generall precept against all excesse of affections which dwell in the part of the mind which they call, Angry, and he setteth against them the contrary meanes. And vseth a most vehement preface, how we ought to take heed that wee grieue not the holy Spirit of God through our immoderatenesse and intemperancy, who dwelleth in vs to this end, to moderate all our affections.

19 An argument taken from the example of Christ, most graue and vehement, both for pardoning of those iniuries which haue beene done vnto vs by our greatest enemies, & much more for hauing consideration of the miserable and vsing moderation and gentle behauiour towards all men.

by whom ye are sealed vnto ẏ day of redemption.

31 Let all bitternesse, and anger, and wrath, crying, and euill speaking be put away from you, with all maliciousnesse.

32 Be ye courteous one to another, and tender hearted, freely forgiuing one another, [19] euen as God for Christs sake, freely forgaue you.

CHAP. V.

2 *Least, in those vices which he reprehēded, they should set light by his admonitions, 5 he terrifieth them by denouncing seuere iudgement, 8 and stirreth them forward 15 Then hee descendeth from generall lessons of maners 21 to the particular dueties of wiues, as and their husbands.*

✠ *Iohn* 13.34. and 15.12. 1.*Iohn* 3.23. ✠ *Chap.* 4.29. *coloss.*3.5. 1.*thess.*4.17.
1 Now he commeth to another kind of affections, which is in that part of the mind, which men call couetous or desirous: and he reprehendeth fornication, couetousnesse, and iesting, very sharpely.
a Iestes which men cast one at another: that no lightnesse be seene, nor euill example giuen, nor any offence mooued by euill wordes or backbiting.
2 Because these sinnes are such that the most part of men count them not for sinnes, he awaketh the godly, to the end they should so much the more take heede to themselues from them, as most hurtfull plagues.
b A bondslaue to idolatrie, for the couetous man thinketh that his life standeth in his goods.
∵ *Matth.* 24.4. *Marke* 13.5. *Luke* 21.8. 2.*Thess.* 2,3.
3 Because we are not so readie to any thing as to follow euill examples, therefore the Apostle warneth the godly to remember alwayes that the other are but as it were darkenesse, and that they themselues are as it were light. And therefore the other commit all villanies (as men are wont in the darke) but they ought not onely not to follow their examples, but also (as the property of the light is) reproue their darkenesse, and to walke so (hauing Christ that true light shining before them) as it becommeth wise men.

BE yee therefore followers of God, as deare children,

2 ✠ And walke in loue, euen as Christ hath loued vs, and hath giuen himselfe for vs, *to be* an offering and a sacrifice of a sweete smelling sauour to God.

3 ✠ [1] But fornication, and all vncleannesse, or couetousnes, let it not be once named among you, as it becommeth Saints.

4 Neither filthinesse, neither foolish talking, neither [a] iesting, which are things not comely, but rather giuing of thankes.

5 [2] For this ye know, that no whoremonger, neither vncleane person, nor couetous person, which is an [b] idolater, hath any inheritance in the kingdome of Christ, and of God.

6 ∵ Let no man deceiue you with vaine words: for, for such things commeth the wrath of God vpon the children of disobedience.

7 [3] Be not therefore companions with them.

8 For ye were once darkenesse, but are now [c] light in the Lord: walke as children of light.

9 (For the fruit of the [d] Spirit *is* in all goodnesse, and righteousnesse, and trueth)

10 Approouing that which is pleasing to the Lord.

11 And haue no fellowship with the vnfruitfull works of darknes, but euē [e] reproue them rather.

12 For it is shame euen to speake of the things which are done of them in secret.

13 But all things when they are reprooued of the light, are manifest: for it is light that maketh all things manifest.

14 Wherefore [f] hee saieth, Awake thou that sleepest, and stand vp from the [g] dead, and Christ shall giue thee light.

15 [4] Take heede therefore that yee walke circumspectly, not as fooles, but as ✠ wise,

16 [h] Redeeming the season: for ẏ [i] daies are euil.

17 ✠ Wherefore, be yee not vnwise, but vnderstand what the will of the Lord is.

18 [5] And be not drunken with wine, wherein is [k] excesse: but be filled with the Spirit,

19 Speaking vnto your selues in Psalmes, and hymnes, and spirituall songs, singing and making melodie to the Lord in your [l] hearts.

20 Giuing thankes alwayes for all things vnto God euen the Father, in the Name of our Lord Iesus Christ,

21 [6] Submitting your selues one to another in the feare of God.

22 ¶ ✠ [7] Wiues, submit your selues vnto your husbands, [8] as vnto the Lord.

23 ✠ [9] For the husband is the wiues head, euen as Christ is the head of the Church, [10] and the same is the Sauiour of *his* body.

24 [11] Therefore as the Church is in subiection to Christ, euē so *let* the wiues *be* to their husbands in euery thing.

25 ¶ ∵ [12] Husbands, loue your wiues, euen as Christ loued the Church, and gaue himselfe for it,

26 [13] That he might [m] sanctifie it, and cleanse it by the washing of water through the [n] word,

27 That he might make it vnto himselfe a glorious Church, [o] not hauing spot or wrinkle, or any such thing: but that it should be holy & without blame.

28 [14] So ought men to loue their wiues, as their owne bodies: he that loueth his wife, loueth himselfe.

29 For no man euer yet hated his [p] owne flesh, but nourisheth and cherisheth it, euen as the Lord *doeth* the Church.

30 For we are members of his bodie, [q] of his flesh, and of his bones.

31 ✠ For this cause shall a man leaue father and mother, and shall [r] cleaue to his wife, and they twaine shall be one flesh.

32 [15] This is a great secret, but I speake concerning Christ, and concerning the Church.

33 [16] Therefore euery one of you, *doe ye so*: let euery one loue his wife, euen as himselfe, and *let* the wife *see* that she feare her husband.

k All kind of riot, ioyned with all maner of filthines and shamefulnesse.
l With an earnest affection of the heart, and not with the tongue onely.
6 A short repetition of the ende whereunto all things ought to be referred, to serue one another for Gods sake.
✠ *Coloss.*3.18. *titus* 2.5. 1.*pet.*3.1.
7 Nowe he descendeth to a familie, diuiding orderly all the parts of a familie. And he saith that the duetie of wiues consisteth herein, to be obedient to their husbands.
8 The first argument, for they cannot be disobedient to their husbands, but they must resist God also, who is the authour of this subiection.
✠ 1.*Cor.* 11.3.
9 A declaration of the former saying: Because God hath made the man head of the woman in matrimonie, as Christ is the head of the Church.
10 Another argument: Because the good estate of the wife dependeth of the man, so that this submission is not onely iust, but also verie profitable: as also the saluation of the Church is of Christ, although farre otherwise. 11 The conclusion of the wiues duetie towardes their husbands. ∵ *Coloss.*3.19. 12 The husbandes duetie towardes their wiues, is to loue them as themselues, of which loue, the loue of Christ toward his Church is a liuely patterne. 13 Because many men pretende the infirmities of their wiues to excuse their owne hardnesse and crueltie, the Apostle willeth vs to marke what manner of Church Christ gate, when hee ioyned it to himselfe, and how hee doeth not onely not loathe all her filth and vncleannesse, but ceaseth not to wipe the same away with his cleannesse, vntill hee haue wholly purged it. *m Make it holy. n Through the promise of free iustification and sanctification in Christ, receiued by faith. o The Church, as it is considered in it selfe, shall not bee without wrinkle, before it come to the marke it shooteth at: for while it is in this life, it runneth in a race: but if it be considered in Christ, it is cleane and without wrinkle.* 14 Another argument. Euerie man loueth himselfe, euen of nature: therefore hee striueth against nature that loueth not his wife: hee prooueth the consequent, first by the mysticall knitting of Christ and the Church together, and then by the ordinance of God, who sayeth, that man and wife are as one, that is, not to be diuided. *p His owne bodie. q Hee alludeth to the making of the woman, which signifieth our coupling together with Christ, which is wrought by faith, but is sealed by the Sacrament of the Supper.* ✠ *Genes.*2.24. *matt.*19.5. *mark.*10.7. 1.*corint.*6.16. *r Looke Matt.*19.5. 15 That no man might dreame of naturall coniunction or knitting of Christ and his Church together (such as the husbands and the wiues is) hee sheweth that it is secret, to wit, spirituall, and such as farre differeth from the common capacitie of man: as which consisteth by the vertue of the Spirite, and not of the flesh by faith, and by no naturall band. 16 The conclusion both of the husbands duetie toward his wife, and of the wiues toward her husband.

c The faithfull are called light, both because they haue the true light in them which lighteneth them, and also because they giue light to other, insomuch, that their honest conuersation reprooueth the life of wicked men. d By whose force we are made light in the Lord. e Make them open to all the world, by your good life. f The Scripture, or God in the Scripture. g He speaketh of the death of sinne. 4 The worse and more corrupt that the maners of this world are, the more watchful ought we to be against all occasions, & respect nothing but the will of God. ✠ *Coloss.*4.5. *h This is a metaphore taken from the merchants: who preferre the least profit that may be, before all their pleasures. i The times are troublesome and sharpe.* ✠ *Rom.*12.2. 1.*thess.*4.3. 5 He setteth the sober & holy assemblies of the faithfull, against the dissolute bankets of the vnfaithfull, in which the praises of the onely Lord must ring, be it in prosperitie or aduersitie.

CHAP. VI.

1 *Hee sheweth the dueties of children, 5 seruants, 9 and masters: 10 Then he speaketh of the fierce battel that the faithfull haue, 12 and what weapons wee must vse in the same; 21 In the end he commendeth Tychicus.*

Children,

Children, [1] ✠ obey your parents [2] in the [a] Lord:
3 for this is right.
2 ✠ [4] Honour thy father and mother ([5] which
is the first commandement with [b] promise)
3 That it may be well with thee, and that thou
mayest liue long on earth.
4 [6] And ye fathers,prouoke not your children
to wrath : but bring them vp in instruction and
[c] information of the Lord.
5 [7] ✠ Seruants,be obedient vnto them that are
your masters, [8] according to the flesh, with [d] feare
and trembling in singlenesse of your hearts,as vnto
Christ,
6 Not with seruice to the eye,as men pleasers,
but as the seruants of Christ, [9] doing the will of
God from the heart,
7 With good will, seruing the [e] Lord, and not
men.
8 [10] And know ye that whatsoeuer good thing
any man doeth, that same shall hee receiue of the
Lord, whether *he be* bond or free,
9 [11] And ye masters, doe the same things vnto
them, putting away threatning : and know that
euen your master also is in heauen,neither is there
✠ [f] respect of person with him.
10 ¶ [12] Finally, my brethren, be strong in the
Lord, and in the power of his might.

1 He commeth to another part of a familie, and sheweth that the duetie of the children towards their parents, consisteth in obedience vnto them.
✠ Coloss 3. 20.
2 The first argument : because God hath so appointed : whereupon it followeth also, that children are so far forth bound to obey their parents, as they may not swarue from the true worship of God.
a For the Lord is authour of all fatherhood, and therefore we must yeeld such obedience as he will haue vs.
3 The second argument : because this obedience is most iust.
✠ *Exod.* 20. 12. *deut.* 5. 16. *eccles.* 3. 9. *matth.* 15. 4. *marke* 7. 10.
4 A proofe of the first argument. 5 The third argument,taken of the profit that ensueth thereby : because the Lord vouchsafed this commandement amongst all the rest, of a speciall blessing. *b With a specially promise : for otherwise the second commandement hath a promise of mercy to a thousand generations, but that promise is generall,* 6 It is the duety of ý fathers to vse their fatherly authority moderately & to Gods glory. *c Such informations and precepts, as being taken out of Gods booke, are holy and acceptable to him.* *h* Now he descendeth to the thrid part of a familie, to wit, to the duetie both of the masters and of the seruants. And he sheweth that the duetie of seruants consisteth in an heartie loue & reuerence to their master. ✠ *Coloß* 3. 22. *titus* 2. 9. 1. *pet.* 2. 18. 8 He mitigateth the sharpenesse of seruice, in that they are spiritually free, notwithstanding the same, and yet ý spirituall freedome taketh not away corporall seruice, insomuch that they cannot be Christs, vnlesse they serue their masters willingly and faithfully, so farre forth as they may with safe conscience. *d With carefull reuerence : for slauish feare is not allowable, much lesse in Christian seruants.* 9 To cut off occasion of all pretences, hee teacheth vs that it is Gods will that some are either borne or made seruants, and therefore they must respect Gods will, although their seruice be neuer so hard. *e Being mooued with a reuerence to Godward, as though ye serued God himselfe.* 10 Although they serue vnkinde and cruell masters, yet the obedience of seruants is no lesse acceptable to God then the obedience of them that are free. 11 It is the duetie of masters to vse the authoritie that they haue ouer their seruants modestly, and holily, seeing that they in another respect haue a common master, which is in heauen, who will iudge both the bond and the free. ✠ *Deut.* 10. 17 2. *chro.* 16. 7. *iob.* 34. 19. *acts* 10. 34. *rom* 2. 11. *galat.* 2. 6. *coloss.* 3. 25. 1. *pet.* 1. 17. *f Either of freedome or bondage.* 12 Hee concludeth the other part of this Epistle with a graue exhortation, that all be ready, and fight constantly, trusting to spiritual weapons, vntill their enemies be cleane put to flight. And first of all, hee warneth vs to take the armour of God, wherewith onely our enemy may be dispatched.

11 Put on the whole armour of God,that ye may
be able to stand against the assaults of the deuill.
12 [13] For we wrestle not against flesh & [g] blood,
but against ✠ [h] principalities,against powers , *and*
against the worldly gouernours, *the princes* of the
darkenesse of this world, against spirituall wicked-
nesse , *which are* in the high places.
13 [14] For this cause take vnto you the whole
armour of God, that yee may be able to resist in
the [i] euill day, and hauing finished all things,
stand fast.
14 Stand therefore, and your loines girded a-
bout with verity, and hauing on the brestplate of
righteousnesse,
15 And your feet shod with the [k] preparation
of the Gospel of peace.
16 Aboue all,take the shield of Faith, where-
with yee may quench all the fierie darts of the
wicked,
17 And take the helmet of Saluation , and the
sword of the Spirit, which is the word of God,
18 And pray alwayes with all maner prayer and
supplication in the [l] spirit : and watch therevnto
with all perseuerance & supplication for all Saints,
19 And for me,that vtterance may be giuen vn-
to me, that I may open my mouth boldly to pub-
lish the secret of the Gospel,
20 Whereof I am the ambassadour in bonds,
that therein I may speake boldly , as I ought to
speake.
21 ¶ [15] But that yee may also know mine af-
faires, *and* what I doe, Tychicus *my* deare brother
and faithfull minister in the Lord, shall shew you
of all things,
22 Whom I haue sent vnto you for the same
purpose, that ye might know mine affaires,& that
he might comfort your hearts.
23 Peace *be* with the brethren, and loue with
faith from God the Father, and *from* the Lord Ie-
sus Christ.
24 Grace *be* with all them which loue our Lord
Iesus Christ to *their* [m] immortality, Amen.

¶ Written from Rome vnto the Ephesians,
and sent by Tychicus.

13 Secondly he declareth that our chiefest and mightiest enemies are inuisible, that we may not thinke that our chiefest conflict is with men.
g Against men, which are of a fraile and brittle nature, against which are set spirituall subtilties, more mighty then the other by a thousand parts.
✠ *Chap.* 2. 2.
h He giueth these names to the euill angels, by reason of the effectes which they worke : not that they are able to doe the same of themselues, but because God giueth them the bridle.
14 Hee sheweth that these enemies are put to flight with the only armour of God, to wit, with vprightnes of conscience, a godly and holy life, knowledge of the Gospel, faith, and to be short, with the word of God, and vsing dayly earnest prayer for the health of the Church, and especially, for the constancie of the true, godly, and valiant ministers of the word.
i Looke Chapter 5. 16.
k That the preparation of the Gospel may be as it were shoes to you: and it is very fitly called the Gospell of peace, for that, seeing we haue to go to God through most dangerous ranks of enemies, this may incourage vs to goe on manfully, in that we know by the doctrine of the Gospell, that we take our iourney to God, who is at peace with vs *l That holy prayers may proceed from the holy spirit.* 15 A familiar and very amiable declaration of his state, together with a solemne prayer, wherewith Paul is wont to end his Epistles. *m To life euerlasting.*

THE EPISTLE OF PAVL TO

THE PHILIPPIANS.

CHAP. I.

3 Hauing testified his godly and tender affection towards the Philippians, 12 he intreateth of himselfe and his bonds : 22 And pricketh them forward by his owne example, 27 and exhorteth them to vnity, 28 and patience.

PAul [1] and Timotheus the seruants of
IESVS CHRIST,to all the Saints
in Christ Iesus, which are at Philippi,
with the [a] Bishops and Deacons :
2 Grace *be* with you,and peace from God our
Father, and *from* the Lord Iesus Christ :
3 I thanke my God,*hauing* you in perfect me-
morie,
4 (Alwayes in all my prayers for all you, pray-
ing with gladnesse)
5 Because of the [b] fellowship which ye haue
in the Gospel, from the [c] first day vnto now.
6 And I am perswaded of this same thing, that
he that hath begunne *this* good worke in you,will
performe it vntill the [d] day of Iesus Christ,
7 As it becommeth me so to iudge of you all,
because I haue you in remembrance , that both in
my [e] bands,and in *my* defence,& confirmation of
the Gospell,you all were partakers of my [f] grace.

1 The marke whereat he shooteth in this Epistle, is to confirme the Philippians by all meanes possible, not onely not to faint, but also to go forward And first of all, he commendeth their former doings, to exhort them to go forward : which thing he sayth, he hopeth fully they will do , and that by the testimony of their liuely charity , but in the meane season hee referreth all things to the grace of God. *a By the Bishops are meant both the Pastours, which haue the dispensation of the word and the Elders, that gouerne: and by Deacons are meant those that were stewards of the treasury of the Church, and had to looke vnto the poore,*

b Because that you also are made partakers of the Gospel. *c Euer since I knew you.* *d The Spirit of God will not forsake you vnto the very latter end, vntill your mortall bodies shall appeare before the iudgement of Christ, to be glorified.* *e A true proofe of a true knitting together with Christ.* *f He calleth his bands, grace, as though he had receiued some singular benefit.*

8 ² For God is my record, how I long after
you all from the very heart root in Iesus Christ.
9 ³ And this I pray that your loue may abound
yet more and more in knowledge, and in all iudge-
ment,
10 That yee may allow those things which are
best, that ye may be pure, and without offence, vn-
till the day of Christ,
11 Filled with the g fruits of righteousnesse,
which are by Iesus Christ vnto the glorie and
praise of God.
12 ¶ ⁴ I would ye vnderstood, brethren, that
the things which *haue come* vnto me, are turned
rather to the furthering of the Gospel,
13 So that my bandes h in Christ are famous
thorowout all the i iudgement hall, and in all other
places.
14 Insomuch that many of the brethren in the
Lord are boldened through my bandes, and dare
more frankely speake the k Word.
15 Some preach Christ euen through enuy and
strife, and some also of good will.
16 The one part preacheth Christ of contenti-
on, *and* not l purely, supposing to adde more affli-
ction to my bands.
17 But the others of loue, knowing that I am
set for the defence of the Gospel.
18 ⁵ What then? yet Christ is preached all ma-
ner wayes, whether *it be* vnder a m pretence, or sin-
cerely: and I therein ioy: yea, and will ioy.
19 For I know that this shall turne to my salua-
tion through your prayer, and by the helpe of the
Spirit of Iesus Christ,
20 ⁶ As I feruently looke for, and hope, that
in nothing I shall be ashamed, but that with all
confidence, as alwayes, so now Christ shall be
magnified in my body, whether *it be* by life or by
death
21 For Christ *is* to me both in life and in death
aduantage.
22 ⁷ And whether to liue in the n flesh *were*
profitable for me, and what to chuse I know not.
23 For I am distressed betweene both, desiring
to be loosed, and to be with Christ, which is best
of all.
24 Neuerthelesse, to abide in the flesh, *is* more
needfull for you.
25 And this am I sure of, that I shall abide, and
with you all continue, for your furtherance and ioy
of *your* faith,
26 That yee may more abundantly reioyce in
IESVS CHRIST for me, by my comming
to you againe.
27 ⁸ Onely let your conuersation be as it be-
commeth the Gospel of Christ, that whether I
come and see you, or els be absent, I may heare of
your matters, that ye o continue in one spirit, *and*
in one minde, fighting together through the faith
of the Gospel.

2 Hee declareth his good will towards them, therewithall shewing by what meanes chiefly they may be confirmed, to wit, by continuall prayer.
3 Hee sheweth what thing wee ought chiefly desire, to wit, first of all, that we may increase in the true knowledge of God (so that we may be able to discerne things that differ one from another) and also in charity, that euen to the end we may giue our selues to good works indeed, to the glory of God by Iesus Christ.
g *If righteousnesse be the tree, and good workes the fruits, then must the Papists needes be deceiued, when they say that works are the cause of righteousnesse.*
4 He preuenteth the offence that might come by his persecution, whereby diuers tooke occasion to disgrace his Apostleship. To whom he answereth, that God hath blessed his imprisonment in such wise, that he is by that meanes become more famous, and the dignitie of the Gospel by this occasion is greatly inlarged, although not with like affection in all men, yet indeed.
h *For Christ his sake.*
i *In the Emperours court.*
k *The Gospel is called the Word, to set forth the excellencie of it.*
l *Not with a pure minde: for otherwise their doctrine was pure.*
5 He sheweth by setting foorth his owne example, that the ende of our afflictions is true ioy, & that through the vertue of the Spirit of Christ, which he giueth to them that aske it. m *Vnder a goodly colour and shew: for they made Christ a cloake for their ambition and enuie.* 6 We must continue euen to ye end, with great confidence, hauing nothing before our eyes but Christes glory onely, whether wee liue or die. 7 An example of a true shepheard, who maketh more account how he may profit his sheepe, then he doth of any commodity of his owne whatsoeuer. n *To liue in this mortall body.* 8 Hauing set downe those things before, in maner of a Preface, hee descendeth now to exhortations, warning them first of all, to consent both in doctrine and minde, and afterward, that being thus knit together with those common bands, they continue through the strength of faith to beare all aduersitie, in such sort, that they admit nothing vnworthie the profession of the Gospel. o *The word signifieth, to stand fast, and it is proper to wrestlers, that stand fast, and shrinke not a foot.*

28 ⁹ And in nothing feare your aduersaries,
which is to them a token of perdition, and to you
of saluation, and that of God.
29 ¹⁰ For vnto you it is giuen for Christ, that
not onely ye should beleeue in him, but also suffer
for his sake,
30 ¹¹ Hauing the same fight, which yee saw in
me, and now heare *to be* in me.

9 We ought not to be discouraged, but rather incouraged by the persecutions which the enemies of the Gospel imagine, and practise against vs: seeing that they are certaine witnesses from God himselfe, both of our saluation, & of the destruction of the wicked. 10 He prooueth that his saying, that persecution is a token of our saluation, because it is a gift of God to suffer for Christ, which gift he bestoweth vpon his owne, as he doth the gift of faith. 11 Now hee sheweth for what purpose hee made mention of his afflictions.

CHAP. II.

1 Hee exhorteth them aboue all things 3 to humilitie, 6 and that by the example of Christ. 19 He promiseth to send Timotheus shortly vnto them, 26 and excuseth the long tarying of Epaphroditus.

IF ¹ *there be* therefore any consolation in a Christ,
if any comfort of loue, if any fellowship of the
Spirit, if any b compassion and mercie,
2 Fulfill my ioy, that ye be like minded, ha-
uing the c same loue, being of one accord, and of
one iudgement,
3 That nothing *be done* through contention
or vainglory, but that in meeknesse of minde euery
man esteeme other better then himselfe.
4 Looke not euery man on his owne things,
but euery man also on the things of other men.
5 ² Let the same mind be in you that was euen
in Christ Iesus,
6 Who being in the d forme of God, e thought
it no robbery to be f equall with God:
7 But he made himselfe of g no reputation, and
tooke on him the h forme of a seruant, & was made
like vnto men, and was found in shape like a man.
8 He humbled himselfe, and became obedient
vnto the death, euen the death of the crosse.
9 ³ Wherefore God hath also highly exalted
him, and giuen him a i name aboue euery name.
10 That at the Name of Iesus should k euery
knee bow, *both* of things in heauen, and things in
earth, and things vnder the earth.
11 And that l euery tongue should confesse
that Iesus Christ *is* the Lord, vnto the glory of God
the Father.
12 ⁴ Wherefore my beloued, as ye haue alwayes
obeyed me, not as in my presence onely, but now
much more in mine absence: *so* m make an end
of your owne saluation with feare and trembling.
13 ⁵ For it is God which worketh in you both
n the will and the deed, *euen of his* good pleasure
14 ⁶ Doe all things without ✠ murmuring and
reasonings,

1 A most earnest request to remooue all those things, whereby that great and speciall consent and agreement is commonly broken, to wit, contention and pride, whereby it commeth to passe, that they separate themselues one from another.
a *An Christian comfort.*
b *If any feeling of inward loue.*
c *Like loue.*
2 Hee setteth before them a most perfit example of all modestie and sweete conuersation, Christ Iesus, whom we ought to follow with all our might: who abased himselfe so farre for our sakes, although he be aboue all, that hee tooke vpon him the forme of a seruant, to wit, our flesh willingly, subiect to all infirmities, euen to the death of the crosse.
d *Such as God himselfe is, and therefore God, for there is none in all parts like to God, but God himselfe.*
e *Christ, that glorious & euerlasting God, knew that he might rightfully and lawfully not appeare in the base flesh of man, but remaine with maiesty meet for God: yet he chose rather to debase himselfe.* f *If the Sonne be equall to the Father, then is there of necessity an equality, which Arrius, that Heretike, denieth: and if the Sonne be compared with the Father, then is there a distinction of persons, which Sabellius, that heretike, denieth.* g *Hee brought himselfe from all things, as it were, to nothing.* h *By taking our manhood vpon him.* 3 Hee sheweth the most glorious euent of Christes submission, to teach vs, that modestie is the true way to true praise and glorie. i *Dignity and renowme, and the matter with it.* k *All creatures shall at length be subiect to Christ.* l *Euery nation* 4 The conclusion: We must goe on to saluation with humilitie and submission, by the way of our vocation. m *He is sayd to make an end of his saluation, which runneth in the race of righteousnesse.* 5 A most sure and grounded argument against pride, for that wee haue nothing in vs praise worthy, but it commeth of the free gift of God, and is without vs, for we haue no abilitie or power, so much as to will well (much lesse to doe well) but onely of the free mercie of God. n *Why then, we are not stocks, but yet we doe not will well of nature, but onely because God hath made of our naughty will a good will.* 6 He describeth modestie by ye contrary effects of pride, teaching vs, that it is farre both from all malicious, and close or inward hatred, and also from open contentions and brawlings. ✠ 1.Pet.4.9.

15 7 That ye may be blameleſſe,and pure : *and* the ſons of God without rebuke in the middes of a naughtie and crooked nation, among whom ye ſhine as ✣ lights in the world,

16 Holding forth the º worde of life, 8 that I may reioyce in the day of Chriſt, that I haue not runne in vaine, neither haue laboured in vaine.

17 Yea, and though I be offered vp vpon the p ſacrifice, and ſeruice of your faith, I am glad, and reioyce with you all.

18 For the ſame cauſe alſo be yee glad,and reioyce with me.

19 9 And I truſt in the Lord Ieſus, to ſende ✣ Timotheus ſhortly vnto you, that I alſo may be of q good comfort, when I know your ſtate.

20 For I haue no man like minded, who will faithfully care for your matters.

21 ∵ For r all ſeeke their owne, *and* not that which is Ieſus Chriſts.

22 But yee know the proofe of him, that as a ſonne with the father, hee hath ſerued with me in the Goſpel.

23 Him therefore I hope to ſend as ſoone as I know how it will goe with me,

24 And I truſt in the Lord,that I alſo my ſelfe ſhall come ſhortly.

25 But I ſuppoſed it neceſſarie to ſende *my* brother Epaphroditus vnto you my companion in labour, and fellow ſouldier, euen your meſſenger, and he that miniſtred vnto mee ſuch things as I wanted.

26 For he longed after all you, and was full of heauineſſe,becauſe ye had heard that he had bene ſicke.

27 And no doubt hee was ſicke, very neere vnto death: but God had mercy on him, and not on him onely, but on me alſo, leaſt I ſhould haue ſorow vpon ſorow.

28 I ſent him therefore the more diligently, that when yee ſhould ſee him againe, yee might reioyce,and I might be the leſſe ſorowfull.

29 Receiue him therefore in the Lord with all gladneſſe, and make much of ſuch:

30 Becauſe that for the ſ worke of Chriſt hee was neere vnto death, and regarded not his life, to fulfill the ſeruice which was lacking on your part toward me.

7 To be ſhort, he requireth a life without fault, and pure, that being lightened with the word of God, they may ſhine in the darkeneſſe of this world.
✣ *Mat.5,14.*
o *The Goſpell is called the word of life, becauſe of the effects which it worketh.*
8 Againe he pricketh them forward, ſetting before them his true Apoſtolike care that hee had of them, comforting them moreouer, to the end they ſhould not be ſorie for the greatneſſe of his afflictions, no not although he ſhould die to make perfect their oblation with his blood, as it were with a drinke offering.
p *As if he ſaid, I brought you Philippians to Chriſt, my deſire is that you preſent your ſelues a liuely ſacrifice to him, and then ſhall it not grieue mee to be offered vp as a drinke offering, to accompliſh this your ſpirituall offering.*
9 Moreouer hee confirmeth their mindes both by ſending backe Epaphroditus vnto them, whoſe fidelitie towards them, and great paines in helping him, hee commendeth: and alſo promiſing to ſend Timothie ſhortly vnto them, by whoſe preſence they ſhall receiue great commoditie, and hoping alſo to come himſelfe ſhortly vnto them, if God will. ✣ *Actes 16,1.* q *May be confirmed in my ioy of minde.* ∵ 1.*Corinth 10,24.* r *The moſt part.* ſ *He calleth it here the worke of Chriſt, to viſite Chriſt,being poore & in bandes in the perſon of Paul.*

CHAP. III.

1 *Hee refuteth the vaine boaſtings of the falſe apoſtles, 7 and ſetteth Chriſt againſt them. 10 Hee ſetteth out the force and nature of faith, 15 that laying all things aſide, they may be partakers of the Croſſe of Chriſt, 18 the enemies whereof, hee noteth out.*

MOreouer,[1] my brethren,reioyce in the Lord. a It grieueth me not to write the ſame things to you, and for you it is a ſure thing.

2 Beware of dogs: beware of euill workers: beware of the b conciſion.

3 3 For we are the circumciſion, which worſhip God in the ſpirit, and reioyce in Chriſt Ieſus, and haue no confidence c in the fleſh:

4 4 Though I might alſo haue confidence in the fleſh. If any other man thinketh that he hath whereof he might truſt in the fleſh, much more I.

5 Circumciſed the eight day, of the kinred of Iſrael,of the tribe of Beniamin, ✣ an Ebrew of the Ebrewes,✣ by the Law a Phariſe.

6 Concerning zeale, I perſecuted the Church: touching the righteouſneſſe which is in the Law,I was vnrebukeable.

7 But the things that were d vantage vnto me, the ſame I counted loſſe for Chriſtes ſake.

8 Yea, doubtleſſe I thinke e all things but loſſe for the excellent knowledge ſake of Chriſt Ieſus my Lord,for whom I haue counted all things loſſe, and doe iudge *them* to be doung, that I might f winne Chriſt,

9 And might be found in g him,*that is*,h not hauing mine owne righteouſneſſe, which is of the Law, but that which is through the faith of Chriſt, *euen* the righteouſneſſe which is of God through faith,

10 5 That I may i know him,and the vertue of his reſurrection, & the 6 fellowſhip of his afflictions,and be made comformable vnto his death,

11 If by any meanes I might attaine vnto the k reſurrection of the dead:

12 Not as though I had already attained *to it*, either were already perfect: but I follow, if that I may comprehend *that* for whoſe ſake alſo I am l comprehended of Chriſt Ieſus.

13 Brethren, I count not my ſelfe, that I haue attained *to it*, but one thing I *doe*: I forget that which is behinde, and endeuour my ſelfe vnto that which is before,

14 And follow hard toward the marke, for the priſe of the hie calling of God in Chriſt Ieſus.

15 7 Let vs therefore as many as be m perfect, be thus minded: and if yee be otherwiſe minded, God ſhall reueale euen the ſame vnto you.

16 Neuertheleſſe, *in that* whereunto we are come, let vs proceed by one rule, that wee may minde one thing.

17 Brethren, be followers of me, and looke on them, which walke ſo, as ye haue vs for an enſample.

18 8 ∵ For many walke, of whom I haue tolde you often, and now tell you weeping,*that they are* the enemies of the croſſe of Chriſt:

1 A concluſion of thoſe things which haue beene before ſaid, to wit, that they go forward cheerefully in the Lord.
a A preface to the next admonition that followeth, to take good heed and beware of falſe apoſtles, which ioyne Circumciſion with Chriſt (that is to ſay; iuſtification by workes, with free iuſtification by faith) and beate into mens heads the ceremonies which are aboliſhed, for true exerciſes of godlineſſe and charitie. And hee calleth them dogges as prophane barkers, and euill workemen, becauſe they neglected true workes, & did not teach the true vſe of them. To be ſhort, he calleth them Conciſion, becauſe in vrging Circumciſion, they cut off themſelues and others from the Church. a *Which you haue often times heard of mee.* b *Hee alludeth to Circumciſion, of the name whereof whiles they boaſted, they cut aſunder the Church.*

3 He ſheweth that we ought to vſe true circumciſion, to wit, the circumciſion of the heart, that cutting off all wicked affections by the vertue of Chriſt, we may ſerue God in puritie of life.
c *In outward things which pertaine nothing to the ſoule.*
4 He doubteth not to prefer himſelfe euen according to the fleſh, before thoſe peruerſe bote vrgers of the Law, that all men may know that he doeth with good iudgement of minde, lightly eſteeme al thoſe outward things: forſomuch as he lacketh nothing which hath Chriſt, nay, the confidence of our workes can not ſtand with the free iuſtification in Chriſt by faith.
✣ 2.*Cor 11.22.*
✣ *Act.23,6.*
d *Which I accounted for vantage.*
e *He ſhutteth out all workes, aſwell thoſe that go before, as thoſe that come after faith.*
f *That in their place I might get Chriſt, & of a poore man become rich: ſo farre off am I from loſing any thing.*
g *In Chriſt: for they that are found without Chriſt, are ſubiect to condemnation.*
h *That is, to be in Chriſt, to be found not in a mans owne righteouſneſſe, but cloathed with the righteouſneſſe of Chriſt imputed to him.*
5 This is the end of righteouſneſſe by faith touching vs,that by the vertue of his reſurrection wee may ſcape from death. i *That I may feele him in deed and haue a triall of him.* 6 The way to that eternall ſaluation is to follow Chriſts ſteps, by afflictions and perſecutions, vntill we come to Chriſt himſelfe who is our marke whereat we ſhoot,and receiue that reward whereunto God calleth vs in him. And the Apoſtle ſetteth theſe true exerciſes of godlineſſe againſt thoſe vaine ceremonies of the Law, wherein the falſe apoſtles put the ſumme of godlineſſe. k *To life euerlaſting, which followeth the reſurrection of the Saints.* l *For we runne not, but ſo farre foorth, as we are layde holde on of Chriſt, that is, as God giueth vs ſtrength, and ſheweth vs the way.* 7 The concluſion of this exhortation ſtanding vpon three members: The one is, that ſuch as haue profited in the trueth of this doctrine, ſhould continue in it. The ſecond is, that if there be any which are yet ignorant, and vnderſtand not theſe things, & doubt of the aboliſhing of the Law, they ſhould cauſe no trouble, and ſhould be gently borne withall, vntil they alſo be inſtructed of the Lord. The third is, that they eſteeme the falſe apoſtles by their fruits: wherein he doubteth not to ſet forth himſelfe for an example. m *He ſaid before that he was not perfect. So that in this place he calleth them perfect, which haue ſomewhat profited in the knowledge of Chriſt, and the Goſpel, whom he ſetteth againſt the rude and ignorant, as he expoundeth himſelfe in the next verſe following.* 8 Hee painteth out the falſe apoſtles in their colours, not vpon malice or ambition, but with ſorow and teares, to wit, becauſe that being enemies of the Goſpel (for that it is ioyned with affliction) they regard nothing els but the commodities of this life: that is to ſay, that flowing in peace, quietneſſe, & all worldly pleaſures, they may liue in great eſtimation amongſt men: whoſe miſerable end he forewarneth them of. ∵ *Rom.16,17.*

19 Whoſe

n Rewarde.
o Which they hunt after at mens hands.
9 He setteth against these fellowes, true Pastors which neglect earthly things, and aspire to heauen onely, where they know, that euen in their bodies they shall be cloathed with that eternall glory, by the vertue of God.
✠ 1. Cor.1,7. titus 2,13.

19 Whose end *is* damnation, whose God *is*
their bellie, and *whose* o glory *is* to their shame,
which minde earthly things.
20 9 But our conuersation is in heauen, from
whence also we looke for the ✠ Sauiour, *euen* the
Lord Iesus Christ.
21 Who shall change our vile body, that it
may be fashioned like vnto his glorious body,
according to the working, whereby he is able euen
to subdue all things vnto himselfe.

CHAP. IIII.

1 From particular exhortations, 4 hee commeth to general. 10 Hee saith that hee tooke such ioy in their readinesse to liberalitie, 12 that he will patiently beare the want.

1 A rehearsall of the conclusion: That they manfully continue, vntill they haue gotten the victorie, trusting to the Lords strength.
a My honour.
b In that concord, whereof the Lord is the band.
2 He also calleth on some by name, partly, because they needed priuate exhortation, and partly also to stirre vp other, to be more prompt and ready.
✠ Reuel.3,5.and 20,8.and 21,27.
c God is said after the maner of men, to haue a booke, wherein the names of his elect are written, to whom he will giue euerlasting life. Ezechiel calleth it the writing of the house of Israel, and the secret of the Lord, Chap.13,9.

THerefore, 1 my brethren, beloued and longed
for, *my* ioy and my a crowne, so continue in
the b Lord, ye beloued.
2 2 I pray Euodias, and beseech Syntiche, that
they be of one accord in the Lord.
3 Yea, and I beseech thee, faithfull yokefel-
low, helpe those *women*, which laboured with me
in the Gospel, with Clement also, and with other
my fellowe labourers, whose names *are* in the
✠ c booke of life.
4 3 Reioyce in the d Lord alway, againe I say,
reioyce.
5 4 Let your e patient minde be knowen vnto
all men, 5 the Lord *is* at hand.
6 6 Be nothing carefull, but in all things let
your requests be shewed vnto God in prayer and
supplication with f giuing of thanks.
7 And the g peace of God which passeth all
vnderstanding, shall preserue your h heartes and
minds in Christ Iesus.
8 7 Furthermore, brethren, whatsoeuer things
are true, whatsoeuer things i *are* honest, whatsoe-
uer things *are* iust, whatsoeuer things *are* pure,
whatsoeuer things *are* worthy loue, whatsoeuer
things *are* of good report, if there *be* any vertue,
or if there *be* any praise, thinke on these things.
9 Which yee haue both learned and receiued,
and heard, and seene in me: those things doe, and
the God of peace shall be with you.
10 8 Now I reioyce also in the Lord greatly,
that now at the last your care for me springeth a-
fresh, wherein notwithstanding ye were carefull,
but ye lacked opportunitie.
11 I speake not because of k want: for I haue
learned in whatsoeuer state I am, therewith to be
content.
12 And I can be l abased, and I can abound:
euery where in all things I am m instructed, both
to be full, and to be hungry, and to abound, and to
haue want.
13 I am able to *do* all things through the helpe
of Christ, which strengtheneth me.
14 Notwithstanding ye haue well done, that ye
did communicate to mine affliction.
15 9 And ye Philippians know also that in the
n beginning of the Gospel, when I departed from
Macedonia, no Church communicated with mee,
concerning the matter of giuing and receiuing, but
ye onely.
16 For euen *when I was* in Thessalonica, ye
sent once, and afterward againe for my necessitie.
17 10 Not that I desire a gift: but I desire the
fruit which may further your reckoning.
18 Now I haue receiued all, and haue plentie:
I was euen filled, after that I had receiued of Epa-
phroditus that which *came* from you, an o odour
that smelleth sweete, a sacrifice acceptable and
pleasant to God.
19 And my God shall fulfill all your necessi-
ties through his riches with glory in Iesus Christ.
20 Vnto God euen our Father *be* praise for
euermore, Amen.
21 Salute all the Saints in Christ Iesus. The bre-
thren, which are with me, greete you.
22 All the Saints salute you, and most of all
they which are of p Cesars houshold.
23 The grace of our Lord Iesus Christ *be* with
you all, Amen.

¶ Written to the Philippians from Rome,
and sent by Epaphroditus.

3 He addeth particular exhortations: and the first is, that the ioy of the Philippians be not hindred by any afflictions that the wicked imagine, and worke against them. *d So is the ioy of the world distinguished from our ioy.* 4 The second is, that taking all things in good part, they behaue themselues moderately with all men. *e Your quiet and setled minde.* 5 The taking away of an obiection: Wee must not be disquieted through impatience, seeing that God is at hand to giue vs remedie in time against all our miseries. 6 The third is, that wee be not too carefull for any thing, but with sure confidence giue God thankes, and craue of him whatsoeuer wee haue neede of, that with a quiet conscience wee may wholy and with all our heartes submit our selues to him. *f So Dauid beganne very oft with teares, but ended with thankesgiuing. g That great quietnesse of minde, which God onely giueth in Christ. h He diuideth the minde into the heart, that is, into that part which is the seat of the will and affections, and into the higher part, whereby we vnderstand and reason of matters.* 7 A generall conclusion, that as they haue bene taught both in word and example, so they frame their liues to the rule of all holinesse and righteousnesse. *i Whatsoeuer things are such as do beautifie and set you out with a holy grauitie.*

8 He witnesseth that their liberalitie was acceptable to him, wherewith they did helpe him in his extreeme pouertie, but yet so moderating his words, that he might declare himselfe voyd of all suspition of dishonestie, and that he hath a minde contented both with prosperitie and aduersitie, and to be short, that he reposeth himselfe in the onely will of God.
k As though I passed for my want.
l He vseth a generall word, and yet he speaketh but of one kinde of crosse, which is pouertie, for commonly pouertie bringeth all kindes of discommoditie with it.
m This is a metaphore taken from holy things or sacrifices, for our life is like a sacrifice.
9 He witnesseth that he remembreth also the former benefits, and againe putteth away sinistrous suspicion of immoderate desire, in that that hee receiued nought of any else.
n At that beginning when I preached the Gospel amongst you.
10 He witnesseth againe, that hee alloweth well of their benefit, not so much for his owne sake as for theirs, because they gaue it not so much to him, as they offered it to God for a sacrifice, whereof the Lord himselfe will not be forgetfull. *o He alludeth to the sweet smelling sauours that were offered in the olde Law. p Such as belong to the Emperour Nero.*

THE EPISTLE OF PAVL TO THE COLOSSIANS.

CHAP. I.

1 After the salutation, 4 he praiseth them the more, to make them attentiue vnto him. 7 He reporteth the testimonie of the doctrine which they heard of Epaphras. 13 He magnifieth Gods grace towards them, 20 and sheweth that all the parts of our saluation consist in Christ alone.

a By the free bountifulnesse of God.
b Colosse is situated in Phrygia, not farre from Hierapolis and Laodicea, on that side that they bend toward Lycia and Pamphylia.

PAul an Apostle of Iesus Christ, by
the a will of God, and Timotheus
our brother,
2 To them which are of b Co-
losse, Saints and faithfull brethren
in Christ: Grace *be* with you, and
peace from God our Father, and *from* the Lord
Iesus Christ.
3 1 We giue thanks to God euen the c Father
of our Lord Iesus Christ, alway praying for you:
4 Since we heard of your faith in Christ Iesus,
and of *your* loue towards all Saints.
5 For the d hopes sake, which is layed vp for
you in heauen, whereof ye haue heard before by
the word of trueth, *which is* the Gospel,
6 Which is come vnto you euen as *it is* vnto all
the world, & is fruitful, as *it is* also among you from
ẏ day ẏ ye heard & truly knew the grace of God,
7 As yee also learned of Epaphras our deare
fellow seruant, which is for you a faithfull minister
of Christ:

1 He commendeth the doctrine that was deliuered them by Epaphras, and their readinesse in receiuing it.
c Wee can not otherwise consider of God to our saluation, but as he is Christes Father, in whom we are adopted.
d For the glory that is hoped for.

8 Who

8 [a] Who hath also declared vnto vs your loue
in the [e] Spirit.
9 For this cause wee also, since the day that we
heard *of it*, cease not to pray for you, and to desire
that ye might be fulfilled with knowledge of [f] his
will in all wisedome, and spirituall vnderstanding.
10 That yee might walke worthy of the Lord,
& please *him* in al things, being fruitfull in al good
workes, and increasing in the knowledge of God,
11 3 Strengthened with all might through his
glorious power vnto all patience, and long suffe-
ring with [g] ioyfulnesse,
12 4 Giuing thankes vnto the 5 Father, which
hath made vs meete to be partakers of the inhe-
ritance of the Saints in [h] light.
13 Who hath deliuered vs from the power of
darkenesse, and hath translated vs into the king-
dome ✝ of his deare Sonne,
14 6 In whom we haue redemption through his
blood, *that is*, the forgiuenesse of sinnes.
15 7 Who is the ✝ image of the inuisible God,
[i] the first begotten of euery creature.
16 ∵ For by him were all things created which
are in heauen, and which are in earth, things visible
and inuisible: whether *they be* [k] Thrones, or Domi-
nions, or Principalities, or powers, all things were
created by him, and for him,
17 And he is before all things, and in him all
things consist.
18 8 And hee is the head of the body of the
Church: hee is the beginning, ✱ *and* the [l] first be-
gotten of the dead, that in all things he might haue
the preeminence,
19 ✱ For it pleased *the Father*, that in him
should [m] all fulnesse dwell,
20 9 And through peace made by that blood
of that his crosse, to reconcile to himselfe through
him, through him, *I say*, [n] all things, both which
are in earth, and which *are* in heauen.
21 10 And you which were in times past stran-
gers and enemies, because *your* mindes *were set* in
euill workes, hath [o] hee now also reconciled,
22 In that body of his [p] flesh through death,
to make you holy and vnblameable, and without
fault in his sight,
23 11 If yee continue, grounded and stablished
in the faith, & be not moued away from the hope
of the Gospel, whereof yee haue heard, and which
hath beene preached to [q] euery creature, which is
vnder heauen, 12 whereof I Paul am a minister.
24 Now reioyce I in my sufferings [r] for you, and
fulfill the [f] rest of the afflictions of Christ in my
flesh, for his bodies sake, which is the Church.
25 13 Whereof I am a minister, according to
the dispensation of God, which is giuen mee vnto
youward, to fulfill the word of God.
26 ✝ *Which is* the mystery hid since the world
began, and from *all* ages, but now is made mani-
fest to his [t] Saints,
27 To whom God [u] woulde make knowen
what is the riches of his glorious mystery among
the Gentiles, which *riches* is Christ in you, the hope
of glory.
28 14 Whom wee preach, admonishing euery
man, and teaching euery man in [x] all wisedome,
that wee may present euery man perfect in Christ
Iesus.
29 Whereunto I also labour & striue, according
to his working which worketh in me mightily.

a He declareth his good will towards them, telling them that they must not still remaine at one stay, but goe on further both in the knowledge of the Gospel, and also in the true vse of it. *e Your spirituall loue, or your loue which commeth from the spirit.* *f Gods will.* 3 The gift of continuance is not of vs, but it proceedeth from the vertue of God, which he doeth freely giue vs. *g It must not be vnwilling, and as it were drawen out of vs by force, but proceed from a merie and ioyfull minde.* 4 Hauing ended the preface, he goeth to the matter it selfe, that is to say, to an excellent description (although it be but short) of whole Christianitie, which is fitly diuided into three treatises: for first of all he expoundeth the true doctrine, according to the order of the causes, beginning from this verse to the 24. And from thence he beginneth to apply the same to the Colossians with diuers exhortations to the 6 verse of the second Chapter. And last of all in the third place, euen to the third Chapter, hee refuteth the corruption of true doctrine. 5 The efficient cause of our saluation is the onely mercie of God the Father, who maketh vs meete to be partakers of eternall life, deliuering vs from the darkenesse wherein wee were borne, and bringing vs to the light of the knowledge of the glory of his Sonne. *h In that glorious and heauenly kingdome.* ✝ *Matt.3,17 and 17.5 2 Pet.1,17.* 6 The matter it selfe of our saluation, is Christ the Sonne of God, who hath obteined remission of sinnes for vs, by the offring vp of himselfe. 7 A liuely description of the person of Christ, whereby wee vnderstand that in him onely, God sheweth himselue to be seene: who was begotten of the Father before any thing was made, that is, from euerlasting, by whom also all things that are made, were made without any exception, by whom also they doe consist, and whose glory they serue. ✝ *Hebr.1,3.* *i Begotten before any thing was made: and therefore the euerlasting Sonne of the euerlasting Father.* ∵ *Iohn 1,3.* *k Hee setteth foorth the Angels with glorious names, that by the comparison of most excellent spirits wee may vnderstand howe farre passing the excellencie of Christ is, in whom onely we haue to content our selues, and let goe all Angels.* 8 Hauing gloriously declared the excellent dignitie of the person of Christ, he describeth his office, and function, to wit, that hee is that same to the Church, that the head is to the body, that is to say, the prince and gouernour of it, & the very beginning of true life, as who rising first from death, is the Authour of eternall life, so that he is aboue all, in whom onely there is most plentifull aboundance of all good things, which is powred out vpon the Church. ✱ *Reuelat.1,5. 1.cor.15,20.* *l Who so rose againe that he shall die no more, and who raiseth other from death to life by his power.* ✱ *Iohn 1,14. chap.2,9.* *m Most plentifull aboundance of all things perteining to God.* 9 Now he teacheth how Christ executed that office which his Father inioyned him, to wit, by suffering the death of the crosse (which was ioyned with the curse of God) according to his decree, that by this sacrifice he might reconcile to his Father all men, as well them which beleeued in him to come, and were already vnder this hope gathered into heauen, as them which should vpon the earth beleeue in him afterward. And thus is iustification described of the Apostle, which is one and the chiefest part of the benefite of Christ. *n The whole Church.* 10 Sanctification is another worke of God in vs by Christ, in that that he restored vs (which hated God extremely and were wholly and willingly giuen to sinne) to his gracious fauour, in such sort, that hee therewithall purifieth vs with his holy Spirit, and consecrateth vs to righteousnesse.

o The sonne. *p In that fleshly body, to giue vs to vnderstand that his body was not a fantasticall body, but a true body.* 11 This second treatise of this part of the Epistle, wherein he exhorteth the Colossians not to suffer themselues by any meanes to be mooued from this doctrine, shewing and declaring that there is no where any other true Gospel. *q To all men: whereby we learne that the Gospel was not shut vp within the corners of Iudea alone.* 12 He purchaseth authoritie to this doctrine by his Apostleship, and taketh a most sure proofe thereof, of his afflictions which he suffereth for Christs his Name, to instruct the Churches with these examples of patience. *r For your profite and commoditie.* *f The afflictions of the Church are sayde to be Christes afflictions, by reason of the fellowship & knitting together, that the body and the head haue the one with the other, not that there is any more neede to haue the Church redeemed, but that Christ sheweth his power in the dayly weakenesse of his, and that for the comfort of the whole body.* 13 He bringeth another proofe of his Apostleship, to wit, that God is the authour of it, by whom also hee was appointed peculiarly Apostle of the Gentiles, to the end that by this meanes, that same might be fulfilled by him, which the Prophets foretold of the calling of the Gentiles. ✝ *Ro.16,25. ephe.3.9. 2.tim.1.10. tit.1,2. 1.pet.1,20.* *t Whom he chose to sanctifie vnto himselfe in Christ: moreouer he sayth that the mystery of our redemption was hidden since the world began, except it were reuealed vnto a few, who also were taught it extraordinarily.* *u This Paul brideleth the curiositie of men.* 14 He protesteth that he doeth faithfully execute his Apostleship in euery place, bringing men vnto Christ onely through the Lords plentifull blessing of his labours. *x Perfect and sound wisedome, which is perfect in it selfe, and shall in the end make them perfect that follow it.*

CHAP. II.

4 He condemneth, as vaine, whatsoeuer is without Christ, 11 intreating specially of circumcision, 16 of abstinence from meats, 18 and of worshipping of Angels. 20 That wee are deliuered from the traditions of ÿ Law through Christ.

FOr I [1] would ye knewe what great fighting I
haue for your sakes, and for them of Laodicea,
and for as many as haue not seene my [a] person in
the flesh,
2 [2] That [b] their hearts might be comforted,
and they knit together in loue, and in all riches of
the [c] full assurance of vnderstanding, to know the
mystery of God, euen the Father, and of Christ:
3 In whom are hid all the treasures of [d] wise-
dome and knowledge.
4 3 And this I say, least any man should beguile
you with [e] entising words:
5 ✝ For though I be absent in the flesh, yet am I
with you in the spirit, reioycing & beholding your
[f] order, and your [g] stedfast faith in Christ.
6 As ye haue therefore [h] receiued Christ Iesus
the Lord, *so* walke in him.
7 Rooted and built in him, and stablished in

1 The taking away of an obiection, in that that he visited not the Colossians, nor the Laodiceans, he did it not of any negligence, but is so much the more carefull for them. *a Me present in body.* 2 He concludeth shortly the summe of the former doctrine, to wit, that the whole summe of true wisedome and most secrete knowledge of God, consisteth in Christ only, and that this is the vse of it touching men, that they being knit together in loue, rest themselues happily in the knowledge of so great a goodnesse, vntill they come fully to enioy it. *b Whom he neuer saw.* *c Of that vnderstanding, which bringeth foorth a certaine and vndoubted perswasion in our mindes.* *d There is no true wisedome without Christ.* 3 A passing ouer to the treatise following, against the corruptions of Christianitie. *6 With a framed kinde of talke made to perswade.* ✝ *1.Cor.5.3.* *f The maner of your Ecclesiasticall discipline.* *g Doctrine.* *h So then Christ hangeth not vpon mens traditions.*

ẏ faith, as ye haue beene taught, abounding there-
in with thankesgiuing:
8 [4] Beware least there be any man that [i] spoile
you through Philosophie, & vaine deceit, [5] through
the traditions of men, [6] according to the [k] rudi-
ments of the world, [7] and not after Christ.
9 [8] For [l] in him [m] dwelleth [n] all the fulnesse
of the Godhead [o] bodily.
10 And yee are compleete in him, which is the
head of all principalitie and power.
11 [9] In whom also yee are circumcised with
✢ circumcision made without handes, by putting
off the [p] sinfull body of the flesh, through the cir-
cumcision of Christ,
12 [10] In that yee are ✢ [q] buried with [r] him
through baptisme, [11] in whom yee are also raised
vp together through the faith of the operation of
[f] God, which raised him from the dead.
13 ✢ [12] And you which were dead in sinnes,
[13] and in the vncircumcision of your flesh, hath he
quickened together with him, forgiuing you all
your trespasses,
14 [14] And putting out the ✢ [t] handwriting of
ordinances that was against vs, which was contra-
rie to vs: hee euen tooke it out of the way, and
fastened it vpon the crosse,
15 And hath spoiled the [u] Principalities, and
Powers, and hath [x] made a shewe of them open-
ly, and hath triumphed ouer them in the [y] same
crosse.
16 [15] Let no man therefore condemne you in
meate, and drinke, or in respect of an holy day, or
of the new moone, or of the Sabbath *dayes*.
17 Which are *but* a shadow of things to come:
but the [z] body is in Christ.

18 [16] Let no man at his pleasure beare rule ouer
you by [a] humblenesse of minde, and worshipping
of Angels, [17] aduancing himselfe in those things
which hee neuer sawe, [18] [b] rashly puft vp with his
fleshly minde,
19 [19] And holdeth not the [c] head, whereof all
the body furnished and knit together by ioynts &
bands, increaseth with the increasing of [b] God.
20 [10] Wherefore if ye *be* dead with Christ from
the ordinances of the world, why, [e] as though ye
liued in ẏ world, are ye burdened with traditions?
21 [21] *As*, Touch not, Taste not, Handle not.
22 [22] Which all perish with the vsing, [23] *and*
are after ẏ commandements & doctrines of men.
23 [24] Which things haue in deede a shewe of
[f] wisedome, in [g] voluntarie religion and humble-
nesse of minde, & in [h] not sparing the body, which
are things of no value, *sith they pertaine* to the
[i] filling of the flesh.

4 He bringeth all corruptions to three kindes: The first is that, which resteth of vaine and curious speculations, and yet beareth a shew of a certaine subtill wisedome. *i This is a word of warre, and it is as much as to driue or cary away a spoyle or bootie.* 5 The second which is manifestly superstitious and vaine, and standeth onely vpon customs and fained inspirations. 6 The third kinde was of them which ioyned the rudiments of the world, (that is to say, the ceremonies of the Law) with the Gospel. *k Principles and rules, wherewith God ruled his Church, as it were vnder a schoolemaister.* 7 A generall confutation of all corruptions is this, that that must needes be a false religion, which addeth any thing to Christ. 8 A reason: Because onely Christ God & man, is most perfect, & passeth farre aboue al things, so that whosoeuer hath him, may require nothing more. *l By these words, is shewed a distinction of the natures. m This word (Dwelleth) noteth out vnto vs ẏ ioyning together of those natures, so that of God and Man, is one Christ. n These words set downe most perfect Godhead to be in Christ. o The knitting together of God and man, is substantiall and essentiall.* 9 Now hee dealeth precisely against the third kinde, that is to say, against them which vrged the Iewish religion: & first of all, hee denieth that wee haue neede of ẏ Circumcision of the flesh, seeing ẏ without it wee are circumcised within, by the vertue of Christ. ✢ *Rom 2,29. p These many wordes are vsed to shewe what the olde man is, whom Paul in other places calleth the bodie of sinne.* 10 The taking away of an obiection: we neede not so much as the externall signe which our fathers had, seeing that our baptisme is a most effectual pledge & witnesse, of that inward restoring and renuing ✢ *Rom.6.4. ephes.1.19. q Looke rom.6,4. r So then all the force of the matter commeth not from the very deede done, that is to say, it is not the dipping of vs into the water by a Minister that maketh vs to be buried with Christ, as the Papists say, that euen for the very actes sake, wee become verely Christians, but it commeth frō the vertue of Christ, for the Apostle addeth the resurrection of Christ and faith.* 11 One end of Baptisme is the death and buriall of the old man, and that by the mightie power of God onely, whose vertue wee lay hold on by faith, in the death and resurrection of Christ. *f Through faith which commeth from God.* ✢ *Ephes.2,1.* 12 Another end of Baptisme is, ẏ wee which were dead in sinne, might obteine free remission of sinnes and eternall life, through faith in Christ, who dyed for vs. 13 A new argument which lyeth in these fewe words, and it is thus: Vncircumcision was no hinderance to you, why you being iustified in Christ should not obteine life, therefore you neede not circumcision to the attainment of saluation. 14 Hee speaketh nowe more generally against the whole seruice of the Law, and sheweth by two reasons that it is abolished: First, to what purpose should hee that hath obteined remission of all his sinnes in Christ, require those helpes of the Law? Secondly, because, that if a man doe rightly consider those rites, hee shall finde that they were so many testimonies of our guiltnesse, whereby we manifestly witnessed as it were by our owne hand writing that wee deserued damnation. Therefore did Christ put out that hand writing by his comming, & fastening it to the crosse, triumphed ouer all our enemies, were they neuer so mightie. Therefore to what end and purpose should we now vse those ceremonies, as though we were stil guiltie of sinne, and subiect to the tyrannie of our enemies. ✢ *Ephes 2.15. t Abolishing the rites and ceremonies. u Satan and his angels. x As a conquerour made he a shew of those captiues, & put them to shame. y The crosse was as a chariot of triumph No conquerour could haue triumphed so gloriously in his chariot, as Christ did vpon the crosse.* 15 The conclusion: wherein also he nameth certaine kindes, as the difference of dayes, & meates, and prooueth by a newe argument that wee are not bound vnto them: to wit, because those things were shadowes of Christ to come, but wee possesse him nowe exhibited vnto vs. *z The body as a thing of substance and sith, he setteth against shadowes.*

16 He disputeth against the first kinde of corruptions, and setteth downe the worshipping of Angels for an example: which kinde of false religion he confuteth, first, this way: because that they which being in such a worship, attribute that vnto themselues which is proper onely to God, to wit, authoritie to binde mens consciences with religion, although they seeme to bring in these things by humblenesse of minde. *a By foolish humblenesse of minde: for otherwise humblenesse is a vertue. For these Angel worshippers blamed such of pride, as would go straight to God, and vse no other vnder meanes besides Christ.* 17 Secondly, because they rashly thrust vpon them for oracles, those things which they neither sawe nor heard, but deuised of themselues. 18 Thirdly, because these things haue no other grounde, whereupon they are built, but onely the opinion of men, which please themselues without all measure in their owne deuices. *b Without reason.* 19 The fourth argument, which is of great waight, because they spoyle Christ of his dignitie, who onely is sufficient both to nourish, and also to increase his whole body. *c Christ. d With the increasing which commeth from God.* 20 Now last of all hee fighteth against the second kinde of corruptions, that is to say, against meere superstitions, inuented of men, which partly deceiue the simplicitie of some with their craftinesse, and partly with very foolish superstitions, and to be laughed at: as when godlinesse, remission of sinnes, or any such like vertue is put in some certeine kind of meate and such like things, which the inuentours of such rites themselues vnderstand not, because in deede it is not. And hee vseth an argument taken of comparison. If by ẏ death of Christ, who establisheth a new couenant with his blood, you be deliuered from those externall rites wherewith it pleased the Lord to prepare the world, as it were by certaine rudiments to that full knowledge of true religion, why would yee be burdened with traditions, I wote not what, as though yee were citizens of this world, that is to say, as though yee depēded vpon this life, & earthly things? Now this is the cause why before verse 8. he followed another order then he doeth in ẏ confutation: because he sheweth there by what degrees false religions came into the world, to wit, beginning first by curious speculations of ẏ wise, after which in processe of time succeeded grosse superstition, against which mischiefes the Lord set at length that seruice of the Lawe, which some abused in like sort: but in the confutation he began with the abolishing of ẏ Law seruice, that hee might shew by comparison, that those false seruices ought much more to be taken away. *e As though your felicitie stood in these earthly things, & the kingdome of God were not rather spirituall.* 21 An imitation in the person of these superstitious men, rightly expressing their nature & vse of speech. 22 An other argument: The spirituall and inward kingdome of God cannot consist in these outward things, and such as perish with the vsing 23 The third argument: Because God is not the authour of these traditions, and therefore they doe not binde the consciences. 24 The taking away of an obiection. These things haue a goodly shew, because men by this meanes, seeme to worship God with a good minde and humble themselues, and neglect the body, which the most part of men curiously pamper vp & cherish: but yet notwithstanding the things themselues are of no value, for so much as they pertaine not to things that are spirituall and euerlasting, but to the nourishment of the flesh. *f Which seeme in deede to be some exquisite thing, and so wise deuices as though they came from heauen. g Hence sprang the works of supererogation, as the Papists terme thē, that is to say, needelesse workes, as though men performed more then is commanded them, which was the beginning and the very ground whereon Monks merits were brought in. h A liuely description of Monkerie. i Seeing they stand in meat and drinke, wherein the kingdome of God doeth not stand.*

CHAP. III.

1 Against earthly exercises, which the false apostles vrged; 2 he setteth heauenly: 5 & beginneth with the mortifying of ẏ flesh, 8 whence he draweth particular exhortations, 18 & particular dueties which depend on ech mās calling.

IF [1] yee then [2] bee [a] risen with Christ, [3] seeke
those things which are aboue, where Christ

1 An other part of this Epistle, wherein he taketh occasion by reason of those vaine exercises, to shewe ẏ duetie of a Christian life: which is an ordinary thing with him after he hath once set downe the doctrine it selfe. 2 Our renewing or new birth, which is wrought in vs by being partakers of the resurrection of Christ, is the fountaine of all holinesse, out of which sundry armes or riuers doe afterwards flow. *a For if we be partakers of Christ, wee are caried as it were into another life where we shall neede neither meate nor drinke, for wee shall be like vnto the Angels.* 3 The end and marke which all the dueties of Christian life shoote at, is to enter into the kingdome of heauen, and to giue our selues to those things which lead vs thither, that is, to true godlinesse, and not to those outward and corporall things:

sitteth

b So he calleth that shew of religion, which he spake of in the former Chapter.
4 A reason taken of the efficient causes and others: you are dead as touching the flesh, that is, touching the olde nature which seeketh after all transitory things, and on the other side, you haue begun to liue according to the Spirit, therefore giue your selues to spirituall and heauenly, and not to carnall and earthly things.
5 The taking away of an obiection, whiles we are yet in this world, we are subiect to many miseries of this life, so that the life that is in vs, is as it were hidden: yet notwithstanding we haue the beginnings of life and glory, the accomplishment whereof which lieth now in Christes and in Gods hand, shall be assuredly and manifestly performed in that glorious comming of the Lord.
6 Let not your dead nature be any more effectuall in you, but let your liuing nature be effectuall. Now the force of nature is knowen by the motions. Therefore let the affections of the flesh die in you, and let the contrary motions which are spirituall, liue. And he reckoneth vp a great long scroole of vices, and their contrary vertues.

sitteth at the right hand of God.
2 Set your affections on things which are a-
boue, and not on things which are on the b earth.
3 4 For ye are dead, 5 and your life is hid with
Christ in God.
4 When Christ which is our life, shall appeare,
then shall ye also appeare with him in glory.
5 6 ✠ Mortifie therefore your c members which
are on the earth, fornication, vncleannesse, the in-
ordinate affection, euill concupiscence, and coue-
tousnesse which is idolatrie.
6 For the which things sake the wrath of God
d commeth on the children of disobedience.
7 Wherein yee also walked once, when yee li-
ued in them.
8 But now put yee away euen all these things,
wrath, anger, maliciousnesse, cursed speaking, filthie
speaking, out of your mouth.
9 Lie not one to another: 7 seeing that ye haue
put off the old man with his workes.
10 And haue put on the new, 8 which is renew-
ed in e knowledge after the image of him that cre-
ated him,
11 9 Where is neither Grecian nor Iewe, cir-
cumcision nor vncircumcision, Barbarian, Scythi-
an, bond, free: But Christ is all, and in all things.
12 Now therefore as the elect of God, holy and
beloued, f put on the g bowles of mercies, kinde-
nesse, humblenesse of minde, meekenesse, long suf-
fering:
13 Forbearing one another, and forgiuing one
another, if any man haue a quarell to another: euen
as Christ forgaue, euen so doe ye.
14 And aboue all these things put on loue, which
is the h bond of perfectnesse.
15 And let the peace of God i rule in your
hearts, to the which yee are called in k one body,
and be ye thankefull.
16 Let the word of Christ dwell in you plente-
ously in all wisedome, teaching and admonishing
your owne selues, in l Psalmes, and hymnes, and
spirituall songs, singing with a grace in your hearts
to the Lord.
17 ✠ And whatsoeuer ye shall doe, in word or
deed, doe all in the m Name of the Lord Iesus, gi-
uing thankes to God euen the Father by him.
18 ¶ ∵ 10 Wiues, submit your selues vnto your

✠ Eph. 5.3 c The motions & lustes that are in vs, are in this place very properly called members, because that the reason and will of man corrupted, doeth vse them as the body doeth his members. d Vseth to come. 7 A definition of our newe birth taken of the parts thereof, which are the putting off of the old man, that is to say, of the wickednesse which is in vs by nature, and the restoring, & repairing of the new man, that is to say, of purenesse which is giuen vs by grace: but both of them are but begunne in vs in this present life, and by certaine degrees finished: the one dying in vs by little and little, and the other comming to the perfection of another life, by little and little. 8 Newnesse of life consisteth in knowledge, which transformeth man to the image of God his maker, that is to say, to the sincerity and purenesse of the whole soule. e Hee speaketh of an effectuall knowledge. 9 Hee telleth them againe, that the Gospell doeth not respect those externall things, but true iustification and sanctification in Christ onely, which haue many fruites, as hee reckoneth them vp heere: But commendeth two things especially, to wit, godly concord, and continuall studie of Gods word. f So put on, that you neuer put off. g Those most tender affections of exceeding compassion. h Which bindeth, and knitteth together all the dueties that passe from man to man. i Rule and gouerne all things. k You are ioyned together into one body through Gods goodnesse, that you might helpe one another as fellow members. l By Psalmes he meaneth all godly songs, which were written vpon diuers occasions, and by hymnes all such as conteine the praise of God, and by spirituall songs other more peculiar & artificious songs which were also in praise of God, but they were made fuller of musicke. ✠ 1. Cor. 10.31. m Call vpon the name of Christ, when you doe it, or, doe it to Christes prayse and glory. ∵ Ephes. 5.22. 10 Hee goeth from precepts which concerne the whole ciuill life of man, to precepts pertaining to euery mans family, and requireth of wiues, subiection in the Lord.

husbands, as it is n comely in the Lord.
19 ✠ 11 Husbands, loue your wiues, and be not
bitter vnto them.
20 ¶ ✠ 12 Children, obey your parents in o all
things: for that is well pleasing vnto the Lord.
21 13 Fathers, prouoke not your children to
anger, least they be discouraged.
22 ¶ 14 ∵ Seruants, be obedient vnto them that
are your masters according to the flesh, in al things,
not with eye seruice as men pleasers, but in single-
nesse of heart, fearing God.
23 And whatsoeuer ye doe, doe it heartily, as to
the Lord, and not to men,
24 Knowing that of the Lord yee shall receiue
the p rewarde of the inheritance: for yee serue the
Lord Christ.
25 15 But he that doeth wrong, shall receiue for
the wrong that hee hath done: and there is no re-
spect of persons.

n For those wiues doe not well, that doe not set God in Christ before them in their loue, but this Philosophie knoweth not.
✠ 1. Pet. 3.1.
11 He requireth of husbands, that they loue their wiues, and vse them gently.
✠ Ephes. 6.1.
12 He requireth of children, that according to Gods Commandement they be obedient to their parents.
o In the Lord, and so is it expounded. Ephes. 5.19.
13 Of parents, that they be gentle towards their children.

14 Of seruants, that fearing God himselfe to whom their obedience is acceptable, they reuerently, faithfully, and from the heart, obey their masters. ∵ Ephes. 6.5. titus 2.9. 1. pet. 2,18. p For that that you shall haue duely obeyed your masters, the time shall come, that you shall be made sonnes of seruants, and then shal you knowe this of a surety, which shall be when you are made partakers of the heauenly inheritance. 15 He requireth of masters, that being mindfull how that they themselues also shal render an account before that heauenly Lord and Master, which will reuenge wrongfull doings without any respect of masters or seruants, they shew themselues iust and vpright with equitie, vnto their seruants.

CHAP. IV.

1 Hee returneth to generall exhortations, 3 touching prayer and gracious speach, 7 & so endeth with greetings and commendations.

YE masters, doe vnto your seruants, that which
is iust and equall, knowing that yee also haue a
master in heauen.
2 1 ✱ 2 Continue in prayer, and watch in the
same with thankesgiuing,
3 3 ✯ Praying also for vs, that God may open
vnto vs the a doore of vtterance, to speake the my-
sterie of Christ: wherefore I am also in bonds,
4 That I may vtter it, as it becommeth mee to
speake.
5 ¶ 4 ✱ Walke b wisely toward them that are
without, and redeeme the c season.
6 5 Let your speech be d gracious alwayes, and
powdred with e salt, that ye may know how to an-
swere euery man.
7 ¶ Tychicus our beloued brother and faith-
full minister, and fellow seruant in the Lord, shall
declare vnto you my whole state:
8 Whom I haue sent vnto you for the same
purpose, that hee might know your state, and might
comfort your hearts,
9 With Onesimus a faithfull & a beloued bro-
ther, who is one of you. They shall shew you of all
things here.
10 Aristarchus my prison fellow saluteth you,
and Marcus Barnabas cousin (touching whom yee
receiued commandements: If hee come vnto you,
receiue him.)
11 And Iesus which is called Iustus, which are
of the circumcision. These f onely are my worke-
fellowes vnto the g kingdome of God, which haue
beene vnto my consolation.
12 Epaphras the seruant of Christ, which is one
of you, saluteth you, and alwayes striueth for you
in prayers, that ye may stand perfect, and full in all
the will of God.
13 For I beare him record, that he hath a great
zeale for you, and for them of Laodicea, and them
of Hierapolis.

1 Hee addeth certaine generall exhortations, and at length endeth his Epistle with diuers familiar and godly salutations.
✱ Luke 18,1. 1. thess. 5,17.
2 Prayers must be continuall and earnest.
3 Such as minister the word, must especially be commended to the prayers of the Church.
✯ Ephes. 6.18. 2. thes. 3.1.
a An open and free mouth to preach the Gospel.
4 In all parts of our life, we ought to haue good consideration euen of them which are without the Church.
✱ Ephes. 5.15.
b Aduisedly and circumspectly.
c Seeke occasion to win them, although you lose of your owne by it.
5 Our speech and talke must be applied to the profit of the hearers.
d Framed to the profit of your neighbour.
e Against this is set filthy communication, as Ephes. 4.29.
f Why then, Peter was not at that time at Rome.
g In the Gospel.

✠ 1.Tim.4.11.

14 ✠ Luke the beloued physician greeteth you,
and Demas.
15 Salute the brethren which are of Laodicea,
& Nymphas, & the Church which is in his house.
16 And when this Epistle is read of you, cause
that it be read in the Church of the Laodiceans al-
so, and that yee likewise reade the Epistle *written*
from Laodicea.
17 And say to Archippus, Take heed to the mi-
nisterie, that thou hast receiued in the Lord, that
thou fulfill it.
18 The salutation by the hand of me Paul. Re-
member my bands. Grace *be* with you. Amen.

¶ Written from Rome to the Colossians, *and*
sent by Tychicus, and Onesimus.

THE FIRST EPISTLE OF PAVL TO THE THESSALONIANS.

CHAP. I.

1 He therefore beginneth with thankesgiuing, 4 to put them in minde ỹ whatsoeuer was praise worthy in them, it came of Gods goodnesse, 8 and that they are ensamples vnto others.

Paul, and Siluanus, and Timotheus,
vnto the Church of the Thessalo-
nians, *which is* in God ỹ Father,
and in the Lord Iesus Christ:
Grace *be* with you, & peace from
God our Father, and *from* the
Lord Iesus Christ.
2 ¹ We giue God thankes alwayes for you all,
making mention of you in our prayers.
3 ² Without ceasing, remembring your effe-
ctuall faith, and diligent loue, and the patience of
your hope in our Lord Iesus Christ, in the sight of
God, euen our Father.
4 Knowing, beloued brethren, that ye are a e-
lect of God.
5 ³ For our Gospel was not vnto you in word
onely, but also in power, and in the holy Ghost, and
in b much assurance, as ye know after what maner
we were among you for your sakes.
6 ⁴ And ye became followers of vs, and of the
Lord, and receiued the worde in much affliction,
with c ioy of the holy Ghost,
7 So that yee were as ensamples to all that be-
leeue in Macedonia and in Achaia.
8 For from you sounded out the word of the
Lord, not in Macedonia and in Achaia onely: but
your faith also which is toward God, spread abroad
in all quarters, that wee neede not to speake any
thing.
9 For d they themselues shew of vs what ma-
ner of entring in wee had vnto you, ⁵ and how yee
turned to God from idoles, to serue the liuing and
true God,
10 And to looke for his Sonne from heauen,
whom he raised from the dead, *euen* Iesus which
deliuered vs from e that wrath to come.

CHAP. II.

He declareth how faithfully he preacheth the Gospel vnto them, 5 seeking neither gaine, 6 nor praise of men, 10 & he prooueth the same by their owne testimonie: 14 that they did couragiously beare persecutions of their countrey men: 17 that he desireth very much to see them.

For ¹ ye your selues know, brethren, that our en-
trance in vnto you was not in vaine,
2 ² But euen after that wee had suffered be-
fore, and were shamefully entreated at ✠ Philip-
pi, (as yee know) wee were bold in a our God, to
speake vnto you the Gospell of God, with much
striuing.
3 ³ For our exhortation was not by deceit, nor
b by vncleannesse, nor by guile.
4 ⁴ But as we were c allowed of God, that the
Gospel should be committed *vnto vs*, so we speake,
not as they that please men, but God, which d ap-
prooueth our hearts.
5 Neither yet did we euer vse flattering words,
as yee know, nor coloured couetousnesse, God *is*
record.
6 ⁵ Neither sought wee praise of men, neither
of you, nor of others, when wee might haue beene
e chargeable, as the Apostles of Christ.
7 But wee were f gentle among you, euen as a
nource cherisheth her children.
8 ⁶ Thus being affectioned toward you, our
good will was to haue dealt vnto you, not the Gos-
pel of God onely, but also our owne soules, because
ye were deare vnto vs.
9 ⁷ For yee remember, brethren, ✠ our labour
and trauaile: for wee laboured day and night, be-
cause wee woulde not bee chargeable vnto any
of you, and preached vnto you the Gospell of
God.
10 ⁸ Ye *are* witnesses, and God *also*, how holily
and iustly, and vnblameably we behaued our selues
among you that beleeue.
11 ⁹ As ye know how that wee exhorted you,
and comforted, and besought euery one of you (as
a father his children.)
12 ¹⁰ That ye ✠ would walke worthy of God,
who hath called you vnto his kingdome and
glorie.
13 ¹¹ For this cause also thanke wee God
without ceasing, that when yee receiued the
word of God, which yee heard of vs, yee receiued
it not as the word of men, but as it is indeede the
word of God, which also worketh in you that be-
leeue.

1 An example of a right Christian reioycing: whereby also we learne, that such as haue great gifts in them, are in two sorts bridled, to wit, if they consider that they haue receiued all from God, and that continuance must be desired at his hands, whereunto also the whole Epistle exhorteth the Thessalonians.
2 He commendeth them for three speciall gifts, effectuall faith, continuall loue, and patient hope: to the end they might be ashamed being indued with such excellent gifts, not to continue in Gods election.
a Word for word that your election is of God.
3 Another reason why they ought in no wise start backe, but continue to the end, because they cannot doubt of his doctrine which hath bene so many wayes confirmed vnto thē, euen from heauē, as they themselues did well know. *b Paul sheweth by two things, that there followed very great fruits of his preaching, to wit, by these gifts of the holy Ghost, and that certaine assurance which was thorowly setled in their minds, as appeared by their willing bearing of the crosse.* 4 Another reason, because euen to that day, they embraced the Gospel with great cheerefulnesse, insomuch that they were an example to all their neighbours, so that it should be more shame to them to faint in the mid-race. *c With ioy which commeth from the holy Ghost. d All the beleeuers.* 5 It is no true conuersion to forsake idoles, vnlesse a man therewithall worship the true and liuing God in Christ the onely redeemer. *e This word (That) is not put here without cause: and by (wrath) is meant that reuenge & punishment, wherewith the Lord will iudge the world at length in his terrible wrath*

1 That which he touched before shortly concerning his Apostleship, he handleth now more at large, and to that end and purpose which we spake of.
2 The vertues of a true Pastour are freely, and without feare to preach the Gospel, euen in the middes of dangers
✠ *Actes 16. 12.*
a Through God his gracious helpe.
3 To teach pure doctrine faithfully and with a pure heart.
b By any wicked and naughty kinde of dealing.
4 To approoue his conscience to God, being free from all flatterie and couetousnes.
c Seeing there is this difference betweene the iudgements of God and the iudgements of men, that when men chuse, they respect the qualities of those things which stand before them, but God findeth the reason of his counsell onely in himselfe, it followeth, that seeing we are not able to thinke a good thought, that whomsoeuer he first chuseth to those holy callings, he maketh them able, and doeth not finde them able. And therefore in that we are allowed of God, it hangeth vpon his mercie.
d Which liketh and alloweth of them. 5 To submit himselfe euen to the basest, to winne them, and eschew all pride. *e When I might lawfully haue liued vpon the expenses of the Church. f Wee were not rough, but easie, and gentle, as a nource that is neither ambitious nor couetous, but taketh al paines as patiently, as if she were a mother.* 6 To haue the flocke that is committed vnto him in more estimation, then his owne life. 7 To depart with his owne right, rather then to be chargeable to his sheepe. ✠ *Actes 20.34. 1.cor.4.12. 2.thess 3 8* 8 To excell other in example of godly life. 9 To exhort and comfort with a fatherly minde and affection. 10 To exhort all men diligently and earnestly to lead a godly life. ✠ *Ephes. 4. 1. phil. 1,27. colos. 1,10.* 11 Hauing approoued his ministerie, he commendeth againe (to that end and purpose that I spake of) the cheerefulnesse of the Thessalonians, which was answereable to his diligence in preaching, and their manly patience.

14 ¹² For

14 [12] For brethren, ye are become followers
of the Churches of God, which in Iudea are in
g Christ Iesus, because yee haue also suffered the
same things of your owne h countrey men, euen as
they *haue* of the Iewes,
15 [13] Who both killed the Lord Iesus & their
owne Prophets, and haue persecuted vs away, [14] &
God they please not, and are contrary to i all men,
16 And forbid vs to preach vnto the Gentiles,
that they might be saued, to k fulfill their sinnes
alwayes: for the l wrath *of God* is come on them
to the vtmost.
17 [15] Forasmuch, brethren, as wee m were kept
from you for a season, concerning sight, but not
in the heart, wee enforced the more to see your
face with great desire.
18 Therefore we would haue come vnto you (I
Paul, at least once or twise) but Satan hindred vs:
19 For what is our hope or ioy, or crowne of
reioycing? are not euen you it in the presence of
our Lord Iesus Christ at his comming?
20 Yes, ye are our glorie and ioy.

[12] He confirmeth them in their afflictions whiche they suffred of their owne people, because they were afflicted of their owne countreymen: which came alswell (saith he) to the Churches of the Iewes as to them: and therefore they ought to take it in good part.
g Which Christ hath gathered together.
h Euen of them which are of the same countrey, and the same towne that you are of.
13 He preuenteth an offence which might be taken, for that the Iewes especially aboue all other persecuted the Gospel. That is no newe thing, sayth hee, seeing they slewe Christ himselfe & his Prophets, and haue banished me also. 14 He foretelleth the vtter destruction of the Iewes, least any man should be mooued by their rebellion. i For the Iewes would neither enter into the kingdome of God themselues, nor suffer other to enter in. k Vntill the wickednesse of theirs which they haue by inheritance as it were of their fathers, be growen so great, the measure of their iniquitie being filled, God may come forth to wrath. l The iudgement of God being angrie, which indeede appeared shortly after in the destruction of the citie of Hierusalem, whither many resorted euen out of diuers prouinces, when it was besieged. 15 He meteth with an obiection, why he came not to them straightwayes being in so great miserie. I desired ofte times (saith he) & it lay not in mee, but Satan hindred my endeuours, & therefore I sent Timothie my faithfull companion vnto you, because you are most deare to me. m Were kept asunder from you, and as it were orphans.

CHAP. III.

1 *To shew his affection towards them, he sendeth Timothie vnto them: 6 Hee is so mooued by the report of their prosperous state, 9 that he cannot giue sufficient thanks, 11 and therefore he breaketh out into prayer.*

WHerefore since wee could no longer forbare,
we thought it good to remaine at Athens
alone,
2 ✠ And haue sent Timotheus our brother
and minister of God, and our labour fellow in the
Gospel of Christ, to stablish you, and to comfort
you touching your faith,
3 That no man should be mooued with these
afflictions: for ye your selues know, that we are
appointed therevnto.
4 For verely when we were with you, we told
you before that wee should suffer tribulations,
euen as it came to passe, and ye know it.
5 Euen for this cause, when I could no longer
forbeare, I sent *him* that I might knowe of your
faith, lest the tempter had tempted you in any sort,
and that our labour had beene in vaine.
6 [2] But now lately when Timotheus came from
you vnto vs, and brought vs good tidings of your
faith & loue, and that ye haue good remembrance
of vs alwayes, desiring to see vs, as we also *doe* you.
7 Therefore brethren, wee had consolation in
you, in all our affliction and necessitie through
your faith.
8 For now are wee a aliue, if yee stand fast in
the Lord.
9 For what thankes can wee recompense to
God againe for you, for all the ioy wherewith wee
reioyce for your sakes before our God,
10 Night and day ✠ praying exceedingly, that
wee might see your face, and might b accomplish

✠ Acts 16.1.
1 The will of God, who calleth his on this condition, to bring them to glory by affliction, is a most sure remedie against al afflictions.
2 Because they haue hither to gone so well forward, he exhorteth them againe to make an end of the rest of the iourney, seeing that therein also they shall doe him their Apostle a great pleasure.
a For now you can not otherwise thinke me safe and in good case, vnlesse you goe forward in religion and faith.
✠ Rom. 1,10 and 15,13.
b Paul was constrained through the importunate dealing of the enemies to leaue the building which he had scarse begun. And for that cause he had left Silas & Timothie in Macedonia and when Timothie came to Athens to him, he sent him backe againe thither to him ... So that he desireth to see the Thessalonians, that he may thereby thorowly accomplish their faith and religion, that was as yet imperfect.

that which is lacking in your faith?
11 Now God himselfe, euen our Father, and
our Lord Iesus Christ guide our iourney vnto you.
12 3 And the Lord increase you, and make you
abound in loue one toward another, and toward
all men, euen as we *doe* toward you:
13 ✠ To make your hearts stable & vnblameable
in holinesse before God euen our Father, at
the comming of our Lord Iesus Christ with all his
Saints.

3 Another part of the Epistle, wherein he speaketh of the duties of a Christian life And he sheweth that the perfection of a Christian life consisteth in two things, to wit, in charitie toward all men, & inward puritie of the heart, the accomplishment whereof notwithstanding is deferred to the next comming of Christ, who will then perfit his worke by the same grace wherewith he begun it in vs. ✠ Chap. 5,23. 1. Cor. 1,8.

CHAP. IV.

1 *He exhorteth them 3 to holines, 9 and brotherly loue. 13 He forbiddeth them to sorow after the maner of infidels: 15 Hee setteth out the doctrine of our resurrection.*

ANd 1 furthermore wee beseech you, brethren,
and exhort you in the Lord Iesus that ye a increase
more and more, as yee haue receiued of vs,
how ye ought to walke, and to please God.
2 For yee know what commandements wee
gaue you by the Lord Iesus.
3 ✠ 2 For this is the will of God *euen* your
b sanctification, *and* that yee should abstaine from
fornication,
4 3 That euery one of you should know, how
to possesse his vessell in holinesse and honour,
5 4 *And* not in the lust of concupiscence, euen
as the Gentiles which know not God:
6 ∵ 5 That no man oppresse or defraud his
brother in any matter: for the Lord *is* auenger of
all such things, as we also haue told you beforetime,
and testified.
7 ✠ For God hath not called vs vnto vncleannesse,
but vnto holinesse.
8 Hee therefore that c despiseth *these things*,
despiseth not man, but God who hath euen giuen
you his holy Spirit.
9 6 But as touching brotherly loue, yee neede
not that I write vnto you: ✠ for yee are taught of
God to loue one another.
10 Yea, and that thing verely yee doe vnto all
the brethren, which are thorowout all Macedonia:
but we beseech you brethren, that ye increase
more and more,
11 7 And that ye study to be quiet, and to meddle
with your owne businesse, 8 and to worke with
your owne hands, as we commanded you.
12 That yee may behaue your selues honestly
toward them that are without, and that nothing be
lacking vnto you.
13 ¶ 9 I would not, brethren, haue you ignorant
10 concerning them 11 which are asleepe, that
ye sorow not euen as other which haue no hope.
14 12 For if we beleeue that Iesus is dead, and
is risen, euen so them which sleepe in d Iesus, will
God e bring with him.

1 Diuers exhortations, the ground whereof is this, to be mindfull of those things, which they haue heard of the Apostle.
a That ye labour to excell more and more, and dayly passe your selues.
✠ Rom. 12,2. ephes. 5,17.
2 This is the somme of those things which he deliuered them, to dedicate themselues wholly to God. And he condemneth plainely al filthinesse through lust, because it is altogether contrary to the will of God.
b Looke Iohn 17,17.
3 Another reason, because it defileth the body.
4 The third, because the Saints are deferned from them which know not God, by honestie and puritie.
∵ 1. Cor. 6,8.
5 Secondly, he reprehendeth all violent oppression, and immoderate desire, and sheweth most seuerely that the Prophet of God, that God will reuenge such wickednesse.
✠ 1. Cor. 1,9.
c These commandements which I gaue you.

6 Thirdly, he requireth a readie minde to all maner of louing kindnesse, and exhorteth them to profite more and more in that vertue. ✠ Iohn 13,34 and 15,12. 1. Iohn 2,8. and 4,21. 7 He condemneth vnquiet braines, and such as are curious in matters which appertaine not vnto them. 8 Hee rebuketh idlenesse and slouthfulnesse, which vices whosoeuer are giuen vnto, fall into other wickednesse, to the great offence of the Church. 9 The third part of the Epistle which is enterlaced among the former exhortations (which hee returneth vnto afterward) wherein he speaketh of mourning for the dead, and the maner of the resurrection, and of the latter day. 10 We must take heede that we doe not immoderately bewaile the dead, that is, as they vse to doe which thinke that they are vtterly perished. 11 A confirmation: for death is but a sleepe of the body (for hee speaketh of the faithfull) vntill the Lord come. 12 A reason of the confirmation, for seeing that the head is risen, the members also shall rise, and that by the vertue of God. d If they die in Christ which ... in faith whereby they are grafted into Christ, euen to the last ... e Will call their bodies out of their graues, and ioyne their soules to them againe.

15 13 For

13 The maner of the resurrection shalbe thus: The bodies of the dead shalbe as it were raised out of sleep, at the sound of the trumpet of God, Christ himselfe shall descend from heauen. The Saints (for he speaketh properly of them) which shall then be found aliue together with the dead which shall rise, shalbe taken vp into the cloudes to meete the Lord, and shallbe in perpetuall glory with him. *f In the Name of the Lord, as though he himselfe spake vnto you. g He speaketh of these things, as though he should be one of them whom the Lord shall finde aliue at his comming, because that time is vncertaine: and therefore euery one of vs ought to be in such a readinesse, as if the Lord were comming at euery moment. h The word which the Apostle vseth here, signifieth properly that incouragement which mariners vse one to another, when they altogether with one shout put foorth their oares & rowe together.* ✠ *1.Cor. 15.52. i Suddenly and in the twinckling of an eye.*

15 13 For this say wee vnto you by the [f] word
of the Lord, that [g] we which liue, and are remai-
ning in the comming of the Lord, shall not pre-
uent them which sleepe.
16 For the Lord himselfe shall descend from
heauen with a [h] shout, *and* with the voyce of the
Archangel, and ✠ with the trumpet of God: and
the dead in Christ shall rise first:
17 Then shall wee which liue and remaine, be
[i] caught vp with them also in the cloudes to meete
the Lord in the aire: and so shall wee euer be with
the Lord.
18 Wherefore, comfort your selues one ano-
ther with these words.

CHAP. V.

1 Condemning the curious searching for the seasons of Christs comming, 6 he warneth them to be ready dayly to receiue him: 11 And so giueth them sundry good lessons.

1 The day that God hath appointed for his iudgement, we know not. But this is sure that it shall come vpon men when they looke for nothing lesse. ✠ *Looke Acts 1,7.*
2 Returning to exhortation, he warneth vs which are lightened with the knowledge of God, that it is our dueties not to liue securely in delicioufnesse, least we be suddenly taken in a dead sleepe in pleasures: but contrariwise to haue an eye to the Lord, and not suffer our selues to be oppressed with the cares of this world, for that is meet for the darkenesse of the night, and this for the light.
3 We must fight with faith and hope, much lesse ought we lie carelesly snorting. ✠ *Esai.59,17. ephes.6.17.* 4 He pricketh vs forwards by seeing most certaine hope of victorie before vs. 5 The death of Christ is a pledge of our victorie, for therefore he died, that we might be partakers of his life or vertue, yea euen whiles we liue here.

BVt [1] of the times and [a] seasons, brethren, yee
haue no neede that I write vnto you.
2 For ye your selues know perfectly, that the
day of the Lord shall come, euen as a thiefe in
the night.
3 For when they shall say, Peace and safety,
then shall come vpon them sudden destruction, as
the trauaile vpon a woman with childe, and they
shall not escape.
4 [2] But ye, brethren, are not in darkenesse, that
that day shall come on you, as *it were* a thiefe.
5 Yee are all the children of light, and the
children of the day: we are not of the night, nei-
ther of darkenesse.
6 Therefore let vs not sleepe as doe other, but
let vs watch and be sober.
7 For they that sleepe, sleepe in the night, and
they that be drunken, are drunken in the night.
8 [3] But let vs which are of the day, be sober,
✠ putting on the brestplate of faith and loue, and
the hope of saluation for an helmet.
9 [4] For God hath not appointed vs vnto
wrath, but to obtaine saluation by the meanes of
our Lord Iesus Christ,
10 [5] Which died for vs, that whether we wake
or sleepe, we should liue together with him.
11 [6] Wherefore exhort one another, and edifie
one another, euen as you doe.
12 [7] Now we beseech you brethren, that yee
[b] acknowledge them which labour among you, and
are ouer you in the [c] Lord, and admonish you,
13 That yee haue them in singular loue for
[d] their workes sake. [8] Be at peace among your
selues.
14 [9] We desire you, brethren, admonish them
that are [e] out of order: comfort the feeble minded:
beare with the weake: be patient toward all men.
15 [10] ✠ See that none recompense euill for euill
vnto any man: but euer follow that which is good,
both toward your selues, and toward all men.
16 [11] Reioyce euermore.
17 ✠ Pray continually.
18 In all things, giue thankes: for this *is* the
[f] will of God in Christ Iesus toward you.
19 [12] Quench not the Spirit.
20 Despise not [g] prophecying.
21 Try all things, & keepe that which is good.
22 [13] Absteine from all [h] appearance of euill.
23 Now the very God of peace [i] sanctifie you
thorowout: and *I pray God* that your whole spirit
and soule and body, may be kept blamelesse vnto
the comming of our Lord Iesus Christ.
24 [14] ✠ [k] Faithfull *is hee* which calleth you,
which will also [l] doe it.
25 [15] Brethren, pray for vs.
26 Greete all the brethren with an holy kisse.
27 I charge you in the Lord, that this Epistle
be read vnto all the brethren the Saints.
28 The grace of our Lord Iesus Christ *be* with
you, Amen.

¶ The first *Epistle* vnto the Thessalonians written from Athens.

6 We must not onely watch our selues, but we are also bound to stir vp and confirme one another.
7 We must haue great consideration of them which are appointed to the ministerie of the word, and gouernement of the Church by God, and doe their duetie.
b That you acknowledge and take them for such as they are, that is to say, men worthy to be greatly accounted of among you.
c In those things which pertaine to Gods seruice: so is the Ecclesiasticall function distinguished from ciuill authority, and true shepheards from wolues.
d So then, where this cause ceaseth, there must the honour cease.
8 This mainteinance of mutuall concord, is especially to be looked vnto.
9 We must haue consideration of euery man, and as the disease is, so must the remedie be vsed.
e That keepe not their ranke or standing.

10 Charitie ought not to be ouercome with any iniuries. ✠ *Pro.17,13. & 20.22. matt.5 39. rom.12.17. 1.pet.3,9.* 11 A quiet and appeased minde is nourished with continuall prayers, respecting ye will of God. ✠ *Luke 18 1. f An acceptable thing to God, and such as he liketh well of.* 12 The sparkes of ye Spirit of God that are kindled in vs, are nourished with dayly hearing the word of God: but true doctrine must be diligently distinguished from false. *g The expounding of the word of God.* 13 A generall conclusion, that we waiting for the comming of Christ, doe giue our selues to purenesse both in minde, will, and body, through the grace and strength of the Spirit of God. *h Whatsoeuer hath but the very shew of euill, abstaine from it. i Separate you from the world, and make you holy to himselfe through his spirit, in Christ in whom onely you shall attaine vnto that true peace.* 14 The good will and power of God is a sure confirmation against all difficulties, whereof we haue a sure witnesse in our vocation. ✠ *1.Cor.1,9. k Alwayes one, & euer like himselfe, who performeth in deed whatsoeuer he promiseth: and an effectuall calling is nothing else but a right declaring & true setting foorth of Gods will: and therefore the saluation of the elect is safe and sure. l Who will also make you perfit.* 15 The last part of the Epistle, wherein with most waighty charge, hee commendeth both himselfe and this Epistle vnto them.

THE SECOND EPISTLE OF PAVL TO THE THESSALONIANS.

CHAP. I.

3 He commendeth the increase of faith and charitie, 4 and the patience of the Thessalonians. 6 And describing Gods vengeance against such as oppresse the godly, 10 he teacheth the godly to waite for the last iudgement.

PAul and Siluanus, and Timotheus, vnto
the Church of the Thessalonians, *which
is* in God our Father, and in the Lord
Iesus Christ:
2 Grace *be* with you, and peace from God our
Father, and *from* the Lord Iesus Christ,
3 ✠ [1] Wee ought to thanke God alwayes for
you, brethren, as it is meete, because that your faith
[a] groweth exceedingly, and the loue of euery one
of you toward another, aboundeth,
4 So that we our selues reioyce of you in the
Churches of God, because of your patience and
faith in all your persecutions and tribulations that
ye suffer.

✠ *1.Thes.1,2.*
1 The first part of the Epistle, wherein he reioyceth that through the grace of God, they haue manfully susteined all the assaults of their enemies, wherein he confirmeth them moreouer, shewing with what gifts they must chiefly fight, to wit, with faith and charitie, which must dayly increase. *a That whereas it grew vp before, it doeth also receiue some increase euery day more and more.*

5 ✠ [2] *Which*

✠ Iude 6.
2 He openeth the fountaine of all true comfort, to wit, that in afflictions, which we fuffer of the wicked for righteoufneffe fake, we may behold as it were in a glaffe the teftimonie in that iudgement to come, and the end therefore moft acceptable to vs, and moft fharpe to his enemies.
3 A proofe: God is iuft, therefore he will worthily punifh the vniuft, and will doe away the miferies of his people.
4 He confirmeth them alfo by the way, by this meanes, that the condition both of this prefent ftate and the ftate to come is common to him with them.
✠ 1. Theff. 4, 16.

5 ✠ [a] Which is a manifeft token of the righte-
ous iudgement of God, that yee may be counted
worthy of the kingdome of God, for the which ye
alfo fuffer.
6 3 For it is a righteous thing with God, to re-
compenfe tribulation to them that trouble you,
7 And to you which are troubled, reft 4 with
vs, ✠ 5 when the Lord Iefus fhall fhewe himfelfe
from heauen with his mightie Angels,
8 In flaming fire, rendring vengeance vnto
them, 6 that doe not know God, and which obey
not vnto the Gofpel of our Lord Iefus Chrift,
9 Which fhall be punifhed with euerlafting
perdition from the prefence of the Lord, and from
the glory of his power,
10 When hee fhall come to be glorified in his
Saints, and to be made marueilous in all them that
beleeue (7 becaufe our teftimonie toward you was
beleeued) in that day.
11 8 Wherefore, we alfo pray alwayes for you,
that our God may make you woorthy of [b] this cal-
ling, and fulfill [c] all the good pleafure of *his* good-
neffe, and the [d] worke of faith with power,
12 That the Name of our Lord Iefus Chrift
may be glorified in you, and ye in him, according
to the grace of our God, and of the Lord Iefus
Chrift.

5 A moft glorious defcription of the fecond comming of Chrift, to be fet againft all the miferies of the godly, and the triumphs of the wicked. 6 There is no knowledge of God vnto faluation, without the Gofpel of Chrift. 7 The children of God fhalbe counted by the faith which they haue in the Gofpel, which is preached vnto them by the Apoftles. 8 Seeing that we haue the marke fet before vs, it remaineth that we goe vnto it: And we goe to it, by certaine degrees of caufes: firft by the free loue and good pleafure of God, by vertue whereof all other inferiour caufes worke. from thence proceedeth the free calling to Chrift, and from calling, faith, wherevpon followeth both the glorifying of Chrift in vs, & vs in Chrift. *b By (calling) he meaneth not the very acte of calling, but that felfe fame thing wherevnto we are called, which is the glory of that heauenly kingdome. c Which he determined long fince, onely vpon his gracious & mercifull goodneffe toward you. d So then, faith is an excellent worke of God in vs: and we fee here plainely that the Apoftle leaueth nothing to free will, to make it checkemate with Gods working therein, as the Papifts dreame.*

CHAP. II.

2 He fheweth that the day of the Lord fhall not come, till there be a departure from the faith, 3 & that Antichrift be reuealed, 8 whofe deftruction he fetteth out, 15 and therevpon exhorteth to conftancie.

1 The fecond part of the Epiftle, conteining an excellent prophecie of the ftate of the Church, which fhall be from the Apoftles times vnto the latter day of iudgement.
a If we thinke earneftly vpon that vnmeafurable glorie which we fhall be partakers of with Chrift, it will be an excellent remedie for vs againft

NOw 1 we befeech you, brethren, by the com-
ming of our Lord Iefus Chrift, and by our [a] af-
fembling vnto him,
2 2 That ye be not fuddenly mooued from *your*
minde, nor troubled neither by [b] fpirit, nor by
[c] word, nor by [d] letter, as *it were* from vs, as though
the day of Chrift were at hand.
3 Let no man deceiue you by any meanes:
3 for *that day fhall not come*, except there come a
departing firft, and that [e] that man of finne be dif-
clofed, *euen* the fonne of perdition,
4 Which is an aduerfarie, and [f] exalteth him-
felfe againft all that is called God, or that is wor-

wauering, and impatience, fo that neither the gliftering of the world fhall allure vs, nor the dreadfull fight of the croffe difmay vs. 2 We muft take heed of falfe prophets, efpecially in this matter, which go about to deceiue, & that for the moft part, after three fortes: for either they bragge of fained propheticall reuelations, or they bring coniectures and reafons of their owne, or vfe counterfeit writings. *b By dreames & fables, which men pretend to be fpirituall reuelations. c Either by word of mouth, or by bookes written. d Either by forged letters, or falfely glofed vpon.* 3 The Apoftle foretelleth that before the comming of the Lord, there fhall be a throne fet vp cleane contrary to Chriftes glorie, wherein that wicked man fhall fit, and transferre all things that apperteine to God, to himfelfe, and many fhall fall away from God to him. *e By fpeaking of one, he pointeth out the body of the tyrannous and perfecuting Church. f All men know who he is that faith he can fhut vp heauen & open it at his pleafure, and tooke vpon him to be Lord and mafter aboue all Kings and Princes, before whom Kings and Princes fall downe and worfhip, honouring that Antichrift as a god.*

fhipped: 4 fo that he doeth fit as God in the Tem-
ple of God, fhewing himfelfe that he is God.
5 5 Remember yee not, that when I was yet
with you, I tolde you thefe things?
6 And now ye know [g] what withholdeth, that
he might be reuealed in his time.
7 6 For the myfterie of iniquitie doeth already
worke: 7 onely he which now [h] withholdeth, *fhall*
let till he be taken out of the way.
8 8 And then fhall [i] that wicked man be reuea-
led, ✠ whom the Lord fhall [k] confume with the
[l] Spirit of his mouth, and fhall abolifh with the
brightneffe of his comming,
9 9 *Euen him* whofe comming is by the effe-
ctuall working of Satan, with all his power, and
fignes, and [m] lying wonders,
10 And in all deceiueableneffe of vnrighteouf-
neffe, among them that perifh, becaufe they recei-
ued not the loue of the trueth, that they might be
faued.
11 And therefore God fhall fend them [n] ftrong
delufion, that they fhould beleeue lies,
12 That all they might be damned which belee-
ued not the trueth, but [o] had pleafure in vnrighte-
oufneffe.
13 10 But wee ought to giue thankes alway to
God for you, brethren, beloued of the Lord, be-
caufe that God hath from the beginning chofen
you to faluation, through [p] fanctification of the
Spirit, and the [q] faith of trueth,
14 Whereunto he called you by our [r] Gofpel,
to obtaine the glory of our Lord Iefus Chrift.
15 11 Therefore, brethren, ftand faft, and keepe
the inftructions, which ye haue bene taught, either
by word, or by our Epiftle.
16 Now the fame Iefus Chrift our Lord, and
our God, euen the Father, which hath loued vs, &
hath giuen vs euerlafting confolation and good
hope through grace,
17 Comfort your hearts, and ftablifh you in
euery word and good worke.

4 He foretelleth that Antichrift, (that is, whatfoeuer he be that fhall occupie that feate that falleth away from God) fhall not reigne without the Church, but in the very bofome of the Church.
5 This prophecie was continually declared to the Auncient Church, but it was neglected of them that followed.
g What hindreth and ftayeth.
6 Euen in the Apoftles time the firft foundations of the Apoftolicall feate were layed, but yet fo, that they deceiued men.
7 He foretelleth that when the empire of Rome is taken away, the feate that falleth away from God fhall fucceede and fhall hold his place, as the olde writers, Tertullian, Chryfoftome and Hierome do expound it.
h He which is now in authoritie and ruleth all, to wit, the Romane Empire.
8 That wickednes fhall at length be detected by the word of the Lord, and vtterly be abolifhed by Chriftes comming.

i Word for word, that lawleffe fellow: that is to fay, hee that fhall tread Gods Law cleane vnder foote. ✠ *Ifa. 11.4. k Bring to nought. l With his word: for the true Minifters of the word are as a mouth, whereby the Lord breatheth out that mightie & euerlafting word, which fhall breake his enemies in funder, as it were an yron rodde.* 9 He foretelleth that Satan will beftow all his might and power, and vfe all falfe miracles that he can to eftablifh that feate, and that with great fucceffe, becaufe the wickedneffe of the world doeth fo deferue it: yet fo, that onely the vnfaithfull fhall perifh through his deceit. *m Which are partly falfe, and partly wrought to eftablifh a falfhood. n A moft mightie working to deceiue them. o They liked lies fo well, that they had pleafure in them which is the greateft madneffe that may be.* 10 The elect fhall ftand ftedfaft and fafe from all thefe mifchiefes. Now election is knowen by thefe teftimonies: Faith is gathered by fanctification: faith, by that that we accord vnto the trueth: trueth, by calling, through the preaching of the Gofpel: from whence we come at length to a certaine hope of glorification. *p To fanctifie you. q Faith which layeth hold not vpon lies, but vpon the trueth of God, which is the Gofpel. r By our preaching.* 11 The conclufion remaineth then, that we continue in the doctrine which was deliuered vnto vs by the mouth & writings of the Apoftles, through the free good will of God, which comforteth vs with an inuincible hope, and alfo in all godlineffe our whole life long.

CHAP. III.

1 He defireth them to further the preaching of the Gofpell with their prayers, 6 and to withdrawe themfelues from thofe who through idlenes, 11 and curiofitie peruert good order. 14 Whom hee excludeth from the company of the faithfull.

FVrthermore, 1 brethren, ✠ pray for vs, that the
word of the Lord may haue free paffage & be
glorified, euen as *it is* with you,
2 And that we may be deliuered from [a] vnrea-

1 He addeth now confequently according to his maner, diuers admonitions: the firft of them is, that they make prayers for the increafe and free paffage of the Gofpel. & for the fafetie of the faithfull minifters of the fame. ✠ *Ephef. 6, 19. coloff. 4. 3. a Which haue no care of their duetie.*

sonable and euill men: 2 for all men haue not
faith.
3 But the Lord is faithfull, which will stablish
you, and keepe you from b euill.
4 3 And we are perswaded of you through the
Lord, that yee both doe, and will doe the things
which we warne you of.
5 4 And the Lord guide your hearts to the loue
of God and the waiting for of Christ.
6 5 We warne you, brethren, in the Name of
our Lord Iesus Christ, that yee withdraw your
selues from euery brother that walketh inordinate-
ly, and not after the instruction, which he receiued
of vs.
7 6 For ye your selues know, ✠ how ye ought
to follow vs: ✠ for we behaued not our selues in-
ordinately among you,
8 Neither tooke wee bread of any man for
nought: but we wrought with labour and trauaile
night and day, because wee would not be charge-
able to any of you.
9 Not because we haue not authority, but that
we might make our selues an example vnto you
to follow vs.
10 For euen when we were with you, this wee
warned you of, that if there were any, which would
not worke, that he should not c eate.
11 For wee heare, that there are some which
walke among 7 you inordinately, and worke not at
all, 8 but are busie bodies.
12 9 Therefore them that are such, we warne &
exhort by our Lord Iesus Christ, that they worke
with quietnesse, and eate their owne bread.
13 10 And ye, brethren, be not wearie in well
doing.
14 11 If any man obey not this our saying in
this letter, note him, and haue no 12 con panie
with him, 13 that he may be ashamed.
15 14 Yet count him not as an enemie, but ad-
monish him as a brother.
16 15 Now the Lord himselfe of peace giue you
peace alwayes by all meanes. The Lord be with
you all.
17 16 The salutation of mee Paul, with mine
owne hand, which is the token in euery Epistle: so
I write.
18 The grace of our Lord Iesus Christ be with
you all, Amen.

¶ The second *Epistle* to the Thessalonians,
written from Athens.

2 It is no marueile that the Gospel is hated of so many, seeing that faith is a rare gift of God. Notwithstanding the Church shall neuer be destroyed by the multitude of the wicked, because it is grounded and stayed vpon the faithfull promise of God. *b From Satans snares, or from euill.* 3 The second admonition is, that they followe alwayes the doctrine of the Apostles as a rule of their life. 4 Thirdly he diligently and earnestly admonisheth them of two things which are giuen vs by the onely grace of God, to wit, of charitie, and a watchfull minde to the comming of Christ. 5 Fourthly, hee saith, that idle and lasie persons ought not to be releeued of the Church, nay, that they are not to be suffered. 6 Least he might seeme to deale hardly with them, he setteth foorth himselfe for an example, who besides his trauaile in preaching, laboured with his hands, which he saith he was not simply bound to doe. ✠ 1.Cor.4.12. ✠ 1 Thes. 4.11. *c What shall we do then with those idle bellied Monkes, and sacrificing Priests? A Monke (saith Socrates, booke 8. of his Tripartite historie) which worketh not with his hands, is like a theefe.*

7 How great a fault idlenesse is, he declareth by that that God created no man in vaine or to no purpose, neither is there any voto whom he hath not allotted as it were a certaine standing and roome. Whereupon it followeth, that the order which God hath appointed, is troubled by the idle, yea, broken, which is great losse and wickednesse. 8 He reprehendeth a vice which is ioyned with the former, whereupon follow an infinite sort of mischiefs: to wit, that there are none more busie in other mens matters, then they which neglect their owne. 9 The Lord commandeth, and the Apostles pray in the Name of Christ, first, that no man be idle, and next that euery man doe quietly and carefully see to doe his duetie in that office and calling wherein the Lord hath placed him. 10 Wee must take heed that some mans vnworthinesse cause vs not to be slacker in well doing. 11 Excommunication is a punishment for the obstinate. 12 We must haue no familiaritie nor followship with the excommunicate. 13 The end of the excommunication is not the destruction, but the saluation of the sinner: that at least through shame he may be driuen to repentance. 14 We must so eschew familiaritie with the excommunicate, that we diligently seeke all occasions & meanes that may be to bring them againe into the right way. 15 Prayers are the seales of all exhortations. 16 The Apostle subscribeth his letters with his owne hand, that false letters might not be brought and put in place of true.

THE FIRST EPISTLE OF
PAVL TO TIMOTHEVS.

CHAP. I.

Setting forth a perfect paterne of a true Pastour, whose office especially consisteth in teaching, 4 he warneth him that vaine questions set apart, he teach those things; 5 which further charitie and faith: 11 and that his authoritie be not condemned, 14 he sheweth what an one he is made through the grace of God.

PAul 1 an Apostle of Iesus Christ,
by the ‖ commandement of God
our Sauiour, and of *our* Lord Ie-
sus Christ our hope,
2 Vnto Timotheus *my* naturall
sonne in the faith: Grace, a mer-
cy, *and* peace from God our Fa-
ther, and *from* Christ Iesus our Lord.
3 2 As I besought thee to abide still in Ephe-
sus, when I departed into Macedonia, *so doe*, that
thou mayest warne some, that they teach none o-
ther doctrine,
4 3 Neither that they giue heede to fables and
b genealogies *which are* endlesse, which breede
questions rather then godly edifying which is by
faith.
5 4 ✠ For the end of the c commandement
is d loue out of a pure heart, and of a good con-
science, and of faith vnfained,
6 5 From the which things some haue erred,
and haue turned vnto vaine iangling.
7 6 They would be doctours of the Lawe, and
yet vnderstande not what they speake, neither
whereof they affirme.
8 7 And we knowe, that the Law is good, if a
man vse it lawfully,
9 8 Knowing this, that the Law is not giuen vn-
to a e righteous man, but vnto the lawlesse & diso-
bedient, to the vngodly, and to f sinners, to the vn-
holy, and to the prophane, to murtherers of fathers
and mothers, to manslayers,
10 To whoremongers, to buggerers, to men-
stealers, to liers, to the periured, and if there be any
other thing that is contrary to wholsome doctrine,
11 9 *Which is* according to the glorious Gos-
pel of the blessed God, 10 which is committed vn-
to me.

1 First of all, he commendeth his owne free vocation, and also Timothies, that the one might be confirmed by the other: and therewithall he declareth the summe of the Apostolicall doctrine, to wit, the mercie of God in Christ Iesus apprehended by faith, the end whereof is yet hoped for. ‖ Or, ordinances. *a There is as much difference betwixt mercy and grace, as is betwixt the effect, and the cause. For grace is that free good wil of God, whereby he chose vs in Christ, and mercie is that free iustification which followeth it.* 2 This whole Epistle consisteth in admonitions, wherein all ŷ duetie of a faithfull Pastour are liuely set out. And the first admonition is this, that no innouation be made either in the Apostles doctrine it selfe, or in the maner of teaching it. 3 The doctrine is corrupted not onely by false opinions, but also by vaine and curious speculations: the declaration and vtterance whereof can nothing helpe our faith. *b He noteth out one kinde of vaine questions.* 4 The second admonition is, that the right vse & practise of the doctrine must be ioyned with the doctrine. And that consisteth in pure charitie, and a good conscience, & true faith. ✠ Rom. 13.10. *c Of the Law.*

d There is neither loue without a good conscience, nor a good conscience without faith, nor faith without the word of God. 5 That which he spake before generally of vaine and curious controuersies, he applieth to them, which pretending a zeale of the Law, dwelled vpon outward things, and neuer made an end of babbling of foolish trifles. 6 There are none more vnlearned, and more impudent in vsurping the name of holinesse, then foolish sophisticall babblers. 7 The taking away of an obiection: He condemneth not the Law, but requireth the right vse and practise of it. 8 He indeede escapeth the curse of the Law, who fleeing and eschewing those things which the Law condemneth, giueth himselfe with all his heart to obey it: and not he that maketh a vaine babbling of outward and curious matters. *e And such an one is he, whom the Lord hath induced with true doctrine, & with the holy Ghost. f To such as make an arte as it were of sinning.* 9 He setteth against all those vaine babbling, not onely the Law, but the Gospel also, which condemneth not, but greatly commendeth the wholesome doctrine contained in the commandements of God, and therefore he calleth it a glorious Gospel, and the Gospel of the blessed God, the vertue whereof these babblers knew not. 10 A reason why neither any other Gospel is to be sought, then hee hath taught in the Church, neither any other sent, because there is no other Gospell beside that, which God committed to him.

11 He maintaineth of necessitie his Apostleship against some that did carpe at his former life, debasing himselfe, euen to nell, to aduaunce Christes onely mercie, wherewith he abolished all those his former doings.
g Which gaue me strength, not onely when I had no will to doe well, but also when I was wholly giuen to euill.
h These are the preparatiue workes which Paul bragged of.
12 He prooueth this change by the effects, for that, that he that was a prophane man, is become a beleeuer: and he that did most outragiously persecute Christ, burneth now in loue towards him.
13 He turneth the reproach of the aduersaries vpon their owne head, shewing that this singular example of the goodnesse of God, redoundeth to the commoditie of

12 ¹¹ Therefore I thanke him which hath made
me ᵍ strong, *that is*, Christ Iesus our Lord: for
hee counted mee faithfull, and put me in *his* ser-
uice:
13 When before I was a ʰ blasphemer, and a
persecuter, and an oppressor: but I was receiued to
mercie: for I did it ignorantly through vnbeliefe.
14 But the grace of our Lord was exceeding
aboundant ¹² with faith & loue, which is in Christ
Iesus.
15 ¹³ This *is* a ⁱ true saying, and by all meanes
worthie to be receiued, that ✣ Christ Iesus came
into the worlde to saue sinners, of whom I am
chiefe.
16 Notwithstanding for this cause was I recei-
ued to mercie, that Iesus Christ should first shewe
on me all long suffring vnto the ensample of them,
which shall in time to come beleeue in him vnto
eternall life.
17 ¹⁴ Now vnto the king euerlasting, immor-
tall, inuisible, vnto God ᵏ onely wise, *be* honour,
and glorie, for euer, and euer, Amen.
18 ¹⁵ This commaundement commit I vnto
thee, sonne Timotheus, according to the prophe-
cies, which went before vpon thee, that thou ˡ by
them shouldest fight a good fight,
19 Hauing ᵐ faith and a good conscience,
¹⁶ which some haue put away, and as concerning
faith, haue made shipwracke.
20 Of whom is Hymeneus, and Alexander,
✣ ¹⁷ whom I haue ⁿ deliuered vnto Satan, that
they might ᵒ learne not to blaspheme.

the whole Church. *i Worthie to be beleeued.* ✣ *Matt.4.13. mark 2.17.* 14 Hee breaketh out into an exclamation, euē for very zeale of minde, for that he cannot satisfie himselfe in amplyfying the grace of God. *k Looke Iohn 17.3.* 15 The conclusion of both the former: fatherly a monition, to wit, that Timothie striuing manfully against all lets, being called to the ministerie according to many prophecies which went before of him, should both maintaine the doctrine which he had receiued, and keepe also a good conscience. *l By the helpe of them. m Which is true and sound doctrine.* 16 Whosoeuer keepe not a good conscience, doe loose also by little and little the gift of vnderstanding: which he prooueth by two most lamentable examples. ✣ *1.Cor.5.5.* 17 Such as fall from God, and his religion, are not to be suffered in the Church, but rather ought to be excommunicated. *n Cast out of the Church, and so deliuered them to Satan. o That by their smart they might learne what it is to blaspheme.*

CHAP. II.

1 He exhorteth them to make publike prayers for all men, 4.5 and it for two causes: 8 and therefore hee willeth all men in all places to pray, 9 and declareth in what apparell, 11 and with what modestie women ought to behaue themselues in holy assemblies.

1 Hauing dispatched those things which pertaine to doctrine, he speaketh now in the second place of the other part of the ministerie of the word, to wit, of publike prayers. And first of all declaring his question, for whome we ought to pray:

I ¹ Exhort therefore that first of all supplications,
prayers, intercessions, *and* giuing of thankes be
made for all men,
2 For Kings, and for all that are in authoritie,
ᵃ that we may lead a quiet and a peaceable life, in
all godlinesse, and ᵃ honestie.
3 For this is good and acceptable in the sight
of God our Sauiour,
4 ³ Who will that all men shall be saued, and
come vnto the acknowledging of the trueth.

he teacheth that we must pray for all men, and especially for all manner of magistrates which thing was at that time somewhat doubted of, seeing that kings, yea and the most part of magistrates were at that time enemies of the Church. 2 An argument taken of the end: to wit, because that magistrates are appointed to this end, that men might peaceably and quietly line in all godlinesse and honestie and therefore must we commend them especially to God, that they may faithfully execute so necessarie an office. *a This word conteineth all kinde of duetie, which is to be vsed amongst men, as well as is of fice.* 3 Another argument why Churches or Congregations ought to pray for all men, without any difference of age, order: to wit, because the Lord by calling of all sorts, yea sometime those that are greatest enemies to the Gospell, will haue his Church gathered together after this sort, and therefore prayers to be made for all.

5 ⁴ For there is one God, and one Mediatour
betweene God and man, *which is* the ᵇ man Christ
Iesus,
6 Who gaue himselfe a ransome for all men,
⁵ *to be* that testimonie in due time,
7 ✣ Whereunto I am ordained a preacher and
an Apostle (I speake the trueth in Christ and lie
not) *euen* a teacher of the Gentiles in ᶜ faith and
veritie.
8 ⁶ I will therefore that the men pray, euerie
where ᵈ lifting vp pure hands without ᵉ wrath, or
ᶠ doubting.
9 ✣ ⁷ Likewise also the women, that they aray
themselues in comely apparell, with shamefastnesse
and modestie, not with broyded haire, or gold, or
pearles, or costly apparell,
10 But (as becommeth women that professe the
feare of God) with good works.
11 Let the woman learne in silence with all
subiection.
12 ✣ I permit not a woman to teach, ⁸ neither
to vsurpe authoritie ouer the man, but to be in si-
lence.
13 ⁹ For ✣ Adam was first formed, then Eue.
14 ✣ ¹⁰ And Adam was not ᵍ deceiued, but the
woman was deceiued, and was in the transgres-
sion.
15 ¹¹ Notwithstanding, through bearing of
children she shall be saued, if they continue in
faith, and loue, and holinesse with modestie.

4 God should not else be manifested to be the onely God to all men, vnlesse he should shew his goodnes in sauing of all sorts of men: neither should Christ be seene to be the onely Mediatour betweene God and all sorts of men, by hauing taken vpon him that nature of man which is common to all men, vnlesse he had sanctified for all sorts of men, and made intercession for all.
b Christ Iesus which was made man.
5 A confirmation, because that euen to the Gentiles in the secret of saluation now opened and made manifest, the Apostle himselfe being appointed properly to this office, which he doth faithfully and sincerely execute.
✣ *1.Tim.2.11.*
c Faithfully and sincerely: and by faith he meaneth wholesome and sound doctrine, and by trueth, an vpright & sincere handling of it. 6 He hath spoken of the persons for whome we must pray: and now he teacheth that the difference of places is taken away: for in times past, one onely nation, and in one certaine place came together to publike seruice: but now Churches or Congregations are gathered together euery where (orderly & decently) and men come together to serue God publikely with common prayer, neither must wee striue for the nation or for the purification of the bodie, or for the place, but for the mind to haue it cleane from all offense, and full of sure trust and confidence. *d Hee putteth the signe for the thing it selfe, the lifting vp of hands, for the calling vpon God. e Without these errors and offences of the minde, which hinder vs from calling vpon God with a good conscience. f Doubting which is against faith, Iam.1.6.* ✣ *1.Pet 3.3.* 7 Thirdly he appointeth women to learne in the publike assemblies with silence & modestie, being comely apparelled without any ryot or excesse in their apparell. ✣ *1 Cor.14.34.* 8 The first argument why it is not lawful for women to teach in ẏ Congregation, because by this meanes they should be placed aboue men, for they should be their masters: which is against Gods ordinance. 9 He prooueth this ordinance of God, whereby the woman is subiect to man, first by that, that God made the woman after man, for mans sake. ✣ *Gen.1.27.and 2.21.* ✣ *Gen.3.6.* 10 Then because that after sinne God enioyned the woman this punishment, for that she was deceiued by her. *g Adam was deceiued, but through his wiues meanes, & therefore she is worthily for this cause subiect to her husband, neuerthelesse to be* 11 He addeth a comfort by the way, that their subiection hindreth not but that women may be saued as well as men, if they behaue themselues in those burdens of mariage holily and modestly, with faith and charitie.

CHAP. III.

1 Hee setteth out B shops, 8 and Christian deacons with their wiues and children and familie, 15 hee calleth the Church the house of God.

THis ¹ *is* a true saying, ᵃ If any man ᵃ desire
the office of a Bishop, hee desireth a worthie
worke.
2 ✣ A Bishop therefore must be vnreprooue-
able, the husband of one ᵇ wife, watching, tempe-

1 Hauing dispatched the treatise, as well of doctrine and of the manner of handling of it, as also of publike prayer, he now in the thirde place commeth to the persons themselues, speaking first of Pastours and afterward of Deacons, and he vseth a preface, that the Church may know that these be certaine and sure orders. 2 A bishopricke or the ministerie of the worde is not an idle dignitie but a worke and that an excellent worke: and therefore a Bishop must be furnished with many vertues both at home and abroad. Wherefore it is requisite before hee be chosen, to examine well his learning, his giftes, and abilitie and his life. *a Hee speaketh not here of ambitious seeking, but there cannot be a worse fault in the Church, but especially of the mind, and desire of man, framed and disposed to helpe and edifie the Church of God, when and wheresoeuer it shal please the Lord.* ✣ *Titus 1.6* *b Therefore hee that shutteth out married men from the office of Bishops, onely because they are married, is Antichrist.*

rate,

c A common tippler, and one that will ſit by it.
d Leaſt by reaſon that he is aduanced to that degree, hee take occaſion to be proud, which will vndoe him, and ſo he fall into the ſame condemnation that the deuill himſelfe is fallen into.
3 Likewiſe the Deacons muſt firſt be proued that there may be a good triall of their honeſtie, trueth, ſobrietie, mind, void of couetouſneſſe, that they are well inſtructed in the doctrine of faith, and to be ſhort, of their good conſcience and integritie.
e Theſe are they that had to ſee to the poore.
✣ *Chap. 1, 19.*
f The doctrine of the Goſpell, which is a miſterie indeed: for fleſh and blood are not reueale it.
4 Regard muſt be had alſo to the Paſtours and Deacons wiues.
5 They that haue more wiues then one at one time, muſt neither be called to be miniſters, nor to be Deacons.
g Honour and eſtimation
h Bold and aſſured confidēce without feare

rate, modeſt, harberous, apt to teach,
3 Not [c] giuen to wine, no ſtriker, not giuen to
filthie lucre, but gentle, no fighter, not couetous,
4 One that can rule his owne houſe honeſtly,
hauing children vnder obedience with all honeſtie.
5 For if any can not rule his owne houſe, how
ſhall he care for the Church of God?
6 He may not be a yong ſchollar, leaſt he being
puffed vp fall into the [d] condemnation of the
deuill.
7 Hee muſt alſo be well reported of, euen of
them which are without, leaſt he fall into rebuke,
and the ſnare of the deuill.
8 [3] Likewiſe *muſt* [e] Deacons *be* graue, not
double tongued, not giuen vnto much wine, nei-
ther to filthie lucre,
9 ✣ Hauing the [f] myſterie of the faith in pure
conſcience.
10 And let them firſt be prooued, then let them
miniſter, if they be found blameleſſe.
11 [4] Likewiſe their wiues *muſt be* honeſt, not
euill ſpeakers, *but* ſober, *and* faithfull in all things.
12 [5] Let the Deacons be the husbandes of one
wife, and ſuch as can rule their children well, and
their owne houſholds.
13 For they that haue miniſtred well, get them-
ſelues a good [g] degree, and [h] great libertie in the
faith, which is in Chriſt Ieſus.
14 [6] Theſe things write I vnto thee, truſting to
come very ſhortly vnto thee.
15 But if I tary long, that thou maieſt yet know,
howe thou oughteſt to behaue thy ſelfe in the
[7] houſe of God, which is the Church of the liuing
God, the [i] pillar and ground of trueth.
16 [8] And without controuerſie, great is the
myſterie of godlineſſe, *which is*, God is manife-
ſted in the fleſh, [k] iuſtified in the ſpirite, ſeene of
Angels, preached vnto the Gentiles, beleeued on in
the world, *and* receiued vp in glorie.

6 Paul purpoſing to adde many peculiar things pertaining to the dayly office of a Paſtour, ſpeaketh firſt a word or two concerning his comming to Timothie, that he ſhould be ſo much the more carefull, leaſt at his comming he might be reprooued of negligence. 7 The Paſtour hath alwayes to thinke, how that he is occupied in the houſe of the liuing God, wherein the treaſure of the trueth is kept. *i To wit, in reſpect of men: for the Church reſteth vpon that corner ſtone, Chriſt, and is the preſeruer of the trueth, but not the mother.* 8 There is nothing more excellent then this trueth, whereof the Church is the keeper and preſeruer here amongſt mē, the miniſtery of the word being appointed to that ende and purpoſe: for it teacheth vs the greateſt matters that may be thought of, to wit, that God is be come viſible in the perſon of Chriſt by taking our nature vpon him, whoſe Maieſtie notwithſtanding in ſo great weakeneſſe was manifeſted many wayes, inſomuch that the ſight of it pearced the very Angels: and to conclude, he being preached vnto the Gentiles was receiued of them, and is now placed aboue in glorie vnſpeakeable. *k The power of the Godhead ſhewed it ſelfe ſo marueilouſly in that weake fleſh of Chriſt, that though he were a weake man, yet all the world knoweth hee was, and is God.*

CHAP. IIII.

1 He condemneth as well falſe doctrines, 3 of mariage, and the choiſe of meates, 7 as alſo prophane fables: 8 and commendeth the godly exerciſe, 13 and the daily reading of the Scriptures.

1 He ſetteth againſt that true doctrine, falſe opinions, which he foretelleth that certaine which ſhall fall away from God and his religion, ſhall bring in by the ſuggeſtion of Satan, and ſo that a great number ſhall giue eare to them.
a From the true doctrine of God

NOw [1] the Spirit ſpeaketh euidently, that in the
latter times ſome ſhall depart from the [a] faith,
and ſhall giue heed vnto ſpirits of errour, and do-
ctrines of deuils,
2 [2] Which ſpeake lyes through [b] hypocriſie, &
haue their [c] conſciences burned with an hot yron,

2 Although heretikes counterfeite holineſſe neuer ſo much, yet they haue no conſcience. *b For they will as it were practiſe the arte of diſguiſed perſons and players, that we may not thinke they will be lurking in ſome one corner, or keepe any reſemblance of ſhamefaſtnes.* *c Whoſe conſcience waxed ſo hard that there grew an hard fleſh ouer it, and ſo became to haue a canker in it, & now at length required of very neceſſitie to be burned with an hote yron.*

3 [3] Forbidding to marry, *and commaunding* to
obſtaine from meates [4] which God hath created
[5] to be receiued [6] with giuing thanks of them
which beleeue and know the trueth.
4 [7] For euery creature of God *is* good, and no-
thing *ought* to be refuſed, if it be receiued with
thankſgiuing.
5 [8] For it is [d] ſanctified by the [e] word of God,
and prayer.
6 [9] If thou put the brethren in remembrance of
theſe things, thou ſhalt be a good miniſter of Ie-
ſus Chriſt, which haſt beene nouriſhed vp in the
words of faith, and of good doctrine which thou
haſt continually [f] followed.
7 [10] But caſt away prophane, and olde wiues
fables, [11] and exerciſe thy ſelfe vnto [g] godlineſſe.
8 [12] For bodily exerciſe profiteth little: but
godlineſſe is profitable vnto all things, which hath
the promiſe of the life preſent, and of that that is
to come:
9 [13] This *is* a true ſaying, and by all meanes wor-
thie to be receiued.
10 For therefore wee labour and are rebuked,
becauſe we truſt in the liuing God, which is the
Sauiour of all men, ſpecially of thoſe that beleeue.
11 Theſe things warne and teach.
12 [14] Let no man deſpiſe thy youth, but be vn-
to them that beleeue, an enſample, in worde, in
conuerſation, in loue, in ſpirit, in faith *and* in pure-
neſſe.
13 [15] Till I come, giue attendance to reading,
to exhortation, *and* to doctrine.
14 Deſpiſe not the gifte that is in thee, which
was giuen thee by prophecie with the laying on of
the hands of the companie of the Eldership.
15 Theſe things exerciſe, *and* giue thy ſelfe vn-
to them, that it may be ſeene how thou profiteſt
amongſt all men.
16 Take heede vnto thy ſelfe, and vnto lear-
ning: continue therein: for in doing this thou ſhalt
both [h] ſaue thy ſelfe, and them that heare thee.

3 He ſetteth downe two kindes of this falſe doctrine, to wit, the Law of ſole life, and difference of meats.
4 He prooueth that he iuſtly called ſuch doctrines deuiliſh, firſt, becauſe the teachers of them make lawes of things which are not their owne: for haue they created the meats?
5 Secondly, becauſe they ouerthrow with their decrees, the end wherefore they were created of God, to wit, that we ſhould vſe them.
6 Thirdly, for that by this meanes they rob God of his glory, who will be honoured in the vſe of them. And herewithall the Apoſtle declareth that we muſt vſe the liberalitie of God ſoberly, and with a good conſcience.
7 He ſetteth an Apoſtolicall rule, for taking away the difference of meats, againſt that falſe doctrine.
8 He vſeth Gods benefits rightly, which acknowledgeth the giuer of them by his word, and calleth vpon him.

d It is ſo made pure and holy in reſpect of vs, ſo that we may vſe it with a good conſcience, as receiued at the Lords hand. *e Wee confeſſe and acknowledge that God is the maker and giuer of thoſe creatures which wee vſe. Secondly, that we are of the number of thoſe, who through Chriſtes benefite haue recouered ye right ouer al creatures, which Adam loſt by his fall. Thirdly, by our prayers we craue of the Lord, that we may vſe thoſe meates with a good conſcience, which we receiue at his handes. Fourthly, wee make an end of our eating and drinking, with thankeſgiuing and prayer: & ſo are our meates ſanctified to vs.* 9 The concluſiō with an exhortation to Timothie, to propound theſe things diligently to the Churches, which hee had ſucked of the Apoſtle, euen in a manner from the teate. *f Neuer departing from the ſide of it.* 10 He ſetteth againe true doctrine not onely againſt that falſe and apoſtaticall doctrine, but alſo againſt all vaine and curious ſubtilties. 11 It is not onely requiſite that ye miniſter of the word be found in doctrine, but alſo that his life be godly and religious. *g In the true ſeruing of God.* 12 Godlineſſe conſiſteth in ſpirituall exerciſe, and not in outwarde auſtereneſſe of life, which though it be ſome thing to be accounted of, if it be rightly vſed, yet is it in no wiſe comparable with godlineſſe. For it profiteth not of it ſelfe, but through the benefite of another, but this hath the promiſe both of the life preſent, and of that that is to come. 13 Hee goeth a little from his matter, and ſheweth that they which giue themſelues to godlineſſe, although they are afflicted and reproached, are notwithſtanding not to be counted miſerable as other men are, becauſe they are not afflicted for that cauſe that other men are, & the end of them both is farre different one from the other. For how can God forſake his, which is bountifull euen towards his enemie? And hee willeth that this doctrine be well beaten into their heades. 14 Nowe hee returneth to that exhortation, ſhewing which are the vertues of a Paſtour, whereby hee may come to be reuerenced, although hee be but young, to wit, ſuch ſpeech and life as are witneſſes of charitie, zeale, faith, and puritie, but here is no mention made of the croſier ſtaffe, ring, cloake, and ſuch other fooliſh and childiſh toyes. 15 The priuate exerciſe of Paſtours, is continuall reading of the Scriptures, whenceout they may drawe matter of wholeſome doctrine and exhortation, both to themſelues and to other. *h Faith is by hearing, and hearing by preaching: and therefore the miniſters of the worde are ſo ſaide to ſaue themſelues and other, for that in them the Lord hath put the worde of reconciliation.*

CHAP. V.

1 Hauing set downe a manner howe to rebuke all degrees, 5 Hee inueigheth of widowes, who then were chosen for the seruice of the Church: 17 Then hee commeth to Elders, 23 and speaketh somewhat touching the health of the bodie.

REbuke 1 not an elder, but exhort him as a father, *and* the younger men as brethren,

2 The elder women as mothers, the yonger as sisters, with all purenesse.

3 2 a Honour widowes, which are widowes indeede.

4 3 But if any widowe haue children or nephewes, let them learne first to shewe godlinesse 4 toward their owne house, and 5 to recompense their kinred: 6 for that is an honest thing, and acceptable before God.

5 7 And she that is a widowe in deede, and left alone, trusteth in God, and continueth in supplications and prayers night and day.

6 8 But shee that liueth in pleasure, is dead, whiles she liueth.

7 These things therefore warne *them* of, that they may be blamelesse.

8 If there be any that prouideth not for his owne, and namely for them of his housholde, hee denieth the faith, and is worse then an infidell.

9 9 Let not a widow be taken into the number vnder threescore yeere olde, that hath beene the wife of b one husband.

10 And well reported of for good workes: if she haue nourished her children, if she haue lodged the strangers, if shee haue washed the Saints feete, if she haue ministred vnto them which were in aduersitie, if shee were continually giuen vnto euery good worke.

11 10 But c refuse the yonger widowes: for when they haue begun to waxe wanton against Christ, they will marrie,

12 Hauing damnation, because they haue broken the first faith.

13 11 And likewise also being idle they learne to goe about from house to house: yea, *they are* not onely idle, but also prattlers and busibodies, speaking things which are not comely.

14 12 I will therefore that the yonger women marrie, and beare children, and gouerne the house, *and* giue none occasion to the aduersarie to speake euill.

15 For certaine are alreadie turned backe after Satan.

16 13 If any faithfull man or faithfull woman haue widowes, let them minister vnto them, and let not the Church be charged, that there may be sufficient for them that are widowes indeed.

17 ¶ 14 The Elders that rule well, let them be had in d double honour, 4 specially they which labour in the word and doctrine.

18 For the Scripture saith, ✣ Thou shalt not mouzell the mouth of the ox that treadeth out the corne: and, ✣ The labourer is woorthie of his wages.

19 15 Against an Elder receiue none accusation, but vnder two or three witnesses.

20 16 Them that sinne, rebuke openly, that the rest also may feare.

21 ¶ 17 I charge *thee* before God and the Lord Iesus Christ, and the elect Angels, that thou obserue these things, without preferring one to another, and doe nothing partially.

22 18 Lay hands e suddenly on no man, neither be partaker of other mens sinnes: keepe thy selfe pure.

23 19 Drinke no longer water, but vse a little wine for thy stomackes sake, and thine often infirmities.

24 20 Some mens sinnes are open before hand, and goe before vnto iudgement: but some mens follow after.

25 21 Likewise also the good workes are manifest before hand, and they that are otherwise, cannot be hid.

14 Now he giueth rules, and sheweth how he ought to behaue himselfe with the Elders, that is to say, with the Pastours and such as haue the gouernance in the discipline of the Church, which is president of their company. The first rule: Let the Church or Congregation see vnto this especially, as God himselfe hath commanded, that the Elders that doe their dutie well be honestly maintained.

e *We must be more carefull for them, then for the rest.*

f *There were two kinds of Elders, the one attended vpon the gouernment onely, and lasked to*

1 Of keeping measure in priuate reprehensions according to the degrees of ages and kinds.
2 The Apostle giueth these rules touching the care of widowes.
a *Haue care of those widowes which haue need of helpe.*
3 Widowes children and nephewes must take care for their parents, according to their abilitie.
4 The first reason, because that, that which they bestow vpon theirs, they bestow it vpon themselues.
5 Another, because nature it selfe teacheth vs to recompense our parents.
6 The third: because this dutifulnes pleaseth God.
7 The second rule: Let the Church haue care of such as are widowes indeede, that is to say, such as are poore and destitute of helpe of their own friends, and liue godly and religiously.
8 The third rule: Let widowes that liue in pleasure, and neglect the care of their owne familie, be holden and accompted as fallers away from God and his religion, and worse then very infidels.
9 The fourth rule: Let none vnder threescore yeeres olde, be taken into the number of widowes, to serue the Congregations or Churches, and such as are free from all reproch of vnchastitie, and are well reported of for their diligence, charitie, and integritie. b *That hath had no more husbands, but one at one time.* c *This is spoken in respect of the maner of those countries.*
10 The first reason why younger widowes are not to be admitted to this ministerie, to wit, because for the lightnesse of their age, they will at length shake off the burden that Christ hath layed vpon them, and thinke rather vpon marrying againe: and so will forsake y ministery wherevnto they had bound themselues. d *Take them not into the colledge of widowes.*
11 Another reason: because they are for the most part prattlers and busie bodies, and gadders vp and downe neglecting their charge and duetie.
12 The fifth rule: Let yonger widowes marrie and gouerne their houses godly.
13 The sixth rule: Let the faithfull helpe their widowes at their owne charges as much as they can, and let not the Congregation be burdened with these expenses.
14 Now he giueth rules, and sheweth how he ought to behaue himselfe with the Elders, that is to say, with the Pastours and such as haue the gouernance in the discipline of the Church, which is president of their company. The first rule: Let the Church or Congregation see vnto this especially, as God himselfe hath commanded, that the Elders that doe their duetie well be honestly maintained.
e *We must be more carefull for them, then for the rest.*
f *There were two kinds of Elders, the one attended vpon the gouernment onely, and lasked to*

be manners of the Congregation, the other did beside that, attende vpon preaching and prayers, to and for the Congregation. ✣ *Deuteronomie* 25 4 1 *Corinthians* 9 9. ✣ *Matthew* 10.10. *Luke* 10.7. 15 The second rule: Let no accusation be admitted against an Elder, but vnder two or three witnesses. 16 The third rule: Let the Elders so conuicted be rebuked openly, that they may be an example to others. g *Chapter* 6.13. 17 The fourth rule: Let incertaine be vsed without any preiudice or respect of persons in the Ecclesiasticall proceedings, (especially against the Elders) because God himselfe is there present, and the Lord Iesus Christ with a multitude of Angels. 18 The fifth rule: Let the minister laye hands suddainely on no man. Let him not be faultie herein either by fauouring any mans follie, or peruerse affection: If ought be done otherwise then well of his fellowes, let him keepe his conscience pure. h *As much as in thee lyeth doe not rashly admit any whatsoeuer, to any Ecclesiasticall function.*
19 The sixth rule: Let the Elders haue indifferent consideration of their health, in the manner of their dyet. 20 Because hypocrites sometimes creepe into the ministerie, although there be neuer so great diligence vsed, the Apostle willeth the Pastours not to be troubled therefore, or slacke any whit of their diligence in trying and examining, because the Lord hath appointed a time to discouer the faults of such men, and it is our parts to take heede that we offende not therein.
21 Another comfort belonging to them, which sometime are slaundred and misreported of.

CHAP. VI.

1 He proueth the duetie of seruants: 10 and what a mischeeuous euill couetousnesse is: 13 and hauing spoken somewhat of rich men, he once againe forbiddeth Timothie, 20 to cumber himselfe with vaine babblings.

LEt i as many seruants as are vnder the yoke, count their masters worthy of all honour, that the Name of God, and *his* doctrine be not euill spoken of.

2 2 And they which haue beleeuing masters, let them not despise them, because they are brethren, but rather doe seruice, because they are faithfull, and beloued, and a partakers of the benefite. k These things teach and exhort.

i Hee addeth also rules for the seruants duetie towardes their masters: wherevpon no doubt there were many questions then moued ued by them, which tooke occasion by the Gospel to trouble

the common state. And this is the first rule: Let seruants that are come to the faith, and haue infidels to their maisters, serue them notwithstanding with great fidelitie. 2 The reason: least God thoulde seeme by the Doctrine of the Gospell to stirre vp men to rebellion and all wickednesse. 3 The second rule: Let not seruants that are come to the faith, and haue also masters of the same profession and religion, abuse the name of brotherhoode, but let them so much the rather obey them. 4 *Let this be sufficient, that as touching those things which pertaine to euerlasting life, they are partakers of the same good will & zeale of God, as their masters themselues are.* 4 A generall conclusion, that their things ought not onely to be simply taught, but must with exhortations be diligently beaten into their heads.

5 He condemneth seuerely, and excommunicateth or casteth out of the Church as proud men, such as content not themselues with Christs doctrine, (that is to say, the doctrine of godlinesse) but wearie both themselues and others in vaine questions, (for all other things are vaine) because they content not themselues in Christs doctrine: and as lying deceiuers, because they sauour or sound of nothing but vanitie: as madde men, because they trouble themselues so much in matters of nothing: as mischieuous plagues, for that they cause great contentions, and corrupt mens mindes and iudgement: to be short, as prophane and wicked because they abuse the precious name of godlinesse and religion to filthy lucre.

3 5 If any man teach otherwise, and conse-
teth not to the wholesome words of our Lord Ie-
sus Christ, and to the doctrine which is according
to godlinesse,
4 Hee is puft vp and knoweth nothing, but
doteth about questions and b strife of wordes,
whereof commeth enuie, strife, railings, euill sur-
misings,
5 Froward c disputations of men of corrupt
mindes and destitute of the trueth, which thinke
that gaine is godlinesse: from such separate thy
selfe.
6 6 But godlinesse is great gaine, if a man be
content with that hee hath.
7 7 For wee brought nothing into the world,
and it is certaine, that we can carie nothing out.
8 Therefore when wee haue foode and rai-
ment, let vs therewith be content.
9 8 For they that will be rich, fall into ten-
tation and snares, and into many foolish and noy-
some lustes, which drowne men in perdition and
destruction.
10 For the desire of money is the roote of all
euill, which while some lusted after, they erred
from the faith, and d pearced themselues thorow
with many sorowes.
11 9 But thou, O e man of God, flee these
things, and follow after righteousnesse, godlinesse,
faith, loue, patience, *and* meekenesse.
12 Fight the good fight of faith: lay holde of
eternall life, whereunto thou art also called, and
hast professed a good profession before many
witnesses.
13 ✠ 10 I charge thee in the sight of God, who
quickeneth all things, and before Iesus Christ,
which vnder Pontius Pilate ✠ witnessed a good
confession,
14 That thou keepe *this* commandement with-
out spot, and vnrebukeable, vntill the appearing
of our Lord Iesus Christ,
15 Which in due time he shall shewe, *that is*
f ∵ blessed & Prince onely, the King of kings and
Lord of lords,
16 Who onely hath immortalitie, and dwelleth
in the light that none can attaine vnto, ⁎ whom ne-
uer man sawe, neither can see, vnto whom *be* ho-
nour and power euerlasting, Amen.
17 11 Charge them that are rich in g this world,
that they be not high minded, and that they
✠ trust not in vncertaine riches, but in the h liuing
God, (which giueth vs abundantly all things to en-
ioy.)
18 That they doe good, *and* be rich in good
works, *and* be ready to distribute, & communicate,
19 * 12 Laying vp in store for themselues a good
foundation against the time to come, that they
may obtaine eternall life.
20 13 O Timotheus, keepe that which is com-
mitted vnto thee, and auoide prophane *and* vaine
babblings, and oppositions of science falsly so cal-
led,
21 Which while some i professe, they haue
erred concerning the faith. Grace *be* with thee,
Amen.

✠ *Chap. 5. 21.*
10 A most earnest request and charge, to obserue and keepe all the premisses faithfully, with our eyes set vpon the comming of Iesus Christ, whose glory we haue to set against the vaine glistering of this world, and his power against all the terrours of the wicked.
✠ *Matth. 27. 11. Iohn 18. 37.*
f He heapeth many words together, to one purpose: whereby he vouncheth the power of God, which if we sticke fast vnto, we shall not be mooued out of our standings.
∵ *Chap. 1. 11. reue. 17. 4. and 19. 16.*
⁎ *Iohn 1. 18.*
11 He addeth for an ouerplus as it were a sharpe admonition to the rich, that they chiefly take heede of two mischiefs, to wit, of pride, and deceitful hope, against which he setteth three excellent vertues, hope in the liuing God, liberalitie towards their neighbour, & gentle conditiōs.

¶ The first *Epistle* to Timotheus, written from
Laodicea, which is the chiefest city of Phry-
gia Pacatiana.

b Striuings about words, and not about matter: and by words he meaneth all those things which haue no pith in them, & whereby we can reape no profite. c Such as we see in those shamelesse schooles of Poperie, which are nothing else but vaine babbling and prating. 6 He turneth away fitly the name of gaine and lucre, confessing that godlinesse is great gaine, but farre after an other sort, to wit, because it bringeth true sufficiencie. 7 Hee mocketh their follie, which doe so greedily gape after frraile things, that they can in no wise be satisfied, and yet notwithstanding they cannot enioy that excesse. 8 He frayeth Timothie from couetousnesse after another sort, to wit, because it draweth with it an infinite sort of lusts, and those very hurtfull, wherewith couetous men doe torment themselues so farre foorth, that in the ende they cast away from them their faith and saluation. *d Sorowe and griefe doe as it were pearce thorow the minde of man, and are the haruest and true fruits of couetousnesse.* 9 A peculiar exhortation to diuers vertues, wherewith it behooueth the Pastours especially to be furnished. *e Whom the Spirit of God ruleth.*

g In things perteining to this life, with whom those men are compared which are rich in good workes. ✠ *Marke 4. 19. luke 12. 15. h Who onely is, and that euerlasting: for he setteth the fraile nature of riches against God.* * *Matth 6 a.* 12 The praise of liberalitie by the effects thereof: because it is a sure testimonie of the Spirit of God which dwelleth in vs, and therefore of the saluation that shallbe giuen vs. 13 He rehearseth the chiefest of all the former exhortations, which ought to be deepely imprinted in the mindes of all ministers of the word, to wit, that they eschewe all vaine babblings of sophistrie, & continue in the simplicitie of sincere doctrine. *i Not onely in word, but also in countenance and gesture: to be short, whiles their behauiour was such that euen when they helde their peace, they would make men beleeue their heads were occupied about nothing but high and weightie matters, euen then they erred concerning the faith.*

THE SECOND EPISTLE OF PAVL TO TIMOTHEVS.

CHAP. I.

3 He commendeth Timotheus faith, 6 and exhorteth him to goe on faithfully in the charge committed vnto him: 8 and that neither for his bonds, 15 nor the reuolting of others, he faint. 11 He triumpheth of his Apostleship. 14 He willeth him to haue care of the thing committed vnto him, 16 and prayseth Onesiphorus.

a Sent of God to preach that life which he promised in Christ Iesus.
1 The chiefest marke that he shooteth at in this Epistle is to confirme Timothie to continue constantly and manfully euer to the end, setting first before him the great good will he beareth him, and then reckoning vp the excellent gifts which God would as it were haue to be by inheritance in Timothie, and his ancestors, which might so much the more make him bound to God. ✠ *Acts 22. 3. b From Abraham, Isaac and Iacob: for hee speaketh not of Pharisaisme, but of Christianisme.*

Paul an Apostle of Iesus Christ by
the will of God, a according to
the promise of life which is in
Christ Iesus,
2 To Timotheus *my* beloued
sonne: Grace, mercie *and* peace
from God the Father, and *from* Iesus Christ our
Lord.
3 1 I thanke God, ✠ whom I serue from
mine b elders with pure conscience, that without
ceasing I haue remembrance of thee in my
prayers night and day,
4 Desiring to see thee, mindfull of thy teares,
that I may be filled with ioy:
5 When I call to remembrance the vnfained
faith that is in thee, which dwelt first in thy grand-
mother Lois and in thy mother Eunice, and am as-
sured that *it dwelleth* in thee also.
6 2 Wherefore, I put thee in remembrance that
thou c stirre vp the gift of God which is in thee, by
the putting on of mine hands.
7 For God hath not giuen to vs the Spirit of
d feare, but of power, and of loue, and of a sound
minde
8 3 Be not therefore ashamed of the testimo-

2 He warneth vs to see the inuincible power of the Spirit, which God hath giuen vs against those stormes which may and doe come vpon vs.
c The gift of God is as it were a certaine liuely fire kindled in our hearts, which the flesh and the deuill go about to put out: and therefore we on the contrary side must labour as much as we can to foster and keepe it burning. d To feare vs thorow, and terrifie vs. m.n whom the Lord will destroy. 3 He prooueth that the ignominie or shame of the crosse is not onely not to be ashamed of, but also that it is glorious and most honourable: first, because the Gospel wherefore the godly are afflicted, is the testimonie of Christ: and secondly, because at length the great vertue and power of God appeareth in them.

nie of our Lord, neither of me e his prisoner: but
be partaker of the afflictions of the f Gospel ac-
cording to the g power of God,
9 4 Who hath saued vs, and called vs with an
✠ holy calling, not according to our ✠ works, but
according to his owne purpose and grace, which
was h giuen to vs through Christ Iesus i before the
∵ world was,
10 But is now made manifest by that appearing
of our Sauiour Iesus Christ, who hath abolished
death, and hath brought life and immortalitie vnto
k light through the Gospel.
11 ✠ 5 Whereunto I am appointed a preacher,
and Apostle, and a teacher of the Gentiles.
12 6 For the which cause I also suffer these
things, 7 but I am not ashamed: for I know whom
I haue beleeued, & I am perswaded that he is able
to keepe that which I haue committed to him a-
gainst that day.
13 8 Keepe the true paterne of the wholesome
words, which thou hast heard of me in faith and
loue which is in Christ Iesus.
14 9 That worthy thing which was committed
to thee, keepe 10 through the holy Ghost, which
dwelleth in vs.
15 11 This thou knowest, that all they which
are in Asia, be turned from me: of which sort are
Phygellus and Hermogenes.
16 The Lord giue mercie vnto the house of O-
nesiphorus: for he oft refreshed me, and was not
ashamed of my chaine,
17 But when he was at Rome, he sought me out
very diligently, and found me.
18 The Lord graunt vnto him, that he may finde
mercy with the Lord at that day, and in how many
things he hath ministred vnto me at Ephesus, thou
knowest very well.

e For his sake. *f The Gospel after a sort is sayd to be afflicted in them that preach it.* *g Through the power of God.* 4 Hee sheweth with how great benefits God hath bound vs to maintaine boldly and constantly his glorie which is ioyned with our saluation, and reckoneth vp the causes of our saluation, to wit, that free and eternall purpose of God to saue vs in Christ which was to come, whereby it should come to passe, that wee should at length be freely called of God by the preaching of the Gospel, to Christ the destroyer of death and author of immortalitie. ✠ 1 Cor. 1. 2. ✠ Titus 3. 5. *h He sayeth that that grace was giuen vs from euerlasting, vnto which we were predestinate from euerlasting. So that the doctrine of foreseene faith and foreseene works, is cleane contrary to the doctrine which preached and teacheth the grace of God.* *i Before that course of yeeres, which hath runne on euer since the beginning of the world.* ∵ Rom. 16. 25. ephe. 1. 4. col. 1. 26. tit. 1. 2. *k Hath caused life and immortality to appeare.* ✠ 1. Tim. 2. 7. 5 That is, the Gospel which the Apostle preached. 6 Hee confirmeth his Apostleship by a strange argument, to wit, because the world could not abide it, & therefore it persecuted him that preached it. 7 By setting his owne example before vs, he sheweth vs how it may be that wee shall not be ashamed of ẏ crosse of Christ, to wit, if wee be sure that God both can & will keepe the saluation which he hath as it were layd vp in store by himselfe for vs against that day. 8 He sheweth wherein hee ought to be most constant, to wit, both in the doctrine it selfe, the abridgement whereof is faith & charitie, and next in the maner of teaching it, a liuely paterne and shape whereof Timothie knew in the Apostle. 9 An amplification, taken of the dignitie of so great a benefit committed of the ministers. 10 The taking away of an obiection, It is an hard thing to doe it, but the Spirit of God is mighty, who hath inwardly indued vs with his vertue. 11 He preuenteth an offence which arose by the meanes of certaine that fell from God & the religion, & vttereth also their names, that they might be knowen of all men. But he setteth against them the singular faith of one man, that one onely good example might counterpoise and weigh downe all euill examples.

CHAP. II.

1 The better to set out perseuerance in the Christian warfare, 3 he taketh similitudes 4 from souldiers, 6 and from husbandmen. 10 Hee sheweth that his bonds are for the profit of the Saints: 15 Then hee warneth Timothie to diuide the word of trueth aright, 17 to beware of the examples of the wicked, as and to do all things modestly.

THou 1 therefore, my sonne, be strong in the
grace that is in Christ Iesus.
2 And what things thou hast heard of me, by
a many witnesses, the same deliuer to faithfull men,
which shallbe able to teach other also.
3 2 Thou therefore suffer affliction as a good
souldier of Iesus Christ.
4 No man that warreth, entangleth himselfe
with the affaires of b this life, because hee would
please him that hath chosen him to be a souldier.
5 3 And if any man also striue for a masterie,
he is not crowned, except he striue as he ought to
doe.
6 4 The husbandman must labour before hee
receiue the fruits.
7 5 Consider what I say: and the Lord giue
thee vnderstanding in all things.
8 6 Remember that Iesus Christ, *made* of the
seed of Dauid, was raised againe from the dead ac-
cording to my Gospel.
9 7 Wherein I suffer trouble as an euill doer,
euen vnto bondes: but the word of God is not
bound.
10 Therefore I suffer all things for the elects
sake, that they might also obtaine the saluation
which is in Christ Iesus, with eternall glory.
11 8 *It is* a true saying, For if we be ✠ c dead
together *with him*, we also shall liue together *with*
him.
12 If we suffer, we shall also reigne together
with him: ✠ If we deny *him*, he also will deny vs.
13 If ∵ we beleeue not, *yet* abideth he faithfull:
he cannot deny himselfe.
14 Of these things put them in remembrance,
and d protest before the Lord, that they striue not
about words, which is to no profit, *but* to the per-
uerting of the hearers.
15 9 Studie to shew thy selfe approoued vnto
God, a workman that needeth not to be ashamed,
diuiding the word of trueth e aright.
16 f Stay profane and vaine bablings: 10 for
they shall increase vnto more vngodlinesse.
17 And their word shall fret as a canker: of
which sort is Hymeneus and Philetus,
18 Which as concerning the trueth haue erred
from the marke, saying that the resurrection
is past alreadie, and doe destroy the faith of cer-
taine.
19 11 But the foundation of God remaineth
sure, and hath this seale, The Lord knoweth who
are his: and, Let euery one that g calleth on the
Name of Christ, depart from iniquity.

1 The conclusion of the former exhortation, which hath also added vnto it a declaration, how that they do not keepe that worthy thing that is committed vnto them which keepe it to themselues, but they rather which do most freely communicate it with other, to the end that many may bee partakers of it without any manner losse or hinderance. *a When many were by, which can beare witnesse of these things.* 2 Another admonition: That the ministery of the word is a spirituall warfare, which no man can so trauell in, that he may please his captaine, vnlesse he forgoe and part with all hinderances which might draw him away from it.

b With affaires of householde, or other things that belong to other ordinarie businesses. 3 The third admonition: The ministerie is like to a game or iusting, wherein men striue for the victory, and no man is crowned, vnlesse he striue according to the lawes which are prescribed, be they neuer so hard and painfull. 4 Another similitude tending to the same end: no man may looke for the haruest, vnlesse hee first take paines to plow and sowe his ground. 5 All these things cannot be vnderstood, and much lesse practised, vnlesse wee aske of God, and he giue vs vnderstanding. 6 He confirmeth plainly two principles of our faith, which are alwayes assaulted of heretikes, the one whereof (to wit, that Christ is the true Messias made man of the seed of Dauid) is the ground of our saluation: and the other is the highest part of it, to wit, that he is risen againe from the dead. 7 The taking away of an obiection: Trueth it is, that he is kept in prison, as an euill doer, yet there is no cause, why therefore some should goe about to derogate credit from his Gospel, seeing that notwithstanding God did blesse his ministerie, nay rather, that example of this his captiuitie and patience did sundrie wayes confirme the Church in the hope of a better life. 8 The fourth admonition: wee ought not to contend vpon words and questions, which are not onely vnprofitable, but also for the most part hurtfull: but rather vpon this how we may frame our selues to all maner of patience, and to doe also with Christ (that is to say, for Christes Name) because that is the plaine way to the most glorious life: as contrariwise the falling away of men can diminish no part of the trueth of God, although by such meanes they procure most certaine destruction to themselues. ✠ Rom. 6. 5. *c If we be afflicted with Christ, & for Christes sake.* ✠ Matth. 10. 33. marke 8. 38 ∵ Rom. 3. 3. and 9. 6 *d Call God to witnesse, or as a Iudge: as Moses, Iosua, Samuel & Paul himselfe did, Acts 20.* 9 The fifth admonition: A minister must not be an idle disputer, but a faithfull steward in diuiding aright the word of trueth, insomuch that hee must stop the mouthes of other vaine bablers. *e By adding nothing to it, neither ouerslipping any thing, neither mangling it, nor renting it in sunder, nor wresting of it: but marking diligently what his hearers are able to beare, and what is fit to edifying.* *f Marke and watch, and see they creepe not on further.* 10 Hee discouereth the subtiltie of Satan, who beginning with these principles, draweth vs by little and little to vngodlinesse through the meanes of that wicked and profane babling, still creeping on: which he prooueth by the horrible example of them that taught, that the resurrection was alreadie past. 11 A digression: wherein he salueth that offence that rose by their falling away: shewing first, that the elect are out of all danger of any such falling away: secondly, that they are knowen to God & not to vs: & therefore it is no maruell if we count hypocrites oftentimes for true brethren, but we must take heed that we be not like them, but rather that we be in deed, such as we are sayd to be. *g That serueth and worshippeth him, and is as it were named of him, a faithfull man or Christian.*

20 [12] Notwithstanding in a great house are not only vessels of gold and of siluer, but also of wood and of earth, ✣ and some for honour, and some vnto dishonour.

21 If any man therefore [h] purge himselfe from these, he shall be a vessell vnto honour, sanctified, and meet for the Lord, and prepared vnto euerie good worke.

22 [13] Flee also from the lusts of youth, and follow after righteousnesse, faith, loue, *and* [14] peace, with them that ✣ call on the Lord with pure heart,

23 ∵ And put away foolish & vnlearned questions, knowing that they ingender strife.

24 But the seruant of the Lord must not striue, but *must* be gentle toward all men, apt to teach, [i] suffering the euill,

25 Instructing them with meekenesse that are [k] contrary minded, *prouing* if God at any time will giue them repentance, that they may acknowledge the trueth,

26 And come to amendment out of that snare of the deuill, of whom they are taken prisoners, to *doe* his will.

12 The taking away of an obiection: it is no dishonour to the good man of the house, that he hath not in a great house all vessels of one sort and for one seruice, but we must looke to this, that we be found vessels prepared to honour.
✣ Rom.9.21.
h By these words is meant the execution of the matter, and not the cause: for in that we purge our selues, it is not to be attributed to any free will that is in vs, but to God, who freely & wholly worketh in vs a good and an effectuall will.
13 Returning to the matter from whence he digressed, verse 16. hee warneth him to exercise himselfe in weighty matters, and such as perteine to godlinesse. 14 The sixt admonition: We must aboue all things eschew all bitternes of minde both in teaching all men, and also in calling them backe which haue gone out of the way.
✣ 1. Cor.1.2. ∵ 1. Tim 1.4. and 4.7. tit.3.9. *i To winne them through our patient bearing with them, but not to please them or excuse them in their wickednesse. k He meaneth such as doe not yet see the trueth.*

CHAP. III.

1 Hee foretelleth the dangerous times that are to insue: 9 but with the certaine hope of victorie, 10 hee encourageth him to the combat, 14 setting out especially the triall of sound doctrine.

THis [1] know also, that in the ✻ last dayes shall come perillous times.

2 For men shalbe louers of their owne selues, couetous, boasters, proud, cursed speakers, disobedient to parents, vnthankefull, [a] vnholy,

3 Without naturall affection, truce breakers, false accusers, intemperate, fierce, no louers at all of them which are good,

4 Traitours, headie, high minded, louers of pleasures more then louers of God,

5 Hauing a shew of godlinesse, but haue denied the power thereof: [2] turne away therefore from such.

6 For of this sort are they which creepe into houses, and leade captiue simple women laden with sinnes, and led with diuers lusts,

7 Which women *are* euer learning, and are neuer able to come to the acknowledging of the trueth.

8 ✻ And as Iannes and Iambres withstood Moses, so doe these also resist the trueth, men of corrupt minds, reprobate concerning the faith.

9 [3] But they shall preuaile no longer: for their madnesse shall be euident vnto all men, as theirs also was.

10 ¶ [4] But thou hast [b] fully knowen my doctrine, maner of liuing, purpose, faith, long suffering, loue, patience,

11 Persecutions, *and* afflictions which came vnto me at [c] Antiochia, at Iconium, and at Lystri,

1 The seuenth admonition; we may not hope for any Church in this world without corruption: but there shalbe rather great abundance of most wicked men, euen in the very bosome of the Church, which notwithstanding shall make a shew and countenance of great holinesse and charitie.
✻ 1.Tim.4.1. 2.Pet.3.3. iude 18.
a Which make no account, either of right or honesty.
2 Wee must not dallie with such men as resist the trueth not of simple ignorance, but of a peruerse mind, (which thing appeareth by their fruits which hee painteth out here liuely) but we must rather turne away from them.
✻ Exod.7.11.
3 Hee addeth a comfort: The Lord will at length plucke off all their visards. 4 That we be not deceiued by such hypocrites, we must set before vs the vertues of the holy seruants of God, & we must not be afrayd of persecution, which they suffered willingly, and which alwayes followeth true godlinesse. But we must especially holde fast the doctrine of the Apostles, the summe whereof is this, that we are saued through faith in Christ Iesus. *b Thou knowest thoroughly, not onely what I taught and did, but also how I was minded and disposed. c Which is in Pisidia.*

which persecutions I suffered: but from them all the Lord deliuered me.

12 Yea, and all that will liue godly in Christ Iesus, shall suffer persecution.

13 But the euill men and deceiuers shall waxe [d] worse and worse, deceiuing, and being deceiued.

14 But continue thou in the things which thou hast learned, and which are committed vnto thee, knowing of whom thou hast learned *them*:

15 And that thou hast knowen the holy Scriptures of a childe, which are able to make thee wise vnto saluation, through the faith which is in Christ Iesus.

16 ✣ [5] For the whole Scripture *is* giuen by inspiration of God, and *is* profitable to teach, to conuince, to correct, *and* to instruct in righteousnesse,

17 That the [e] man of God may be absolute, being made perfect vnto all good works.

d Aherr wickednes shall daily increase.
✣ 2. Pet.1.20.
5 The eight admonition, which is most precious: A Pastour must be wise by the word of God onely: wherein we haue perfectly deliuered vnto vs, whatsoeuer perteineth either to discerne, knew and establish true opinions, & to confute false, and furthermore, to correct euill maners, and to frame good.
e The Prophets and expounders of Gods will, are properly & peculiarly called, Men of God.

CHAP. IIII.

1 He chargeth him to preach the Gospel with all diligence, 3 in that so miserable a time: 6 that his death is hard at hand, 8 yet so, that as a conquerour hee maketh haste to a glorious triumph. 10 He sheweth the cause why he sendeth for Timothie, 11 euen by reason of his present state.

I [1] Charge *thee* therefore before God, and *before* the Lord Iesus Christ, which shall iudge the quicke and dead at that his appearing, and in his kingdome,

2 Preach the word: be instant, in season, and out of season, improoue, rebuke, exhort with all long suffering and doctrine.

3 [2] For the time will come when they will not suffer wholesome doctrine: but hauing their eares itching, shall after their owne lusts get them an heape of teachers,

4 And shall turne their eares from the trueth, and shallbe giuen vnto [a] fables.

5 [3] But watch thou in all things: suffer aduersitie: doe the worke of an Euangelist: [b] cause thy ministery to be thorowly liked of.

6 [4] For I am now ready to be [c] offered, and the time of my departing is at hand.

7 I haue fought a good fight, and haue finished my course: I haue kept the faith.

8 *For* henceforth is layd vp for me the crowne of righteousnesse, which the Lord the righteous Iudge shall giue mee at that day: and not to mee onely, but vnto all them also that loue that his appearing.

9 [5] Make speed to come vnto me at once:

10 For Demas hath forsaken me, and hath [d] embraced this present world, and is departed vnto Thessalonica. Crescens *is gone* to Galatia, Titus vnto Dalmatia.

11 ✣ Onely Luke is with me. Take Marke and bring him with thee: for hee is profitable vnto mee to minister.

12 And Tychicus haue I sent to Ephesus.

13 The cloake that I left at Troas with Carpus, when thou commest, bring with thee, and the books, but specially the parchments.

14 Alexander the coppersmith hath done mee much euill: the Lord reward him according to his workes.

1 The principall and chiefe of all admonitions, being therefore proposed with a most earnest charge, is this: That the word of God be propounded with a certaine holie importunitie, as necessitie requireth: but so, that a good and true ground of the doctrine be layd, and the vehemencie be tempered with all holy meekenesse.
2 Faithfull Pastours in times past tooke all occasions they could, because men were very prompt and ready to returne to their fables.
a To false and vnprofitable doctrines, which the world is now so bewitched withall, that it had rather the open light of the trueth were vtterly put out, then it would come out of darknesse.
3 The wickednes and falling away of the world, ought to cause faithfull ministers to be so much the more carefull.
b Prooue and shew by good and substantiall proofe, that thou art the true minister of God.
4 Hee foretelleth his death to be at hand, and setteth before them an excellent example, both of inuincible constancie and sure hope. *c To be offered for a drinke offering: and he alludeth to the powring out of blood or wine which was vsed in sacrifices.* 5 The last part of the Epistle, setting forth grieuous complaints against certaine, and examples of singular godlinesse in euery place; and of a minde neuer wearied. *d Contented himselfe with this world.* ✣ Coloss.4.10,14.

15 Of whom be thou ware also: for he with-
stood our preaching sore.
16 At my first answering no man assisted mee,
but all forsooke me: *I pray God*, that it may not
be laid to their charge.
17 Notwithstanding the Lord assisted me, and
strengthened mee, that by me the preaching might
be fully beleeued, and that all the Gentiles should
heare: and I was deliuered out of the mouth of
the [e] lyon.
18 And the Lord will deliuer mee from euery
[f] euill worke, and will preserue me vnto his [g] hea-
uenly kingdome: to whom *be* prayse for euer and
euer, Amen.

e Of Nero.
f Preserue me pure from committing any thing vnworthy my Apostleship.
g To make me partaker of his kingdome.

19 Salute Prisca and Aquila, and the ✠ house-
hold of Onesiphorus.
20 Erastus aboade at Corinthus: Trophimus I
left at Miletum sicke.
21 Make speede to come before winter. Eu-
bulus greeteth thee, and Pudens, and Linus, and
Claudia, and all the brethren.
22 The Lord Iesus Christ *be* with thy spirit.
Grace *be* with you, Amen.

✠ *Chap. 1.16.*

¶ The second *Epistle* written from Rome vnto Ti-
motheus, the first Bishop elected of the Church
of Ephesus, when Paul was presented the second
time before the Emperour Nero.

THE EPISTLE OF PAVL TO TITVS.

CHAP. I.

6 He sheweth what kinde of men ought to be chosen Mini-sters: 10 how vaine babblers mouthes should be stopped: 12 and through this occasion hee toucheth the nature of the Cretians, 14 and the Iewes, who put holinesse in outward things.

1 Paul [1] a [a] seruant of God, and an Apostle
of Iesus Christ, according to the faith
of Gods [b] elect, [2] and the acknow-
ledging of the trueth, which is accor-
ding vnto godlines,
2 Vnto the [c] hope of eternall life, which God
that cannot lye, hath [d] promised before ẏ ✠ [e] world
began:
3 [3] But hath made his worde manifest in due
time through the preaching, which is ✠ commit-
ted vnto mee according to the commandement
of God our [f] Sauiour:
4 [4] To Titus *my* naturall sonne according to
the common faith, [5] Grace, mercy, *and* peace from
God the Father, and *from* the Lord Iesus Christ
our Sauiour.
5 [6] For this cause left I thee in Creta, that thou
shouldest continue to redresse the things that re-
maine, and shouldest ordeine Elders in euery citie
as I appointed thee,
6 ∵ If any be vnreprooueable, the husband of
one wife, hauing faithfull children, which are not
slandered of riot, neither are [g] disobedient.
7 [7] For a Bishop must be vnreprooueable, as
Gods [h] steward, not [i] froward, not angry, not giuen
to wine, no striker, not giuen to filthy lucre,
8 But harberous, one that loueth goodnesse,
[k] wise, righteous, holy, temperate,
9 [8] Holding fast that faithfull worde accor-
ding to doctrine, [9] that hee also may be able to
exhort with wholesome doctrine, and conuince
them that say against it.
10 [10] For there are many disobedient and vaine
talkers and deceiuers of mindes, chiefly they of the
[l] Circumcision,
11 Whose mouthes must be stopped, which
subuert whole houses, teaching things which they
ought not, for filthy lucres sake.
12 [m] One of themselues, *euen* one of their owne
prophets said, The Cretians *are* alwayes lyars, euill
beasts, slow bellies.
13 This witnesse is true: wherefore conuince
them [n] sharply, that they may be found in the faith,
14 And not taking heed to ✠ Iewish fables, and
commandements of men, that turne away from the
trueth.
15 [11] Vnto the pure ∵ *are* all things pure, but
vnto them that are defiled, and vnbeleeuing *is* no-
thing pure, but euen their [o] mindes and consciences
are defiled.
16 They professe that they know God, but by
works they deny *him*, and are abominable, and dis-
obedient, and vnto euery good worke reprobate.

1 He voucheth his Apostleship, (not for Titus, but for the Cretenses sake) both by the testimonie of his outward calling, and by his consent wherein he agreeth with all the elect from the beginning of the world.
a Minister, as Christ himselfe, in that that he was a minister and head of the Prophets, is called a seruant, Esa 43.10.
b Of those whom God hath chosen.
2 The faith wherein all the elect consent, is the true and sincere knowledge of God, tending to this ende, that worshipping God aright, they may at length obtaine life euerlasting according to the promise of God, who is true, which promise was exhibited to Christ in due time according to his eternall purpose.

10 An applying of the generall proposition to a particular: The Cretenses aboue all other neede sharpe reprehensions: both because their mindes are naturally giuen to lies and slouthfulnesse, and also because of certaine couetous Iewes, which vnder a colour of godlinesse ioyned partly certeine vaine traditions, and partly olde ceremonies with the Gospel.
l Of the Iewes, or rather of those Iewes, which went about to ioyne Christ and the Law together.

c Hope is the ende of faith. d Freely, and of his meere liberalitie. ✠ *Rom. 16.25. ephes 3.9. colloss. 1.26. 2.tim. 1.9. 1.peter 1.20.* *e Looke 2.Tim. 1.9.* 3 This trueth is no other where to be sought, but in the preaching of the Apostles. ✠ *Gal. 2.1.* *f This word (Sauiour) doeth not onely signifie a preseruer of life, but also a giuer of life* 4 The Apostle moueth the Cretenses to heare Titus, by setting foorth his consent and agreement with him in ẏ faith, and therewithall sheweth by what speciall note we may distinguish true ministers from false. 5 There is but one way of saluation, common both to the Pastours and the flocke. 6 The first admonition, to ordeine Elders in euery citie. ∵ *1. Tim. 3.2.* *g This word is proper to horses & oxen, which will not abide the yoke.* 7 The second admonition, what faults pastours (whom hee comprehended afore vnder the worde Elders) ought to be voyd of, and what vertues they ought to haue *h Whom the Lord hath appointed steward of his giftes. i Not hard conditioned, and euill to please. k Circumspect, of a sound iudgement, and of a singular example of moderation.* 8 The thirde admonition: The Pastour must hold fast that doctrine, which the Apostles deliuered, and pertaineth to saluation, leauing all curious and vaine matters. 9 The fourth admonition: To apply the knowledge of true doctrine vnto vse, which consisteth in two things, to wit, in gouerning them which shew themselues apt to learne, and confuting the obstinate.

m Epimenides, who was counted a Prophet amongst them Looke vpon Laertius and Cicero in his first booke of Diuination. n Roughly and plainely, and goe not about the bush with them. ✠ *1. Tim. 1.4.* 11 Hee sheweth in few words, that puritie consisteth not in any externall worship, and that that is according to the olde Law. (as in difference of meats, & washings, & other such things which are abolished) but in the minde & conscience: & whosoeuer teach otherwise, know not what is true religion indeed, and also are nothing lesse then that they would seeme to be. ∵ *Rom. 14.20.* *o If our mindes and consciences be vncleane, what cleannesse is there in vs before regeneration?*

CHAP. II.

1 Hee setteth out the dueties of sundry persons and states, 6 and willeth him to instruct the Church in maners, 11 Hee draweth an argument from the end of our redemption, 12 which is, that we liue godly and vprightly.

BVt [1] speake thou the things which become
wholesome doctrine,
2 [2] That the elder men be watchfull, graue, tem-
perate, sound in the faith, in loue, *and* in patience:
3 The elder women likewise, that they be in
such behauiour as becommeth holinesse, not false
accusers, not subiect to much wine, *but* teachers of
honest things,
4 That they may instruct the young women
to be sober minded, that they loue their husbands,
that they loue their children,
5 *That they be* temperate, chaste, [a] keeping at
home, good and ∗ subiect vnto their husbands, that
the word of God be not euill spoken of.
6 Exhort yong men likewise, that they be so-
ber minded.
7 [3] In all things shew thy selfe an example
of

1 The first admonition: The doctrine must not onely be generally pure, but also be applied to all ages & orders of men, according to the diuersity of circumstances.
2 What are the chiefest vertues for old and yong, both men & women: and how they ought to be stirred vp vnto them continually.
a No gadders vp and downe.
∗ *Ephes 5.13.*
3 The sixt admonition: That both the Pastours life & doctrin must be found;

of good workes with vncorrupt doctrine, with
[b] grauitie, integritie,
8 And with the wholesome word, which can
not be condemned, that hee which withstandeth,
may be ashamed, hauing nothing concerning you
to speake euill of.
9 ✣ 4 Let seruants be subiect to their masters,
& please *them* in al [c] things, not answering againe,
10 Neither pickers, but that they shew all good
faithfulnesse, that they may adorne the doctrine of
God our Sauiour in all things.
11 ✣ 5 For that grace of God, that bringeth
saluation vnto all men, hath appeared,
12 And teacheth vs, that wee should denie vn-
godlinesse and [d] worldly lusts, and that we should
liue soberly and righteously, and godly in this pre-
sent world,
13 [e] Looking for that blessed hope, and appea-
ring of that glorie of that mightie God, and of our
Sauiour Iesus Christ,
14 Who gaue himselfe for vs, that hee might
redeeme vs from all iniquitie, and purge vs *to be*
a [f] peculiar people vnto himselfe, zealous of
good works.
15 These things speake, and exhort, and con-
uince with all [g] authoritie. See that no man des-
pise thee.

b Not such a grauitie as may driue men from comming to the minister, but such as may cause them to come in most reuerent and honest sort.
✣ *Ephe.6.5. coll.3.22. 1.pet.2,18.*
4 The seuenth admonition, of seruants duetie toward their masters.
c Which may be done without offence to God.
✣ *1. Cor.1.2. coloss.1.21.*
5 The eight admonition belonging to all the godly, that seeing God calleth all men to the Gospell, and Christ hath so iustified vs, that he hath also sanctified vs, we must all of vs giue our selues to true godlinesse and righteousnesse, setting before vs a sure hope of that immeasurable glory: which thing must in such sort be beaten into their heads, that their gainesayers also must be reproued by the authority of the mightie God.
d Lustes of the flesh, which belong to the present state of this life and world.
e Christ is here most plainely called that mightie God, and his appearance and comming is called by the figure Metonymie, our hope. *f As it were a thing peculiarly laid vp for himselfe.* *g With all authoritie possible.*

CHAP. III.

1 Hee willeth that all generally be put in minde to reuerence such as be in authoritie: 3 That they remember their former life, & attribute al iustification vnto grace. 9 And if any brabler withstand these things, 10 hee willeth that he be reiected.

PVt [1] them in remembrance that they ∵ be
subiect to the principalities and powers, *and*
that they be obedient, *and* ready to euery good
worke.
2 That they speake euill of no man, that they
be no fighters, *but* soft, shewing all meekenesse
vnto all men.
3 [a] ✣ For we our selues also were in times past
vnwise, disobedient, deceiued, seruing the lustes
and diuers pleasures, liuing in maliciousnesse and
enuie, hatefull, *and* hating one another.
4 But when that bountifulnesse and that loue
of God our Sauiour toward man appeared,
5 ✣ Not by the works of [a] righteousnes, which
we had done, but according to his mercy he saued
vs, by the washing of the new birth, and the re-
newing of the [b] holy Ghost,
6 Which hee shed on vs abundantly, through
Iesus Christ our Sauiour,
7 That wee, being iustified by his grace,
should be made heires according to the hope of
eternall life.
8 [3] This is a true saying, and these things I
will thou shouldest affirme, that they which haue
beleeued God, might be carefull to shewe foorth
[c] good workes. These things are good and profi-
table vnto men.
9 ∵ But stay foolish questions, and genealogies,
and contentions, and brawlings about the Law: for
they are vnprofitable and vaine.
10 ✦ Reiect him that is an heretike, after once
or twise admonition,
11 Knowing that hee that is such, is peruerted,
and sinneth, being damned of his owne selfe.
12 [5] When I shall send Artemas vnto thee, or
Tychicus, be diligent to come to mee vnto Nico-
polis: for I haue determined there to winter.
13 Bring Zenas the expounder of the Law, and
Apollos on their iourney diligently, that they lacke
nothing.
14 And let ours also learne to shew forth good
workes for necessary vses, that they be not vn-
fruitfull.
15 All that are with me, salute thee. Greete
them that loue vs in the faith. Grace *be* with you
all. Amen.

¶ To Titus, elect the first Bishop of the Church of the Cretians, written from Nicopolis in Macedonia.

1 He declareth particularly and seuerally, that which he said before generally, noting out certaine chiefe and principall dueties, which men owe to men, and especially subiects to their Magistrates.
∵ *Rom.13.1. 1.pet.2.13.*
a He confirmeth againe the former exhortation, by propounding the free benefit of our regeneration, the pledge whereof is our Baptisme.
✣ *1.Cor.6.11.*
✣ *2.Tim.1.9.*
a Word for word, of works which are done in righteousnesse: and this place doth fully refute the doctrine of merits.
b Which the vertue of the holy Ghost worketh.
3 Againe with great earnestnesse he beateth into our heads, how that we ought to giue our selues to true godlinesse, and eschew all vaine questions which serue to nothing but to mooue strife and debate.
c Giue themselues earnestly vnto good workes.
∵ *1.Tim.1.4.and 4.7. 2.tim.2.23.*
4 The ministers of the word must at once cast off heretikes, that is, such as stubburnely and seditiously disquiet the Church, and will giue no eare to Ecclesiasticall admonitions.
5 Last of all, hee writeth a word or two of priuate matters, and commendeth certaine men.

THE EPISTLE OF PAVL
TO PHILEMON.

1 Paul handling a base and small matter, yet according to his maner mounteth aloft vnto God. 8 Sending againe to Philemon his vagabond and theeuish seruant, he intreateth pardon for him, and very grauely preacheth of Christian equitie.

PAul a prisoner of Iesus Christ, and
our brother Timotheus, vnto
Philemon our deare friend, and
fellow helper,
2 And to *our* deare sister Ap-
phia, and to Archippus our fellow
souldier, and to the Church that is in thine house:
3 Grace *be* with you, and peace from God our
Father, and *from* the Lord Iesus Christ.
4 I ✣ giue thanks to my God, making menti-
on alwayes of thee in my prayers,
5 (When I heare of thy loue and faith, which
thou hast toward the Lord Iesus, and toward all
Saints.)
6 That the [a] fellowship of thy faith may be
made effectuall, and that whatsoeuer good thing is
in you through Christ Iesus, may be [b] knowen.
7 For wee haue great ioy and consolation in
thy loue, because by thee, brother, the Saints [c] bow-
els are comforted.
8 Wherefore, though I be very bolde in Christ
to command thee that which is conuenient,
9 [1] Yet for loues sake I rather beseech thee,
though I be as I am, euen Paul aged, and euen now
a prisoner for Iesus Christ.
10 I beseech thee for my sonne ✣ Onesimus,
whom I haue begotten in my bonds,
11 Which in times past was to thee vnprofita-
ble, but now profitable both to thee and to me,
12 Whom I haue sent againe: thou therefore
receiue him, that is mine owne [d] bowels,

✣ *1.Thess.1.2. 2.thess.1.3.*
a By fellowship of faith, hee meaneth those dueties of charitie which are bestowed vpon the Saints, & flow forth of an effectuall faith.
b That by this meanes all men may perceiue how rich you are in Christ, to wit, in faith, charity, and all bountifulnesse.
c Because thou diddest so duetifully and cherefully refresh the Saints, that they conceiued inwardly a maruelous ioy: for by this word (Bowels) is meant not onely the inward feeling of wants and miseries that men haue one of anothers state, but also that ioy and comfort which entreth into the very bowels, as though the heart were refreshed and comforted.
1 An example of a Christian exercise and commendation for another man.
✣ *Col 4.9.*
d As mine owne sonne, and as if I had begotten him of mine owne body.

e That thou mighteſt not ſeeme to haue lent me thy ſeruant vpon conſtraint, but willingly.
f Thus he aſſwageth the harder kinde of ſpeech, which is to ſay, he ranne away.
g For a litle time.
h Becauſe he is thy ſeruant, as other ſeruants are, and becauſe he is the Lords ſeruant, ſo that thou muſt needs loue him both for the Lords ſake, and for thine owne ſake.

13 Whom I would haue reteined with me, that in thy ſteade he might haue miniſtred vnto mee in the bonds of the Goſpel.
14 But without thy minde woulde I doe nothing, that thy benefite ſhould not be as it were of [e] neceſſitie, but willingly.
15 It may be that he therefore [f] departed for [g] a ſeaſon, that thou ſhouldeſt receiue him for euer,
16 Not now as a ſeruant, but aboue a ſeruant, *euen as* a brother beloued, ſpecially to mee: how much more then vnto thee, both in the [h] fleſh and in the Lord?
17 If therefore thou counſt our things common, receiue him as my ſelfe.
18 If he hath hurt thee, or oweth thee ought, that put on my accounts.
19 I Paul haue written *this* with mine owne hand: I will recompenſe it, albeit I doe not ſay to thee, that thou oweſt moreouer vnto mee euen thine owne ſelfe.
20 [i] Yea, brother, let mee obteine this pleaſure of thee in the Lord: comfort my bowels in the Lord.
21 Truſting in thine obedience, I wrote vnto thee, knowing ỹ thou wilt do eu͂e more then I ſay.
22 Moreouer alſo prepare mee lodging: for I truſt through your prayers I ſhall be freely giuen vnto you.
23 There ſalute thee Epaphras my fellow priſoner in Chriſt Ieſus,
24 Marcus, Ariſtarchus, Demas *and* Luke, my fellow helpers.
25 The grace of our Lord Ieſus Chriſt, *be* with your ſpirit, Amen.

¶ Written from Rome to Philemon, *and ſent* by Oneſimus a ſeruant.

i Good brother let me obteine this benefit at thine hand.

THE EPISTLE TO THE HEBREWES.

THe drift & ende of this Epiſtle, is to ſhew that Ieſus Chriſt the Sonne of God both God & man, is that true eternall & onely Prophet, King, and high Prieſt, that was ſhadowed by the figures of the old Law, and is now indeed exhibited: of whom the whole Church ought to be taught, gouerned & ſanctified.

CHAP. I.

1 To ſhewe that the doctrine which Chriſt brought, is moſt excellent, in that it is the knitting vp of all prophecies, 4 he aduanceth him aboue the Angels: 10 And prooueth by diuers teſtimonies of the Scripture, that he farre paſſeth all other.

AT [1] ſundry times & in diuers maners God ſpake in the old time to our fathers by the Prophets: in theſe [a] laſt dayes hee hath ſpoken vnto vs by his [b] Sonne,
2 [2] Whom he hath made [c] heire of all things, by whom alſo he made the [d] worldes,
3 ✠ Who being the [e] brightneſſe of the glory, and the ingraued forme of his [f] perſon, and [g] bearing vp all things by his mightie word, [3] hath by himſelfe purged our ſinnes: and [h] ſitteth at the right hand of the Maieſtie in the higheſt places,
4 [4] And is made ſo much more excellent then the Angels, in as much as hee hath obteined a more excellent [i] Name then they.
5 [5] For vnto which of the Angels ſayde he at any time, ✠ Thou art my Sonne, [k] this day begate I thee? [6] and againe, I ∵ will be his Father, and he ſhalbe my Sonne:
6 [7] And [l] againe, when he bringeth in *his* firſt begotten Sonne into the world, he ſayeth, ✠ And let all the Angels of God worſhip him.
7 [8] And of the Angels he ſaith, ✠ He maketh the ſpirits his [m] meſſengers, and his miniſters a flame [n] of fire.
8 But vnto the Sonne *he ſayth,* ✠ O God, thy [o] throne *is* for euer [p] and euer: the ſcepter of thy kingdome *is* a [q] ſcepter of righteouſneſſe.
9 Thou haſt loued righteouſneſſe & [r] hated iniquitie. Wherefore God, *euen* thy God, hath [ſ] anointed thee ŵ the oyle of gladnes, aboue thy [t] fellowes.
10 [9] And, ∵ Thou, Lord, in the beginning haſt [u] eſtabliſhed the earth, and the heauens are the workes of thine hands.
11 They ſhall periſh, but thou doeſt remaine, and they all ſhall waxe olde as doeth a garment.
12 And as a veſture ſhalt thou folde them vp, and they ſhall be changed: but thou art the ſame, and thy yeeres ſhall not faile.
13 [10] Vnto which alſo of the Angels ſayd hee at any time, ✠ Sit at my right hand, till I make thine enemies thy footeſtoole?
14 Are they not all [x] miniſtring ſpirits, ſent forth to miniſter, for their ſakes which ſhalbe heires of ſaluation?

1 The firſt part of the generall propoſition of this Epiſtle: The Sonne of God is indeede that Prophet or teacher, which hath actually now performed that that God after a ſort and in ſhadowes ſignified by his Prophets, and hath fully opened his Fathers will to the world.
a So that the former declaration made by the Prophets was not full, and nothing muſt be added to this latter.
b Which one Sonne is God and man.
2 The ſecond part of the ſame propoſition: The ſame Sonne is appointed of the father to be our King and Lord, by whom alſo he made all things, and in whom onely he ſetteth foorth his glory, yea & himſelfe alſo to be beholden of vs, who beareth vp and ſuſteineth all things by his will and pleaſure. *c Poſſeſſour & equall comparcener of all things with the Father. d That is, whatſoeuer hath bene at any time, is, or ſhallbe.* ✠ *Col. 1, 15. e Hee in whom that glory and Maieſtie of the Father ſhineth, who is oterwiſe infinite, and cannot be beholden. f His fathers perſon. g Suſteineth, defendeth and cheriſheth.* 3 The third part of the ſame propoſition. The ſame Sonne executed the office of the hie Prieſt in offering vp himſelfe, and is our onely and moſt mightie Mediatour in heauen *h This ſheweth that the fauour of that his ſacrifice is not onely moſt acceptable to the Father, but alſo is euerlaſting, & further more how farre this high Prieſt paſſeth al ỹ other high Prieſts.* 4 Before he commeth to declare the office of Chriſt, he ſetteth forth the excellencie of his perſon, & firſt of all he ſheweth him ſo to be man, ỹ therewithall hee is God alſo. *i Dignitie and honour.* 5, 6, 7, 8, 9, 10 He proueth & confirmeth the diuinitie of Chriſt manifeſteth in ỹ fleſh by theſe ſixe euident teſtimonies, whereby it appeareth that he farre paſſeth al Angels, in ſo much ỹ he is called both Sonne, & God, in verſes 5, 6, 8, 10, 13. ✠ Pſa. 2, 7 chap 5, 5. *k The Father begat ỹ Sonne from euerlaſting, but that euerlaſting generation was made manifeſt and repreſented to the world in his time, & therefore he addeth this word (Today.)* ∵ 2. Sam 7, 14. 1. chro 22, 10. *l The Lord was not content to haue ſpoken it once, but he repeateth it in another place.* ✠ *Pſal. 97, 7.*

✠ *Pſal. 104, 4.*
m Cherub, Pſ. 18 11.
n Seraph. Eſa. 6, 2.
✠ *Pſal. 45, 7.*
o The throne is proper to the Prince, & not to the ſeruant.
p For euerlaſting, for this doubling of the word increaſeth the ſignification of it beyond all meaſure.
q The gouernment of thy kingdome is righteous.
r This kinde of ſpeaking which the Iewes vſe by contraries, hath great force in it.
ſ In that, that the word became fleſh, by powring the holy Ghoſt vpon him without meaſure.
t For he is the head and we are his members.
∵ *Pſal. 102, 25.*
u Madeſt the earth firme and ſure. ✠ *Pſal. 110, 1. 1. cor. 15, 25 chap. 10, 12. 13. x By that name by which we commonly call Princes meſſengers, he here calleth the ſpirits.*

CHAP. II.

1 Thereof he inferreth, that good heede muſt be giuen to Chriſtes doctrine: 9 And he ſetteth him out vnto vs euen as our brother in our fleſh, that wee may with a good wil yeelde vp our ſelues wholy vnto him.

WHerefore [1] we ought diligently to giue heed to the things which [a] we haue heard, leaſt at any time we [b] runne out.
2 For if the [c] word ſpoken by Angels was ſtedfaſt, and euery tranſgreſſion, and diſobedience receiued a iuſt recompence of reward,
3 How ſhall we eſcape if we neglect ſo great ſaluation, [2] which at the firſt began to be preached

1 Now as it were pauſing with him ſelfe, & ſhewing to what end and purpoſe all theſe things were ſpoken, to wit, to vnderſtand by the excellencie of Chriſt aboue all creatures, that his doctrine, maieſtie and Prieſthood is moſt perfect, he vſeth an exhortation taken from a compariſon. *a Hee maketh himſelfe an hearer. b They are ſayd to let the worde runne out, which holde it not faſt when they haue heard it. c The Law which appointed puniſhment for the offenders: & which Paul ſayth was giuen by Angels Gal 3. 19. and Steuen, Actes 7, 53.* 2 If the breach & tranſgreſſion of the worde ſpoken by Angels was not ſuffered vnpuniſhed, much leſſe ſhall it be lawfull for vs to neglect the Goſpel which the Lord of Angels preached, and was confirmed by the voyce of the Apoſtles, and with ſo many ſignes and wonders from heauen, and eſpecially with ſo great and mightie working of the holy Ghoſt.

d By the Apostles.
✠ *Marke 16,20.*
e This is the true ende of miracles. Now they are called signes, because they appeare one thing, and represent another: and they are called wonders, because they represent some strange and vnaccustomed things and vertues, because they giue vs a glimse of Gods mightie power.
3 If it were an hainous matter to contemne the Angels which are but seruants, much more hainous is it to contemne that most mightie King of the restored world.
f The worlde to come, where of Christ is Father, Esa. 9 6. or the Church which as a new world, was to be gathered together by the Gospel
4 Hee sheweth that the vse of this kingly dignitie consisteth herein, that men might not onely in Christ recouer that dignitie which they haue lost, but also might be through him aduaunced aboue al things, which dignitie of man David describeth most excellently. ✠ Psal 8,6.

by the Lord, and *afterward* was confirmed vnto vs
by *d* them that heard him,
4 ✠ God bearing witnesse thereto, both with
e signes and wonders, and with diuers miracles, and
gifts of ẏ Holy Ghost, according to his owne will?
5 *3* For he hath not put in subiection vnto the
Angels the *f* world to come, whereof we speake.
6 *4* But ✠ one in a certaine place witnessed,
saying, *g* What is man, that thou shouldest be
mindefull of him? or the *h* sonne of man, that thou
wouldest consider him?
7 Thou *i* madest him a little inferiour to the
Angels: thou crownedst him with *k* glory and ho-
nour, and hast set him aboue the workes of thine
hands.
8 ✠ Thou hast put all things in subiection vn-
der his feete. And in that he hath put all things in
subiection vnder him, he left nothing that should
not be subiect vnto him. *5* But wee yet see not all
things subdued vnto him,
9 *6* But wee *l* see Iesus crowned with glory and
honour, ✠ which was made little *m* inferiour to the
Angels, *7* through the *n* suffering of death, that by
Gods grace he might *o* taste death for *8* all men.
10 *9* For it became *p* him, for whom *are* all
these things, and by whom *are* all these things,
10 seeing that hee brought many children vnto
glory, *11* that he should consecrate the *q* Prince of
their saluation through afflictions.
11 *12* For he that *r* sanctifieth, and they which
are sanctified, *are* all of *s* one: wherefore he is not
ashamed to call them brethren,

12 *13* Saying, ✠ I will declare thy Name vnto
my brethren: in the middes of the Church will I
sing praises to thee.
13 *14* And againe, ✠ I will put my *t* trust in him.
And againe, ✠ *u* Beholde, here am I, and the chil-
dren which God hath giuen me.
14 Forasmuch then as the children are *x* par-
takers of flesh and blood, he also himselfe likewise
tooke part with them, that hee might destroy
✠ through death, him that had ẏ *y* power of death,
that is, the *z* deuill,
15 And that hee might deliuer all them, which
for feare of *a* death were all their life time subiect
to bondage.
16 *15* For he in no sort tooke on *him* the *b* An-
gels *nature*, but hee tooke on *him* the *c* seede of
Abraham.
17 *16* Wherefore in *d* all things it behoued him
to be made like vnto his brethren, that he might
be *e* mercifull, and a *f* faithfull hie Priest in things
concerning God, that he might make reconcilia-
tion for the sinnes of the people.
18 For in that he suffered, and was *g* tempted,
he is able to succour them that are tempted.

13 That which he taught before of the incarnation of the sanctifier, he applieth to the propheticall office.
✠ *Psal 22,25.*
14 He applieth the same to the kingly power of Christ in deliuering his from the power of the deuill and death.
✠ *Psalme 18,2.*
t I will commit my selfe to him, and to his defence.
✠ *Esai 8,18.*
u This Esai speaketh of himselfe & his disciples, but betokening thereby all ministers, as also his disciples, signifie the whole Church. And therefore seeing Christ is the head of the Prophets & ministers, these wordes are more rightly verified of him, then of Esay. *x Are made of flesh and blood, which is a fraile & brittle nature.* ✠ *Hose, 13,14. 1.cor.15,55.* *y The deuill is sayde to haue the power of death, because he is the authour of sinne: & from sinne commeth death, and for this cause he eggeth vs daily to sinne.* *z Hee speaketh of one as of the Prince, ioyning to him secretly all his angels.* *a By (death) thou must vnderstand here, that death which is ioyned with the wrath of God, as it must needes be, if it be without Christ, then the which there can be nothing deuised more miserable.* 15 Hee expoundeth those words of flesh and blood, shewing that Christ is true man, and that not by turning his diuine nature, but by taking of mans nature. And he nameth Abraham, respecting the promises made to Abraham in this behalfe. *b The nature of Angels.* *c The very nature of man.* 16 Hee applieth the same to the Priesthood, for which he should not haue benefit, vnlesse he had become man, and that like vnto vs in all things, sinne onely except. *d Not onely as touching nature, but qualities also.* *e That he might be truely touched with the feeling of our miseries.* *f Doing his office sincerely.* *g Was tried and egged to wickednesse by the deuill.*

g What is there in man that thou shouldest haue so great regard of him, and doe him that honour? *h He calleth all the citizens of that heauenly kingdome as they are considered in themselues, before that God giueth them the libertie of that citie in Christ. Man, and Son of man.* *i This is the first honour of the citizens of ẏ world to come, that they are next the Angels.* *k For they shall be in very great honour, when they shalbe partakers of the kingdome. And he speaketh of the thing that shalbe, as though it were already, because it is so certaine.* ✠ 1.Corint.15,27. 5 An obiection: but where is this so great rule and dominion? 6 The answere: This is already fulfilled in Iesus Christ our head, who was for a time for our sakes inferiour to the Angels, being made man: but nowe is aduanced into most high glory. *l By his vertue and power which appeareth manifestly in the Church.* ✠ *Phil.2,8.* *m Who abased himselfe for a season, and tooke vpon him the shape of a seruant.* 7 Hee sheweth the cause of this subiection, to wit, to taste of death for our sakes, that so doing ẏ part of a redeemer, he might not onely be our Prophet & King, but also our high Priest. *n That hee might die.* *o Feele death.* 8 Herein consisteth the force of the Argument: for wee coulde not at length be glorified with him, vnlesse hee had bene abased for vs euen all the faithfull. And by this occasion ẏ Apostle commeth to the other part of the declaration of Christs person, wherein hee prooueth him to be in such sort God, that hee is also man. 9 Hee prooueth moreouer by other arguments, why it behooueth the Sonne of God, who is true God (as he prooueth a little before) to become man notwithstanding, subiect to all miseries, sinne onely except. *p God.* 10 First of all, because the Father, to whose glory all these things are to be referred, purposed to bring many sonnes vnto glory. And howe could hee haue men for his sonnes, vnlesse his onely begotten Sonne had become brother to men? 11 Secondly, The Father determined to bring those sonnes to glory, to wit, out of that ignominie wherein they lay before. Therefore the Sonne should not haue bene seene plainely to be made man, vnlesse he had beene made like vnto other men, that he might come to glory by the selfe same way, by the which he should bring other: yea rather it became him which was Prince of the saluation of other, to be consecrated aboue other, through those afflictions, Prophet, King, & Priest, which are ẏ parties of that principalitie for the saluation of other. *q The Chieftaine, who as he is chiefest in dignitie, so is hee the first begotten from among the dead, among ẏ many brethren.* 12 The ground of both the former arguments: for neither should wee be sonnes through him, neither coulde he be consecrate through afflictions vnlesse hee had bene made man like vnto vs. But because this Sonnehoode dependeth not vpon nature onely, for no man is accompted ẏ sonne of God, vnlesse that besides that he is a sonne of a man, he be also Christs brother (which is by sanctification, that is, by becomming one with Christ, who sanctifieth vs through faith) therefore the Apostle maketh mention of the sanctifier, to wit, of Christ, & of them that are sanctified, to wit, of all the faithfull, whom therefore Christ vouchsafeth to call brethren. *r He vseth the time that now is, to shew vs that we are yet still going on, and increasing in this sanctification, and by sanctification he meaneth our separation from the rest of the world, our cleansing from sinne, and our dedication wholly vnto God, all which Christ alone worketh in vs.* *s One, of one selfe same nature of man.*

CHAP. III.

1 *Now hee sheweth how farre inferiour Moses is to Christ, 5,6 euen so much as the seruant to the Master: and so hee bringeth in certaine exhortations and threatnings taken out of Dauid, 8 against such as either stubbernely resist, 12 or els are very slowe to obey.*

Therefore, *1* holy brethren, partakers of the
heauenly vocation, consider the *a* Apostle and
high Priest of our *b* profession Christ Iesus:
2 *2* Who was faithfull to him that hath *c* ap-
pointed him, *3* euen as ✠ Moses *was* in al his house.
3 *4* For this man is counted worthy of more
glory then Moses, inasmuch as he which had buil-
ded the house, hath more honour then the house.
4 For euery house is builded of some man, and
he that hath built all things, *is* God.
5 *5* Nowe Moses verely was faithfull in all his
house, as a seruant, for a witnesse of the things

1 Hauing layde the foundation, that is to say, declared and prooued both the natures of one selfe same Christ, hee giueth him three offices, to wit, the office of a Prophet, King, and Priest: and as touching the office of teaching and gouerning, compareth them with Moses and Iosuha, vnto the 14 verse of the next Chapter, & with Aaron touching the Priesthood And he propoundeth ẏ which he purposeth to speake of, with a most graue exhortation, that all our faith may tend to Christ, as to the onely euerlasting teacher, gouernour, and high Priest. *a The Embassadour or messenger, as Rom. 15,8. he is called the minister of circumcision.* *b Of the doctrine of the Gospel which we professe.* 2 He confirmeth this exhortation with two reasons, first of al, because Christ Iesus was appointed such an one of God: secondly, because he throughly executed the offices that his Father enioyned him. *c Apostle and high Priest.* 3 Nowe hee commeth to the comparison with Moses, and he maketh them like one to the other in this, that they were both appointed rulers ouer Gods house, and executed faithfully their office: but by and by after hee sheweth that there is great vnlikelinesse in that similitude. ✠ *Num. 12,7.* 4 The first comparison: The builder of the house is better then the house it selfe, therefore is Christ better then Moses. The reason of the consequent is this: because the builder of this house is God, which cannot be attributed to Moses: and therefore Moses was not properly the builder, but a part of the house: But Christ as Lord and God, made all this house. 5 Another comparison: Moses was a faithfull seruant in this house, that is in the Church, seruing the Lord that was to come, but Christ ruleth and gouerneth his house as Lord,

which should be spoken after,

6 But Christ *is* as the Sonne, ouer his owne house, [6] whose [d] house we are, if we hold fast that [e] confidence and that reioycing of that hope vnto the end.

7 Wherefore, as the holy Ghost saith, ✠ To day if ye [f] shall heare his voyce,

8 Harden not your hearts, as in the [g] prouocation, according to the day of the tentation in the wildernesse.

9 Where your fathers tempted me, prooued me, and saw my works fourtie yeeres long.

10 Wherefore I was grieued with that generation, and said, They [h] erre euer in *their* heart, neither haue they knowen my wayes.

11 Therefore I sware in my wrath, If they shall enter into my rest.

12 [7] Take heed, brethren, least at any time there be in any of you an euill heart, and vnfaithfull, to depart away from the liuing God.

13 But exhort one another dayly, [i] while it is called to day, least any of you be hardened through the deceitfulnesse of sinne.

14 [8] For we are made partakers of Christ, If we keepe sure vnto the end that [k] beginning, wherewith we are vpholden,

15 [l] So long as it is sayd, To day if ye heare his voyce, harden not your hearts, as in the prouocation.

16 For some when they heard, prouoked him to anger: howbeit, not all that came out of Egypt by Moses.

17 But with whom was hee displeased fourtie yeeres? Was he not displeased with them that sinned, ✠ whose carkeises fell in the wildernesse?

18 And to whom sware he that they should not enter into his rest, but vnto them that obeyed not?

19 So we see that they could not enter in, because of vnbeliefe.

6 He applieth the former doctrine to this end, exhorting all men by the words of Dauid to heare the Sonne himselfe speake, and to giue full credit to his wordes, seeing that otherwise they cannot enter into that eternall rest.
d To wit, Christs.
e He calleth that excellent effect of faith (whereby we crie, Abba, that is, Father) confidence, and to confidence he ioyneth hope.
✠ *Psal.95.8. chap.4.7.*
f So that God was to speake once againe after Moses.
g In the day that they vexed the Lord, or strone with him.
h They are brutish and madde.
7 Now weying the words of Dauid, he sheweth first by this word, *To day*, that wee must not neglect the occasion while we haue it: for that word is not to be restrained to Dauids time, but it comprehendeth all that time wherein God calleth vs.
i While to day lasteth, that is to say, so long as the Gospel is offered to vs. 8 Now he considereth these words, *If you heare his voyce, &c.* shewing that they are spoken & meant of the hearing of faith, against which he setteth hardening through vnbeliefe. *k That beginning of trust and confidence: and after the maner of the Hebrewes, he calleth that beginning, which is chiefest.* *l So long as this voyce soundeth out.* ✠ *Num.14.37.*

CHAP. IV.

1 He ioyneth exhortation with threatning, lest they, euen as their fathers were be depriued of the rest offered vnto them, 11 but that they endeuour to enter into it. 14 And so he beginneth to intreate of Christes Priesthood.

LEt vs feare therefore, least at any time by forsaking the promise of entring into his rest, any of you should seeme to be depriued.

2 [1] For vnto vs was the Gospel preached as also vnto them: but the word that they heard, profited not them, because it was not [a] mixed with faith in those that heard it.

3 [2] For wee which haue beleeued, doe enter into rest, as he said *to the other*, ✠ As I haue sworne in my wrath, If they shall enter into my rest: although the workes were finished from the foundation of the world.

4 For hee spake in a certaine place of the seuenth day on this wise, ✠ And God did rest the seuenth day from all his works.

5 And in this place againe, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter thereinto, and they to whom it was first preached, entred not therein for vnbeliefs sake:

7 Againe hee appoynted in Dauid a certaine day, by To day, after so long a time, saying, as it is said, ✠ This day, if yee heare his voyce, harden not your hearts.

8 For if [b] Iesus had giuen them rest, then would he not after this haue spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 [c] For he that is entred into his rest, hath also ceased from his owne works, as God *did* from his.

11 [3] Let vs studie therefore to enter into that rest, least [d] any man fall after the same ensample of disobedience.

12 [4] For the [e] word of God *is* [f] liuely, & mightie in operation, and sharper then any two edged sword, and entreth thorow, euen vnto the diuiding asunder of the [g] soule and the [h] spirit, and of the ioynts, and the marrow, and is a discerner of the thoughts, and the intents of the heart.

13 Neither is there any creature, which is not manifest in [i] his sight: but all things *are* naked and open vnto his eyes, with whom we haue to doe.

14 [5] Seeing then that we haue a great hie Priest, which is entred into heauen, *euen* Iesus the Sonne of God, let vs [k] holde fast our profession.

15 [6] For we haue not an high Priest, which can not be touched with the feeling of our infirmities, but was in all things tempted in like sort, *yet* without sinne.

16 Let vs therefore goe boldly vnto the throne of grace, that wee may receiue mercie, and finde grace to helpe in time of neede.

1 By these words, His voyce, he sheweth that Dauid meant the preaching of Christ, who was then also preached, for Moses and the Prophets respected none other.
a He compareth the preaching of the Gospel to drinke, which being drunke, that is to say, heard, profiteth nothing, vnlesse it be tempered with faith. 2 Least any man should obiect, that those words were meant of the land of Canaan, and of Moses doctrine, and therefore cannot well be drawen to Christ, and to eternall life, the Apostle sheweth that there are two maner of rests spoken of in the Scriptures: the one, of ẏ seuenth day, wherein God is said to haue rested from all his works: another is said to be ẏ same, whereinto Iosuah led the people: but this rest is not ẏ last rest whereunto we are called, & that he prooueth by two reasons. For seeing that Dauid so long time after, speaking to the people which were thē placed in ẏ land of Canaan, vseth these words, *To day*, and threatneth them still ẏ they shal not enter into the rest of God, which refused then the voyce of God that sounded in their eares, we must needs say that he meant another time then the time of Moses, and another rest then the rest of the land of Canaan: And that is that euerlasting rest, wherein we begin to liue to God, after that the race of this life ceaseth: as God rested the seuenth day from all his workes, that is to say, from making the world. Moreouer, the Apostle therewithall signifieth that the way to this rest, which Moses and the land of Canaan & all that order of the Law did shadow, is opened in the Gospel onely.

✠ *Psal.95.11.*
✠ *Gene.2.2.* *deut.5.14.*
✠ *Chap.3.7.*
b He speaketh of Iosuah the sonne of Nun: and as the land of Canaan was a figure of our true rest, so was Iosuah a figure of Christ.
c As God rested the seuenth day, so must we rest from our workes, that is, from such as proceede from our corrupt nature.
3 He returneth to an exhortation.
d Least any man become a like example of infidelitie.
4 An amplification taken from the nature of the word of God, the power whereof is such, that it entreth euen to the deepest and most inward and secret parts of the heart, wounding them deadly that are stubburne, & plainly quickening the beleeuers.
e The doctrine of God which is preached both in the Law and in the Gospel.
f He calleth the word of God liuely, by reason of the effects it worketh in them, to whom it is preached.
g He calleth that the soule, which hath the affections resident in it.
h By the spirit, he meaneth that noblest part which is called the minde. *i In Gods sight.* 5 Now hee entreth into the comparison of Christs Priesthoode with Aarons, and declareth euen in the very beginning the marueilous excellencie of this Priesthood, calling him the Sonne of God and placing him in the seat of God in heauen, plainly and euidently setting him against Aarons Priests, and the transitorie tabernacle: which comparison he setteth forth afterward more at large. *k And let it not goe out of your hands.* 6 Least he might seeme by this great glory of our high Priest, to stay and stoppe vs from going vnto him, he addeth straight wayes after, ẏ he is notwithstanding our brother in deede (as he prooued it also before) and that hee accounteth all our miseries, his owne, to call vs boldly to him.

CHAP V.

1 First he sheweth the duetie of the hie Priest, 5 Secondly, that Christ is appointed of God to be our hie Priest, 7 & that he hath fulfilled all things belonging there vnto.

FOr [1] euery hie Priest is taken from among men, and is ordeined for men, in things pertaining to God, [2] that he may offer both [a] giftes and [b] sacrifices for sinnes.

2 Which is [c] able sufficiently to haue compassion [d] on them that are ignorant, and that are

1 The first part of the first comparison of Christes high Priesthood, with Aarons. Other hie Priests are taken from among men, and are called after the order of men. 2 The first part of the second comparison, Others at weake, are made hie Priests, to the end that feeling the same infirmitie in themselues which is in all the rest of the people, they should in their owne and [illegible] name offer giftes and sacrifices, which are witnesses of common [illegible] tance. *a Offering of things without life.* *b Beastes which were [illegible] ally in the sacrifices for sinnes and offences.* *c Fit and me[illegible] are sinfull: for in the Hebrew tongue, vnder ignorance [illegible] meant, euen that sinne that is voluntarie.*

[illegible] acle, to w[illegible] afterward be de[illegible] why it must needes be [illegible] acle which ẏ Lord pight [illegible] otherwise he could not [illegible] abernacle and the sacrifice

4 5 For

out of the way, because that he also is [e] compassed
with infirmitie,
3 And for the sames sake he is bound to offer
for sinnes, aswel for his owne part, as for ÿ peoples.
4 ✠ [3] And no man taketh this honor vnto himselfe, but he that is called of God, as *was* Aaron.
5 So likewise Christ tooke not to himselfe this
honour, to be made the hie Priest, but he that sayd
vnto him, ✠ Thou art my sonne, this day begate I
thee, *gaue it him.*
6 As he also in another place speaketh, ∵ Thou art
a Priest for euer, after the [f] order of Melchi-sedec.
7 [4] Who in the [g] dayes of his flesh did offer vp
prayers and supplications, with strong crying and
teares vnto him, that was able to [h] saue him from
death, and was also heard in that which he feared.
8 And though he were the Sonne, yet [i] learned
he obedience, by the things which he suffered.
9 [5] And being [k] consecrate, was made the authour of eternall saluation vnto all them that obey
him:
10 And is called of God an high Priest after the
order of Melchi-sedec.
11 [6] Of whom wee haue many things to say,
which are hard to be vttered, because yee are dull
of hearing.
12 [7] For when as concerning the time, ye ought
to be teachers, yet haue ye neede againe that wee
teach you what *are* the first principles of the word
of God: and are become such as haue neede of
milke, and not of strong meate.
13 For euery one that vseth milke, is inexpert
in the [l] word of righteousnesse: for he is a babe.
14 But strong meate belongeth to them that
are of age, which through long custome haue their
[m] wits exercised, to discerne both good and euill.

e For that he himselfe beareth about with him a nature subiect to the same discommodities and vices.
✠ 1.Chro.23,10. and 23,13.
3 The third comparison which is whole. The others are called of God, and so was Christ, but in another order then Aaron: for Christ is called the Sonne, begotten of God, and a Priest for euer after the order of Melchisedec.
✠ Psal.2,7. chap.1,5.
∵ Psal.110,4. chap.7,17.
f After the likenes or maner as it is afterward declared, Chap.7,15.
4 The other part of the second comparison: Christ being exceedingly afflicted and exceedingly mercifull, asked, not for his sinnes, for he had none, but for his feare, and obteined his request, and offered himselfe for all his.
g While he liued here with vs, in our weake and fraile nature.
h To deliuer him fro death. *i He learned indeed what it is to haue a Father, whom a man must obey.*
5 The other part of the first comparison: But Christ was consecrate of God the Father as the authour of our saluation, & an hie Priest for euer, & therefore he is so a man, that notwithstanding he is farre aboue all men *k Looke* chap.2,10. 6 A digression, vntill he come to the beginning of the seuenth chapter: wherein hee partly holdeth the Hebrewes in the diligent consideration of those things which he hath sayd & partly prepareth them to ÿ vnderstanding of those things whereof he will speake. 7 An example of an Apostolike chiding. *l In the word which teacheth righteousnes. m All their power whereby they vnderstand and iudge.*

CHAP. VI.

1 He briefly toucheth the childish slouthfulnesse of the Hebrewes, 4 and terrifieth them with seuere threatnings: 7 He stirreth them vp to endeuour in time to go forward: 9 He hopeth well of them: 13 He alledgeth Abrahams example: 17 and compareth faith that taketh holde on the word, 19 vnto an ancre.

Therefore, leauing the doctrine of the [a] beginning of Christ, let vs be led forward vnto perfection, [1] not laying againe ÿ foundation of repentance from dead works, and of faith toward God,
2 Of the doctrine of baptismes, and laying on
of handes, and of the resurrection from the dead,
and of eternall iudgement.
3 And this will we doe if God permit,
4 [k] ✠ For it is [b] impossible that they which were
once lightened, and haue [c] tasted of the heauenly
gift, and were made partakers of the holy Ghost,

a The first principles of Christian religion, which we call the Catechisme.
1 Certaine principles of a Catechisme, which comprehend the summe of the doctrine of the Gospel, were giuen in fewe words, and briefly to the rude and ignorant, to wit, the confession of repentance and faith in God: the articles of which doctrine, were demanded of them which were not as yet receiued members of the Church, at the dayes appoynted for Baptisme: and of the children of the faithfull which were baptized in their infancie, when handes were layed vpon them. And of those articles, two are by name recited: the resurrection of the flesh, and the eternall iudgement. 7 He addeth a vehemencie to his [illegible] & a most sharpe threatning of ÿ certaine destruction that shall come [illegible] fall from God and his religion. ✠ Chapter 10,16. matth.12,45.
He speaketh of a generall backsliding, and such as doe altogether [illegible], & not of sinnes which are committed through the frail[ty] [illegible] first and the second table. c We must marke the force of [th]e thing to beleeue as Lydia did, whose heart God opened, [oth]er thing to haue some taste.

the [illegible] Pro[illegible] of o[illegible] bego[illegible] the [illegible] tion the faithfull, [illegible] the time that now this sanctification, and [illegible] of the world, our cleansing [illegible] which Christ alone worke[th]

5 And haue tasted of the good word of God,
and of the powers of the world to come,
6 If they fall away, should be renued againe by
repentance: seeing they [d] crucifie againe to themselues the Sonne of God, & make a mocke of him.
7 [3] For the earth which drinketh in the raine
that commeth oft vpon it, & bringeth forth herbs
meete for them by whom it is dressed, receiueth
blessing of God.
8 But that which beareth thornes and briars, *is*
reprooued, and is neere vnto cursing, whose end *is*
to be burned.
9 [4] But beloued, we haue perswaded our selues
better things of you, and such as accompany saluation, though we thus speake.
10 [5] For God *is* not vnrighteous, that he should
forget your worke, and labour of loue, which yee
shewed toward his Name, in that ye haue ministred
vnto the Saints, and *yet* minister.
11 And wee desire that euery one of you shew
the same diligence, to the full assurance of hope
vnto the end,
12 [6] That ye be not slouthfull, but followers of
them, which through faith and patience, inherit the
promises.
13 [7] For when God made the promise to Abraham, because he had no greater to sweare by, hee
sware by himselfe,
14 Saying, ✠ Surely I will [e] abundantly blesse
thee, and multiply thee marueilously.
15 And so after that he had taried patiently, he
enioyed the promise.
16 For men verely sweare by him that is greater *then themselues*, and an oathe for confirmation
is among them an end of all strife.
17 So God, willing more [f] abundantly to shew
vnto the heires of promise the stablenesse of his
counsell, bound himselfe by an oathe,
18 That by two immutable things, wherein it
is vnpossible that God should lie, wee might haue
strong consolation, which haue our refuge to lay
holde vpon that hope that is set before vs,
19 [8] Which *hope* wee haue, as an ancre of the
soule, both sure and stedfast, and it entreth into that
which is within the vaile,
20 [9] Whither the forerunner is for vs entred in,
euen Iesus that is made an hie Priest for euer after
the order of Melchi-sedec.

d As men that hate Christ, and as though they crucified him againe, make him a mocking stocke to all the world, and that to their owne destruction, as Iulian the Apostata or backslider did.
3 He setteth footh the former threatning with a similitude.
4 Hee mitigateth and asswageth all that sharpnesse, hoping better of them to whom he writeth.
5 He praiseth them for their charitie, thereby encouraging them to goe forward, and to holde out to the ende.
6 Hee sheweth what vertues chiefly they haue neede of to goe forward constantly, and also to profit: to wit, of charitie, and patience: and least any man should obiect, and say, that these things are impossible to be done, he willeth them to set before themselues the examples of their ancesters, and to follow them.
7 Another pricke to pricke them forward: Because the hope of the inheritance is certaine, if we continue to the end, for God hath not onely promised it, but also promised it with an oathe.
✠ Gene.22,2 and 17,1. and 22,17.
e I will heape vp benefits most plentifully vpon thee.
f More then was needful, were it not for the wickednesse of men which beleeue not God, no though he sweare. 8 He likeneth hope to an ancre: because that euen as an ancre being cast into the bottome of the sea, stayeth the whole ship, so doeth hope also enter euen into the very secret places of heauen. And he maketh mention of the Sanctuary, alluding to the old tabernacle, & by this meanes returneth to the comparisons of the Priesthood of Christ with the Leuiticall. 9 Hee repeateth Dauids wordes, wherein all those comparisons whereof he hath before made mention, are signified, as he declareth in all the next chapter.

CHAP. VII.

1 He hath hithertho stirred them vp, to marke diligently what things are to be considered in Melchi-sedec, 15 Wherein he is like vnto Christ. 20 Wherefore the Law should giue place to the Gospel.

For this [1] Melchi-sedec ✠ *was* King of Salem, the
Priest of the most high God, who met Abraham, as hee returned from ÿ slaughter of ÿ Kings,
and [a] blessed him:
2 To whom also Abraham gaue the tithe of
all things: who first is by interpretation King of
righteousnesse: after that, *he is* also King of Salem,
that is, King of peace,

1 Declaring those words, *According to the order of Melchi-sedec*, whereupon that comparison standeth of the Priesthood of Christ with the Leuiticall: first Melchisedec himselfe is considered as the figure of Christ, and these are the heades of that comparison. Melchisedec was a King and a Priest: and such an one in deede is Christ alone. He was a King of peace and righteousnesse: such an one in deed is Christ alone. ✠ Gene.14,18. *a With a solemne and Priestly blessing.*

a Another figure: Melchisedec set before vs to be co sidered as one without begin ing and without ending, for neither his father, nor his mother nor his ancester, nor his death are written of, and such an one indeede is the Sonne of God, to wit, an euerlasting Priest: as hee is God, without mother wonderfully begotten: as he is man, without father wonderfully conceiued.
3 An other figure: Melchi-sedec in consideration of his Priesthood was aboue Abraham, for hee tooke tenths of him, and blessed him as a Priest: Such an one in deed is Christ, vpon whom dependeth euen Abrahams sanctification, and all the beleeuers, and whom all men ought to worship and reuerence as the authour of all.
✠ Num. 18, 21.
b Were begotten of Abraham.
c He speaketh of the publike blessing which the Priests vsed.
4 A double amplification: The first, that Melchisedec tooke the tenthes, as one immortall (to wit, in respect that he is the figure of Christ, for his death is in no place made mention of, and Dauid setteth him fourth as an euerlasting Priest) but the Leuiticall Priests, as mortall men, for they succeede one another: the second, that Leui himselfe was tithed in Abraham by Melchi-sedec. Therefore the Priesthood of Melchi-sedec (that is, Christes, who is pronounced to be an euerlasting Priest according to his order) is more excellent then the Leuiticall. 5 The third treatise of this Epistle, wherein after hee hath prooued Christ to be a King, a Prophet, and a Priest, hee nowe handleth distinctly the condition and excellencie of all these offices, shewing that all these were but shadowes in al other, but in Christ they are true & perfect. And hee beginneth with the Priesthoode, where with also the former treatise ended, that by this meanes all the parts and members of this disputation, may better hang together. And first of all hee prooueth that the Leuiticall Priesthood was imperfect, because another Priest is promised a long time after, according to another order, that is to say, of another maner of rule and fashion. *d If the Priesthood of Leui could haue made any man perfite.* 6 Hee sheweth how that by the institution of the new Priesthood, not onely the imperfection of ÿ Priesthood of Leui was declared, but also that it was changed for this: for these two cannot stand together, because ÿ first appointment of the tribe of Leui, did shut foorth the tribe of Iuda and made it also inferiour to Leui: and this latter doeth place the Priesthood in the tribe of Iuda. *e Of the institution of Aaron.* *f Had any thing to doe about the altar.* 7 Least any man might obiect, that ÿ Priesthood indeed was translated from Leui to Iuda, but yet notwithstanding the same remaineth still, hee both weigheth and expoundeth these words of Dauid, *for euer, according to ÿ order of Melchi-sedec,* whereby also a diuers institution of Priesthood is well perceiued. 8 He prooueth the diuersitie and excellencie of the institution of Melchi-sedecs Priesthood, by this, that the Priesthood of the Law did stand vpon the outward and bodily anointing: but the sacrifice of Melchi-sedec is set out to be euerlasting and more spirituall. *g Not after the ordination, which commandeth fraile and transitorie things, as was done in Aarons consecration, and all that whole Priesthood.* ✠ *Psalme 110, 4. chap. 5, 6.*

3 a Without father, without mother, without kinred, and hath neither beginning of *his* dayes, neither end of life: but is likened vnto the Sonne of God, and continueth a Priest for euer.

4 3 Nowe consider how great this man *was*, vnto whom euen the Patriarke Abraham gaue the tithe of the spoiles.

5 For verely they which are the children of Leui, which receiue the office of the Priesthood, haue a ✠ commandement to take, according to the Law, tithes of the people (that is, of their brethren) though they b came out of the loynes of Abraham.

6 But hee whose kinred is not counted among them, receiued tithes of Abraham, and blessed him that had the promises.

7 And c without all contradiction the lesse is blessed of the greater.

8 And here men that die, receiue tithes: but there he *receiueth them*, of whom it is witnessed, that he liueth.

9 4 And to say as the thing is, Leui also which receiueth tithes, payeth tithes in Abraham.

10 For hee was yet in the loines of his father *Abraham*, when Melchi-sedec met him.

11 5 If therefore d perfection had beene by the Priesthood of the Leuites (for vnder it the Lawe was established to the people) what needed it furthermore, that another Priest should rise after the order of Melchi-sedec, and not to be called after the order of Aaron?

12 6 For if the Priesthood be changed, then of necessitie must there be a change of the e Law.

13 For hee of whom these things are spoken, pertaineth vnto another tribe, whereof no man f serued at the altar.

14 For it is euident, that our Lord sprung out of Iuda, concerning the which tribe Moses spake nothing, touching the Priesthood.

15 7 And it is yet a more euident thing, because that after the similitude of Melchi-sedec there is risen vp another Priest,

16 8 Which is not made *Priest* after the g Law of the carnall commandement, but after the power of the endlesse life.

17 For hee testifieth *thus*, ✠ Thou art a Priest for euer, after the order of Melchisedec.

18 9 For the h commandement that went afore, is disanulled, because of the weaknesse thereof, and vnprofitablenesse.

19 For the Law made nothing perfite, but the bringing in of a better hope *made perfite*, whereby we draw neere vnto God.

20 10 And forasmuch as it is not without an oathe (for these are made Priests without an oathe:

21 But this *is made* with an oathe by him that sayd vnto him, ✠ The Lord hath sworne, and will not repent, Thou art a Priest for euer, after the order of Melchi-sedec)

22 By so much is Iesus made a suerty of a better Testament.

23 11 And among them many were made Priests, because they were not suffered to endure, by the reason of death.

24 But this man, because hee endureth euer, hath a Priesthood, which i cannot passe from one to another.

25 Wherefore, hee is k able also perfectly to saue them that come vnto God by him, seeing hee euer liueth to make intercession for them.

26 12 For such an hie Priest it became vs to haue, *which is* holy, harmelesse, vndefiled, separate from sinners, and made higher then the heauens:

27 Which needeth not dayly as those hie Priests to offer vp sacrifice, ✠ first for his owne sinnes, and then for the peoples: 13 for l that did hee m once, when he offered vp himselfe.

28 For the Law maketh men hie Priests, which haue infirmitie: but the n word of the oathe 14 that o was since the Lawe, *maketh* the Sonne, who is consecrated for euermore.

9 Againe, that no man might obiect that the last Priesthood was added to make a perfite one, by the coupling of them both together, hee prooueth that the first was abrogated by the latter, as vnprofitable, and that by the nature of them both. For how could those corporall and transitorie things sanctifie vs, either of themselues, or being ioyned with another?
h The ceremoniall lawe.
10 Another argument whereby hee prooueth that the Priesthoode of Christ is better then the Priesthood of Leui, because it was established with an oathe, but theirs was not so.
✠ Psal. 110, 4.
11 Another argument tending to the same purpose. The Leuiticall Priests (as mortall men) could not be euerlasting, but Christ as he is euerlasting, so hath he also an euerlasting Priesthood, making most effectuall intercession for them which by him come vnto God. *i Which cannot passe away.* *k Hee is fit and meet.* 12 Another argument: There are required in an hie Priest innocencie, and perfect purenesse, which may separate him from sinners for whom hee offereth. But the Leuiticall hie Priestes shall not be found to be such, for they offer first for their owne sinnes: But Christ onely is such a one, and therefore the true and onely hie Priest. ✠ *Leuiticus 16, 11.* 13 An other argument which notwithstanding hee handleth afterward: The Leuiticall Priestes offered sacrifice after sacrifice, first for themselues, and then for the people. But Christ offered not for himself, but for others, not sacrifices, but himselfe, not oftentimes, but once. And this ought not to seeme strange, sayth he, forasmuch as they are weake, but this man is consecrated an euerlasting Priest, and that by an oathe. *l That sacrifice which hee offered.* *m It was so done, that it needeth not to be repeated or offered againe any more.* *n The commandement of God which was bound with an oathe.* 14 Another argument taken of the time: former things are taken away by the latter. *o Exhibited.*

CHAP. VIII.

1 To prooue more certainely that the ceremonies of the Law are abrogated, 5 hee sheweth that they were appointed to serue the heauenly paterne. 8 He bringeth in the place of Ieremie, 15 to prooue the amendment of the olde couenant.

Nowe 1 of the things which wee haue spoken, *this is* the summe, that wee haue such an high Priest, that sitteth at the right hand of the throne of the Maiestie in heauens,

2 a And *is* a minister of the a Sanctuary, 3 and of that b true Tabernacle which the Lord pight, and not man.

3 4 For euery high Priest is ordeined to offer both gifts and sacrifices: wherefore it was of necessitie, that this man should haue somewhat also to offer.

1 Hee briefly repeateth that, whereunto all these things are to be referred, to wit, that wee haue a farre other high Priest then those Leuiticall high Priests are, euen such an one as sitteth at the right hand of the most high God in heauen.

a They of Leui were high Priestes in an earthly sanctuary. But Christ is in the heauenly. *a Of heauen.* 3 They of Leui exercised their Priesthood in a [illegible] tabernacle, but Christ beareth about with him a farre other tabernacle, to wit, his body which God himselfe made to be euerlasting, as it shal afterward be declared, chap. 9, 11. *b Of his bodie.* 4 He bringeth a reason why it must needes be that Christ should haue a bodie (which he calleth a tabernacle which ÿ Lord pight, not man) to wit, that he might haue what to offer: for otherwise he could not be an high Priest. And the selfe same body is both the tabernacle and the sacrifice

5 Hee giueth a reason why he said that our hie Priest is in the heauenly sanctuary, and not in the earthly: because, saith he, if he were now on the earth hee could not minister in the earthly sanctuarie, seeing there are yet Leuiticall Priestes, which are appointed for him, that is to say, to be paternes of that perfite example. And to what purpose should the paternes serue when the true and originall example is present.
✠ Exod. 25. 40. Actes 7, 44.
6 He entreth into the comparison of the olde and transitorie Testament or couenant being but for a time, whereof the Leuiticall Priests were mediatours, with the new, the euerlasting Mediatour whereof is Christ, to shew that this is not onely better then that in all respects, but also that that was abrogated by this.
7 He prooueth by the testimonie of Ieremie, that there is a second Testament or couenant, and therefore that the first was not perfite.

4 5 For he were not a Priest, if he were on the earth, seeing there are Priestes that according to the Law offer gifts,

5 Who serue vnto the paterne and shadowe of heauenly things, as Moses was warned by God, when he was about to finish the Tabernacle, ✠ See, sayd he, that thou make al things according to the paterne, shewed to thee in the mount.

6 6 But nowe *our hie Priest* hath obtained a more excellent office, in as much as he is the Mediatour of a better Testament, which is established vpon better promises,

7 7 For if that first *Testament* had beene vnblameable, no place should haue beene sought for the second.

8 For in rebuking them hee saith, ✠ Beholde, the dayes will come, saith the Lord, when I shall make with [c] the house of Israel, and with the house of Iuda a new Testament:

9 Not like the Testament that I made with their fathers, in the day that I tooke them by the hand, to leade them out of the land of Egypt: for they continued not in my Testament, and I regarded them not, saith the Lord.

10 For this is the Testament that I will make with the house of Israel, After those dayes, sayth the Lord, I will put my Lawes in their minde, and in their heart I will write them, and I will be their God, and they shall be my people.

11 And they shall not teach euery man his neighbour, and euery man his brother, saying, Know the Lord: for all shall know me, from the least of them to the greatest of them.

12 For I will be mercifull to their vnrighteousnesse, and I will remember their sinnes and their iniquities no more.

13 8 In that he saith a new *Testament*, hee hath abrogate the olde: now that which is disanulled and waxed old, is ready to vanish away.

✠ *Iere. 31, 31, 32, 33, 34. rom. 11. 27. chap 10, 16.* c *He calleth it an house, as it were one familie of the whole kingdome: for whereas the kingdome of Dauid was diuided into two factions, the Prophet giueth vs to vnderstand that through the new Testament they shalbe ioyned together againe in one.* 8 The conclusion: Therefore by the latter and the newe, the first and olde is taken away, for it could not be called new if it differed not from ẏ old. And againe that same is at length taken away, which is subiect to corruption, and therefore imperfect.

CHAP. IX.

2 Comparing the forme of the Tabernacle, 10 and the ceremonies of the Law, 11 vnto the trueth set out in Christ, 15 he concludeth that now there is no more neede of an other Priest, 24 because Christ himselfe had fulfilled these dueties vnder the new couenant.

1 A diuision of the first Tabernacle which hee calleth worldly, that is to say, transitorie and earthly into two parts, to wit, into the holy places and the Holiest of all.
a *An earthly and a flitting.*
b *He calleth it the second vaile, not because there were two vailes, but because it was betweene the Sanctuarie or the Tabernacle, and this holiest Sanctuary.*

THen 1 the first *Testament* had also ordinances of religion, and a [a] worldly Sanctuary.

2 For the first Tabernacle was made, wherein was the candlesticke, and the table, and the shewbread, which *Tabernacle* is called the Holy places,

3 And after the [b] second vaile *was* the Tabernacle, which is called the [c] Holiest of all,

4 Which had the golden censer, and the Arke of the Testament ouerlaid round about with gold, wherein the golden pot, which had Manna *was*, and ∵ Aarons rod that had budded, and the ⁑ tables of the Testament.

5 ✠ And ouer the Arke were the glorious Cherubims, shadowing the [d] mercie seate: of which things we will not now speake particularly.

c holiest Sanctuary. ∵ *Numb 7, 10* ⁑ *1 King 8 9. 2 chron 5, 0* ✠ *Exo. 25, 22.* d *The Hebrewes call the couer of the Arke of the couenant, the mercie seate, whom both the Grecians and we follow.*

6 2 Now when these things were thus ordeined, the Priests went alwayes into the first Tabernacle, and accomplished the seruice.

7 But into the second went the ✠ hie Priest alone, once euery yeere, not without blood which he offered for himselfe, and for the [e] ignorances of the people.

8 3 Whereby the holy Ghost this signified, that the way into the Holiest of all was not yet opened, while as yet the first tabernacle was standing.

9 4 Which was a figure [f] for that present time, wherein were offered gifts & sacrifices that could not make holy, concerning the conscience, him that did the seruice,

10 5 Which onely stood in meates and drinkes, and diuers washings, and carnall rites, [g] which were enioyned, vntill the time of reformation.

11 6 But Christ being come an high Priest of good things to come, 7 by a [h] greater and a more perfect Tabernacle, not made with handes, that is, not of this building.

12 8 Neither by the blood of [i] goates and calues: but by his owne blood entred hee in once vnto the holy place, & obteined eternall redemption *for vs.*

13 ✠ 9 For if the blood of bulles and of goats, and the ashes of an heifer, sprinkling them that are vncleane, sanctifieth as touching the [k] purifying of the flesh,

14 How much more shall the ∵ blood of Christ which through the eternall Spirit offered himselfe without fault to God, ⁑ purge your conscience from [l] dead workes, to serue the liuing God?

15 And for this cause is he the Mediatour of

2 Now he commeth to the sacrifices which he diuideth into those dayly sacrifices, and that yeerely and solemne sacrifice, with the which the high Priest onely, but once euery yeere entring into the Holiest of all with blood, offered for himselfe and the people.
✠ Exod. 30, 10. Leuit. 16, 2.
e *For the sinnes. Looke Chap. 5. 2.*
3 Of that yeerely rite and ceremonie hee gathereth that the way was not by such sacrifices opened into heauen, which was shadowed by the Holiest of all: For why did the hie Priest alone enter in thither, shutting out all other, and that to offer sacrifices there both for himselfe and for others, and after did shut the Holiest of all againe?
4 An obiection: If the way were not opened into heauen by those sacrifices (that is to say, If the worshippers were not purged by them) why then were those ceremonies vsed? to wit, that men might be called backe to that spirituall example, that is to say, to Christ, who should correct all those things at his comming. f *For that time that that figure had to last.* 5 An other reason why they could not make cleane the conscience of the worshipper, to wit, because they were outward and carnall or corporall things. g *For they were as you would say a burden, from which Christ deliuered vs.* 6 Now hee entreth into the declaration of the figures, and first of all comparing the Leuiticall high Priest with Christ, (that is to say, the figure with the thing it selfe) hee attributeth to Christ the administration of good things to come, that is, euerlasting, which those carnall things had respect vnto. 7 An other comparison of the first corruptible Tabernacle with the latter (that is to say, with the humane nature of Christ) which is the true incorruptible Temple of God, whereinto the Sonne of GOD entred, as the Leuiticall high Priestes into the other which was fraile and transitorie. h *By a more excellent and better.* 8 An other comparison of the blood of the sacrifices with Christ. The Leuiticall high Priestes entring by those their holy places into their Sanctuary, offered corruptible blood for one yeere onely: but Christ entring into that holy bodie of his, entred by it into heauen it selfe, offering his owne most pure blood for an euerlasting redemption: For one selfe same Christ answereth both to the hie Priest, and the Tabernacle, and the sacrifices, and the offerings themselues, as the trueth to the figures, so that Christ is both the high Priest, and Tabernacle, & Sacrifice, yea, all these both truely and for euer. i *For in this yeerely sacrifice of reconciliation, there were two kindes of sacrifices, the one a goate, the other a heifer, or calfe.* ✠ *Leuiticus 16, 14. numbers 19, 4.* 9 If the outward sprinkling of blood and ashes of beastes, was a true and effectuall signe of purifying and cleansing, how much more shall the thing it selfe and the trueth being present, which in times past was shadowed by those externall Sacraments, that is to say, his blood, which is in such sort mans blood, that it is also the blood of the Sonne of God, and therefore hath an euerlasting vertue of purifying and cleansing, doe it? k *Hee considereth the signes apart, being separate from the thing it selfe.* ∵ *1 Peter 1, 19. 1 iohn 1, 7. reuelation 1 5* ⁑ *Luke 1, 74* l *From sinnes which proceede from death, and bring foorth nothing but death* 10 The conclusion of the former argument: therefore seeing the blood of beastes did not purge sinnes, the newe testament which was before time promised, whereunto those outward things had respect, is now indeede established, by the vertue whereof all transgressions might be taken away, and heauen indeede opened vnto vs: whereof it followeth that Christ shed his blood also for the Fathers: For hee was shadowed by those olde ceremonies, otherwise, vnlesse they had serued to represent him, they had beene nothing at all profitable. Therefore this Testament is called the latter, not as concerning the vertue of it, (that is to say, remission of sinnes) but in respect of that time, wherein the thing it selfe was finished, that is to say, wherein Christ was indeede exhibited to the worlde, & fulfilled all things which were necessary to our saluation.

the new Testament, that through ✠ death which was for the redemption of the transgressions *that were* in the former Testament, they which were called,might receiue the promise of eternall inheritance.

16 ¹¹ For where a Testament *is*,there must be the death of him that made the Testament.

17 ✠ For the Testament is confirmed when men are dead: for it is yet of no force as long as he that made it,is aliue.

18 ¹² Wherefore,neither was the first ordeined without blood.

19 For when Moses had spoken euery precept to the people, ᵐ according to the Law, he tooke the blood of calues and of goates, with water and purple wooll and hyssope, and ⁿ sprinkled both the booke,and all the people,

20 ∵ Saying, This is the blood of the Testament,which God hath appointed vnto you.

21 Moreouer,he sprinkled likewise the Tabernacle with blood also,and all the ministring vessels,

22 And almost all things are by the Law purged with blood, and without shedding of blood is no remission.

23 It was then necessarie,that the ᵒ similitudes of heauenly things should be purified with such things:but the heauenly things themselues *are purified* with better sacrifices then are these.

24 ¹³ For Christ is not entred into the holy places that are made with handes, which are similitudes of the true *Sanctuarie*: but *is entred* into very heauen, to appeare now in the sight of God for vs.

25 ¹⁴ Not that he should offer himselfe often, as the high Priest entred into the Holy place euery yeere with other blood.

26 ¹⁵ (For then must he haue often suffred since the foundation of the world) but now in the ᵖ end of the world hath he bene made manifest, once to put away ᑫ sinne by the sacrifice of himselfe.

27 And as it is appointed vnto men that they shall ʳ once die, and after that *commeth* the iudgement:

28 So ⁂ Christ was once offered to take away the sinnes of ſ many, ¹⁶ and vnto them that looke for him, shall hee appeare the second time without sinne vnto saluation.

CHAP. X.

1 He prooueth that the sacrifices of the Law were vnperfit, 2 because they were yeerely renewed. 5 But that the sacrifice of Christ is one,and perpetuall, 6 he prooueth by Dauids testimonie: 19 Then he addeth an exhortation, 29 and seuerely threatneth them that reiect the grace of Christ. 36 In the end he praiseth patience, 38 that commeth of faith.

For ¹ the law hauing the shadow of good things to ᵃ come,& not the very image of the things, can neuer with those sacrifices, which they offer yeere by yeere continually,sanctifie the commers thereunto.

2 For would they not then haue ceased to haue bene offred, because that the offerers once purged should haue had no more conscience of sinnes?

3 But in those *sacrifices* there *is* a remembrance againe of sinnes euery yeere.

4 For it is vnpossible that the blood of bulles and,goates should take away sinnes.

5 ² Wherefore when he ᵇ commeth into the world,he saith,✠ Sacrifice and offering thou wouldest not: but a ᶜ bodie hast thou ordained me.

6 In burnt offerings, and sinne offerings thou hast had no pleasure.

7 Then I said, Loe, I come (in the beginning of the booke it is written of me) that I should do thy will, O God.

8 Aboue, when he said, Sacrifice and offering, and burnt offerings,and sinne offrings, thou wouldest not haue,neither hadst pleasure *therein* (which are offered by the Law.)

9 Then said hee,Loe, I come to doe thy will, O God, he taketh away the ᵈ first,that he may stablish the second.

10 By the which will we are sanctified,*euen* by the offring of the body of Iesus Christ once *made*.

11 ³ And euery Priest ᵉ standeth dayly ministring, and oft times offereth one maner of offering, which can neuer take away sinnes:

12 But this man after he had offered one sacrifice for sinnes, ✠ sitteth for euer at the right hand of God.

13 ⁴ And from hencefoorth tarieth ∵ till his enemies be made his footstoole.

14 For with one offering hath he consecrated for euer them that are sanctified.

15 ⁵ For the holy Ghost also beareth vs record: for after that he had said before,

16 ⁂ This *is* the Testament that I will make

✠ Rom. 5, 6. 1.Pet.3,18.

11 A reason why the Testament must be stablished by the death of the Mediatour, because this Testament hath the condition of a Testament or gift, which is made effectuall by death,and therefore that it might be effectuall, it must needes be that he that made the Testament, should die.

✠ Gal. 3,15.

12 There must be a proportion betweene those things which purifie, and those which are purified: Vnder the Law all those figures were earthly, the Tabernacle, the booke,the vessels,the sacrifices, although they were the figures of heauenly things. Therefore it was requisite that all those should be purified with some matter and ceremony of the same nature, to wit, with the blood of beasts, with water, wooll, hyssope. But vnder Christ all things are heauenly, an heauenly tabernacle,an heauenly sacrifice, an heauenly people, an heauenly doctrine, and heauen it selfe is set open before vs for an euerlasting habitation. Therefore all these things are sanctified in like sort,to wit, with that euerlasting offering of the quickening blood of Christ. *m As the Lord had commanded. n He vsed to sprinkle.* ∵ *Exod.24,8. o The similitudes of heauenly things were earthly, & therefore they were to be set forth with earthly things,as with the blood of beast, and wooll,and hyssope. But vnder Christ all things are heauenly. and therefore they could not but be sanctified with the offering of his liuely blood.* 13 Another double comparison. The Leuiticall hie Priest entred into the Sanctuarie, which was made indeede by ẏ commandement of God,but yet with mens hands,that it might be a paterne of another more excellent, to wit, of the heauenly place. But Christ entred euen into heauen it selfe. Againe, he appeareth before the Arke,but Christ before God the Father himselfe. 14 Another double comparison: The Leuiticall hie Priest offered other blood,but Christ offered his owne:he euery yeare once iterated his offering: Christ offering himselfe but once,abolished sinne altogether,both of the former ages and of the ages to come. 15 An argument to proue that Christs offring ought not to be repeated: Seeing that sinnes were to be purged from the beginning of the world, and it is proued that sinnes can not be purged, but by the only blood of Christ: he must needs haue died oftentimes since the beginning of the world. But a man can die but once: therefore Christes oblation which was once done in ẏ latter dayes,neither could,nor can be repeated. Seeing then it is so, surely the vertue of it extendeth both to sinnes that were before, and to sinnes that are after his comming. *p In the latter dayes. q That whole root of sinne. r He speaketh of the naturall state and condition of man: For as for Lazarus & certaine other that died twise, that was no vsuall thing,but extraordinarie, and as for them that shall be changed,their changing is a kinde of death, 1.Cor.15,51.* ⁂ *Rom.5,8. 1.pet.3,18. ſ Thus the generall promise is restrained to the elect onely:and we haue to seeke ẏ testimonie of our election: not in the secret counsell of God,but in the effects that our faith worketh,and so we must climbe vp from the lowest step to the highest, there to finde such comfort as is most certaine,and shall neuer be mooued.* 16 Shortly by the way he setteth out Christ as Iudge, partly to terrifie them, which do not rest themselues in the onely oblation of Christ once made,and partly to keepe the faithfull in their duetie,that they goe not backe.

1 Hee preuenteth a priuy obiection, Why then were those sacrifices offered? The Apostle answereth, first touching that yeerely sacrifice which was the solemnest of all, wherein (saith he) there was made euery yeere a remembrance againe of all former sinnes. Therefore that sacrifice had no power to sanctifie: for to what purpose should those sinnes which are purged be repeated againe, and wherefore should new sinnes come to be repeated euery yeere,if those sacrifices did abolish sinne?

a Of things which are euerlasting, which were promised to the Fathers, and exhibited in Christ.

2 A conclusion following of those things that went before, and comprehending also the other sacrifices. Seeing that the sacrifices of the Law could not doe it, therefore Christ speaking of himselfe as of our high Priest manifested in the flesh, witnesseth euidently that God resteth not in the sacrifices, but in the obedience of his Sonne our hie Priest, in which obedience he offered vp himselfe once to his Father for vs. *b The Sonne of God is sayd to come into the world,when he was made man.* ✠ *Psal.40,7. c It is word for word in the Hebrew text,Thou hast pearsed mine eares thorow,that is, thou hast made me obedient, and willing to heare. d That is,the sacrifices, to establish the second,that is,the will of God.* 3 A conclusion,with the other part of the comparison. The Leuiticall hie Priest repeateth the same sacrifices dayly in his sanctuarie: Werevpon it followeth that neither those sacrifices, neither those offrings,neither those hie Priests could take away sinnes. But Christ,hauing offered one sacrifice once for the sinnes of all men,& hauing sanctified his owne for euer, sitteth at the right hand of the Father, hauing all power in his handes. *e At the altar.* ✠ Chap. 1,13. psal. 110.1. 1.cor.15,25. 4 He preuenteth a priuie obiection,to wit,that yet notwithstāding we are subiect to sinne & death, wherevnto the Apostle answereth, that the full efficacie of Christs vertue hath not yet shewed it selfe,but shall at length appeare when hee will at once put to flight all his enemies, with whom as yet we striue. ∵ *Chapter 1,13.* 5 Although there doe yet remaine in vs reliques of sinne, yet the worke of our sanctification which is to be perfected, hangeth vpon the selfe same sacrifice which neuer shallbe repeated: and that the Apostle prooueth by alledging againe ẏ testimonies of Ieremie,thus. Sinne is taken away by the new Testament,seeing the Lord saith that it shal come to passe, that according to the forme of it, he will no more remember our sinnes: Therefore we neede now no purging sacrifice to take away that which is already taken away, but we must rather take paines, that we may now through faith be partakers of that sacrifice. ⁂ *Ier.31,33. rom,11.27. chap.8.8.*

vnto them after those dayes,sayth the Lord,I will
put my Laws in their heart, and in their mindes
I will write them.
17 And their sinnes and iniquities will I re-
member f no more.
18 Nowe where remission of these things *is*,
there *is* no more offering for g sinne.
19 6 Seeing therefore, brethren, that by the
blood of Iesus we may be bolde to enter into the
Holy place,
20 By the new and liuing way,which he hath
prepared for vs, through the vaile, that is, his
h flesh:
21 *And seeing we haue* an high Priest, *which*
is ouer the house of God.
22 7 Let vs draw neere with a i true heart in assu-
rance of faith, our k hearts being pure from an
euill conscience.
23 And washed in our bodies with l pure wa-
ter, let vs keepe the profession of our hope, with-
out wauering, (for *he is* faithfull that promised,)
24 And let vs consider one another, to pro-
uoke vnto loue,and to good workes,
25 Not forsaking the fellowship that wee haue
among our selues,as the maner of some *is*: but let
vs exhort *one another*,8 & that so much the more,
because ye see that the day draweth neere.
26 ✠ For if we sinne m willingly after that wee
haue receiued and acknowledged that trueth,there
remaineth no more sacrifice for sinnes,
27 But a fearefull looking for of iudgement,
and violent fire, which shall deuoure the n aduer-
saries.
28 9 He that despiseth Moses Law,dieth with-
out mercy ✠ vnder two,or three witnesses:
29 Of how much sorer punishment suppose
yee shall hee be worthy, which treadeth vnder
foote the Sonne of God, and counteth the blood
of the Testament as an vnholy thing, wherewith
hee was sanctified, and doeth despite the Spirit of
grace?
30 10 For we know him that hath said, ∵ Ven-
geance *belongeth* vnto mee: I will recompense,
saith the Lord. And againe,The Lord shall o iudge
his people.
31 It is a fearefull thing to fall into the hands
of the liuing God.
32 11 Now call to remembrance the dayes that
are passed, in the which, after yee had receiued
light, ye indured a great fight in afflictions,
33 Partly while ye were made a p gazing stock
both by reproches and afflictions,and partly while
ye became q companions of them which were so
tossed to and fro.
34 For both yee sorrowed with mee for my
bondes,and suffered with ioy the spoyling of your
goods,knowing in your selues how that ye haue in
heauen a better, and an enduring r substance.
35 Cast not away therefore your confidence
which hath great recompense of reward.
36 For ye haue neede of patience,that after yee
haue done the will of God, ye might receiue the
promise.
37 For yet a very s litle while, and he that shall
come, will come, and will not tarie.
38 ✠ 12 Now the iust shall liue by faith: but if
any withdraw himselfe, my soule shall haue no
pleasure in him.
39 But wee are not they which withdrawe our
selues vnto perdition, but *follow* faith vnto the
conseruation of the soule.

CHAP. XI.

1 Hee declareth in the whole Chapter, that the Fathers, which from the beginning of the world were approoued of God, attained saluation no other way then by faith, that the Iewes may know that by the same onely, they are knit vnto the Fathers in an holy vnion

NOwe 1 faith is the ground of things which are
hoped for, and the euidence of things which
are not seene.
2 2 For by it *our* a elders were well reported of.
3 ✠ 3 Through faith wee vnderstand that the
world was ordeined by the word of God, so that
the things which we b see, are not made of things
which did appeare.
4 4 By faith Abel ∵ offered vnto God a grea-
ter sacrifice then Cain,by ⁜ the which he obtained
witnesse that he was righteous, God testifying of
his gifts: by the which *faith* also he being dead,
yet speaketh.
5 5 By faith was ✠ Enoch translated, that he
should not c see death: neither was he found: for
God had translated him: for before he was transla-
ted, he was reported of, that he had pleased God.
6 But without faith it is vnpossible to please
him: for he that commeth to God, must beleeue
that *God* is, and that he is a d rewarder of them
that seeke him.
7 6 By faith * Noe being warned of God of
the things which were as yet not seene, mooued
with reuerence, prepared the Arke to the sauing
of his houshold,through ÿ which *Arke* he con-
demned the world, and was made heire of the
righteousnesse, which is by faith.
8 7 By faith ✠ Abraham, when he was called,
obeyed *God*, to goe out into a place, which he
should afterward receiue for inheritance, and hee
went out,not knowing whither he went.
9 By faith he aboade in the land of promise, as
in a strange countrey, as one that dwelt in tents
with Isaac and Iacob heires with him of the same
promise.
10 For he looked for a city hauing a e founda-
tion,whose builder and maker *is* God.
11 Through faith ✠ Sara also receiued strength
to conceiue seede, and was deliuered of a childe
when she was past age, because shee iudged him
faithfull which had promised.
12 And therefore sprang thereof one, euen of
one which was f dead,*so many* as the starres of the
skie in multitude, and as the sand of the sea shore
which is innumerable.
13 All these died in g faith, and receiued not

f Why then, where is the fire of Purgatorie, and that Popish distinction of the fault and the punishment?
g He said well, for sinne: for there remaineth another offering, to wit, of thankesgiuing.
6 The summe of the former treatise: We are not shut out now of the holy place, as the Fathers were, but we haue an entrance into the true holy place (that is, into heauen) seeing that we are purged with the blood not of beasts, but of Iesus. Neither as in times past, doeth the hie Priest shut vs out by setting the vaile against vs, but through the vaile, which is his flesh, hee hath brought vs into heauen it selfe, being present with vs, so that wee haue now truely an high Priest, which is ouer the house of God.
h So Christs flesh sheweth vs the Godhead as it were vnder a vaile, for otherwise we were not able to abide the brightnes of it.
7 A most graue exhortation, wherein he sheweth how that sacrifice of Christ may be applied to vs: to wit, by faith, which also he describeth by the consequents, to wit, by sanctification of the Spirit, which causeth vs surely to hope in God, and to procure by all meanes possible one anothers saluation, through the loue that is in vs one towards another.
i With no double and counterfeit heart, but with such an heart as is truely and indeede giuen to God. *k That is it which the Lord saith, Be ye holy, for I am holy.* *l With the grace of the holy Ghost.* 8 Hauing mentioned the last comming of Christ, he stirreth vp the godly to the meditation of an holy life, and citeth the faithlesse fallers from God, to the fearefull iudgement seat of the iudge, because they wickedly reiected him in whom onely saluation consisteth. ✠ *Chap.6,4.* *m Without any cause or occasion, or shew of occasion.* *n For it is another matter to sinne through the frailtie of mans nature, & another thing to proclaime warre as it were to God as to an enemie.* 9 If the breach of the Law of Moses was punished by death, how much more worthy death is it to fall away from Christ? ✠ Deut.19,15 Mat.18,16. Ioh.8,17. 2.cor.13,1. 10 The reason of all these things is, because God is a reuenger of such as despise him: otherwise he should not rightly gouerne his Church. Now there is nothing more horrible then the wrath of the liuing God. ∵ Deut.32.35. Rom.12,19. *o Rule or gouerne.* 11 As he terrified the fallers away from God, so doeth hee now comfort them that are constant and stand strongly, setting before them the successe of their former fights, so stirring them vp to a sure hope of a full and readie victorie. *p You were brought foorth to be shamed.* *q In taking their miseries, to be your mistries.*

r Goods and riches.
s He will come within this very litle while.
✠ Habak 2,4. Rom. 1,17. Gal. 3,11.
12 He commendeth the excellency of a sure faith by the effect, because it is the onely way to life, which sentence he setteth foorth and amplifieth by setting the contrary against it.
1 An excellent description of faith by the effects, because it representeth things which are but yet in hope, and setteth as it were before our eyes things that are inuisible.
2 He sheweth that the Fathers ought to be accounted of, by this vertue.
a That is, those Fathers of whom we came: and whose authoritie and example ought to mooue vs very much.
✠ Gen.1,1. Iohn 1,10.
3 He sheweth the propriety of faith, by setting out vnto vs most piked examples of such as from the beginning of the world excelled in the Church.
b So that the world which we see, was not made of any matter that appeared, or was before, but of nothing.
4 Abel.
∵ Gen 4,4.
⁜ Mat. 23.35.
5 Enoch.
Gen. 5,25.
c That hee should not die.
d This reward is not referred to our merits, but to the free promise, as Paul teacheth in Abraham the father of all the faithfull, Rom.4,4.
6 Noe.
* Gen. 6, 13.
7 Abraham and Sara.
✠ Gen. 12,4.
e This foundation is set against their tabernacles. ✠ Gen.17 19. and 21,2. *f As vnlikely to beare children, as if she had beene starke dead* *g In faith which they had while they liued, and followed them euen to their graue,*

b This is the figure Metonymie, for the things promised
i For the Patriarks were wont when they receiued the promises, to professe their religion, by building of altars, and calling on the name of the Lord.
✤ *Gen.22.10.*
k Tried of the Lord.
l Although the promises of life were made in that onely begotten Sonne Isaac, yet he appointed him to die, and so against hope he beleeued in hope.
✤ *Gen.21.12.*
rom.9.7.
m From which death
n For there was not the true and verie death of Isaac, but as it were the death, by meanes whereof hee seemed also as it were to haue risen againe.
8 Isaac.
∵ *Gen.27,28,39.*
9 Iacob.
✲ *Gen 48,15.*
✲ *Gen.47,31.*
10 Ioseph.
* *Gen 50,25.*
11 Moses.
✤ *Exod 2,2.*
acts 7,22.
o They were not afraid to bring him vp.
✤ *Exod.1,16.*
∵ *Exod.2,11.*
p Such pleasures as he could not enioy, but he must needs prouoke Gods wrath against him.
✲ *Exod.12,22.*
12 The red sea.
✲ *Exod.14,22.*
13 Iericho.
* *Iosh.6 20.*
14 Rahab.
q A notable example of Gods goodnesse.
✤ *Iosh.6,23.*
✤ *Iosh.2,1.*
r Courteously and friendly, so that she did not onely not hurt them but also kept them safe.
15 Gideon, Barac, and other iudges and Prophets.
∵ *Iudg 6.11.*
✲ *Iudg 4.6.*
✲ *Iudg.13.24.*
* *Iudg.11,1. and 12,7.*
f The fruit of the promises.
t He seemeth to meane the storie of that woman of Sarepta, whose sonne Elias raised againe from death: and the Shunamite, whose sonne Elizeus restored to his mother.

the [b] promises, but sawe them afarre off, and beleeued *them*, and [i] receiued *them* thankefully, and confessed that they were straungers and pilgrimes on the earth.
14 For they that say such things, declare plainly, that they seeke a countrey.
15 And if they had beene mindfull of that *countrey*, from whence they came out, they had leasure to haue returned.
16 But now they desire a better, that is an heauenly: wherefore God is not ashamed of them to be called their God: for he hath prepared for them a citie.
17 By faith ✤ Abraham offered vp Isaac, when he was [k] tryed, and he that had receiued the [l] promises, offered his onely begotten sonne.
18 (To whom it was said, ✤ In Isaac shall thy seed be called.)
19 For hee considered that God was able to raise *him* vp euen from the dead: from [m] whence he receiued him also after [n] a sort
20 [8] By faith ∵ Isaac blessed Iacob and Esau, concerning things to come.
21 [9] By faith ✲ Iacob when he was a dying blessed both the sonnes of Ioseph, and ✲ *leaning* on the end of his staffe, worshipped *God*.
22 [10] By faith * Ioseph when hee dyed, made mention of the departing of the children of Israel, and gaue commaundement of his bones.
23 [11] ✤ By faith Moses when he was borne, was hid three moneths of his parents, because they saw hee was a proper childe, neither [o] feared they the kings ✤ commaundement.
24 By faith ∵ Moses when he was come to age, refused to be called the sonne of Pharaohs daughter,
25 And chose rather to suffer aduersitie with the people of God, then to enioy the [p] pleasures of sinne for a season,
26 Esteeming the rebuke of Christ greater riches, then the treasures of Egypt: for hee had respect vnto the recompence of the reward
27 By faith he forsooke Egypt, and feared not the fiercenesse of the king: for he endured, as hee that saw him which is inuisible.
28 Through faith he ordained the ✲ Passeouer and the effusion of blood, least hee that destroyed the first borne, should touch them.
29 [12] By faith they ✲ passed through the red sea as by drie land, which when the Egyptians had assayed to doe, they were swallowed vp.
30 [13] By faith the * walls of Iericho fell downe after they were compassed about seuen dayes.
31 [14] By faith the [q] harlot ✤ Rahab perished not with them which obeyed not, when ✤ she had receiued the spies [r] peaceably.
32 [15] And what shall I more say? for the time would be too short for me to tell of ∵ Gedeon, of ✲ Barac, and of ✲ Sampson, and of * Iephte, also of Dauid, and Samuel, and of the Prophets:
33 Which through faith subdued kingdomes, wrought righteousnesse, obtained the [f] promises, stopped the mouthes of lyons,
34 Quenched the violence of fire, escaped the edge of the sworde, of weake were made strong, waxed valiant in battell, turned to flight the armies of the aliants.
35 The [t] women receiued their dead raised to
life: other also were [u] racked, and would not be deliuered, that they might receiue a better resurrection.
36 And others haue beene tryed by mockings and scourgings, yea, moreouer by bonds, and prisonment.
37 They were stoned, they were hewen asunder, they were tempted, they were slaine with the sword, they wandred vp and downe in [x] sheepes skinnes, and in goates skinnes, being destitute, afflicted, *and* tormented:
38 Whom the world was not worthie of: they wandered in wildernesses and mountaines, and dennes, and caues of the earth.
39 [16] And these all through faith obtained good report, and receiued [y] not the promise.
40 God prouiding a better thing for vs, that they [z] without vs should not be made perfite.

CHAP. XII.

1 He doeth not onely by the examples of the Fathers before recited, exhort them to patience and constancie, 3 but also by the example of Christ. 11 That the chastenings of God cannot be rightly iudged by the outward sense of our flesh.

Wherefore, ✤ [1] let vs also, seeing that we are compassed with so great a cloud of witnesses, cast away euery thing that presseth downe, and the sinne that [a] hangeth so fast on: let vs run with patience the race that is set before vs.
2 [2] [b] Looking vnto Iesus the authour and finisher of our faith, who for the [c] ioy that was set before him, endured the crosse, and despised the shame, and is set at the right hand of the throne of God.
3 [3] Consider therefore him that endureth such speaking against of sinners, least ye should be wearied and faint in your mindes.
4 [4] Ye haue not yet resisted vnto blood, striuing against sinne.
5 [5] And yee haue forgotten the consolation which speaketh vnto you as vnto children, ✤ My sonne, despise not the chastening of the Lord, neither faint when thou art rebuked of him.
6 For whom the Lord loueth, hee chasteneth: and he scourgeth euery sonne that he receiueth.
7 If yee endure chastening, God offered himselfe vnto you as vnto sonnes: for what sonne is it whom the father chasteneth not?
8 If therefore ye be without correction, wherof all are partakers, then are ye bastards, and not sonnes.
9 [6] Moreouer wee haue had the fathers of our bodies which corrected vs, & we gaue them reuerence: should we not much rather be in subiection vnto the father of spirits, that we might liue?
10 [7] For they verely for a few dayes chastened

u He meaneth that persecution which Antiochus wrought.
x In vile and rough clothing, so were the saints brought to extreame pouertie, and constrained to liue like beasts in wildernesses.
16 An amplification taken of the circumstance of the time: their faith is so much the more to be marueiled at, by how much the promises of things to come were more darke, yet at length were in deed exhibited to vs, so that there faith and ours is at one, as is also their consecration and ours.
y But saw Christ afarre off.
z For their saluation, and hang vpon Christ, who was exhibited in our dayes.
✤ *Rom.6,4.*
coloss.3 5.
ephe.4.24.
1.pet.2,1.
1 An applying of the former examples, whereby we ought to be stirred vp to runne the whole race, casting away all stops and impediments.
a For sinne besiegeth vs on all sides, so that we cannot scape out.
2 He setteth before vs, as the marke of this race, Iesus himselfe our captaine, who willingly ouercame all the roughnesse of the same way.
b As it were vpon the marke of our faith.
c Whereas he had all kind of blessednes in his hand and power, yet suffered willingly the ignominie of the crosse.
3 An amplification taken of the circumstance of the person, and the things themselues, which he compareth betwixt themselues: for how great is Iesus in comparison of vs, and how farre more grieuous things did he suffer then wee? 4 Hee taketh an argument of the profit which commeth to vs by Gods chastisements, vnlesse wee be in fault. First of all because sinne, or that rebellious wickednesse of our flesh, is by this meanes turned. 5 Secondly, because they are testimonies of his fatherly good will towarde vs, in so much that they shew themselues to be bastards, which cannot abide to be chastened of God ✤ Prou 3 11 6 Thirdly, if all men yeeld this right to fathers, to whom next after God wee owe this life, that they may rightfully correct their children, shall wee not be much more subiect to that our Father, who is the Author of the spirituall and euerlasting life? 7 An amplification of the same argument: Those fathers haue corrected vs after their fansie, for some fraile and transitorie profites but God chasteneth and instructeth vs for our singular profite, to make vs partakers of his holinesse: which thing although these our senses doe not presently perceiue, yet the end of the matter prooueth it.

vs after their owne pleasure, but he *chastened vs*
for our profite, that we might be partakers of his
holinesse.
11 Now no chastising for the present seemeth
to be ioyous, but grieuous: but afterward, it brin-
geth the quiet fruite of righteousnesse, vnto them
which are thereby exercised.
12 [8] Wherefore lift vp *your* hands which [d] hang
downe, and *your* weake knees,
13 And make [e] straight steps vnto your feete,
lest that which *is* halting,be turned out of the way,
but let it rather be healed.
14 ✣ [9] Follow peace with all men,and holines,
without the which no man shall see the Lord.
15 [10] Take heede, that no man fall away from
the grace of God: let no [f] root of bitternes spring
vp, and trouble *you*, least thereby many be defiled.
16 [11] Let there be no fornicatour, or prophane
person as ✣ Esau, which for one portion of meate
sold his birthright.
17 ∵ For ye know how that afterward also when
he would haue inherited the blessing, he was reie-
cted:for he found no [g] place to repentance, though
he sought *that blessing* with teares.
18 [12] For yee are not come vnto the ✻ mount
that might be [h] touched, nor vnto burning fire,nor
to blacknesse and darkenesse, and tempest,
19 Neither vnto the sound of a trumpet, and
the voice of wordes, which they that heard it, ex-
cused themselues, ✣ that the word should not be
spoken to them any more,
20 (For they were not able to abide that which
was commaunded, * yea, though a beast touch the
mountaine, it shall be stoned, or thrust through
with a dart:
21 And so terrible was the [i] sight which appea-
red, that Moses said, I feare and quake.)
22 But ye are come vnto the mount Sion,and
to the citie of the liuing God, the celestiall Hieru-
salem,and to the companie of innumerable Angels,
23 And to the assembly and congregation of
the first borne,which are written in heauen, and to
God the iudge of all, and to the spirits of iust and
[k] perfite men,
24 And to Iesus the Mediatour of the new Te-
stament, and to the blood of sprinkling that spea-
keth better things then that of Abel.
25 [13] See that ye despise not him that speaketh:
for if they escaped not which refused him, ý spake
on earth: much more shall we *not escape*, if wee
turne away from him that *speaketh* from heauen.
26 [14] Whose voice then shooke the earth,and
now hath declared, saying, ✣ Yet [l] once more will
I shake, not the earth onely, but also heauen.
27 And this *worde*, Yet once more, signifieth
the remoouing of those things which are shaken,as
of things which are made *with hands*, that the
things which are not shaken, may remaine.
28 [15] Wherefore seeing wee receiue a king-
dome, which cannot be shaken, let vs haue grace
whereby we may so serue God, that we may please
him with [m] reuerence and [n] feare.
29 For ✣ euen our God *is* a consuming fire.

8 The conclusion, we must goe forward couragiously and keepe alwayes a right course, and (as farre forth as we may) without any staggering or stumbling.
d The description of a man that is out of heart and cleane discouraged.
e Keepe a right course, and so, that you shew example of good life for others to follow.
✣ *Rom.12.18.*
9 We must liue in peace, and holinesse with all men.
10 We must studie to edifie one another, both in doctrine and example of life.
f That no heresie, or backesliding be an offence.
11 We must eschew fornication, and a profane mind, that is, such a mind, as giueth not to God his due honour, which wickednesse how seuerely God will at length punish, the horrible example of Esau teacheth vs.
✣ *Gen.25 33.*
∵ *Gen.27 38.*
g There was no place left for his repentance: and it appeareth by the effects, what his repentance was, for when he was gone out of his fathers sight, he threatned his brother to kill him.
12 Now he applieth the same exhortation, to the Propheticall and kingly office of Christ compared with Moses, after this sort, If the maiestie of the Lawe was so great, how great thinke you that the glorie of Christ and the Gospel is? And this comparison he declareth also particularly.
✻ *Exod.19 16.*
h Which might be touched with handes, which was of a grosse and earthly matter. ✣ *Exod.20.19.* * *Exod.19.12.*
i The shape and forme which he saw, which was no counterfeit and forged shape, but a true one. k So he calleth them that are taken vp into heauen, although one part of them doeth sleepe in the earth. 13 The applying of the former comparison. If it were not lawfull to contemne his worde which spake on the earth, how much lesse his voice which is from heauen? 14 He compareth the stedfast maiestie of the Gospel, wherewith the whole world was shaken, and euen the verie frame of heauen was as it were astonished,with the small and rauishing sound of the gouernance by the Law. ✣ *Agge.2 7. l It appeareth euidently in this that the Prophet speaketh of the calling of the Gentiles, that these wordes must be referred to the kingdome of Christ.* 15 A general exhortation to liue reuerently and religiously vnder the most happie subiection of so mightie a king, who as he blesseth his most mightily, so doeth he most seuerely reuenge the rebellious. And this is the summe of a Christian life, respecting the first table.

m By reuerence is meant that honest shamefastnes which keepeth them in their dueties.
n Religious and godly feare.
✣ *Deuter.4.24.*

CHAP. XIII.

1 Hee giueth good lessons not onely for manners, 7 but also for doctrine.

Let ✣ [1] brotherly loue continue.
2 ∵ Be not forgetfull to entertaine stran-
gers.for thereby some haue ✻ receiued Angels in-
to their houses vnwares.
3 Remember them that are in bondes, as
though ye were bound with them: and them that
are in affliction, as [a] if ye were also *afflicted* in the
bodie:
4 [2] Mariage *is* honourable among all, and the
bed vndefiled: but whoremongers and adulterers
God will iudge.
5 [3] Let your conuersation be without coue-
tousnesse,and be content with those things that ye
haue, for [b] he hath said,
6 ✣ I will not faile thee, neither forsake thee:
7 So that wee may boldly say, * The Lord *is*
mine helper, neither will I feare what [c] man can
doe vnto me.
8 [4] Remember them which haue the ouersight
of you, which haue declared vnto you the worde
of God: whose faith follow, considering what hath
beene the end of their conuersation. [5] Iesus Christ
yesterday, and to day, the same also *is* for euer.
9 Be not caried about with diuers *and* strange
doctrines: [6] for it is a good thing that the heart be
stablished with grace, *and* not with [d] meats, which
haue not profited them that haue beene [e] occu-
pied therein.
10 [7] Wee haue an [f] altar, whereof they haue
no authoritie to eate, which [g] serue in the Taber-
nacle,
11 ✣ For the bodies of those beasts whose blood
is brought into the holy place by the high Priest for
sinne, are burnt without the campe.
12 Therefore euen Iesus,that he might sanctifie
the people with his owne blood, suffered without
the gate.
13 [8] Let vs goe foorth to him therefore out of
the campe, bearing his reproach.
14 ✣ For here haue we no continuing citie: but
we seeke one to come.
15 [9] Let vs therefore by him offer the sacrifice
of praise alwayes to God, that is,the ∵ fruite of the
lips, which confesse his Name.

✣ *Rom.12.10.*
1 He commeth to the second table, the summe whereof is charitie, especially toward strangers, and such as are afflicted.
∵ 1.*Pet.4.9.*
✻ *Gen.18.3. and 19.3.*
a Be so much touched, as if their miserie were yours.
2 He commendeth chast matrimonie in all sorts of men, and threatneth vtter destruction from God, against whoremongers and adulterers.
3 Couetousnesse is condemned, against which is set a contented mind with that which the Lord hath giuen.
b Euen the Lord himselfe.
✣ *Iosh.1.5.*
* *Psal.118.6.*
c He setteth man against God.
4 We haue to set before vs the examples of valiant Captaines, whom we ought diligently to follow.
5 He repeateth the summe of the doctrine, to wit, the onely ground of all precepts of maners, and that is this: That we ought to quiet and content our selues in Christ onely: for there was yet neuer any man saued without the knowledge of him, neither is at this day saued, neither shallbe saued hereafter. 6 He toucheth them which mixed an externall worship, and especially the difference of meates, with the Gospel, which doctrine hee plainely condemneth as cleane repugnant to the benefite of Christ. *d By this one kind which concerneth the difference of cleane and vncleane meates, we haue to vnderstand all the ceremoniall worship. e Which obserued the difference of them superstitiously.* 7 He refuteth their errour by an apt and fit comparison. They which in times past serued the Tabernacle, did not eate of the sacrifices whose blood was brought for sinne into the holy place by the hie Priest. Moreouer these sacrifices did represent Christ our offering. Therefore they cannot be partakers of him which serue the Tabernacle, that is, such as stand in the seruice of the Law: but let not vs be ashamed to follow him out of Hierusalem, from whence hee was cast out & suffered: for in this also Christ, who is the trueth, answereth that figure, in that he suffered without the gate *f By the Altar, he meaneth the offerings. g Whereof they cannot be partakers which stubburnly reteine the rites of the Law.* ✣ *Leuit.4.11. and 6.30. and 16.27.* 8 Hee goeth on further in this comparison, and sheweth that this also signified vnto vs, that the godly followers of Christ must as it were goe out of the world, bearing his crosse. ✣ *Mich.2.10.* 9 Now that those corporall sacrifices are taken away, he teacheth vs that the true sacrifices of confession remaine, which consist partly in giuing of thankes, and partly in liberalitie, with which sacrifices indeed God is now delighted, ∵ *Hose.14.3.*

10 We must obey the warnings and admonitions of our Ministers and Elders, which watch for the saluation of the soules which are committed vnto them.
11 The last part of this Epistle, wherein he commendeth his ministery to the Hebrewes, and wisheth them continuance and increase of graces from the Lord: and excuseth himselfe in that he hath vsed but few words to comfort them, hauing spent the Epistle in disputing: and saluteth certaine brethren familiarly and friendly.

16 To doe good, and to distribute forget not:
for with such sacrifices God is pleased.
17 [10] Obey them that haue the ouersight of
you, and submit your selues: for they watch for
your soules, as they that must giue accounts, that
they may doe it with ioy, and not with griefe: for
that is vnprofitable for you.
18 [11] Pray for vs, for wee are assured that wee
haue a good conscience in all things, desiring to
liue honestly.
19 And I desire you somewhat the more ear-
nestly, that ye so doe, that I may bee restored to
you more quickely.
20 The God of peace that brought againe
from the dead our Lord Iesus, the great shepheard
of the sheepe, through the blood of the euer-
lasting Couenant,
21 Make you [b] perfect in all good workes, to
doe his will, [i] working in you that which is plea-
sant in his sight through Iesus Christ, to whom *bee*
praise for euer and euer, Amen.
22 I beseech you also, brethren, suffer the
wordes of exhortation: for I haue written vnto
you in fewe words.
23 Know that our brother Timotheus is deli-
uered, with whom (if he come shortly) I will see
you.
24 Salute all them that haue the ouersight of
you, and all the Saintes. They of Italie salute
you.
25 Grace *be* with you all, Amen.

¶ Written to the Hebrewes from Italie, *and sent* by Timotheus.

b Make you fit or meete.
i Hence commeth that saying of the Fathers, that God crowneth his workes in vs.

THE [a] GENERAL EPISTLE OF IAMES.

a That is, written to no one man, citie or countrey, but to all the Iewes generally, being now dispersed.

CHAP. I.

4 He entreateth of patience, 6 of faith, 10 & of lowlinesse of minde in rich men. 13 That tentations come not of God for euill, 17 because hee is the authour of all goodnesse. 21 In what maner the word of life must be receiued.

IAmes a seruant of God, and of
the Lord Iesus Christ, to the
twelue Tribes, which are [b] scat-
tered abroad, salutation.
2 [1] My brethren, [c] count it
exceeding ioy, [2] when yee fall
into diuers tentations,
3 ✣ [3] Knowing that the [d] trying of your faith
bringeth forth patience,
4 [4] And let patience haue *her* perfect worke,
that ye may be perfect & entire, lacking nothing.
5 [5] If any of you lacke [e] wisedome, let him
aske of God, which giueth to all men liberally,
and reproacheth no man, and it shallbe giuen him.
6 ✣ But let him aske in faith, and [f] wauer not:
[6] for he that wauereth, is like a waue of the sea,
tost of the winde, and caried away.
7 Neither let that man thinke that he shall re-
ceiue any thing of the Lord.
8 A double minded man *is* vnstable in [g] all his
wayes.
9 [7] Let the brother of [h] lowe degree reioyce
in that he is exalted:
10 [8] Againe, he that is [i] rich, in that hee is
made low: [9] for as the floure of the grasse, shall he
✣ vanish away.
11 For *as when* the sunne riseth with heat, then
the grasse withereth, and his floure falleth away,
and the goodly shape of it perisheth: euen so shall
the rich man wither away in *all* his [k] wayes.
12 [10] ✣ Blessed *is* the man, that endureth [l] ten-
tation: for when he is tryed, hee shall receiue the
crowne of life, which the Lord hath promised to
them that loue him.
13 [11] Let no man say when hee is [m] tempted, I
am tempted of God: [12] for God cannot be temp-
ted with euill, neither tempteth he any man.
14 But euerie man is tempted, when hee is
drawen away by his owne concupiscence, and is
entised.
15 Then when lust hath conceiued, it bringeth
forth [n] sinne, and sinne when it is finished, bringeth
forth death.
16 [13] Erre not my deare brethren.
17 Euery good giuing and euery perfect gift is
from aboue, and commeth downe from the [o] Fa-
ther of lights, with whom is no variablenesse, nei-
ther [p] shadow of turning.
18 [14] Of his owne [q] will begate he vs with the
word of trueth, that we should be as the [r] first fruits
of his creatures.
19 Wherefore my deare brethren, ∵ let euery

b To all the beleeuing Iewes, of what Tribe soeuer they be, and are dispersed thorow the whole world.
1 The first place or part touching comfort in afflictions, wherein we ought not to be cast downe and be faint hearted, but rather reioyce and be glad.
c Seeing their condition was miserable in that scattering abroad, hee doeth well to begin as he doeth.
2 The first argument, because our faith is tried through afflictions: which ought to be most pure, for so it is behoueable for vs.
✣ *Rom. 5, 3.*
3 The second, Because patience, a farre passing and most excellent vertue, is by this meanes ingendred in vs. *d That wherewith your faith is tryed, to wit, those manifolde temptations.* 4 The third argument propounded in maner of an exhortation, that true & continuall patience may be discerned from fained and for a time. The crosse is as it were ye instrument wherewith God doeth polish and fine vs. Therefore the worke and effect of afflictions, is the perfecting of vs in Christ. 5 An answere to a priuy obiection: It is easily sayd, but it is not so easily done. He answereth that we neede in this case a farre other maner of wisdome, then the wisdome of man, to iudge those things best for vs, which are most contrary to the flesh: but yet we shall easily obtaine the gift of wisedome, if we aske it rightly, that is, with a sure confidence of God, who is most bountifull and liberall. *e By wisedome he meaneth the knowledge of that doctrine whereof mention was made before, to wit, wherefore we are afflicted of God, and what fruit we haue to reape of affliction.* ✣ *Matth. 7, 7 mar 11, 24. luke 11 9. ioh. 14, 13. and 16 23 f Why then, what neede other Mediatours?* 6 A digression or going aside fro his matter, against prayers which are conceiued with a doubting minde, whereas we haue a certaine promise of God. & this is ye second part of the Epistle. *g In all his thoughts and his deeds.* 7 He returneth to his purpose, repeating the proposition, which is, that we must reioyce in the crosse, for it doeth not presse vs downe, but exalt vs. *h Who is afflicted with pouertie, or contempt, or with any kind of calamitie.* 8 Before he concludeth, he giueth a doctrine contrary to the former: to wit, how we ought to vse prosperitie, which is plentie of all things: to wit, so that no man therefore please himselfe, but be so much the more voide of pride. *i Who hath all things at his will.*

9 An argument taken of the verie nature of the things themselues, for that they are most vaine and vncertaine.
✣ *Esa. 40, 6. 1. Pet. 1, 24*
k Whatsoeuer he either purposeth in his mind, or doeth.
10 The conclusion: Therefore we must patiently beare the crosse: and he addeth a fourth argument, which comprehendeth the summe of all the former, to wit, because we come by this way to the crowne of life, but yet of grace according to the promise.
✣ *Iob 5 17.*
l Affliction whereby the Lord tryeth him.
11 The third part of this Epistle, wherein he descendeth from outward tentations, that is, from afflictions, whereby God trieth vs, to inwarde, that is, to those lustes whereby we are stirred vp to doe euill. The summe is this: Euery man is the author of these temptations to himselfe, & not God: for wee beare about in our bosomes that wicked corruption, which taketh occasions by what meanes soeuer, to stirre vp euill motions in vs, whence at length proceed wicked doings, and in conclusion followeth death ye iust reward of them. *m When he is prouoked to doe euill.* 12 Here is a reason shewed, why God cannot bee the authour of euill doing in vs, because hee desireth not euill. *n By sinne is meant in this place actuall sinne.* 13 Another reason taken of contraries: God is the authour of all goodnes, & so, that hee is alwayes like himselfe: how then can he be thought to be authour of euill? *o From him who is the fountaine and authour of all goodnesse.* *p Hee goeth on in the metaphore: for the sunne by his manifold and sundrie kindes of turning, maketh houres, dayes, moneths yeeres, light and darknesse.* 14 The fourth part concerning the excellencie and fruite of the worde of God. The summe is this: wee must heare the worde of God most carefully and diligently, seeing it is the seede wherewith God of his free fauour and loue hath begotten vs vnto himselfe, picking vs out of the number of his creatures. And the Apostle condemneth two faultes, which doe greatly trouble vs in this matter, to wit, for that we so please our selues, that wee had rather speake our selues then heare God speaking: yea, wee snuffe and are angrie when wee are reprehended: against which faults hee setteth a peaceable & quiet mind, and such an one as is desirous of puritie. *q This is it which Paul calleth gracious, fauour, and good will, which is the fountaine of our saluation.* *r As it were an holy kind of offering, taken out of the residue of men,*

man be swift to heare, slowe to speake, *and* slowe to wrath.

20 For the wrath of man doeth not accomplish the [f] righteousnesse of God.

21 Wherefore lay apart all filthinesse, and superfluitie of maliciousnesse, *and* receiue with [t] meekenesse the word that is graffed in you, which is able to saue your soules.

22 ✠ [15] And be yee doers of the word, and not hearers onely, [16] deceiuing your owne selues.

23 [17] For if any heare the word, and doe it not, he is like vnto a man, that beholdeth his [u] naturall face in a glasse.

24 For when he hath considered himselfe, hee goeth his way, and forgetteth immediatly what maner of one he was.

25 But who so looketh in the perfect lawe of libertie, and continueth *therein*, hee not being a forgetfull hearer, but a doer of the worke, shallbe blessed in his [x] deed.

26 [18] If any man among you seeme religious, and refraineth not his tongue, but deceiueth his [y] owne heart, this mans religion *is* vaine.

27 [19] Pure religion and vndefiled before God, euen the Father, is this, to [z] visit the fatherlesse, and widowes in their aduersitie, *and* to keepe himselfe vnspotted of the world.

f That which God appointeth.

t By meekenesse, he meaneth modestie, and whatsoeuer is contrary to an hautie and proude stomacke.

✠ *Mat.7,21. rom.2.13.*

15 Another admonition. Therefore is Gods word heard, that wee may frame our liues according to the prescript thereof.

16 He addeth reasons, and those most weighty: first, because they that doe otherwise, doe very much hurt themselues.

17 Secondly, because they lose the chiefest vse of Gods worde, which correct not by it the faults that they know.

u He alludeth to that naturall spot, to which is contrary that puritie whereunto we are borne againe, the liuely image whereof we behold in the Law. *x Behauing himselfe so: for workes doe shew the faith.* 18 The third admonition: The word of God prescribeth a rule not onely to doe well, but also to speake well. *y The fountaine of all brabling, and cursed speaking, and sawcinesse, is this, that men knew not themselues.* 16 The fourth: the true seruice of God standeth in charitie toward our neighbours (especially such as neede others helpe, as the fatherlesse and widowes) and puritie of life. *z To haue a care of them, and to helpe them as much as we can.*

CHAP. II.

1 *Hee sayth, that to haue respect of persons is not agreeable to Christs faith,* 14 *which to professe in words is not enough, vnlesse* 15 *we shewe it also in deedes of mercie and charitie,* 21 *after the example of Abraham.*

My 1 brethren, haue not the faith of our [a] glorious Lord Iesus Christ ✠ in respect of persons.

2 For if there come into your company a man with a gold ring, and in goodly apparell, and there come in also a poore man in vile raiment,

3 And yee haue a respect to him that weareth the gay cloathing, and say vnto him, Sit thou here in a [b] goodly place, and say vnto the poore, Stand thou there, or sit here vnder my footstoole,

4 Are ye not partially in [c] your selues, and are become Iudges of euill thoughts?

5 [2] Hearken my beloued brethren, hath not God chosen the [d] poore of this world *that they should be* rich in faith, and heires of the kingdome which he promised to them that loue him?

6 But ye haue despised the poore. [3] Doe not the rich oppresse you by tyranny, and doe they not draw you before the iudgement seats?

7 Doe not they blaspheme the worthy Name after which ye be [e] named?

1 The fifth: Charitie which proceedeth from a true faith, cannot stand with the accepting of persons: which hee prooueth plainely by setting foorth their example, who with the reproach or disdaine of the poore, honour the rich.

a For if we knew what Christs glory is, & esteemed it as we ought to doe, there would not be such respect of persons as there is.

✠ *Leuit.9.15. deut.1.17. and 16. 19. pro. 24.23.*

b In a worshipfull and honourable place.

c Haue yee not (which you ought not to doe) by this meanes with your selues iudged one man to be preferred before another? 2 Hee sheweth that they are peruerse and naughtie Iudges, which preferre the rich before the poore, by that that God on the contrary side preferreth the poore, whom he hath enriched with true riches, before the rich. *d The needie and wretched, and (if we measure it after the opinion of the world) the veriest abiects of all men.* 3 Secondly, he prooueth them to be madde men: for that the rich men are rather to be holden execrable and cursed, considering that they persecute the Church, and blaspheme Christ: for hee speaketh of wicked and prophane rich men, such as the most part of them haue beene alwayes, against whom hee setteth the poore and abiects. *e Word for word, which is called vpon of you.*

8 [4] But if ye fulfill the [f] royall Law according to the Scripture, *which saieth,* Thou shalt loue thy neighbour as thy selfe, ye doe well.

9 But if yee regard the persons, yee commit sinne, and are rebuked of the Law, as transgressours.

10 [5] For whosoeuer shall keepe the whole Lawe, *and* yet faileth in one *point*, he is guiltie of [g] all.

11 [6] For he that said, Thou shalt not commit adulterie, sayd also, Thou shalt not kill. Nowe though thou doest none adulterie, yet if thou killest, thou art a transgressour of the Law.

12 [7] So speake ye, and so doe, as they that shall be iudged by the Law of libertie.

13 For there shall be condemnation mercilesse to him that sheweth not [h] mercie, and mercie reioyceth against condemnation.

14 [8] What auaileth it my brethren, though a man saith, he hath faith, when he hath no workes? can that faith saue him?

15 [9] For if a brother or a sister be naked and destitute of dayly food,

16 And one of you say vnto them, Depart in peace: warme your selues, and fill your bellies, notwithstanding ye giue them not those things, which are needfull to the bodie, what helpeth it?

17 Euen so the faith, if it haue no workes, is dead in it selfe.

18 But [i] some man might say, Thou hast the faith, and I haue workes: shew me thy faith out of thy workes, and I will shewe thee my faith by my workes.

19 [10] Thou beleeuest that there is one God: thou doest well: the deuils also beleeue it, and tremble.

20 [11] But wilt thou vnderstand, O thou vaine man, that the faith *which is* without workes, is dead?

21 Was not Abraham our father [k] iustified through workes, ✠ when he offered Isaac his sonne vpon the altar?

22 Seest thou not that the faith [l] wrought with his workes? and through the workes was the faith made [m] perfect.

23 And the Scripture was [n] fulfilled which saieth, ✠ Abraham beleeued God, and it was imputed vnto him for righteousnesse: and hee was called the friend of God.

4 The conclusion: Charitie which God prescribeth cannot agree with the accepting of persons, seeing that we must walke in the kings high way.

f The Law is said to be royall and like the Kings high way, for that it is plaine and without turnings, and that the Law calleth euery one our neighbour, without respect, whom we may helpe by any kind of duety.

5 A newe argument to prooue the same conclusion: They do not loue their neighbours, which neglect some, and an... iously honour other: for he doeth not obey God, which cutteth off from the commandements of God that, that is not so commodious for him, nay he is rather guiltie generally for the breach of the whole Lawe, although he obserue the residue.

g Not that all sinnes are equall, but because he that breaketh one title of the Law, offendeth the maiestie of the Lawe giuer.

6 A proofe: because the Lawemaker is alwayes one and the selfe same, and the bodie of the Law cannot be diuided.

7 The conclusion of the whole treatise: we are vpon this condition deliuered from the curse of the Law by the mercie of God, that in like sort we should maintaine & cherish charitie and good will one towardes another, and who so doeth not so, shall not taste of the grace of God. *h He that is hard and currish against his neighbour, or else helpeth him not, he shall find God an hard and rough Iudge to himselfeward.* 8 The fifth place which hangeth verie well with the former treatise, touching a true and liuely faith. And the proposition of this place is this: faith which bringeth not foorth workes, is not that faith whereby wee are iustified, but an image of faith: or else this, they are not iustified by faith, which shewe not the effects of faith. 9 The first reason taken of a similitude: If a man say to one that is hungrie, Fill thy belly, and yet giueth him nothing, this shall not be true charitie: so if a man say he beleeueth, and bringeth forth no workes of his faith, this shall not be a true faith, but a certaine dead thing set out with the name of faith, whereof no man hath to brag, vnlesse he wil openly incurre reprehension, seeing that the cause is vnderstood by the effects. *i Nay thus may euery man beate downe thy pride.* 10 Another reason taken of an absurditie: If such a faith were the true faith whereby wee are iustified, the deuils should be iustified, for they haue that, but yet notwithstanding they tremble, and are not iustified therefore, neither is that faith a true faith. 11 The third reason from the example of Abraham, who no doubt had a true faith: but hee in offering his sonne, shewed himselfe to haue that faith which was not void of workes, and therefore he receiued a true testimonie when it was said, that faith was imputed to him for righteousnesse. *k Was he not by his workes knowen and found to be iustified? for he speaketh not here of the causes of iustification, but by what effects we may know that a man is iustified.* ✠ *Genes.22.10.* *l Was effectuall and fruitfull with good workes.* *m That the faith was declared to be a true faith and that by workes.* *n Then was the Scripture fulfilled, when it appeared plainely, how truely it was written of Abraham.* ✠ *Gen.15.6. rom.4.3. galat.3.6.*

24 12 Ye see then how that of workes a man is
o iustified, and not of p faith onely.
25 13 Likewise also was not ✠ Rahab the harlot iustified through workes, when she had receiued the messengers,& sent them out another way?
26 14 For as the body without ÿ spirit is dead, euen so the faith without works is dead.

12 The conclusion: he is onely iustified that hath that faith which hath workes following it.
o *It is prooued to be iust.*
p *Of that dead and fruitles faith which you boast of.* 13 A fourth reason taken from a like example of Rahab ÿ harlot, who also prooued by her workes that she was iustified by a true faith. ✠ *Iosh.2,1.* 14 The conclusion repeated againe: faith which bringeth not foorth fruits and workes, is not faith, but a dead carcase.

CHAP. III.

3 *To shewe that a Christian man must gouerne his tongue with the bridle of faith and charitie,* 6 *hee declareth the commodities and mischiefes that insue thereof:* 15 *and how much mans wisedome* 17 *differeth from heauenly.*

MY 1 brethren, be not many masters, 2 knowing that wee a shall receiue the greater condemnation.
2 For in many things wee ‖ sinne all. 3 If any man sinne not in word, he is a perfect man, and able to bridle all the body.
3 4 Beholde, wee put bittes into the horses mouthes, that they should obey vs, and wee turne about all their bodie.
4 Behold also the shippes, which though they be so great, and are driuen of fierce winds, yet are they turned about with a very small rudder, whithersoeuer the gouernour listeth.
5 Euen so the tongue is a litle member,& boasteth of great things: 5 beholde, howe great a thing a litle fire kindleth.
6 And the tongue is fire, *yea*, a b worlde of wickednesse: so is the tongue set among our members, that it defileth the whole bodie, and c setteth on fire the course of nature, and it is set on fire of hell.
7 For the whole nature of beasts, & of birdes, and of creeping things, and things of the sea is tamed, and hath beene tamed of the nature of man.
8 But the tongue can no man tame. *It is* an vnruly euill, full of deadly poyson.
9 6 Therewith blesse we God euen the Father, and therewith curse we men, which are made after the 7 similitude of God.
10 8 Out of one mouth proceedeth blessing and cursing: my brethren, these things ought not so to be.
11 Doeth a fountaine send foorth at one place sweete *water* and bitter?
12 Can the figge tree, my brethren, bring forth oliues, either a vine figges? so can no fountaine make both salt water and sweete.
13 9 Who is a wise man & endued with knowledge among you? let him shew by good conuersation his works in meekenesse of wisedome.
14 But if yee haue bitter enuying, and strife in your hearts, reioyce not, neither be lyars against the trueth.
15 This wisedome descendeth not from aboue, but *is* earthly, sensuall, and deuilish.
16 For where enuying and strife *is*, there *is* sedition, and all maner of euill works.
17 But the wisedome that *is* from aboue, is first pure, then peaceable, gentle, easie to be intreated, full of d mercie and good fruites, without iudging, and without hypocrisie.
18 10 And the fruite of righteousnesse is sowen in peace, of them that make peace.

1 The first part or place: Let no man vsurpe (as most men ambitiously doe) authority to iudge and censure others rigorously.
2 A reason: Because they prouoke Gods seueritie against themselues, which do so curiously and rigorously condemne others, being themselues guiltie and faultie.
a *Vnlesse we surcease from this masterlike and proud finding fault with others.*
‖ *Or, stumble.*
3 The seuenth place, touching the brideling of the tongue, ioyned with the former, so that it is manifest that there is no man which may not iustly be found fault withal, seeing it is a rare vertue to bridle the tougue.
4 He sheweth by two similitudes, the one taken from the bridles of horses, the other from the rudders of ships, how great matters may be brought to passe by the good moderation of the tongue.
5 On the contrary part he sheweth how great discommodities arise by the intemperancie of the tongue, throughout the whole world, to the ende that men may so much the more diligently giue themselues to moderate it. b *An heape of all mischiefes.* c *It is able to set the whole worlde on fire.*
6 Amongst other faults of the tongue, the Apostle chiefly reprooueth backbiting & speaking euill of our neighbours, euen in them especially which otherwise wil seeme godly and religious. 7 Hee denieth by two reasons that God can be praised by that man, that vseth cursed speaking, or to backbite: first because man is the image of God, which whosoeuer reuerenceth not, doth not honour God himselfe. 8 Secondly, because the order of nature which God hath set in things, will not suffer things that are so contrary the one to the other, to stande the one with the other. 9 The eight part which hangeth with the former, touching meekenesse of minde, against which he setteth enuie and a contentious minde. And in the beginning he stoppeth the mouth of the chiefe fountaine of all these mischiefes, to wit, a false perswasion of wisedome, whereas notwithstanding there is no true wisedome, but that is heauenly, and frameth our mindes to all kinde of true moderation and simplicitie.

d *He setteth mercy against the fierce and cruell nature of man, and sheweth that heauenly wisedome bringeth forth good fruits, for he that is heauenly wise, referreth all things to Gods glory, and the profit of his neighbour.*
10 Because the world perswadeth it selfe that they are miserable which liue peaceably & simply: on the contrary side the Apostle pronounceth that they shall at the length reape the haruest of peaceable righteousnes.

CHAP. IV.

1 *Hee reckoneth vp the mischiefes that procede of the workes of the flesh.* 7 *Hee exhorteth to humilitie,* 1 *and to purge the heart* 3 *from pride,* 10 *backbiting,* 14 *and the forgetfulnesse of our owne infirmitie.*

FRom 1 whence *are* warres and contentions among you? are they not hence, *euen* of your pleasures, that fight in your members?
2 Ye lust, and haue not: ye ennie, and desire immoderately, and cannot obtaine: ye fight, and warre, and get nothing, 2 because ye aske not.
3 Ye aske, and receiue not, because ye aske amisse, that yee might lay the same on your pleasures.
4 3 Ye adulterers and adulteresses, know yee not that the amitie of the worlde is the enimitie of God? Whosoeuer therefore will be a friend of the world, maketh himselfe the enemie of God.
5 4 Doe ye thinke that the Scripture sayeth in vaine, The spirit that dwelleth in vs, lusteth after ennie?
6 But *the Scripture* offereth more grace, *and* therefore saith, ✠ God resisteth the proude, and giueth grace to the humble.
7 ✠ 5 Submit your selues to God: resist the deuill, and he will flee from you.
8 Drawe neere to God, and he will draw neere to you. Cleanse your hands, ye sinners, and purge your hearts, ye double minded.
9 6 Suffer afflictions, and sorow ye, and weepe: let your laughter be turned into mourning, and *your* ioy into a heauinesse.
10 ✠ Cast downe your selues before the Lord, and he will lift you vp.
11 7 Speake not euill one of another, brethren. He that speaketh euill of his brother, or hee that condemneth his brother, speaketh euill of the Law, and condemneth the Lawe: and if thou condemnest the Lawe, thou art not an obseruer of the Law, but a iudge.

1 Hee goeth on forward in the same argument, condemning certaine other causes of warres & contentions, to wit, vnbrideled pleasures, and immoderate lustes, by their effects, for so much as the Lord doth worthily make them voyd, so that they bring nothing els to them in whom they are, but incurable torments.
2 He reprehendeth them by name, which are not ashamed to goe about to make God the minister and helper of their lusts and pleasures, in asking things which either are of themselues vnlawfull, or being lawfull, aske them to wicked purposes and vses.
3 An other reason why such vnbrideled lustes and pleasures are vtterly to be condemned, to wit, because that he that giueth himselfe to the world, diuorceth himselfe from God, and breaketh the band of that holy and spirituall mariage. 4 The taking away of an obiection: Indeede our mindes runne headlong into these vices, but wee ought so much the more diligently take heede of them: which care and studie shall not be in vaine, seeing that God resisteth the stubburne, and giueth that grace to the modest and humble that surmounteth all those vices. ✠ *Prou.3.34.* 1.*peter.5,5.* ✠ *Ephes 4,27.*
5 The conclusion: Wee must set the contrary vertues against those vices and therefore whereas wee obeyed the suggestions of the deuill, wee must submit our mindes to God, and resist the deuill, with a certaine and assured hope of victorie: To be short, wee must employ our selues to come neere vnto God by puritie and sinceritie of life. 6 Hee goeth on in the same comparison of contraries, & setteth against those prophane ioyes an earnest sorowe of minde, and against pride & arrogancie, holy modestie. a *By this worde the Grecians meant an heauinesse ioined with shamefastnesse, which is to be seene in a cast downe countenance, & setled as it were vpon the ground.* ✠ 1.*Peter 5.6* 7 Hee reprehendeth most sharpely another double mischiefe of pride: the one is, in that the proude and arrogant will haue other men to liue according to their will & pleasure, and therefore they doe most arrogantly condemne whatsoeuer pleaseth them not: which thing cannot bee done without great iniurie to our onely Lawe-maker, for by this meanes his Lawes are found fault withall, as not circumspectly ynough written, and men chalenge that vnto themselues which properly belongeth to God alone, in that they lay a Law vpon mens consciences.

12 There

WG 12 There is one Lawgiuer, which is able to saue,
and to destroy. ✠ Who art thou that iudgest ano-
ther man?
13 [8] Goe to now, ye that say, To day or to mo-
row wee will goe into such a citie, and continue
there a yeere, and buy and sell, and get gaine,
14 (And yet ye cannot tell what *shallbe* to mo-
rowe. For what is your life? It is euen a vapour that
appeareth for a little time, and afterward vanisheth
away.)
15 For that ye ought to say, ✠ If the Lord will,
and, If we liue, we will doe this or that.
16 But now yee reioyce in your boastings: all
such reioycing is euill.
17 9 Therefore to him that knoweth how to do
well, and doeth it not, to him it is sinne.

CHAP. V.

1 He threatneth the rich with Gods seuere iudgement, for their pride, 7 that the poore hearing the miserable ende of the rich, 8 may patiently beare afflictions, 11 as Iob did, 14 euen in their distresses.

GOe [1] to nowe, ye rich men: weepe, and howle
for your miseries that shall come vpon you.
2 Your riches are corrupt, and your garments
are motheaten.
3 Your gold and siluer is cankered, and the rust
of them shalbe a witnesse against you, and shall eat
your flesh, as *it were* fire. Ye haue heaped vp trea-
sure for the last dayes.
4 Behold, the hire of the labourers, which haue
reaped your fieldes (which is of you kept backe by
fraude) crieth, and the cries of them which haue
reaped, are entred into the [a] eares of the Lord of
hoastes.
5 Yee haue liued in pleasure on the earth, and
in wantonnesse. Ye haue [b] nourished your hearts,
as in a [c] day of slaughter.
6 Yee haue condemned, *and* haue killed the
iust, and he hath not resisted you.
7 [2] Bee patient therefore, brethren, vnto the
comming of the Lord. [3] Beholde, the husbandman
waiteth for the precious fruite of the earth, and
hath long patience for it, vntill hee receiue the for-
mer, and the latter raine.
8 Be ye also patient therefore, and settle your
hearts: for the comming of ye Lord draweth neere.
9 [4] [d] Grudge not one against another, bre-
thren, least yee be condemned: [5] behold, the iudge
standeth before the doore.
10 [6] Take, my brethren, the Prophets for an
ensample of suffering aduersitie, and of long pa-
tience, which haue spoken in the Name of the
Lord.
11 Beholde, we count them blessed which en-
dure. Yee haue heard of the patience of Iob, and
haue knowen what [e] end the Lord *made.* For the
Lord is very pitifull and mercifull.
12 [7] But before all things, my brethren, ✠ sweare
not, neither by heauen, nor by earth, nor by any o-
ther oathe: but let [f] your yea, be yea, and *your* nay,
nay, least ye fall into condemnation.
13 [8] Is any among you afflicted? Let him pray.
Is any merry? Let him sing.
14 [9] Is any sicke among you? Let him call for the
Elders of the Church, and let them pray for him,
and anoint him with ✠ [g] oyle in the [h] Name of the
Lord.
15 And the prayer of faith shall saue the sicke,
and the Lord shal raise him vp, and if he haue com-
mitted [i] sinnes, they shallbe forgiuen him.
16 [10] Acknowledge your faultes one to ano-
ther, and pray one for another, that ye may be hea-
led: [11] for the prayer of a righteous man auaileth
much, if it be feruent.
17 ∵ Helias was a man subiect to like passions
as we are, and he prayed earnestly that it might not
raine, & it rained not on the earth for three yeeres
and sixe moneths.
18 And he prayed againe: and the heauen gaue
rayne, and the earth brought forth her fruit.
19 [12] Brethren, ✠ If any of you hath erred
from the trueth, and some man hath [k] conuerted
him,
20 Let him know that hee which hath conuer-
ted the sinner from going astray out of his way,
shall saue a soule from death, and shall hide a mul-
titude of sinnes.

✠ Rom. 14, 4.
8 The other fault is this: that men doe so confidently determine vpon these and those matters and businesses, as though that euery moment of their life did not depend of God.
✠ 1. Cor. 4, 19.
9 The conclusion of all the former treatise: The knowledge of the will of God doeth not onely nothing at all profite, vnlesse the life be answerable vnto it, but also maketh the sinnes farre more grieuous.

1 He denounceth vtter destruction to the wicked and prophane rich men, and such as are drowned in their riotousnesse, mocking at their foolish confidence when as there is nothing indeed more vaine then such things.
a The Lord who is more mightie then ye are, hath heard them.
b Yee haue pampered vp your selues.
c The Hebrewes call a day that is appointed to solemne banketting, a day of slaughter or feasting.
2 He applieth that to the poore, which he spake against the rich, warning them to wait for the Lords comming patiently, who will reuenge the iniuries which the rich men doe them.
3 The taking away of an obiection: Although his comming seeme to linger, yet at the least we must follow the husbandmen, who doe patiently waite for the times that are proper for the fruites of the earth. And againe, God will not deferre the least iote of the time that he hath appointed. 4 Hee commendeth Christian patience, so that whereas other through impatience vse to accuse one another, the faithfull on the contrary side complaine not, although they receiue iniurie. *d By grudging, hee meaneth a certaine inward complaining which betokeneth impatience.* 5 The conclusion: The Lord is at the doore, who will defend his own, and reuenge his enemies, and therefore we need not to trouble our selues.

6 Because most men are wont to obiect, that it is good to repell iniuries by what meanes soeuer, he setteth against that, the examples of the Fathers, whose patience had a most happy end, because God as a most bountifull Father, neuer forsaketh his.
e What end the Lord gaue.
7 Because euen the best men sometimes through impatience breake out into oathes, sometime lesser, sometimes greater, the Apostle warneth vs to detest such wickednesse, and to accustome our tongues to simple and true talke.
✠ *Matth. 5, 34.*
f That that you haue to say or affirme, speake or affirme it simply, and without an oathe: and that that you will denie, denie it simply and flatly.
8 He sheweth the best remedie against all afflictions, to wit, prayers which haue their place both in sorow and ioy.
9 He sheweth peculiarly, to what physicians especially wee must goe, when wee are diseased, to wit, to the prayers of the Elders, which then also coulde cure the bodie, (for so much as the gift of healing was then in force) and take away the chiefest cause of sickenesses and diseases, by obtaining for the sicke through their prayers and exhortations, remission of sinnes. ✠ *Marke 6, 13.* *g This was a signe of the gift of healing: and nowe seeing wee haue the gift no more, the signe is no longer necessary.* *h By calling on the Name of the Lord.* *i Hee hath reason in making mentions of sinnes, for diseases are for the most part sent because of sinnes.* 10 Because God pardoneth their sinnes which confesse and acknowledge them, and not theirs which iustifie themselues, therefore the Apostle addeth, that wee ought freely to conferre one with another touching those inwarde diseases, that wee may helpe one another with our prayers. 11 Hee commendeth prayers by the effectes that come of them, that all men may vnderstand that there is nothing more effectuall then they are, so that they proceede from a pure minde. ∵ *1. Kings 17, 1. and 18, 45. Luke 4, 25.* 12 The taking away of an obiection: All reprehensions are not condemned, seeing that on the contrary part there is nothing more acceptable to God, then to call into the way a brother that was wandring out of the way. ✠ *Matth. 18, 15.* *k Hath called him backe from his way.*

THE FIRST EPISTLE GENERALL OF PETER.

CHAP. I.

1 Hee extolleth Gods mercie shewed in Christ, which wee lay holde on by faith, & possesse through hope, 10 whereof the Prophets foretolde. 13 Hee exhorteth 15 to renounce the world, 23 and their former life, and so wholly yeeld themselues to God.

PETER an Apostle of IESVS
CHRIST, to the strangers that
dwell here and there throughout
Pontus, Galatia, Cappadocia, Asia and
Bithynia,
2 [1] Elect according to the [a] foreknowledge of
God the Father vnto [b] sanctification of the Spirit,

1 Peter purposing to speake of the duties of a Christian life, reasoneth first of the principles and beginnings of all Christian actions, rising farre higher then nature, & carying vs also farre aboue the same. For he sheweth yt wee which are otherwise of nature sinners, were through the free mercie of God the Father first chosen from euerlasting: then according to that euerlasting decree, were by a certaine second creation made his sonnes in Christ his onely begotten, by whose Spirit we are inwardly changed, & by whose blood we also are reconciled, to ye end, that as Christ himselfe rose againe from the dead, we also might be receiued into that same heauenly & euerlasting glory. *a Or according to the purpose of God, who neuer altereth nor changeth the same.* *b That being set apart from the rest of the wicked world, through the working of the holy Ghost, they should be consecrate to God, Ephe. 1, 5.*

through

through obedience and sprinkeling of the blood
of Iesus Christ. Grace and peace be multiplied
vnto you:
3 Blessed *be* God, euen the Father of our
Lord Iesus Christ, which according to his aboun-
dant mercie hath begotten vs againe vnto a [c] liue-
ly hope, by the resurrection of Iesus Christ from the
dead,
4 To an inheritance immortall and vndefi-
led, and that withereth not, reserued in heauen
for vs,
5 [a] Which are kept by the power of God
through faith vnto saluation, which is prepared to
be shewed in the [d] last time.
6 Wherein ye reioyce, though now for a sea-
son (if neede require) ye are in heauinesse, through
manifold tentations,
7 That the triall of your faith, being much
more precious then golde that perisheth (though
it be tried with fire) might be found vnto *your*
praise, and honour and glory at the [e] appearing of
Iesus Christ:
8 Whome yee haue not seene, and yet loue
him, in whom now, though yee see him not, yet
doe you beleeue, and reioyce with ioy vnspeakea-
ble and glorious,
9 Receiuing the ‖ ende of your faith, *euen* the
saluation of *your* soules.
10 [3] Of the which saluation the Prophets haue
inquired and searched, which prophecied of the
grace that should come vnto you,
11 Searching when or at what time the Spi-
rit which testified before of Christ which was in
them, should declare the sufferings *that should
come* vnto Christ, and the glory that should fol-
lowe.
12 Vnto whom it was reuealed, that not
vnto themselues, but vnto vs they shoulde mi-
nister the things which are shewed vnto you
by them which haue preached vnto you the
Gospell by the holy Ghost [f] sent downe from
heauen, the which things the Angels desire to be-
holde.
13 [4] Wherefore [g] girde vp the loynes of your
minde: be sober, [5] and trust [h] perfectly on that
grace [6] that is brought vnto you, [7] in the reuela-
tion of Iesus Christ.

14 [8] As obedient children, not fashioning
your selues vnto the former lustes of your igno-
rance:
15 But as he which hath called you, is holy, so
be ye holy in ✠ all maner of conuersation,
16 [9] Because it is written, ✠ Be ye holy, for I
am holy.
17 [10] And if yee [i] call him Father, which with-
out ✠ respect of person iudgeth according to euery
mans worke, passe the time of your dwelling here
in feare,
18 [11] Knowing that yee were not redeemed
with corruptible things, *as* siluer and golde, from
your vaine conuersation, receiued by the tradici-
ons of the fathers,
19 ✠ But with the precious blood of Christ, as
of a Lambe vndefiled, and without spot.
20 [12] Which was ✠ ordeined before the [k] foun-
dation of the world, but was declared in the last
times for your sakes.
21 Which by his meanes doe beleeue in
God that raysed him from the dead, and gaue
him glorie, that your faith and hope might be in
God.
22 [13] Hauing purified your soules in obeying
the trueth through the Spirit, to * loue brotherly
without faining, loue one another with a pure
heart feruently:
23 Being borne anew, not of mortall seede, but
of immortall, by the word of God, who liueth and
endureth for euer.
24 [14] For all ✠ [l] flesh *is* as grasse, & all the glo-
rie of man *is* as the floure of grasse. The grasse wi-
thereth, and the floure falleth away.
25 [15] But the worde of the Lord endureth for
euer: and this is the worde which is preached a-
mong you.

c Euerlasting hope.

a Nowe hee sheweth by what way wee come vnto that glory, to wit, through all kinde of afflictions, wherein notwithstanding faith maketh vs so secure, that wee are not onely not ouercome with sorowe, but also through the beholding of God himselfe (who other wise is inuisible) with the eyes of faith are vnspeakeably ioyfull: because all such things, as they are but for a time, so are they not applied vnto vs to destroy vs, but as it were by fire to purge vs, and to make vs perfite, that at the length we may obtaine saluation.

d This is that time which Daniel calleth the time of the ende, when as that great restoring of all things shallbe, which all creatures looke for, Rom.8.19.

e He speaketh of the second comming of Christ. ‖ *Or, reward.* 3 He putteth a difference betweene true faith, that is to say, that faith which only hath an eye to the doctrine of the Prophets and Apostles, and false faith: Afterward hee maketh two degrees of one and the selfe same faith, according to the maner of the diuers reuelations, when as indeede it is but one onely faith: Thirdly, he saith, ÿ the preaching of the Apostles is the fulfilling of the preaching of the Prophets, although the latter end of it be as yet looked for the very Angels. *f He alludeth to the prophecie of Ioel, which was exhibited vpon the day of Pentecost, in the Apostles, as it were in the first fruits of the holy Ghost, which this same our Peter declareth, Act.2 6.* 4 Hee goeth from faith to hope, which is indeede a companion that can not be sundred from faith: and he vseth an argument taken of comparison: We ought not to be wearied in looking for so excellent a thing, which the very Angels waite for with great desire. *g This is a borrowed speach, taken of a common vsage amongst them: for by reason that they ware long garments, they could not trauaile vnlesse they girded vp themselues: and hence it is that Christ sayde, Let your loynes be girded vp.* 5 He setteth forth very briefly what maner of hope ours ought to be, to wit, continuall, vntill we enioy the thing we hope for: then, what we haue to hope for, to wit, grace (that is, free saluation) reuealed to vs in the Gospell, and not that, that men doe rashly and fondly promise to themselues. *h Soundly and sincerely.* 6 An argument to stirre vp our mindes, seeing that God doeth not wait till wee seeke him, but causeth so great a benefit to be brought euen vnto vs. 7 Hee setteth out the ende of faith, least any man should promise himselfe, either sooner or later that full saluation, to wit, the latter comming of Christ: and therewithall warneth vs, not to measure the dignitie of the Gospel according to the present state, seeing that that which we are now, is not yet reuealed.

8 Hee passeth from faith and hope, to the fruites of them both, which are vnderstoode in the name of obedience: And it consisteth in two things, in renouncing our lustes, and liuing godly: which lustes haue their beginning of that blindnesse wherein all men are borne: but holinesse proceedeth from the grace and fauour of GOD, which adopteth vs, and therefore regenerateth vs, that the father and the children may be of one disposition. ✠ *Luke 1.75.* 9 Hee sheweth that sanctification doeth necessarily followe adoption. ✠ *Leuit.11,44. and 19. 2. and 20 7.* 10 As before he distinguished true faith and hope from false, so doeth hee now obedience, setting the quicke and sharpe sight of God, against an outward maske, and earnest reuerence against vaine seueritie. *i If you will be called the sonnes of that Father.* ✠ *Deuter.10.17 rom.2.11 galat.2.6.* 11 An exhortation, wherein hee setteth foorth the excellencie and greatnesse of the benefite of God the Father, in sanctifying vs by the death of his owne Sonne. And hee partly setteth the purifyings of the Lawe against the thing it selfe, that is, against the blood of Christ, and partly also mens traditions which hee condemneth as vtterly vaine and superstitious, bee they neuer so olde & ancient. ✠ *1. Cor.6.20. and 7 23. hebr.9,14. 1. iohn.1.7. reuel.1.5.* 12 The taking away of an obiection: what was done to the world before that Christ was sent into the worlde? was there no holinesse before, and was there no Church? The Apostle answereth, that Christ was ordeined & appointed to redeeme & deliuer mankinde, before that mankinde was: much lesse was there any Church without him before his comming into the flesh: yet we are happiest aboue the rest, to whome Christ was exhibited indeede, in this that hee hauing suffered and ouercome death for vs, doeth nowe most effectually worke in vs by the vertue of his Spirite, to create in vs faith, hope, and charitie. ✠ *Rom.16 25. Ephes.3,9. coloss.1.26 2 timoth.1.10. titus 1 2.* *k From euerlasting.* 13 Hee commendeth the practise of obedience, that is, charitie: earnestly beating into their heads againe, that he speaketh not of any common charitie, & such as proceedeth from that our corrupt nature, but of that whose beginning is the Spirit of God, which purifieth our soules through the worde layed holde on by faith, and ingendreth also in vs a spirituall and euerlasting life, as God is most pure and truely liuing. * *Chap 2 17. roman. 12.10. ephes 4.2.* 14 A reason why wee haue neede of this heauenly generation, to wit, because that men, bee their glorie neuer so great, are of nature voyde of all true and sound goodnesse. ✠ *Esai 40,6 iames 1,10* *l The worde (flesh) sheweth the weakenesse of our nature, which is chiefly to bee considered in the flesh it selfe.* 15 Againe, least any man should seeke that spirituall force and vertue in fained imaginations, the Apostle calleth vs backe to ÿ word of God: teaching vs furthermore, that there is no other worde of the Lord to bee looked for, then this which is preached, in which onely wee must trust.

onely

CHAP.

CHAP. II.

1 He exhorteth the newe borne in faith, to leade their liues answerable to the same: 6 and least their faith should stagger, he bringeth in that which was foretolde touching Christ. 11 Then hee willeth them to be obedient to Magistrates, 21 and that they patiently beare aduersitie after Christs example.

Wherfore, ✠ [1] laying aside all maliciousnesse, and all guile, and dissimulation, and enuie, and all euill speaking,

2 [2] As [a] newe borne babes desire that sincere milke of the worde, that yee may growe thereby,

3 [3] Because yee ‖ haue tasted that the Lord *is* bountifull.

4 [4] To whome comming as vnto a liuing stone, disallowed of men, but chosen of God *and* precious,

5 Yee also as liuely stones, be made a spirituall house, [5] an holy ✠ Priesthood to offer vp spirituall sacrifices acceptable to God by Iesus Christ.

6 [6] Wherefore also it is conteyned in the Scripture, ∵ Beholde, I put in Sion a chiefe corner stone, elect and precious: and hee that beleeueth therein, shall not be ashamed.

7 [7] Vnto you therefore which beleeue, it is precious: but vnto them which be disobedient, the ✱ stone which the builders disallowed, the same is made the head of the corner,

8 And a ✲ stone to stumble at, and a rocke of offence, euen *to them* which stumble at the worde, being disobedient, vnto the which thing they were euen ordained.

9 [8] But yee are a chosen generation, a royall ✠ Priesthood, an holy nation, a people set at libertie, that ye should shew foorth the vertues of him that hath called you out of darknesse into his marueilous light,

10 ✠ Which in time past were not a people, yet *are* now the people of God: which in time past were not vnder mercy, but now haue obteined mercie,

11 [9] Dearely beloued, [10] I beseech you, as strangers and pilgrims, ∵ [11] absteine from fleshly lusts [12] which fight against the soule,

12 [13] ✱ And haue your conuersation honest among the Gentiles, that they which speake euill of you as of euill doers, [14] may by *your* good ✲ workes which they shall see, glorifie God in the day of [b] visitation.

13 [15] * Therefore submit your selues vnto [c] all manner ordinance of man [16] for the Lordes sake, [17] whether it be vnto the King, as vnto the superiour,

14 Or vnto gouernours, as vnto them that are sent of him, [18] for the punishment of euill doers, and for the praise of them that doe well.

15 [19] For so is the will of God, that by well doing yee may put to silence the ignorance of the foolish men,

16 As free, and not as hauing the libertie for a cloake of maliciousnesse, but as the seruants of God.

17 [20] [d] Honour all men: ✠ loue [e] brotherly fellowship: feare God: honour the King.

18 ✠ [21] Seruants, be subiect to your masters with all feare, not onely to the good and courteous, but also to the froward.

19 ∵ [22] For this is thanke worthie, if a man

✠ Rom 6.4. ephes.4.23. col.3,8. hebr.12,1.

1 Hauing laid for the foundation the Spirit of God effectually working by the word, and hauing built thereupon three vertues which are the grounds of all Christian actions, to wit, faith, hope and charitie: now he proceedeth to a generall exhortation, the first member whereof is, that wee flee all shewe, both of secret and also open malice.

2 The second is, that being newly begotten and borne of the new seede of the vncorrupt word, drawing and sucking greedily the same word as milke, we should more and more as it were growe vp in that spirituall life. And he calleth it, Syncere, not onely because it is a most pure thing, but also that we should take heede of them which corrupt it. *a As becommeth new men.* 3 He commendeth that spiritual nourishment for the sweetenesse and profite of it. ‖ *Or, doe taste.* 4 He goeth on forward in the same exhortation, and vseth another kinde of borowed speech, alluding to the Temple. Therefore he sayeth, that the companie of the faithful is as it were a certaine holy & spirituall building, built of liuely stones, the foundation whereof is Christ, as a liuely stone susteining all that are ioyned vnto him with his liuing vertue, and knitting them together with himselfe, although this so great a treasure be neglected of men. 5 Going forward in the same similitude, he compareth vs nowe to Priestes placed to this ende in that spirituall temple, that wee should serue him with spirituall worship, that is, with holinesse and righteousnes: but as the temple, so is the Priesthood built vpon Christ, in whom onely all our spirituall offerings are accepted. ✠ *Reuel.1.6.* 6 He prooueth it by the testimonie of the Prophet Esai. ∵ *Esai.28,16. rom.9,33.* 7 By setting the most blessed condition of the beleeuers, and the most miserable of the rebellious one against another, he pricketh forward the beleeuers, and triumpheth ouer the other: and also preuenteth an offence which ariseth hereof, that none doe more resist this doctrine of the Gospell, then they which are chiefest amongst the people of God, as were at that time that Peter wrote these things, the Priestes and Elders, and Scribes. Therefore he answereth first of all ẏ there is no cause why any man should be astonished at this their stubburnnesse, as though it were a strange matter, seeing we haue beene forewarned so long before, that it should so come to passe: and moreouer, that it pleased God to create and make certaine to this selfe same purpose, that the Sonne of God might be glorified in their iust condemnation. Thirdly, for that the glory of Christ is hereby set foorth greatly, whereas notwithstanding Christ remaineth the sure head of his Church, and they that stumble at him cast downe and ouerthrow themselues, and not Christ. Fourthly, although they be created to this ende and purpose, yet their fall and decay is not to be attributed to God, but to their owne obstinate stubburnnesse which commeth betweene Gods decree, and the execution thereof or their condemnation, and is the true and proper cause of their destruction. ✱ *Psal.118,22 matt 21,42. act.4,11.* ✲ *Esa.8,14. rom.9,33.* 8 The contrary member, to wit, he describeth the singular excellencie of the elect: & also lest any man should doubt whether hee be chosen or not, the Apostle calleth vs backe to the effectuall calling, that is, to the voyce of the Gospell sounding both in our eares and mindes by the outward preaching and Sacraments, whereby wee may certeinly vnderstand that euerlasting decree of our saluation. (which otherwise is most secret & hidden) and that through the onely mercy of God, who freely chuseth and calleth vs. Therefore this onely remaineth, sayth he, that by all meanes possible wee set foorth so great goodnesse of the most mightie God.

✠ *Exod.19,6.*

✠ *Hose.2,23. rom.9,25.*

9 He returneth to that generall exhortation.

10 A reason why we ought to liue holily, to wit, because we are citizens of heauen, and therefore we ought to liue according to the Lawes, not of this world, which is most corrupt, but of the heauenly citie, although we be strangers in the world.

∵ *Rom.13,14. galat.5,16.*

11 Another argument: The children of God liue not according to the flesh, that is, according to that corrupt nature, but according to the spirit. Therefore fleshly motions ought not to beare rule in vs.

12 The third argument: for although those lustes flatter vs, yet they cease not to fight against our saluation. 13 The fourth argument, taken of the profit of so doing: for by this meanes also wee prouide for our good name and estimation, whilest wee compell them at length to change their mindes, which speake euill of vs. ✱ *Chap.3,16.* 14 The fifth argument, which also is of great force: Because the glory of God is greatly set foorth by that meanes, whilest by example of our honest life, euen the most prophane men are brought vnto God, and submit themselues vnto him. ✲ *Matth.5,16.* *b When God shall also haue mercy on them.* 15 That which he spake generally, he now expoundeth by partes describing seuerally euery mans duety. And first of all he speaketh of obedience which is due both to the Lawes, and also to the Magistrates both higher & lower. * *Rom.13,1.* *c By ordinances, is meant the framing & ordering of ciuill gouernment: which he calleth ordinance of man, not because man inuented it, but because it is proper to men.* 16 The first argument: because the Lord is the authour and reuenger of the policie of men, that is, which is set amongst men: and therefore the true seruants of the Lord must aboue all others be diligent obseruers of this order. 17 He preuenteth a cauill which is made by some, ẏ say they will obey Kings & the higher Magistrates, and yet contemne their ministers: as though their ministers were not armed with their authoritie which sent them. 18 The second argument taken of the end of this order, which is not onely most profitable, but also very necessary: seeing that by this meanes vertue is rewarded, and vice punished: wherein ẏ quietnesse and happinesse of this life consisteth. 19 Hee declareth the first argument more amply, shewing that Christian libertie doeth amongst al things least, or not at all consist herein, to wit, to cast off the bridle of Lawes, (as at that time some altogether vnskilfull in the kingdome of God reported) but rather in this, that liuing holily according to the will of God, wee should make manifest to all men, that the Gospel is not a cloake for sinne & wickednesse, seeing we are in such sort free, that yet we are still the seruants of God, and not of sinne. 20 He diuideth the ciuill life of man, by occasion of those things which he spake into two generall parts: to wit, into those dueties which priuate men owe to priuate men, and especially the faithfull to the faithfull, & into that subiection whereby inferiours are bound to their superiours: but so, that Kings be not made equall to God, seeing that feare is due to God, and honour to Kings. *d Be charitable and duetifull towardes all men.* ✠ *Chap.1,22. rom.12,10.* *e The assemblie & fellowship of the brethren, as Zac.11,14.* ✠ *Ephes.5,6 coloss.3,22.* 21 He goeth to the duetie of seruants towards their masters, which he describeth with these boundes, that seruants submit themselues willingly and not by constraint, not onely to the good and courteous, but also to the froward and sharpe masters. ∵ *2.Cor 7,10.* 22 The taking away of an obiection Indeed the condition of seruants is hard, especially if they haue froward masters: but this their subiection shall be so much the more acceptable to God, if his will preuaile more with seruants, then the masters iniuries.

for

f Becauſe he maketh a conſcience of it to offend God, by whoſe good will and appointment, he knoweth this burden is layd vpon him.
23 He mittigateth the grieuouſneſſe of ſeruitude, while he ſheweth plainely that Chriſt died alſo for ſeruants, that they ſhould beare ſo much the more patiently this inequality betwixt men which are of one ſelfe-ſame nature, moreouer ſetting before them Chriſt that Lord of Lords for an enſample, he ſignifieth that they cannot but ſeeme too delicate, which ſhew themſelues more grieued in

for [f] conſcience toward God endure griefe, ſuffe-
ring wrongfully.
20 For what praiſe is it, if when ye be buffeted
for your faults, yee take it patiently ? but and if
when ye doe well, ye ſuffer *wrong* and take it pati-
ently, this is acceptable to God.
21 [23] For hereunto ye are called: for Chriſt al-
ſo ſuffered for you, leauing you an [g] example that
ye ſhould follow his ſteps,
22 * Who did no ſinne, neither was there guile
found in his mouth.
23 Who when he was reuiled, reuiled not a-
gaine : when hee ſuffered, he threatned not, but
[24] committed it to him [25] that iudgeth righte-
ouſly.
24 * [26] Who his owne ſelfe bare our ſinnes in
his body on the tree, that we being dead to ſinne,
ſhould liue in righteouſneſſe, by whoſe ſtripes ye
were healed.
25 For ye were as ſheepe going aſtray: but are
now returned vnto the Shepheard and Biſhop of
your ſoules.

bearing of iniuries, then Chriſt himſelfe who was moſt iuſt, & moſt ſharply of al afflicted, and yet was moſt patient. *g A borrowed kinde of ſpeech taken of painters and ſchoolmaſters.* * *Eſai.53.9. 1.Iohn 3,5.* 24 He ſheweth them a remedie againſt iniuries, to wit, that they commend their cauſe to God, by the enſample of Chriſt. 25 Hee ſeemeth now to turne his ſpeech to maſters, which haue alſo themſelues a maſter and iudge in heauen : who will iuſtly reuenge the iniuries that are done to ſeruants without any reſpect of perſons. * *Eſai.53,5. mat.8,17.* 26. He calleth the ſeruants backe from the conſideration of the iniuries which they are conſtrained to beare, to thinke vpon the greatneſſe, and the end of the benefite receiued of Chriſt.

CHAP. III.

1 That Chriſtian women ſhould not contemne their huſbandes, though they be infidels. 5 Hee bringeth in examples of godly Women. 8 Generall exhortations, 14 patiently to beare perſecutions, 15 and boldly to yeeld a reaſon of their faith. 18 Chriſtes example.

* *Coloſſ.3,18. epheſ.5,22.*
1 In the third place he ſetteth foorth the wiues duetie to their husbands, commanding them to be obedient.
2 He ſpeaketh namely of them which had husbands that were not Chriſtians, which ought ſo much the more be ſubiect to their husbands, that by their honeſt and chaſte conuerſation they may gaine them to the Lord.
* *1.Tim.2,9.*
3 He condemneth the riot and exceſſe of women and ſetteth foorth their

Likewiſe * [1] let the wiues be ſubiect to their
husbands, [2] that euen they which obey not
the word, may without the word be won by the
conuerſation of the wiues.
2 While they behold your pure conuerſation
which is with feare :
3 * [3] Whoſe apparelling let it not bee that
outward, with broidered haire, and gold put about,
or in putting on of apparell :
4 But let it bee the [a] hidden man of the heart,
which conſiſteth in the incorruption of a meeke
and quiet ſpirit, which is [b] before God a thing
much ſet by.
5 [4] For euen after this manner in time paſt did
the holy women, which truſted in God, tire them-
ſelues, and were ſubiect to their husbands.
6 As Sara obeyed Abraham, and * called him
Sir : whoſe daughters ye are, while ye doe well,
[5] not being afraid of any terrour.
7 * [6] Likewiſe ye husbands, [c] dwell with them
as men of [d] knowledge, [7] giuing [e] honour vnto

true apparelling ſuch as is precious before God: to wit, ẏ inward & incorruptible which conſiſteth in a meeke and quiet ſpirit. *a* Who hath his ſeate faſtened in ẏ heart: ſo that the hid mā is ſet againſt ẏ outward decking of the body. *b* Precious indeed, and ſo taken of God. 4 An argument taken of the example of women, and eſpecially of Sara, who was the mother of all beleeuers. * *Gen.18,12.* 5 Becauſe women are of nature fearefull, hee giueth them to vnderſtand, that he requireth of them that ſubiection, which is not wrung out of them either by force or feare. * *1 Cor.7,3.* 6 He teacheth husbands alſo their dueties, to wit, that the more vnderſtanding and wiſedome they haue, the more wiſely and circumſpectly they behaue themſelues. *c* Doe all the dueties of wedlocke. *d* The more wiſedome the husband hath, the more circumſpectly hee muſt behaue himſelfe in bearing thoſe diſcommodities, which through ẏ womans weakeneſſe oft times cauſe trouble both to the husband & the wife. 7 The ſecond argument, becauſe ẏ wife notwithſtanding that ſhe is weaker by nature thē the man, is an excellent inſtrument of the man made to farre moſt excellent vſes: wherevpon it followeth that ſhe is not therefore to be neglected becauſe ſhe is weake, but on the contrarie part ſhee ought to be ſo much the more cared for. *e* Hauing an honeſt care of her.

the woman, as vnto the weaker [f] veſſell, [8] euen as
they which are heires together of the [g] grace of
life, [9] that your prayers be not interrupted.
8 [10] Finally, be ye all of one mind : one ſuffer
with another : loue as brethren, *be* pittifull, *be*
courteous.
9 * [11] Not rendring euill for euill, neither re-
buke for rebuke: but contrariwiſe bleſſe, [12] know-
ing that ye are thereunto called, that ye ſhould
be heires of bleſſing.
10 * [13] For if any man long after life, and to
[h] ſee good dayes, let him refraine his tongue from
euill, and his lips that they ſpeake no guile.
11 * Let him eſchew euill and doe good : let
him ſeeke peace and follow after it.
12 For the eyes of the Lord *are* ouer the righ-
teous, and his eares *are open* vnto their prayers:
and the [i] face of the Lord *is* againſt them that do
euill.
13 [14] And who is it that will harme you, if ye
follow that which is good ?
14 * Notwithſtanding bleſſed *are ye*, if ye ſuf-
fer for righteouſneſſe ſake. [15] Yea, * feare not
their [k] feare, neither be troubled.
15 But [l] ſanctifie the Lord God in your hearts,
[16] and be ready alwayes to giue an anſwere to e-
uery man that asketh you a reaſon of the hope that
is in you, with meekneſſe and reuerence.
16 Hauing a good conſcience, that when they
ſpeake euill of you as of euill doers, they may be
aſhamed which ſlander your good conuerſation in
Chriſt.
17 [17] For *it is* better (if the will of God be ſo)
that ye ſuffer for well doing, then for euill doing.
18 * [18] For Chriſt alſo hath once ſuffered for
ſinnes, [19] the iuſt for the vniuſt, [20] that he might

f The woman is called a veſſell after the manner of the Hebrewes, becauſe the husband vſeth her as his fellow & helper to liue faithfully before God.
8 The third argument : for that they are equall in that which is the chiefeſt (that is to ſay, in the benefit of eternall life) which otherwiſe are vnequall as touching the gouernance and conuerſation at home, and therefore they are not to be deſpiſed although they be weake.
g Of that gracious and free benefite whereby we haue euerlaſting life giuen vs.
9 The fourth argument. All brawlings and chidings muſt be eſchewed, becauſe they hinder prayers, and the whole ſeruice of God whereunto both the husband and the wife are equally called.
10 He returneth to common exhortations and commendeth concord and whatſoeuer things pertaine to the maintenance of peace and mutuall

loue. *Prouerb.17,13. and 20,22. matt.5.39 rom.12,17. 1.theſ.5,15.* 11 We muſt not onely not recompence iniurie for iniurie, but wee muſt alſo recompence them with benefites. 12 An argument taken of compariſon: Seeing that wee our ſelues are called of God whom we offend ſo often, to ſo great a benefite (ſo farre is hee from reuenging the iniuries which we doe vnto him) ſhall we rather make our ſelues vnworthy of ſo great bountifulneſſe, then forgiue one anothers faults? And from this verſe to the end of the chapter, there is a digreſſion or going from the matter he is in hand with, to exhort vs valiantly to beare afflictions. * *Pſal.34,13.* 13 A ſecret obiection. But this our patience ſhallbe nothing els but a fleſhing & hardening of ẏ wicked in their wickedneſſe, to make them to ſet vpon vs more boldly, and to deſtroy vs. (Nay ſaith the Apoſtle by the words of Dauid) to liue without doing hurt, and to follow after peace when it fleeth away; is the way to the happie and quiet peace. And if ſo be any man be afflicted for doing iuſtly, the Lord maketh all things, and will in his time deliuer the godly, which cry vnto him, and will deſtroy the wicked. *h Leade a bleſſed and happy life.* * *Eſai 1,16.* *i This word (Face) after the maner of the Hebrewes, is taken for (anger.)* 14 The ſecond argument: when the wicked are prouoked, they are more wayward : therefore they muſt rather be ouercome with good turnes: And if they cannot be gotten by that meanes alſo, yet notwithſtanding wee ſhall be bleſſed, if we ſuffer for righteouſneſſe ſake. * *Matth.5,10.* 15. A moſt certaine counſell in afflictions, be they neuer ſo terrible, to be of a conſtant minde, and to ſtand faſt. But how ſhall we attaine vnto it? If wee ſanctifie God in our minds & hearts, that is to ſay, if wee reſt vpon him, as one that is Almighty, that loueth mankinde, that is good and true indeede. * *Eſai.8,12,13.* *k Be not diſmayed as they are.* *l Giue him all praiſe and glory, and hang onely on him* 16 Hee will haue vs when wee are afflicted for righteouſneſſe ſake, to be carefull not for redeeming of our life, either with denying, or renouncing the trueth, or with like violence, or any ſuch meanes: but rather to giue an account of our faith boldly, & yet with a meeke ſpirit, & full of godly reuerence, that the enemies may not haue any thing iuſtly to obiect, but may rather be aſhamed of themſelues. 17 A reaſon which ſtandeth vpon two generall rules of Chriſtianitie, which notwithſtanding all men allow not of. The one is, if we muſt needs ſuffer afflictions, it is better to ſuffer wrongfully then rightfully : ẏ other is this, becauſe we are ſo afflicted, not by happe, but by the will of our God. * *Rom 5,6. hebr.9,15.* 18 A proofe of either of the rules, by the example of Chriſt himſelfe our chiefe paterne who was afflicted, not for his owne ſins (which were none) but for ours, & that according to his Fathers decree. 19 An argument taken of compariſon: Chriſt the iuſt ſuffered for vs that are vniuſt, and ſhall it grieue vs that are vniuſt to ſuffer for the iuſtes cauſe? 20 Another argument being partly taken of things coupled together, to wit, becauſe Chriſt bringeth vs to his Father that ſame way that he went himſelfe, and partly from the cauſe efficient: to wit, becauſe Chriſt is not only ſet before vs for an example to follow, but alſo hee holdeth vs vp by his vertue in all the difficulties of this life, vntill he bring vs to his Father.

bring vs to God, [11] and was put to death concer-
ning the m flesh, but was quickened by the spirit.
19 [12] By ‖ the which he also went, and prea-
ched vnto the ‖ spirits that *are* in prison.
20 Which were in time passed disobedient,
when n once the long suffering of God abode in
the dayes of * Noe, while the Arke was preparing,
wherein few, that is, eight o soules were saued in
the water.
21 [13] Whereof the baptisme *that* now *is*, answe-
ring that figure, (*which is* not a putting away of
the filth of the flesh, but a confident demaunding
which a good conscience maketh to p God) saueth
vs also [14] by the resurrection of Iesus Christ.
22 Which is at the right hand of God, gone
into heauen, to whom the Angels, and Powers,
and might are subiect.

21 Another Argument taken of the happy end of these afflictions, wherein also Christ goeth before vs both in example and vertue, as one who suffered most grieuous torments euen vnto death, although but in one part onely of him, to wit, in the flesh or mans nature, but yet became conquerour by the vertue of his diuinity. m *As touching his manhood, for his body was dead, and his soule felt the sorrowes of death.* 12 A secret obiection: Christ indeed might do this, but what is that to vs? yet (saith the Apostle) for Christ hath shewed foorth this vertue in all ages both to the preseruation of the godly, were they neuer so few and miserable, and to reuenge the rebellion of his enemies, as it appeareth by the historie of the flood: for Christ is he which in those dayes (when God through his patience appointed a time of repentance to the world) was present not in corporall presence, but by his diuine vertue, preaching repentance euen by the mouth of Noe himselfe who then prepared the Arke, to those disobedient spirit which are now in prison waiting for the full recompense of their rebellion, and saued those fewe (that is, eight onely persons) in the water. ‖ By the vertue of which Spirit, that is to say of the diuinity: therefore this word, Spirit, cannot in this place taken for the soule, vnlesse we will say, that Christ was raised vp againe, and quickened by the vertue of his soule. ‖ He calleth them spirits, in respect of his time, not in respect of the time that they were in the flesh. n This word (once) sheweth that there was a furthermost day appointed, and if that were once past, there should be no more. * Gen.6.14. mat 24.33. luke 17.26. o Men. 13 A proportionall applying of the former example to the times which followed the comming of Christ: for that preseruation of Noe in the waters was a figure of our Baptisme, not as though that materiall water of Baptisme saueth vs, as those waters which bare vp the Arke saued Noe, but because Christ with his inward vertue, which the outward Baptisme shadoweth, preserueth vs being washed, so that wee may call vpon God with a good conscience. p *The conscience being sanctified may freely call vpon God.* 14 That selfe same vertue, whereby Christ rose againe, and now being caried vnto heauen, hath receiued all power, doeth at this day defend and preserue vs.

CHAP. IV.

1 He bringeth in Christs example and applieth it 6 to the mortifying of the flesh, especially commending Charity: 12 And so intreateth of patience. 17 That it is necessary that correction begin at the Church.

Forasmuch [1] then as Christ hath suffered for vs
in the flesh, arme your selues likewise with the
same mind, *which is*, that he which hath suffered in
the flesh, hath ceased from sinne,
2 That he henceforward should liue (as much
time as a remaineth in the flesh) not after the lusts
of men, but after the will of God.
3 * [2] For it is sufficient for vs that we haue spent
the time past of the life, after the lust b of the Gen-
tiles walking in wantonnes, lusts, drunkennes, in
gluttony, drinkings, and in abominable idolatries.
4 [3] Wherein it seemeth to them c strange, that
ye runne not with them vnto the same excesse of
riot: *therefore* speake they euill *of you*.
5 Which shall giue account to him, that is
ready to iudge quicke and dead.
6 [4] For vnto this purpose was the Gospell
preached also vnto the dead, that they might be
condemned according to men in the flesh, but
might liue according to God in the spirit.
7 [5] Now the end of all things is at hand. Bee
ye therefore sober, and watching in prayer,
8 [6] But aboue all things haue feruent loue a-
mong you: * for loue shall couer the multitude
of sinnes.
9 [7] Be ye * harberous one to another, without
grudging.
10 [8] * Let euery man as he hath receiued the
gift, minister the same one to another, [9] as good
disposers of the manifold grace of God.
11 [10] If any man speake, *let him speake* as the
words of God. If any man minister, *let him doe it*
as of the ability which God ministreth, that God
in all things may bee glorified through Iesus
Christ, to whom is praise and dominion for euer,
and euer, Amen.
12 [11] Dearely beloued, thinke it not d strange
[12] concerning the fiery triall, which is among you
to prooue you as though some strange thing were
come vnto you.
13 [13] But reioyce, inasmuch as ye are partakers
of Christs sufferings, that when his glory shall ap-
peare, ye may be glad and reioyce.
14 * [14] If ye be railed vpon for the Name of
Christ, blessed *are yee*: for the e spirit of glorie
and of God resteth vpon you: *which* on their
part is euill spoken of, but on your part is glo-
rified.
15 [15] But let none of you suffer as a murtherer,
or *as* a thiefe, or an euill doer, or as a busiebody in
other mens matters.
16 But if *any man suffer* as a Christian, let him
not be ashamed: but let him glorifie God in this
behalfe.
17 [16] For the time *is come* that iudgement must
begin at the house of God. [17] If it first *begin* at vs,
what shall the end be of them which obey not the
Gospel of God?
18 * And if the [illegible]ous scarcely bee saued,

a Hauing ended his digression and sliding from his matter, now he returneth to the exhortation which he brake off, taking occasion by that which he said touching the death, and resurrection of Christ, so defining our sanctification, that to be sanctified, is all one as to suffer in the flesh, that is to say: to leaue off from our wickednesse and viciousnesse: and to rise againe to God, that is to say, to be renued by the vertue of the holy Ghost, that wee may lead the rest of our life which remaineth, after the will of God. a *So much of this present life as remaineth yet to be passed ouer.* * *Ephes* 4.22. 2 By putting vs in minde of the dishonesty of our former life led in the filth of sinne, he calleth vs to earnest repentance. b *Wickedly and licentiously after the maner of the Gentiles.* 3 That wee be not mooued with the enemies peruerse and slanderous iudgements of vs, wee haue to set against them that last iudgement of God which remaineth for them, for none, whether they bee then found liuing, or were dead before, shall escape it. c *They thinke it a new and strange matter* 4 A digression because hee made mention of the last generall iudgement. And he preuenteth an obiection, that seeing Christ came very lately, they may seeme to be excusable which died before. But this ẏ Apostle denieth for (saith he) this selfe same Gospell was preached vnto them also: (for he speaketh vnto the Iewes) and that to the same end that I now preach it vnto you, to wit, that the flesh being abolished & put away (that is to say, that wicked & naughtie corruption which reigneth in men) they should suffer themselues to be gouerned by the vertue of the Spirit of God.

5 He returneth to his purpose, vsing an argument taken from the circumstance of the time, because the last end is at hand, and therefore we must so much the more diligently watch and pray with true sobriety of minde.
6 He commendeth charity of one toward another, because it doeth as it were bury a multitude of sinnes, and therefore preserueth and maintaineth peace and concord: for they that loue one another, doe easily forgiue one another their offences.
* *Prou.10.12.*
7 Of all the duties of charity, he commendeth one, namely, which was at that time most necessary, to wit, hospitality, which he will haue to be voluntary and most curteous and bountifull.
* *Rom.12,13. hebr.13,2.*
8 He sheweth the vse of charity, to wit, that euery man bestow that gift which he hath receiued to the profit of his neighbour. * Rom.12,6. phil.1,14. 9 A reason, because that what gift soeuer wee haue, wee haue receiued it of God vpon this condition, to be his disposers & stewards. 10 He reckoneth vp two kindes of these gifts as chiefe, to wit, the office of teaching in the Church, and the other Ecclesiasticall functions, wherein two things specially are to be obserued, to wit, that the pure word of God bee taught, and whatsoeuer is done, be referred to the glorie of God the Father, in Christ as to the proper marke. 11 Because the crosse is ioyned with the sincere profession of Religion, the Apostle fitly repeateth that which hee touched before warning vs not to bee troubled at persecutions and afflictions, as a newe and strange thing. d *As though some new thing had befallen you, which you neuer thought of before.* 12 The first reason: Because the Lord meaneth not to consume vs with this fire (as it were) but to purge vs of our drosse, and make vs perfite. 13 Another reason: Because the afflictions of the godly and wicked differ very much, and chiefly in three points. First, because the godly communicate with Christ in their afflictions, and therefore shall in their time be partakers also of his glory. * *Matth.5,10.* 14 Secondly, because that although the infidels thinke farre otherwise, who in afflicting the godly, blaspheme God, yet the godly in that they are so railed vpon, are honoured of God with ẏ true spirituall glory, and their adoption sealed in them by the Spirit of God. e *By Spirit hee meaneth the gifts of the Spirit.* 15 The third difference: for the godly are not afflicted for their euill doings, but for righteousnesse sake as Christians: whereby it commeth to passe, that the Crosse, seeing it is a testimonie vnto them of faith and righteousnesse, ministreth vnto them not an occasion of sorrow, but of vnspeakeable ioy: now the Apostle propoundeth ẏ third difference vnder ẏ forme of an exhortation. 16 The third reason because the Lord of all the world being especially carefull for them of his houshold, doeth therefore chastise them first of all, yet so that he keepeth a measure in his greatest seueritie: And as he hath alwayes vsed to do heretofore, so doth he now specially whē as he exhibited himselfe in person to his Church. 17 Least the godly should be offended and stumble at that vaine shadow of felicitie of the wicked, as though God were not ẏ gouernour of the world, for that the wicked are in good case, & the godly in euill, the Apostle teacheth by an argument of a comparison of them together, that God who spareth not his owne, but nurtureth them vnder the crosse, will at length in his time handle the rebellious and wicked farre otherwise, whom hee hath appointed to vtter destruction. * *Prouerb.2,31.*

where shall the vngodly and the sinner appeare?

19 [18] Wherefore let them that suffer according to the will of God, commit their soules *to him* in well doing, as vnto a faithfull Creator.

[18] The conclusion, Seeing the godly are not afflicted by chance, but by the will of God, they ought not to despaire, but goe forward, notwithstanding in the way of holinesse and well doing, commending themselues to God their faithfull Creator, that is to say, their Father.

CHAP. V.

1 *Hee warneth the Elders not to vsurpe authoritie ouer the Church, 5 willing the yonger fort to be willing to be taught, and to be modest, 8 to be sober and watchfull to resist the cruell aduersarie.*

THe [a] Elders which are among you, a I beseech which am also an Elder, and a witnesse of the sufferings of Christ, and also a partaker of the glory that shalbe reuealed,

2 [b] [c] Feed the 4 flocke of God, [d] which dependeth vpon you, [e] caring for it not by constraint, but willingly: not for filthie lucre, but of a ready minde:

3 Not as though yee were Lords ouer *Gods* [b] heritage, but that yee may be ensamples to the flocke.

4 And when that chiefe Shepheard shall appeare, ye shall receiue an incorruptible crowne of glory.

5 [8] Likewise yee yonger submit your selues vnto the Elders, and subiect your selues euery man one to another: * decke your selues inwardly in lowlinesse of minde: 9 for * God resisteth the proud, and giueth grace to the humble.

6 Humble * your selues therefore [10] vnder the mighty hand of God, that hee may exalt you in due time.

7 * Cast all your care on him: for hee careth for you.

8 [11] Be sober, and watch: for *your aduersary the deuill as a roaring lyon walketh about, seeking whom he may deuoure:

9 Whom resist stedfast in the faith, [12] knowing that the same afflictions are accomplished in your [c] brethren which are in the world.

10 [13] And the God of all grace, which hath called vs vnto his eternall glory by Christ Iesus, after that ye haue suffered a little, make you perfite, confirme, strengthen, and stablish *you*.

11 To him *be* glory and dominion for euer and euer, Amen.

12 [14] By Siluanus a faithfull brother vnto you as I suppose, haue I written briefly, exhorting and testifying how that this is the true grace of God, wherein ye stand.

13 [15] *The Church* that is at [d] Babylon elected together with you, saluteth you, and Marcus my sonne.

14 Greete yee one another with the * kisse of loue. Peace *be* with you all which are in Christ Iesus, Amen.

* Rom. 12, 10.
9 Because pride cometh to many, to be the way vnto the glory of this life, the Apostle witnesseth on the contrary side, that ignominie and shame is the reward of pride, and glory the reward of modestie.
* Iames 4. 6.
* Iames 4, 10.
10 Because these proud and lofte spirits threaten the modest and humble, the Apostle warneth vs to set the power of God against the vanitie of proud men, and to hang wholly vpon his prouidence.
* Pfal. 55, 23. matth 6, 25. luke 12, 22.
11 The crueltie of Satan, who seeketh by all meanes to deuoure vs, is ouercome by watchfulnesse and faith.
* Luke 22, 31.
12 The persecutions which Satan stirreth vp, are neither newe nor proper to any one man, but from old and ancient time common to the whole Church, and therefore wee must suffer that patiently, wherein wee haue such & so many fellowes of our conflicte & combates. *c Amongst your brethren which are dispersed throughout the world.*
13 Hee fealeth vp as it were with a seale, the former exhortation with a solemne prayer, against willing them to take increase of strength at his hands, of whom they had the beginning, and hope to haue the accomplishment, to wit, of God the Father in Iesus Christ, in whom wee are sure of the glory of eternall life.
14 Continuance and perseuerance in the doctrine of the Apostles, is the onely ground and foundation of Christian strength: Now the summe of the Apostles doctrine, is saluation freely giuen of God. *e Familiar saluations.*
15 I am that famous citie of Assyria, *where Peter the Apostle of the circumsision then was.* * Rom. 16, 16. 1. cor. 16, 20. 2. cor. 13, 12.

THE SECOND EPISTLE GENERALL OF PETER.

CHAP. I.

3 *Hauing spoken of the bountifulnesse of God, 5 and of the vertues of faith, 6 He exhorteth them to holinesse of life. 12 And that his counsell may be the more effectuall, 14 He sheweth that his death is at hand, 16 & that himselfe did see the power of Christ, which he opened vnto them.*

a A salutation wherein he giueth them to vnderstand that he dealeth with them as Christs ambassadour, and otherwise agreeth with them in one selfe same faith which is grounded vpon the righteousnesse of Iesus Christ our God and Sauiour.

SImon * Peter a seruant & an Apostle of Iesus Christ, to you which haue obteined like precious faith with vs by the [a] righteousnesse of our God and Sauiour Iesus Christ.

2 Grace and peace bee multiplied to you, [a] through the acknowledging of God, and of Iesus Christ our Lord,

3 According as his [b] diuine power hath giuen vnto vs all things that *pertaine* vnto [c] life and godlinesse, through the [d] acknowledging of him that hath called vs vnto glory and vertue.

4 [4] Whereby most great and precious promises are giuen vnto vs, that by them yee should be partakers of the [e] diuine nature, in that ye flee the corruption, which is in the [f] world through [g] lust.

5 [5] Therefore giue euen all diligence thereto: [h] ioyne moreouer vertue with your faith: and with vertue, knowledge:

6 6 And with knowledge, temperance: and with temperance, patience: and with patience, godlinesse:

4 An explication of the former sentence, declaring the causes of so great benefits, to wit, God and his free promise, from whence all these benefits proceed, by say, these most excellent benefits, whereby we are deliuered from the corruption of the world, (that is, made, after a sort, like vnto God himselfe. *e By the diuine nature, hee meaneth not the substance of the Godhead, but the partaking of those qualities whereby the image of God is restored in vs.* *f In mem.* *g For lust is the seate of corruption, and hath his seate euen in our very bowels and inmost parts.* 5 Hauing layd the foundation (that is, hauing declared the causes of our saluation & especially of our sanctification) now he beginneth to exhort vs to giue our mindes wholly to the true vse of this grace. And he beginneth with faith without which nothing can please God, & hee weareth vs to haue it full fraught with vertue (that is to say) with good & godly maners, being ioyned with the knowledge of Gods will, without which there is neither faith neither any true vertue. *h Supply also, and support or aide.* 6 He reckoneth vp certaine other principall vertues, whereof some pertaine to the first Table of the Law, others to the last.

7 And with godlineſſe, brotherly kindneſſe: and with brotherly kindneſſe, loue.

8 7 For if theſe things be among you, and abound, they will make you that ye neither ſhallbe idle, nor vnfruitfull in the acknowledging of our Lord Ieſus Chriſt:

9 For he that hath not theſe things, is blinde, and i cannot ſee farre off, and hath forgotten that he was purged from his old ſinnes.

10 8 Wherefore, brethren, giue rather diligence to make your calling and election ſure: for if yee doe theſe things, ye ſhall neuer fall.

11 For by this meanes an entring ſhallbe miniſtred vnto you abundantly into the euerlaſting kingdome of our Lord and Sauiour Ieſus Chriſt.

12 9 Wherefore, I will not be negligent to put you alwayes in remembrance of theſe things, though that ye haue knowledge, and be eſtabliſhed in the preſent trueth.

13 For I thinke it meet as long as I am in this k tabernacle, to ſtirre you vp by putting you in remembrance,

14 Seeing I know that the time is at hand that I muſt lay downe this my tabernacle, euen as our Lord Ieſus Chriſt hath * ſhewed me.

15 * I will endeauour therefore alwayes, that ye alſo may be able to haue remembrance of theſe things after my departing.

16 * 10 For we followed not deceiueable fables, when we opened vnto you the power, and comming of our Lord Ieſus Chriſt, but with our eyes we ſaw his maieſtie.

17 For he receiued of God the Father honour and glory, when there came ſuch a voyce to him from that excellent Glory, * This is my beloued Sonne, in whom I am well pleaſed.

18 And this voyce wee heard when it came from heauen, being with him in the holy mount.

19 11 We haue alſo a moſt ſure word of the Prophets, 12 to the which ye doe well that yee take heed, as vnto a light that ſhineth in a darke place, vntill the l day dawne, and the m day-ſtarre ariſe in your hearts.

20 * 13 So that ye firſt know this, that no prophecie of the n Scripture is of any o priuate interpretation:

21 For the prophecie came not in old time by the will of man: but p holy men of God ſpake as they were q mooued by the holy Ghoſt.

7 As thoſe fruits doe ſpring from the true knowledge of Chriſt, ſo in like ſort the knowledge it ſelfe is fottered, and groweth by bringing forth ſuch fruits, inſomuch that he that is vnfruitfull did either neuer know the true light, or hath forgotten the gift of ſanctification which hee hath receiued.

i *He that hath not an effectuall knowledge of God in him, is blind as touching the kingdome of God, for he cannot ſee things that are afarre off, that is to ſay, heauenly things.*

k The concluſion: Therefore ſeeing our calling and election is approoued by thoſe fruits, and is confirmed in vs, and moreouer ſeeing this is the onely way to the euerlaſting kingdome of Chriſt, it remaineth that we caſt our minds wholly that way.

9 An amplifying of the concluſion ioyned with a modeſt exceſe, wherein he declareth his loue towards them, and foreſheweth them of his death, which is at hand.

k *In this body.*

* *Iohn 21,18.*

* 1. *Cor.1,17. and 2.1.*

10 Another amplification taken both of the great certaintie and alſo excellencie of this doctrine, as whereof our Lord Ieſus Chriſt the ſonne of God is authour, whoſe glory & Apoſtle himſelfe both ſaw and heard.

* *Matth. 17,5.* 11 The trueth of the Goſpel is hereby alſo manifeſted, in y it agreeth wholly with the foreſeilings of the Prophets.

12 The doctrine of the Apoſtles doeth not ſhut out the doctrine of the Prophets, for they confirme each other by each others teſtimonies, but the Prophets were as candles which gaue light vnto the blinde, vntill the brightneſſe of the Goſpell began to ſhine. l *A more full and open knowledge then was vnder the ſhadowes of the Law. m That cleerer doctrine of the Goſpel.*

* 2 *Tim.3,16.* 13 The Prophets are to be read, but ſo, that we aske of God the gift of interpretation: for hee that is the authour of the writings of the Prophets, is alſo the interpreter of them.

n *He is neith the Scripture and prophecie together, to diſtinguiſh true Prophecies from falſe.* o *For all interpretation commeth from God.* p *The godly interpreters and meſſengers.* q *Inſpired of God: and theſe their motions were in very good order, and not ſuch as were the motions of the prophane ſouthſayers and foretellers of things to come.*

CHAP. II.

a *Hee foretelleth them of falſe teachers,* 3 *whoſe wicked ſleights and deſtruction hee declareth.* 12 *Hee compareth them to brute beaſtes,* 17 *and to welles without water,* 20 *becauſe they ſeeke to withdraw men from God to their vile filthineſſe.*

BVt there were falſe prophets alſo among the a people, euen as there ſhallbe falſe teachers among you: which priuily ſhall bring in damnable hereſies, euen denying the Lord, that hath bought them, and bring vpon themſelues ſwift damnation.

2 1 And many ſhall follow their deſtructions, by whom the way of trueth ſhall bee euill ſpoken of,

3 2 And through couetouſnes ſhall they with faine words make b merchandiſe of you, c whoſe condemnation long ſince reſteth not, and their deſtruction ſlumbreth not.

4 For if God ſpared not the * Angels that had ſinned, but caſt them downe into d hell, and deliuered them into d chaines of darkeneſſe, to bee kept vnto damnation:

5 Neither hath ſpared the e old world, but ſaued * Noe the eight *perſon* a f preacher of righteouſneſſe, and brought in the Flood vpon the world of the vngodly,

6 And * turned the cities of Sodom and Gomorrhe into aſhes, condemned them and ouerthrew them, and made them an enſample vnto them that after ſhould liue vngodly,

7 And deliuered iuſt Lot vexed with the vncleanly converſation of the wicked:

8 (For hee being righteous, and dwelling among them, in g ſeeing and hearing, h vexed his righteous ſoule from day to day with their vnlawfull deeds.)

9 The Lord i knoweth to deliuer the godly out of tentation, and to reſerue the vniuſt vnto the day of iudgement vnder puniſhment:

10 5 And chiefly them that walke after the fleſh, in the luſt of vncleanneſſe, and deſpiſe gouernment, *which are* bold, and ſtand in their owne conceit, and feare not to ſpeake euill of them that are in k dignitie.

11 Whereas the Angels which are greater both in power and might, giue not railling iudgement againſt them before the Lord.

12 6 But theſe as naturall bruit beaſts, led with ſenſualitie, and l made to be taken, and deſtroyed, ſpeake euill of thoſe things which they know not, and ſhall periſh through their owne m corruption,

13 And ſhall receiue the wages of vnrighteouſneſſe, as they which count it pleaſure daily to liue deliciouſly. ‖ Spots *they are* and blots, delighting themſelues in their deceiuings, n in feaſting with you,

1 As in times paſt there were two kinds of Prophets, the one true, the other falſe, ſo Peter foreſeeth them that there ſhallbe ſome true and ſome falſe teachers in the Church, inſomuch that Chriſt himſelfe ſhallbe denied of ſome, which notwithſtanding ſhall call him redeemer.

a Vnder the Law, while the ſtate and policie of the Iewes was yet ſtanding.

b 2 There ſhall not onely be hereſies, but alſo many followers of them.

3 Couetouſneſſe for the moſt part is a companion of hereſie, and maketh merchandiſe vpon of ſoules.

c They will abuſe you, and ſell you as they ſell cattell in a Faire.

4 A comfort for the Godly. God who caſt the Angels that fell away from him headlong into the darkeneſſe of hell, at length to be iudge, and who deſtroyed the olde world with the flood, and preſerued Noe the eight perſon, and who burned Sodome and ſaued Lot, will deliuer his elect from theſe errors, and will vtterly deſtroy thoſe vnrighteous.

* *Ieo 4,18.*

iude 6.

c So the Greciaus called the deepe dungeon vnder the earth, which ſhould be appointed to torment the ſoules of the wicked in.

d Bound them with darkeneſſe as it were with chaines: and by darkeneſſe, he meaneth that moſt miſeraole ſtate of life, that is full of horrour.

e Which was before the Flood: not that God made a new world, but becauſe the world ſeemed new. * *Gen.7,11.*

f For he ceaſed not for the ſpace of an hundred & twentie yeares to warne the wicked both by word & deed, what ſhould be of God hanged ouer their heads. * *Gen.19,13.*

g Which way ſoeuer he looked and turned his eares. h He hath a troubled ſoule, and being vehemently grieued, liued a painfull life. i He hath beene long practiſed in ſauing and deliuering the righteous. k He goeth to another ſort of corrupt men, which notwithſtanding are within y boſome of the Church, which are wickedly giuen, & doe feditiouſly ſpeake euill of the authoritie of Magiſtrates, (which the Angels themſelues doe minnister before God, doe not diſpraiſe) A true and liuely deſcription of the Romiſh Clergie (as they call it) k Princes and great men, be they neuer ſo high in authority. 6 A liuely painting out of the ſame perſon, wherein they are compared to beaſts, which are made to ſnare themſelues to deſtruction, while they giue themſelues to fill their bellies: For there is no greater ignorance then is in theſe men, al-though they moſt impudently find fault with thoſe things which they know not: and it ſhall come to paſſe that they ſhall deſtroy themſelues as beaſtes with thoſe pleaſures wherewith they are delighted, and diſhonour and defile the company of the Godly. l Made to this end, to be a pray to others: ſo doe theſe men will ingly caſt themſelues into Satan ſoares. m Their owne wicked maners ſhall bring them to deſtruction. ‖ Or, little rockes. n When as by being amongſt the Chriſtians in the holy aſſemblies which the Church keepeth they would ſeeme by that meanes to be true members of the Church, yet they are indeed but blots of the Church.

7 Hee condemneth those men, as shewing euen in their behauiour and countenance an vnmeasurable lust, as making merchandise of the soules of light persons, as men exercised in all the craftes of couetousnesse, to be short, as men that sell themselues for money to curse the Sonnes of God after Balaams example, whom the dumbe beast reprooued.
* Numb. 22,23.
* Iude 12.
8 Another note whereby they may be well knowne what manner of men they are, because they haue inwardly nothing but either vtterly vaine or very hurtfull, although they make a shew of some great goodnesse: but they shall not escape vnpunished for it, because vnder pretence of false liberty, they draw men into most miserable slauery of sinne.

14 7 Hauing eyes full of adulterie, and that cannot cease to sinne, beguiling vnstable soules, they haue hearts exercised with couetousnesse, *they are* the children of curse:

15 Which forsaking the right way, haue gone astray following the way of * Balaam *the sonne* of Bosor, which loued the wages of vnrighteousnes.

16 But hee was rebuked for his iniquity: *for* the dumbe beast speaking with mans voyce forbade the foolishnesse of the Prophet.

17 * 8 These are o welles without water, *and* cloudes carried about with a tempest, to whom the p blacke darkenesse is reserued for euer.

18 For in speaking q swelling words of vanity, they r beguile with wantonnesse through the lusts of the flesh them that were ſ cleane escaped from them which are wrapped in errour,

19 Promising vnto them liberty, and are themselues the * seruants of corruption: for of whomsoeuer a man is ouercome, euen vnto the same is he in bondage.

20 9 * For if they, after they haue escaped from the filthinesse of the world, through the acknowledging of the Lord, and of the Sauiour Iesus Christ, are yet tangled againe therein, and ouercome, the latter end is worse with them then the beginning.

21 For it had beene better for them not to haue acknowledged the way of righteousnesse, then after they haue acknowledged it, to turne from the holy commandement giuen vnto them.

22 But it is come vnto them according to the true prouerbe, * The dogge is returned to his owne vomit: and the sow that was washed, to the wallowing in the mire.

o Which boast of knowledge, and haue nothing in them. p Most grosse darkenesse. q They deceiue men with vaine and swelling words. r They take them as fishes are taken with the hooke. ſ Vnfainedly & indeed cleane departed from Idolatrie. * *Iohn 8 34. Rom.6.10.* 9 It were better neuer to haue knowne the way of righteousnesse, then to turne backe from it to the olde filthinesse: and men that doe so, are compared to dogs and swine. * *Mat.12.45. Hebr.6.4.* * *Prou.16.11.*

CHAP. III.

1 Hee sheweth that hee writeth the same things againe. 2 Because they must often be stirred vp, 4 because dangers hang ouer their heads through certaine mockers. 8 Therefore he warneth the godly that they doe not after the iudgement of the flesh, 12 appoint the day of the Lord, 14 but that they thinke it alwayes at hand, 15 in which doctrine hee sheweth that Paul agreeth with him.

1 The remedy against those wicked enemies both of true doctrine and holinesse, is to be sought for by the continuall meditation of the writings of the Prophets and Apostles.
* 1.Tim 4.1. 2.Tim.3.1. Iude 18.
2 Hee voucheth the second comming of Christ against the Epicures by name.

THis 1 second Epistle I now write vnto you, beloued, wherewith I stirre vp, and warne your pure mindes.

2 To call to remembrance the words, which were tolde before of the holy Prophets, and also the commandement of vs the Apostles of our Lord and Sauiour.

3 * 2 This first vnderstand, that there shall come in the last dayes, a mockers, which will walke after their lusts,

4 3 And say, Where is the promise of his comming? for since the Fathers died, all things continue alike from the beginning of the creation.

5 4 For this they willingly know not, that the heauens were of olde, and the b earth that was of the water, and by the water, by the word of God.

6 5 Wherefore the world that then was, perished, ouerflowed with the c water.

7 6 But the heauens and earth, which are now, are kept by the same word in store, and reserued vnto fire against the day of condemnation, and of the destruction of vngodly men.

8 7 Dearely beloued, be not ignorant of this one thing, that one day is with the Lord, * as a thousand yeeres, and a thousand yeeres as one day.

9 8 The Lord of that promise is not slacke (as some men count slackenesse) 9 but is patient toward vs, and * would haue no man to perish, but would all men to come to repentance.

10 10 But the day * of the Lord will come as a thiefe in the night, in the which the heauens shall passe away with a d noise, and the elements shall melt with heat, and the earth with the workes that are therein shall be burnt vp.

11 11 Seeing therefore that all these things must be dissolued, what manner persons ought ye to be in holy conuersation and godlinesse,

12 Looking for, and e hasting vnto the comming of that day of God, by the which the heauens being on fire, shall be dissolued, and the elements shall melt with heate?

13 But wee looke for * new heauens, and a new earth, according to his promise, f wherein dwelleth righteousnesse.

14 Wherefore, beloued, seeing that yee looke for such things, be diligent that yee may bee found of him in g peace, without spot and blamelesse.

15 * And suppose that the long suffering of our Lord is saluation, 12 euen as our beloued brother Paul according to the wisedome giuen vnto him wrote vnto you,

16 As one that in all *his* Epistles speaketh of these things: 13 among the ‖ which, some things are hard to be vnderstood, which they that are vnlearned and vnstable, wrest as they *doe* also other Scriptures vnto their owne destruction.

17 Ye therefore beloued, seeing ye know these things before, beware, least yee be also plucked away with the errour of the wicked, and fall from your owne stedfastnesse.

18 But grow in grace, and in the knowledge of our Lord and Sauiour Iesus Christ: to him *be* glorie both now and for euermore. Amen.

5 Secondly, hee setteth against them the vniuersall flood which was the destruction, as it were of the whole world.
c For the waters returning into their former place this world, that is to say, this beauty of the earth, which we see, and all liuing creatures which liue vpon the earth perished.
6 Thirdly, he pronounceth that it shall not be hard for God to burne heauen and earth with fire, in that day which is appointed for the destruction of the wicked, (which thing he will also doe) then it was for him in times past to make them with his onely word and afterward to ouerwhelme them with water.
7 The taking away of an obiection: In that he seemeth to deferre this iudgement a long season, in respect of vs it is true, but not before God with whom there is no time either long or short.
* *Psal. 90,4.*
8 The Lord will surely come, because he hath promised: and that neither sooner nor later then he hath promised.
9 A reason why the latter day commeth not out of hand, because God doth patiently waite till the elect be brought to repentance, that none of them may perish. * *Ezekiel 8.32. and 33,11. 1.Timot. 2.4.* 10 A very short description of the last distinction of the world, but in such sort as nothing could be spoken more grauely. Matt 24.44. 1.Thess.5.2. reuel.3.3. and 16.15. *d With the violence as it were of a hissing storme.* 11 An exhortation to purity of life, setting before vs that horrible iudgement of God both to bridle our wantonnesse, and also to comfort vs, so that we be found watching and ready to meete him at his comming. *e Hee requireth patience of vs, yet such patience as is not slothfull.* * *Esa.65,17. & 66,22 Reuelat.21,1. f In which heauens. g That you may trie to your profite, how gentle and peaceable hee is.* * *Rom 2.4.* 12 Pauls Epistles are allowed by the expresse testimonie of Peter. 13 There be certaine of these things obscure and darke, whereof the vnlearned take occasion to ouerthrow some men that stand not fast, wresting the testimonies of the Scripture to their owne destruction. But this is the remedy against such deceit, to labour that wee may daily more and more grow vp and increase in the knowledge of Christ. ‖ That is to say, among the which things: for he disputeth not here whether Pauls Epistles be plaine or darke, but saith, that amongst those things which Paul hath written of in his Epistles, & Peter himselfe in these two of his owne, there are some things which cannot be easily vnderstood; and therefore are of some drawne to their owne destruction: and this he saith to make vs more attentiue and diligent, and not remoue vs from the reading of holy things, for to what ende should they haue written vaine speculations?

a Monstrous men, who will seeme wise by their contempt of God, & wicked boldnesse. 3 The reason which these mockers pretend, because the course of nature is all one as it was from the beginning: therefore the world is from euerlasting, and shall be for euer. 4 He setteth against them the creation of heauen and earth by the word of God, which these men are willingly ignorant of. *b Which appeared when the waters were gathered together into one place.*

THE FIRST EPISTLE GENERALL OF IOHN.

CHAP. I.

1 Hee testifieth that he bringeth the eternall word, wherein is life, 5 and light. 9 God will be mercifull vnto the faithfull, if groaning vnder the burden of their sinnes, they learne to flee vnto his mercy.

THat [1] which was from the beginning, which we haue [a] heard, which we haue seene with these our eyes, which wee haue looked vpon, and these hands of ours haue handled of that [b] word of life.

2 (For that life was made manifest, and wee haue seene it, and beare witnesse, and [c] shew vnto you that eternall life, which was with the Father, and was made manifest vnto vs.)

3 That *I say*, which we haue seene and heard declare we vnto you, [2] that yee may also haue fellowship with vs, and that our fellowship also may be with the Father and with his Sonne Iesus Christ.

4 And these things write I vnto you, that your ioy may be full.

5 [3] This then is the message, which we haue heard of him, and declare vnto you, that God * is light, and in him is no darkenesse.

6 If wee say that wee haue fellowship with him, and walke in darkenesse, we lie, and doe not truely.

7 But if we walke in the [d] light as he is in the light, we haue fellowship one with another, [4] and the * blood of Iesus Christ his Sonne cleanseth vs from all sinne.

8 [5] * If we say that we haue no sinne, we [e] deceiue our selues, and [f] trueth is not in vs.

9 [6] If we acknowledge our sinnes, he is [g] faithfull and iust, to [h] forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse.

10 [7] If wee say, wee haue not sinned, wee make him [i] a liar, and his [k] word is not in vs.

1 He beginneth with the description of the person of Christ, whom he maketh one and not two: and him both God from euerlasting (for he was with the Father from the beginning, and is that eternall life) and also made true man, whom Iohn himselfe and his companions, both heard and beheld, and handled.
a I heard him speake. I saw him my selfe with mine eyes. I handled with mine hands him that is very God, being made very man, and not I alone, but others also that were with mee.
b That same euerlasting word, by whom all things are made, and in whom onely there is life.
c Being sent by him: and that doctrine is rightly said to be shewed, for no man could so much as haue thought of it, if it had not beene thus shewed.
2 The vse of this doctrine is this, that all of vs being coupled and ioyned together with Christ by faith, might become ẏ Sonnes of God, in which thing onely consisteth all happinesse. 3 Now he entreth into a question, whereby we may vnderstand that wee are ioyned together with Christ, to wit, if wee be gouerned by his light, which is perceiued by the ordering of our life. And thus he reasoneth, God is in himselfe most pure light, therefore he agreeth with them, which are lightsome, but with them which are darksome he hath no fellowship. * Iohn 3,12. *d God is sayd to be light of his owne nature, and so be in light, that is so say, in that euerlasting infinite blessednesse: & wee are sayd to walke in light, in that the beames of that light doe shine vnto vs in the world* 4 A digression or going from the matter hee is in hand with to the remission of sinnes: for this our sanctification which walke in the light, is a testimony of our ioyning & knitting together with Christ: but because this our light is very darke, wee must needes obtaine another benefit in Christ, to wit, that our sinnes may be forgiuen vs being sprinkled with his blood: and this in conclusion is the proppe and stay of our saluation. * *Heb. 9.28. 1.peter 1.19. reuel. 1,5.* 5 There is none but needeth this benefit, because there is none that is not a sinner. * *1.Kings 8.46. 2.chron 6.36. prou.20,9* *e This place doeth fully refute that perfectnesse, & workes of supererogation which the Papists dreame of. f So then, Iohn speaketh not thus for modesties sake, as some say, but because it is so indeede.* 6 Therefore the beginning of saluation is to acknowledge our wickednes, and to require pardon of him who freely forgiueth all sinnes, because he hath promised so to doe, and he is faithfull and iust. *g So then our saluation hangeth vpon the free promise of God, who because he is faithfull and iust will performe that which he hath promised. h Where are then our merits? for this is our true felicity.* 7 A rehearsall of the former sentence: wherein he condemned all of sinne without exception, in so much that if any man perswade himselfe otherwise, he doeth as much as in him lieth, make the word of God himselfe vaine and to no purpose, yea he maketh God a lyer, for to what end either in times past needed sacrifices or now Christ and the Gospel, if wee be not sinners? *i They doe not onely deceiue themselues, but also are blasphemous against God. k His doctrine shall haue no place in vs, that is, in our hearts.*

CHAP. II.

1 Hee declareth that Christ is our mediatour & aduocate, 3 and sheweth that the knowledge of God consisteth in holines of life, 12 which appertaineth to all sorts, 14 that depend on Christ alone: 15 Then hauing exhorted them to contemne the world, 18 hee giueth warning that Antichrists be auoided, 24 and that the knowen trueth be stood vnto

MY [1] little children, these things write I vnto you, that ye sinne not: and if any man sinne, wee haue an [a] Aduocate with the Father, Iesus Christ, the Iust.

2 And he is the [b] reconciliation for our sinnes: and not for ours onely, but also for *the sinnes* of the [c] whole world.

3 [2] And hereby we are sure that we [d] knowe him, [e] if we keepe his commandements.

4 [3] Hee that saith, I knowe him, and keepeth not his commandements, is a liar, and the trueth is not in him.

5 [4] But he that keepeth his word, in him is the [f] loue of God perfect indeede: heereby wee know that we are in [g] him.

6 [5] He that saith he remaineth in him, ought euen so to walke as he hath walked.

7 [6] Brethren, I write no new commandement vnto you: but an old commandement, which yee haue had from the beginning: this old commandement is that word, which ye haue heard from the beginning.

8 [7] Againe, a new commandement I write vnto you, that [h] which is true in him: and also in you: for the darkenes is past, & that true light now shineth.

9 [8] Hee that saith that he is in that light, and hateth his brother, is in darkenes, vntill this time.

10 * He that loueth his brother, abideth in that light, and there is no occasion of euill in him.

11 But he that hateth his brother, is in darkenesse, and walketh in darkenesse, and knoweth not whither hee goeth, because that darkenesse hath blinded his eyes.

12 [9] Little children, [i] I write vnto you, because your sinnes are forgiuen you for his [k] Names sake.

1 It followeth not hereof that wee must giue our wicked nature the bridle, or sinne so much the more freely, because our sinnes are cleansed away by the blood of Christ, but wee must rather so much the more diligently resist sin. And yet we must not despaire because of our weaknesse, for we haue an Aduocate and a purger, Christ Iesus the iust, and therefore acceptable vnto his father.
a In that he nameth Christ he shutteth forth all other.
b Reconciliation and intercession goe together, to giue vs to vnderstand that he is both aduocate and hie Priest.
c For men of all sorts, of all ages and all places, so that this benefit belongeth not to the Iewes onely, of whom he speaketh, as appeareth vers. 7. but also to other nations.
2 He returneth to the testimony of our coniunction with God, to wit, to sanctification, declaring what is to walke in ẏ light, to wit, to keepe Gods commandements. Whereby it followeth that holines doeth not consist in those things which men haue deuised, neither in a vaine profession of the Gospel. *d This must be vnderstood of such a knowledge, as hath faith with it, and not of a common knowledge. e For the Tree is knowne by the fruit.* 4 Holinesse, that is, a life ordered according to the prescript of Gods commandements how weake soeuer they be, is of necessity ioyned with faith, that is, with the true knowledge of the Father in the Sonne. 4 Hee that keepeth Gods commandements, loueth God indeed. Hee that loueth God, is in God, or is ioyned together with God. Therefore hee that keepeth his commandements, is in him. *f Wherewith we loue God. g Hee meaneth our coniunction with Christ.* h Hee that is one with Christ, must needes liue his life, that is, must walke in his steps. 6 The Apostle going about to expound the commandement of charity one toward another, telleth first, that when he vrgeth holinesse he bringeth no new trade of life (as they vse to doe which deuise traditions, one after another) but putteth them in minde of the same Lawe which God gaue in the beginning, to wit, by Moses, at that time that God began to giue Lawes to his people 7 Hee addeth ẏ the doctrine indeed is old, but it is now after a sort new both in respect of Christ, and also of vs: in whom he through the Gospel, engraueth his Law effectually, not in tables of stone, but in our mindes *h Which thing (to wit, that the doctrine is new of which I write vnto you) is true in him and in you* 8 Now he commeth to the second Table, that is, to charitie one towards another, & denieth that that man hath true light in him, or is indeed regenerate & the sonne of God, which hateth his brother: and such an one wandreth miserably in darkenesse brag he of neuer so great knowledge of God, for that wittingly & willingly he casteth himselfe headlong into hell. * *Chap.3.14.* 9 Hee returneth againe from sanctification to remission of sins, because ẏ free reconciliation in Christ is the ground of our saluation, whereupon afterwards sanctification must be built as vpon a foundation. *i Therefore I write vnto you, because you are of their number whom God hath reconciled to himselfe. k For his owne sake: And in that hee nameth Christ, he shutteth out all others, whether they be in heauen or earth.*

10 He sheweth that this doctrine agreeth to all ages, and first of all speaking to old men, he sheweth that Christ and his doctrine are passing ancient, and therefore if they be delighted with old things, nothing ought to be more acceptable vnto them.
11 He aduertiseth yong men, if they be desirous to shew their strength that they haue a most glorious combate set heere before them, to wit, Satan the worst enemie, who must be ouercome: willing them to be as sure of the victory as if they had already gotten it.
12 Finally, hee sheweth to children, that that true Father, from whom they haue to looke for all good things, is set foorth vnto them in the Gospel.
13 He addeth afterward in like order, as many exhortations: as if he should say, Remember your fathers, as I wrote euen now, that the euerlasting Sonne of God is reuealed to vs. Remember ye yong men, that that strength whereby I said that

13 10 I write vnto you fathers, because ye haue
knowen him that is from the beginning. 11 I write
vnto you, yong men, because ye haue ouercome
that wicked one. 12 I write vnto you, little chil-
dren, because ye haue knowen the Father.
14 13 I haue written vnto you fathers, because
ye haue knowen him that is from the beginning.
I haue written vnto you, young men, because yee
are strong, and the word of God abideth in you,
and ye haue ouercome that wicked one.
15 14 Loue not this l world, neither the things
that are in this world. If any man loue this world,
the m loue of the Father is not in him.
16 For all that is in this world, (*as* the lust of
the flesh, the lust of the eyes, and the pride of life)
is not of the Father, but is of this world.
17 15 And this world passeth away, and the
lust thereof: but he that fulfilleth the will of God
abideth euer.
18 16 n Little children, 17 it is the last time,
18 and as ye haue heard that Antichrist shal come,
euen now there are many Antichrists: whereby
we know that it is the last time.
19 19 They went out from vs, but they were
not of vs: for if they had bene of vs, o they would
haue continued with vs. 20 But *this commeth to
passe*, that it might appeare, that they are not all
of vs.
20 21 But yee haue an p oyntment from that
q Holy one, and know all things.
21 22 I haue not written vnto you, because ye
know not the trueth: but because ye know it, and
that no lie is of the trueth.
22 23 Who is a liar, but hee that denieth that
Iesus is r that Christ? the same is that Antichrist
that denieth the Father and the Sonne.
23 f Whosoeuer denieth the Sonne, the same
hath not the Father.
24 24 Let therefore abide in you that same

you put Satan to flight, is giuen you by the word of God, which dwelleth in you.
14 The world which is full of wicked desires, lusts or pleasures & pride, is vtterly hated of our heauenly Father. Therefore the Father and the world cannot be loued together: and this admonition is very necessary for greene and flourishing youth. *l Hee speaketh of the world, as it agreeth not with the will of God, for otherwise God is said to loue the world with an infinit loue, Iohn 3,16 that is to say, those whom he chose out of the world. m Wherewith the Father is loued.* 15 Hee sheweth how much better it is to obey the Fathers will, then the lusts of the world, by both their natures and vnlike euent. 16 Now he turneth himselfe to litle children, which notwithstanding are well instructed in the summe of religion, and willeth them by diuerse reasons to shake off slouthfulnesse, which is too too familiar with that age. *n Hee vseth this word (little) not because he speaketh to children, but to allure them the more by vsing such sweet words.* 17 First, because the last time is at hand, so that the matter suffereth no delay. 18 Secondly because Antichrists, that is, such as fall from God, are already come, euen as they heard that they should come. And it was very requisite to warne that voheedy & warilesse age of that danger. 19 A digression against certaine offence & stumbling blocks, whereat that rude age especially might stumble and be shaken. Therefore that they should not be terrified with the foule falling backe of certaine, first he maketh plaine vnto them, that although such as fall from God & his religion, had place in the Church, yet they were neuer of the Church, because the Church is the company of the elect which cannot perish, and therefore cannot fall from Christ. *o So then the elect can neuer fall from grace.* 20 Secondly, he sheweth that these things fall out to the profite of the Church, that hypocrites may be plainely knowen. 21 Thirdly, hee comforteth them to make them stand fast, insomuch as they are anointed of the holy Ghost with the true knowledge of saluation. *p The grace of the holy Ghost: & this is a borowed kinde of speech taken fro the aintings vsed in the Law. q From Christ who is peculiarly called holy.* 22 The taking away of an obiection. He wrote not these things as to men which are ignorant in religion, but rather as to them which doe well know ÿ trueth, yet so farre foorth that they are able to discerne trueth from falshood 23 Hee sheweth now plainely the false doctrine of the Antichrists, to wit, that either they fight against ÿ person of Christ, or his office, or both together, and at once. And they that do so do in vaine boast and brag of God, for that in denying the Son, the Father also is denied. *r Is the true Messias. f They then are deceiued themselues, and also doe deceiue others, which say that the Turkes & other infidels worship the same God that we doe.* 24 The whole preaching of the Prophets and Apostles is contrary to that doctrine: Therefore it is vtterly to be cast away, and this wholly to be holden & kept, which leadeth vs to seeke eternall life in the free promise, that is to say, in Christ alone, who is giuen vs of the Father.

which ye haue heard from the beginning. If that
which ye haue heard from the beginning, shall re-
maine in you, ye shall also continue in the Sonne,
and in the Father.
25 And this is the promise that hee hath pro-
mised vs, *euen* that eternall life.
26 25 These things haue I written vnto you,
concerning them that deceiue you.
27 But that t anointing which ye receiued of
him, dwelleth in you: and ye u neede not that any
man teach you: but as the same x anointing tea-
cheth you of all things, and it is true and is not ly-
ing, and as it taught you, ye shall abide in him.
28 26 And now, little children, abide in him,
that when he shall appeare, we may be bold, and
not be ashamed before him, at his comming.
29 27 If ye know that he is righteous, know ye
that he which doth righteously, is borne of him.

25 The same Spirit which endueth the elect with the knowledge of the trueth, and sanctifieth them, giueth them therewithall the gift of perseuerance, to continue to the end.
t The Spirit which you haue receiued of Christ, and which hath led you into all trueth.
u You are not ignorant of these things, and therefore I teach them not as things that were neuer heard of, but call them to your remembrance as things which you doe know. x He commendeth both the doctrine which they had embraced, and also highly praiseth their faith and the diligence of such as taught them, yet so, that hee taketh nothing from ÿ honour due to the holy Ghost. 26 The conclusion both of the whole exhortation, and also of the former treatise. 27 A passing ouer to the treatise following which tendeth to the same purpose, but yet is more ample, and handleth the same matter after another order: for before hee taught vs to goe vp from the effects to the cause, and in this that followeth, he goeth downe from the causes to the effects. And this is the summe of this argument: God is the fountaine of all righteousnesse, and therefore they that giue themselues to righteousnesse, are knowen to be borne of him, because they resemble God the Father.

CHAP. III.

1 Setting downe the inestimable glory of this that we are Gods sonnes, 7 he sheweth that newnesse of life must be testified by good workes, whereof charitie is a manifest token. 19 Of faith, 22 and praying vnto God.

Behold, 1 a what loue the Father hath giuen to
vs, that we should be b called the sonnes of
God: 2 for this cause this world knoweth you not,
because it knoweth not him.
2 3 Dearely beloued, now are we the sonnes
of God, but yet it is not made manifest what wee
shall be: and we know that when hee shalbe made
manifest, we shall be c like him: for wee shall see
him d as he is.
3 4 And euery man that hath this hope in
him, purgeth himselfe, euen e as he is pure.
4 5 Whosoeuer f committeth sinne, transgres-
seth also the Law: for g sinne is the transgression
of the Law.
5 6 And ye know that he was made manifest,
that he might * take away our sinnes, and in him
is no sinne.
6 Whosoeuer abideth in him, sinneth not:
whosoeuer h sinneth, hath not seene him, neither
hath knowen him.
7 7 Litle children, let no man deceiue you, hee
that doeth righteousnesse, is righteous, as hee is
righteous.

1 He beginneth to declare this agreement betweene the Father and the Sonne at the highest cause, to wit, at that free loue of God toward vs wherewith he so loueth vs, that he also adopteth vs to be his children.
a What a gift of how great loue.
b That we should be the sonnes of God, and so that all the world may perceiue we are so.
2 Before hee declareth this adoption, he saith two things: the one, that this so great a dignity is not to be esteemed according to the iudgement of the flesh, because it is vnknowen to the world, for the world knoweth not God the Father himselfe. 3 The other: This dignity is not fully made manifest to our selues, much lesse to strangers, but we are sure of the accomplishment of it, insomuch that we shall be like to the Sonne of God himselfe, and shall enioy his sight indeed, such as he is now: but yet notwithstanding this is deferred vntill his next comming. c Like, but not equall. d For now we see as in a glasse, 1 Cor. 13.12. 4 Now he describeth this adoption, (the glory whereof as yet consisteth in hope) by the effect, to wit, because that whosoeuer is made the Sonne of God, endeuoureth to resemble ÿ Father in puritie. e This word signifieth a likenesse, but not in equality. 5 The rule of this puritie can from no whence else be taken but from the Lawe of God, the transgression whereof is that which is called sinne. f Giueth not himselfe to purenesse. g A short definition of sinne. 6 An argument taken from the materiall cause of our saluation: Christ in himselfe is most pure, and he came to take away our sinnes by sanctifying vs with the holy Ghost. Therefore, whosoeuer is truely partaker of Christ, doeth not giue himselfe to sinne: & contrariwise he that giueth himselfe to sinne knoweth not Christ. * Isa. 53.6.9.11. 2 pet. 2,22,24 h Hee is said to sinne, that giueth not himselfe to purenesse, and in him sinne reigneth: but sinne is said to dwell in the faithfull and not to reigne in them. 7 Another argument of things coupled together: Hee that liueth iustly, is iust, & resembleth Christ that is iust, and by that is knowen to be the Sonne of God.

8 [8] He that * committeth sinne, is of the [i] de-
uill: for the deuill [k] sinneth from the [l] beginning:
for this purpose was made manifest that Sonne of
God, that hee might loose the workes of the de-
uill.
9 Whosoeuer is borne of God sinneth not:
for his [m] seede remaineth in him, neither can hee
sinne, because he is borne of God.
10 [9] In this are the children of God knowen,
and the children of the deuill: whosoeuer doeth
not righteousnesse, is not of God, [10] neither hee
that loueth not his brother.
11 [11] For this is the message that yee heard
from the beginning, that * we should loue one
another.
12 [12] Not as * [n] Cain *which* was of that wic-
ked one, and slew his brother: [13] and wherefore
slew he him? because his owne workes were euill,
and his brothers good.
13 Marueile not my brethren, though this
world hate you.
14 [14] Wee know that we are translated from
death vnto life, because we loue the brethren: * he
that loueth not *his* brother, abideth in death.
15 [15] Whosoeuer hateth his brother, is a man-
slayer: and ye know that no manslayer hath eter-
nall life abiding in him.
16 * [16] Hereby haue we perceiued loue, that
he laide downe his life for vs: therefore we ought
also to lay downe *our* liues for the brethren.
17 * [17] And whosoeuer hath this [p] worlds
good, and seeth his brother haue need, and [q] shut-
teth vp his compassion from him, how dwelleth
the loue of God in him?
18 [18] My litle children, let vs not loue in word,
neither in tongue *onely*, but indeed and in trueth.
19 [19] For thereby we know that we are of the
trueth, [20] and shall before him assure our hearts.
20 For [r] if our hearts condemne vs, God is
greater then our heart, and knoweth all things.
21 [21] Beloued, if our heart condemne vs not,
then haue we boldnesse toward God.
22 * [22] And whatsoeuer wee aske, we receiue
of him, because wee keepe his commandements,
and doe those things which are pleasing in his
sight.
23 * This is then his commandement, that we
beleeue in the Name of his sonne Iesus Christ,
and loue one another, as hee gaue commande-
ment.
24 * For hee that keepeth his commande-
ments, dwelleth in him, and he in him: and here-
by we know that he abideth in vs, *euen* by that
[f] Spirit which hee hath giuen vs.

[8] An argument taken of contraries: the deuill is the authour of sinne, and therefore he is of the deuill, or is ruled by the inspiration of the deuill, that serueth sinne: and if he be the deuils sonne, then is hee not Gods sonne: for the deuill and God are so contrary the one to the other, that euen the Sonne of God was sent to destroy the works of the deuill. Therefore on the contrary side, whosoeuer resisteth sinne, is the Sonne of God, being borne againe of his Spirit as of new seed, insomuch that of necessity hee is now deliuered from the slauerie of sinne.
* *Iohn 8.44.*
i Resembleth the deuill, as the childe doeth the father, and is gouerned by his spirit.
k He saith not, sinned, but sinneth, for he did nothing els but sinne.
l From the very beginning of the world.
m The holy Ghost is so called of the effect he worketh, because by his vertue and mighty working, as it were by seed, we are made new men.

9 The conclusion, by a wicked life they are knowen which are gouerned by the spirit of the Deuill, and by a pure life, which are Gods children. 10 Hee beginneth to commend charity towards the brethrē, as another marke of the Sonnes of God. 11 The first reason, taken of the authority of God, which giueth yͤ commandement. * *Iohn 13.34 and 15.12* 12 An amplification, taken of the contrary example of Cain, which slew his brother. * *Genesis 4.8* *n Hee bringeth foorth a very fit and very old example, wherein we may behold both the nature of the sonnes of God, and of the sonnes of the deuill, and what state and condition remaineth for vs in this world, and what shall be the end of both at length.* 13 A short digression: Let vs not marueile that wee are hated of the world for doing our duety, for such was the condition of Abel who was a iust person: and who would not rather be like him then Cain? 14 The second reason. Because charity is a testimony that wee are translated from death to life: and therefore hatred towards the brethrē is a testimony of death, & whosoeuer nourisheth it, doeth as it were foster death in his bosome. *o Loue is a token that wee are translated from death to life, forasmuch as by the effects the cause is knowen.* * *Chap. 2. 10. leuit 9 17.* 15 A confirmation: Whosoeuer is a murtherer, is in eternall death, who so hateth his brother, is a murtherer, therefore he is in death. And thereupon followeth the contrary: Hee that loueth his brother, hath passed to life, for indeed wee are borne dead. *Iohn 15.13 ephes. 5. 2.* 16 Now hee sheweth how farre Christian charity extendeth, euen so farre, that according to the example of Christ, euery man forget himselfe, to prouide for and helpe his brethren. * *Luke 3 11.* 17 Hee reasoneth by comparison: For if we are bound euen to giue our life for our neighbours, how much more are wee bound to helpe our brothers necessity with our goods and substance? *p Wherewith this life is susteined.* *q Openeth not his heart to him, nor helpeth him willingly and cherefully.* 18 Christian charitie standeth not in wordes, but in deede, and proceedeth from a sincere affection. 19 Hee commendeth charitie by a triple effect: for first of all, by it wee know that wee are indeed the sonnes of God, as he sheweth before. 20 Thereof it commeth that wee haue a quiet conscience, as on the contrary side he that thinketh that he hath God for a iudge, because he is guiltie to himselfe, either hee is neuer or els very rare quiet: for God hath a farre quicker sight then wee, & iudgeth more seuerely. *r If an euill conscience conuinceth vs, much more ought the iudgements of God contemne vs, who knoweth our hearts better then we our selues doe.* 21 A third effect also riseth out of the former, that in these miseries wee are sure to be heard, because we are the sonnes of God, as we vnderstand by the grace of sanctification which is proper to the elect.

* *Mat. 21, 22. Iohn 15.7. and 16. 23. chap. 5, 14.*
22 The conclusion: That faith in Christ, and loue one towards another, are things ioyned together, and therefore the outward testimonies of sanctification must and doe answer that inward testimony of the Spirit giuen vnto vs.

* Iohn 6.23 and 17.3. * Iohn 13,34. and 15.10. *f Hee meaneth the Spirit of sanctification whereby we are borne anew, and liue vnto God.*

CHAP. IV.

1 Hauing spoken somewhat touching the trying of spirits: 4 For some speake after the world, 5 and some after God. 7 He returneth to charitie, 11, 19 and by the example of God he exhorteth to brotherly loue.

Dearely [1] beloued, beleeue not euery [a] spirit,
but trie the spirits whether they are of God:
for many false Prophets are gone out into the
world.
2 [2] Hereby shall yee know the spirit of God,
[b] Euery spirit that confesseth that [c] Iesus Christ
is come into the [d] flesh, is of God.
3 And euery spirit that confesseth not that Ie-
sus Christ is come in the flesh, is not of God: but
this is the *Spirit* of Antichrist, of whom yee haue
heard, how that he should come and now already
he is in this world.
4 [3] Little children, ye are of God, and haue o-
uercome them: for greater is hee that is in you,
then he that is in this world.
5 [4] They are of this world, therefore speake
they of this world, and this worlde heareth
them.
6 [5] We are of God, * hee that knoweth God,
heareth vs: he that is not of God heareth vs not.
Hereby know we the [e] Spirit of trueth, and the
spirit of error.
7 [6] Beloued, let vs loue one another: [7] for
loue commeth of God, and euery one that loueth
is borne of God, and knoweth God.
8 Hee that loueth not, knoweth not God,
[8] for God is [f] loue.

1 Taking occasion by the name of the Spirit, least loue and charity should be separated from the worship of God, which chiefly dependeth of his true knowledge, he returneth to that which he spake in the second Chapter touching the taking heed of Antichrists. And hee will haue vs heere to take heede of two things, the one is, that seeing there be many false prophets, we doe not lightly giue credit to euery man, the other is, that because many men teach false things, we should not therefore beleeue any. We must then obserue a meane, that we may be able to discerne the Spirit of God, which are altogether to be followed frō impure spirits which are to be eschewed. *a This is spoken by the figure Metonyme, and it is as if he had sayd, Beleeue not euery one that sayeth that hee hath a gift of the holy Ghost to doe the office of a Prophet.* 2 Hee giueth a certaine and perpetuall rule to knowe the doctrine of Antichrist by, to wit, if either the diuine or humane nature of Christ, or the true vniting of them together be denied, or if the least iote that may be, be derogate from his office who is our onely King, Prophet, and euerlasting high Priest. *b Hee speaketh simply of the doctrine, and not of the person.* *c The true Messias.* *d Is true man.* 3 Hee comforteth the elect with a most sure hope of victory but yet so, that hee teacheth them that they fight not with their owne vertue, but with the vertue and power of God. 4 Hee bringeth a reason: why the world receiueth these teachers more willingly then the true: to wit, because they breathe out nothing but that which is worldly: which is another note also to know the doctrine of Antichrist by. 5 Hee testifieth vnto them that his doctrine and the doctrine of his fellowes, is the assured word of God, which of necessitie we haue boldly to set against all the mouths of the whole world, and thereby discerne the trueth from falshood. * *Iohn 8.47.* *e True Prophets against whom are set false Prophets, that is, such as erre themselues, and lead other into errour.* 6 Hee returneth to the commending of brotherly loue and charitie. 7 The first reason: Because it is a very diuine thing: and therefore very meet for the sonnes of God: so that whosoeuer is voyde of it, cannot be sayde to know God aright. 8 A confirmation: For it is the nature of God to loue men, whereof wee haue a most manifest proofe aboue all other: in that that of his onely free and infinite good will towards vs his enemies, hee deliuered vnto death not a common man, but that his owne Sonne, yea, his onely begotten Sonne, to the end that wee being reconciled through his blood, might be made partakers of his euerlasting glory. *f In that hee called God, Loue hee sayth more then if hee had sayd that hee loueth vs infinitely.*

9 *Herein

9 * Herein was that loue of God made mani-
fest amongst vs, because God sent that his onely
begotten Sonne into this world, that wee might
liue through him.
10 Herein is that loue, not that we loued God,
but that he loued vs, and sent his Sonne *to be* a re-
conciliation for our sinnes.
11 9 Beloued, if God so loued vs, we ought al-
so to loue one another.
12 * 10 No man hath seene God at any time.
If we loue one another, God dwelleth in vs, and
his loue is g perfect in vs.
13 Hereby know we, that we dwell in him, and
he in vs: because he hath giuen vs of his Spirit.
14 11 And we haue seene, and do testifie, that the
Father sent the Son *to be* the Sauiour of the world.
15 Whosoeuer h confesseth that Iesus is the
Son of God, in him dwelleth God, and he in God.
16 And we haue knowen, and beleeued the loue
that God hath in vs, 12 God is loue, and hee that
dwelleth in loue, dwelleth in God, & God in him.
17 13 Herein is that loue perfect in vs, that we
should haue boldnesse in the day of iudgement:
for i as he is, euen so are we in this world.
18 There is no k feare in loue, but perfect loue
casteth out feare: for feare hath painefulnesse: and
he that feareth, is not perfect in loue.
19 14 We loue him, because he loued vs first,
20 15 If any man say, I loue God, and hate his
brother, he is a lyar: 16 for how can hee that lo-
ueth not is brother whom hee hath seene, loue
God whom he hath not seene?
21 * 17 And this commandement haue wee of
him, that hee that loueth God, should loue his
brother also.

* *Iohn 3,16.*
9 Another reason by comparison: if God so loued vs, shall not we his children loue one another.
* *Iohn 1,18. 1.tim.6,16.*
10 A third reason: Because God is inuisible, therefore by this effect of his Spirit, to wit, by charitie, he is vnderstood, yea, and to be not out of vs, but ioyned with vs, & in vs, in whom he is so effectually working.
g *Is surely in vs, in deed and in trueth.*
11 He vnderlayeth this charitie with another foundation, to wit, faith in Iesus, which ioyneth vs indeede with him, euen as charitie witnesseth that we are ioyned with him. Furthermore he testifieth of Christ, as who had seene him with his eyes.
h *With such a confession as commeth from true faith and is accompanied with loue, so that there be an agreement of all things.*

12 A fourth reason: God is the fountaine and welspring of charitie, yea, charitie it selfe: therefore whosoeuer abideth in it, hath God with him. 13 Againe (as a little before) he commendeth loue, for that seeing that by our agreement with God in this thing, we haue a certaine testimonie of our adoption, it commeth thereby to passe, that without feare we looke for ẏ latter day of iudgement, so that trembling and that torment of conscience is cast out by this loue. i *This signifieth all likenesse, not equalitie.* k *If we vnderstand by loue, that we are in God, and God in vs that wee are sonnes, and that we know God, and that euerlasting life is in vs: he concludeth aright that wee may well gather peace and quietnesse thereby.* 14 Lest any man should thinke that that peace of conscience proceedeth from our loue as from the cause, he goeth backe to the fountaine, to wit, to the free loue, wherewith God loueth vs although we deserued and doe deserue his wrath. And hereof springeth another double charity, which both are tokens and witnesses of that first, to wit, that, wherewith we loue God, who loued vs first, and then for his sake our neighbours also. 15 As he shewed that the loue of our neighbour cannot be separate from the loue wherewith God loueth vs, because this last engendreth the other: so he denieth that the other kinde of loue wherewith we loue God, can be separate from the loue of our neighbour: whereof it followeth, that they lye impudently which say they worship God, and yet regard not their neighbour. 16 The first reason taken of comparison, why we cannot hate our neighbour and loue God, to wit because that hee that cannot loue his brother, whom he seeth, how can hee loue God whom he seeth not? * *Iohn 13.34. and 15.12.* 17 A second reason, why God cannot be hated and our neighbour loued, because the selfe same Lawmaker commanded both to loue him and our neighbour.

CHAP. V.

1 *Hee sheweth that brotherly loue and faith are things inseparable: 10 And that there is no faith towards God, but by beleeuing in Christ: 14 Hence proceedeth calling vpon God with assurance: 16 and also that our prayers be auaileable for our brethren.*

Whosoeuer 1 beleeueth that Iesus is that a Christ,
is borne of God: and euery one that loueth
him, which begate, loueth b him also which is
begotten of him.
2 2 In this we know that we loue the children
of God, when we loue God, and keepe his c com-
mandements.
3 3 For this is the loue of God, that we keepe
his commandements: 4 and his * commaunde-
ments are not d burdenous.
4 5 For all that is borne of God, ouercom-
meth this world: 6 and this is that victory that
e hath ouercome this world, *euen* our f faith.
5 * 7 Who is it that ouercommeth this world,
but hee which beleeueth that Iesus is that Sonne
of God?
6 8 This is that Iesus Christ that came by wa-
ter and blood: 9 not by water onely, but by water
and blood: and it is that g Spirit that beareth
witnesse: for that Spirit is trueth.
7 For there are three, which beare record in
heauen, the Father, the h Worde, and the holy
Ghost: and these three are i one.
8 And there are three, which beare record in
the earth, the Spirit, and the Water, and the Blood:
and these three agree in one.
9 10 If we receiue the witnesse of men, the wit-
nesse of God is greater: for k this is the witnesse
of God, which he testified of his Sonne.
10 * 11 Hee that beleeueth in that Sonne of
God, hath the witnesse in himselfe: he that belee-
ueth not God, hath made him a lyar, because hee
beleeued not the record, that God witnessed of
that his Sonne.
11 12 And this is that record, *to wit*, that God
hath giuen vnto vs eternall life, and this life is in
that his Sonne.
12 Hee that hath that Sonne, hath that life:
and he that hath not that Sonne of God, hath not
that life.
13 13 These things haue I written vnto you,

1 He goeth on forward in the same argument, shewing how both those loues come into vs from the loue wherewith God loueth vs, to wit, by Iesus our Mediatour laid hold on by faith, in whõ we are made the childrẽ of God, and doe loue the Father of whom we are so begotten and also our brethren which are begotten with vs. a *Is the true Messias.* b *By one he meaneth all the faithfull.* 2 The loue of our neighbour doeth so hang vpon the loue wherewith wee loue God, that this last must needes goe before the first, whereof it followeth, that that is not to be called loue when men agree together to doe euill, neither that, when as in louing our neighbours, wee respect not Gods commandements.

c *There is no loue where there is no true doctrine.*
3 The reason: for to loue God is to keepe his commandements, which being so, and seeing that both the loues are commanded of one and the selfe same lawmaker (as he taught before) it followeth also that we doe not loue our neighbour, when we breake Gods commandements.
4 Because experience teacheth vs that there is no abilitie in our flesh, neither yet will to performe Gods commandements, therefore least the Apostle should seeme, by so often putting them in minde of the keeping of the commandements of God, to require things that are impossible, he pronounceth that the commandements of God are not in such sort grieuous or burdeonsome, that we can be oppressed with the burden of them.
* *Matth.11,30.*
d *To them that are regenerate, that is to say, borne anew, which are led by the Spirit of God, and are through grace deliuered from the curse of the Lawe.* 5 A reason: Because by regeneration wee haue gotten strength to ouercome the worlde, that is to say, whatsoeuer striueth against the commaundements of God. 6 He declareth what that strength is, to wit, Faith. e *Hee vseth the time that is past to giue vs to vnderstanding, that although wee be in the battell, yet vndoubtly wee shall be conquerours, and are most certaine of the victorie.* f *Which is the instrumentall cause, and as a meane and hand whereby we lay hold on him who indeed doeth performe this, that is, hath and doeth ouercome the world, Euen Christ Iesus.* * *1. Cor.15.57.* 7 Moreouer hee declareth two things, the one what true faith is, to wit, that which resteth vpon Iesus Christ the Sonne of God alone: wherevpon followeth the other, to wit, that this strength is not proper to faith, but by faith as an instrument is drawen from Iesus Christ the Sonne of God. 8 Hee prooueth the excellencie of Christ, in whom onely all things are giuen vs by sixe witnesses, three heauenly, and three earthly, which wholly and fully agree together. The heauenly witnesses are: the Father who sent the Sonne, the Worde it selfe which became flesh, and the holy Ghost. The earthly witnesses are, water, (that is, our sanctification) blood, (that is, our iustification) the Spirit, (that is acknowledging of God the Father in Christ by faith through the testimonie of the holy Ghost.) 9 Hee warneth vs not to separate water from blood, (that is, sanctification from iustification, or righteousnesse begunne, from righteousnesse imputed) for wee stand not vpon sanctification, but so farre foorth as it is a witnesse of Christs righteousnesse imputed vnto vs: and although this imputation of Christes righteousnesse be neuer separated from sanctification, yet it is onely the matter of our saluation. g *Our spirit, which is the third witnesse, testifieth that the holy Ghost is trueth, that is to say, that that is true which he telleth vs, to wit, that we are the sonnes of God.* h *Looke Iohn 8.14* i *Agree in one.* 10 Hee sheweth by an Argument of comparison, of what great weight the heauenly testimonie is, that the Father hath giuen of the Sonne, vnto whom agreeth both the Sonne himselfe and the holy Ghost. k *I conclude this aright: for that testimonie which I said is giuen in heauen, commeth from God, who so setteth foorth his Sonne.* * *Iohn 3.16* 11 Hee prooueth the surenesse of the earthly witnesses by euery mans conscience, hauing that testimonie in it selfe, which conscience hee saith cannot be deceiued, because it consenteth the heauenly testimonie, which ẏ Father giueth of the Sonne: For otherwise the Father must needes be a lyar, if the conscience, which accordeth & assenteth to the Father should lye. 12 Now at length hee sheweth what this testimonie is, that is confirmed with so many witnesses: to wit, that life or euerlasting felicitie, is the meere and onely gift of God, which is in the Sonne, and preceedeth from him into vs, which by faith are ioyned with him, so that without him life is no where to be found. 13 The conclusion of the Epistle wherein hee sheweth first of all, that euen they which already beleeue, doe stand in neede of this doctrine to the ende that they may growe more and more in faith, that is to say, to the ende that they may be dayly more and more certified of their saluation in Christ through faith.

that beleeue in the name of that Sonne of God, that ye may know that yee haue eternall life, and that yee may beleeue in the Name of that Sonne of God.

14 14 And this is that assurance that we haue in him, * that if we aske any thing according to his will, he heareth vs:

15 And if we know that he heareth vs, whatsoeuer we aske, we know that wee haue the petitions, that we haue desired of him.

16 15 If any man see his brother sinne a sinne that is not vnto death, let him aske, and he shall giue him life for them that sinne not vnto death. * There is a sinne vnto death, I say not that thou shouldest pray for it.

17 16 All vnrighteousnesse is sinne, but there is a sinne not vnto death.

18 17 We know that whosoeuer is born of God, sinneth not; but he that is begotten of God keepeth himselfe, and that wicked one toucheth him not.

19 18 Wee know that we are of God, and this whole world lieth in wickednesse.

20 But we know that that Sonne of God is * come, and hath giuen vs a mind to know him, which is true, and we are in him that is true, *that is*, in that his Sonne Iesus Christ, the same is that very m God, and that eternall life.

21 19 Litle children, keepe your selues from idoles. Amen.

14 Because we do not yet in effect obtain that which we hope for, the Apostle ioyneth inuocation or prayer with faith, which he will haue to proceede from faith, and moreouer to be conceiued in faith fort, that nothing be asked but that which is agreeable to the will of God: and such prayers cannot be vaine. * *Chap.3.22.* 15 We haue to make prayers not onely for our selues, but also for our brethren which doe sinne, that their sinnes be not vnto them, to death: and yet hee excepteth that sinne, which is neuer forgiuen, or the sinne against the holy Ghost, that is to say, an voluntarie and wilfull falling away from the knowen trueth of the Gospel. *I This is as much as if he said, Let him desire the Lord to forgiue him, and hee will forgiue him being sodesired.* * *Matth.12.32. marke 3.29.*

16 The taking away of an obiection: Indeed all iniquitie is comprehended vnder the name of sin, but yet we muit not despaire therefore, because euery sinne is not deadly, and without hope of remedie.

17 A reason why not all, nay rather why no sin is mortall to some: to wit, because they be borne of God, that with his Spirit, they doe not serue sin, neither are deadly wounded of Satan.

18 Euery man muit particularly apply to himselfe the generall promises, that we may certainely perswade our selues, that whereas all the world is by nature lost, we are freely made ſ sons of God, by ſ sending of Iesus Christ his Sonne vnto vs, of whom we are lightened with the knowledge of the true God, and euerlasting life. * *Luke 24.45. m The diuinitie of Christ is most plainely proued by this place.* 19 He expresseth a plaine precept of taking heed of idoles: which he setteth against the onely true God, that with this seale as it were he might seale vp all the former doctrine.

THE SECOND EPISTLE OF IOHN.

1 *This Epistle is written to a woman of great renowme, 4 who brought vp her children in the feare of God: 6 he exhorteth her to continue in Christian charitie, 7 that shee accompanie not with Antichrists, 10 but auoid them.*

THE ELDER to the a elect b Ladie, and her children, c whom I loue in the trueth: and not I onely, but also all that haue knowen the trueth,

2 For the trueths sake which dwelleth in vs, and shall be with vs for euer:

3 Grace be with you, mercy and peace from God the Father, and from the Lord Iesus Christ the Sonne of the Father, with c trueth and loue.

4 1 I reioyced greatly, that I found of thy children walking in d trueth, as we haue receiued a commandement of the Father.

5 And now beseech I thee, Lady, (not as writing a new commandement vnto thee, but the same which we had from the beginning) that we * loue one another.

6 And this is that loue that we should walke after his commandements. This commandement is, that as ye haue heard from the beginning, yee should walke in it.

7 3 For many deceiuers are entred into this world, which confesse not that Iesus Christ is come in the flesh. He that is such one, is a deceiuer and an Antichrist.

8 4 e Looke to your selues, that we loose not the things, which we haue done, but that we may receiue a full reward.

9 Whosoeuer transgresseth, and abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, he hath both the Father and the Sonne.

10 5 If there come any vnto you, and bring not this doctrine, * receiue him not to house, neither bid him God speed.

11 For he that biddeth him God speed, is partaker of his euill deeds. Although I had many things to write vnto you, yet would I not *write* with paper and ynke: but I trust to come vnto you, and speake mouth to mouth, that our ioy may be full.

12 The sonnes of thine elect sister greete thee, Amen.

a This is no proper name, but to be taken as the word foundeth, that is to say, to the worthy and noble Lady.
b Excellent and honourable Dames.
c The bond of Christian coniunction or linking together, is the true and constant profession of the trueth.
c With true knowledge, which hath alwayes loue ioyned with it, and following it.
d This true profession consisteth both in loue one toward another which the Lord hath commanded, and also especially in wholesome and sound doctrine, which also is deliuered vnto vs: for the commandement of God is a sound and sure foundation both of the rule of maners and of doctrine, and these cannot be separated the one from the other. *d According as the trueth directeth them.* * *Iohn 15.12.*

3 Antichrists fighting against the person and office of Christ, were already crept into the Church, in the time of the Apostles.
4 He that maketh shipwracke of doctrine, loseth all.
e Beware and take good head.

5 We ought to haue nothing to doe with them that defend peruerse doctrine.
* *Rom.16,17.*

THE THIRD EPISTLE OF IOHN.

1 *He commendeth Gaius for hospitalitie, 9 and reprehendeth Diotrephes for vaine glory: 10 hee exhorteth Gaius to continue in well doing: 12 and in the ende commendeth Demetrius.*

THE 1 Elder vnto the beloued Gaius whom I loue in the trueth.

2 Beloued, I wish chiefly that thou prosperedst and faredst wel as thy soule prospereth.

3 For I reioyced greatly when the brethren came and testified of the trueth that is in thee, how thou walkest in the trueth.

4 I haue no greater ioy then 2 these, *that is*, to heare that my sonnes walke in veritie.

5 Beloued, thou doest b faithfully, whatsoeuer thou doest to the brethren, and to strangers.

6 Which bare witnesse of thy loue before the Churches, Whom if thou c bringest on their iourney as it beseemeth according to God, thou shalt doe well,

7 Because that for his Names sake they went forth, and tooke nothing of the Gentiles.

8 Wee therefore ought to receiue such, that we might be d helpers to the trueth.

9 2 I wrote vnto the Church, but Diotrephes which loueth to haue the preeminence among them, receiueth vs not.

10 Wherefore if I come, I will call to your remembrance his deeds which hee doeth, prattling against vs with malicious words, and not therewith content, neither hee himselfe receiueth the brethren, but forbiddeth them that would, and thrusteth them out of the Church.

11 Beloued, follow not that which is euill, but that which is good: he that doth well is of God: but he that doeth euill, hath not e seene God.

12 Demetrius

f An example of a Christian gratulation.
a Then these ioyes.
b As becommeth a beleeuer and a Christian.
c He commendeth to Gaius either those selfe same men whom he had entertained before, vrging him now againe to him about the affaires of the Church or els some other which had like businesse.

d That wee our selues may helpe somewhat to the preaching of the trueth.

2 Ambition and couetousnesse, two pestilent plagues especially in them which haue any Ecclesiasticall function) are condemned in Diotrephes person.

e Hath not knowen God.

12 Demetrius hath good report of all men,
and of the trueth it selfe: yea, and wee our selues
beare record, and ye know that our record is true.
13 I haue many things to write: but I will
not with ynke and pen write vnto thee:
14 For I trust I shall shortly see thee,& we shall
speake mouth to mouth. Peace be with thee. The
friends salute thee. Greete the friends by name.

THE GENERALL EPISTLE OF IVDE.

3 Hee warneth the godly to take heede of such men, 4 that make the grace of God a cloake for their wantonnesse: 5 and that they shall not escape vnpunished, for the contempt of that grace, 6. 7 hee prooueth by three examples: 14 and alleageth the prophecie of Enoch. 20 Finally hee sheweth the godly meane to ouerthrow all the snares of those deceiuers.

Ivde a seruant of Iesus Christ,and
a brother of Iames, to them which
are called and sanctified [b] of God
the Father, and [c] reserued to Ie-
sus Christ:
2 Mercy vnto you,and peace
and loue be multiplied.
3 1 Beloued, when I gaue all diligence to
write vnto you of the [d] common saluation, it was
needfull for me to write vnto you, to exhort you,
that ye should earnestly [e] contend for *the mainte-
nance* of the faith, which was [f] once giuen vnto
the Saints.
4 2 For there are certaine men crept in,which
were before of olde ordained to this condemna-
tion: 3 vngodly men *they are*, which turne the
grace of our God into wantonnesse, and * denie
God the onely Lord, and our Lord Iesus Christ.
5 4 I will therefore put you in remembrance,
forasmuch as yee once knew this, how that the
Lord, after that hee had deliuered the people out
of Egypt, * destroyed them afterward which be-
leeued not.
6 5 The * Angels also which kept not their
first estate, but left their owne habitation, he hath
reserued in euerlasting chaines vnder darkenesse
vnto the iudgement of the great day.
7 As * Sodom and Gomorrhe, and the cities
about them, which in like maner as they did,
g committed fornication, and followed [h] strange
flesh, are set forth for an example, and suffer the
vengeance of eternall fire.
8 Likewise notwithstanding these [i] sleepers
also defile the flesh, 6 and despise [k] gouernment,
and speake euill of them that are in authoritie.
9 7 Yet Michael the Archangel, when hee
stroue against the deuill, and disputed about the
body of Moses, durst not blame him with cursed
speaking, but said, The Lord rebuke thee.
10 8 But these speake euil of those things,
which they know not: and whatsoeuer things
they know naturally as beasts, which are without
reason,in those things they corrupt themselues.
11 9 Woe *be* vnto them:for they haue followed
the way * of Cain, and are cast away by the de-
ceit * of Balaams wages, and perish in the gaine-
saying * of Core.
12 10 These are rockes in your l feastes of cha-
rity, when they feast with you, without [m] all feare,
feeding themselues: * cloudes *they are* without
water, caried about of windes, corrupt trees *and*
without fruit, twise dead, *and* plucked vp by the
rootes.
13 *They are* the raging waues of the sea, fo-
ming out their owne shames: *they are* wandring
starres, to whom is reserued the [n] blackenesse of
darkenesse for euer.
14 And Enoch also the seuenth from Adam,
prophecied of such, saying, * Beholde, the Lord
[o] commeth with thousands of his Saints.
15 To giue iudgement against all men, and to
rebuke all the vngodly among them of all their
wicked deedes, which they haue vngodly com-
mitted, and of all their cruell speakings, which
wicked sinners haue spoken against him.
16 These are murmurers, complainers, wal-
king after their owne lustes: * whose mouthes
speake proud things, hauing mens persons in ad-
miration, because of aduantage.
17 11 But, yee beloued, remember the wordes
which were spoken before of the Apostles of our
Lord Iesus Christ:
18 How that they tolde you that there should
be mockers * in the last time, which should
walke after their owne vngodly lusts.
19 12 These are they that separate themselues,
from other, naturall,hauing not the Spirit.
20 But, yee beloued, edifie your selues in your
most holy faith,praying in the holy Ghost.
21 And keepe your selues in the loue of God,
looking for the mercy of our Lord Iesus Christ,
vnto eternall life.
22 13 And haue compassion of some,in putting
difference:
23 And other saue with [p] feare, pulling them
out of the fire,and hate euen that [q] garment which
is spotted by the flesh.
24 14 Now vnto him that is able to keepe you
that yee fall not, and to present you faultlesse be-
fore the presence of his glory with ioy,
25 *That is*, to God onely wise, our Sauiour *be*
glory, and maiestie, and dominion, and power,
both now and for euer, Amen.

a This is put to make a difference betweene him and Iudas Iscariot.
b By God the Father.
c Set apart by the euerlasting counsell of God, to be deliuered to Christ to be kept.
1 The end and marke whereat he shooteth in this Epistle, is, that he confirmeth the godly against certaine wicked men, both in wholesome doctrine and good maners.
d Of these things that pertaine to the saluation of all of vs.
e That ye should defend the faith by all the might you can, both by true doctrine and good example of life.
f Which was once so giuen,that it may neuer be changed.
2 It is by Gods prouidence and not by chance, that many wicked men creepe into the Church.
3 Hee condemneth this first in them, that they take a pretence or occasion to waxe wanton, by the grace of God: which cannot be, but the chiefe empire of Christ must be abrogated, in that such men giue vp themselues to Satan: as at this time the sect of the Anabaptists doeth, which they call Libertines.
* 2.Pet.2,1. 4 Hee setteth foorth the horrible punishment of them which haue abused the grace of God to follow their owne lustes. * Numb.14,37 5 The fall of the Angels was most sincerely punished how much more then wil the Lord punish wicked and faithlesse men? * 2. Pet.2,4. * Gen.19,24. g Following the steps of Sodome and Gomorrhe. h Thus he couertly setteth foorth their horrible and monstrous lustes i Which are so blockish & voide of reason, as if all their senses and wits were in a most dead sleepe. 6 Another most pernitious doctrine of theirs, in that they take away the authority of Magistrates, & speake euill of them, as at this day the Anabaptists doe. k It is a greater matter to despise gouernment, then the gouernors, that is to say, the matter it selfe, then the persons. 7 An argument of comparison, Michael one of the chiefest Angels, was content to deliuer Satan, although a most cursed enemie, to the iudgement of God to be punished: & these peruerse men are not ashamed to speake euill of the powers which are ordeined of God. 8 The conclusion. These men are in a double fault, to wit, both for their rash follie in condemning some, and for their impudent and shamelesse contempt of that knowledge, which when they had gotten, yet notwithstanding they liued as brute beasts, seruing their bellies.

9 He foretelleth their destruction, because they resemble or shew forth Caines shamelesse malice, Balaams filthy couetousnesse, and to be short, Cores seditious and ambitious head.
* Gene.4.8.
* Num.22,21.
2.pet.2,15.
* Numb.16,1.
10 He rebuketh most sharply with many other notes and markes, both their dishonestie or filthinesse, and their sawcinesse, but especially their vaine brauery of words, and most vaine pride, ioyning therewithall a most graue and heauie threatning out of a most ancient prophecie of Enoch touching the iudgement to come.
l The feasts of charitie were certaine bankets,which the brethren that were members of the Church,kept all together, as Tertullian setteth them forth in his Apolog. Chap 3,9.
m Impudently, without all reuerence either to God or man.
* 2.Pet.2,17.
n Most grosse darkenesse.
* Reuel.1,7.
o The present time for the time to come.
* Psal.17,10.
11 The rising vp of such monsters was spoken of before, that wee should not be troubled at the newnesse of the matter.
* 1.Tim.4,1.
2 tim.3,1. 2 peter 3,3. 12 It is the property of Antichristes to separate themselues from the godly, because they are not gouerned by the Spirit of God: and contrariwise it is the propertie of Christians to edifie one another through godly prayers both in faith and also in loue vntill the mercy of Christ appeare to their full saluation. 13 Among them which wander and goe astray, the godly haue to vse this choise, that they handle some of them gently, and that other some being euen in the very flame they endeuour to saue with seuere and sharpe instruction of the present danger: yet so, that they doe in such sort abhorre the wicked and dishonest, that they eschew euen the least contagion that may be. p By fearing them, & holding them backe with godly seueritie. q An amplification taken from the forbidden things of the Law which did defile. 14 He commendeth them to the grace of God, declaring sufficiently that it is God onely that can giue vs that constancie: which hee requireth of vs.

THE

THE ORDER OF TIME,

wherevnto the Contents of this booke are to be referred.

The yeere of Christ.

1.&c. THE dragon watcheth the Church of the Iewes, which was ready to trauaile: She bringeth forth, fleeth, and hideth her selfe, whileſt Christ was yet vpon the earth.

34. The dragon perſecuted Christ aſcending into heauen, hee fighteth and is throwen down: and after perſecuteth the Church of the Iewes.

67. The Church of the Iewes is receiued into the wilderneſſe, for three yeeres and an halfe.

70. When the Church of the Iewes was ouerthrowen, the dragon inuaded the Catholike Church, all this in the 12. chap.

The dragon is bound for a 1000 yeeres, chap. 20.

The dragon raiſeth vp the beaſt with ſeuen heads, and the beaſt with two heads, which make hauocke of the Church Catholike, and her Prophets for 1260 yeeres after the Paſſion of Chriſt, chap. 13. and 11.

97. The ſeuen Churches are admoniſhed of things preſent, ſomewhat before the end of Domitian his reigne, & are forewarned of the perſecution to come vnder Traiane for ten yeeres, chap. 2. and 3.

God by word and ſignes prouoketh the world, and ſealeth the godly, chap. 6 and 7.

He ſheweth foorth examplars of his wrath vpon all creatures, mankinde excepted, chap. 8.

1073. The dragon is let looſe after 1000. yeeres, and Gregory the vij. being Pope, rageth againſt Henrie the third then Emperour, chap. 20.

1217. The dragon vexeth the world 150. yeeres, vnto Gregory the ix. who writ the Decretals, and moſt cruelly perſecuted the Emperour Frederick the ſecond.

The dragon by both the beaſts perſecuteth the Church, and putteth the godly to death, chap 9.

1295. The dragon killeth the Prophets after 1260. yeeres, when Boniface the viij. was Pope, who was the authour of the ſixt booke of the Decretals: hee excommunicated Philip the French King.

1300. Boniface celebrateth the Iubile.

1301. About this time was a great earthquake, which ouerthrew many houſes in Rome.

1305. Prophecie ceaſeth for threes yeeres and an halfe, vntill Benedict the ſecond ſucceeded after Boniface the viij. Prophecie is reuiued, chap. 11.

The dragon and the two beaſts, oppugne Prophecie, chap. 13.

Chriſt defendeth his Church in word and deed, chap. 14. With threats and armes, chap. 15. with ſingular iudgements, chap. 16.

Chriſt giueth his Church victorie ouer the harlot, chap. 17. and. 18. Ouer the two beaſts, chap. 19. Ouer the dragon and death, chap. 20.

The Church is fully glorified in heauen with eternall glory, in Chriſt Ieſus, chap. 21. and 22.

THE

THE REVELATION OF SAINT IOHN THE APOSTLE AND Euangelist, with the Annotations of

Francis Iunius.

CHAP. I.

a He declareth what kind of doctrine is here handled, 8 euen his that is the beginning & ending: 12 Then the mystery of the seuen Candlestickes and starres 20 is expounded.

1 This Chapter hath two principall parts, the title or inscription, which standeth in stead of an exordium: and a narration going before the whole prophecie of this booke: The inscription is double, generall and particular. The generall conteineth the kind of prophecie, the authour, end, matter, instruments, and maner of communicating the same, in the first verse: the most religious faithfulnesse of the Apostle as a publike witnesse, verse 2. And the vse of communicating the same taken from the promise of God, and from the circumstance of the time, verse the third.

a An opening of a secret and hid thing.

b Which the Sonne opened to vs out of his Fathers bosome by Angels.

THE 1 a Reuelation of b Iesus Christ,
which God gaue vnto him, to
shewe vnto his seruants things
which must shortly be done:
which hee sent, and shewed by
his Angel vnto his seruant Iohn,
2 Who bare record of the
word of God, and of the testimonie of Iesus Christ,
and of all things that he saw.
3 Blessed *is he* that readeth, and they that
heare the words of this prophecie, and keepe those
things which are written therein: for the time is
at hand.
4 2 Iohn to the seuen Churches which are in
Asia, Grace *be* with you, and peace 3 from him,
c Which * is, and Which was, and Which is to
come, and from 4 the d seuen Spirits which are be-
fore his Throne,
5 And from Iesus Christ 5 which is that
* faithfull witnesse, *and* * that first begotten of
the dead, and that Prince of the Kings of the
earth, vnto him that loued vs, and washed vs
from our sinnes in his * blood,
6 And made vs * Kings and Priests vnto God
euen his Father, to him, *I say, be* glory, and domi-
nion for euermore, Amen.
7 Behold, he commeth with * clouds, and
euery e eye shall see him: yea, euen they which
pearced him thorow: and all kindreds of the earth
shall waile before him, Euen so, Amen.
8 6 I * am f Alpha and Omega, the beginning
and ẏ ending, saith the Lord, Which is, and Which
was, and Which is to come, *euen* the Almighty.
9 7 I Iohn, euen your brother and companion
in tribulation, and in the kingdome and patience
of Iesus Christ, was in the g Ile called Patmos, for
the word of God, and for the witnessing of Iesus
Christ.
10 And I was *rauished* in h spirit on the i Lords
day, and heard behind me a great voyce, as it had
beene of a trumpet,
11 Saying, I am Alpha and Omega, that first
and that last: and that which thou seest write in a
booke, and send it vnto the seuen Churches which
are in Asia, vnto Ephesus, and vnto Smyrna, & vnto
Pergamus, and vnto Thyatira, and vnto Sardis,
and vnto Philadelphia, and vnto Laodicea.
12 8 Then I turned backe to k see the voyce
that spake with me: 9 and when I was turned, I
sawe seuen golden candlestickes,
13 And in the mids of the seuen candlestickes,
one like vnto the Sonne of man, clothed with a
garment downe to the feete, and girded about the
paps with a golden girdle.
14 His head and haires *were* white as white
wool, *&* as snow, & his eyes *were* as a flame of fire,
15 And his feete like vnto fine brasse burning as
in a fornace: and his voyce as the sound of many
waters.
16 And he had in his right hand seuen starres:
and out of his mouth went a sharpe two edged
sword: and his face *shone* as the sunne shineth in
his strength.
17 10 And when I sawe him, I fell at his feete
as dead: 11 then he laide his right hand vpon me,
saying vnto me, Feare not: 12 I am that * first

6 A confirmation of the salutation aforegoing, taken from the words of God himselfe: in which he auoucheth his operation in euery singular creature, the immutable eternitie that is in himselfe, and his omnipotencie in all things: and concludeth in the vnitie of his owne essence, that Trinitie of persons, which was before spoken of.

** Chap. 21. 6. and 22. 13.*

f I am he before whom there is nothing, yea, by whom euery thing that is made, was made and shall remaine though all they should perish.

7 The narration, opening the way to the declaring of the authoritie and calling of Saint Iohn the Euangelist in this singular Reuelation, and to procure faith, and credit vnto this prophecie. This is the second part of this Chapter consisting of a proposition and an exposition. The proposition sheweth, first who was called vnto this Reuelation, in what place, & how occupied, verse 9. Then at what time, and by what meanes, namely, by the spirit and the word, and that on the Lords day, which day euer since the resurrection of Christ, was consecrated for Christians vnto the religion of the Sabbath: that is to say, to be a day of rest, verse. 10 Thirdly, who is the authour that calleth him, and what is the sum of his calling. *g Patmos is one of the yles of Sporas whither Iohn was banished as some write. h This is that holy rauishment expressed, wherewith the Prophets were rauished, and being as it were carried out of the world, were conuersant with God, and so Ezekiel saith often that hee was carried from place to place of the Lords Spirit, and that the Spirit of the Lord fell vpon him. i Hee calleth it the Lords day, which Paul calleth the first day of the weeke, 1. Cor. 16. 2.* 8 The exposition, declaring the third & last point of the proposition (for the other points are euident of themselues) wherein is spoken first of the authour of his calling vnto the 17. verse. Secondly of the calling it selfe vnto the end of the Chap. And first of all the occasion is noted in this verse, in that S. Iohn turned himselfe towards the vision: after is set downe the discription of the authour in the verses following, 13. 14. 15. 16. *k To see him whose voyce I had heard.* 9 The description of the Authour, which is Christ: by the candlesticks that standeth about him, that is the Churches that stand before him, and depend vpon his direction, in this verse: by his properties, that hee is one furnished with wisdome and dexteritie to the archieuing of great things, verse 13. and ancient grauitie and most excellent sight of the eye; verse 14. with strength inuincible and with a mightie word, verse 15. By his operations, that he ruleth the ministery of his seruants in the Church, giueth the effect thervnto by the sword of his word & enlightening all things with his countenance, doeth most mightily prouide for euery one by his diuine prouidence, verse 16. 10 A religious feare that goeth before the calling of the Saints, & their full confirmation to take vpon them the vocation of God. 11 A diuine confirmation in this calling partly by signe and partly by word of power. 12 A most elegant description of this calling contained in three things, which are necessary vnto a iust vocation first the authoritie of him that calleth, for that he is the beginning and the end of all things, in this verse, for that hee is eternall and omnipotent, verse. 18. Secondly, the sum of this propheticall calling, and reuelation, verse 19. Lastly a declaration of those persons vnto whom this prophecie is by the commandement of God directed in the description thereof, verse 20. ** Esai. 41. 4.*

2 This is the particular or singular inscription, where in salutation is written vnto certaine Churches by name, which represent the Church Catholike: and the certainty and the trueth of the same is declared, from the Authour thereof, vnto the eight verse. 3 That is, from God the Father, eternall, immortall, immutable: whose vnchangeablenesse S. Iohn declareth by a forme of speach which is vndeclined. For there is no incongruitie in this place, where, of necessitie the words must be attempered vnto the mysteries, and not the mysteries corrupted or impaired by the word. *c By these three times, Is, Was and shall be, is signified this word Iehouah, which is the proper name of God. * Exod. 3. 14.* 4 That is, from the holy Ghost which proceedeth from the Father and the Sonne. This Spirit is one in person according to his subsistencie: but in communication of his vertue, and in demonstration of his diuine workes in those seuen Churches, doeth so perfectly manifest himselfe, as if there were so many Spirits, euery one perfectly working in his owne Church, wherefore after Chap. 5. 6. they are called the seuen hornes and seuen eyes of the Lambe, as much to say, as his most absolute power and wisedome: and Chap 3. 1. Christ is said to haue there seuen Spirits of God, and Chap. 4. 5. it is said, that seuen lampes doe burne before his throne, which also are those seuen Spirits of God. That this place ought to be so vnderstood, it is thus prooued: For first grace and peace is asked by prayer of this Spirit, which is a diuine worke, & an action incommunicable, in respect of ẏ most high Deitie. Secondly, he is placed betweene the Father and the Sonne, as set in the same degree of dignitie & operation with them. Besides he is before the throne, as of the same substance with the Father and the Sun: as the seuen eyes and seuen hornes of the Lambe. Moreouer, these spirits are neuer sayde to adore God, as all other things are. Finally, that is the power whereby the Lambe opened ẏ booke, & loosed the seuē seales thereof, when none could be found amongst all creatures by whom the booke might be opened Chap. 5. Of these things long agoe Master Iohn Luid of Oxford wrote learnedly vnto mee. Now the holy Ghost is set in order of words before Christ, because there was in that which followeth, a long processe of speach to be vsed concerning Christ. *d These are the seuen spirits, which are afterward Chap 5 verse 6. called the hornes and eyes of the Lambe, and are now made as a garde waiting vpon God.* 5 A most ample and graue commendation of Christ. first from his offices the Priesthood & kingdomes, secondly from his benefits, as his loue toward vs, and washing vs with his blood, in this verse, and communication of his kingdome and Priesthood with vs: thirdly from his eternall glory and power, which alwayes is to be celebrated of vs, verse 6. Finally from the accomplishment of all things once to be effected by him, at his second comming, what time hee shall openly destroy the wicked, and shall comfort the godly in the trueth, verse 7. ** Psal. 89. 38. * 1. Cor. 15. 21. colos. 1. 18. * Heb. 9. 14. 1. pet. 1. 19. 1. Iohn 1. 9. * 1. Pet. 2. 5. * Esay. 3, 14. matth. 24. 30. iude 14. e All men.*

and

and that last,
18 And am aliue, but I was dead : and behold,
I am aliue for euermore, Amen : and I haue the
keyes of hell and of death.
19 [13] Write these things which thou hast seene,
and the things which are, and the things which
shall come hereafter.
20 [14] The mystery of the seuen starres which
thou sawest in my right hand, and the seuen gol-
den candlestickes *is this*, The seuen starres are the
[l] Angels of the seuen Churches : and the seuen
candlestickes which thou sawest, are the seuen
Churches.

13 The summe of this prophecie, that the Apostle must write whatsoeuer he should see, adding nothing, nor taking away any thing, as verse 2. Hereof there are two parts : one is a narration of those things which are, that is, which then were at that time contained in the second and third Chapters, the other part is of those things which were to come, contained in the rest of this booke. 14 That is, the things which was mysticall, signified by the particulars of the vision before going. *l By the Angels he meaneth the Ministers of the Church.*

CHAP. II.

1 *Iohn is commanded to write those things which the Lord knew necessarie to the Churches of Ephesus,* 8 *Of the Smyrnians,* 12 *of Pergamus,* 18 *and of Thyatira,* 25 *that they keepe those things which they receiued of ẏ Apostles.*

[1] Vnto the Angel of the Church of Ephesus
write, [2] These things saith he that holdeth
the seuen starres in his right hand, and walketh
in the midst of the seuen golden candlesticks,
2 [3] I know thy workes, and thy labour, and
thy patience, and how thou canst not beare with
them which are euill, and hast examined them
which say they are Apostles, and are not, and
hast found them liars.
3 And thou wast burdened, and hast patience,
and for my Names sake hast laboured, and hast
not fainted.
4 Neuerthelesse, I haue *somewhat* [a] against
thee, because thou hast left thy first loue.
5 Remember therefore from whence thou
art fallen, and repent, and doe the first workes : or
else I will come against thee shortly, and will re-
mooue thy candlesticke out of his place, except
thou amend.
6 But this thou hast that thou hatest the
workes of the Nicolaitanes, which I also hate.
7 [4] Let him that hath an eare heare what the
Spirit saith vnto the Churches : To him that o-
uercommeth, will I giue to eate of the tree of
life which is in [5] the middes of the [b] Paradise of
God.
8 ¶ [6] And vnto the Angel of the Church of
the [c] Smyrnians write, These things saith hee that
is first and last, which was dead and is aliue,
9 [7] I know thy workes and tribulation, and
pouertie (but thou art rich) and *I know* the blas-
phemie of them, which say they are Iewes, and
are not, but *are* the Synagogue of Satan.
10 Feare none of those things, which thou
shalt suffer : behold, it shall come to passe, that the
deuill shall cast some of you into prison, that yee
may be tried, and ye shall haue [8] tribulation ten
dayes : be thou faithfull vnto the death, and I will
giue thee the crowne of life.
11 [9] Let him that hath an eare heare what the
Spirit saith vnto the Churches. He that ouercom-
meth shall not be hurt [10] of the second death.
12 [11] And to the Angel of the Church, which
is at [d] Pergamus write, Thus saith he which hath
that sharpe sword with two edges.
13 [12] I know thy workes, and where thou
dwellest, *euen* where Satans throne is, and thou
keepest my Name, and hast not denied my faith, e-
uen in [e] those dayes when Antipas my faithfull
martyr was slaine among you, where Satan dwel-
leth.
14 But I haue a fewe things against thee, be-
cause thou hast there them that maintaine the do-
ctrine of * Balaam, which taught Balac to put a
stumbling blocke before the children of Israel,
that they should [f] eate of things sacrificed vnto
idoles, and commit fornication.
15 Euen so hast thou them that maintaine the
doctrine of the [13] Nicolaitanes, which thing I hate.
16 Repent thy selfe, or else I will come vnto
thee shortly, and will fight against thee with the
sword of my mouth.
17 [14] Let him that hath an eare, heare what
the spirit saith vnto the Churches. To him that
ouercommeth, will I giue to eate [15] of the [g] Man-
na that is hid, and will giue him a [h] [16] white stone,
and in the stone a new [17] name written, which no
man knoweth, sauing he that receiueth it.
18 ¶ And vnto [18] the Angel of the Church
which is at Thyatira write, These things saith
the Sonne of God, which hath his eyes like vnto
a flame of fire, and his feete like fine brasse.
19 I know [19] thy workes and thy loue, [i] and
seruice and faith, and thy patience, & thy workes,
and that *they are* moe at the last, then at the first.
20 Notwithstanding, I haue a few things a-
gainst thee, that thou sufferest the woman Ieza-
bel which calleth herselfe a prophetesse, to teach
and to deceiue my seruants, to make them com-
mit [k] fornication and to eat meate sacrificed vnto
idoles.
21 And I gaue her space to repent of her forni-
cation, and she repented not.

1 The former part of this booke is comprised in a narration of those things which then were as S. Iohn taught vs, chap. 1. 19. it belongeth wholly to instructiō: and in these 2. next Chapters, containeth seuen places according to the number, and condition of those Churches which were named before, Chap. 1. 11. figured verse 12. and distributed most aptly into their Pastors and flockes verse 20. which verse of that Chap. is as it were a passage vnto the first part. Euery one of the seuen places hath three principall members, an Exordium taken from the person of the Authour : a Proposition, in which is praise and commendation of that which is good, reprehension of that which is euill : and instruction conteining either an exhortation alone, or withall a disswasion opposite vnto it, and a conclusion stirring vnto attention by diuine promises. And this first place is vnto the Pastours of the Church of Ephesus. 2 The exordium wherein are contained the speciall praises of Christ Iesus the Authour of this prophecie, out of the 16 and 13 vers. of the first Chapter. 3 The proposition, first condemning the Pastour of this Church verse 2, 3. then reprooving him verse 4 after informing him and withall threatning that hee will translate the Church to another place, verse 5. This commination or threat Christ mitigateth by a kind of correction, calling to minde the particular vertue & pietie of the Church, which God neuer leaueth without recompense verse 6. Concerning the Nicolaitans see after vpon the 15 verse. *y To deale with thee for.* 4 The conclusion, containing a commandement of attention & a promise of euerlasting life shadowed out in a figure of which Gene. 2, 9. 5 That is, in Paradise after the manner of the Hebrew phrase. *b Thus Christ speaketh as the Mediator.* 6 The second place is vnto the Pastours of the Church of the Smyrnians. The exordium taken out of the 17 and 18 verses of the first Chap *c Smyrna was one of the cities of Ionia in Asia.* 7 The proposition of praise is in this verse, and of exhortation ioyned with promise, is in the next verse.

8 That is, of ten yeeres. For so commonly both in this booke and in Daniel, yeeres are signified by the name of dayes: that God thereby might declare, that the space of time is appointed by him, and the same very short. Now because Saint Iohn wrote this booke in the end of Domitian the Emperour his reigne, as Iustine and Ireneus doe witnesse, it is altogether necessarie that this should be referred vnto that persecution which was done by the authoritie of the Emperour Traian, who began to make hauocke of the Christian Church in the tenth yeere of his reigne, as the Historiographers doe write : and his bloody persecution continued vntill Adrian the Emperour had succeeded in his place : the space of which time is precisely tenne yeeres, which are here mentioned. 9 The conclusions as verse 7. 10. See Chap. 20, 6. 11 The third place is vnto the Pastors of Pergamus. The Exordium is taken out of the 16. verse of the first Chapter. *d Pergamus was the name of a famous citie in old time in Asia, where the Kings of the Attalians were alwayes resident.* 12 The proposition of praise is in this verse, of reprehension in the two following, and of exhortation ioyned with a conditionall threate, verse 16. Now this Antipas was the Angel or minister of ẏ Church of Pergamus, as Aretas writeth. *e The faith of them of Pergamus is so much the more highly commended, because they remained constant euē in the very heat of persecution.* * *Num. 24, 14 & 25, 1.* *f That which is here spoken of things offered to idoles, is meant of the same kinde which Paul speaketh of 1 Cor. 10, 13.* 13 Which follow the footsteps of Balaam, and such as are abandoned vnto all filthinesse, as he shewed in the verse aforegoing, and is here signified by a note of similitude. And thus also must the sixt verse bee vnderstood. For this matter especially Ireneus must be consulted withall. 14 The conclusion, standing of exhortation as before, & of promise. *g Hee alludeth to that sermon which wee reade of Iohn 6. and to the place we finde Psalme 105, 40.* *h Aretas writeth, that such a stone was wont to be giuen to wrestlers at games, or else that such stones did in olde time witnesse the quiting of a man.* 15 The bread of life, inuisible, spirituall, and heauenly, which is kept secretly with God, from before all eternitie. 16 Which is a signe and witnesse of forgiuenesse and remission of sinnes, of righteousnesse and true holinesse, and of puritie vncorrupted, after that the old man is killed. 17 A signe and testimonie of newnesse of life in righteousnesse and true holinesse, by putting on the new man : whom none doeth inwardly know, saue the spirit of man which is in himself, the praise whereof is not of man, but of God Rom. 2, 28. 18 The fourth place is vnto the Pastours of Thyatira. The exordium is taken out of the 14. and 15. verses of the first Chapter. 19 The proposition of prayse is in this verse : of reprehension, for that they tolerated with them, the doctrine of vngodlinesse and vnrighteousnesse, is verse 20. the authours whereof though they were called backe of God, yet repented not verse 21. whereunto is added a most heauie threatning, verse 22 and 23. of a conditionall promise, and of exhortation to hold fast the trueth, is in the two verses following. *i So hee calleth those offices of charity which are done to the Saints.* *k By fornication, is oft times in the Scripture idolatrie meant.*

22 Behold,I will caſt her into a bed, and them
that commit fornication with her , into great af-
fliction , except they repent them of their workes.
23 And I will kill her children with death,and
all the Churches ſhall know that I am he which
* ſearch the reines and hearts: and I will giue vn-
to euery one of you according vnto your works.
24 And vnto you I ſay,the reſt of them of Thy-
atira , As many as haue not this learning , neither
haue knowen the l deepeneſſe of Satan (as they
ſpeake) I will m put vpon you none other burden,
25 But that which ye haue already, holde faſt
till I come.
26 [20] For he that ouercommeth and keepeth
my words vnto the end,to him will I giue [21] power
ouer nations.
27 * And he ſhall rule them with a rod of yron:
and as the veſſels of a potter,ſhall they be broken :
28 Euen as I receiued of my Father , ſo will I
giue him [22] the morning Starre.
29 Let him that hath an eare , heare what the
Spirit ſaith to the Churches.

* 1.Sam.16,7. pſal.7,10.iere.11,20 and 17,10.
l He pointeth out the bragging of certaine men , which boaſted of their deepe,that is,plentifull and common knowledge , which notwithſtanding is deuiliſh.
m I will ſpeake no worſe thing aginſt you , being content to haue ſhewed you what I require to be in you
20 The concluſion , wherein Chriſt aſſureth vnto his ſeruants the communion of his Kingdome and glory , in this verſe and the next following , and commandeth an holy attention in the laſt verſe. 21 That is , I will make him a King by communion with me, & my fellow heire, as it is promiſed, Mat.19,28 and 25,34. Rom.8,17, and 1 Cor.6 3. Ephe.2,6. and 1. Tim.2, 12. Apoc.3,21. and 4,4. * *Pſal.2,9.* 22 The brightneſſe of greateſt glory and honour neereſt approching vnto the light of Chriſt, Who is the Sonne of righteouſneſſe, and our head, Matth.4.

CHAP. III.

1 The fiſt Epiſtle ſent to the Paſtors of the Church of Sardis, 7 of Philadelphia, 14 And of the Laodiceans, 16 that they be not luke warme, 20 but endeuour to further Gods glory.

1 AND write vnto the Angel of the Church which
is at a Sardis, Theſe things ſaith he that hath
the ſeuen Spirits of God , and the ſeuen ſtars , 2 I
know thy works: for thou haſt a b name that thou
liueſt, but thou art dead.
2 Be awake, and ſtrengthen the things which
remaine , that are c ready to die : for I haue not
found thy worke perfit before God.
3 Remember therefore, how thou haſt recei-
ued and heard,and hold faſt and repent.* If there-
fore thou wilt not watch , I will come on thee as
a thiefe , and thou ſhalt not know what houre I
will come vpon thee.
4 *Notwithſtanding* thou haſt a few names yet
in Sardis , 3 which haue not defiled their gar-
ments : and they ſhall walke with me in 4 white :
for they are d worthy.
5 He 5 that ouercommeth,ſhall be cloathed in
white aray , and I will not put out his Name out
of the * booke of life , but I will confeſſe his
name before my Father,and before his Angels.
6 Let him that hath an eare , heare what the
Spirit ſaith vnto the Churches.
7 ¶ 6 And write vnto the Angel of the Church
which is of Philadelphia , Theſe things ſaith hee
that is Holy , and True , which hath the e key of
Dauid , which openeth and no man ſhutteth , and
ſhutteth and no man openeth.
8 7 I know thy workes: behold,I haue ſet be-
fore thee an open doore, and no man can ſhut it :
for thou haſt a little ſtrength , and haſt kept my

1 The fiſt place is vnto the Paſtors of Sardis. The exordium is taken out of the 4. and 16. verſes of the 1. Chap.
a Sardis is the name of a moſt flouriſhing and famous Citie, where the Kings of Lydia kept their courts.
2 The propoſition of reproofe is in this verſe : of exhortation ioyned with a threatning in the two verſes that follow, and of qualifications by way of correction vnto the comfort of the good , which yet remained there , verſe 4.
b Thou art ſaid to liue, but art dead in deede.
c Other things, whoſe ſtate is ſuch, that they are now going , and vnleſſe they be confirmed, will periſh forthwith.
* *Chap.16,15.* *1 the.5.2. 2.pet.3.10*
3 That is , who haue with all religion guarded themſelues from ſinne and contagion, euen from the very ſhew of euill, as S.Iude exhorteth,verſe 23. 4 Pure from all ſpot and ſhining with glory. So it is to be vnderſtood alwayes hereafter as in the next verſe. 5 The concluſion ſtanding vpon a promiſe and a commandement as before. *d They are meet and fit, to wit,becauſe they are iuſtified in Chriſt,as they haue truely ſhewed it:for he is righteous that worketh righteouſneſſe: but ſo,as the tree bringeth forth the fruit. Looke Rom 8.18* * *Chap.20, 12.and 20,27. phil.4,3.* 6 The ſixt place is vnto the Paſtors of Philadelphia. The exordium is taken out of the 18 verſe of the 1.chapter. *e All power of rule in commaunding and forbidding, deliuering and puniſhing. And the houſe of Dauid is the Church, and the continuall promiſe of Dauids Kingdome belongeth to Chriſt.* 7 The propoſition of praiſe is in this verſe,of promiſes,to bring home againe them that wander, verſe 9,and to preſerue the godly, verſe 10,and of exhortation, verſe 11.

word,and haſt not denied my Name.
9 Behold,I will make them f of the Synagogue
of Satan,which call themſelues Iewes,and are not,
but doe lie : behold , *I ſay*, I will make them that
they ſhall come 8 and worſhip before thy feet,and
ſhall know that I haue loued thee.
10 Becauſe thou haſt g kept the word of my
patience , therefore I will deliuer thee from the
houre of tentation , which will come vpon all the
world, to try them that dwell vpon the earth.
11 Behold , I come ſhortly : hold that which
thou haſt,that no man take thy crowne.
12 9 Him that ouercommeth , will I make a
pillar in the Temple of my God , and he ſhall goe
no more out : 10 and I will write vpon him the
Name of my God, and the name of the city of my
God, *which is* the new Ieruſalem,which commeth
downe out of heauen from my God , and *I will
write vpon him* my new Name.
13 Let him that hath an eare , heare what the
Spirit ſayeth vnto the Churches.
14 11 And vnto the Angel of the Church of the
Laodiceans write, Theſe things ſaith h Amen, the
faithfull and true witnes , that i beginning of the
creatures of God.
15 12 I know thy works , that thou art neither
cold nor hote : I would thou wereſt cold or hot.
16 Therefore becauſe thou art luke warme,and
neither cold nor hote , it will come to paſſe , that
I ſhall ſpew thee out of my mouth.
17 For thou ſayeſt , I am rich , and increaſed
with goods, and haue need of nothing,and know-
eſt not how thou art wretched and miſerable,
13 and poore, and blind, and naked.
18 I counſell thee to buy of me gold tryed by
the fire,that thou mayeſt be made rich : and white
raiment, that thou mayſt be cloathed, and that thy
filthy nakedneſſe doe not appeare : and anoint
thine eyes with eye ſalue, that thou mayeſt ſee.
19 As many as I loue,* I rebuke and chaſten:
be k zealous therefore and amend.
20 Behold , I ſtand at the doore, and knocke,
14 If any man heare my voyce,and open the doore,
I will come in vnto him , and will ſup with him,
and he with me.
21 15 To him that ouercommeth,will I graunt
to ſit with me in my throne , euen as I ouercame,
and ſit with my Father in his throne.
22 Let him that hath an eare , heare what the
Spirit ſayeth vnto the Churches.

f I will bring them to that eaſe.
8 That is,fall downe and worſhip either thee ciuily, or Chriſt religiouſly at thy feete (and thus I had rather take it) whether here in the Church (which ſeemeth more proper to the argument of this place) or there in the world to come. For Chriſt verely ſhall fulfill his word.
g Becauſe thou haſt bene patient & conſtant, as I would my ſeruants ſhould be.
9 The concluſion, which conteineth a promiſe and a commandement.
10 That is , the new man ſhallbe termed after his Father, Mother , and head Chriſt.
11 The ſeuenth place is vnto the paſtors of the Church of Laodicea. The exordium is taken out of the 15.verſe of the 1.chapter.
h Amen ſoundeth as much in the Hebrew tongue, as Truely,or Trueth it ſelfe.
i Of whō all things that are made, haue their beginning.
12 The propoſition of reproofe is in this verſe, wherevnto is adioyned a threatning, verſe 16, with a confirmation declaring the ſame, verſe 17 and of exhortation vnto faith and repentance , verſe 18,19. wherevnto is added a conditionall promiſe verſe 20.
13 The ſpirituall miſery of men is metaphorically expreſſed in three points : vnto which are matched as correſpondent thoſe remedies which are offered,verſe 18. * *Pro. 3.12. heb. 12,5.* *k Zeale is ſet againſt them which are neither hote nor cold.* 14 This muſt be taken after the maner of an allegory , as Iohn 14,23. 15 The concluſion ; conſiſting of a promiſe , as chap. 1. verſe 26. and of an exhortation. Hitherto hath bin the firſt part of the booke of the Apocalypſe.

CHAP. IIII.

1 Another viſion conteining the glory of Gods Maieſty : 8 which is magnified of the foure beaſts, 10 and the foure and twenty Elders.

AFter 1 this I looked , and behold, a doore was
open in heauen , and the firſt voyce which I

1 Hereafter followeth the ſecond part of this booke. altogether propheticall , foretelling thoſe things which were to come, as was ſaid before, Chap.1,19. This is diuided into two hiſtories: one common vnto the whole world, vnto the 9. Chapter: and another ſingular of the Church of God, thence vnto the 22 chapter. And theſe hiſtories are ſaid to be deſcribed in ſeueral bookes, chap. 5,1.and 10,2. Now this verſe is as it were a paſſage from the former part vnto this ſecond : where it is ſaid, that the heauen was opened, that is,that heauenly things were vnlocked, and that a voice as of a trumpet ſounded in heauen to ſtirre vp the Apoſtle, & call him to the vnderſtanding of things to come. The firſt hiſtory hath two parts one of the cauſes of things done, and of this whole Reuelation, in that and the next chapter. Another of the actes done, in the next 4. chapters. The principall cauſes according to the diſtinction of perſons in the vnitie of the diuine eſſence, and according to the œconomie or diſpenſation thereof, are two. One the beginning, which none can approach vnto, that is, God the Father, of whom is ſpoken in this chapter. The other, the Sonne, who is the meane cauſe, eaſie to be approached vnto, in reſpect that he is God and man in one perſon: of whom Chap. 5.

2 The maner of reuelation, as before, 1,10.
a Looke Chap.1,12.
3 A description of God the Father, and of his glory in the heauens, framed vnto the maner of men, by his office, nature, company, attending, effect, instruments and euents that follow afterwards. In this verse, hee is presented in office a iudge, as Abraham sayd, Gen.18. which is declared by his throne, as an ensigne of iudgement, and his sitting therevpon.
4 By his nature, in that he is the Father, most glorious in his owne person, and with his glory ouershining all other things.
5 By the company attending about him in that, as that most high Iudge, he is accompanied with the most honourable attendance of Prophets and Apostles, both of the old and new Church, whom Christ hath made to be Priests and Kings, Chap.1,6. and 5,10.
6 By effects, in that most mightily he speaketh all things by his voice and word, as Psal. 29.3. and with the light of his spirit & prouidence peruseth and passeth through all.

heard, was as it were of a trumpet talking with
me, saying, Come vp hither, and I will shew thee
things which must be done hereafter.
2 And [a] immediatly I was *rauished* [a] in the
spirit, [3] and beholde, a throne was set in heauen,
and one sate vpon the throne.
3 [4] And he that sate, was to looke vpon, like
vnto a Iasper stone, and a sardine, and there *was* a
rainebow round about the throne, in sight like to
an emeraud.
4 [5] And round about the throne *were* foure
and twentie seats, and vpon the seats I saw foure
and twentie Elders sitting, cloathed in white ray-
ment, and had on their heads crownes of gold.
5 [6] And out of the throne proceeded light-
nings, and thundrings and voices, and there were
seuen lampes of fire burning before the throne,
which are the seuen spirits of God.
6 [7] And before the throne there *was* a Sea of
glasse like vnto chrystall: and in the midst of the
throne, and round about the throne *were* foure
beastes, full of eyes before and behinde.
7 And the first beast *was* like a lyon, and the
second beast like a calfe, and the third beast had a
face as a man, and the fourth beast *was* like a fly-
ing Eagle.
8 And the [b] foure beasts had each one of them
sixe wings about him, and they were full of eyes
within, and they ceased not day nor night, say-
ing, Holy, holy, holy, Lord God Almighty, Which
was, and which is, and which is to come.
9 And when those beastes [c] gaue glory, and
honour, and thanks to him that sate on the throne,
which liueth for euer and euer,
10 [9] The foure and twentie Elders fell downe
before him that sate on the throne, and worship-
ped him that liueth for euermore, and cast their
crownes before the throne, saying,
11 [10] Thou art * worthy, O Lord, [11] to receiue
glory, and honour, and power: for thou hast cre-
ated all things, and for thy wils sake they are, and
haue beene created.

7 By instruments vsed, in that he both hath a most readie treasurie, and as it were a workehouse excellently furnished with all things, vnto the excuting of his will, which things flow from his commandement, as is repeated, chap. 15,2. And hath also the Angels most ready administers of his counsels and pleasure vnto all parts of the world, continually watching (in this verse) working by reason otherwise then the instruments, without life last mentioned, couragious as lions, mightie as buls, wise as men, swift as eagles, vers.7. most apt vnto all purposes, as furnished with wings on euery part, most piercing of sight, and finally pure and perfect Spirits, alwayes in coutinuall motion, vers.8. *b Euery beast had sixe wings.* 8 By euents, in that for all the causes before mentioned, God is glorified both of Angels, as holy. Iudge, omnipotent eternall and immutable, vers 8. and also after their example hee is glorified of holy men (vers 9.) in signe and in speach, verse 10,11. *c God is sayd to haue glory, honour, kingdome, and such like giuen vnto him, when we godly and reuerently set forth that which is properly and onely his.* 9 Three signes of diuine honour giuen vnto God, prostration or falling downe, adoration and casting their crownes before God, in which the godly, though made kings by Christ, doe willingly emptie themselues of all glory, mooued with a religious respect of the maiesty of God. 10 The summe of their speach: that all glory must be giuen vnto God: the reason, because hee is the eternall beginning of all things, from whose onely will they haue their being and are gouerned: and finally in all respects are that which they are. * *Chap.5.12.* 11 That is, that thou shouldest challenge ŷ same to thy self alone. But as for vs, we are vnworthy, that euen by thy goodnes we should be made partakers of this glory. And hitherto hath bin handled the principall cause vnapproachable, which is God.

CHAP. V.

1 The booke sealed with seuen seales, 3 which none could open. 6 That Lambe of God 9 is thought worthy to open, 12 euen by the consent of all the company of heauen.

1 A passing vnto the second principall cause, which is the Sonne of God, God and man, the mediator of all, as the eternall word of God the Father manifested in the flesh. This chapter hath two parts: one that prepareth the way vnto the Reuelation, by rehearsall of the occasions that did occurre in the first foure verses. Another, the history of the Reuelation of Christ, thence vnto the end of the chapter. a That is, in the very right hand of God.

[1] AND I saw in the [a] right hand of him that sate
vpon the throne, [2] a booke written within, and
on the backside sealed with seuen seales.
2 And I saw a strong Angel which preached
with a loude voyce, Who is worthy to open the
booke, and to loose the seales thereof?
3 [4] And no man in heauen nor in earth, nei-
ther vnder the earth, was able to open the booke,
neither to looke thereon.
4 Then I wept much, because no man was
found worthy to open, and to reade the booke,
neither to looke thereon.
5 [5] And one of the Elders said vnto me, Weepe
not: behold, that * [6] Lion which is of the tribe of
Iuda, that roote of Dauid, hath obtained to open
the booke, and to open the seuen seales thereof.
6 Then I beheld, and loe, [7] in the mids of the
throne, and of the foure beasts, and in the mids of
the Elders stood a Lambe, as though he had beene
killed, which had seuen hornes, and seuen eyes,
which are the seuen spirits of God, sent into all
the world.
7 [8] And he came, and tooke the booke out of
the right hand of him that sate vpon the throne.
8 [9] And when hee had taken the booke, the
foure beasts, and the foure and twenty Elders fell
done before the Lambe, hauing euery one
[10] harpes and golden vials full of odours, which
are the [a] prayers of the Saints,
9 And they sung a [b] new [11] song, saying, [12] Thou
art worthy to take the booke, and to open the
seales thereof, because thou wast killed, and hast
redeemed vs to God by thy blood out of euery
kindred, and tongue, and people, and nation,
10 And hast made vs vnto our God * Kings,
and Priests, and we shall reigne on the earth.
11 [13] Then I beheld, & I heard the voice of ma-
ny Angels round about the throne, and *about* the
beasts and the Elders, [14] and there *was* * [c] ten thou-
sand times ten thousand, and thousand thousands.
12 Saying with a loude voyce, Worthy is the
Lambe that was killed, to [d] receiue power, and ri-

3 Here are shewed the occasions for which this principall cause, and this Reuelation was also necessary: the same are three, the first a present vision of the booke of the counsels of God, concerning the gouernment of this whole worlde, which booke is sayd to be layd vp with the Father as it were in his hand: but shut and vnknowen vnto all creatures, in this verse. The second is a religious desire of the Angels of God to vnderstand the mysteries of this booke, vers.2. whereof see 1.Pet.1.12. The third is a lamentation of Saint Iohn and all the godly, mooued by the same desire, verse 4. when they sawe that it was a thing vnpossible for any creature to effect: which is declared in the third verse.
4 Thus neither of them that are in heauen, nor of them which are in the earth, &c. And this I like better. Now this enumeration of partes is sufficient to the denying of the whole. For of the creatures one sort is in heauen aboue the earth: another in the earth: and another vnder the earth in the sea, as is after declared, verse 13. 5 The second part of this chapter, in which is set downe the Reuelation of the Sonne, as before was said. This part conteineth first an history of the maner how God prepared S. Iohn to vnderstand this Reuelation in this verse. Secondly, the Reuelation of the Sonne himselfe vnto the 7 verse. Thirdly, the accidents of this Reuelation, in the rest of ŷ chapter. The maner how, is here described in two sorts, one from without him, by speech in this verse. Another within, by opening the eyes of S. Iohn (which before were held) that he might see, in the verse following. * *Gen.49.6.* 6 That is, the most mighty and most approoued Prince according to the vse of the Hebrew speach. 7 The summe of this Reuelation: Christ the mediator taketh and openeth the booke, verse 6.7. Therefore in his Reuelation is described the person of Christ, in this verse. His fact, in the next verse. The person is thus described, Christ, the mediatour betweene God, Angels and men, as the eternall word of God, and our redeemer: as the Lambe of God, standing as slaine, and making intercession for vs by the vertue & merit of his euerlasting sacrifice, is armed with the Spirit of God, in his own person, ŷ is, with the power & wisdom of God essentially vnto ŷ gouernment of this whole world. 8 The fact of Christ the Mediator, that he commeth vnto the throne of the Father, of which chap.4 and taketh the booke out of his hand to open it. For that he opened it, it is first expressed, chap.6.1.&c. 9 Now follow in the ende the accidents of the Reuelation last spoken of, that all the holy Angels, & men did sing vnto him: both the chiefe, vers.9.10. & common order of Angels, vers.11.12. and of all things created, vers.13. the princes of both sorts agreeing therevnto, verse 14. 10 The symbols or signes of praise, sweet in sauour, & acceptable vnto God. See chap 8.3. *a Looke chap.9.3. b No common song.* 11 That is, composed according to the present matter: the Lambe hauing receiued the book, as it were with his feete, and opened it with his hornes, as is said in the Canticles. 12 The song of the Nobles or Princes standing by the throne, consisting of a publication of the praise of Christ, & a confirmation of the same from his benefits, both which we haue receiued of himselfe (as are the suffering of his death, our redemption vpon ŷ crosse by his blood in this verse: and our communion with him in Kingdome & Priesthood, which long ago he hath granted vnto vs with himself) & which we hereafter hope to obtaine, as our kingdome to come in Christ, in the verse following. * *Chap. 1,6. 1.pet.2 9.* 13 The consent of the common order of Angels, answering in melody vnto their Princes that stood by the throne. 14 A number finite, but almost infinite for one infinitie indeede, as Dan.7.10. * *Daniel 7,10. c By this is meant a great number. d To haue all prayse giuen to him, as to the mightest & wisest, &c.*

ches,

ches,and wisdome, and strength, and honour, and
glory, and praise.

13 [15] And all the creatures which are in hea-
uen,and on the earth, and vnder the earth, and in
the sea, and all that are in them, heard I saying,
Praise, and honour, and glory, and power *be* vnto
him, that sitteth vpon the throne, and vnto the
Lambe for euermore.

14 [16] And the foure beasts said,Amen, and the
foure and twenty Elders fell downe and worship-
ped him that liueth for euermore.

15 The consent of all the common multitude of the creatures

16 A confirmation of the praise beforegoing, from the contestation of the Nobles, expressed in word and signes, as once or twise before this,

CHAP. VI.

1 The Lambe openeth the first seale of the booke. 3 The second, 5 the third, 7 the fourth, 9 the fifth, 12 and the sixth, and then arise murders, famine, pestilence, outcries of Saints, earthquakes, and diuers strange sights in heauen.

1 After I beheld when the Lambe had opened
one of the seales, and I heard one of the foure
beastes say, as *it were* the noise of thunder, Come
and see.

2 Therefore [2] I beheld, and loe, there *was* a
white horse, and he that sate on him had a bow,
and a crowne was giuen vnto him, and he went
forth conquering that he might ouercome.

3 And [3] when he had opened the second seale,
I heard the second beast say,Come and see.

4 And there went out another horse,*that was*
red, and power was giuen to him that sate there-
on to take peace from the earth, and that they
should kill one another, and there was giuen vnto
him a great sword.

5 [4] And when he had opened the third seale,I
heard the third beast say, Come and see. Then I
beheld, and loe, a blacke horse, and he that sate
on him,had balances in his hand.

6 And I heard a voyce in the mids of the foure
beasts say, A [a] measure of wheate for a penny, and
three measures of barley for a penny, [5] and oyle,
and wine hurt thou not.

7 [6] And when he had opened the fourth seale,
I heard the voyce of the fourth beast say, Come
and see.

8 And I looked, and behold, a pale horse, and
his name that sate on him was Death, and Hell
followed after him, and power was giuen vnto
them ouer the fourth part of the earth, to kill with
sword,and with hunger, and with death, and with
the beasts of the earth.

9 [7] And when he had opened the fifth seale,
I saw vnder the altar the soules of them that were
killed for the word of God, and for the testimony
which they maintained.

10 And they cryed with a loud voyce, saying,
How long, Lord, which art holy and true! doest
not thou iudge and auenge our blood on them,
that dwell on the earth?

11 And long [8] white robes were giuen vnto e-
uery one, and it was said vnto them, that they
should rest for a little season vntill their fellow
seruants, and their brethren that should be killed
euen as they were,were [b] fulfilled.

12 [9] And I beheld when hee had opened the
sixt seale, and loe, there was a great earthquake,
and the Sunne was as blacke as [c] sackcloth of
haire,and the Moone was like blood.

13 And the starres of heauen fell vnto the earth,
as a figge tree casteth her greene figges, when it is
shaken of a mighty winde.

14 And heauen departed away, as a scroule,
when it is rolled, and euery mountaine and yle
were mooued out of their places.

15 [10] And the kings of the earth,and the great
men,and the rich men, and the chiefe captaines,
and the mightie men,and euery bondman, & eue-
ry free man, hid themselues in dennes, and among
the rockes of the mountaines,

16 And said to the mountaines and rockes,
[11] * Fall on vs and hide vs from the presence of
him that sitteth on the throne, and from the
wrath of the Lambe.

17 For the great day of his wrath is come, and
who can stand?

1 This is the second part of this first history (which I said was common and of the whole world) of the workes of God in the gouernment of all things. Of this part there are generally 3.members: the foresignifying, the caution, and the execution of all the euils which God powred out vpon this world, which hath most hardly deserued of him. The foresignifying is set downe in this chap. the caution for preseruing the Church, is in the next chap.and the execution is described, chap.8.9. in euery part of the foresignifying, there are three branches: the seuerall and expresse calling of S.Iohn, to prepare himselfe to take knowledge of the thinges that were to bee shewed vnto him in the opening of the seales:the signe & the word expounding the signe: And albeit the expresse calling of S.Iohn,be vsed only in foure of the sig. es,yet the same is also to be vnderstood in the rest that follow.The author of the foresignifyings is the Lamb,as that word of the Father made the Mediator opening the seales of the booke. The instruments are the Angels in most of the visions,who expound the signe & the words thereof. Now this first verse containeth an expresse calling of S.Iohn,to make the opinion of the first seale. 2 The first signe ioyned with declaration, is that God for the sins and horrible rebellion of the world, will inuade the same:and first of all will as a farre off, with his darts of pestilence most suddenly, mightily,and gloriously beate downe the same as iudge,and triumph ouer it as conquerour. 3 The second signe ioyned with wordes of declaration (after the expresse calling of S.Iohn as before) is that God being prouoked vnto wrath by the obstinacy & hard heartednes of the world not repenting for the former plague, as setting vpon the same at hand, will kindle the fire of debate amongst men, and will destroy the inhabitants of this world, one by the sword of another. 4 The third signe with declaration, is, that God will destroy the world with famine, withdrawing all prouision: which is by the figure Synecdoche comprehended in wheate,barley,wine, & oyle. *a Hereby is signified what great scarcity of corn there was, for the word here vsed is a kind of measure of thry things, which is in quãtity but the eight part of a bushel, which was an ordinary portion to bee giuen to seruants for their stint of meat for one day.* 5 I had rather distinguish and read the wordes thus, *and the wine and the oyle thou shalt not deale vniustly.* In this sence likewise the wine and the oyle shall be sold a very little for a penny. Thou shalt not deale vniustly, namely, when thou shalt measure out a very little for a great price:so is the place euident: otherwise that is most true, which the Wise man saith, that who so with-holdeth the corne shall bee cursed of the people, Prouerb. 11 26. 6 The fourth signe ioyned with wordes of declaration, is, that God will addict the fourth part of the world indifferently, vnto death & hel, or the graue by all those meanes at once, by which before seuerally and in order hee had recalled their mindes vnto amendment. Vnto these are also added the wilde and cruell beastes of the earth, out of Leuiticus 26.22. Thus doeth God according to his wisedome dispense the treasures of his power, iustly towards all, mercifully towards the good, and with patience or long sufferance towards his enemies.

7 The fift signe is that the holy Martyrs which are vnder the altar, whereby they are sanctified, that is, receiued into the trust and tuition of Christ (into whose hands they are committed) shall cry out for the iustice of God, in an holy zeale to aduance his kingdome, and not of any priuate perturbation of the mind, in this and the next verse, and that God will, in deed, signe and word comfort them, vers. 11. 8 As before, 3.4. *b Vntill their number be fulfilled.* 9 The sixt signe, the narration whereof hath two parts, the signe, and the euent. The signe is, that the earth, heauen, and the things that are in them for horrour of the sinnes of the world vpon those most heauie foretellings of God, and complaints of the Saints shall be shaken most vehemently, trembling in horrible manner, and loosing their light, in this verse: falling from on high, verse 13. withdrawing themselues, and flying away for the greatnesse of the tremble, verse 14. So holily doe all creatures depend vpon the will of God, and content themselues in his glory. *c So they called in old time those wouen workes that were of haire.* 10 The euent of the signe afore going: that there is no man that shall not bee astonished at that generall commotion, flie away for feare, and hide himselfe in this verse, and wish vnto himselfe most bitter death for exceeding horror of the wrath of God, & of the Lambe, at which before he was astonished. Now this perplexity is not of the godly, but of the wicked, whose portion is in this life, as the Psalmist speaketh, Psal.17.14. Not that sorrow which is according vnto God, which worketh repentance vnto saluation, whereof a man shall neuer repent him, but that worldly sorrow that bringeth death, 2 Cor. 7.9 as their wishings doe declare: for this history is of the whole world, seuered from the history of the Church, as I haue shewed before, chap. 4.1. 11 These are words of such as despaire of their escape: of which despaire there are two arguments, the presence of God and of the Lamb prouoked to wrath against the world in this verse, and the conscience of their owne weaknesse, whereby men feele that they are no way able to stand in the day of the wrath of God, verse 17, as it is Esay 14.27. * *Esa.2.19. hos.10.8, luke 23,30.*

CHAP. VII.

1 The Angels comming to hurt the earth, 3 are stayed vntill the elect of the Lord 5 of all tribes were sealed, 13 Such as suffered persecution for Christs sake, 16 haue great felicitie, 17 and ioy.

1 And [1] after that, I saw foure Angels stand on
the [a] foure corners of the earth, holding the
foure winds of the earth, that the windes should

1 The 2.member of this part, is a preuenting of danger, as wee distinguished the same before, Chap 6.1. that is of the caution whereby God tooke care before hand and prouided for his that after the example of the Israelites of old, Exod.8,23. the faithfull might be exempted from the plagues of this wicked world. This whole place is a certaine interloqution & bringing in for this whole Chap. by occasion of the prediction & argument of the sixt seale. For first that euill is preuented in the elect vnto the 9.vers. Then thanks are giuen by the elect for that cause, ver. 10. 11,12. Lastly, the accomplishment of the thing is set forth vnto the end of the cha. The first vers. is a transition speaking of ỹ Angels which keep these inferiours parts from all euill, vntill God doe command For (as it is excellently figured by Ezech. 11.12) their faces and their winds are reached vpwards, continually waiting vpõ & beholding the countenance of God for their direction, and euery of them goeth into that part, that is right before his face, whithersoeuer the Spirit shall goe, they goe, they step not out of the way, that is, they depart not so much as a foot bredth frõ the path cõmanded thẽ of God. *a On the foure quarters or coasts of the earth.*

not blow on the earth, neither on the ſea, [1] neither on any tree.

2 [3] And I ſaw [4] another Angel come vp from the Eaſt, which had the ſeale of the liuing God, and he cryed with a loud voyce to the foure Angels to whom power was giuen to hurt the earth, and the ſea, ſaying,

3 Hurt ye not the earth, neither the ſea, neither the trees, till we haue ſealed the ſeruants of our God in their foreheads.

4 And I heard the number of them which were ſealed, and there *were* ſealed [5] an hundreth and foure and fourtie thouſand of all the tribes of the children of Iſrael.

5 Of the tribe of Iuda were ſealed twelue thouſand. Of the tribe of Reuben were ſealed twelue thouſand. Of the tribe of Gad were ſealed twelue thouſand.

6 Of the tribe of Aſer were ſealed twelue thouſand. Of the tribe of Nephtali were ſealed twelue thouſand. Of the tribe of Manaſſes were ſealed twelue thouſand.

7 Of the tribe of Simeon were ſealed twelue thouſand.[6] Of the tribe of [b] Leui were ſealed twelue thouſand. Of the tribe of Iſſachar were ſealed twelue thouſand. Of the tribe of Zabulon were ſealed twelue thouſand.

8 Of the tribe of [c] Ioſeph were ſealed twelue thouſand. Of the tribe of Beniamin were ſealed twelue thouſand.

9 After theſe things I beheld, and loe, a great multitude, [7] which no man could number, of all nations, and kinreds, & people, and tongues [8] ſtood before the throne, and before the Lambe, cloathed with long white robes, and palmes in their hands.

10 [9] And they cryed with a loud voice, ſaying, Saluation *commeth* of our God, that ſitteth vpon the throne, and of the Lambe.

11 And all the Angels ſtood round about the throne, and *about* the Elders, and the foure beaſts, and they fell before the throne on their faces, and worſhipped God,

12 Saying, Amen, Praiſe, and glory, and wiſedome, and thankes, and honour, and power, and might, *be* vnto our God for euermore, Amen.

13 [10] And one of the Elders ſpake, ſaying, vnto me, What are theſe which are arayed in long white robes? and whence came they?

14 And I ſaid vnto him, Lord, thou knoweſt. And he ſaid vnto me, Theſe are they which came out of great tribulation, and haue waſhed their long robes, and haue made their long robes white in the blood of the Lambe.

15 Therefore are they in the preſence of the throne of God, and ſerue him [d] day and night in his Temple, and he that ſitteth on the throne will dwell [e] among them.

16 * They ſhall hunger no more, neither thirſt any more, neither ſhall the ſunne light on them, neither any heate.

17 For the Lambe, which is in the mids of the throne, ſhall gouerne them, and ſhall leade them vnto the liuely fountaines of waters, and * God ſhall wipe away all teares from their eyes.

CHAP. VIII.

1 After the opening of the ſeuenth ſeale, 3 the Saints prayers are offered vp with odours. 6 The ſeuen Angels come foorth with trumpets. 7 The foure firſt blow, and fire falleth on the earth, 8 the ſea is turned into blood, 10. 11. the waters waxe bitter, 12 and the ſtarres are darkened.

1 AND when he had opened the ſeuenth ſeale, there was ſilence in heauen about halfe an houre.

2 [2] And I ſaw the ſeuen Angels, which [a] ſtood before God, and to them were giuen ſeuen trumpets.

3 [3] Then another Angel came and ſtood before the Altar, hauing a golden cenſer, and much odours was giuen vnto him, that he ſhould offer with the prayers of all Saints vpon the golden Altar, which is before the throne.

4 And the ſmooke of the odours with the prayers of the Saints,[b] went vp before God, out of the Angels hand.

5 And the Angel tooke the cenſer, and filled it with fire of the Altar, and caſt it into the earth, and there were voyces, and thundrings, and lightnings, and earthquake.

6 [4] Then the ſeuen Angels which had the ſeuen trumpets, prepared themſelues to blow the trumpets.

7 [5] So the firſt Angel blew the trumpet, and there was haile and fire mingled with blood, and they were caſt into the earth, and the third part of trees was burnt, and all greene graſſe was burnt.

8 [6] And the ſecond Angell blew the trumpet,

1 That is, neither into the ayre, into which the tops of trees are aduanced. 3 Now God prouideth againſt the danger of his elect by commandement, verſe 2. and 3. and by ſigne, or figure, both for thoſe of the nation of the Iewes, thence vnto the 8. verſe, and alſo of the Gentiles, verſe 9. 4 Not onely another, or differing in number from the common Angels of God, but alſo in eſſence, office, and operation excelling all Angels: that is: Chriſt Ieſus the eternall Angel or word of God, and mediatour of the couenant. So hereafter, chapter 8.3. and 10.1.5. 5 That is, of the Iewes a number certaine in it ſelfe before God and, ſuch as may be numbred of vs: for which cauſe alſo the ſame is here ſet downe as certain. But of the elect which are of the Gentiles, the number indeed is in it ſelfe certaine with God, but of vs not poſſibly to bee numbred, as God, Gen. 15.5. and often elſe where, and Eſay figured moſt excellently, Chap. 49. and 60. This therefore is ſpoken with reſpect, when a certaine number is put for one vncertaine. Conferre this with verſe 6. *b He skipped Dan, & reckoneth Leui. c Of Ephraim, who was Ioſephs other ſonne, and had the birthright giuen him, whereof he is called Ioſeph.* 6 Here the tribe of Leui is reckoned vp in common with the reſt, becauſe all the Iſraelites were equally made Prieſtes with them in Chriſt by his Prieſthood, chap 1.6. and 5.10. and Rom 12.1. and 1. Pet. 2.9. The name of Dan is not mentioned, becauſe the Danites long before forſaking the worſhip of God, were fallen away from the fellowſhip of Gods people vnto the part of the Gentiles, which euill many ages before Iaakob foreſaw, Ge. 49.18. for which cauſe alſo there it is no mention made of this tribe in the firſt booke of the Cronicles. 7 See before vpon the 4. verſe. 8 As Prieſts, Kings, and glorious conquerers by martyrdome: which things are noted by their proper ſignes in this verſe. 9 The praiſe of God celebrated firſt by the holy men, in this verſe, then by the heauenly Angels in the two verſes following. 10 A paſſage ouer vnto the expounding of the viſion, of which the Angell enquireth of S. Iohn to ſtir him vp withall, in this verſe & Iohn in the forme of ſpeech, both acknowledgeth his owne ignorance, attributing knowledge vnto the Angel and alſo in moſt modeſt maner requeſteth the expounding of the viſion 11 The expoſition of the viſion, wherein the Angel telleth, firſt the actes of the Saints, that is, their ſufferings and work of Faith in Chriſt Ieſus, in this verſe Secondly, their glory both preſent, which conſiſteth in two things, that they miniſter vnto God, and that God protecteth them verſe 15. and to come in their perfect deliuerance from all annoiances verſe 16. and in participation of all good things which euen the memory of former euils ſhall neuer be able to diminiſh, verſ 17. The cauſe efficient & which containeth all theſe things, is only one, euen the Lambe of God, the Lord, the Mediator, and the Sauiour Chriſt Ieſus.

d He alludeth to the Leuites which ſerued day and night, for elſe there is no night in heauen. e Or, vpon them, whereby is meant Gods defence and protection, as it were towards them, who are as ſafe, as men in the Lords tents. * Eſai. 49.10. * Eſai. 25.8. chap. 21.4.

1 He returneth to the hiſtory of the ſeales of the booke, which the Lambe openeth. The ſeuenth ſeale is the next foreſignification, and a preciſe commandement of the execution of the moſt heauy iudgements of God vpon this wicked world: which foreſignification being vnderſtood by the ſeale, all things in heauen are ſilent, and in horror thorow admiration, vntill commandement of execution be ſeuerally giuen of God vnto the miniſters of his wrath. So he paſſeth vnto the third member of which I ſpake before in Chap. 6. verſ. 1. which is of the execution of thoſe euils wherewith God moſt iuſtly determined to afflict the world. 2 Now followeth the third branch of the common hiſtory, as euen now I ſaid, which is the execution of the iudgements of God vpon ÿ world. This is firſt generally prepared vnto the 6. verſe, then by ſeuerall parts expounded according to the order of thoſe that adminiſtred the ſame vnto the end of the cha. following. Vnto the preparation of this execution are declared theſe things: Firſt, who were the adminiſters and inſtruments thereof in this verſe Secondly, what is the work both of the Prince of Angels, giuing order for this executiō, thence vnto the 5. verſe, and of his adminiſters in the 6. verſe. The adminiſters of the execution are ſaid to be ſeuen Angels: their inſtruments, trumpets, whereby they ſhould as it were ſound the alarme at the commandement of God. They are propounded ſeuen in number, becauſe it pleaſed God not at once to powre out his wrath vpon the rebellious world, but at diuers times, and by piece meale, and in ſlow order, & as with an vnwilling minde to exerciſe his iudgements vpon his creatures, ſo long called vpon both by word & ſignes if happily they had learned to repent. *a Which appeare before him as his miniſters.* 3 This is that great Emperour, the Lord Ieſus Chriſt our King and Sauiour: who both maketh interceſſion to God the Father for the Saints, filling the heauenly Sanctuary with moſt ſweete odour, and offering vp their prayers, as the Calues & burnt ſacrifices of their lips, in this verſe, in ſuch ſort as euery one of them (ſo powerfull is that ſweet ſauour of Chriſt, and the efficacy of his ſacrifice) are held in reconcilement with God and themſelues made moſt acceptable vnto him, verſe 4. And then alſo out of his treaſury, & from the ſame ſanctuary powreth forth vpō the world the fire of his wrath, adding alſo diuine tokens thereunto: and by that meanes (as of old the Herauldes of Rome were wont to due) he proclaimeth warre againſt the rebellious world. *b Our prayers are nothing worth, vnleſſe that true and ſweet ſauour of that only oblation be eſpecially and before all things with them, that is to ſay, vnleſſe wee being firſt of all iuſtified through faith in his Sonne, be acceptable vnto him.* 4 This is the worke of the adminiſters. The Angels the adminiſters of Chriſt, only by ſounding trumpet and voyce (for they are only as Herauldes) do effectually call forth the inſtruments of the wrath of God, through his power. Hitherto haue beene things generall Now followeth the narration of things particular which the Angels ſix in number wrought in their order ſet out in the 19 verſe of the next chap. and is concluded with the declaration of the euent which followed vpon theſe things done in the world, and in the 10. and 11 chap. 5 The firſt execution at the ſound of the firſt Angel vpon ÿ earth, that is, the inhabitants of the earth (by Metonymie) & vpon all the fruits thereof as the comparing of this verſe with the ſecond member of the 9 verſe doth not obſcurely declare. 6 The ſecond execution vpon the ſea in this verſe, and all things that are therein in the next Verſe,

and

and as *it were* a great mountaine, burning with
fire, was cast into the sea, and the third part of the
sea became blood.
9 And the third part of the creatures, which
were in the sea, and had life, died, and the third
part of ships were destroyed.
10 7 Then the third Angel blew the trumpet,
and there fell a great starre from heauen, burning
like a torch, and it fell into the third part of the
riuers, and into the fountaines of waters.
11 And the name of the star is called 8 worme-
wood: therefore the third part of the waters be-
came wormewood, and many men died of the
waters, because they were made bitter.
12 9 And the fourth Angel blew the trumpet,
and the third part of the sunne was smitten, and
the third part of the moone, and the third part
of the starres, so that the third part of them was
darkened: and the day *was smitten*, that the
third part of it could not shine, and likewise the
night.
13 10 And I beheld, and heard one Angel flying
thorow the middes of heauen, saying with a loud
voyce, Woe, woe, woe to the inhabitants of the
earth, because of the sounds to come of the trum-
pet of the three Angels, which were yet to blowe
the trumpets.

7 The third execution vpon the floods and fountaines, that is, vpon all fresh waters, in this verse: the effect whereof is, that many are destroyed with the bitternesse of waters, in the verse following.
8 This is spoken by Metaphor, of the name of a most bitter herbe, and commonly knowen, vnlesse perhaps a man following those that note the deriuation of words had rather expound it adiectiuely, for that which by reason of bitternes cannot be drunke, or which maketh the liquour into which it is powred, more bitter then ẏ any man can drinke the same.
9 The fourth execution vpon these lightsome bodies of heauen, which minister vnto this inferiour world. 10 A lamentable prediction or foretelling of those parts of the diuine execution which are yet behinde: which also is a passage vnto the argument of the next Chapter. Of all these things in a manner Christ himselfe expresly foretold in the 21. Chapter of S. Luke, Verse 24, &c. and they are common plagues generally denounced, without particular note of time.

CHAP. IX.

1 *The first Angel bloweth his trumpet,* 3 *and spoiling locusts come out.* 13 *The sixt Angel bloweth,* 16 *and bringeth foorth horsemen,* 20 *to destroy mankind.*

And the 1 fift Angel blew the trumpet, and I
saw a 2 starre fall from heauen vnto the earth,
3 and to him was giuen the key of the a bottom-
lesse pit.
2 4 And he opened the bottomlesse pit, and
there arose the smoke of the pit, as the smoke of a
great fornace, and the sunne, and the ayre were
darkened by the smoke of the pit.
3 5 And there came out of the smoke Locusts
vpon the earth, and vnto them was giuen power,
as the scorpions of the earth haue power.

1 The fift execution vpon the wicked men inhabiting the earth (as a litle before the Angel said) wrought by the infernall powers, is declared in this place vnto the eleuenth verse. And after the sixt execution thence vnto the nineteenth verse. And lastly in the world, in
is shewed the common euent that followed the former execution
the two last verses. 2 That is, that the Angel of God glittering with glory, as a
starre fell downe from heauen. Whether thou take him for Christ, who hath the
keyes of hell of himselfe, and by Princely authority. Chap. 1. verse 18. or whether
for some inferior Angel, who hath the same key permitted vnto him, & occupieth
it ministerially, or by office of his ministery, here, & Chap. 21. so the word *falling*,
is taken, Gen. 14.10. and 24.64. and Heb. 6.6. 3 The key was giuen to this starre.
For those powers of wickednesse are thrust downe into hell, & bound with chaines
of darkenesse, and are there kept vnto damnation, vnlesse God for a time doe let
them loose, 2. Pet. 2.4. Iude 6. and of this booke, Chap. 20.10. the historie of which
chapter hath agreement of time with this present chapter. *a By the bottomlesse pit,*
hee meaneth the deepest darkenesse of hell. 4 Vnto this is added, the smoke of
the hellish & infernall spirits, all darke, and darkening all things in heauen and in
earth. The spirituall darknesses are the causes of all disorder and confusion. For
the deuill at a time certaine (whereof verse the fift) sent these darknesses into his
kingdome, that he might at once & with one impression ouerthrow all things, and
peruert if it were possible the elect themselues. By this darknesse al spiritual light,
both actiue as of the Sunne, and passiue, as of the ayre which is lightened by the
Sunne, is taken away: and this is that which goeth before the spirits: it followeth
of the spirits themselues. 5 A description of the malignant spirits inuading
the world, taken from their nature, power, forme and order. From their nature, for
that they are like vnto certaine locustes, in quickenesse, subtiltie, hurtfulnesse, num-
ber, and such like, in this verse. From their power, for that they are as the scorpi-
ons of the earth, of a secret force to doe hurt. For our battell is not here with flesh
and blood, but with powers, &c. Ephes. 6.12. This place of the power of the Deuils
generally noted to this verse, is particularly declared afterwards in the three next
verses.

4 6 And it was commanded them that they
should not hurt the grasse of the earth, neither any
greene thing, neither any tree: but only those men
which haue not ẏ seale of God in their foreheads.
5 And to them was commaunded that they
should not kill them, but that they should bee
vexed fiue moneths, and that their paine should
be as the paine that commeth of a scorpion, when
he hath stung a man.
6 * Therefore in those dayes shall men seeke
death, and shall not find it, and shall desire to die,
and death shall flie from them.
7 7 And the forme of the locusts *was* like vn-
to horses prepared vnto the battell, and on their
heads *were* as *it were* crownes, like vnto gold, and
their faces *were* like the faces of men.
8 And they had haire as the haire of women,
and their teeth were as the teeth of lyons.
9 And they had habbergions, like vnto hab-
bergions of yron, and the sound of their wings
was like the sound of charets when many horses
runne vnto battell.
10 And they had tailes like vnto scorpions, and
there were stings in their tailes, and their power
was to hurt men fiue moneths.
11 8 And they haue a king ouer them, which
is the Angel of the bottomlesse pit, whose name
in Hebrew *is* Abaddon, and in Greeke hee is na-
med Apollyon, *that is, destroying.*
12 9 One woe is past, *and* behold, yet two woes
come after this.

6 Here that power of the deuils is particularly described according to their actions and effects of the same. Their actions are said to be bounded by the counsell of God: both because they hurt not all men, but onely the reprobate (for the godly and elect, in whom there is any part of a better life, God gardeth by his decree) whom Christ shall not haue sealed, in this verse: and also because they neither had all power nor at all times, no not ouer those that are their owne, but limited in maner and time, by the prescript of God, verse 5. So their power to afflict the godly, is none, & for the wicked is limited in act and in effect by the will of God: for the maner was prescribed vnto them that they should not slay, but torment ẏ wretched world. The time is
for fiue moneths or for an hundered and fiftie dayes, that is, for so many yeeres in
which the deuils haue indeed mightily peruerted all things in the world: and yet
without that publike and vnpunished licence of killing, which afterward they
vsurped when the sixt Angel had blowen his trumpet, as shalbe said vpon the
13 verse. Now this space is to bee accounted from the end of that thousand yeeres
mentioned, Chap. 20.3 & that is from the Popedome of that Gregory the seuenth,
a most monstrous Necromancer, who before was called Hildebrandus Senensis: for
this man being made altogether of impiety and wickednesse, as a slaue of the deuil,
whom he serued, was the most wicked firebrand of the world: he excommunicated
the Emperor Henry the fourth: went about by all maner of trecherie to set vp and
put downe empires and kingdomes as liked himselfe: and doubted not to set Ro-
dolph the Swedon ouer the Empire in stead of Henry before named, sending vnto
him a Crowne with this verse annexed vnto it, *Petra dedit Petro, Petrus diadema
Rodolpho*: that is, The Rocke to Peter gaue the crowne, and Peter Rodolph doth
renowne. Finally, he so finely bestirred himselfe in his affaires, as he miserably set
all Christendome on fire, and conueyed ouer vnto his successours the burning
brand of the same: who enraged with like ambition, neuer ceased to nourish that
flame, and to enkindle it more and more: whereby Cities, Common-weales, and
whole kingdomes set together by the eares amongst themselues by most expert
cutthroats, came to ruine, whiles they miserably wounded one another. This terme
of an hundred and fiftie yeeres, taketh end in the time of Gregory the ninth, or
Hugelinus Anagniensis (as he was before called) who caused to be compiled by
one Raimond his chapleine and confessour, the body of Decretals, and by sufferance
of the Kings and Princes to be published in the Christian world, and established
for a law. For by this sleight at length the Popes arrogated vnto themselues li-
cence to kill whome they would, whiles other were vnwares: and without feare
established a butchery out of many of the wicked Canons of the Decretals, which
the trumpet of the fift Angel had expresly forbidden, and had hindered vntill this
time. The effects of these bloody actions are declared vpon the sixt verse: that the
miserable world languishing in so great calamities, should willingly run together
vnto death, and preferre the same before life, by reason of the grieuousnesse of the
miseries that oppressed them. * *Chap.* 6.15. *Esai* 2.19. *Hose.* 10.8. 7 The forme
of these hellish spirits and administers, is shadowed out by signes and visible figures
in this sort: that they are very expert and swift: that wheresoeuer they are in the
world, the kingdome is theirs: that they manage all their affaires with cunning &
skill, in this verse, that making shew of mildnesse and tender affection to draw on
men withall, they most impudently rage in all mischiefe: that they are most mighty
to doe hurt. Vers. 8. that they are freed from being hurt of any man, as armed with
the colour of religion, and sacred authoritie of priuiledge, that they fill all things
with horror. Vers. 9. that they are fraudulent: that they are venimous & extremely
noisome, though their power bee limited, Verse 10. All which things are properly
in the infernall powers, & communicated by them vnto their ministers & vassals.
8 The order of the powers of maliciousnes: that they are subiect to one infernall
King, whom thou mayest call in English, The Destroyer: who driueth the whole
world both Iewes and Gentiles into the destruction that belongeth vnto himselfe.
And I cannot tell whether this name belongeth vnto the Etymologicall interpre-
tation of Hildebrand, by a figure often vsed in the holy Scripture: which albeit it
may otherwise be turned of the Germanes (as the sense of compound words is com-
monly ambiguous) yet in very deed it signifieth as much as if thou shouldest cal
him the firebrand, that is, he that setteth on fire those that be faithfull vnto him.
9 A passage vnto the next point, and the historie of the time following.

13 ¶ [10] Then the sixt Angel blew the trumpet, [11] and I heard a voyce from the [b] foure hornes of the golden altar, which is before God,

14 Saying to the sixt Angel which had the trumpet, [11] Loose the foure Angels, which are bound in the great riuer Euphrates.

15 [13] And the foure Angels were loosed, which were prepared at an houre, at a day, at a moneth, and at a yeare, to slay the third part of men.

16 And the number of horsemen of warre were twenty thousand times ten thousand: for I heard the number of them.

17 And thus I saw the horses in a vision, and them that sate on them, hauing fierie habergions, and of Iacynth, and of brimstone, and the heads of the horses were as the heads of lyons: and out of their mouthes went foorth fire, and smoake, and brimstone.

18 Of these three was the third part of men killed, *that is*, of the fire, and of the smoke, and of the brimstone, which came out of their mouthes.

19 For their power is in their mouthes, and in their tailes: [14] for their tailes were like vnto serpents, and had heads wherewith they hurt.

20 [15] And the remnant of the men which were not killed by these plagues, repented not of the workes of their hands that they should not worship deuils, and * idoles of gold, and of siluer, and of brasse, and of stone, and of wood, which neither can see, neither heare, nor goe.

21 Also they repented not of their murther, and of their sorcerie, neither of their fornication, nor of their theft.

10 The sixt execution done vpon the world by the tyrannicall powers thereof, working in the foure parts of the earth, that is in most cruell manner executing their tyrannous dominion through the whole world, and killing the miserable people without punishment, which before was not lawfull for them to doe in that sort, as I shewed vpon the fourth vers. This narration hath two parts: a commandement from God, in the 14. ver. and an execution of the commandement, in the verse following.
11 The commandement giuen by Christ himselfe, who is gouernour ouer all.
b Hee alludeth to the altar of incense, which stood in the Court which the Priests were in, euer against the Arke of the Couenāt, hauing a vaile betwixt them.
12 As if he should haue said, These hitherto haue bene so bound by the power of God, that they could not freely run vpon all men as themselues lusted, but were stayed & restrained at that great flood of Euphrates, that is, in their spirituall Babylon (for this is a Periphrasis of the spirituall Babylon, by the limits of the spirituall Babylon long since ouerthrowen) that they might not commit those horrible slaughters which they long breathed after. Now goe to: let loose those foure Angels, that is, administers of the wrath of God, in that number that is conuenient to the slaughtering of the foure quarters of the world: stirre them vp and giue them the bridle, that rushing of that Babylon of theirs, which is the seate of the wicked ones, they may flie vpon all the world, therein to age, and most licentiously to exercise their tyrannie, as God hath ordained. This was done when Gregorie the ninth by publike authoritie established for law his owne Decretals, by which he might freely lay traines for the life of simple men. For who is it that seeth not that the lawes Decretall most of them are as snares to catch soules withall? Since that time (O good God!) how great slaughters haue there beene? how great massacres? All histories are full of them: and this our age aboundeth with most horrible and monstrous examples of the same. 13 The execution of the commandement is in two points: one, that those butchers are let loose, that out of their tower of the spirituall Babylon they might with furie runne abroad through all the world, as well the chiefe of that crew which are most prompt vnto all assayes, in this verse: as their multitudes, both most copious, of which a number certaine is named for a number infinite, Verse 16. and in themselues by all meanes fully furnished to hide and to hurt, Verse 17. as beeing armed with fire, smoake & brimstone, as appeareth in the colour of their armour, which dazeleth the eyes of all men: and haue the strength of Lyons to hurt withall, from which (as out of their mouth) the fierie, smoakie, and stinking darts of the Pope are shot out, Verse 18. The other point is, that these butchers haue effected the commandement of God by fraud and violence, in the two verses following. 14 That is, they are harmefull euery way: on what part soeuer thou put thine hand vnto them, or they touch thee, they doe hurt. So the former are called Scorpions, Verse 3. 15 Now remaineth the euent (as I said vpon the first verse) which followed of so many and so grieuous iudgements in the most wicked world: namely, an impenitent obfirmation of the vngodly in their impietie and vnrighteousnesse, though they feele themselues most vehemently pressed with the hand of God: for their obstinate vngodlinesse is shewed in this verse: and their vnrighteousnesse in the verse following. Hitherto hath bene the generall historie of things to bee done vniuersally in the whole world: which because it doeth not so much belōg to the Church of Christ, is therefore not so expresly distinguished by certainty of time & other circumstances, but is wouē as they say with a slight hand. Also there is none other cause why the historie of the seuenth Angel is passed ouer in this place, then for that the same more properly appertaineth vnto the historie of the Church. But this is more diligently set out according to the time thereof, Chap. 11. and 16. as shall appeare vpon those places. * *Psal. 115.4. and 135.15.*

CHAP. X.

1 Another Angel appeareth clothed with a cloude, 2 holding a booke open, 3 and crieth out. 8 A voice from heauen commandeth Iohn to take the booke, 10 He eateth it.

AND [1] I sawe [a] another mightie Angel come downe from heauen, clothed with a cloud, and the rainebowe vpon his head, and his face was as the Sunne, and his face as pillars of fire.

2 And hee had in his hand [2] [3] little booke open, and hee put his right foot vpon the sea, and *his* left on the earth,

3 And cried with a loud voyce, as when a lion roareth: and when hee had cried, seuen thunders vttered their voyces.

4 [4] And when the seuen thunders had vttered their voyces, I was aboue to write: but I heard a voyce from heauen, saying vnto mee, [a] Seale vp those things which the seuen thunders haue spoken, and write them not.

5 And the Angel which I sawe stand vpon the sea, and vpon the earth, [b] lift vp his hand to heauen,

6 And sware by him that liueth for euermore, which created heauen, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that therein are, [5] that [c] time should be no more.

7 But in the dayes of the [6] voyce of the seuenth Angel, when hee shall begin to blow the trumpet, euen the mysterie of God shall be finished, as he hath declared to his seruants the Prophets.

8 [7] And the voyce which I heard from heauen, spake vnto mee againe, and said, Goe, and take the little booke which is open in the hand of the Angel, which standeth vpon the sea, and vpon the earth.

9 So I went vnto the Angel, and sayd to him, Giue mee the little booke. And he said vnto mee, Take it, and eate it vp, and it shall make thy belly bitter, but it shall bee in thy mouth as sweet as hony.

10 Then I tooke the little booke out of the Angels hand, and ate it vp, and it was in my mouth as sweet as hony: but when I had eaten it, my belly was bitter.

11 [8] And he said vnto mee, Thou must prophesie againe among the people and nations, and tongues, and to many Kings.

1 Now Saint Iohn passeth vnto the other Propheticall historie, which is of the Church of God, as I shewed that this booke should be distinguished, Chap. 4. 1. This storie reacheth hence vnto the two and twentieth Chapter. And this whole Chapter is but a transition from the common historie of the world, vnto that which is particular of the Church. There are in this transition or passage, two preparatiues, as it were vnto this Church storie comprised in this whole Chapter. One is the authoritie of Christ, reuealing his mysteries, and calling his seruant, vnto the seuenth verse. The other is Saint Iohn his calling, proper vnto this place, and repeated from before vnto the end of this chapter. Authoritie is giuen vnto this Reuelation by these things: First, by the appearing from heauen in this habite and countenance, strong, ready, glorious, surueying all things by his prouidence and gouerning them by his omnipotencie, verse the first. Secondly, that he brought not by chance, but out of a booke this open Reuelation, set foorth vnto the eye, to signifie the same vnto the sea & land, as Lord ouer all, verse the second. Thirdly, that he offered the same not whispering or muttering in a corner (as false prophets doe) but crying out with a lowd voyce vnto them which sleepe, and with a lyonish & terrible noyse roused vp the secure: the very thunders themselues giuing testimony thereunto, verse the third. Lastly, for that he confirmed all by an oath, Verse 5. 6. 7. [a] Christ Iesus, see the seuenth Chapter, & the second verse. 3 Namely, a specially booke of the affaires of Gods Church. For the booke that conteineth things belonging vnto the whole world, is said to bee kept with the Creatour, the fift Chapter, and the first verse, but the booke of the Church, with the Redeemer, and out of this booke is taken the rest of the historie of this Apocalypse. 4 A godly care is laudable, but must bee ioyned with knowledge. Therefore nothing is to bee takē in hand, but by calling, which must bee expected & waited for of the godly. *a Keepe them close. b This was a gesture vsed of one that sweareth, which men doe now a dayes vse* 5 Neither time it selfe, nor the things that are in time: but that the world to come is at hand, which is altogether of eternitie & beyond all times. *c There shall neuer bee any more time.* 6 Whereof Chap. 11. 15. and 16. 17. 7 The other part of this Chapter, concerning the particular calling of Saint Iohn to the receiuing of the prophecy following which is enioyned him, first by signe in three verses, then in plaine words in the last verse. Vnto the setting forth of the signe belong these things: That Saint Iohn is taught from heauen to demaund the booke of the Prophecy in this verse: For these motions & desires God doeth inspire: ẏ demaunding the booke, hee is charged to take it in a figuratiue maner, the vse whereof also is expounded, verse the ninth, (as in the second Chapter of Ezechiel, and the ninth verse) whence this similitude is borrowed: Lastly, for that Saint Iohn at the commandement of Christ tooke the booke, and found by experience that the same as proceeding from Christ was most sweet, but in that it foretelleth the afflictions of the Church it was most bitter vnto his spirit. 8 A simple and plaine declaration of the signe before going, witnessing the diuine calling of S. Iohn, and laying vpon him the necessitie thereof.

CHAP. XI.

1 The temple is commanded to be measured. 3 The Lord stirred vp two witnesses, 7 whom the beast murthereth, 9 and no man burieth them. 11 God raiseth them to life, 12 and calleth them vp to heauen, 13 the wicked are terrified, 15 by the trumpet of the seuenth Angel the resurrection, 18 and iudgment is described.

1 THen was giuen me a reede like vnto a rod,
and the Angel stood by, saying, Rise and
1 meete the Temple of God, and the Altar, and
them that worship therein.
2 3 But the a Court which is without the
Temple b cast out, and mete it not: for it is giuen
vnto the 4 Gentiles, and the holy citie shall they
tread vnder foote, 5 two and fourtie Moneths.
3 But 6 I will giue power vnto my two wit-
nesses, & they shal 7 prophecie a thousand two hun-
dreth and threescore dayes cloathed in sackcloath.
4 These 8 are two oliue trees, and two candle-
stickes, standing before the God of the earth.
5 9 And if any man will hurt them, fire pro-
ceedeth out of their mouthes, and deuoureth their
enemies: for if any man would hurt them, thus
must hee be killed.
6 These haue power to shut heauen, that it
raine not in the dayes of their prophecying, and
haue powers ouer waters to turne them into blood,
and to smite the earth with all maner plagues, as
often as they will.
7 10 And when they haue c finished their te-
stimonie, 11 the beast that commeth out of the
bottomlesse pit, shall make warre against them,
and shall 12 ouercome them, and kill them,
8 And their corpses shall lie in the 13 streets of
the great citie, which d spiritually is called Sodom
and Egypt, 14 where our Lord also was crucified.
9 And they of the people and kinreds, and
tongues, and Gentiles, shall see their corpses
15 three dayes and an halfe, and shall not suffer
their carkeises to be put in graues.
10 And they that dwell vpon the earth, 16 shall
reioyce ouer them and be glad, and shall send gifts
one to another, for these two Prophets 17 vexed
them that dwelt on the earth.

1 The authoritie of the intended reuelation being declared, together with the necessity of that calling, which was particularly imposed vpon Saint Iohn: hereafter followeth the historie of the estate of Christ his Church both conflicting or warfaring, and ouercomming in Christ. For both the true Church of Christ is said to fight against ẏ which is falsly so called, ouer the which Antichrist ruleth, Christ Iesus ouerthrowing Antichrist by ẏ spirit of his mouth: and Christ is said to ouercome most gloriously vntill he shall slay the Antichrist by the appearance of his comming, as the Apostle excellently teacheth, 2.Thess.2.8. So this historie hath two parts. One of the state of the Church conflicting with temptations, vnto the 16.Chapter. The other of the state of the same Church obtaining victory, thence vnto the 20 Chapter. The first part hath two members most conueniently distributed into their times, whereof the first containeth an historie of the Christian Church for 1260 yeeres, what time the Gospell of Christ was as it were taken vp from amongst men into heauen: the second containeth an historie of the same Church vnto the victorie perfected. And these two members are briefly, though distinctly, propounded in this Chapter, but are both of them more at large discoursed after in due order. For wee vnderstand the state of the Church conflicting out of Chapters 12.and 13.and of the same growing out of afflictions, out of the 14,15.& 16. Chapters. Neither did Saint Iohn at vnawares ioyne together the hystorie of these two times in this Chapter, because here is spoken of prophecie, which all confesse to bee but one iust and immutable in the Church, and which Christ commanded to be continuall. The hystory of the former time reacheth vnto the 14.verse: the latter is set downe in the rest of this Chapter. In the former are shewed these things: the calling of the seruants of God in 4. verses: the conflicts which the faithfull must vndergoe in their calling, for Christ and his Church, thence vnto the 10.verse, and their resurrection and receiuing vp into heauen vnto the 14.verse. In the calling of the seruants of God are mentioned two things: the begetting and setling of the Church in two verses, and the education thereof in two verses. The begitting of the Church is here commended vnto S Iohn by signe and by speech: the signe is a measuring rod, and the speach a commandement to measure the Temple of God, that is, to reduce the same vnto a new forme: because the Gentiles are already entred into the Temple of Ierusalem, and shall shortly defile and ouerthrow the same vtterly. 2 Either that of Ierusalem which was a figure of the Church of Christ, or that heauenly example, whereof verse 19. but the first liketh me better, and the things following doe all agree thereunto. The sense therefore is. Thou seest all things in Gods house, almost from the passion of Christ to be disordered: and that not onely the citie of Hierusalem but also the court of the Temple is trampled vnder foot of the nations, and of prophane men whether Iewes or strangers: and that onely the Temple, that is, the body of the Temple, with the Altar, and a small company of good men which truely worship God, doe now remaine, whom God doeth sanctifie and confirme by his presence. Measure therefore this, euen this true Church, or rather the true type of the true Church omitting the rest, and so describe all things from me that the true Church of Christ may be as it were a very little center, and the Church of Antichrist as the circle of the center, euery way in length and breadth compassing about the same, that by way of prophecie thou maiest so declare openly, that the state of the Temple of God and the faithfull which worship him, that is, of the Church, is much more streight then the Church of Antichrist. 3 As if he should say, it belongeth nothing vnto thee to iudge those which are without, 1 Cor.15,12. which bee innumerable: looke vnto those of the houshold onely, or vnto the house of the liuing God. *a Hee speaketh of the outward court, which was called the peoples court, because all men might come into that. b That is counted to be cast out, which in measuring is refused as prophane.* 4 To prophane persons wicked & vnbeleeuers, aduersaries vnto the Church. 5 Or a thousand, two hundred and threescore dayes, as is sayd in the next verse: that is a thousand two hundred and threescore yeeres, a day for a yeere, as often in Ezechiel & Daniel, which thing I noted before 2.10. The beginning of these thousand two hundred and threescore yeeres, wee account from the passion of Christ, whereby (the partition wall being broken downe) wee were made of two one, Ephes.2,14. I say one flocke vnder one Shepheard, Iohn 10,16. and the end of these yeeres precisely falleth into the Popedome of Boniface the eight who a little before the end of ẏ yeere of Christ a thousand two hundreth ninetie foure, entred the Popedome of Rome, in the feast of S. Lucie (as *Bergomensis* saith) hauing put in person his predecessor *Coelestinus*, whom by fraud, vnder colour of oracle, he deceiued: for which cause, that was well said of him, *Intrauit vt vulpes, regnauit vt leo, mortuus est vt canis.* That is, he entred like a foxe, raigned like a lyon, and died like a dogge. For if from a thousand two hundred ninetie foure yeeres thou shalt take the age of Christ which he liued on the earth, thou shalt finde there remaineth iust 1260 yeeres, which are mentioned in this place and many others. 6 I had rather translate it *illud* then *illam*, the Temple then the citie: for God saith, I will giue that Temple, and commit it vnto my two witnesses, that is vnto the Ministers of the word, who are few indeede, weake & contemptible: but yet two, that is, of such a number as one of them may helpe another, and one confirme the testimony of another vnto all men, that from the mouth of two or three witnesses euery word may bee made good amongst men, 2.Cor.13,1.

7 They shall exercise their office enioyned by me by the space of those thousand two hundred & sixtie yeeres, in the middest of afflictions though neuer so lamentable, which is figuratiuely shewed by the mourning garment.
8 That is, the ordinary and perpetuall instruments of spirituall grace, peace and light in my Church which God by his onely power preserued in this Temple. See Zacharie 4,3.
9 The power and efficacie of the holy ministerie, and which is truely Euangelicall, is declared both in earth & in heauen, protecting the administers thereof, and destroying the enemies in this verse, vertue indeed diuine most mightily shewing it selfe forth in heauen, earth and the sea, vers.6 as it is described, 2.Corint.10,4. according to the promise of Christ, Mark.16,17. And this is the second place (as I said before) of the combats which the seruants of God must needes vndergoe in the executing of their calling, and of the things that follow the same combats. In the combats or conflicts are these things: to ouercome, in these two verses: to be ouercomme and killed, verse 7. After the slaughter follow these things, that the carkeises of the godly are layd abroad, vers 8. being vnburied, are made a matter of scorne, together of cursing and bitter execrations, vers.9. and that therefore gratulations are publikely and priuately made, verse 10. 10 That is, when they haue spent those thousand two hundred and sixty yeeres, mentioned verse 2.and 3. in publishing their testimonie according to their office. *c When they haue done their message.* 11 Of which after, chap.13.&c. That beast is the Roman Empire, made long agoe of ciuill, Ecclesiasticall: the chiefe heade whereof was then Boniface the eight, as I said before: who lifted vp himselfe in so great arrogancy (saith the authour of *Fasciculus temporum*) that he called himselfe Lord of the whole world, as well in temporal causes as in spiritual: There is an extant of that matter, written by the same Boniface most arrogantly, shall I say, or most wickedly, *ca.vnam sanctam, extra de maioritate & obedientia*, and in the sixt of the Decretals (which is from the same authour) many things are found of the same argument. 12 Hee shall persecute most cruelly the holy men, and put them to death, and shall wound and pierce through with cursings both their names and writings. And that this was done to very many godly men by Boniface and others, the histories do declare, especially since the time that the odious and condemned name amongst the multitude first of the brethren Waldenses or Lugdunenses, then also of the Fraticels, was pretended, that good men might with more approbation be massacred. 13 That is, openly at Rome: where at that time was a most great concurse of people, the yeere of Iubile being then first ordained by Boniface vnto the same ende, in the yeere of Christ a thousand three hundred, example whereof is read chap.1. *Extra de pœnitentijs & remissionibus.* So by one act he committed double iniurie against Christ, both abolishing his trueth by the restoring of the type of Iubile, and triumphing ouer his members by most wicked superstitions. O religious heart! Now that wee should vnderstand the things of Rome, Saint Iohn himselfe is the authour, both after in the seuenteenth Chapter almost throughout, and also in the circumscription now next following, when he saith, it is that great Citie (as Chap. 17,18. hee calleth it) and is spiritually termed Sodome and Egypt: that spiritually (for that must here againe be repeated from before) Christ was there crucified. For the two first appellations signifie spirituall wickednesse: the latter signifieth the shew and pretence of good, that is, of Christian & sound religion. Sodome signifieth most licentious impiety and iniustice: Egypt most cruell persecution of the people of God: and Ierusalem signifieth the most confident glorying of that citie, as it were in true religion, being yet full of falsehood and vngodlinesse. Now who is ignorant that these things doe rather, and more agree vnto Rome, then vnto any other cities? The commendations of the citie of Rome for many yeeres past, are publikely notorious, which are not for me to gather together. This only I will say that he long since did very well see what Rome is, who taking his leaue thereof, vsed these verses,

Roma vale, vidi, satis est vidisse: reuertar
Quum leno, meretrix, scurra cinadus ero.

Now farewell Rome, I haue thee seene. It was inough to see:
I will returne when as I meane, baud, harlot, knaue to be.

d After a most secret kinde of meaning and vnderstanding. 14 Namely in his members, as also he said vnto Saul, Acts 9,5. 15 That is, for three yeeres and a halfe: for so many yeeres Boniface liued after his Iubile, as Bergomensis witnesseth. 16 So much the more shall they by this occasion exercise the iolity of their Iubile. 17 The Gospell of Christ, is the affliction of the world, and the ministery thereof, the sauour of death vnto death to those that perish, 2.Cor.2,16.

11 [18] But after [19] three dayes & an halfe, [20] the
spirit of life *comming* from God, shall enter into
them, and they [21] shall stand vp vpon their feete:
and great feare shall come vpon them which saw
them.
12 And they shall heare a great voyce from
heauen, saying vnto them, [22] Come vp hither:
And they shall ascend vp to heauen in a cloude,
[23] and their enemies shall see them.
13 [24] And the same houre shall there be a great
earthquake, and the tenth part of the citie shall
fall, and in the earthquake shall be slaine in num-
ber seuen thousand: & the remnant were sore fea-
red, [25] and [e] gaue glory to God of heauen.
14 [26] The second woe is past, *and* behold, the
third woe will come anon.
15 [27] And the seuenth Angel blew the trum-
pet, and there were great voyces in heauen, saying,
[28] The kingdomes of the world are our Lords, and
his Christs, and he shall reigne for euermore.
16 [29] Then the foure and twenty Elders, which
sate before God on their seates, fell vpon their
faces and worshipped God,
17 Saying, We giue thee thanks, Lord God Al-
mighty, Which art, and which wast, and which
art to come: for thou hast receiued thy great
might, and hast obtained thy kingdome.
18 [30] And the Gentiles were angry, & thy wrath
is come, and the time of the dead, that they should
be iudged, and that thou shouldest giue reward vn-
to thy seruants the Prophets, & to the Saints, & to
them that feare thy Name, to small and great, and
shouldest destroy them, which destroy the earth.
19 Then the Temple of God was [31] opened
in heauen, and there was seene in the Temple the
Arke of his couenant: and there were lightnings,
and voyces, and thundrings, and earthquake, and
much haile.

18 The third place as I noted before, is of the rising againe of the Prophets from the dead, and their carying vp into heauen. For their resurrection is shewed in this verse: their calling and lifting vp into heauen, in the verse following. 19 That is, what time God shall destroy that wicked Boniface. 20 That is, the Prophets of God shall in a sort rise againe, not the same in person (as they say) but in spirit, that is in the power and efficacie of their ministery, which S. Iohn expressed before vers. 5 & 6. And so the prophecie that is spoken of Elias, is interpreted by the Angel to be vnderstood of Iohn the Baptist, Luke 1,17. For the same Boniface himselfe, who fought to kill and destroy them, was by the fire of Gods mouth (which the holy ministery sheweth & exhibiteth) deuoured and died miserably in prison, by the endeauour of Sarra Columnensis, and Nogaretus a french knight, whom Philip the faire King of France sent into Italy but with a small power. 21 That is, the most greeuous heat of afflictions and persecution shall stay for a while, for the great amaze that shal arise vpon ÿ sudden and vnlooked for iudgement of God. 22 They were called by God into heauen and taken out of this malignant world, into the heauenly Church, which also lieth hidden here in the earth, to exercise their calling secretly: as of whō this wretched world was vnworthy, Heb. 11,38 For the Church of the wicked is by comparison called the earth or the world: and the Church of the godly heauen. So in ancient time amongst the godly Israelites: so amongst the Iewes in the dayes of Manasses and other Kings, when the earth refused the helles of heauen, we read that they lay hidden as heauen in the earth. 23 Yet could they not hinder the secret ones of the Lord (as the Psalmist called them, Psal 83,4.) but they that went on forward in his worke. 24 Bergomensis saith, in the yeere of our Lord 1301. this yeere a blasing starre foretelling great calamity to come, appeared in heauen, in which yere vpon the feast of S. Andrew, so great an earthquake arose, as neuer before: which also continuing, by times, for many dayes, ouerthrew many stately houses. This saith he of the yeere next following the Iubile: which S. Iohn so many ages before, expressed word for word. 25 They were indeed broken with present astonishment of mind, but did not earnestly repent as they ought to haue done. *e Glorified God by confessing his name.* 26 Here passeth vnto the second historie: which is the second part of this Chapter. S Iohn calleth these the second and third woe, hauing respect vnto Cha. 9, 12. 27 Of whose sounding the trumpet Christ expresly foretold, Chap. 10. 7. and this the second part of this Chapter, containing a generall historie of the Christian Church, from the time of Boniface 8. vnto the consummation of the victorie declared by voyce from heauen. In this history there are three branches: a preparation by the sound of ÿ Angels trumpet: a narration by the voyces of heauenly Angels and Elders: and a confirmation by signe. 28 The narration hath two parts: an acclamation of the heauenly creatures, in this verse, and both an adoration by all the Elders vers. 16. & also a most ample thankesgiuing, ver. 17, 18. The sense of the acclamation is, Now the Lord is entred on his kingdome, & hath restored his Church, in which most mightily recouered from the profanation of the Gentiles, he may glorifie himselfe. Namely, that which the Lord ordained when first he ordained his Church, that the faith of the Saints doth now behold as accomplished. 29 As before 7, 11. This giuing of thankes is altogether of the same consent with the words going before. 30 A speach of the Hebrew language, as much to say, as, Gentiles being angrie thine inflamed wrath came vpon them & shewed it selfe from heauen, occasioned by their anger and furie. 31 This is the confirmation of the next prophecie before going by signes exhibited in heauen, and that of two sorts, whereof some are visible, as the passing away of the heauen, the opening of the Temple, the Arke of the couenant appearing in the Temple, and testifying the glorious presence of God, and the lightnings: others apprehended by eare and such dull senses which beare witnesse in heauen & in earth to the truth of the iudgements of God.

CHAP. XII.

1 A woman appeareth trauelling with child, 4 whose childe the dragon would deuoure, 7 but Michael ouercommeth him, 9 and casteth him out, 13 and the more he is cast downe and vanquished, the more fiercely he exercised his subtilties.

AND [1] there appeared a great wonder in hea-
uen: [2] A woman cloathed with the Sun, and
the Moone was vnder her feet, and vpon her head
a crowne of twelue Starres.
2 And [3] she was with childe, and cried trauel-
ling in birth, and was pained ready to be deliuered.
3 And there appeared another wonder in hea-
uen: [4] for behold, a great red dragon hauing [5] se-
uen heads, and ten [6] hornes, and seuen crowns vpon
his heads:
4 [7] And his taile drewe the third part of the
starres of heauen, and cast them to the earth. And
the dragon [8] stood before the woman, which was
ready to be deliuered, [9] to deuoure her child, when
she had brought it forth.
5 [10] So she brought forth a man [11] child, which
should rule all nations with a rod of yron: and that
her child was taken vp vnto God & to his throne.
6 [12] And the woman fled into the wildernes,
where she hath a place prepared of God, that
[13] they should feed her there a thousand, two
hundreth

1 Hitherto hath beene the generall prophecy comprehended in 2. parts, as I shewed vpon Cha. 11. Now shall be declared the first part of this prophecy, in this & the next cha. and the latter part in the 14, 15. and 16. chap. Vnto the first part, which is of the conflicting of militant Church belong 2. things. The beginning and the progresse of the same in conflict & Christian combats. Of which two, the beginning or vpspring of the Church is described in this Chap. and the progresse thereof in the Chap. following. The beginning of the Christian Church, we define to be from the first moment of her conception of Christ, vntill that time wherein this Church was as it were weined and taken away from the brest or milke of her Mother: which is the time when the Church of the Iewes with their citie & Temple was ouerthrowne by ÿ iudgement of God. So we haue in this chapter the story of 60. yeeres and vpwards. The parts of this chap. are three. The first is, the historie of the conception & bearing in womb, in 4. verses. The second, an history of the birth from the 5. verse vnto the 12. The third is, of the woman that had brought foorth, vnto the end of the chap. And these seuerall parts haue euery one their conflicts. Therefore in that first part are two things contained, one, the conception & bearing in womb, in two verses: and another of the lying in wait of the Dragon against that should be brought forth, in the next 2. verses. In the first point are these things, the description of ÿ mother, verse 1. and the dolors of childbirth, verse 2. all shewed vnto Iohn from heauen. 2 A type of the true and holy Church, which then was in the nation of the Iewes. This Church (as is the state of the holy Church Catholike) did in it selfe shine about with glory giuen of God, trod vnder feet mutability and changeablenesse, and possessed the kingdome of heauen as the heire thereof. 3 For this is that barren woman that brought not forth, of which Esa. 45, 1. and Gal. 4. 27. shee cried out for good cause, and was tormented at that time, when in the iudgement of all she seemed neere vnto death, and in meanes ready to giue vp the ghost by reason of her weakenesse and pouerty. 4 That is the deuill or Satan (as is declared verse 9.) mighty, angry, and full of wrath. 5 Thereby to withstand those seuen Churches spoken of, that is the Catholike Church, and that with kingly furniture & tyrannical magnificence: signified by the crowns set vpon his heads, & if the same without controuersie belonged vnto him by the proper right: as also hee boasted vnto Christ, Matth. 4, 9. See after, vpon chap. 13. 1. 6 More then are the hornes of the Lambe, or then the Churches are: so well furnished doth the tyrant brag himselfe to be, vnto all maner of mischiefe. 7 After the description of Satan followeth this action, that it, his battell offered vnto the Church partly to ÿ which is visible wherein the wheat is mingled with the chaffe, & the good fish with that which is euill: a good part thereof, though in appearance it shined as the Starres shine in heauen, he is said to thrustdown out of heauen, & to peruert: for if it were possible he would peruert euen the elect, Matth. 24 24. and partly to the elect members of the holy Catholike Church in the second part of this verse. Many therefore of the members of this visible Church (saith S. Iohn) he ouerthrew and triumphed vpon them. 8 He withstood that elect Church of the Iewes which was now ready to bring fourth the Christian Church, and watched for that she should bring foorth. For the whole Church, and whole body is compared vnto a woman: and a part of the Church vnto that which is brought foorth as wee haue noted at large vpon Cant. 7, 6. 9 Christ misticall (as they call him) that is the whole Church, consisting of the person of Christ as the head, and of the body vnited thereunto by the Spirit, so is the name of Christ taken, 1. Cor. 12 12. 10 The a history of the Church deliuered of child: in which first the consideration of the child borne, and of the Mother is described in 2 verses: secondly the battell of the Dragon against the yong child, and the victory obtained against him 3. verses following: last of all is sung a song of victory, vnto the 12 verse. Now S Iohn in consideration of the child borne, noteth two things: for he describeth him, and his station or place in this verse. 11 That is, Christ the head of the Church (the beginning, root and foundation whereof is the same Christ) endowed with kingly power, & taken vp into heauen out of the iawes of Satan (who as a serpent did bite him vpon the crosse) that, sitting vpon the celestial throne he might raigne ouer all. 12 The Church of Christ which was of the Iewes, after his assumption into heauen, hid it selfe in the world as in a wildernes, trusting in the only defence of God, as witnesseth S. Luke in the Acts of the Apostles. 13 Namely the Apostles, and seruants of God ordained to feed with the word of life, the Church collected both of the Iewes and Gentiles, vnles that any man will take the word *alerent* impersonally after the vse of the Hebrewes instead, of *alerctur*, but I like the first better. For hee hath respect vnto those two Prophets of whom chap 11. 3. as for the meaning of the 1260. dayes, looke the same place.

hundreth and threescore dayes.
7 And there was a battell in heauen, [14] Mi-
chael and his Angels, fought against the dragon,
and the dragon fought and his angels.
8 [15] But they preuailed not, neither was their
[a] place found any more in heauen.
9 And the great dragon that olde serpent,
called the deuill and Satan, was cast out, which
deceiueth all the world: hee was *euen* cast in-
to the earth, and his angels were cast out with
him.
10 Then I heard a loude voyce in heauen, say-
ing, [16] Now is saluation, and strength, and the
kingdome of our God, and the power of his
Christ: for the accuser of our brethren is cast
downe, which accused them before our God day
and night.
11 But they ouercame him by that blood of
that Lambe, and by that worde of their testi-
monie, and they [b] loued not their liues vnto the
death.
12 Therefore reioyce, ye heauens, and ye that
dwell in them. Woe to the inhabitants of the
earth, and of the sea: for the deuill is come downe
vnto you, which hath great wrath, knowing that
he hath but a short time.
13 And when [17] the dragon saw that he was
cast vnto the earth, hee persecuted the woman
which had brought foorth the man *child*.
14 [18] But to the woman were giuen two
wings of a great Eagle, that shee might flie into
the wildernes, into her [c] place where she is nouri-
shed for a [19] time, and times, and halfe a time,
from the presence of the serpent.
15 [20] And the serpent cast out of his mouth
water after the woman, like a flood, that hee
might cause her to bee caried away of the
flood.
16 [21] But the earth holpe the woman, and the
earth opened her mouth, and swallowed vp the
flood, which the dragon had cast out of his
mouth.

14 Christ is the Prince of Angels, and head of the Church, who hereto that yron rod verse the fift. See the notes vpon Daniel, chap. 12, 1. In this verse a description of the battell and of the victory in the two verses following. The Psalmist had respect vnto this battell, Psal. 68, 9. and Paul Ephesians 4, 8. and Colossians 2, 15.
15 The description of the victory, by denying of the thing in this verse, and by affirming the contrary in the next verse. As that Satan gained nothing in heauen but was by the power of God thrown downe into the world, whereof he is the prince, Christ himselfe and his elected members standing still by the throne of God.
a They were cast out, so that they were neuer seene any more in heauen.
16 The song of victory or triumph containing first, a proposition of the glory of God and of Christ shewed in that victory: secondly, it conteineth a reason of the same proposition taken from the effects, as that the enemie is ouercome in battell in this verse, and that the godly are made conquerours (and more then conquerours. Rom. 8, 37.) verse 11. Thirdly, a conclusion wherein is an exhortation vnto the Angels, and the Saints, and vnto the world, a prophecie of great miserie, and of destruction procured by the deuill against mankind, least himselfe should shortly be miserable alone, verse 11. *b He is said in the Hebrew tongue, to loue his life that esteemeth nothing more precious then his life: and on the other side, he is said not to loue his life, who doubteth not to hazard it, wheresoeuer neede requireth.* 17 The third part: an history of the woman deliuered, consisting of two members, the second battell of Satan against the Christian Church of the Iewish nation, in foure verses: and the battell intended against the seed thereof, that is, against the Church of the Gentiles, which is called holy, by reason of the Gospel of Christ in the two last verses. 18 That is, being strengthened with diuine power: and taught by oracle, she fled swiftly from the assault of the deuill, and from the common destruction of Ierusalem, and went into a solitary Citie beyond Iorden called Pella, as Eusebius telleth in the fift Chapter of the third booke of his Ecclesiasticall historie, which place God had commanded her by Reuelation. *c Into that place where God had appointed her.* 19 That is, for three yeeres and a halfe: so the same speech is taken, Dan. 7, 25. This space of time is reckoned in maner from that last and most grieuous rebellion of the Iewes, vnto the destruction of the citie and Temple, for their destruction or falling away, began in the twelft yeere of Nero, before the beginning whereof, many foresignes and predictions were shewed from heauen, as Iosephus writeth, lib. 7. chap. 12. and Hegesippus lib. 5. cap. 44. amongst which this is very memorable, that in the feast of Pentecost, not only a great sound and noise was heard in the Temple, but also a great voyce was heard of many out of the Sanctuary which cried out vnto all, Let vs depart hence. Now three yeeres and a halfe after this defection was begun of the Iewes, & those wonders happened, the Citie was taken by force, the Temple ouerthrowen, and the place forsaken of God: and this compasse of time Saint Iohn noted in this place. 20 That is, he enflamed the Romanes and nations, that they persecuting the Iewish people with cruell armes might by the same occasion inuade the Church of Christ, now departed from Ierusalem and out of Iudea. For it is an vsuall thing in Scripture, that the raging tumults of the nations, should be compared vnto waters. 21 That is, there was offered in their place other Iewes, vnto the Romanes and nations raging against that people: and it came to passe thereby that the Church of God was saued whole from that violence, that most raging flood of persecution which the Dragon vomited out being altogether spent in the destruction of those other Iewes.

17 [22] Then the dragon was wroth with the
woman, and went and made warre with the rem-
nant of her seede, which keepe the commande-
ments of God, and haue the testimonie of Iesus
Christ.
18 [23] And I stood on the sea sand.

22 Being set on fire by this meanes, he began to be more madde, and because hee perceiued that his purpose against the Christian Church of the Iewish remnant was come to nought, hee resolued to fall vpon her seed, that is, the Church gathered also by God of the Gentiles, and the holy members of the same. And this is that other branch, as I said vpon the 13 vers. in which the purpose of Satan is shewed, verse 17. and his attempt verse 18. 23 That is, a most mighty tempest, that he rushed vpon the whole world (whose prince hee is) to raise the floods and prouoke the nations, that they might with their furious bellowes rolle vp and downe, driue here and there, and finally destroy the Church of Christ with the holy members of the same. But the prouidence of God resisted his attempt, that he might fauour the Church of the Gentiles, yet tender and as it were greene. The rest of the story of the Dragon is excellently prosecuted by the Apostle S. Iohn hereafter in the twentieth chapter. For heere the Dragon endeuouring to doe mischiefe, was by God cast into prison.

CHAP. XIII.

1 The beast with many heads is described, 11 which draweth the most part of the world to idolatrie. 13 The other beast rising out of the earth, 15 giueth power vnto him.

AND I [1] saw a beast rise [2] out of the sea, ha-
uing seuen heads, and [3] ten hornes, and vp-
on his hornes *were* ten crownes, and [4] vpon his
head [5] the name of blasphemie.
2 And the beast which I saw was

1 The Apostle hauing declared the springing vp of the Christian Church and the state of the Church from which ours taketh her beginning, doeth now passe vnto the story of the progresse thereof, as I shewed in the entrance of the former Chapter. And this historie of the progresse of the Church, and the battels thereof, is set downe in this Chapter, but distinctly in two parts, one is of the ciuill Roman Empire, vnto the tenth verse. Another of the body Ecclesiasticall or propheticall, thence vnto the ende of the chapter. In the former part are shewed these things: First the state of that Empire, in foure verses: then the actes thereof in three verses: after the effect, which is exceeding great glory, verse 8. And last of all is commended the vse: and the instruction of the godly against the euils that shall come from the same, verse 9, 10. The historie of the state containeth a most ample description of the beast, first entire, verse 1, 2. and then restored after hurt, verse 3, 4. 2 On the sand whereof stood the deuill practising new tempests against the Church, in the verse next before going: what time the Empire of Rome was endangered by domesticall dissentions, and was mightily tolled, hauing euer and anone new heads, and new Emperours. See in the seuenteenth chapter and the eight verse. 3 Hauing the same instruments of power, prouidence, and most expert gouernment which the Dragon is said to haue had in the 12 chapter and in the verse 3. 4 We read in the twelfth chapter & third verse, that the Dragon had seuen crownes set vpon seuen heads: because the theefe auoucheth himselfe to be proper Lord and Prince of the world: but this beast is said to haue ten crownes set vpon seuerall, not heads, but hornes: because the beast is beholden for all vnto the Dragon, verse 2. and doth not otherwise raigne them by law of subiection giuen by him, namely that he employ his hornes against the Church of God. The speech is taken from the ancient custome & forme of dealing in such case: by which they that were absolute kings did weare the diademe vpon their heads: but their vassals and such as raigned by grace from them, wore the same vpon their hoods: for so they might commodiously lay downe their diademes when they came into the presence of their Soueraignes: as also their Elders are said, when they adored God which sate vpon the throne, to haue cast downe their crownes before him, chap. 4. verse 10. 4 Contrary to that which God of old commanded should be written in ye head peece of the hie Priest, that is, *Sanctitas Iehoua*, Holinesse vnto the Lord. The name of blasphemie imposed by the Dragon, is (as I thinke) that which S. Paul sayeth in the 2. chapter of his 2. Epistle to the Thessalonians, the 4 verse. *He sitteth as God, and boasteth himselfe to be God.* For this name of blasphemie both the Romane Emperors did then challenge vnto themselues, as Suetonius and Dion doe report of Caligula and Domitian: and, after them the Popes of Rome did with full mouth professe the same of themselues, when they chalenged vnto themselues soueraignitie in holie things: of which kind of sayings the sixt booke of the Decretals, the Clementines, and the Extrauagants, are very full. For these men were not content with that which Anglicus wrote in his *Poetria* (the beginning whereof is, *Papa stupor mundi*, The Pope is the wonder of the world. *Nec Deus es, nec homo, sed neuter es inter vtrumque.* Thou art not God, ne art thou man, but neuter mixt of both: as the glosse witnesseth vpon the sixt booke: but they were bold to take vnto themselues the very name of God, and to accept it giuen of other: according as almost an hundred and twentie yeere since, there was made for Sixtus the fourth, when he should first enter into Rome in his dignitie Papal, a Pageant of triumph, and cunningly fixed vpon the gate of the citie he should enter at, hauing written vpon it this blasphemous verse,

Oraclo vocis mundi moderaris habenas,
Et merito in terris crederis esse deus.

By oracle of thine owne voice the world thou gouernst all,
And worthily a god on earth, men thinke, and doe thee call.

These and sixe hundred the like who can impute vnto that modestie whereby good men of old would haue themselues called the seruants of the seruants of God, verilie either this is a name of blasphemie, or there is none at all.

6 like a leopard, and his feete like a beares, and his mouth as the mouth of a Lyon: 7 and the dragon gaue him his power and his throne, and great authoritie.

3 8 And I saw one of his heads as *it were* wounded to death, but his deadly wound was healed, and all the world wondered *and* followed the beast.

4 And they worshipped the dragon which gaue power vnto the beast, and they worshipped the beast, saying, Who is like vnto the beast? who is able to warre with him?

5 9 And there was giuen vnto him a mouth, that spake great things & blasphemies, and power was giuen vnto him, 10 to doe two and fourtie moneths.

6 And hee opened his mouth vnto blasphemie against God, to blaspheme his Name, 11 and his tabernacle, 12 and them that dwell in heauen.

7 And it was giuen vnto him to make warre with the Saints, and to ouercome them, and power was giuen him ouer euery kinred, and tongue, and nation.

8 Therefore all that dwell vpon the earth, shall worship him, 13 whose names are not written in the booke of life of that Lambe, which was slaine from the beginning of the world.

9 14 If any man haue an eare, let him heare.

10 If any leade into captiuity, he shall goe into captiuitie: * if any kill with a sword, he must be killed by a sword: heere is the patience and the faith of the Saints.

11 15 And I beheld, another beast comming out of the earth, 16 which had two hornes like the Lambe, but he spake like the dragon.

12 17 And he did all that the first beast could do before him, and he caused the earth, and them which dwell therein, 18 to worship the first beast, whose deadly wound was healed.

13 19 And hee did great wonders, so that hee made fire to come downe from heauen on the earth, in the sight of men.

14 And deceiued them that dwell on the earth by the signes, which were permitted to him to do in the sight of the beast, saying to them that dwell on the earth, that they should make the 20 image of the 21 beast, which had the wound of a sword, and did liue.

15 22 And it was permitted to him to giue a
a spirit vnto the image of the beast, so that the

6 Swift as the Leopard, easily clasping all things, as the Beare doth with his foote, and tearing and deuouring all things with the mouth as doth the Lion. 7 That is, hee lent the same vnto the beast to vse, when he perceiued that himselfe could not escape, but must needes be taken by the hand of the Angel, and cast into the bottomlesse pit, Chapter 20. yet did not he abandon the same vtterly from himselfe, but that hee might vse it as long as he could. 8 This is the other place that pertaineth to the description of the beast of Rome: that besides that naturall dignitie and amplitude of the Roman Empire, which was shadowed in the two former verses, there was added this also as miraculous, that one head was wounded as it were vnto death, and was healed againe, as from heauen, in the sight of all men. This head was Nero the Emperour, in whome the race of the Cesars fell from the imperiall dignitie, and the gouernement of the Common weale was translated vnto others: in whose handes the Empire was so cured and recouered vnto health, a he seemed vnto all so much the more deepely rooted and grounded fast, then euer before. And hence followed those effects, which are next spoken of: First on admiration of certaine power, as it were sacred and diuine, sustaining the Empire and gouerning it: Secondly the obedience and submission of the whole earth in this verse: Thirdly, the adoration of the Dragon, and most wicked worshipping of Deuils, confirmed by ẏ Romane Emperours: Lastly, the adoration of the beast himselfe, which grew into so great estimation, as that both the name and worship of a God was giuen vnto him, verse the fourth. Now there were two causes which brought in the mindes of men this religion: the shew of excellencie, which bringeth with it reuerence: and the shew of power inuincible, which bringeth feare. Who is like (say they) vnto the beast? Who shallbe able to fight with him? 9 The second member containing an historie of the actes of the beast, as I said verse 1. The historie of them is concluded in two points, the beginning and the maner of them. The beginning is the gift of the Dragon, who put and inspired into the beast both his impiety against God and his immanitie and iniustice against all men, especially against the godly and those that were of the houshold of faith, verse the fift. The maner of the actes or actions done, is of two sortes, both impious in minde, and blasphemous in speech against God, his Church and the godly, verse sixt: and also most cruell & iniurious in deedes, euen such as were done of most raging enemies, & of most insolent and proud conquerours, verse the seuenth. 10 Namely his actions and maner of dealing. As concerning those two and fourtie moneths, I haue spoken of them before in the twelfth Chapter and second verse. 11 That is, the holy Church, the true house of the liuing God. 12 That is, the godly in seuerall who hid themselues from his crueltie. For this bloodie beast surcharged those holy soules most falsely with innumerable accusations for the Name of Christ, as wee reade in Iustine Martyr, Tertullian, Arnobius, Minutius, Eusebius, Augustine, and others: which example the latter times followed most diligently in destroying the flocke of Christ, and wee in our owne memorie haue found by experience, to our incredible griefe. Concerning heauen, See the eleuenth Chapter, and the twelfth verse. 13 That is, such as are not from euerlasting elect in Christ Iesus. For this is that Lambe slaine, of which Chapter the fift, verse the sixt. These wordes I doe with Aretas distinguish in this maner: *Whose names are not written euen from the laying of ẏ foundation of the world, in the book of life of the Lambe slaine.* And this distinction is confirmed by a like place hereafter, chap 17, 8. 14 The conclusion of this speech of the first beast, consisting of two parts. An exhortation to attentiue audience, in this verse: and a foretelling, which partly containeth threatnings against the wicked, and partly comforts for those which in patience and faith shall waite for that glorious comming of our Lord and Sauiour Christ, verse the tenth. * *Gene. 9, 6. Mat. 26, 52.*

15 The second member of the vision, concerning the ecclesiasticall dominion, which in Rome succeeded that which was politicke, and is in the power of the corporation of false Prophets, and of the forgers of false doctrine. Wherefore the same beast, and the same body or corporation is called of S. Iohn by the name of false prophet, chap. 6. ver. 13. and 19. ver 20. The forme of this beast is first described in this verse, then his actes, in the verses following: and the whole speech is concluded in the last verse. This beast is by his breed a Sonne of the earth (as they say) obscurely borne, and by little and little creeping vp out of his abiect estate. 16 That is, in shew hee sembled the Lambe (for what is more mild or more humble then to be the seruant of the seruants of God) but in deede hee played the part of the Dragon, and of the Wolfe, Matth. 7. 15 For euen Satan changeth himselfe into an Angel of light, 2 Corint. 11. 14 and what should his honest disciples and seruants doe? 17 The historie of the actes of this beast, containeth in summe three things, hypocrisie, the witnesse of miracles, and tyrannie. of which the first is noted in this verse, the second in the 3. verses following: the third in the sixteenth and seuenteenth verses. His hypocrisie is most full of leasing, whereby he abuseth both the former beast and the whole world: in that albeit he hath by his cunning, as it were by lime, made of the former beast a most miserable σκέλετον or anatomie, vsurped all his authoritie vnto himselfe and most impudently exerciseth the same in the sight and viewe of him: yet hee carieth himselfe so, as if hee honoured him with most high honour, and did in very trueth cause him to bee honoured of all men. 18 For vnto this beast of Rome, which of a ciuill Empire is made an Ecclesiasticall hierarchie, are giuen diuine honours, and diuine authoritie: so farre as he is beleeued to bee aboue the Scriptures, which the glosse vpon the Decretals declareth by this diuilish verse,

Articulos soluit, synodumque facit generalem.

That is,

He changeth the Articles of faith, and giueth authoritie to generall Councels.

Which is spoken of the Papal power. So the beast is by birth, foundation, seate, and finally substance, one: onely the Pope hath altered the forme and maner thereof being himselfe the head both of that tyrannicall Empire, and also of the false Prophets, for the Empire hath he taken vnto himselfe, and thereunto hath added this cunning deuise. Now these words, *whose deadly wound was cured*, are put here for distinctions sake, as also sometimes afterwards: that euen at that time the godly readers of this prophecie might by this signe bee brought to see the things as present: as if it were said, that they might adore this very Empire that now is, whose head wee haue seene in our owne memorie to haue bene cut off, and to bee cured againe. 19 The second point of the things done by the beast, is the credite of great wonders or miracles, appertaining to the strength of this impietie: of which signes some were giuen from aboue, as it is said, that fire was sent downe from heauen by false sorcerie, in this verse. Others were shewed here below in the sight of the beast to establish idolatrie, and deceiue soules, which part S. Iohn setteth forth, beginning (as they say) at that which is last, in this maner: First the effect is declared in these words, *He deceiueth the inhabitants of the earth.* Secondly, the common maner of working in two sorts, one of miracles; *For the signes that were giuen him to doe in the presence of the beasts*: the other of the words added to the signes, and teaching the idolatrie confirmed by those signe, *Saying vnto the inhabitants of the earth, ẏ they should make an image vnto the beasts, which &c.* Thirdly, a speciall maner is declared: *That it is giuen vnto him to put life into the image of the beast*: and that such a kind of quickening, that the same both speaketh by answer vnto those that aske counsell of it, and also pronounceth death against all those that doe not obey nor worship it: all which things oftentimes by false miracles through the procurement and inspiration of the Deuil, haue bin effected & wrought in images. The histories of the Papists are full of examples of such miracles. the most of them fained, many also done by the deuill in images: as of old in the serpent. Gene. 3, 1. By which examples is confirmed, not the authoritie of the beast but the trueth of God, and of these prophecies. 20 That is, images by *enallage* or change of the number: for the worship of them euer since ẏ second Councill of Nice, hath bene ordained in the Church by publike credite, & authoritie contrary vnto the Law of God. 21 In the Greeke the word is of the Datiue case, as much to say, as vnto the worship, honour and obeying of the beast: for by this maintenance of images, this Pseudopropheticall beast doth mightily profite the beast of Rome, of whom long agoe hee receiued them. Wherefore the same is hereafter very fitly called the image of the beast, for that images haue their beginning from the beast, and haue their forme or maner from the will of the beast, and haue their end and vse fixed in the profit and commoditie of the beast: 22 And of this miracle of the images of the beast (that is, which the beast hath ordained to establish idolatry) which miraculously speake and giue iudgement, or rather maruellously, by the fraud of the false prophets, the Papists bockes are full fraughted. *a To giue life as Iannes and Iambres imitated the wonders that Moses wrought.*

image of the beast should speake, and should cause
that as many as would not worship the image of
the beast, should be killed.
16 [23] And he made all, both small and great,
rich and poore, free and bond, to receiue [24] a
b marke in their right hande or in their fore-
heads,
17 And that no man might [25] buy or sell, saue
he that had the [26] marke or the name of the beast
or the number of his name.
18 [27] Here is wisdome. Let him that hath wit,
count the number of the beast: for it is the [28] num-
ber of a man, and his number is sixe hundreth
threescore and sixe.

23 The third place, is a most wicked and most insolent tyranny as was sayd before, vsurped ouer the persons of men in this verse: and ouer their goods and actions; in the next verse. For he is said, both to bring vpon all persons a tyrannous seruitude, that as bondslaues they might serue the beast: and also to exercise ouer all their goods and actions, a pedler like abuse of indulgences and dispensations (as they terme them) amongst their friends, and against other to vse most violent interdictions, and to shoot out cursings, euen in naturall and ciuill, priuate & publike contracts, wherein all good faith ought to haue place. 24 That is, their Chrisme, by which in the Sacrament (as they call it) of Confirmation, they make seruile vnto themselues, the persons and doings of men signing them in their forehead and hands: and as for the signe left by Christ (Of which Chapter 7,3.) and the holy Sacrament of Baptisme they make as voyd. For whom Christ hath ioyned vnto himselfe by Baptisme, this beast maketh challenge vnto them by her greasie Chrisme, which hee doubteth not to preferre before Baptisme, both in authoritie and in efficacie. *b The marke of the name of the beast.* 25 That is, haue any traffique or entercourse with men, but they onely which haue this annointing and consecration of Clearkely tonsure, as they call it. Read Gratian *de Consecratione, distinct. 5. c. omnes, cap. Spiritus, &c.* of these matters. 26 Here the false Prophets doe require three things, which are set downe in the order of their greatnesse, a character, a name and the number of the name. The meaning is, that man that hath not first their annoynting and clericall tonsure or shauing: secondly holy orders, by reseruing whereof is communicated the name of ẏ beast: or finally hath not attained that high degree of Pontificall knowledge, and of the Law, (as they call it) Canonicall, and hath not as it were made vp in account and cast the number of the mysteries thereof: for in these things consisteth the number of that name of the beast. And this is excellently set forth in the next verse. 27 That is in this number of the beast consisteth that Popish wisedome, which vnto them seemeth the greatest of all others. In these words S. Iohn expoundeth that saying which went before of the number of the beast, what it hath aboue his marke or accognisance and his name. These things, sayth S Iohn, the marke and name of the beast, doe easily happen vnto any man: but to haue the number of the beast, is wisedome: that is, onely the wise & such as haue vnderstanding, can come by that number for they must be most illuminate doctours that attaine thereunto, as the wordes following doe declare. 28 How great and of what denomination this number of the beast is, by the which the beast accounteth his wisedome, S. Iohn declareth these wordes, Doest thou demaund how great it is? it is so great, that it occupieth the whole man: he is alway learning, and neuer commeth to the knowledge thereof: he must be a man indeed that doeth attaine vnto it. Askest thou of what denomination it is? verily it standeth of sixe throughout, & perfectly ariseth of all the parts thereof in their seuerall denominations (as they terme them) it standeth of sixe by vnities, tennes, hundreds, &c. so as there is no one part in the learning, and order Pontificall, which is not either referred vnto the head, and as it were the top thereof, or conteined in the same: so fitly doe all things in this hierarchie agree one with another, and with their head. Therefore that cruell beast Boniface the eight doeth commend by the number of sixe those Decretals which hee perfected, in the proeme of the sixt booke. *Which booke* (sayeth hee) *being to be added vnto fiue other bookes of the same volume of Decretals, wee thought good to name Sextum the sixt: that the same volume by addition thereof conteining a senarie, or the number of sixe bookes (which is a number perfect) may yeeld a perfect forme of managing all things, and perfect discipline of behauiour.* Here therefore is the number of the beast, who powreth from himselfe all his parts, & bringeth them all backe againe vnto himselfe by his discipline in most wise and cunning maner. If any man desire more of this, let him reade the glosse vpon that place. I am not ignorant that other interpretations are brought vpon this place: but I thought it my duetie, with the good fauour of all, & without the offence of any, to propound mine opinion in this point. And for this cause especially, for that it seemed vnto mee neither profitable, nor like to be true, that the number of the beast, or of the name of the beast should be taken as the common sort of interpreters doe take it. For this number of the beast teacheth, giueth out, imprinteth, as a publike marke of such as be his, and esteemeth that marke aboue all others as the marke of those whom hee loueth best. Now those other expositions seeme rather to be farre remoued from his propertie and condition of that number: whether you respect the name *Lateinus*, or *Titan*, or another. For these ẏ beast doeth not teach, nor giue foorth, nor imprint, but most diligently forbiddeth to be taught, and audaciously denieth: hee approoueth not these, but reprooueth them: and hateth them that thinke so of this number, with an hatred, greater then that of *Vatinius*.

CHAP. XIIII.

The Lambe standeth on mount Sion: 4 with his chaste worshippers. 6 One Angel preacheth the Gospel: 8 another foretelleth the fall of Babylon: 9 the third warneth that the beast be auoyded. 13 A voyce from heauen pronounceth them happie who die in the Lord. 16 The Lords sickle thrust into the haruest, 18 and into the vintage.

THen I looked, and loe, a Lambe [1] stood on
mount Sion, and with him [2] an hundreth,
fourtie and foure thousand, hauing his Fathers
[3] Name written in their foreheads.
2 And I heard a voyce from heauen as the
sound of many waters, and as the sound of a
great thunder: and I heard the voyce of harpers,
harping with their harpes.
3 And they sung as *it were* a new song before
the throne, and before the foure beastes, and the
Elders: and no man could learne that song, but
the hundreth, fourtie and foure thousand, which
were bought from the earth.
4 These are they which are not defiled with wo-
men: for they are virgins: these follow the Lambe
whithersoeuer he goeth: these are bought frō men,
being the first fruits vnto God, and vnto the Lamb.
5 And in their mouthes was found no guile:
for they are without spot before the throne of God.
6 ¶ [4] Then I saw [5] another Angel fly in ẏ mids
of heauen, hauing an euerlasting Gospel to preach
vnto them that dwell on the earth, and to euery
nation and kinred, and tongue, and people,
7 [6] * Saying with a loude voyce, Feare God, and
giue glory to him: for the houre of his iudgement
is come: and worship him that made * heauen and
earth, and the sea and the fountaines of waters.
8 And there followed another Angel, saying,
* Babylon that great citie is fallen, it is fallen: for
she made all nations to drinke of the wine of the
a wrath of her fornication.
9 ¶ And the third Angel followed them, say-
ing with a loud voyce, [7] If any man worship the

1 The history of the Church of Christ being finished for more then a thousand and three hundreth yeeres at which time Boniface the eight liued, as before hath bene said, there remaineth the rest of the historie of the conflicting or militant Church, from thence vnto the time of the last victorie in three chapters For first of all, as the foundation of the whole history is described the standing of the lambe with his armie and retinue in fiue verses, after his worthie acts which he hath done, and yet doth in most mightie maner, whilest hee ouerthroweth Antichrist with ẏ spirith of his mouth, in the rest of this chapter, and in the two following. Vnto the description of the Lambe, are propounded three things: his situation place & attendance: for ẏ rest are expounded in the former visions, especially vpon the fift chapter. 2 As ready girt to doe his office (as act. 5.56.) in the midst of the Church which afore time mount Sion did prefigure. 3 As before 7.2. This retinue of the Lambe is described first by diuine marke (as before 7.2.) in this verse. Then by diuine occupation, in that all and euery one in his retinue most vehemently and sweetly (verse 2,) doe glorifie the Lambe with a special song before God and his elect Angels: which song flesh and blood cannot heare, nor vnderstand, verse 3 Lastly by their deeds done before, and their sanctification in that they were virgins, pure from spirituall and bodily fornication, that is, from impietie, & vnrighteousnes, that they followed the Lambe as a guide vnto all goodnes, & cleaued vnto him that they are holy vnto him, as of grace redeemed by him: that in truth & in simplicity of Christ, they haue exercised al these things, sanctimony of life, the direction of the Lambe, a thankefull remembrance of the redemption by him: finally (to conclude in a word) that they are blameles before the Lord, verse 4, 5. 4 The other part (as I said on the first verse) is of the acts of the Lambe, the maner whereof is deliuered in two sorts, of his speech, and of his facts. His speaches are set foorth vnto the 13 verse of this chapter, and his facts vnto the 16. chapter. In the speach of the Lambe, which is the word of the Gospel, are taught in this place, these things: The seruice of ẏ godly consisting inwardly of reuerence towardes God, and outwardly of the glorifying of him: the visible signe of which is adoration, verse 7. The ouerthrowing of wicked Babylon, verse 8 and the fall of euery one of the vngodly which worship the beast, verse 9, 10, 11. Finally, the state of the holy seruants of God both present verse 12. and to come, most blessed, according to the promise of God, verse 13. 5 This Angel is a type or figure of the good and faithfull seruants of God, whom God especially from that time of Boniface the eight, hath raised vp to the publishing of the Gospel of Christ, both by preaching and by writing. So God first, neere vnto the time of the same Boniface, vsed Peter Cassidorus an Italian after, Arnold *de villa noua* a French man, then Ockam, Dante, Petrarch, after that *Iohannes de rupe cæsa*, a Franciscane: after again, Iohn Wickliffe an Englishman, and so continually one or another vnto the restoring of the truth, and enlarging of his Church. 6 That is, Babylon is destroyed by the sentence and iudgement of God: the execution whereof S. Iohn describeth chap. 18. And this voyce of the ministers of Christ hath continued since the time that Babilon (which is Rome) hath by deliberate counsell and manifest malice opposed the light of the Gospel offered from God. * *Psal. 14. 5, 6.* * *Acts 14, 15.* * *Isa. 21 9. iere. 51. 8 chap 18. 2.* *a Of her fornication, whereby God was prouoked to wrath.* 7 That is, shall not worship God alone, but shall transferre his diuine honour vnto this beast, whether he doth it with his heart or counterfeiting in shew. For he (saith Christ) that denieth me before men, him will I denie before my Father, and his Angels. Matt. 10 32. And this is that voyce of the holy ministery, which at this time is very much vsed of the holy and faithfull seruants of God. For hauing now sufficiently found out the publique obstinacy of Babylon, they labour not any longer to thunder out against the same, but to saue some particular members by terror (as S. Iude speaketh) and to plucke them out of ẏ publique flame, or els by a vehement commiseration of their estate to lead them away, they set before thē eternall death, into which they rush vnwares, vnlesse in good time they returne vnto God, but the godly which are of their owne flocke, they exhort vnto patience, obedience and faith in the Lord Iesus, and charge them to giue light by their good example, of good life vnto others.

beast and his image, and receiue *his* marke in his forehead, or on his hand.

10 The same shall drinke of the wine of the wrath of God, yea, of the pure wine, which is powred into the cup of his wrath, and hee shall be tormented in fire and brimstone before the holy Angels, and before the Lambe.

11 And the smoke of their torment shall ascend euermore: and they shall haue no rest day nor night, which worship the beast and his image, and whosoeuer receiueth the print of his name.

12 [8] Here is the patience of Saints: here are they that keepe the commandements of God, and the faith of Iesus.

13 Then I heard a voice from heauen, saying vnto mee, Write, The dead which die [b] in the Lord, *are* fully blessed. Euen so saith the Spirite: for they rest from their labours, and their [c] works follow them.

14 ¶ [9] And I looked, and behold, [10] a white cloud, and vpon the cloud one sitting like vnto the Sonne of man, [11] hauing on his head a golden crowne, and in his hand a [12] sharpe sickle.

15 [13] And another Angel came out of the Temple, crying with a loud voyce to him that sate on the cloude, * Thrust in thy sickle and reape, for the time is come to reape: for the * haruest of the earth is ripe.

16 And hee that sate on the cloude, thrust in his sickle on the earth, and the earth was reaped.

17 [14] Then another Angel came out of the Temple, which is in heauen, hauing also a sharpe sickle.

18 And another Angel came out from the altar, which had power ouer fire, and cryed with a loude cry to him that had the sharpe sickle, and sayd, Thrust in thy sharpe sickle, and gather the clusters of the vineyarde of the earth: for her grapes are ripe.

19 And the Angel thrust in his sharpe sickle on the earth, and cut downe the vines of the vineyard of the earth, and cast them into that great winepresse of the wrath of God.

20 And the winepresse was troden without the citie, [15] and blood came out of the winepresse vnto the horse bridles, by the space of a thousand and sixe hundreth furlongs.

8 The patience, sanctification, and iustification by faith: the consequence whereof are, rest, felicitie, and glory eternall, in the heauenly fellowship of God and his Angels. 9 The second part of this Chapter, as I sayde verse 1. Of the acts and doings of Christ in ouerthrowing of Antichrist and his Church by the Spirit of his diuine mouth: seeing that hauing beene called back by worde both publickely and priuately vnto his duetie, and admonished of his most certaine ruine: he yet ceaseth not to maintaine and protect his owne adherents, that they may doe him seruice: and to afflict the godly with most barbarous persecutions. Of those things which Christ doeth, there are two kindes: one common or generall in the rest of this chapter, another particular against that sauage and rebellious beast and his worshippers in the 15 and 16. chapters. That common kinde, is the calamitie of warres spread abroad through the whole earth, and filling all things with blood, and that without respect of any person. This is figured or shadowed out in two types, of the haruest and vintage. Since the time that the light of the Gospell began to shine out, and since prophecie or preaching by the grace of God was raised vp againe, how horrible warres haue beene kindled in the world? how much humane flesh hath beene throwen to the earth by his diuine reaping? how much blood (alas for woe) hath ouerflowen for these hundred yeeres almost? all hystories doe cry out, and this our age (if euer before) is now in horrour, by reason of the rage of ẏ sickle which Antichrist calleth for. In this place is the first type, that is, of the haruest. 10 Declaring his fiercenesse by his colour, like vnto that which is in the white or milke circle of heauen. *b That is for the Lord.* *c By workes, is meant the reward which followeth good workes.* 11 As one that shall reigne from God, and occupie place of Christ in this miserable execution. 12 That is a most fit and commodious instrument of Execution, destroyed all by hewing and thrusting through, for who may stand against God? * *Ioel* 3,13. * *Matth.* 13,39. 13 Christ giueth a commandement in this verse. And the Angel executeth it in the next verse. 14 The other type (as I sayde verse 14.) is the vintage: the maner whereof is one with that which went before, if thou except this, that the grape gathering is more exact in seeking out euery thing, then is the haruest labour. This is therefore a more grieuous iudgement, both because it succeedeth the other and because it is vnderstood to be executed with great diligence. 15 That is, it ouerflowed very deepe, and very farre and wide: the speach is hyperbolicall or excessiue, to signifie the greatnesse of the slaughter. And these be those pleasant fruites forsooth, of the contempt of Christ, and desiring of Antichrist rather then him, which the miserable, mad, and blinde world doeth at this time reape.

CHAP. XV.

1 The seuen Angels hauing the seuen last plagues. 3 They that conquered the beast praise God. 6 To the seuen Angels, 7 seuen vials full of Gods wrath are deliuered.

And [1] I sawe another signe in heauen, great and marueilous, seuen [a] Angels hauing the seuen last plagues: for by them is fulfilled the wrath of God.

2 [3] And I saw [4] as *it were* a glassie sea, mingled with fire, and [5] them that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, [6] stand at the glassie sea, hauing the harpes of God,

3 And they sung [7] the song of Moses the [a] seruant of God, and the song of the Lambe, saying, [8] Great and marueilous *are* thy works, Lord God Almightie: iust and true *are* thy * [b] wayes, King of Saints.

4 * Who shall not feare thee, O Lord, and glorifie thy Name! for thou onely *art* holy, and all nations shall come and worship before thee: for thy iudgements are made manifest.

5 [9] And after that, I looked, and behold, the Temple of the tabernacle of Testimony was open in heauen.

6 And the seuen Angels came out of the Temple, which had the [10] seuen plagues, cloathed in [11] pure and bright linen, and hauing their breasts [12] girded with golden girdles.

7 And one of the [13] foure beasts gaue vnto the seuen Angels seuen golden vials full of the wrath of God which liueth for euermore.

8 And the temple was full of the smoke of the glory of God and of his power, and [14] no man was able to enter into the Temple, till the seuen plagues of the seuen Angels were fulfilled.

1 This is that other place of the acts of Christ, as I noted before 14, 14. Now therefore is shewed a singular worke of the iudgement of God belonging to the ouerthrow of Antichrist and his forces, of which diuine worke the preparation is described in this Chapter: and the execution in the next. The preparation is first set downe generally and in type in this verse: and is after particularly set foorth in the rest of the Chapter. a Of which Chap. 8.9. in powring foorth the plagues of the world: for euen these plagues doe for the most part agree with those. 3 There are two parts of the narration: one the confession of the Saints glorifying God, when they saw that preparation of the iudgements of God, vnto the 4. verse: another the vocation, instruction, and confirmation of those instruments which God hath ordained for the execution of his iudgements in 4 other verses. 4 This part of the vision alludeth vnto the sea or large vessel of brasse in which the Priests washed themselues in the enterance of the Temple: for in the enterance of the heauenly Temple (as it is called verse 5.) is said to haue bene a sea of glasse, most lightsome and cleare, vnto the commoditie of choise mixt with fire, that is, as containing the treasurie of the iudgements of God, which he bringeth foorth and dispenseth according to his owne pleasure: for out of the former, the Priests were cleansed of old and out of this the vngodly are destroyed now chap. 4,6. 5 That is the Godly martyrs of Christ, who shall not giue place euen in miracles vnto that beast: of these see before Chap. 13,17 and 14,9,10. 6 Glorified God, from the particular obseruation of the weapons and instruments of Gods wrath, floting in the sea of glasse. 7 That song of triumph which is Exo. 15,1. *a So is Moses called, for honours sake, as it is set forth, Deut. 34,10.* 8 This song hath two parts, one a confession, but particular in this verse, and generall, in the beginning of the next verse: another, a narration of causes belonging to the confession, whereof one kind is eternall in it selfe, and most present vnto the godly in that God is both holy, and alone God, another kind is future and to come in that the elect taken out of the Gentiles (that is, out of the wicked ones and vnbeleeuing: as Chap. 11,2.) were to be brought vnto the same state of happinesse, by ẏ magnificencie of the iudgement of God, in the next verse. * *Psal.* 145,17. *b Thy doings.* * *Ier.* 10,7. 9 The second part of the narration (as was noted verse 2.) wherein first the authoritie of the whole argument & matter thereof is figured by a forerunning type of a temple opened in heauen, as Chap. 11,19. namely that all those things are diuine and of God, that proceede from thence, in this verse. Secondly, the administers or executers, come forth out of the Temple, verse 6. Thirdly, they are furnished with instruments of the iudgements of God, and weapons fit for the manner of the same iudgements, verse 7. Finally, they are confirmed by testimonie of the visible glory of God, in the last verse. A like testimonie wherevnto was exhibited of old in the law, Exod. 40,34. 10 That is, commandements to inflict those seuen plagues. Here is the figure called *Metonymia.* 11 Which was in old time a signe of the kingly or princely dignitie. 12 That is, girding was a signe of diligence, and the girdle of gold was a signe of sincerity, and trustinea in taking in charge the commandements of God 13 Of these before, Chap. 4,7. 14 None of those seuen Angels might returne, till he had performed fully the charge committed vnto him according to the decree of God.

CHAP. XVI.

2 And 17 the Angels powre out the seuen vials of Gods wrath giuen vnto them, and so diuers plagues arise in the world, 18 to terrifie the wicked, 19 and the inhabitants of the great citie,

AND I [1] I heard a great voyce out of the Temple,
saying to the seuen Angels, Goe your wayes,
and powre out the *seuen* vials of the wrath of God
vpon the earth.
2 [2] And the first went and powred out his viall
vpon the earth: and there fell a noysome & a grie-
uous sore vpon ẏ men which had the [3] mark of the
beast, and vpon them which worshipped his image.
3 [4] And the second Angel powred out his vi-
all vpon the sea, and it [a] became as the blood of a
dead man: and euery liuing thing died in the sea.
4 [5] And the third Angel powred out his viall
vpon the riuers and fountains of waters, and they
became blood.
5 And I heard the Angel of the waters say,
Lord, Thou art iust, which art, and Which wast:
and Holy, because thou hast iudged these things.
6 For they shed the blood of the Saints, and
Prophets, and therfore hast thou giuen them blood
to drinke: for they are worthy.
7 [6] And I heard another out of the Sanctua-
ry say, Euen so, Lord God almighty, true and righ-
teous are thy iudgements.
8 [7] And the fourth Angel powred out his vi-
all on the sunne, and it was giuen to him to tor-
ment men with heate of fire,
9 And men boyled in great heat, and blasphe-
med the Name of God, which hath power ouer
these plagues, and they repented not to giue him
glory.
10 [8] And the fifth Angel powred out his viall
vpon ẏ throne of the beast, and the kingdom waxed
darke, and they gnawed their tongues for sorow,
11 And blasphemed the God of heauen for
their paines, and for their sores, and repented not
of their workes.
12 [9] And the sixt Angel powred out his viall vp-
on the great riuer [10] Euphrates, and the [11] water
thereof dried vp, [12] that the way of the Kings of
the East should be prepared.

1 In the former Chapter was set downe the preparation vnto the work of God: here is deliuered the execution thereof. And in this discourse of the execution, is a general commandement, in this verse, then a particular recitall in order of the execution done by euery of the seuen Angels, in the rest of the chapter. This speciall execution against Antichrist and his crew, doeth in maner agree vnto that which was generally done vpon the whole world, chap. 8. and 9. & belongeth (if my coniecture faile me not) vnto the same time. Yet here in they doe differ one from another, that this was particularly effected vpon the Princes and ringleaders of the wickednesse of the world, the other generally against the whole world being wicked. And therfore these iudgements are figured more grieuous then those. 2 The history of the first Angel, whose plague vpon the earth, is described almost in the same words with that sixt plague of the Egyptians, Exo. 9, 9. But it doeth signifie a spirituall vlcer, and that torture or butcherie of conscience seared with an hote yron, which accuseth the vngodly within and both by truth of the word (the light whereof God hath now so long shewed forth) & by bitternes stirreth vp & forceth out the sword of Gods wrath. 3 See chap. 13, 16. 4 The history of the second Angel who troubleth and molesteth the seas, that he may stirre vp the conscience of men sleeping in their wickednes. See Chap. 8, 8. *a It was turned into rotten & filthy blood, such as is in dead bodies.* 5 The history of the third Angel striking the riuers, in this verse who proclaiming the iustice of God, commendeth the same by a most graue comparison of the sinnes of men with the punishment of God: which is common to this place, & that which went before. Wherfore also this praising is attributed to the Angel of the waters, a name common to the second and third Angels according as both of them are said to be sent against the waters, all be it, the one of the sea the other of the riuers, in two verses 6 A confirmation of the praise before going, out of the sanctuary of God, whether immediatly by Christ, or by some of his Angels, for Christ also is called another Angel, Chap. 7. 2, 3, 8. & 12, 1. 7 The historie of the fourth Angel, who throweth the plague vpon the heauen & vpon the Sun, of which Luk. 21, 26. the effects whereof are noted two. The one peculiar, that it shall scorch men with heat, in this verse. The other proceeding accedentally from the former, that their furie shall so much the more be enraged against God in the next verse, when yet (O wonderful mercy & patience of God) al other creatures are first striken ofte & grieuously by the hand of God before mankind by whom he is prouoked: as the things before going do declare. 8 The story of the first Angel, who striketh the kingdom of ẏ beast with two plagues abroad with darkenes, within with byles & dolours most grieuous, throughout his whole kingdome, that thereby he might wound the conscience of the wicked, & punish that most peruerse obstinacie of the idolaters, whereof arose perturbation, and thence a furious indignation and desperate madnes, raging against God and hurtfull vnto it selfe. 9 The story of the sixt Angel, diuided into his act, & the euent thereof. The act is, that the Angel did cast out of his mouth the plague of a most glowing heat, wherewith euē the greatest floods, & which most were wont to swell & ouerflow (as Euphrates) were dried vp by the counsell of God in this verse. The euent is, that the meere madnes wherewith the wicked are enraged, that they may scorne the iudgements of God, & abuse them furiously to serue their owne turne, & to ẏ executing of their owne wicked outrage. 10 The bound of the spirituall Babylon, and to the fortresses of the same, chap. 9, 14. 11 So the Church of the vngodly and kingdom of the beast is said to be left naked, all the defences whereof, in which they put their trust, being taken away from it. 12 That is, that euen they which dwell furthest off, may with more commodity make haste vnto that sacrifice which the Lord hath appointed.

13 And I sawe [13] three vncleane spirits [14] like
frogs come out of the mouth of that [15] dragon,
and out of the mouth of that [16] beast, and out of
the mouth of that [17] false prophet.
14 For they are the spirits of deuils, working
miracles, to goe vnto the kings of the earth, and
of the whole world, to gather them to the battell
of that great day of God Almightie.
15 [18] (* Behold, I come as a thiefe. Blessed *is*
he that watcheth, and keepeth his garments, least
he walke naked, and men see his filthinesse.)
16 [19] And they gathered them together into a
place called in Hebrew, [20] Armagedon.
17 [21] And the seuenth Angel powred out his
viall into the [22] aire: and there came a loud voyce
out of the Temple of heauen from [23] the throne,
saying, [24] It is done.
18 [25] And there were voyces, and thundrings,
and lightnings, and there was a great earthquake,
such as was not since men were vpon the earth,
euen so mightie an earthquake.
19 [26] And the great citie was diuided into
three parts: and the cities of the nations [27] fell:
and that great [28] Babylon came in remembrance
before God, * to giue vnto her the cuppe of the
wine of the fiercenesse of his wrath.
20 And euery yle fled away, and the moun-
taines [29] were not [b] found.
21 [30] And there fell a great haile, like [c] talents,
out of heauen vpon the men, and men blasphemed
God, because of the plague of the haile: for the
plague thereof was exceeding great.

13 That is, euery of them bent their whole force, and conspired that by wonders, word and worke, they might bring into the same destruction all Kings, Princes and Potentates of the world, cursedly bewitched of them by their spirits, and teachers of the vanity and impurity of the beast that committed fornication with the kings of the earth. And this is a right description of our times. 14 Croking with all importunity, and continually day and night prouoking and calling foorth to armes, as the trumpets, and furies of warres: as is declared in the next verse. 15 That is, the deuil, as chap. 12, 3. 16 Whereof chap. 13, 1. 17 That is, of that other beast, of which, chap. 13, 11. for so he is called also chap. 19, 20. and 20, 10. 18 A parenthesis for admonitiō in which God warneth his holy seruants who rest in the expectation of Christ, alwayes to addresse their minds vnto his comming, and to looke vnto themselues, that they be not shamefully made naked and circumuented of these vncleane spirits, and so they be miserably vnprepared at the comming of their Lord, Mat. 24, 26. & 25, 13 Cha. 3. 3 mat. 24, 44. luk. 12, 39. 19 Namely ẏ Angel, who holily according to the commaundement of God was to do sacrifice: notwithstanding that those impure spirits do the same wickedly as seruants not vnto God, but vnto that beast that hath seuen heads. 20 That is (to say nothing of other expositions) the mountaine it selfe, or mountaine places of Megiddon. Now it is certaine by the holy Scripture, that Megiddon is a city & territory in the tribe of Manasses, bordering vpon Issacar & Asser, and was made famous by that lamentable ouerthrow of king Iosias, whereof 2. Reg. 22. 30 & 2. Cor. 35, 22. and Zach. 12, 11. In this mountaine countrey God saith by figure & type, that the kings of the peoples which serue the beast, shal meet together: because the Gentiles did alwayes cast that lamentable ouerthrow in the teeth of the Church of the Iewes vnto their great reproach: and therfore were perswaded that that place should be most fortunate vnto them (as they speake) and vnfortunate vnto the godly: but God heere pronounceth, that that reproach of the Church, and confidence of the vngodly, shall by himselfe be taken away, in the selfe same places where the nations perswaded themselues, they should mightily exsult & triumph against God and his Church. 21 The story of the seuenth Angel vnto the end of the chapter, in which first is shewed by figure and speech, the argument of this plague, in this verse: and then is declared the execution therof in the verses following. 22 From whence he might moue the heauen aboue and the earth beneath. 23 That is, from him that sitteth on the throne, by the figure called *Metonymia*. 24 That is, Babylon is vndone, as is shewed ver. 16. & in the Chapters following. For the first onset (as I might say) of this denunciation, is described in this Chapter: and the last containing a perfect victory is described in those that follow. 25 Now is declared the execution (as is said in ver. 27.) and the things that shall last come to passe in heauen and in earth, before the ouerthrow of the beast of Babylon: both generally, vers. 18. and particularly in the cursed citie, and such as haue any familiaritie therewith, in the 3 last verses. 26 That seat or standing place of Antichrist. 27 Of all such as cleaue vnto Antichrist, and fight against Christ. 28 That harlot, of whom in the Chapter next following. Now this phrase, *to come into remembrance* is after the common vse of the Hebrew speech, but borowed from men, attributed vnto God. * Iere. 25, 15. 29 That is, were seene no more, or were no more extant. A borowed Hebraisme. *b Apeared not, which the Hebrews vtter after this sort, were not, Reue. 5, 24.* 30 The maner of the particular execution, most euidently testifying the wrath of God by the originall & greatnesse thereof: the euent whereof is the same with that which is Chap. 9, 12. and that which hath bene mentioned in this Chapter, from the execution of the fourth Angel hitherto, that is to say, an incorrigible pertinacie of the world in their rebellion, and an heart that cannot repent, verse 9 and 11. *c As it were about the weight of a talent was threescore pound, that is sixe hundred groates, whereby is signified a maruelous and strange kind of waight.*

CHAP. XVII.

1 That great whore is described. 2 with whom the Kings of the earth committed fornication, 6 She is drunken with the blood of Saints. 7 The mysterie of the woman, and the beast that caried her, expounded. 12 Their destruction. 14 The Lambs victory.

Then

1 The state of the Church militant being declared, now followeth the state of the Church overcomming and getting victorie, as I shewed before in the beginning of the 10. chapter. The state is set forth in 4 chapters. As in the place before going I noted, that in that historie the order of time was not alwayes exactly obserued, so the same is to be vnderstood in this history, that it is distinguished according to the person of which it treateth, and that in the seuerall stories of the persons is seuerally obserued in the time thereof. For first is deliuered the story of Babylon destroyed, in this & the next chap. (for this Babylon out of all doubt shall perish before the 2 beasts and the Dragon.) Secondly is deliuered the destruction of both the two beasts, chap.19. And lastly of the Dragon, chap. 20. in ẏ story of the spirituall Babylon are distinctly set forth the state therof in this chap. & the ouerthrow done from God, cha.18. In this verse & that which followeth is a transition or passage vnto the first argument, consisting of a particular calling of the Prophet (as often heretofore) and a generall proposition. a That is, the damnable harlot, by a figure called *hyppakage*. For S.Iohn as yet had not seene her. Although another interpretation may be borne, yet I like this better. *a The sentence that is pronounced against this harlot.*

Then [1] there came one of the seuen Angels,
which had the seuen vials, and talked with
me, saying vnto me, Come: I will shew [a] thee the
a damnation of the great whore that sitteth vpon
many waters,
2 With whom haue committed fornication the
kings of the earth, and the inhabitants of the earth
are drunken with the wine of her fornication.
3 [3] So he caried me away into the wildernes
in the Spirit, and I saw a woman sit vpon a b scarlet
coloured beast, full of names of blasphemie,
which had seuen heads, and ten hornes.
4 And [4] the woman was arrayed [5] in purple
and scarlet, and gilded with gold, and precious
stones, and pearles, [6] and had a cup of gold in her
hand full of abomination, and filthinesse of her
fornication.
5 [7] And in her forehead *was* a name written,
A mystery, [8] that great Babylon that mother of
whoredomes, and abominations of the earth.
6 [9] And I saw the woman drunken with the
blood of Saints, and with the blood of the Martyrs
of IESVS: & when I saw her, [10] I wondered
with great maruell.
7 [11] Then the Angel sayd vnto me, Wherfore
marueilest thou? I will shew thee the mystery of
that woman, and of that beast that beareth her,
which hath seuen heads and ten hornes.
8 [12] The beast that thou hast seene, [13] was, and
is not, and [14] shall ascend out of the bottomlesse
pit, and shall go into perdition, and they that dwell
on the earth shall wonder (whose names are not
written in the booke of life from the foundation
of the world) [15] when they behold the beast that
was, and is not, and yet is.
9 [16] Here *is* the minde that hath wisedome,
The c seuen heads [17] are seuen mountaines,
whereon the woman sitteth: [18] they are also seuen
Kings.
10 [19] Fiue are fallen, [20] and one is, [21] and another
is not yet come: and when he commeth, he
must continue a short space.
11 [22] And the beast that was, and is not, is euen
[23] the eight, and is [24] one of the seuen, [25] and
shall goe into destruction.
12 [26] And the ten hornes which thou sawest,

14 As if hee should say, Also the same that is, shall shortly not be: but shall ascend out of the depth, or out of the sea (as was said, cha. 13, 1.) that is, shalbe a new stock from amongst the nations without difference, and shall in the same state goe vnto destruction or ruine, and perish: and so shall successiuely new Princes or Emperours come & go, arise and fall, the body of the beast remaining still, but tossed with so many and often alterations, as no man can but maruelle that this beast was able to stand and hold out, in so many mutations. Verily no Empire that euer was tossed with so many changes, and as it were with so many tempests of the sea, euer continued so long. 15 That is as many as haue not learned the prouidence of God, according to the faith of the Saints, shall maruel at these grieuous & often changes whē they shal consider, the selfe same beast, which is the Romane Empire, to haue bin, not to be, and to be and still molested with perpetuall mutation, and yet in the same to stand and continue. This in mine opinion is the most simple exposition of this place, confirmed by the euent of the things themselues. Although the last change also, by which the Empire, that before was ciuill became Ecclesiasticall, is not obscurely signified in these words: of which two, the first exercised cruelty vpon the bodies of the Saints: the other also vpon their soules: the first by humane order and pollicie, the other vnder the colour of the lawe of God, and of Religion, raged and imbrued it selfe with the blood of the godly. 16 An exhortation preparing vnto audience, by the same argument, with that of Christ: *He that hath eares to heare, let him heare.* Wherefore, for mine owne part, I had rather read in this place, *Let there be here a minde, &c.* So the Angel passeth fully vnto the second place of this description. *c Very children know what that seuen hilled citie is, which is so much spoken of, and whereof Virgil thus reporteth.* And compasseth seuen towres in one wall: *that citie it is, which when Iohn wrote these things had rule ouer the kings of the earth: It was and is not, and yet it remaineth this day, but it is declining to destruction.* 17 This is the painting out of the beast by things present (as I said before) wherby S.Iohn endeuoured to describe the same, that he might both be knowen of the godly in that age, and be further obserued and marked of posteritie afterwards. This delineation hath one type, that is, his heads, but a double description or application of the type: one permanent from the nature of it selfe, the other changeable, by the working of men. The description permanent, is by the seuen hils, in this verse, the other that fleeteth, is from the seuen kings, verse 10, 11. And here it is worthy to be obserued, that one type hath sometimes two or more applications, as seemeth good vnto the holy Ghost to expresse either one thing by diuers types, or diuers things by one type. So I noted before, of the seuen spirits chap. 1, 4. Now this woman that sitteth vpon seuen hils, is the citie of Rome, called in times past of the Grecians ἑπτάλοφος .i. of seuen tops or creasts, and of Varro *septiceps*, i. of her seuen heads (as here) of seuen heads, and of others *septicollis*. i. standing vpon seuen hils. 18 The beginning of these Kings or Emperours is almost the same with the beginning of the Church of Christ, which I shewed before chap. 11, 1. Namely from the yeere 35. after the passion of Christ, what time the Temple and Church of the Iewes was ouerthrowen. In which yeere it came to passe by the prouidence of God that that saying, *The beast was and is not*, was fulfilled before that the destruction the Iewes immediatly following came to passe. That was the yeere from the building of the city of Rome 809 from which yeere S. Iohn both numbred the Emperors which hitherto had bene, when he wrote these things, and foretelleth of two other next to come: and that with this purpose, that when this particular prediction or foretelling of things to come, should take effect the trueth of all other predictions in the Church, might be the more confirmed. Which signe God of old mentioned in the Law, Deut. 18. and Ieremie confirmeth chap 28, 8. 19 Whose names are these: the first *Seruius Sulpitius Galba*, who was ẏ seuenth Emperor of ẏ people of Rome, the second *Marcus Saluius Otho*, the third, *Aulus Vitellius*, the fourth, *Titus Flauius Vespasianus*, the fifth, *Titus Vespasianus* his sonne of his owne name. 20 *Flauius Domician* sonne of the first *Vespasian*. For in the latter end of his dayes S. Iohn wrote these things: as witnesseth Irenæus *Lib 5. aduersus hereses.* 21 Nerua. The Empire being now translated from the family of *Flauius*. This man reigned onely one yeere, foure moneths, and nine dayes, as the history writers do tell. 22 This is spoken by the figure synecdoche, as much to say, as that head of the beast which was & is not, because it is cut off, and Nerua in so short time extinguished. How many heads there were, so many beasts there seemed to be in one. See the like speech in the 3 verse of the 13 chap. 23 Nerua Traianus, who himself in diuers respects is called here the seuenth and eight. 24 Though in number and order of succession hee be the eighth, yet he is reckoned together with one of these heads, because Nerua and he were one head. For this man obtained authoritie together with Nerua, and was Consul with him, when Nerua left his life. 25 Namely to molest with persecutions the Churches of Christ, as the histories do accord, & I haue briefly noted chap. 2, 10. 26 The third place of this description as I said verse 8. is a propheticall prediction of things to come which the beast should doe, as in the words following S. Iohn doeth not obscurely signifie, saying, *which haue not yet receiued the kingdome, &c.* For there is an Antithesis or opposition, betweene these kings, and those that went before. And first the persons are described, in this verse, then their deeds in the two verses following.

3 Henceforth is propounded the type of Babylon, and the state thereof in 4 verses. After a declaration of the type, in the rest of this chap. in the type are described two things, the beast (of whom chap. 13.) in the 3. verse, & the woman that sitteth vpon the beast, verse 4, 5, 6. The beast in processe of time hath gotten somewhat more then was expressed in the former vision. First in that it is not read before that he was appearelled in scarlet, a robe imperiall and of triumph. Secondly, in that this is full of names of blasphemy: the other caried the name of blasphemy only in his head. So God did teach that this beast is much increased in impiety and in iniustice, and doeth in this last age, triumph in both these more insolently and proudly then euer before. *b A skarlet colour, that is, with a red and purple garment: and surely it was not without cause that the Romish clergie were so much delighted with this colour.* 4 That harlot, the spirituall Babylon, which is Rome. She is described by her attire, profession & deeds. 5 In attire most glorious, triumphant, most rich, and most gorgious. 6 In profession, the nourisher of all, in this verse, and teaching her mysteries vnto all, vers. 5. setting forth all things most magnificiently: but indeed most pernicious besotting miserable men with her cup, & bringing vpon them a deadly giddines. 7 Deceiuing with the title of religion, and publike inscription of mystery: which the beast in times past did not beare. 8 An exposition: in which S.Iohn declareth what maner of woman this is. 9 In maner of deeds: She is red with blood, and sheddeth it most licentiously, and therefore is coloured with the blood of the Saints, as on the contrary part. Christ is set forth imbrued with the blood of his enemies, Esa. 63. 1. 10 A passage vnto the second part of this chapter, by occasion giuen of S.Iohn, as the words of ẏ Angel do shew, in the next verse. 11 The second part or place, as I said vers. 1. The enarration of the vision, promised in this verse, and deliuered in the verse following. Now there is deliuered first an enarration of the beast, and his story, vnto the 14 verse. After, of the harlot, vnto the end of the chap. 12 The story of the beast hath a triple description of him. The first is a distinctiō of this beast from al that euer hath bene at any time: which distinction is contained in this verse: The second is a delineation or painting out of the beast by things present, by which he might euen at that time be knowen of the godly. & this delineation is according to his heads. vers. 9, 10, 11. The third is an historicall foretelling of things to come, and to be done by him: and these are ascribed vnto his hornes, vers. 12, 13, 14. This beast is that Empire of Rome, of which I spake chap. 13, 11. according to the mutations and changes whereof which then had already happened, the holy Ghost hath distinguished and set out the same. The Apostle distinguisheth this beast from all others in these words. *The beast which thou sawest, was and is not*. For so I expound the words of the Apostle for euidency sake, as I will further declare in the notes following. 13 The meaning is, that beast which thou sawest before (chap. 13. 1.) and which yet thou hast now seene, was, (I say was) euen from Iulius Cæsar in respect of beginning, rising vp, station, glory, dominion, maner and stock, from the house of Iulius: and yet is not now the same, if thou looke vnto the house and stocke: for the dominion of this family was translated vnto another, after the death of Nero, from ẏ other vnto a third, from a third vnto a fourth, & so forth, was varied & altered by innumerable changes. Finally, ẏ Empire is one, as it were one beast: but exceedingly varied by kinreds, families & persons. It was therfore (saith S.Iohn) in ẏ kinred or house of Iulius: and now it is not in that kinred, but translated vnto another,

are

are 27 ten kings ; which yet haue not receiued a kingdome, but shall receiue power, as kings 28 at one houre with the beast.

13 29 These haue one minde, and shall giue their power and authoritie vnto the beast,

14 These shal fight with the 30 Lambe, and the Lambe shall ouercome them : * for he is Lord of Lords,and King of Kings: and they that are on his side,called,and chosen,and faithfull.

15 31 And he sayd vnto me, The waters which thou sawest,where the whore sitteth, 32 are people, and multitudes,and nations, and tongues.

16 And the ten 33 hornes which thou sawest vpon the beast, are they that shall hate the whore, and shall make her desolate, and naked, and shall eate her flesh,and burne her with fire.

17 34 For God hath put in their hearts to fulfill his will,and to doe with one consent for to giue their kingdome vnto the beast, vntill the words of God be fulfilled.

18 And that woman which thou sawest, is that 35 great citie, which reigned ouer the Kings of the earth.

27 That is, arising with their kingdomes out of the Romane beast: at such time as that politicall Empire began by the craft of the Popes greatly to fall.
28 Namely, with the second beast, whom we called before a false prophet, which beast, ascending out of the earth got vnto himselfe all the authoritie and power of the first beast and exerciseth the same before his face, as was sayd Chapter 4 11.
22. For when the politicall Empire of the West began to bow downewards, there both arose those ten Kings, and the second beast tooke the opportunity offered to vsurpe vnto himselfe all the power of the former beast. These kings long ago, many haue numbred & described to be ten and a great part of the euents plainely testifieth the same in this our age. 29 That is, by consent and agreement, that they may conspire with the beast, and depend vpon his becke. Their storie is diuided into three parts, counsels, actes, and euents. The counsellers some of them consist in communicating of iudgements and affections: and some in communicating of power, which they are said to haue giuē vnto this beast in this verse. 30 With Christ and his Church, as the reason following doeth declare, and here are mentioned the factes and the euents which followed for Christ his sake, and for the grace of God the Father towards those that are called, elected, & are his faithfull ones in Christ. * Chap.19,16. 1.tim.6.15. 31 This is the other member of the enarration, as I said verse 7. belonging vnto the harlot, shewed in the vision verse 3. In this historie of the harlot, these 3. things are distinctly propounded, what is her magnificence in this verse, what is her fall, and by whom it shall happen vnto her, in the two verses following: and lastly, who that harlot is, in the last verse. This place which by order of nature should haue bene the first, is therefore made the last, because it was more fit to bee ioyned with the next Chap. 32 That is, as vnconstant and variable as are the waters. Vpon this foundation sitteth this harlot as Queene, a vaine person vpon that which is vaine. 33 The ten Kings as verse 12. The accomplishment of this fact and euent, is dayly increased in this our age by the singular prouidence, and most mighty gouernment of God. Wherefore the facts are propounded in this verse, and the cause of them in the verses following. 34 A reason rendred from the chiefe efficient cause, which is the prouidence of God, by which alone S. Iohn by inuersion of order affirmeth to haue come to passe, both that the kings should execute vpon the harlot, that which pleased God, and which hee declared in the verse next before going: and also that by one consent and counsell, they should giue their kingdome vnto the beast, &c. verse 13, 14. For as these being blinded haue before depended vpon the becke of the beast that lifteth vp the harlot, so it is said that afterward it shall come to passe, that they shall turne backe, and shall fall away from her when their hearts shall bee turned into better state by the grace and mercy of God. 35 That is, Rome that great Citie, or onely Citie (as Iustinian calleth it) the King & head whereof was then the Emperour, but now the Pope, since that the condition of the beast was changed.

CHAP. XVIII.

1 The horrible destruction of Babylon set out, 11.16.18. The marchants of the earth, who were enriched with the pompe and luxuriousnesse of it, weepe and wayle: 20 but all the elect reioyce for that iust vengeance of God.

1 AND after these things, I saw *another* 2 Angel come down from heauen,hauing great power, so that the earth was lightened with his glory.

2 And he cryed out mightily with a loude voyce, 3 saying, * It is fallen, it is fallen, Babylon that great *city*, and is become the habitation of deuils, and the hold of all foule spirits, and a cage of euery vncleane and hatefull bird.

3 For all nations haue drunken of the wine of the wrath of her fornication, and the kings of the earth haue committed fornication with her, and the merchants of the earth are waxed rich of the abundance of her pleasures.

4 4 And I heard an other voice from heauen say, 5 Go out of her, my people, ỳ ye be not partakers of her sinnes, & that ye receiue not of her plagues:

5 For her sinnes are a come vp into heauen, and God hath remembred her iniquities.

6 7 Reward her, euen as shee hath rewarded you, and giue her double according to her works: *and* in the cup that she hath filled to you, fill her the double.

7 In as much as she glorified her self, & liued in pleasure, so much giue ye to her torment & sorow: for she saith b in her heart, I sit being a queen, and am c no widow, and shall d see no mourning.

8 Therefore shall her plagues come at e one day, death, and sorow, and famine, and she shall be burnt with fire : for that God which condemneth her, is a strong Lord,

9 And the 8 kings of the earth shall bewaile her, and lament for her, which haue committed fornication, and liued in pleasure with her, when they shall see that smoke of that her burning,

10 And shall stand afarre off for feare of her torment, saying, Alas, alas, that great citie Babylon, that mightie citie: for in one houre is thy iudgement come,

11 9 And the merchants of the earth shall weepe and wayle ouer her : for no man buyeth their ware any more.

12 The ware of gold, and siluer, and of precious stone, and of pearles, and of fine linnen, and of purple, and of silke, and of skarlet, and of all maner of Thynewood, and of all vessels of yuorie, and of all vessels of most precious wood, and of brasse, and of yron, and of marble,

13 And of cinamon, and odours, and oyntments, and frankincense, and wine, and oyle, and fine floure, and wheate, and beasts, and sheepe, and horses, and charets, and seruants, and soules of men.

14 (10 And the f apples that thy soule lusted after, are departed from thee, and all things which were fat and excellent, are departed from thee, and thou shalt finde them no more.)

15 The merchants of these things which were waxed rich, shall stand a farre off from her, for feare of her torment, weeping and wayling.

1 The second place (as I sayd before 17,1.) of the history of Babylon, is of the wofull fall and ruine of that whore of Babylon. This historicall prediction concerning her, is three fold. The first a plaine and simple foretelling of her ruine in three verses, the second a figuratiue prediction by the circumstances, thence vnto the 20. verse. The third, a confirmation of the same by signe or wonder, vnto the end of the Chapter. 2 Either Christ the eternall word of God the Father (as often elsewhere) or a created Angel, and one deputed vnto this seruice : but throughly furnished with greatnesse of power, and with light of glory, as the ensigne of power. 3 The prediction or foreshewing of her ruine, conteining both the fall of Babylon, in this verse, and the cause thereof vttered by way of allegory, concerning her spirituall & carnall wickednesse, that is, her most great impietie and vniustice in the next verse: her fall is first simply declared of the Angel : and then the greatnesse thereof is shewed heere by the euents, when hee sayth it shall bee the seate and habitation of deuils, of wilde beasts & of cursed foules, as of old Esay, 13, 21, and often elsewhere. * Chap.14,8. esay, 21, 9. iere. 51.8.

4 The second prediction, which is of the circumstances of the ruine of Babylon : of these there are two kinds : one going before it : as that before hand the godly are deliuered vnto the ninth verse : the other following vpon her ruine, namely the lamentation of the wicked and reioycing of the godly, vnto the twentieth verse.
5 Two circumstances going before the ruine, are commanded in this place : one is, that the godly depart out of Babylon : as I mentioned, chapter 12. to haue bene done in time past, before the destruction of Ierusalem: this charge is giuen here, and in the next verse. The other is, that euery one of them occupy themselues in their owne place, in executing the iudgement of God, as it was commanded the Leuites of old, Exod.32.27 . and that they sanctifie their handes vnto the Lord, verse 6 7.8.
6 Of his commandement there are two causes to auoid the contagion of sinne, and to shun the participation of those punishments that belong thereunto.
a He vseth a word which signifieth the following of sins one after another, and rising one of another in such sort, that they grew at length to such an heape that they came vp euen to heauen.
7 The prouocation of the godly, and the commandement of executing the iudgements of God, stand vpon three causes which are here expressed : the vniust wickednes of the whore of Babylon, in this verse her cursed pride opposing it selfe against God, which is the fountaine of al euil actions, vers. 7. and her most iust damnation by the sentence of God, verse 8 *b With her selfselfe. c I am full of people and mightie. d I shall taste of none. e Shortly and at one instant.* 8 The circumstances following the fal of Babylon, or the consequents thereof (as I distinguished them, verse 4.) are two. Namely the lamentation of the wicked vnto the 19. verse: and the reioycing of the godly, verse 20. This most sorrowfull lamentation, according to the persons of them that lament, hath three members the first whereof is the mourning of the kings and mightie men of the earth, in two verses. The second is, the lamentation of the merchants that traffike by land thence vnto the 16. verse. The third is the wailing of those ỳ merchandise by sea, vers 16. 17 18. In euery of these the cause & maner of their mourning is described in order, according to the condition of those that mourne with obseruation of that which best agreeth vnto them. 9 The lamentation of these that trade by land, as I distinguished immediatly before. 10 An apostrophe, or turning of the speach by imitation, vsed for more vehemencie, as if those merchants, after the manner of mourners should in passionate speech speake vnto Babylon, though now vtterly fallen and ouerthrowen So Esai.12.9 and in many other places. *f By this is meant that season which is next before the fall of the leafe, at what season fruits ripen, and the word signifieth such fruits as are longed for.*

16 And saying, Alas, alas, that great citie, that
was cloathed in fine linnen and purple, and skar-
let, and gilded with gold, and precious stones,
and pearles.
17 [11] For in one houre so great riches are come
to desolation. And euery shipmaster, and all the
people that occupy ships and shipman, and who-
soeuer traffike on the sea, shall stand a farre off.
18 And cry, when they see that smoke of that
her burning, saying, What *city was* like vnto this
great city?
19 And they shall cast dust on their heads, and
cry, weeping, and wayling, and say, Alas, alas that
great citie, wherein were made rich all that had
ships on the sea by her costlines: for in one houre
she is made desolate.
20 [12] O heauen, reioyce of her, and ye holy A-
postles and Prophets: for God hath punished her,
to be reuenged on her for your sakes.
21 [13] Then a mighty Angel tooke vp a stone,
like a great milstone, * and cast it into the sea,
saying, With such violence shall that great city
Babylon be cast and shall be found no more.
22 [14] And the voyce of harpers, and musicians
and of pipers, and trumpetters shall bee hard no
more in thee, and no craftsman, of whosoeuer
craft *he bee*, shalbe found any more in thee: and the
sound of a milstone shalbe heard no more in thee.
23 And ye light of a candle shall shine no more
in thee: and the voice of the bridegrome & of the
bride shalbe heard no more in thee: for thy mer-
chants were the great men of the earth: and with
thine inchantment were deceiued all nations.
24 And in her was found the [15] blood of the
Prophets [16] and of the Saints, and of all that were
slaine vpon the earth.

11 The manner of mourning vsed by them that trade by sea.
12 The other consequent vpon the other ruine of Babylon, is the exaltation or reioycing of the godly in heauen and in earth as was noted verse 9.
13 The third prediction, as I said verse 1. standing of a signe, and the interpretation thereof: the interpretation thereof is in a sorts, first by a simple propounding of the thing it selfe, in this verse, and then by declaration of the euents in the verses following.
* Ierem.51.63.
14 The euents are two, the one of them opposite vnto the other for amplification sake. There shalbe, saith he, in Babylon no mirth nor ioy at all, in this and the next verse, but all heauy and lamentable things from the bloody slaughters of the righteous and the vengeance of God comming vpon it for the same.
15 That is, shed by bloody massacres, and calling for vengeance.
16 That is, proued and found out, as if God had appointed a iust enquirie, concerning the impietie, vnnaturalnesse and iniustice of those men.

CHAP. XIX.

1 The heauenly company praise God for auenging the blood of his seruants on the whore. 9 They are written blessed, that are called to the Lambes supper. 10 The Angell will not bee worshipped 11 That mighty King of Kings appeareth from heauen. 19 The battell, 20 wherein the beast is taken, 21 and cast into the burning lake.

AND [1] after these things I heard a great voyce
of a great multitude in heauen, saying,
2 [a] Hallelu-iah, saluation, and glory, and honour,
and power *be* to the Lord our God.
2 For true and righteous *are* his iudgements:
for hee hath condemned the great whore which
did corrupt the earth with her fornication, and
hath auenged the blood of his seruants *shed* by
her hand.
3 And againe they said, [3] Halleluiah: and
that her smoke rose vp for euermore.
4 And the foure and twenty Elders, and the
foure beasts fell downe, and worshipped God that
sate on the throne, saying, Amen, Hallelu-iah.
5 [4] Then a voyce came out of the [5] throne,
saying, Praise our God, all ye his seruants, and yee
that feare thim, both small and great.
6 And I heard [6] like a voyce of a great mul-
titude, and as the voyce of many waters, and as
the voyce of strong thundrings, saying, Hallelu-
iah: for the Lord that God that Almighty one
hath reigned.
7 Let vs bee glad and reioyce, and giue glory
to him: for the marriage of the Lambe is come,
and his wife hath made [7] her selfe ready.
8 And to her was granted, that shee should
be arayed with [8] pure fine linnen and shining, for
the fine [9] linnen is the [b] righteousnesse of Saints.
9 [10] Then he said vnto me, Write, * Blessed *are*
they which are called vnto the Lambs supper. And
he said vnto me, These words of God are true.
10 [11] And I fell before his feet, * to worship
him, but he said vnto me, See thou do it not: I am
thy fellow seruant, and one of thy brethren, which
haue the [c] testimony of Iesus, Worship God: for
the testimony of [d] Iesus is the Spirit of prophesie.
11 [12] And I saw [13] heauen open, and behold
a white horse, and he that sate vpon him was cal-
led faithfull and true, and he iudgeth and fighteth
righteously.
12 And his eyes *were* as a flame of fire, and
on his head *were* many crownes: and hee had a
name written, that no man knew but himselfe.
13 And hee was cloathed with a garment dipt
in blood, & his name was called, THE WORD
OF GOD.
14 [14] And the hostes which were in heauen,
followed him vpon white horses, cloathed with
fine linnen white and pure.
15 [15] And out of his mouth went out a sharpe
sword, that with it he should smite the heathen:
for he shall * rule them with a rod of yron, for he
it is that treadeth the wine presse of the fiercenes
and wrath of Almighty God.
16 [16] And he hath vpon his garment, and vp-
on his thigh, a name written, * THE KING
OF KINGS AND LORD OF LORDS.
17 [17] And I saw an Angel stand in the [18] sunne
who cryed with a loud voyce, saying, to all the
foules that did flie by [19] the mids of heauen, Come,

1 This chapter hath in summe two parts, one transitory or of passage vnto the things that follow vnto the 10. verse, another historicall of the victorie of Christ gotten against both the beastes vnto the end of the chapter, which I sayd was the second historie of this argument, chap.17.1. The transition hath two places, one of praising God for the ouerthrow done vnto Babylon in 4. verses, & another likewise of praise, and Propheticall, for the comming of Christ vnto his kingdome, and his most royall marriage with his Church, thence vnto the tenth verse. The former praise hath three branches, distinguished after the auncient maner of those that sing: προσφώνησις, that is, an inuitation or prouokement in two verses, ἀντεφωνία, a response or answer in the third verse, and συνῳδία, a close or ioyning together in harmonie; al which I thought good of purpose to distinguish in this place, lest any man should with Porphyrius, or other like dogs, obiect to Saint Iohn of the heauenly Church, a childish and idle repetition of speech. *a Praise the Lord.* 2 The proposition of praise with exhortation in this verse, and the cause thereof, in the next verse. 3 The song of the Antiphonie or response, containing an amplification of the praise of God, from the perpetuall and most certaine testimony of his diuine iudgement as was done at Sodome and Gomorrah, Gen.19.

4 The second place of praise as I said verse 1. which first is commanded from God in this verse: and then is in most ample maner pronounced of the creatures, both because they see that kingdom of Christ to come, which most they desire, vers.6. also because they see that the Church is called forth to be brought home into the house of her husband by holy mariage vnto the fellowship of his kingdom, verse 7.8. Wherefore S. Iohn is commaunded to write in a booke the Epiphonema, or acclamation ioyned with a diuine testimony verse 9.
5 Out of the Temple from God, as 11.19.
6 Without the Temple in heauen.
7 Namely vnto that holy mariage both her selfe in person in this verse and also furnished of her spouse with mariage gifts princely and diuine is adorned and prepared in the next verse.
8 As an ensigne of Kingly and priestly dignitie: which dignitie Christ bestoweth vpon vs, Chap.1.6.
9 This is a gift giuen by the husband for marriage sake and a most choice ornament, which Christ bestoweth vpon vs, as vpon his spouse.
b Good workes which are liuely testimonies of faith. * *Mat.22.2.* 10 Namely the Angel, as appeareth by the next verse. 11 The particular historie of this verse is brought in by occasion, and as it were beside the purpose, that Saint Iohn might make a publike example of his owne infirmitie, and of the modest sanctimonie of the Angel, who hath renounced for himselfe the diuine honours, & recalled all the seruants of God, vnto the worship of him alone: as also 22.8. * *Chap.22,8.* *c Which are commanded to beare witnesse of Iesus.* *d For Iesus is the marke that all the prophesies shote at.* 12 The second place of this Chapter (as I saide verse 1.) is of the victory gotten by Christ against both the beasties: in which first Christ is described as ready to fight, vnto the 16. verse then is shewed the battell to bee begun, thence vnto the 18. verse: lastly is set foorth the victory vnto the end of the Chapter. In this place doe shine most excellent properties of Christ as our heauenly Iudge and reuenger, according to his person, companie, effects, and names. 13 Properties belonging to his person; that hee is heauenly, iudge, faithfull, true, iust, in this verse, searching out all things ruling ouer all, to bee searched out of none, verse 12 the trumpet, and the very essentiall word of God, verse 13. 14 The compagny or retinue of Christ, holy, innumerable, heauenly, iudiciall, royall and pure. 15 The effects of Christ prepared vnto battell, that with his mouth hee striketh the Gentiles, ruleth and destroyeth. * *Psalme 2. 9.* 16 The name agreeing vnto Christ according to the former properties, expressed after the manner of the Hebrewes. * *Chap.17.14.* 1 *Tim.6.15.* 17 The second member as I sayde verse 11. A reprochfull calling forth of his enemies vnto battell: in which not themselues (for why should they be called foorth of the king of the world, or prouoked being his subiects? for that were not comely) but in their hearing, the birds of the ayre are called to eate their carkasses, 18 That is openly, and in sight of all, as Numb.25.4. and 2.Sam.12.11. 19 That is, through this inferiour heauen, and which is neerer vnto vs: an Hebrew phrase.

and

and gather your selues together vnto the supper of
the great God.
18 That yee may eate the flesh of kings, and the
flesh of high captaines, and the flesh of mighty
men, and the flesh of horses, and of them that sit
on them, and the flesh of all free men, and bond
men, and of small and great.
19 [20] And I saw the beast, and the kings of the
earth, and their hosts gathered together to make
battell against him that sate on the horse, and a-
gainst his armie.
20 But the beast [21] was taken, and with him
[22] that false prophet that wrought miracles before
him, whereby he deceiued them that receiued the
beasts marke, and them that worshipped his image.
These both were aliue cast into a lake of fire bur-
ning with brimstone.
21 And the remnant were slaine with the
word of him that sitteth vpon the horse, which
commeth out of his mouth, and all the fowles were
filled full with their flesh.

20 The 3. member (as was sayde verse 11) of the victory obteined by Christ. Vnto this apperteineth two things: his buckling with the beast and his forces in this verse: and the euent most magnificent, described after the maner of men, in the verses following. All these things are plaine. 21 Namely, that beast with seuen heads, of which before, Chapter 13.1. and 17.3. 22 That is, that beast with two heads, of which 13.11. Looke more, Chap. 16,14.

CHAP. XX.

1 The Angel bindeth Satan for a thousand yeeres. 8 Being loosed, hee stirreth vp Gog and Magog, that is, priuie and open enemies against the Saints. 11 but the vengeance of the Lord cutteth off their insolencie. 12 The bookes are opened, by which the dead are iudged.

AND [1] I saw an Angel come downe from heauen,
hauing the key [2] of the bottomlesse pit, and a
great chaine in his hand.
2 And he tooke the dragon that old serpent,
which is the deuill and Satan, and he bound him
[3] a thousand yeeres:
3 And cast him into the bottomles pit, and he
shut him vp, and sealed *the doore* vpon him, that
hee should deceiue the people [4] no more till the
thousand yeeres were fulfilled: for after that he
must bee loosed for [5] a little season.
4 [6] And I saw [7] seates: and they sate vpon
them, and iudgement was giuen vnto them, and I
saw the soules of them that were [8] beheaded for
the witnesse of Iesus, and for the word of God,
and which [9] did not worship the beast, neither his
image, neither had taken his marke vpon their
foreheads, or on their hands: and they liued, and
reigned with Christ a thousand yeere.
5 [10] But the rest of the dead men [11] shall not
liue againe, vntill the thousand yeeres be finished:
this is the first resurrection.
6 Blessed and holy is he, that hath part in the
first resurrection: *for* on such the [11] second death
hath no power: but they shall be the Priestes of
God and of Christ, [13] and shall reigne with him a
thousand yeere.
7 [14] And when the [15] thousand yeeres are ex-
pired, Satan shall be loosed out of his prison.
8 [16] And shall goe out to deceiue the people,
which are in the foure quarters of the earth: *euen*
* Gog and Magog, to gather them together
to battell, whose number *is* as the sand of the
Sea.
9 And they went vp into the [b] plaine of the
earth, and they compassed the tents of the Saints
about, and the beloued citie: but [17] fire came downe
from God out of Heauen, and deuoured them.
10 [18] And the deuill that deceiued them, was
cast into a lake of fire and brimstone, where that
beast and that false prophet *are*, and shall bee tor-
mented euen day and night for euermore.
11 [19] And I saw a great [20] white throne, and
one that sate on it, [21] from whose face fled away
both the Earth and Heauen, and their place was
no more found.
12 And I saw the dead both great and small
stand before [22] God: and the [23] bookes were ope-
ned, and * another booke was opened, which is
the booke [24] of life, and the dead were iudged of
those things, which were written in the bookes,
according to their workes.
13 [25] And the sea gaue vp her dead, which were
in her, and death and hell deliuered vp the dead,
which were in them: and they were iudged euery
man according to their workes.
14 [26] And death, and Hell were cast into the
lake of fire: this is the second death.
15 And whosoeuer was not found written in
the booke of life, was cast into the lake of fire.

1 Now followeth the 3 place of the prophetical historie, which is of the victory whereby Christ ouercame the dragon, as I noted Chap. 7 r. This place must necessarily bee ioyned with the ende of the 12. chapter, and be applyed vnto the iust vnderstanding thereof. This chapter hath two parts, one of the dragon ouercome, vnto the 10 verse, the other of the resurrection and last iudgement vnto the end of the chapter. The history of the dragon is double: First of the first victory after which he was bound by Christ, vnto the 6. vers. The second is of the last victory, whereby he was throwen downe into euerlasting punishment, thence vnto the 10. verse. This first history happened in the first time of the Christian Church, when the dragon throwen downe from heauen by Christ, went about to mollest the new birth of the Church in the earth, Chap 12,17,18. For which cause I gaue warning, that this story of the Dragon must bee anexed vnto that place. 2 That is of hell, whither God threw downe the Angels which had sinned, and bound them in chaines of darkenesse to bee kept vnto damnation, 2. Pet 2 4. Iude 6. 3 The first whereof (continuing this history with the end of the 11. chapter) is the 36 yeere from the passion of Christ, when the Church of the Iewes being ouerthrowen, Satan assayled to inuade the Christian Church gathered of the Gentiles, and to destroy part of her seed, Chap, 12.17. The thousandth yeere falleth precisely vpon the times of that wicked Hildebrand, who was called Gregorie the seuenth, a most damnable Necromancer & sorcerer, whom Satan vsed as an instrument when he was loosed out of bonds, thenceforth to annoy the Saints of God with most cruell persecutions, and the whole world with dissentious, and most bloody warres: as Benno the Cardinall reporteth at large. And this is the first victory gotten ouer the Dragon in the earth. 4. Namely, with that publike and violent deceit which he attempted before. Chap. 12. and which after a thousand yeeres (a lacke for woe) hee most mightily procured in the Christian world. 5 Which being once expired, this second battell and victory shall bee, of which verse 7,8. 6 A description of the common state of the Church of Christ in earth in that space of a thousand yeeres, for which the deuill was in bonds: in which first the authoritie, life, and common honour of the godly, is declared, verse 4. Secondly, newnes of life is preached vnto other by the Gospel, after that space, ver. 5. Finally, he concluded with promises verse 6. *a For iudgement was committed to them, as to the members ioyned to the head, not that Christs office was giuen ouer them.* 7 This was a type of the authoritie of the good and faithfull seruants of God in the Church, taken from the maner of men. 8 Of the Martyrs, which suffered in those first times. 9 Of the Martyrs which suffered after that both the beasts were now risen vp, Chap. 13. For these three things are expounded.

10 Whosoeuer shall lie dead in sin, and not know the trueth of God. 11 They shall not be renewed with that newnesse of the life by the enlightning of the Gospell of the glory of Christ. For this is the first resurrection, by which the soules of the godly doe rise from their death. In the second resurrection their bodies shal rise againe. 12 That whereby both body and soule, that is, the whole man is addicted and deliuered vnto eternall death. So chapter 2,11. 13 A returne vnto the intended history, by resuming the words which are in the end of the fourth verse. 14 The second history, of the latter victorie of Christ, as was said verse 1. In which are summarily described the worke, ouerthrow and eternall punishment of Satan. 15 Of which I spake verse 3. Then therefore shall be giuen vnto him liberty to rage against the Church and to molest the Saints for the sinnes of men: vnto whom the faithfull shall haue associated themselues more then was meete, tasting with them of their impuritie of doctrine and life 16 The worke or acte of Sathan (which is the first member as I distinguished in the verse before going) to deceiue the whole world, euē vnto the vttermost nations thereof: to arme them against the people of God in this verse, and to besiege & oppresse the Church, with his whole strength, in the verse following, * *Ezechiel 39 2.* *b As if he said in so much that the whole face of the earth, how great soeuer it is, was filled.* 17 The wrath of God consuming the aduersaries, and ouerthrowing all their entreprises. Heb. 10,27. And this is the second member mentioned verse 7. the ouerthrow of Satan. 18 The third member, eternall destruction against those that are ouercome: as I noted in the same place. 19 The second part of this Chapter, in which is described the iudge, in this verse, and the last iudgement in the verse following. 20 That is, a tribunal seate most Princelike and glorious: for so doeth the Greeke word also signifie. 21 That is, Christ, before whom when he commeth vnto iudgement, heauen & earth shall perish for the greatnesse of his maiestie, 2 Peter 3,7 10, &c. 22 That is, Christ the iudge, 2 Cor. 5. 10. 23 As it were, our books of reckoning or accompt: that is, the testimonie of our conscience, and of our works, which by no meanes can be auoyded. That is spoken after the manner of men. * *Chap. 3, 5. and 21, 17. phil 4, 3* 24 The booke of the eternall decree of God, in which God the Father hath elected in Christ, according to the good pleasure of his will, those that shalbe heires of life. This also is spokē according to the maner of men. 25 This is a preuention or an answer to an obiection: for happily some man will say, but they are dead, whom the sea, death & the graue hath consumed, how shall they appeare before the iudge? S Iohn answereth by resurrection from death, whereunto all things (howsoeuer repugnant) shall minister and serue at the commandement of God, as Dan. 12. 26 The last enemie which is death shalbe abolished by Christ (that he may no more make any attempt against vs) 1 Cor. 15, 26. and death shall feede vpon the reprobation in hell for euermore, according to the righteous iudgement of God, in the next verse.

CHAP. XXI.

2 He describeth new Hierusalem descending from heauen, 6 The bride the Lambes wife, 12 and the glorious building of the citie, 19 garnished with precious stones, 22 whose Temple the Lambe is.

1 Now followeth the second part of the history propheticall (as I said Cha. 1. and 11. 1.) of the future estate of the Church in heauen after the last iudgment, unto the fift verse of the next chapter, in this are two things briefly declared. The station, seate or place thereof, verse 1. Then her state and condition in the verses following. Before the state of the Church described, is set downe the state of the whole world, that there shalbe a new heauen, and a new earth, as Esay 65. 7. and 66. 22. and 2. Pet. 3. 13. and this is the seat or place of the Church, in which righteousnes shall dwell.
* Esay 65. 17. and 66. 22.
* 2 Pet. 3. 13.
2 The state of this glorious Church is first described generally, vnto the 8. verse and then specially and by parts, in the verses following. The generall description consisteth in a vision, shewed afarre off, vers. 2. and in speach spoken from heauen. In the generall these things are common, that the Church is holy, new, the workmanship of God, heauenly, most glorious, the spouse of Christ, and partaker of this glorie in this verse.
3 The Church is described by speach first of an Angel, in two verses, then of God himself, in 4. verses. The Angels speach describeth the glory of the Church by the most familiar cohabitatiō of God therewith, by communicating of all maner good things according to the couenant, in this verse: and by remouing or putting far away of all euill things in the verse following. * Chap. 7. 17. esa. 25. 8. 4. In the speach of God himselfe describing the Church, is first a certaine exordium, or entrance, verse 5. Then followeth a magnificent description of the Church, by the present & future good things of the same, in 3. verses following. In the exordium God challengeth to himselfe the restoring of all the creatures, of which verse 1. and witnesseth the calling of S. Iohn vnto the writing of these things, in this verse.* Esa. 43. 19. 2 Cor. 5. 17. * Chap. 1. 8. and 21, 13. 5 The description of the Church is of three sorts, by abolishing of olde things: by the being of present things in God, that is of things eternall: and by the communication of all good things with the godly, verse 6. If so bee, they shall striue manfully, verse 7. But the reprobate are excluded from thence, verse 8. a Their lot, and inheritance as it were. 6 A transition vnto the particular describing of the heauenly Church by the expresse calling of Saint Iohn in this verse, and his rapting vp by the Spirit in confirmation of the trueth of God in the verse following. 7 Hee meaneth the place & stately seate of the Church, shadowed out in a mountaine. 8 A type of that Church which is one, ample, or Catholike, holy celestiall, built of God, in this verse: and glorious in the verse following. This type propounded generally, is after particularly declared, verse 12, &c. 9 A particular description (as I noted verse 2.) of the celestiall Church. First, by the essentiall parts of the same, vnder the similitude of a citie to verse 22. Secondly, by forreine accidents, vnto the end of the chapter. Thirdly, by the effects in the beginning of the next chapter, the essentiall parts are noted the matter & the forme in the whole worke: of these the superficies and foundation of the wall are entire parts (as they vse to bee called) which parts are first described in figure, vnto the 14 verse and afterward more exactly. 10 According to the number of the tribes, of which chap 7. For here the outward part is attributed vnto the old Testament, and the foundation of the new Testament. 11 Hee meaneth the Prophets, who are the messengers of God, and watchmen of the Church.

AND [1] I saw * a new heauen, and a new earth:
for the * first heauen and the first earth were
passed away, and there was no more sea.
2 [a] And I Iohn saw the holy citie new Hieru-
salem come downe from God out of heauen, pre-
pared as a bride trimmed for her husband.
3 [3] And I heard a great voyce out of heauen,
saying, Beholde, the Tabernacle of God *is* with
men, and he will dwell with them: and they shall
be his people, and God himselfe shalbe their God
with them.
4 * And God shall wipe away all teares from
their eyes: and there shalbe no more death, nei-
ther sorrow, neither crying, neither shall there be
any more paine: for the first things are passed.
5 [4] And he that sate vpon the throne, said, * Be-
hold, I make all things new, and he said unto me,
Write: for these things are faithfull and true.
6 And he sayd vnto mee, * [5] It is done, I am
Alpha and Omega, the beginning and the end: I
will giue to him that is a thirst, of the well of the
water of life freely.
7 He that ouercommeth, shall inherit all things,
and I will be his God, and he shalbe my Sonne.
8 But the fearefull and vnbeleeuing, and the
abominable, and murtherers, and whoremongers,
and sorcerers, and idolaters, and all liars shall haue
their [a] part in the lake which burneth with fire
and brimstone, which is the second death.
9 [6] And there came vnto me one of the seuen
Angels, which had the seuen vials full of the seuen
last plagues, and talked with me, saying, Come: I
will shew thee the bride the Lambs wife.
10 And hee caried me away in the spirit to a
great and [7] an high mountaine, and he shewed me
[8] that great city, that holy Ierusalem, descending
out of heauen from God.
11 Hauing the glory of God, and her shining
was like vnto a stone most precious, as a iasper
stone cleare as chrystall.
12 [9] And had a great wall and high, and had
[10] twelue gates, and at the gates [11] twelue Angels,
and the names written which are the twelue tribes
of the children of Israel:
13 On the East part *there were* three gates, *and*
on the North side three gates, on the South side
three gates, *and* on the West side three gates,
14 And the wall of the citie had [12] twelue
foundations, and in them the names of the Lambes
twelue Apostles.
15 [13] And he that talked with me, had a gol-
den reede, to measure the citie withall, and the
gates thereof, and the wall thereof.
16 [14] And the citie lay [b] foure square, and the
length is as large as the bredth of it, and he mea-
sured the citie with the reed, twelue thousand fur-
longs: and the length, and the bredth, and the
height of it are equall.
17 And he measured the wall thereof an hun-
dred fourty and foure cubits, by the measure of
man, that is, of the [c] Angel.
18 [15] And the building of the wall of it was of
iasper: and the citie was pure golde, like vnto
cleare glasse.
19 And the foundations of the wall of the ci-
tie were garnished with all maner of precious
stones: the first foundation *was* iasper: the second
of Saphire: the third of a Chalcedonie: the fourth
of an Emeraud:
20 The fift of a Sardonix: the sixt of a Sardi-
us: the seuenth of a Chrysolite: the eight of a Be-
ril: the ninth of a Topaz: the tenth of a Chryso-
phrasus: the eleuenth of a Iacynth: the twelfth an
Amethyst.
21 And the twelue gates *were* twelue pearles,
and euery gate *is* of one pearle, and the [d] street of
the citie *is* pure gold, as shining glasse.
22 And I saw no Temple therein: for the Lord
God Almighty & the Lambe are the Temple of it.
23 * [16] And their citie hath no neede of the
Sunne, neither of the Moone to shine in it: for the
glory of God did light it: and the Lambe is the
light of it.
24 * And the people which are saued, shall
walke in the light of it, and the kings of the
earth shall bring their glory and honour vnto it.
25 * And the gates of it shall not be shut by
day: for there shall be no night there.
26 And the glory and honour of the Gentiles
shall be brought vnto it.
27 And there shall enter into it none vncleane
thing, neither whatsoeuer worketh abomination
or lies: but they which are written in the Lambs
* booke of life.

12 That is, foundation stones, according to the number of the gates, as is shewed verse 19.
13 A transition vnto a more exquisite description of the parts of the Church, by finding out the measure of the same by the Angel that measured them.
14 The measure and forme most equall in 2. verses.
b *A foure squared figure hath equall sides, and outright corners, and therefore the Grecians call by this name those things that are steady, and of continuance, and perfect.*
c *He addeth this, because the Angel had the shape of a man.*
15 The matter most precious and glittering which the presence of God maketh most glorious.
d *By streete, he meaneth the broadest place of the citie.*
* Esa. 10. 19.
16 The second forme of particular description (as I said verse 12) from forraine and outward accidents: which are these, Light from God himselfe, in this verse, glory from men, verse 24. perfect securitie from all harme, verse 25. Finally, such trueth and incorruption of glory (verse 26.) as can beare and abide with it, nothing that is inglorious, verse the last. * Esay. 60. 3. * Esay. 60. 11. Chap. 2. 3. and 20, 12. Phil. 4. 3.

CHAP. XXII.

1 The riuer of water of life is shewed, 2 and the tree of life: 6. 7 Then followeth the conclusion of this prophesie, 8 where Iohn declareth, that the things herein contained are most true. 13 and now the third time repeateth these wordes, All things come from him, who is the beginning and the end.

AND [1] hee shewed me a pure riuer of water of
life, cleare as chrystal, proceeding out of the
throne of God, and of the Lambe.
2 In the middest of the streete of it, and of ei-
ther side of the riuer was the tree of life, which
bare twelue maner of fruits, and gaue fruits euery
moneth: and the leaues of the tree *serued* to heale
the nations with.
3 And there shall be no more curse, but the
throne of God and of the Lambe shalbe in it, and
his seruants shall serue him.

1 Here is absolued and finished the description of the celestial Church (as I shewed before chap. 21. 12.) by the effects in 5. verses, and then this booke is concluded in the rest of the chapter. The effects proceeding from God, who dwelleth in the Church are these: the euerlasting grace of God in this verse, the eternall liuing of the godly, as chap. 2. 7. the eternall fruits which the godly bring foorth vnto God, themselues and others, vers. 2. freedome and immunity from all euill. God himselfe taking pleasure in his seruants, and they likewise in their God, ver. 3. The beholding and sight of God, and sealing of the faithfull from all eternity, ver. 4. the light of God, and an euerlasting kingdome and glory, verse 5.

* *Esai.69, 19.*

2 This whole booke is concluded and made vp by a confirmation, and a salutation. The confirmation hath three places: The words of the Angel vnto the 15. verse, the words of Christ: verse 16. 17. and the obtestation made by S. Iohn from diuine, authority, thence vnto the 20 verse. By the speech of the Angel this prophecie is confirmed vnto the 8. verse, and then he speaketh of the vse of this booke in the verses following. The prophecie is first confirmed by the Angel from the nature thereof, that it is faithfull and true. Secondly, from the nature of the efficient cause, both principall, which is God, and instrumentall, which is the Angel in this vers. Thirdly, from the promises of God concerning his comming to effect all these things, and concerning our saluation, vers. 7. Fourthly, from the testification of S. Iohn himselfe, vers. 8. The rest of the speech of the Angel tending to the same and S. Iohn interrupted or brake off by his vnaduised act of worshipping him, in the same ver. which the Angel forbidding, teacheth him that adoration must be giuen not to him, but only to God, as for himselfe, that he is of such nature and office, as he may not be adored: which thing also was in like maner done, chap. 16, 10.

✠ *Chap. 19, 10.* 3 The Angel returneth vnto his former speech: in which hee teacheth the vse of this booke, both towards our selues, in this and the next vers. and in respect of God for declaration of his trueth, thence vnto the 15 verse. 4 That is, propound this prophecie openly vnto all, and conceale no part of it. The contrary whereunto is commanded, Esa. 8 6. and Dan. 8. 26. 5 An obiection preuented. But there will be some that will abuse this occasion vnto euill, and will wrest this Scripture vnto their owne destruction, as Peter saith. What then? sayth the Angel, the mysteries of God must not therefore be concealed, which it hath pleased him to communicate vnto vs. Let them be hurtfull vnto others, let such be more and more vile in themselues, whom this Scripture doth not please: yet others shalbe further conformed thereby vnto righteousnesse & true holinesse. The care and reformation of these may not be neglected, because of the voluntarie and malicious offence of others. 6 The second place belonging vnto the vse of this booke, as I sayd, verse 10. Also (sayth God by the Angel) though there should be no vse of this booke vnto men: yet it shalbe of this vse vnto me, that it is a witnesse of my trueth vnto my glory, who will come shortly to giue and execute iust iudgement, in this verse: who haue taught that all these things haue their being in mee, in the 13 verse, and haue denounced blessednesse vnto my seruants, in the Church, verse 14, and reprobation vnto the vngodly, verse 15.

4 And they shall see his face, and his Name
shalbe in their foreheads.
5 * And there shall be no night there, and
they need no candle, neither light of the Sunne:
for the Lord God giueth them light, and they shall
reigne for euermore.
6 ² And hee sayd vnto mee, These words are
faithfull and true: and the Lord God of the holy
Prophets sent his Angel to shew vnto his seruants
the things which must shortly be fulfilled.
7 Behold, I come shortly. Blessed is hee that
keepeth the wordes of the prophecie of this
booke.
8 And I am Iohn, which saw and heard these
things: and when I had heard and seene, ✠ I fell
downe to worship before the feete of the Angel
which shewed me these things.
9 But he said vnto mee, See thou *do it* not: for
I am thy fellow seruant, and of thy brethren the
Prophets, and of them which keepe the words of
this booke: worship God.
10 3 And hee sayd vnto mee, 4 Seale not the
wordes of the prophecie of this booke: for the
time is at hand.
11 5 He that is vniust, let him be vniust still:
and he which is filthy, let him be filthy still: and
he that is righteous, let him be righteous still:
and he that is holy, let him be holy still.
12 6 And beholde, I come shortly, and my re-
ward is with mee, ✠ to giue to euery man accor-
ding as his worke shall be.
13 I am ✠ Alpha and Omega, the beginning
and the end, the first and the last.
14 Blessed *are* they, that doe his Commande-
ments, 7 that their right may be in the tree of
Life, and may enter in through the gates into the
Citie.
15 For without *shallbe* dogs and inchanters,
and whoremongers, and murtherers, and Idolaters,
and whosoeuer loueth or maketh lies.
16 8 I Iesus haue sent mine Angel, to testifie
vnto you these things in the Churches: I am the
root and the generation of Dauid, and the bright
morning starre.
17 And the Spirit and the bride say, Come. And
let him that heareth say, Come: and let him that
is athirst, come: and ∵ let whosoeuer will, take of
the water of life freely.
18 9 For I protest vnto euery man that heareth
the words of the prophecie of this booke, If any
man shall adde vnto these things, God shall adde
vnto him the plagues that are written in this
booke:
19 And if any man shall diminish of the words
of the booke of this prophecie, God shall take away
his part out of the booke of life, and out of the ho-
ly Citie, and from those things which are written
in this booke.
20 10 He which testifieth these things, sayth,
Surely I come quickely. Amen. Euen so, come Lord
Iesus.
21 11 The grace of our Lord Iesus Christ *be*
with you all, AMEN.

THE END.

✠ *Rom. 2. 6.*

✠ *Chap. 1, 8. and 21. 6. Esai. 41. 4. 44. and 34. 6.*

7 The blessednes of the godly set downe by their title and interest thereunto: and their fruit in the same.

8 The second place of confirmation, as I said, is the speech of Christ approuing the vocation of S. Iohn, and the authority of his calling, and testimonie, both from the condition of his owne person being God and man, in whom all the promises of God are Yea and Amen, 2 Cor. 1. 20. and also from the testification of other persons, by the acclamation of the holy Ghost, who here is as it were an honourable assistant of the mariage of the Church as the spouse: and of euery of the godly as members: and finally from the thing present, that of their owne knowledge and accord they are called forth vnto the participation of the good things of God, verse 17. ∵ *Esai 55, 1.* 9 The obtestation of Saint Iohn (which is the third place of the confirmation, as was noted verse 6.) ioyned with a curse of execration, to preserue the trueth of this booke entire and vncorrupted, in two verses. 10 A diuine confirmation or sealing of the obtestation: First from Christ auouching the same, and denouncing his comming against all those that shall put their sacrilegious hands thereunto: then from Saint Iohn himselfe, who by a most holy prayer calleth Christ to take vengeance of them. 11 The salutation Apostolicall, which is the other place of the conclusion, as I said, verse 6. and is the end almost of euery Epistle which we wish vnto the Church, and to all the holy and elect members thereof in Christ Iesus our Lord, vntill his comming to iudgement, *Come Lord Iesus*, and doe it, Amen, againe, Amen.

Charles S. Robeson's
presented to him by his aunt
Elizabeth Robeson
in the spring of 1822.

A briefe

Elizabeth Robeson the Daughter of Maurice
& Anne Robeson was born June 15th 1751
It being the Seventh Day of the Week about
4 O'Clock in the Morning
died [illegible] 1835

Mary Robeson was born Feb.y 1st 1753
John Robeson was born Jan.y 22nd 1755
died May 5 1836
Achsah Robeson was born March 21st 1757
David Maurice Robeson was born May 19th 1759
Died January 31st 1823
Anne Robeson was born Feb.y 14th 1762

Maurice Robeson & Anne Rockhill was
Married April the 25th 1750
Maurice Robeson Departed this Life No.r 1761
Anne Robeson the Wife of Maurice Robeson
Departed this Life February 26th 1774

THE BOOKE OF

PSALMES:

COLLECTED INTO ENGLISH

Meeter, by THOMAS STERNEHOLD, IOHN HOPKINS, and others: conferred with the Hebrew; with apt Notes to sing them withall.

Set forth and allowed to be sung in all Churches, of the people together, before and after Morning and Euening Prayer: As also before and after Sermon; and moreouer in priuate houses, for their godly solace and comfort, laying apart all vngodly Songs and Ballads, which tend onely to the nourishment of vice, and corrupting of youth.

IAMES V.

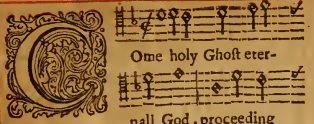
If any be afflicted, let him pray: if any be merry, let him sing Psalmes.

COLLOSSIANS III.

Let the word of God dwell plenteously in you, in all wisedome, teaching and exhorting one another, in Psalmes, Hymnes, and spirituall Songs, and sing vnto the Lord in your hearts.

Elizabeth Robeson was born

Veni Creator.


Ome holy Ghost eter-
nall God, proceeding
from aboue, both from the Father and the
Sonne, the God of peace and loue. Visit
our mindes, and into vs thy heauenly grace
inspire, that in all trueth and godlines we
may haue true desire.

Thou art the very comforter
in all woe and distresse:
The heauenly gift of God most high,
Which no tongue can expresse.
The fountaine and the liuely spring
of ioy celestiall:
The fire so bright, the loue so cleare,
and vnction spirituall.

Thou in thy gifts are manifold,
whereby Christs Church doth stand,
In faithfull hearts writing thy Law
the finger of Gods hand.
According to thy promise made,
thou giuest speech of grace:
That through thy helpe the prayse of God
may stand in euery place.

O holy Ghost into our minds
send downe thy heauenly light:
Kindle our hearts with feruent loue,
to serue God day and night.
Strength and stablish all our weakenesse
so feeble and so fraile,
That neither flesh, the world nor diuell,
against vs doe preuaile.

Put backe our enemies farre from vs,
and graunt vs to obtaine:
Peace in our hearts with God and man,
without grudge or disdaine.
And grant O Lord, that thou being
our leader and our guide:
We may eschew the snares of sinne,
and from thee neuer slide.

To vs such plenty of thy grace,
good Lord grant we thee pray:
That thou maist be our comforter
at the last dreadfull day.
Of all strife and dissention
O Lord dissolue the bands:

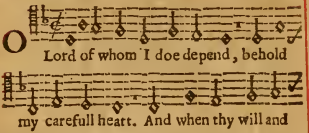
The humble suit of a sinner.

And make the knots of peace and loue,
throughout all Christian Lands.

Grant vs O Lord, through thee to know,
the Father most of might:
That of his deare beloued sonne,
we may attaine the sight.
And that with perfect faith also,
we may acknowledge thee:
The spirit of them both alway,
one God in persons three.

Laud and prayse be to the Father,
and to the sonne equall:
And to the holy spirit also,
one God coeternall.
And pray we that thy onely Sonne,
vouchsafe his spirit to send.
To all that doe professe his name,
vnto the worlds end.

The humble suite of a Sinner.


O Lord of whom I doe depend, behold
my carefull heart. And when thy will and
pleasure is, release mee of my smart. Thou
seest my sorrowes what they are, my griefe
is knowne to thee: And there is none that
can remooue or take the same from mee.

But onely thou whose aide I craue,
whose mercy still is prest:
To ease all those that come to thee,
for succour and for rest.
And sith thou seest my restlesse eyes,
my teares and grieuous grone:
Attend vnto my suite O Lord,
marke well my plaint and mone.

For sinne hath so inclosed me,
And compasse me about,
That I am now remediless,
if mercy helpe not out:
For mortall man cannot release,
or mittigate this paine:
But euen thy Christ my Lord, and God,
which for my sinne was slaine.

Whose bloody wound are yet to see,
though not with mortall eye:

Venite exultemus.

Yet doe thy Saints behold them all,
and so I truſt ſhall I.
Though ſinne doth hinder me a while,
when thou ſhalt ſee it good,
I ſhall enioy the ſight of him,
and ſee his wounds and blood.

And as thine Angels and thy Saints,
doe now beholde the ſame:
So truſt I to poſſeſſe that place,
with them to praiſe thy name.
But whille I liue here in this vaile,
where ſinners doe frequent,
Aſſiſt me euer with thy grace,
my ſinnes ſtill to lament.

Leaſt that I tread in ſinners trace,
and giue them my conſent,
To dwell with them in wickednesſe,
whereto nature is bent.
Onely thy grace muſt be my ſtay,
leaſt that I fall downe flat:
And being downe, then of my ſelfe,
cannot recouer that.

Wherefore, this is yet once againe,
my ſuite and my requeſt,
To graunt me pardon for my ſinnes,
that I in thee may reſt.
Then ſhall my heart, my tongue, and voice,
be inſtruments of praiſe,
And in the Church and Houſe of Saints,
ſing Pſalmes to thee alwaies.

Venite exultemus. Pſal. xcv.

Sing this as the Benedictus.

O Come and let vs now reioyce,
And ſing vnto the Lord,
And to our onely ſauiour:
Alſo with one accord.
O let vs come before his face,
With inward reuerence;
Confeſſing all our former ſinnes,
And that with diligence.

To thanke him for his benefites,
Alway diſtributing:
Wherefore to him right ioyfully,
In Pſalmes now let vs ſing:
And that becauſe that God alone,
Is Lord magnificent,
And eke aboue all other Gods,
A King omnipotent.

His people doth not he forſake,
At any time or tide:
And in his hands are all the coaſts
Of all the world ſo wide.
And with his louing countenance
He looketh euery where:
And doth behold the tops of all;
The mountaines farre and neere.

The ſea and all that is therein
Are his, for he them made:
And eke his hand hath faſhioned,
The earth which doth not fade.
O come therefore and I worſhip him,
And downe before him fall,
And let vs kneele before the Lord,
The which hath made vs all,

Te Deum.

Hee is our God, our Lord, and King,
And wee his people are:
His flockes and ſheepe of his paſture,
On whom he taketh care.
This day if ye vvill heare his voyce,
Yet harden not your heart,
As in their bitter murmuring,
When ye were in deſart.

Which thing was of their negligence
Committed in the time
Of trouble in the wilderneſſe:
A great and grieuous crime.
Whereas your fathers tempted me,
And tried me euery way:
They prooued mee and ſaw my workes,
What I could doe or ſay.

Theſe forty yeeres I haue bene grieued,
With all this generation?
And euermore I ſaid they erred
In their imagination.
Wherewith their hearts were ſore cumbred
Long time and many dayes,
Wherefore I know aſſuredly,
They haue not knowne my wayes.

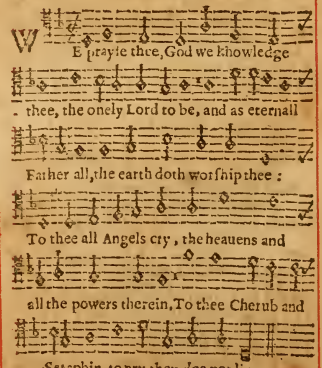
To whom I in my anger ſwore,
That they ſhould not be bleſt,
Nor ſee my ioy celeſtiall,
Nor enter in my reſt.

Gloria Patri.

All laud and praiſe be to the Lord
O that of might art moſt:
To God the Father, and the Sonne,
And to the Holy Ghoſt.
As it in the beginning vvas,
For euer heretofore:
And is now at this preſent time,
And ſhall be euermore.

The ſong of S. Ambroſe, called

Te Deum.


WE prayſe thee, God we knowledge
thee, the onely Lord to be, and as eternall
Father all, the earth doth worſhip thee:
To thee all Angels cry, the heauens and
all the powers therein, To thee Cherub and
Seraphin, to cry they doe not lin,

O holy, holy, holy Lord,
of Sabboth Lord the God,
Through heauen & earth thy praise is spread,
and glory all abroad
The Apostles glorious company
yeeld praises vnto thee:
The Prophets goodly fellowship
praise thee continually.

The noble and victorious hoast
of Martyrs sound thy praise:
The holy Church throughout the world,
doth knowledge thee alwayes,
Father of endlesse Maiestie
they doe acknowledge thee:
Thy Christ, thine honourable true,
and onely sonne to be,

The holy Ghost the Comforter,
of glory thou art King.
O Christ and of the Father art
the sonne euerlasting.
When sinfull mans decay in hand
thou tookest to restore,
To be inclos'd in virgins wombe
thou diddest not abhorre,

When thou hadst ouercome of death
the sharpe and cruell might,
Thou heauens kingdome didst set ope
to each beleeuing wight,
In glory of the Father thou
doest sit on Gods right hand:
We trust that thou shalt come our Iudge,
our cause to vnderstande.

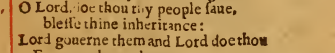
Lord helpe thy seruants whom thou hast
bought with thy precious blood:
And in eternall glory set
them with thy Saints soo good.
O Lord, doe thou thy people saue,
blesse thine inheritance:
Lord gouerne them and Lord doe thou
For euer them aduance.

We magnifie thee day by day,
and world without an end
Adore thy holy name, O Lord,
vouchsafe vs to defend.
From sinne this day. Haue mercy Lord,
haue mercy on vs all:
And on vs as we trust in thee,
Lord let thy mercy fall.

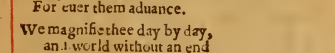
O Lord, I haue reposed all
my confidence in thee:
Put to confounding shame therefore,
Lord let mee neuer be.

The song of the three Children,

praysing God, prouoking all creatures *to doe the same.*



O All ye workes of God the Lord,

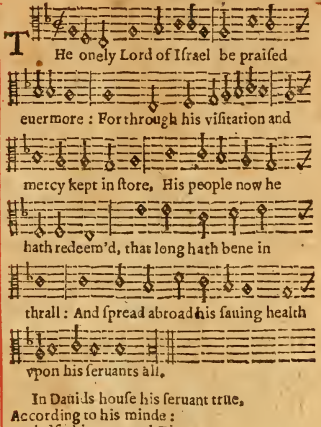


blesse yee the Lord, praise him, and

magnifie him for euer.

2 O all ye Angels of the Lord,
blesse ye the Lord, &c
3 O ye starrie heauens hie,
blesse ye the Lord, &c.
4 O ye the waters aboue the skie,
blesse ye the Lord, &c.
5 O all ye powers of the Lord,
blesse ye the Lord &c.
6 O ye the shining Sunne and Moone,
blesse ye the Lord. &c,
7 O ye the glistering starrs of heauen,
blesse ye the Lord &c,
8 O ye the showrs and dropping dew,
blesse ye the Lord, &c.
9 O ye the blowing winds of God,
blesse ye the Lord, &c.
10 O ye fire and warming heate,
blesse ye the Lord, &c.
11 Ye winter and the summer tide,
blesse ye the Lord. &c.
12 O ye the dewe, and binding froste,
blesse ye the Lord, &c.
13 O ye the frosts and chilling cold,
blesse ye the Lord, &c.
14 O ye congealed ice and snow,
blesse ye the Lord, &c.
15 O ye the nights and lightsome dayes,
blesse ye the Lord, &c.
16 O ye the darkenesse and the light,
blesse ye the Lord, &c.
17 O ye the lightnings and the clouds,
blesse ye the Lord, &c.
18 O let the earth eke blesse the Lord,
yea blesse the Lord, &c.
19 O ye the mountaines and the hills,
blesse ye the Lord, &c.
20 O all ye greene things of the earth,
blesse ye the Lord, &c.
21 O ye the euer springing wels,
blesse ye the Lord, &c.
22 O ye the seas and ye the floods,
blesse ye the Lord, &c.
23 Whales and all that in the waters moue,
blesse ye the Lord &c.
24 O all ye flying fowles of the ayre,
blesse ye the Lord, &c.
25 O all ye beasts and cattell eke,
blesse ye the Lord. &c.
26 O ye the children of mankind,
blesse ye the Lord, &c.
27 Let Israel eke blesse the Lord,
blesse ye the Lord, &c.
28 O ye the Priests of God the Lord,
blesse ye the Lord, &c.
29 O ye the seruants of the Lord,
blesse ye the Lord, &c.
30 Ye spirits and soules of righteous men,
blesse ye the Lord, &c.
31 Ye holy and ye meeke of heart,
blesse ye the Lord, &c.
32 O Ananias blesse the Lord,
blesse thou the Lord, &c.
33 O Azarias blesse the Lord,
blesse thou the Lord, &c.
And Misael blesse the Lord,
blesse thou the Lord, &c.

The song of Zacharias, called *Benedictus.*


THe onely Lord of Israel be praised
euermore : For through his visitation and
mercy kept in store, His people now he
hath redeem'd, that long hath bene in
thrall : And spread abroad his sauing health
vpon his seruants all.

In Dauids house his seruant true,
According to his minde :
And also his anoynted King,
As we in Scripture finde.
As by his holy Prophets all,
Ofttimes he did declare :
The which were since the world began,
His wayes for to prepare.

That we might be deliuered
From those that make debate :
Our enemies, and from the hands,
Of all that doe vs hate.
The mercies which he promised
Our fathers, to fulfill,
And thinke vpon his couenant made
According to his will.

And also to performe his oath,
Which he before had sworne
To Abraham our father deare,
For vs that were forlorne.
That he would giue himselfe for vs,
And vs from bondage bring,
Out of the hands of all our foes,
To serue our heauenly King.

And that without all manner feare,
And eke in righteousnesse :
And also for to lead our liues
In stedfast holinesse.
And thou O childe which now art borne,
And of the Lord elect,
Shalt be the Prophet of the highest,
His wayes for to direct.

For thou shalt goe before his face
For to prepare his wayes :
And also for to teach his will
And pleasure all thy dayes.
To giue them knowledge how that their
Saluation is neere,
And that remission of their sinnes
Is through his mercy meere.

Whereby the Day-spring from on high
Is come vs for to visit :
And those for to illuminate:
Which doe in darkenesse sit.
To lighten those that shadowed be
With death and eke oppresst :
And also for to guide their feete
The way to peace and rest.

The Song of the blessed Mary, called *Magnificat.*

MY soule doth magnifie the Lord, my
spirit eke euermore, Reioyceth in the Lord
my God, which is my Sauiour. And why?
because he did regard, and gaue respect
vnto, So base estate of his handmaid, and
let the mighty goe.

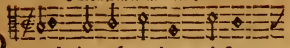
For now behold all nations,
And generations all,
From this time forth for euermore
Shall me right blessed call.
Because he hath me magnified
Which is the Lord of might :
Whose name be euer sanctified,
And praised day and night.

For with his mercy and his grace
All men he doth enflame,
Throughout all generations,
To such as feare his name.
He shewed strength with his great arme,
And made the proud to start,
With all imaginations
That they bare in their heart.

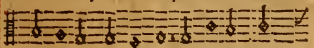
He hath put downe the mighty ones
From their supernall seat :
And did exalt the meeke in heart,
As he hath thought it meet.
The hungry he replenished
With all things that were good :
And through his power he made the rich
Ofttimes to want their food.

And calling to remembrance
His mercy euery deale
Hath holpen vp assistantly
His seruant Israel,
According to his promise made
To Abraham before,
And to his seede successiuely,
To stand for euermore,

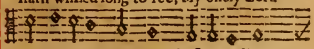
called, *Nunc dimittis.*



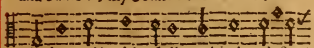
O Lord, becauſe my hearts deſire,



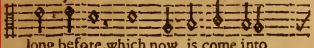
hath wiſhed long to ſee, My onely Lord



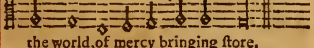
and Sauiour, thy Sonne before I die:



The ioy and health of all mankinde, deſired



long before, which now is come into

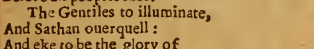


the world, of mercy bringing ſtore.

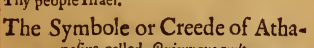
Thou ſuffreſt thy ſeruant now,
In peace for to depart,
According to thy holy word,
Which lighteneth my heart:
Becauſe mine eyes which thou haſt made,
To giue my body light:
Haue now behold thy ſauing health
Which is the Lord of might.

Whom thou mercifully haſt ſet,
Of thy abundant grace;
In open ſight and viſible,
Before all peoples face.
The Gentiles to illuminate,
And Sathan ouerquell:
And eke to be the glory of
Thy people Iſrael.

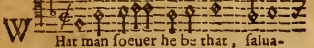
The Symbole or Creede of Athanaſius, called, *Quicunque vult.*



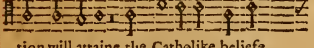
WHat man ſoeuer he be that, ſaluation will attaine, the Catholike beliefe



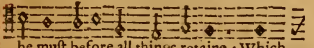
he muſt before all things retaine: Which



faith vnleſſe he holy keepe and vndefiledly:



Without all doubt eternally, he ſhall be



ſure to die.
The Catholike beliefe is this,
that God we worſhip one
In Trinity, and Trinity
in vnity alone,
So as we neither doe confound
the perſons of the three,

Nor yet the ſubſtance whole of one,
in ſunder parted be:

One perſon of the father is,
another of the ſonne:
Another perſon proper of
the holy Ghoſt alone.
Of father, ſonne and holy Ghoſt,
but one the Godhead is:
Like glory coeternall eke,
the maieſtie likewiſe.

Such as the father is, ſuch is
the ſonne in each degree:
And ſuch alſo we doe beleeue
the holy Ghoſt to be.
Vncreate is the father, and
vncreate is the ſonne:
The holy Ghoſt vncreate ſo,
vncreate is each one.

Incomprehenſible father is,
incomprehenſible ſonne,
And comprehenſible alſo is,
the holy Ghoſt of none.
The father is eternall, and
the ſonne eternall ſo:
And in like ſort eternall is,
the holy Ghoſt alſo.

And yet though we beleeue that eache
of theſe eternall be;
Yet there but one eternall is,
and not eternalls three,
As ne incomprehenſible we
ne yet vncreate three.
But one incomprehenſible, one
vncreate hold to be.

Almighty ſo the father is,
the ſonne almighty ſo:
And in like ſort almighty is
the holy Ghoſt alſo.
And albeit that euery one,
of theſe almighty be:
Yet there but one almighty is,
and not almighties three.

The father God is, God the ſonne,
God holy Ghoſt alſo:
Yet there are not three Gods in all
But one God and no moe:
So likewiſe Lord the father is,
and Lord alſo the ſonne,
And Lord the holy Ghoſt, yet are
there not three Lords but one.

For as we are compell'd to grant
by Chriſtian verity:
Each of the perſons by himſelfe,
both God and Lord to be.
So Catholike Religion,
forbiddeth vs alway,
That either Gods be three, or that
there Lords be three to ſay.

Of none the father is ne made,
ne create nor begot.
The ſonne is of the father, not
create, ne made, but got.
The holy Ghoſt is of them both
the father and the ſonne:
Ne made, ne create, nor begot,
but doth proceede alone.

So we one Father hould not three,
one Sonne also not three :
One holy Ghost alone, and not
three holy Ghosts to be.
None in this Trinitie before,
nor after other is,
Ne greater any then the rest,
ne lesser is likewise,

But euery one among themselues,
of all the persons three,
Together coeternall all,
and all coequall be :
So vnity in Trinity,
as said it is before.
And trinity in vnity,
in all things we adore.

Therefore what man soeuer that
saluation will attaine :
This faith touching the trinite,
of force we must retaine.
And needfull to eternall life,
it is that euery wight
Of the incarnating of Christ
our Lord beleeue a right.

For this the right faith is, that we
beleeue and eke doe know.
That Christ our Lord the Sonne of God,
is God and man also :
God of his fathers substance got
before the world began,
And of his mothers substance borne,
in world a very man.

Both perfect God and perfect man,
in one, one Iesus Christ,
That doth of reasonable soule,
and humaine flesh subsist.
Touching his Godhead equall with,
his father God is he,
Touching his manhood lower then,
his father in degree.

Who though he be both very God,
and very man also :
Yet is he but one Christ alone,
and is not persons two.
One not by turning of Godhead,
into the flesh of man :
But by taking manhood to God,
this being one began.

All one, not by confounding of
the substance into one.
But onely by the vnity,
that is of one person.
For as the reasonable soule,
and flesh but one man is.
So in one person God and man,
is but one Christ likewise.

Who suffred for to saue vs all,
to hell he did descend :
The third day rose againe from death,
to heauen he did ascend.
He sits at the right hand of God,
the Almighty father there.
From thence to iudge the quicke and dead,
againe he shall retire,

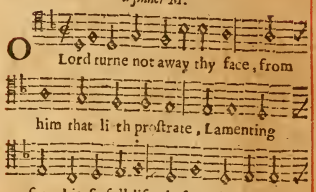
At whose returne all men shall rise,

with bodies new restorde :
And of their owne workes they shall giue
account vnto the Lord.
And they into eternall life
shall goe, that haue done well,
Who haue done ill, shall goe into
eternall fire to dwell.

This is the Catholike beliefe,
who doth not faithfully
Beleeue the same, without all doubt,
he saued cannot be.
To father, sonne, and holy Ghost,
all glory be therefore.
As in beginning was, is now,
and shalbe euermore.

The lamentation of

a sinner M.


O Lord turne not away thy face, from
him that lieth prostrate, Lamenting
fore his sinfull life, before thy mercy
gate, which gate thou openest wide
to those, that doe lament their sin. Shut
not that gate against me Lord, but let
me enter in.

And call me not to mine accounts,
How I haue liued here :
For then I know right well, O Lord,
How vile I shall appeare:
I need not to confesse my life,
I am sure thou canst tell :
What I haue beene, and what I am.
I know thou knowest it well,
O Lord thou knowest what things be past,
And eke the things that be,
Thou knowest also what is to come,
Nothing is hid from thee :
Before the heauens & the earth were made
Thou knewest what things were then :
As all things else that hath beene since,
Among the Sonnes of men.

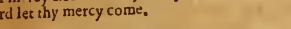
And can the things that I haue done,
Be hidden from thee then ?
Nay, nay thou knowest them all, O Lord,
Where they were done and when.
Wherefore with teares I come to thee,
To beg and to intreat;

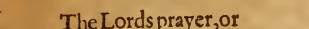
Euen

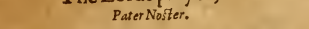
The Lords prayer.

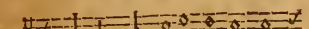
Euen as the Child that hath done euill,
And feareth to be beat,
So come I to thy mercy gate
where mercy doth abound,
Requiring mercy for my sinne.
To heale my deadly wound.
O Lord I need not to repeate
What I doe beg or craue:
Thou know'st, O Lord, before I aske,
The thing that I would haue.
Mercy good Lord, mercy I aske,
This is the totall summe:
For mercy *Lord* is all my suite,
Lord let thy mercy come.

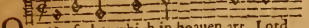
The Lords prayer, or
Pater Noster.

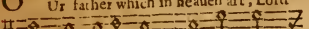

OUr father which in heauen art, Lord

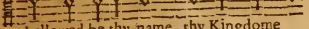

hallowed be thy name, thy Kingdome

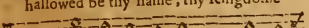

come, thy will be done in earth, euen as


the same in heauen is. 2. Giue vs *O* Lord,


our daily bread this day. As we forgiue


our debters, so forgiue our debts we

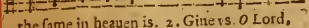

pray. Into temptation lead vs not, from

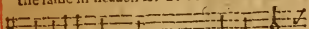

euill make vs free: For kingdome, power

and glory thine, both now and euer be.

The X Commandements.
Audi Israel. Exod. 20.

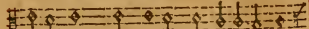
HArke Israel, and what I say, giue heed

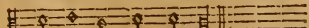

to vnderstand, I am the Lord thy God that


brought thee out of Egypt land, euen from

The X. Commandements.

the house wherein thou did'st in thraldome


liue a slaue: None other Gods at all before


my presence shalt thou haue.

No maner grauen image shalt
thou make at all to be,
Nor any figure like by thee,
shall conterfaited be,
Or any thing in heauen aboue,
nor in the earth below:
Nor in the waters beneath the earth,
to them thou shalt not bow,
Nor shalt thou serue. The Lord thy God,
a iealous God am I,
That punish parent faults vnto
the third and fourth degree.
Vpon their children that me hate,
and mercy doe display
To thousands of such as me loue,
and my precepts obey:

The name thou of thy Lord thy God,
in vaine shalt neuer vse:
For him that takes his name in vaine,
the Lord will not excuse,
Remember that thou holy keepe,
the sacred Sabbath day:
Sixe dayes thou labour shalt and doe,
thy needfull works alway.

The seuenth day is set by the Lord,
thy God to rest vpon,
No worke then shalt thou doe in it,
ne thou, nor yet thy sonne:
Thy daughter, seruant, nor handmaid,
thine Oxe nor yet thine Asse:
Nor stranger that within thy gates,
hath his abiding place:

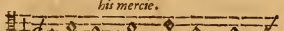
For in sixe dayes God heauen and earth,
and all therein did make:
And after those his rest he did
vpon the seuenth day take.
Wherefore he blest the day that he
for resting did ordaine:
And sacred to himselfe alone,
appointed to remaine.

Yeeld honour to thy parents that
prolongd thy dayes may be:
Vpon the land the which the Lord,
thy God hath giuen thee:
Thou shalt not murther: thou shalt not
commit adultery:
Thou shalt not steale, nor witnesse false
against thy neighbour be.

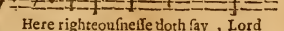
Thou shalt not couet house that to
thy neighbour doth belong:
Ne couet shalt in hauing of
his wife to doe him wrong.

Nor his man-seruant, nor his maide:
Nor oxe, nor asse of his,
Nor any other thing that to
thy neighbour proper is.

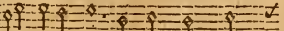
The Complaint of a sinner, who craueth of Christ, to be kept vnder his mercie.



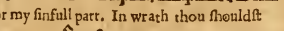
WHere righteousnesse doth say, Lord



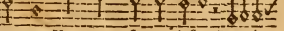
for my sinfull part. In wrath thou shouldst



me pay, Vengeance for my desart, I can it



not deny, but needs I must confesse, how



that continually thy lawes I doe transgresse, thy lawes I doe transgresse.

But if it be thy will
With sinners to contend,
Then all thy flocke shall spill,
And be lost without end.
For who liueth heere so right,
That rightly he can say,
He sinnes not in thy sight,
Full oft and euery day?

The Scripture plaine tels me
The righteous man offendeth
Seuen times a day to thee,
Whereon thy wrath dependeth.
So that the righteous man,
Doth walke in no such path,
But he fall'th now and than
In danger of thy wrath.

Then sith the case so stands,
That euen the man right wise
Fall'th oft in sinfull bands,
Whereby thy wrath may rise.
Lord I that am vniust,
And righteousnesse none haue,
Whereto then shall I trust,
My sinfull soule to saue?

But truely to that post,
Whereto I cleaue and shall,
Which is thy mercy most,
Lord let thy mercy fall.
And mittigate thy moode,
Or else wee perish all,
The price of this thy blood,
Wherein mercy I call.

The Scripture doth declare,
No drop of blood in thee,
But that thou didst not spare,
To shed each drop for me.
Now let those drops most sweete,

So moist my heart so drie,
That I with sinne repleat,
May liue and sinne may die.

That being mortified,
This sinne of mine in me:
I may be sanctified,
By grece of thine in thee:
So that I neuer fall,
Into such mortall sinne,
That my foes infernall,
Reioyce my death therein.

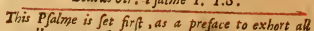
But vouchsafe me to keepe
From those infernall foes,
And from that lake so deepe,
Whereas no mercie growes.
And I shall sing the songs
Confirmed with the iust,
That vnto thee belongs,
Which art mine onely trust.

FINIS.

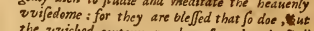
THE PSALMES OF DAVID.

Beatus vir. Psalme I. T.S.

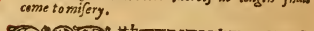
This Psalme is set first, as a preface to exhort all godly men to studie and meditate the heauenly wisedome: for they are blessed that so doe, but the wicked contemners thereof at length shall come to misery.



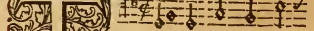
THE man is blest that hath



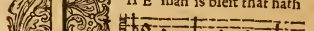
not bent, to wicked reade



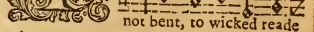
his eare: nor led his life as sinners do, nor sate



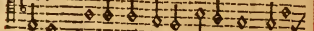
in scorners chaire. 2. But in the Law of God



the Lord doth set his whole delight: And



in that Law doth exercise himselfe both



day and night.

3 He shall be like the tree that growes
fast by the riuers side:
Which bringeth forth most pleasant fruit,
in her due time and tide.
Whose leafe shall neuer fade nor fall,
but flourish still and stand:
Euen so all things shall prosper well
that this man takes in hand.

4 So shall not the vngodly men,
they shall be nothing so:

But as the duſt which from the earth
the winde driues to and fro.
5 Therefore ſhall not the wicked men
in iudgement ſtand vpright:
Nor yet the ſinners with the iuſt,
ſhall come in place or ſight.

6 For why? the way of godly men
vnto the Lord is knowne:
And eke the way of wicked men
ſhall quite be ouerthrowne.

Quare fremuerunt? Pſal.ij.T.S.

Dauid reioyceth, that albeit enemies and vvorldly power rage, God vvill aduance his kingdome, euen to the farthest end of the vvorld. Therefore hee exhorteth Princes humbly to ſubmit themſelues vnder the ſame. Herein is ſignifyed Chriſt and his Kingdome.

Sing this as the 1. Pſalme.

WHy did the Gentiles tumult raiſe,
what rage was in their braine?
Why did the Iewiſh people muſe,
ſeeing all is but vaine?
2 The kings and rulers of the earth
conſpire, and are all bent,
Againſt the Lord and Chriſt his ſonne,
which he among vs ſent.

3 Shall we be bound to them, ſay they?
let all their bonds be broke:
And of their doctrine and their law
let vs reiect the yoke.
4 But he that in the heauen dwels
their doings will deride:
And make them all as mocking ſtockes
throughout the world ſo wide.

5 For in his wrath the Lord will ſay,
to them vpon a day,
And in his fury trouble them,
and then the Lord will ſay:
6 I haue anoynted him my King,
vpon my holy hill:
I will therefore, Lord preach thy lawes,
and eke declare thy will.

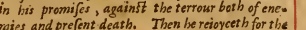
7 For in this wiſe the Lord himſelfe
did ſay to me I wot:
Thou art my deare and onely ſonne,
to day I thee begot.
8 All people I will giue to thee,
as heyres at thy requeſt:
The ends and coaſts of all the earth,
by thee ſhalbe poſſeſt.

9 Thou ſhalt them bruiſe euen with a mace,
as men vnder foot trod:
And as the potters ſheards ſhalt breake
them with an iron rod.
10 Now yee, O Kings and rulers all,
be wiſe therefore and learn'd:
By whom the matters of the world
be iudged and diſcern'd.

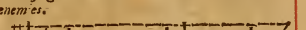
11 See that ye ſerue the Lord aboue
in trembling and in feare:
See that with reuerence ye reioyce
to him in like manner.
12 See that ye kiſſe and eke embraſſe
his bleſſed Sonne I ſay:
Leaſt in his wrath ye ſuddainely
periſh in the mid way.
13 If once his wrath neuer ſo ſmall,
ſhall kindle in his breaſt:
Oh then all they that truſt in Chriſt
ſhall happy be and bleſt.

Domine quid? Pſal.iij.T.S.

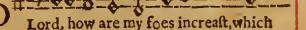
Dauid driuen out of his kingdome by his ſonne Abſalon, vvas greatly tormented in his minde for his ſin. Therefore he calleth vpon God, and is bold in his promiſes, againſt the terrour both of enemies and preſent death. Then he reioyceth for the victory giuen to him and the Church, ouer their enemies.



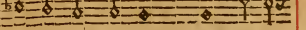
O Lord, how are my foes increaſt, which



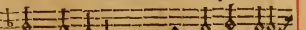
vexe me more and more? 2. They kill mine



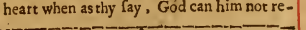
heart when as thy ſay, God can him not re-



ſtore. But thou, O Lord, art my defence, when



I am hard beſted: My worſhip and mine



honour both, and thou holdſt vp mine head.

4 Then with my voyce vpon the Lord,
I did both call and cry:
And he out of his holy hill
did heare me by and by.
5 I layd me downe, and quietly
I ſlept and roſe againe:
For why? I know aſſuredly
The Lord will me ſuſtaine.

6 If ten thouſand had hem'd me in,
I could not be affraid:
For thou art ſtill my Lord, my God,
my Sauiour and mine aide.
7 Riſe vp therefore, ſaue me my God,
for now to thee I call:
For thou haſt broke the cheekes and teeth
of theſe wicked men all.
8 Saluation onely doth belong
to thee, O Lord aboue:
Thou doſt beſtow vpon thy folke
thy bleſſing and thy loue.

Cum inuocarem. Pſal.iiij.T.S.

Dauid perſecuted by Saul, calleth vpon God, vvith aſſured truſt, reproueth his enemies for reſiſting his dominion, and preferreth the fauour of God before all treaſure.

Sing this as the 1. Pſalme.

O God, that art my righteouſneſſe,
Lord heare me when I call:
Thou haſt ſet me at liberty

when

when I was bound and thrall.
2 Haue mercy Lord therefore on me,
and grant me my requeſt:
For vnto thee vnceſſantly
to cry I will not reſt.
3 O mortall men how long will ye,
my glory thus diſpiſe?
Why wander ye in vanitie,
and follow after lies?
4 Know ye that good and godly men,
the Lord doth take and chuſe:
And when to him I make my plaint
he doth me not refuſe.
5 Sinne not but ſtand in awe therefore,
examine well your heart:
And in your chamber quietly
ſee you your ſelues conuert.
6 Offer to God the ſacrifice
of righteouſneſſe, I ſay,
And looke that in the lining Lord
you put your truſt alway.
7 The greater ſort craue worldly goods,
and riches doe embrace:
But Lord grant vs thy countenance,
thy fauour and thy grace.
8 For thou thereby ſhalt make my heart
more ioyfull and more glad,
Then they that of their corne and wine,
full great increaſe haue had.
9 In peace therefore lie downe will I,
taking my reſt and ſleepe:
For thou onely wilt me, O Lord,
alone in ſafety keepe.

Verba mea auribus. Pſal.v. T.S.

Dauid perſecuted by Doeg and Achitophell, Sauls flatterers, calleth vpon God to puniſh their malice. Then aſſured of ſucceſſe, he receiueth comfort.

Sing this as the 3. Pſalme.

INcline thine eare vnto my word,
O Lord my plaint conſider:
2 And heare my voyce, my King, my God,
to thee I make my prayer.
3 Heare me betime Lord tarry not,
for I will haue reſpect,
My prayer earely in the morne
to thee for to direct.
4 And I will truſt through patience,
in thee my God alone:
That art not pleaſde with wickedneſſe,
and ill with thee dwels none.
5 And in thy ſight ſhall neuer ſtand
theſe furious fooles, O Lord:
Vaine workers of iniquitie
thou haſt alwaies abhord.
6 The lyars and the flatters,
thou ſhalt deſtroy them than:
And God will hate the blood-thirſtie,
and the deceitfull man.
7 Therefore will I come to thy houſe,
truſting vpon thy grace:
And reuerently will worſhip thee,
toward thy holy place.
8 Lord lead me in thy righteouſneſſe,
for to confound my foes:
And eke the wayes that I ſhall walke,
before my face diſcloſe.
9 For in their mouths there is no truth,
their hearts are foule and vaine:
Their throat an open ſepulchre,
their tongues doe gloſe and faine.
10 Deſtroy their falſe conſpiracies,
that they may come to nought:
Subuert them in their heapes of ſinne,
which haue rebellion wrought.
11 But thoſe that put their truſt in thee,
let them be glad alwaies:
And render thankes for thy defence,
and giue thy name the praiſe.
12 For thou with fauour wilt increaſe
the iuſt and righteous ſtill:
And with thy grace as with a ſhield,
defend him from all ill.

Domine in furore. Pſal.vj. T.S.

Dauid for his ſinnes felt Gods hand, and conceiueth the horror of euerlaſting death. Therefore he deſireth forgiuenes, and not to die in Gods indignation: then ſudainely feeling Gods mercy, he rebuketh his enemies, who reioyced at his affliction.

Sing this as the 6. Pſalme.

LOrd in thy wrath reprooue me not,
though I deſerue thine ire:
Nor yet correct me in thy rage,
O Lord, I thee deſire:
2 For I am weake, therefore, O Lord,
of mercy me forbeare:
And heale me Lord, for why? thou knoweſt,
my bones doe quake for feare.
3 My ſoule is troubled very ſore,
and vexed vehemently:
But Lord how long wilt thou delay
to cure my miſerie:
4 Lord turne thee to thy wonted grace,
my ſilly ſoule vp take:
O ſaue me not for my deſerts,
but for thy mercies ſake.
5 For why? no man among the dead
remembreth thee one whit.
Or who ſhall worſhip thee, O Lord,
in the infernall pit?
6 So grieuous is my plaint and moane,
that I waxe wondrous faint:
All the night long I waſh my bed,
with teares of my complaint.
7 My ſight is dim and waxeth olde,
with anguiſh of my heart:
For feare of thoſe that be my foes,
and would my ſoule ſubuert.
8 But now away from me all ye,
that worke iniquitie:
For why? the Lord hath heard the voyce
of my complaint and cry.
9 He heard not onely the requeſt,
and prayer of my heart:
But it receiued at my hand,
and tooke it in good part.
10 And now my foes that vexed me
the Lord will ſoone defame:
And ſodainly confound them all,
to their rebuke and ſhame.

Domine

Domine Deus meus. Pſal. vij. T. S.

David falſely accuſed by Chuſh Sauls kinſman, calleth God to be his defender. Firſt, for that his conſcience did not accuſe him of any euill towards Saul. Next that it toucheth Gods glorie to auward ſentence againſt the wicked. And ſo vpon Gods mercies and promiſes he waxeth bold, threatning that it ſhall fall vpon their neckes, that which his enemies purpoſed for others.

Sing this as the 3. Pſalme.

O Lord my God I put my truſt,
and confidence in thee:
Saue me from them that me purſue,
and eke deliuer me.
2 Leaſt like a Lyon they me teare,
and rent in pieces ſmall:
Whileſt there is none to ſuccour me,
and rid me out of thrall,
3 O Lord my God, if I haue done
the thing that is not right:
Or elſe if I be found in fault,
or guilty in thy ſight.
4 Or to my friend rewarded ill,
or left him in diſtreſſe,
Which me purſued moſt cruelly,
and hated me cauſeleſſe:
5 Then let my foes purſue my ſoule,
and eke my life downe thruſt
Vnto the earth, and alſo lay
mine honour in the duſt.
6 Start vp, O Lord, now in thy wrath,
and put my foes to paine:
Performe thy kingdom promiſed,
to me which wrong ſuſtaine.
7 Then ſhall great nations come to thee,
and know thee by this thing:
If thou declare for loue of them
thy ſelfe as Lord and King.
8 And thou that art of all men Iudge,
O Lord now iudge thou mee
According to thy righteouſneſſe,
and mine integritie.

The ſecond part.

9 Lord ceaſe the hare of wicked men,
and be the iuſt mans guide:
By whom the ſecrets of all hearts
are ſearched and deſcride.
10 I take mine helpe to come of God,
in all my griefe and ſmart:
That doth preſerue all thoſe that be
of pure and perfect heart.
11 The iuſt man and the wicked both
God iudgeth by his power:
So that hee feeleth his mighty hand
euen euery day and houre.
12 Except he change his minde, I die,
for euen as he ſhould ſmite:
He whets his ſword, his bow he bends,
ayming where he may hit.
13 And doth prepare his mortall darts,
his arrowes keene and ſharpe:
For them that doe me perſecute,
whiles he doth miſchiefe warpe.
14 But loe, though he in trauell be
of his diueliſh forcaſt:
And of his miſch efe once conceined,
yet brings forth nought at laſt.
15 He digs a ditch, and delues it deepe,
in hope to hurt his brother,
But he ſhall fall into the pit,
that he digd vp for other.
16 Thus wrong returneth to the hurt
of him in whom it bred:
And all the miſchiefe that he wrought
ſhall fall vpon his head.
17 I will giue thankes to God therefore,
that iudgeth righteouſly:
And with my ſong will praiſe the name,
of him that is moſt hie.

Domine Deus noſter. Pſa. viij. T. S.

The Prophet conſidering the excellent liberality, and fatherly prouidence of God towards man, whom he made as it were a God ouer all his works, giueth thankes, and is aſtoniſhed with the admiration of the ſame.

Sing this as the 3. Pſalme.

O God our Lord how wonderfull,
are thy workes euery where?
Whoſe fame ſurmounts in dignity,
aboue the heauens cleare.
2 Euen by the mouthes of ſucking babes,
thou wilt confound thy foes:
For in theſe babes thy might is ſeene,
thy graces they diſcloſe.
3 And when I ſee the heauens high,
the workes of thine owne hand:
The Sunne, the Moone, and all the Starres,
in order as they ſtand.
4 What thing is man, Lord, thinke I then
that thou doſt him remember?
Or what is mans poſterity,
that thou doſt him conſider?
5 For thou haſt made him little leſſe,
then Angels in degree:
And thou haſt crowned him alſo
with glory and dignity.
6 Thou haſt preferr'd him to be Lord
of all thy workes of wonder:
And at his feete haſt ſet all things,
that he ſhould keepe them vnder.
7 As ſheepe, and neate, and all beaſts elſe
that in the fields doe feede:
8 Fowles of the aire, fiſh of the ſea,
and all that therein breed.
9 Therefore muſt I ſay once againe,
O God that art our Lord:
How famous and how wonderfull,
are thy workes through the world!

Confitebor tibi Domine Pſ. ix. T. S.

David giuing thankes for his manifold victories receiued, deſireth the ſame wonted helpe againſt againſt his new enemies, and their malicious arrogancy to be deſtroyed.

Sing this as the 4 Pſalme.

WIth heart and mouth vnto thee, Lord,
will I ſing laud and prayſe:
And ſpeake of all thy wondrous works,
and them declare alwayes.
2 I will be glad and much reioyce,
in thee O Lord moſt hie:
And make my ſongs extoll thy name,
aboue the ſtarry skie.

3 For that my foes are driuen backe,
and turned vnto flight:
They fall downe flat, and are deſtroid
by thy great force and might.
4 Thou haſt reuenged all my wrong,
my griefe and all my grudge:
Thou doſt with iuſtice heare my cauſe,
moſt like a righteous Iudge.

5 Thou doſt rebuke the heathen folke,
and wicked ſo confound:
That afterward the memory
of them cannot be found.
6 My foes thou haſt made good diſpatch,
and all their townes deſtroyd:
Thou haſt their fame with them defac'd,
Through all the world ſo wide.

7 Know thou that he which is aboue,
for euermore ſhall raigne:
And in the ſeat of equitie,
true iudgement will maintaine.
8 With iuſtice he will keepe and guide,
the world and euery wight:
And ſo will yeeld with equity,
to euery man his right.

9 He is Protector of the poore,
what time they be oppreſt:
He is in all aduerſitie,
their refuge and their reſt:
10 All they that know thy holy Name,
therefore ſhall truſt in thee:
For thou forſakeſt not their ſuite,
in their neceſſitie.

The ſecond part.

11 Sing Pſalmes therefore vnto the Lord,
that dwels in Sion hill:
Publiſh among all Nations
his noble acts and will.
12 For he is mindfull of the blood
of thoſe that be oppreſt.
Forgetting not the afflicted heart,
that ſeekes to him for reſt.

13 Haue mercy Lord on me poore wretch,
whoſe enemies ſtill remaine:
Which from the gates of death art wont
to raiſe me vp againe.
14 In Sion that I may ſet forth
thy prayſe with heart and voyce:
And that in thy ſaluation Lord,
my ſoule may ſtill reioyce.

15 The heathen ſticke faſt in the pit,
that they themſelues preparde:
And in the net that they did ſet,
their owne feete faſt are ſnarde.
16 God ſheweth his iudgements which were (good
for euery man to marke:
When as you ſee the wicked man
lie trapt in his owne warke.

17 The wicked, and the ſinfull men
goe downe to hell for euer:
And all the people of the world,
that will not God remember.
18 But ſure the Lord will not forget
the poore mans griefe and paine:
The patient people neuer looke
for helpe of God in vaine.

19 O Lord ariſe, leaſt men preuaile
that be of worldly might.
And let the heathen folke receiue
their iudgement in thy ſight.
20 Lord, ſtrike ſuch terrour, feare and dread
into the hearts of them,
That they may know aſſuredly
they be but mortall men.

Vt quid Domine. Pſal. x. T. S.

Hee complaineth of all the vvrongs vvhich vvorldly men vſe becauſe of their proſperity, vvho therefore vvithout all feare of God, thinke they may doe all things vncontrouled. He calleth for remedie againſt ſuch, and is comforted vvith the hope thereof.

Sing this as the 3. Pſalme.

WHat is the cauſe, that thou, O Lord,
art now ſo farre from thine:
And keepeſt cloſe thy countenance,
from vs this troublous time?
2 The poore doe periſh by the proud,
and wicked mens deſire:
Let them be taken in their craft,
that they themſelues conſpire.

3 For in the luſt of their owne heart,
th'vngodly doth delight:
So doth the wicked prayſe himſelfe,
and doth the Lord deſpite.
4 He is ſo proud, that right and wrong
He ſetteth all apart:
Nay, nay, there is no God, ſaith he
for thus he thinks in heart.

5 Becauſe his waies doe proſper ſtill,
he doth thy lawes neglect:
And with a blaſt doth puffe againſt
ſuch as would him correct.
6 Tuſh, tuſh, ſaith he, I haue no dread,
leaſt mine eſtate ſhould change:
And why? for all aduerſity
to him is very ſtrange.

7 His mouth is full of curſednеſſe,
of fraude, deceit, and guile:
Vnder his tongue doth miſchiefe ſir,
and trauell all the while.
8 He lieth hid in waies and holes,
to ſlay the innocent:
Againſt the poore that paſſe him by,
his cruell eies are bent.

9 And like a Lion priuily,
lies lurking in his den:
(If he may ſnare them in his net)
to ſpoile poore ſimple men.
10 And for the nonce full craftily
he coucheth downe, I ſay:
11 So are great heapes of poore men made
by his ſtrong power, his pray.

The ſecond part.

12 Tuſh, God forgetteth this, ſaith he,
therefore may I be bold:
His coutenance is caſt aſide,
he doth it not behold.
13 Ariſe, O Lord, O God in whom
the poore mans hope doth reſt:
Lift vp thine hand, forget not Lord,
the poore that be oppreſt.

14 What blaſphemy is this to thee,
Lord, doſt thou not abhorre it?

To heare the wicked in their hearts
say, Tuſh, thou careſt nor for it.
15 But thou ſeeſt all their wickednesse,
and wel doſt vnderſtand:
16 That friendleſſe and poore fatherleſſe
are left into thy hand.

17 Of wicked and malicious men,
then breake the power for euer:
That they with their iniquity
may periſh altogether.
18 The Lord ſhall reigne for euermore,
as King and God alone:
And he will chaſe the heathen folke,
out of his land each one.

19 Thou heareſt (O Lord) the poore mens
their prayers and requeſt: (plaint
Their hearts thou wilt confirme vntill
thine eares to heare be preſt.
29 To iudge the poore and fatherleſſe,
and helpe them to their right:
That they may be no more oppreſt
with men of worldly might.

In Domino. Pſal.xj.T.S.

This Pſalme ſheweth firſt what aſſaults of temptation and anguiſh of minde he ſuſtained in perſecution. Next, he reioyceth that God ſent him ſuccour in neceſſitie, declaring his iuſtice as well in gouerning the good and wicked men, as the whole world.

Sing this as the 3. Pſalme.

I Truſt in God: how dare ye then
ſay thus my ſoule vntill,
Fly hence as faſt as any foule
and hide you in your hill?
2 Behold the wicked bend their bowes,
and make their arrowes preſt,
To ſhoot in ſecret, and to hurt
the ſound and harmeleſſe breſt.

3 Of wordly hope all ſtayes were ſhrunke,
and clearely brought to nought:
Alas, the iuſt and righteous man,
what euill hath he wrought?
4 But he that in his temple is,
moſt holy and moſt hie:
And in the heauens hath his ſeate
of royall maieſtie,
The poore and ſimple mans eſtate
conſidereth in his minde:
And ſearcheth out full narrowly
the manners of mankinde.
5 And with a chearefull countenance
the righteous man will vſe:
But in his heart he doth abhorre
all ſuch as miſchiefe muſe.
6 And on the ſinners caſteth ſnares,
as thick as any raine:
Fire and brimſtone, and whirle-windes thick,
appointed for their paine.
7 Ye ſee then how a righteous God
doth righteouſneſſe imbrace:
And to the iuſt and vpright man
ſhewes forth his pleaſant face.

Saluum me fac. Pſal.xij.T.S.

The Prophet ſeeing the miſerable decay of all good order, deſireth God ſpeedily to ſend reformation. Then conforted with the aſſurance of Gods helpe and promiſes, concludeth that when al orders are moſt corrupted, then God will deliuer his.

Sing this as the 3. Pſalme.

HElpe Lord for good and godly men
doe periſh and decay,
And faith and trueth from wordly men,
is parted cleane away.
2 Who ſo doth with his neighbour talke,
his talke is all but vaine:
For euery man bethinketh how
to flatter, lie, and faine.

3 But flattering and deceitfull lips,
and tongues that be ſo ſtout,
To ſpeake proud words & make great brags,
the Lord ſoone curs them out.
4 For they ſay ſtill, we will preuaile,
our tongues ſhall vs extoll:
Our tongues are ours, we ought to ſpeake,
what Lord ſhall vs controll?

5 But for the great complaint and cry
of poore men and oppreſt,
Ariſe will I, now ſaith the Lord,
and them reſtore to reſt.
6 Gods word is like to ſiluer pure,
that from the earth is tride:
And hath no leſſe then ſeuen times
in fire bene purified.

7 Now ſince thy promiſe is to helpe,
Lord keepe thy promiſe then:
And ſaue vs now and euermore
from this ill kinde of men.
8 For now this wicked world is full
of miſchiefes manifold,
When vanity with mortall men
ſo highly is extold.

Vſque quo Domine. Pſal.xiij.T.S.

Dauid, as it were ouercome with afflictions, flyeth to God his onely refuge, and encouraged through Gods promiſes, hee conceiueth confidence againſt the extreame horrours of death.

Sing this as the 3. Pſalme.

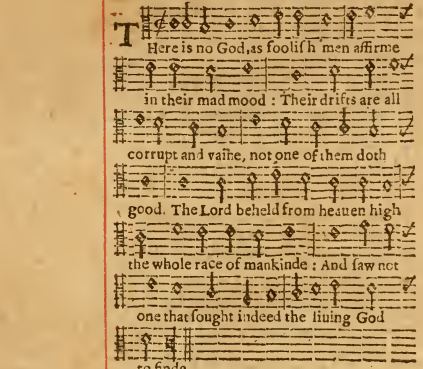
HOw long wilt thou forget me Lord?
ſhall I ne'er be remembred?
How long wilt thou thy viſage hide,
as if thou wert offended?
2 In heart and minde how long ſhall I
with care tormented be?
How long eke ſhall my deadly foe
thus triumph ouer me?

3 Behold me now O Lord my God,
and heare me ſore oppreſt:
Lighten mine eyes leaſt that I ſleepe,
as one by death poſſeſt.
4 Leaſt thus mine enemie ſay to me,
behold I doe preuaile:
Leaſt they alſo that hate my ſoule
reioyce to ſee me quaile.

5 But from thy mercies and goodnes
my hope ſhall neuer ſtart:
In thy reliefe and ſauing health,
right glad ſhalbe mine heart.
6 I will giue thankes vnto the Lord,
and praiſes to him ſing:
Becauſe he hath heard my requeſt,
and granted my wiſhing.

Dixit inſipiens. Pſal. xiiij. T. S.

He deſcribeth the wickednesse of men, so growne to such licentiousnesse, that God was brought to vtter contempt, for which albeit he was greatly grieved, yet perſwaded that God would redreſſe it, he is comforted.


There is no God, as fooliſh men affirme
in their mad mood : Their drifts are all
corrupt and vaine, not one of them doth
good. The Lord beheld from heauen high
the whole race of mankinde : And ſaw not
one that ſought indeed the liuing God
to finde.

3 They went all wide and were corrupt,
and truely there was none :
That in the world did any good,
I ſay there was not one.
4 Is all their iudgement ſo far loſt,
that all worke miſchiefe ſtill :
Eating my people euen as bread,
not one to ſeeke Gods will ?
5 When they thus rage, then ſuddenly
great feare on them ſhall fall :
For God doeth loue the righteous men,
and will maintaine them all.
6 Ye mocke the doings of the poore,
to their reproach and ſhame :
Becauſe they put their truſt in God,
and call vpon his name.
7 But who ſhall giue thy people health,
and when wilt thou fulfill :
The promiſe made to Iſrael
from out of Sion hill ?
8 Euen when thou ſhalt reſtore againe
ſuch as were captiue lad :
Then Iacob ſhall therein reioyce,
and Iſrael ſhalbe glad.

Domine quis? Pſal. xv. T. S.

Here is taught why God choſe the Ievves his peculiar people, and placed his temple among them, which was, that they by liuing vprightly, might witneſſe, that they were his holy ſpeciall people.

Sing this as the 3. Pſalme.

O Lord within thy tabernacle
who ſhall inhabite ſtill ?
Or whom wilt thou receiue to dwell
in thy moſt holy hill ?
2 The man whoſe life is vncorrupt,
whoſe workes are iuſt and ſtraight :
Whoſe heart doth thinke the very trueth,
whoſe tongue ſpeakes no deceit.
3 Nor to his neighbour doth none ill
in body, goods, or name :
Nor willingly doth mooue falſe tales
which might impaire the ſame.
4 That in his heart regardeth not
malicious wicked men,
But thoſe that loue and feare the Lord
he maketh much of them.
5 His oath and all his promiſes
that keepeth faithfully :
Although he make his couenant ſo,
that he doth loſe thereby.
6 That putteth not to vſury
his money, and his coine :
Ne for to hurt the innocent,
doth bribe or elſe purloine.
7 Who ſo doth all things as you ſee,
that here is to be done,
Shall neuer periſh in this world,
nor in the world to come.

Conſerua me. Pſal. xvj. T. S.

David prayeth to God for ſuccour, not for his workes but for his faiths ſake, proteſting that he hateth all idolatrie, taking God onely for his comfort and felicitie, who ſuffereth his to lacke nothing.

Sing this as the 14. Pſalme.

LOrd keepe me for I truſt in thee,
and doe confeſſe indeed,
Thou art my God, and of my goods
O Lord thou haſt no neede.
2 I giue my goods vnto the Saints
that in the world doe dwell :
And namely to the faithfull flocke
in vertue that excell.
3 They ſhall heape ſorrowes on their heads
which runne as they were mad
To offer to the Idoll Gods :
alas it is too bad.
4 As for their bloody ſacrifice,
an I offrings of that ſort :
I will not touch, nor yet thereof
my lips ſhall make report.
5 For why ? the Lord the portion is
of mine inheritance :
And thou art hee that doſt maintaine
my rent, my lot, my chance.
6 The place wherein my lot did fall,
in beauty did excell :
Mine heritage aſſigne to me
doth pleaſe me wondrous well.
7 I thanke the Lord that cauſed me
to vnderſtand the right :
For by this meanes my ſecret thoughts
doe teach me euery night.
8 I ſet the Lord ſtill in my ſight,
and truſt him euer all :
For he doth ſtand on my right hand,
therefore I ſhall not fall.

9 Where

7 Wherefore my heart and tongue alſo,
doe both reioyce together:
My fleſh and body reſt in hope,
when I this thing conſider.
8 Thou wilt not leaue my ſoule in graue,
(for Lord thou loueſt me)
Nor yet wilt giue thy holy one
corruption for to ſee.

9 But wilt teach me the way to life,
for all treaſure and ſtore.
Of perfect ioy are in thy face,
and power for euermore.

Exaudi Domine. Pſal. xvij. T.S.

Here he complaineth to God of the cruell pride and arrogancie of Saul, who rageth without any cauſe, wherefore he deſireth God to reuenge his innocencie, and deliuer him.

Sing this as the 3 Pſalme.

O Lord giue eare to my iuſt cauſe,
attend when I complaine:
And heare the prayer that I put forth
with lipps that doe not faine.
2 And let the iudgement of my cauſe
proceede allwayes from thee:
And let thine eyes behold and cleare
this my ſimplicitie.

3 Thou haſt well tride me in the night,
and yet couldſt nothing finde,
That I haue ſpoken with my tongue,
that was not in my minde.
4 As for the workes of wicke l men,
and paths peruerſe and ill,
For loue of thy moſt holy word,
I haue refrained ſtill.

5 Then in the paths that be moſt pure,
ſtay me Lord and preſerue:
That from the way wherein I walke
my ſteppes may neuer ſwerue.
6 For I doe call to thee, O Lord,
ſurely thou wilt me aide:
Then hearken my prayer, and weigh right well
the wordes that I haue ſaid.

7 O thou the Sauiour of all them
that put their truſt in thee:
Declare thy ſtrength on them that ſpurne
againſt thy Maieſtie.
8 O keepe me Lord, as thou wouldſt keepe
the apple of thine eye:
And vnder couert of thy wings
defend me ſecretly.

The ſecond part.

9 From wicked men that trouble me,
and dayly me annoy:
And from my foes that goe about
my ſoule for to deſtroy.
10 Which wallow in their worldly wealth,
ſo full and eke ſo fat:
That in their pride they doe not ſpare
to ſpeake they care not what.

11 They lie in waite where I ſhould paſſe,
with craft me to confound:
And muſing miſchiefes in their mindes,
to caſt me on the ground.

12 Much like the Lyon greedily
that would his prey embrace:
Or lurking like a lyons whelpe
within ſome ſecret place.

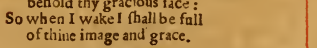
13 Vp Lord with haſt preuent my foe,
and caſt him at my feete:
Saue thou my ſoule from the ill man,
and with the ſword him ſmite.
14 Deliuer me Lord by thy power,
out of theſe tyrants hands:
Which now ſo long time reigned haue
and kept vs in their bands.

15 I meane from worldly men, to whom
all worldly goods are rife:
That haue no hope or part of ioy,
but in this preſent life.
16 Thou of thy ſtore their bellies fill'ſt
with pleaſures to their minde:
Their children haue enough, and leaue
to theirs the reſt behinde.

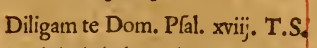
17 But I ſhall with pure conſcience,
behold thy gracious face:
So when I wake I ſhall be full
of thine image and grace.

Diligam te Dom. Pſal. xviij. T.S.

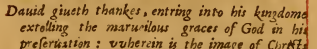
Dauid giueth thankes, entring into his kingdome exceeding the maruellous graces of God in his preſeruation: wherein is the image of Chriſts Kingdome, which ſhall conquere through Chriſt, by the vnſpeakable loue of God, though all the world reſiſt.



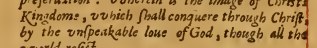
O God my ſtrength and fortitude, of



force I muſt loue thee: Thou art my ca-

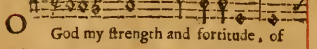


ſtle and defence in my neceſſitie. 2. My



God, my rocke, in whom I truſt, the

worker of my wealth: My refuge, buckler



and my ſhield the horne of all my health.

3 When I ſing laud vnto the Lord,
moſt worthy to be ſerued:
Then from my foes I am right ſure
that I ſhall be preſerued.
4 The pangs of death did compaſſe me,
and bound me euery where:
The flowing waues of wickedneſſe
did put me in great feare.

5 The ſnare and ſubtill ſnares of hell
were round about me ſet:

And for my death there was prepar'd
a deadly trapping net.
6 I thus beſet with paine and griefe,
did pray to God for grace,
And he foorthwith did heare my plaint
out of his holy place.
7 Such is his power, that in his wrath,
he made the earth to quake:
Yea, the foundations of the mount
of Sion for to ſhake.
8 And from his noſtrils came a ſmoake,
when kindled was his ire:
And from his mouth came kindle coales,
of hot conſuming fire.
9 The Lord deſcended from aboue,
and bowed the heauens hie:
And vnderneath his feete he caſt
the darkeneſſe of the skie.
10 On Cherubs and on Cherubins
full royally he rode:
And on the wings of all the windes
came flying all abroad.

The ſecond part.

11 And like a den moſt darke he made
his hid and ſecret place:
With waters blacke, and ayrie clouds,
enuironed he was.
12 But when the preſence of his face
in brightneſſe ſhall appeare:
The clouds conſume, and in their ſtead,
come haile and coales of fire.
13 The fiery darts and thunder-bolts,
diſperſe them here and there:
And with his often lightenings
he puts them in great feare.
14 Lord at thy wrath and threatnings,
and at thy chiding cheare,
The ſprings and the foundations
of all the world appeare.
15 And from aboue the Lord ſent downe
to fetch me from below:
And pluckt me out of waters great,
that would me ouerflow.
16 And me deliuered from my foes,
That would haue made me thrall:
Yea, from ſuch foes as were too ſtrong
for me to deale withall.
17 They did preuent me to oppreſſe,
in time of my great griefe:
But yet the Lord was my defence,
my ſuccour and reliefe.
18 He brought me foorth in open place,
whereas I might be free:
And kept me ſafe becauſe he had
a fauour vnto me.
19 And as I was an innocent,
ſo did he me regard:
And to the cleanneſſe of my hands
he gaue me my reward.
20 For that I walked in his wayes,
and in his paths haue trod:
And haue not wauered wickedly
againſt the Lord my God.

The third part.

21 But euermore I haue reſpect
to his law and decree:
His ſtatutes and commandements,
I caſt not out from me.
22 But pure and cleane and vncorrupt,
appear'd before his face:
And did refraine from wickedneſſe,
and ſinne in any caſe.
23 The Lord therefore will me reward,
as I haue done aright:
And to the cleanneſſe of my hands,
appearing in his ſight.
24 For Lord with him that holy is
wilt thou be holy to:
And with the good and vertuous man,
right vertuouſly wilt doe.
25 And to the louing and elect
thy loue thou wilt reſerue:
And thou wilt vſe the wicked men,
as wicked men deſerue.
26 For thou doeſt ſaue the ſimple folke,
in trouble when they lie:
And doeſt bring downe the countenance
of them that looke full hie.
27 The Lord will light my candle ſo
that it ſhall ſhine full bright:
The Lord my God will make alſo
my darkeneſſe to be light.
28 For by thy helpe an hoaſt of men
diſcomfit Lord I ſhall:
By thee I ſcale and ouerleape
the ſtrength of any wall.
29 Vnſpotted are the wayes of God,
his word is purely tride,
He is a ſure defence to ſuch
As in his faith abide.
30 For who is God except the Lord?
for other there is none:
Or elſe who is omnipotent
ſauing our God alone?

The fourth part.

31 The Lord that girdeth me with ſtrength,
is he that I doe meane:
That all the wayes wherein I walke
doth euermore keepe cleane.
32 That made my feete like to the Harts,
in ſwiftneſſe of my pace:
And for my ſuretie brought me foorth
into an open place.
33 He did inorder put my hands,
to battell and to fight:
To breake in ſunder barres of braſſe
he gaue my arme the might.
34 Thou teacheſt me thy ſauing health,
thy right hand is my tower:
Thy loue and familiarity
doth ſtill increaſe my power.
35 And vnder me thou makeſt plaine
the way where I ſhould walke:
So that my feete ſhall neuer ſlip,
nor ſtumble at a balke.
36 And fiercely I purſue and take
my foes that me annoid:
And from the field doe not returne,
till they be all deſtroyed.
37 So I ſuppreſſe and wound my foes,
that they can riſe no more:

For at my feete they fall downe flat,
I ſtrike them alſo ſore:
38 For thou doeſt gird me with thy ſtrength
to warre in ſuch a wiſe:
That they be all ſcattered abroad
that vp againſt me riſe.

39 Lord thou haſt put into my hands,
my mortall enemies yoke:
And all my foes thou doeſt deuide,
in ſunder with thy ſtroke:
40 They call'd for helpe, but none gaue eare,
nor helpt them with reliefe:
Yea, to the Lord they call'd for helpe,
yet heard he not their griefe.

The fifth part.

41 And ſtill like duſt before the winde,
I driue them vnder feet:
And ſweepe them out like filthy clay,
that ſticketh in the ſtreet.
42 Thou keep'ſt me from ſeditious folke
that ſtill in ſtrife be led:
And thou doeſt of the heathen folke,
appoynt me to be head.

43 A people ſtrange to me vnknowne,
And yet they ſhall me ſerue:
And at the firſt obey my word,
whereas mine owne will ſwerue.
44 I ſhall be irkeſome to mine owne,
they will not ſee my light:
But wander wide out of the way,
and hide them out of ſight.

45 But bleſſed be the liuing Lord,
moſt worthy of all prayſe:
That is my rocke and ſauing health,
praiſed be he alwayes.
46 For God it is that gaue mee power
reuenged for to be:
And with his holy word ſubdude
the people vnto me.

47 And from my foe deliuered me,
and ſet me higher then thoſe:
That cruell and vngodly were,
and vp againſt me roſe:
48 And for this cauſe, O Lord my God,
to the giue thanks I ſhall:
And ſing out praiſes to thy name,
among the Gentiles all.

49 Thou gaueſt great proſperity,
vnto the King I ſay:
To Dauid thine anoynted King,
and to his ſeede for aye.

Cœli enarrant. Pſal. xix. T.S.

Hee moueth the faithfull to glorifie God by the workemanſhip, proportion, and ornaments of the heauens, and by the liuy wherein God is reuealed familiarly to his choſen people.

Sing this as the 14. Pſalme.

THe heauens and the firmament,
doe wondrouſly declare:
The glory of God omnipotent,
his workes and what they are.
2 The wondrous works of God appeare
by euery dayes ſucceſſe:
The nights likewiſe which their race runne,
the ſelfe ſame thing expreſſe.
3 There is no language, tongue or ſpeech,
where their ſound is not heard:
In all the earth and coaſtes thereof,
their knowledge is conferd.
4 In them the Lord made for the ſunne,
a place of great renowne:
Who like a bridegroome readie trimd,
doth from his chamber come.

5 And as a valiant champion,
who for to geta priſe:
With ioy doth haſte to take in hand,
ſome noble enterpriſe.
6 And all the skie from end to end,
he compaſſeth about:
Nothing can hide it from his heate,
but he will finde it out.

7 How perfect is the law of God,
how is his couenant ſure?
Conuerting ſoules and making wiſe
the ſimple and obſcure.
8 Iuſt are the Lords commandements,
and glad both heart and minde:
His precepts pure and giueth light
to eyes that be full blind.

9 The feare of God is excellent,
and doth endure for euer:
The iudgements of the Lord are true,
and righteous altogether.
10 And more to be imbrac'd alway es,
then fined gold I ſay:
The hony and the hony combe,
are not ſo ſweete as they.

11 By them thy ſeruant is forwarn'd,
to haue God in regard;
And in performance of the ſame,
there ſhalbe great reward.
12 But Lord what earthly man doth know
the errours of this life?
Then cleanſe my ſoule from ſecret ſinnes,
which are in me moſt rife.

13 And keepe me that preſumptuous ſinnes
preuaile not ouer me:
And then ſhall I be innocent
and great offences flee.
14 Accept my mouth and eke my heart,
my words and thoughts each one:
For my redeemer and my ſtrength,
O Lord thou art alone.

Exaudite Deus. Pſal. xx. T.S.

The people pray to God to heare their King, and receiue his ſacrifice, which hee offered before he went to battell againſt the Ammonites, declaring that the heathen put their truſt in horſes, but they truſt only in his Name: wherefore the other ſhall fall, but the King and his people ſhall ſtand.

Sing this as the 14. Pſalme.

IN trouble and aduerſitie,
the Lord God heare thee ſtill:
The maieſtie of Iacobs God,
defend thee from all ill.
2 And ſend thee from his holy place
his helpe at euery need:
And ſo in Sion ſtabliſh thee,
and make thee ſtrong indeed.

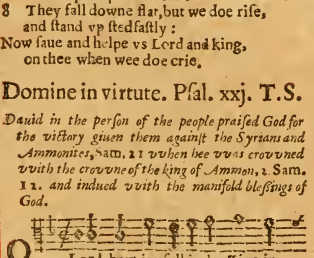
3 Remembring well the ſacrifice,
that now to him is done.
And to receiue right thankefully
thy burnt offrings each one:
4 According to thy hearts deſire,
the Lord grant vnto thee:
And all thy counſell and deuice
full well performe may he.

5 We ſhall reioyce when thou vs ſaueſt,
and our banners diſplay:
Vnto the Lord which thy requeſts
fulfilled hath alway.
6 The Lord will his anoynted ſaue,
I know well by his grace:
And ſend him health by his right hand,
out of his holy place.

7 In chariots ſome put confidence,
and ſome in horſes truſt:
But we remember God our Lord,
that keepeth promiſe iuſt.
8 They fall downe flat, but we doe riſe,
and ſtand vpſtedfaſtly:
Now ſaue and helpe vs Lord and king,
on thee when wee doe crie.

Domine in virtute. Pſal. xxj. T.S.

Dauid in the perſon of the people praiſed God for the victory giuen them againſt the Syrians and Ammonites, Sam. 11 when hee was crowned with the crowne of the king of Ammon, 2 Sam. 12. and indued with the manifold bleſſings of God.


O
Lord how ioyfull is the King in
thy ſtrength and thy power? How vehe-
mently doeth he reioyce in thee his Saui-
our? 2 For thou haſt giuen vnto him his
godly hearts deſire; To him nothing
haſt thou denied, of that he did require.

3 Thou didſt preuenth him with thy gifts,
and bleſſings manifold:
And thou haſt ſet vpon his head,
a crowne of perfect gold.
4 And when he asked life of thee,
thereof thou madſt him ſure,
To haue long life, yea ſuch a life,
as euer ſhould endure.

5 Great is his glory by thy helpe,
thy benefits and aide:
Great worſhip and great honour both,
thou haſt vpon him laid:
6 Thou ſhalt giue him felicity,
that neuer ſhall decay:
And with thy cheerefull countenance,
wilt comfort him alway.

7 For why? the king doth ſtrongly truſt
in God for to preuaile:
Therefore his goodneſſe and his grace,
will not that he ſhall quaile:
8 But let thine enemies feele thy force,
and thoſe that thee withſtand:
Finde out thy foes, and let them feele,
the power of thy right hand.

9 And like an Ouen burne them Lord
in fiery flame and fume:
Thine anger ſhall deſtroy them all,
and fire ſhall them conſume.
10 And thou wilt root out of the earth,
their fruit that ſhould encreaſe,
And from the number of thy folke,
their ſeede ſhall end and ceaſe.

12 For why? much miſchiefe they doe muſe,
againſt thy holy name:
Yet did they faile, and had no power,
for to performe the ſame.
12 But as a marke thou ſhalt them ſet,
in a moſt open place:
And charge thy bow ſtrings readily
againſt thine enemies face.

13 Be thou exalted Lord therefore,
in thy ſtrength euery houre:
So ſhall we ſing right ſolemnely,
praiſing thy might and power.

Deus Deus meus. Pſa. xxij. T.S.

Dauid complaineth of his deſperate extremities, and declareth wherehy hee recouereth himſelfe from temptation. Vnder his perſon Chriſt is figured.

Sing this as the 21 Pſalme.

O God my God wherefore doeſt thou
forſake me vtterly;
And helpeſt not when I doe make,
my great complaint and crie.
2 To thee my God euen all day long,
I doe both crie and call;
I ceaſe not all the night and yet
thou heareſt not at all.

3 Euen thou that in thy ſanctuary,
and holy place doeſt dweil:
Thou art the comfort and the ioy,
and glory of Iſrael.
4 And he in whom our fathers old,
had all their hope for euer.
And when they put their truſt in thee,
ſo didſt thou them deliuer.

5 They were deliuered euer when
they called on thy name:
And for the faith they had in thee,
they were not put to ſhame.
6 But now I am become a worme,
more like then any man:
An outcaſt whom the people ſcorne,
with all the ſpight they can.

7 And me deſpiſe, as they behold
me walking on the way:

They grin, they mow, thy nod their heads,
and in this wiſe they ſay:
8 Tis man did glory in the Lord,
his ſauour and his loue:
Let him redeeme and help him now,
his power if he will proue.

9 But Lord, out of my mothers wombe
I came by thy beheſt:
Thou diddſt preſerue me ſtill in hope,
while I did ſucke her breſt.
10 I was committed from my birth,
with thee to haue aboad:
Since I was in my mothers wombe:
thou haſt beene euer my God.

The ſecond part:

11 Then Lord depart not now from mee,
in this my wretched griefe:
Since I haue none to be my helpe,
my ſuccour and reliefe.
12 So many buls doe compaſſe mee,
that be full ſtrong of head:
Yea, buls ſo fat, as though they had
in Baſen field beene fed.

13 They gape vpon mee greedily,
as though they would me slay:
Much like a lyon roaring our,
and ramping for his prey.
14 But I drop downe as water ſhed,
my ioynts in ſunder breake:
15 My heart doth in my body melt
like waxe againſt the heate.

16 And like a potſheard drieth my ſtrength,
my tongue it cleaueth faſt
Vnto my iawes, and I am brought
to duſt of death at laſt.
17 And many dogs doe compaſſe me,
and wicked counſell eke
Conſpire againſt me curſedly,
they pierce my hands and feete.

18 I was tormented, ſo that I
might all my bones haue told:
Yet ſtill vpon mee did they looke,
and ſtill they mee behold:
19 My garments they diuided eke
in parts among them all:
And for my coat they did caſt lots,
to whom it might befall.

20 Therefore I pray thee be not farre
from me at my great neede:
But rather ſith thou art my ſtrength,
to help mee Lord make ſpeede.
21 And from the ſword Lord ſaue my ſoule
by thy might and thy power:
And keepe my ſoule, thy darling deare
from dogs that would deuoure.

22 And from the Lyons mouth that would
me all in ſunder ſhiner:
And from the hornes of Vnicornes
Lord ſafely mee deliuer.
23 And I ſhall to my brethren all
thy maieſty record:
And in thy Church ſhall praiſe the name
of thee the liuing Lord.

The third part.

24 All yee that feare him praiſe the Lord,
thou Iacob honour him:
And all yee houſe of Iſrael,
with reuerence worſhip him.
25 For he deſpiſeth not the poore,
he turneth not away,
His countenance when they doe call,
but graunteth to their crie.

26 Among the flocke that feare the Lord
I will therefore proclaime
Thy praiſe and keepe thy promiſe made
for ſetting forth thy name.
27 The poore ſhall eate and be ſuffic'd,
and thoſe that doe their deuer
To know the Lord and praiſe his name,
their hearts ſhall liue for euer.

28 All coaſts of earth ſhall praiſe the Lord,
and turne to him for grace:
The heathen folke ſhall worſhip him
before his bleſſed face.
29 The kingdome of the heathen folke
the Lord ſhall haue therefore:
And hee ſhall be their gouernour,
and king for euermore.

30 The rich men of his goodly gifts
ſhall ſeede and taſte alſo:
And in his preſence worſhip him,
and bow their knees full low.
31 And all that ſhall goe downe to duſt,
of life by him muſt taſte:
My ſeede ſhall ſerue and praiſe the Lord,
while any world ſhall laſte.

32 My ſeede ſhall plainely ſhew to them
that ſhall be borne hereafter,
His iuſtice and his righteouſneſſe,
and all his workes of wonder.

Dominus regit. Pſal. xxiij. W. W.

Dauid hauing tryed Gods manifold mercies diuers times, gathereth aſſurance that God will continue his goodneſſe for euer.

Sing this as the 21 Pſalme.

THe Lord is onely my ſupporr,
and he that doth mee feede:
How can I then lacke any thing
whereof I ſtand in neede;
2 He doth mee fold in coates moſt ſafe:
the tender graſſe ſhall by:
And after driues mee to the ſtreames,
that runne moſt pleaſantly.

3 And when I feele my ſelfe neere loſt,
then doth he mee home take,
Conducting mee in his right paths,
euen for his owne name ſake.
4 And though I were euen at deaths doore,
yet would I feare none ill:
For with thy rod and ſheapheards crooke
I am comforted ſtill.

5 Thou haſt my table richly deckt
in deſpight of my foe:
Thou haſt my head with balme refreſht,
my cup doth ouerflow.
6 And anally while breath doth laſt,
Thy grace ſhall me defend:
And in the houſe of God will I
my life for euer ſpend.

Another of the same by Th. Stern.

Sing this at the 22 Psalme.

MY shepheard is the liuing Lord,
nothing therefore I neede:
In pastures faire, with waters calme
he sets me for to feede.

2 He did conuert and glad my soule,
and brought my minde in frame:
To walke in paths of righteousnesse,
for his most holy name.

3 Yea, though I walke in vaile of death,
yet will I feare none ill:
Thy rod thy staffe doth comfort me,
and thou art with me still.

4 And in the presence of my foes,
my table thou shalt spread:
Thou shalt, O Lord, fill full my cup,
and eke anoynt my head.

5 Through all my life thy fauour is
so frankely shewed to me:
That in thy house for euermore
my dwelling place shall be.

Domini est terra. Psal. xxiiij. I.H.

The grace of God being now vttered in the temple more glorious then before in the tabernacle. David with exclamation, setteth forth the honour thereof, mouing the consideration of the eternall mansions prepared in heauen, whereof this was a figure.

Sing this as the 21. Psalme.

THE earth is all the Lords, with all
her store and furniture:
Yea, his is all the world, and all
that therein doth endure.

2 For he hath fastly founded it,
aboue the sea to stand:
And laid alow the liquid flouds,
to flow beneath the land.

3 For who is he, O Lord, that shall
ascend into thy hill?
And passe into thy holy place,
there to continue still?

4 Whose hands are harmeleesse, and whose
no spot there doth defile: (heart,
His soule not set on vanitie,
who hath not sworne to guile.

5 Him that is such a one, the Lord
shall place in blissefull plight:
And God his God and Sauiour,
shall yeeld to him his right.

6 This is the brood of trauellers
in seeking of his grace:
As Iaakob did the Israelites,
in that time of his race.

7 Yee Princes open your gates, stand ope
the euerlasting gate:
For there shall enter in thereby
the king of glorious state.

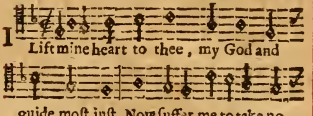
8 What is the king of glorious state?
the strong and mightie Lord:
The mightie Lord in battell stout,
and tryall of the sword.

9 Yee Princes open your gates, stand ope
the euerlasting gate:
For there shall enter in thereby
the King of glorious state.

10 What is the King of glorious state?
the Lord of hoasts hee is:
The Kingdome and the royalty
of glorious state is his.

Ad te Domine. Psal. xxv. T.S.

Dauid grieued at his sinne and malicious enemies, most feruently prayeth for forgiuenesse, especially of such sinnes as he committed in his youth.


I
Lift mine heart to thee, my God and
guide most iust. Now suffer me to take no
shame, for in thee doe I trust. Let not my
foes reioyce, nor make a scorne of mee:
And let them not be ouerthrowne, that
put their trust in thee.

3 But shame shall them befall,
which harme them wrongfully:
Therefore thy paths and thy right wayes
vnto me Lord descry.

4 Direct me in thy trueth,
and teach me I thee pray:
Thou art my God and Sauiour,
on thee I waite alway.

5 Thy mercies manifold
I pray thee Lord remember:
And eke thy pitie plentifull,
for they haue beene for euer.

6 Remember not the faults,
and frailty of my youth:
Remember not how ignorant
I haue beene of thy truth.

Nor after my deserts
let mee thy mercy finde:
But of thine owne benignitie
Lord haue mee in thy minde.

7 His mercies is full sweet,
his trueth a perfect guide:
Therefore the Lord will sinners teach
and such as goe aside.

8 The humble he will teach
his precepts for to keepe:
He will direct in all his wayes
the lowly and the meake.

9 For all the wayes of God
are trueth and mercie both,
To them that keepe his testament,
the witnesse of his troth.

The ſecond part.

10 Now for thy holy Name,
O Lord I the intreat:
To grant me pardon for my ſinne,
for it is wondrous great.
11 Who ſo doth feare the Lord,
the Lord doth him direct:
To leade his life in ſuch away:
as he doth beſt accept.

12 His ſoule ſhall euermore,
in goodneſſe dwell and ſtand:
His ſeede and his poſterity,
inherit ſhall the land.
13 All thoſe that feare the Lord,
know his ſecret intent:
And vnto them he doth declare,
his Will and Teſtament.

14 Mine eyes and eke my heart,
to him I will aduaunce:
That pluckt my feet out of the ſnare,
of ſinne and ignorance:
15 With mercie me behold,
to thee I make my mone:
For I am poore and deſolate,
and comfortleſſe alone.

16 The troubles of my heart,
are multiplied indeed:
Bring me out of this miſerie,
neceſſitie and need.
17 Behold my pouertie,
mine anguiſh and my paine;
Remit my ſinne and mine offence,
and make me cleane againe.

18 O Lord, behold my foes,
how they doe ſtill increaſe:
Purſuing me with deadly hate,
that faine would liue in peace.
19 Preſerue and keepe my ſoule,
and eke deliuer me:
And let me not be ouerhrowne,
becauſe I truſt in thee.

20 Let my ſimple pureneſſe,
me from mine enemies ſhend,
Becauſe I looke as one of thine,
that thou ſhouldſt me defend:
21 Deliuer Lord thy folke,
and ſend them ſome reliefe:
I meane thy choſen Iſrael,
from all their paine and griefe.

Iudica me Dom. Pſal. xxvj. I. H.

Dauid iniurtouſly oppreſſed and helpleſſe, yet aſſured of his integrity to Saul, calleth God to defend him cauſeleſſe afflicted, then he deſireth to be in the company of the faithfull in the congregation of God, when he was baniſhed by Saul, promiſing godly life, open praiſes, thankeſgiuing and ſacrifice for his deliuerance.

Sing this as the 14. Pſalme.

LOrd be my iudge, and thou ſhalt ſee,
my pathes be right and plaine:
I truſt in God, and hope that he,
will ſtrength me to remaine.
2 Prooue me my God I thee deſire,
my wayes to ſearch and trie:
As men doe prooue their gold with fire,
my reines and heart eſpie.

3 Thy goodneſſe laid before my face,
I durſt behold alwayes:
For of thy truth I tread the trace,
and will doe all my dayes.
4 I doe not luſt to haunt or vſe,
with men whoſe deeds are vaine;
To come in houſe I doe refuſe,
with the deceitfull traine.

5 I much abhorre the wicked ſort,
their deeds I doe deſpiſe:
I doe not once to them reſort,
that hurtfull things deuiſe.
6 My hands I waſh and doe proceed,
in works to walke vpright;
Then to thine altar I make ſpeed,
to offer their in ſight.

7 That I may ſpeake and preach the praiſe,
that doth belong to thee:
And ſo declare how wondrous wayes,
thou haſt beene good to mee.
8 O Lord thy houſe I loue moſt deare,
to me it doth excell:
I haue delight and would be neere,
whereas thy grace doth dwell.

9 O ſhut not vp, my ſoule with them,
in ſinne that take their fill:
Nor yet my life among thoſe men,
that ſeeke much blood to ſpill.
10 Whoſe hands are heapt with craft and guile
their lips thereof are full,
And their right hand with wrench and wile
for bribes doth pluck and pull.

11 But I in righteouſneſſe intend,
my time and dayes to ſerue:
Haue mercy Lord and me defend,
ſo that I doe not ſwarue.
12 My foot is ſtaid for all aſſayes,
it ſtandeth well and right:
Wherefore to God will I giue prayſe,
in all the peoples ſight.

Dominus illum. Pſal. xxvij. I. H.

Dauid deliuered from great perill, giueth thankes, wherein vve ſee his conſtant faith againſt the aſſaults of all enemies, and the end why he deſireth to liue, and to be deliuered: Then he exhorteth to faith, and to attend vpon the Lord.

Sing this as the 18. Pſalme.

THe Lord is both my health and light,
ſhall man make me diſmaid?
Sith God doth giue me ſtrength and might,
Why ſhould I be afraid?
2 While that my foes with all their ſtrength
begin with me to braule:
And thinke to eate me vp, at length
themſelues haue caught the fall.

3 Though they in campe againſt me lie,
my heart is not afraid;
In battell pight if they will trie,
I truſt in God for aid.
4 One thing of God I doe require,
that he will not denie:
For which I pray and will deſire,
till he to me apply.

5 That I within his holy place,
my life throughout may dwell;

To see the beauty of his face,
and view his temple well:
6 In time of dread he shall me hide,
within his place most pure.
And keepe me secret by his side,
as on a rocke most sure.

7 At length I know the Lords good grace,
shall make me strong and stout:
My foes to foile and cleane deface,
that compasse me about.
8 Therefore within his house will I,
giue sacrifice of praise:
With Psalmes and Songs I will apply,
to laud the Lord all wayes.

The second part.

9 Lord heare the voyce of my request,
for which to thee I call:
Haue mercy Lord on me oppreſt,
and send me helpe withall.
10 My heart doth knowledge vnto thee,
I sue to haue thy grace:
Then seeke my face say'st thou to me,
Lord I will seeke thy face.

11 In wrath turne not thy face away,
nor suffer me to slide:
Thou art my helpe still to this day,
be still my God and guide.
12 My parents both their sonne forsooke,
and cast me off at large:
And then the Lord himselfe yet tooke,
of me the care and charge.

13 Teach me, O Lord, the way to thee,
and lead me on forth right:
For feare of such as watch for me,
to trap me if they might.
14 Doe not betake me to the will,
of them that be my foes:
For they surmise against me still,
false witnesse to disposse.
15 My heart would faint but that in me
this hope is fixed fast:
The Lord Gods good grace shall it see,
in life that aye shall last.
16 Trust still in God whose whole thou art,
his will abide thou must:
And he shall ease and strength thy heart,
if thou in him doe trust.

Ad te Domine. Psal. xxviij. T. S.

Being in feare and pensiuenesse to see God dishonoured by wicked men, hee crieth for vengeance against them, and being assured that God hath heard him, he commendeth all the faithfull to his tuition.

Sing this as the 21 Psalme.

THou art, O Lord, my strength and stay,
the succour which I craue:
Neglect me not least I be like
to them that goe to graue.
2 The voyce of thy suppliant heare,
that vnto thee doth crie,
When I lift vp my hands vnto
thy holy Arke most hie.
3 Repute me not among the sort
of wicked and peruert:
That speake right faire vnto their friends,
and thinke still ill in heart.
4 According to their handy worke,
as they deserue indeed.
And after their inuentions,
let them receiue their meed.

5 For they regard nothing Gods word,
his law, ne yet his lore:
Therefore he will them and their seed,
destroy for enermore.
6 To render thankes vnto the Lord,
how great a cause haue I?
My voyce, my prayer and my complaint,
that heard so willingly.

7 He is my shield and fortitude,
my buckler in distresse,
My hope, my health, my hearts relieſe,
my song shall him confesse.
8 He is our strength and our defence,
our enemies to resist:
The health and the saluation,
of his elect by Christ.

9 Thy people and thy heritage,
Lord blesse, guide and preserue:
Increase them Lord and rule their hearts,
that they may neuer swerue.

Afferte Domino. Psal. xxix. T. S.

Dauid exhorteth Princes, (who for the most part thinke there is no God) at the least to feare him for the thunders and tempests, for feare whereof all creatures tremble. And albeit it threatneth sinners; yet it mooueth his to praise his name.

Sing this as the 30 Psalme.

GIue to the Lord ye Potentates,
ye rulers of the world,
Giue ye all prayse, honour and strength,
vnto the liuing Lord.
2 Giue honour to his holy name,
and honour him alone:
Worship him in his maiestie,
within his holy throne.

3 His voyce doth rule the waters all,
euen as himselfe doth please.
He doth prepare the thunder-claps,
and gouernes all the seas.
4 The voyce of God is of great force,
And wondrous excellent:
It is most mightie in effect,
and most magnificent.

5 The voyce of God doth rend and breake,
the Cedar-trees so long:
The Cedar trees of Lebanus,
which are most high and strong.
6 And makes them leape like as a calfe,
or els the Vnicorne:
7 Not onely trees but mountaines great,
whereon the trees are borne.

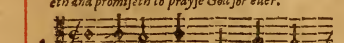
8 His voyce diuides the flames of fire,
and shakes the wildernesse:
It makes the desart quake for feare,
that called is Cades.
9 It makes the hindes for feare to calue,
and makes the couert plaine:
Then in his temple euery man,
his glory doth proclaime.

10 The Lord was set aboue the flouds,
ruling the raging sea:
So shall he reigne as Lord and King,
for euer and for aye.

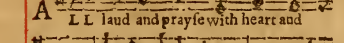
11 The Lord will giue his people power,
in vertue to encreaſe:
The Lord will bleſſe his choſen folke,
with euerlaſting peace.

Exaltabo te Domine. Pſ. xxx. T. S.

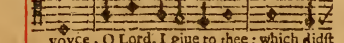
When Dauid ſhould dedicate his houſe to the Lord, he fell extreeme ſicke, without all hope of life, and therefore after recouery he thanketh God, exhorting others to doe the like, and to learne by him that God is rather mercifull then ſeuere towards his, alſo that aduerſity is ſodaine: Then he prayeth and promiſeth to prayſe God for euer.



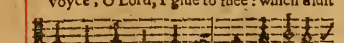
A LL laud and prayſe with heart and



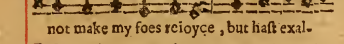
voyce, O Lord, I giue to thee: which didſt



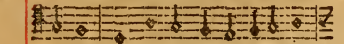
not make my foes reioyce, but haſt exal-



ted me. 2. O Lord my God to thee I cride,



in all my paine and griefe, Thou gaueſt ear



eare and didſt prouide to eaſe me with reliefe.

3 Of thy good will thou haſt call'd back
my ſoule, from hell to ſaue:
Thou didſt reuiue when ſtrength did lacke,
and kep'ſt me from the graue.
4 Sing prayſe ye Saints that proone and ſee
the goodnes of the Lord,
In memory of his maieſtie,
reioyce with one accord.

5 For why? his anger but a ſpace
doth laſt and ſlacke againe:
But in his fauour and his grace,
alwaies doth life remaine.
Though gripes of griefe and pangs full ſore
ſhall lodge with vs all night:
The Lord, to ioy ſhall vs reſtore,
before the day be light.

6 When I enioy'd this world at will,
this would I boaſt and ſay:
Tuſh, I am ſure to feele none ill,
this wealth ſhall nor decay.
7 For thou, O Lord, of thy good grace,
haſt ſent me ſtrength and aid:
But when thou turn'ſt away thy face,
my minde was ſore diſmaid.
8 Wherefore againe yet did I crie,
to thee, O Lord of might:
My God with plaints I did apply,
and prayd both day and night.
9 What gaine is in my blood, ſayd I,
if death deſtroy my dayes?
Doth duſt declare thy maieſtie?
or yet thy trueth doth prayſe?

10 Wherefore my God ſome pitty take
O Lord, I thee deſire:
Doe not this ſimple ſoule forſake;
of helpe I thee require.
11 Then didſt thou turne my griefe and woe
into a cherefull voice:
The mourning weed thou tookſt me fro,
and mad'ſt me to reioyce.

12 Wherefore my ſoule vnceſſantly,
ſhall ſing vnto thy prayſe,
My Lord my God, to thee will I,
giue laud and thankes alwaies.

In te Domin. ſperaui. Pſ. xxxj. T. S.

Dauid deliuered from great danger, ſheweth firſt what meditations hee had by the power of faith, when death was before his eyes, and howe the ſauour of God is alwaies ready to thoſe that feare him. Hee exhorteth the faithfull to truſt in God, becauſe he preſerueth them.

Sing this as the 18. Pſalme.

O Lord, I put my truſt in thee,
let nothing worke me ſhame,
As thou art iuſt deliuer me,
and ſet me quite from blame.
2 Heare me, O Lord, and that anone,
to helpe me make good ſpeed.
Be thou my rocke and houſe of ſtone,
my fence in time of need.

3 For why? as ſtones thy ſtrength is tride,
thou art my fort and tower:
For thy names ſake be thou my guide,
and lead me in thy power.
4 Plucke foorth my feet out of the ſnare,
which they for me haue laid:
Thou art my ſtrength, and all my care
is for thy might and aid.

5 Into thy hands Lord I commit
my ſpirit which is thy due.
For why? thou haſt redeemed it,
O Lord my God moſt true.
6 I hate ſuch folke as will not part,
from things to be abhord:
When they on trifles ſet their heart,
my truſt is in the Lord.

7 For I will in thy mercy ioy,
I ſee it doth excell:
Thou ſeeſt when ought would me annoy,
and knoweſt my ſoule full well.
8 Thou haſt not left me in their hand,
that would me ouercharge:
But thou haſt ſet me out of band,
to walke abroad at large.

The ſecond part.

9 Great griefe, O Lord, doth me aſſaile,
ſome pitty on me take:
Mine eyes waxe dimme, my ſight doth faile,
my wombe for woe doth ake:
10 My life is worne with griefe and paine,
my yeeres in woe are paſt:
My ſtrength is gone and through diſdaine,
my bones corrupt and waſt.

11 Among my foes I am a ſcorne,
my friends are all diſmaid;
My neighbours and my kinſmen borne,
to ſee mee are afraid.

12 As men once dead are out of minde,
so am I now forgot:
As small effect in me they finde,
as in a broken pot.

13 I heard the brages of all the rout,
their threats my minde did fray:
How they conſpir'd, and went about,
to take my life away.

14 But Lord I truſt in thee for aide,
not to be ouertrod:
For I confeſſe and ſtill haue ſayd,
thou art my Lord my God.

15 The length of all my life and age,
O Lord is in thy hand:
Defend me from the wrath and rage,
of them that me withſtand.

16 To me thy ſeruant Lord expreſſe,
and ſhew thy ioyfull face:
And ſaue me Lord for thy goodneſſe,
thy mercy and thy grace.

The third part.

17 Lord let me not be put to blame,
for that on thee I call,
But let the wicked beare their ſhame,
and in the graue to fall.

18 O how great good haſt thou in ſtore,
laid vp full ſafe for them,
That feare and truſt in thee therefore,
before the ſonnes of men.

19 Thy preſence ſhal them fence and guide
from all proud brags and wrongs:
Within thy place thou ſhalt them hide,
from all the ſtrife of tongues.

20 Thanks to the Lord that hath declar'd,
on me his grace ſo farre:
Me to defend with watch and ward,
as in a towne of warre.

21 This did I ſay both day and night,
when I was ſore oppreſt:
Loe I was cleane caſt out of ſight,
yet heardſt thou my requeſt.

22 Ye Saints loue ye the Lord I ſay,
the faithfull he doth guide:
And to the proud he will repay,
according to their pride.

23 Be ſtrong and God ſhall ſtay your heart,
behold and haue a luſt:
For ſure the Lord will take your part,
ſith ye in him doe truſt.

Beati quorum. Pſal. xxxij. T.S.

Dauid puniſhed with grieuous ſickneſſe for his ſins, counteth them happy to whom God doth not imputte their tranſgreſſions, and after that he had confeſſed his ſinnes and obtained pardon, hee exhorteth the wicked men to liue godly, and the good to reioyce.

Sing this as the 30 Pſalme.

THe man is bleſt whoſe wickedneſſe,
the Lord hath cleane remitted,
And he whoſe ſinne and wretchedneſſe,
is hid and alſo couered.

2 And bleſt is he, to whom the Lord,
imputeth not his ſinne:
Which in his heart hath hid no guile,
nor fraud is found therein.

3 For whilſt that I kept cloſe my ſinne,
in ſilence and conſtraint:
My bones did weare and waſte awaye
with daily mone and plaint.

4 For night and day thy hand on me,
ſo grieuous was and ſmart:
That all my blood and humours moiſt,
to drineſſe did conuert.

5 I did therefore confeſſe my faulte,
and all my ſinnes diſcouer:
Then thou O Lord, didſt me forgiue,
and all my ſinnes paſſe ouer.

6 The humble man ſhall pray therefore,
and ſeeke thee in due time:
So that the flouds of waters great,
ſhall haue no power on him.

7 When trouble and aduerſitie,
doe compaſſe me about:
Thou art my refuge and my ioy,
and thou doſt rid me out.

8 Come hither and I ſhall thee teach,
how thou ſhalt walke aright,
And will thee guide as I my ſelfe,
haue learn'd by proofe and ſight.

9 Be not ſo rude and ignorant,
as is the horſe and mule:
Whoſe mouth without a reyne or bit,
from harme thou canſt not rule.

10 The wicked man ſhall manifold
forowes and griefe ſuſtaine:
But vnto him that truſt in God,
his goodneſſe ſhall remaine.

11 Be merrie therefore in the Lord,
ye iuſt lift vp your voyce:
And ye of pure and perfect heart,
be glad and eke reioyce.

Exultate iuſti. Pſal. xxxiij. T.S.

Hee exhorteth good men to prayſe God for creating and gouerning all things, and his faithfull promiſſes, for ſcattering the counſell of the wicked, teaching that no creature preſerueth any man, but onely his mercy.

Sing this as the 30. Pſalme.

YE righteous in the Lord reioyce,
it is a ſeemely ſight:
That vpright men with thankfull voyce,
ſhould prayſe the Lord of might.

2 Prayſe ye the Lord with harpe and ſong,
in Pſalmes and pleaſant things:
With Lute and inſtrument among,
that ſoundeth with ten ſtrings.

3 Sing to the Lord a ſong moſt new,
with courage giue him prayſe:
For why? his word is euer true,
his workes and all his waies.

4 To iudgement, equitie and right,
he hath a great good will,
And with his gifts he doth delight,
the earth throughout to fill.

5 For by the word of God alone,
the heauen all were wrought,
Their hoaſtes and powers euery one,
his breath to paſſe hath brought.

6 The waters great gathered hath he
on heapes within the ſhore,
And hid them in the depth to be,
as in a houſe of ſtore.

8 All men on earth, both leaſt and moſt,
feare God and keepe his Law:
Ye that inhabite in each coaſt,
dread him, and ſtand in awe.
9 What he commanded wrought it was,
at once with preſent ſpeede:
What he doth will is brought to paſſe
with full effect indeede.

10 The counſels of the nations rude
the Lord doth bring to nought:
He doth defeate the multitude,
of their deuiſe and thought.
11 But his decrees continue ſtill,
they neuer ſlacke nor ſwage:
The motions of his minde and will
take place in euery age.

The ſecond part.

12 And bleſt are they to whom the Lord,
as God and guide is knowne:
Whom he doth chuſe of meere accord
to take them as his owne.
13 The Lord from heauen caſt his ſight
on men mortall by birth:
14 Conſidering from his ſeat of might
the dwellers on the earth.

15 The Lord I ſay, whoſe hand hath wrought
mans heart, and doth it frame:
For he alone doth know the thought
and working of the ſame.
16 A King that truſteth in his hoaſt
ſhall nought preuaile at length:
The man that of his might doth boaſt
ſhall faile for all his ſtrength.

17 The troopes of horſe-men eke ſhall faile,
their ſturdie ſteeds ſhall ſterue:
The ſtrength of horſe ſhall not preuaile
the rider to preſerue:
18 But loe the eyes of God intend,
and watch, to aide the iuſt:
With ſuch as feare him to offend,
and on his goodneſſe truſt.

19 That he of death and great diſtreſſe,
may ſet their ſoule from dread:
And if that dearth their land oppreſſe,
in hunger them to feede.
20 Wherefore our ſoules doe ſtill depend
on God our ſtrength and ſtay:
He is our ſhield, vs to defend,
and driue all darts away.

21 Our ſoule in God hath ioy and game,
reioycing in his might:
For why? in his moſt holy name
we hope and much delight.
22 Therefore let thy goodneſſe, O Lord,
ſtill preſent with vs be:
As we alwaies with one accord,
doe onely truſt in thee.

Benedicam Dom. Pſa. xxxiiij. T, S.

Dauid hauing eſcaped Achis (1. Sam. 21) prayſeth God for his deliuerance, giueth others example to truſt in God, to feare and ſerue him, who defendeth the godly with his Angels, and vtterly deſtroyeth the wicked in their ſinnes.

Sing this as the 30. Pſalme.

I Will giue laud and honour both
vnto the Lord alwaies:
And eke my mouth for euermore
ſhall ſpeake vnto his prayſe.
2 I doe delight to laud the Lord
in ſoule, and eke in voyce:
That humble men and mortified
may heare, and ſo reioyce.

3 Therefore ſee that ye magnifie,
with me the liuing Lord:
And let vs now exalt his name,
together with one accord.
4 For I my ſelfe beſought the Lord,
he anſwered me againe:
And me deliuered incontinent
from all my feare and paine.

5 Who ſo they be that him behold,
ſhall ſee his light moſt cleare:
Their countenance ſhall not be daſht,
they needе it not to feare.
6 This ſillie wretch for ſome reliefe
vnto the Lord did call:
Who did him heare without delay,
and rid him out of thrall.

7 The Angell of the Lord doth pitch
his tents in euery place:
To ſaue all ſuch as feare the Lord,
that nothing them deface.
8 Taſte and conſider well therefore,
that God is good and iuſt:
O happy man that maketh him
his onely ſtay and truſt.

9 Feare ye the Lord ye holy ones,
aboue all earthly thing:
For they that feare the liuing Lord
are ſure to lacke nothing.
10 The Lions ſhalbe hunger-bit,
and pin'd with famine much?
But as for them that feare the Lord
no lacke ſhall be to ſuch.

The ſecond part.

11 Come neare therefore my children deare,
and to my words giue eare:
I ſhall you teach the perfect way
how ye the Lord ſhould feare.
12 Who is the man that would liue long
and lead a bleſſed life?
13 See thou refraine thy tongue and lips
from all deceit and ſtrife.

14 Turne backe thy face from doing ill
and doe the godly deed:
Inquire for peace and righteouſneſſe,
and follow it with ſpeed.
15 For why? the eyes of God aboue
vpon the iuſt are bent:
His eares likewiſe doe heare the plaint
of the poore innocent.

16 But he doth frowne and bend the browes,
vpon the wicked traine:
And cuts away the memory
that ſhould of them remaine.
17 But when the iuſt doe call and cry,
the Lord doth heare them ſo:
That out of paine and miſerie
forthwith he lets them goe.

18 The Lord is kind, and ſtraight at hand,
to ſuch as be contrite;

He

He ſaues alſo the ſorrowfull,
the meeke and poore in ſpirit.
19 Full many be the miſeries
that righteous men doe ſuffer,
But out of all aduerſities
the Lord doeth them deliuer.
20 The Lord doth ſo preſerue and keepe
his very bones alway,
That not ſo much as one of them
doth periſh or decay.
21 The ſinne ſhall ſlay the wicked man,
which he himſelfe hath wrought:
And ſuch as hate the righteous man
ſhall ſoone be brought to nought.
22 But they that ſerue the liuing Lord,
the Lord doth ſaue them ſound:
And who that put their truſt in him,
nothing ſhall them confound.

Iudica me Domine. Pſa. xxxv. I. H.

Sauls flatterers perſecuted Dauid, vvho prayeth for reuenge, that his innocency may be declared, and that ſuch as take his part may reioyce, for vvhich he promiſeth to magnifie Gods name all the dayes of his life.

Sing this as the humble ſuit of a ſinner.

LOrd, plead my cauſe againſt my foes,
confound their force and might:
Fight on my part againſt all thoſe
that ſeeke with me to fight.
2 Lay hand vpon the ſpeare and ſhield,
thy ſelfe in armour dreſſe:
Stand vp for me, and fight the field,
to keepe me from diſtreſſe.
3 Gird on thy ſword, and ſtop the way,
mine enemies to withſtand:
That thou vnto my ſoule maiſt ſay,
loe I thy helpe at hand.
4 Confound them with rebuke and blame,
that ſeeke my ſoule to ſpill:
Let them turne backe, and flie with ſhame,
that thinke to worke me ill.
5 Let them diſperſe and flie abroad,
as winde doth driue the duſt:
And that the Angell of our God,
their might away may thruſt.
6 Let all their waies be void of light,
and ſlippery like to fall:
And ſend thine Angell with thy might,
to perſecute them all.
7 For why? without my fault they haue
in ſecret ſet their gin:
And for no cauſe haue digd a caue
to catch my ſoule therein.
8 When they thinke leaſt, and haue no care,
O Lord, deſtroy them all:
Let them be trapt in their owne ſnare,
and in their miſchiefe fall.
9 And let my ſoule, my heart, and voyce,
in God haue ioy and welth:
That ie the Lord I may reioyce,
and in his ſauing health.
10 And then my bones ſhall ſpeake and ſay,
my parts ſhall all agree:
O Lord, though they doe ſeeme full gay,
what man is like to thee?

The ſecond part.

11 Thou did'ſt defend the weake from them
that are both ſtout and ſtrong:
And rid the poore from wicked men,
that ſpoyle and doe them wrong.
12 My cruell foes againſt me riſe,
to witneſſe things vntrue:
And to accuſe me they deuiſe,
of that I neuer knew.
13 Where I to them doe owe good will,
they quite me with diſdaine,
That they ſhould pay my good with ill,
my ſoule doth ſore complaine:
14 When they were ſicke I mourn'd therefore
and clad my ſelfe in ſack:
With faſting I did faint full ſore,
to pray I was not ſlack.
15 As they had bene my brethren deare,
I did my ſelfe behaue:
As one that maketh wofull cheare,
about his mothers graue.
16 But they at my diſeaſe did ioy,
and gather on a rout:
Yea abiect ſlaues at me did toy,
with mockes and checkes full ſtout.
17 The belly gods and flattering traine,
that all good things deride:
At me doe grin with great diſdaine,
and pluck their mouths aſide.
18 Lord when wilt thou amend this geare
why doeſt thou ſtay and pauſe?
O rid my ſoule mine onely deare,
out of theſe Lyons clawes.
19 And then I will giue thankes to thee,
before thy Church alwaies.
And whereas moſt of people be,
there will I ſhew thy praiſe.
20 Let not my foes preuaile on me,
which hate me for no fault:
Nor yet to winke or turne their eye,
that cauſleſſe me aſſault.

The third part.

21 Of peace no word they thinke or ſay,
Their talke is all vntrue:
They ſtill conſult, and would betray
all thoſe that peace enſue.
22 With open mouthes they runne at mee,
they gape, they laugh, they ſteere:
Well, well, ſay they, our eye doth ſee
the thing that wee deſire.
23 But Lord thou ſeeſt what waies they take
ceaſe not this geare to mend:
Be not farre off nor me forſake,
as men that faile their friend.
24 Awake, ariſe, and ſtirre abroad,
defend me in my right:
Reuenge my cauſe, my Lord, my God,
and aide me with thy might.
25 According to thy righteouſneſſe,
my Lord God ſet me free:
And let them not their pride expreſſe,
nor triumph ouer mee.
26 Let not their hearts reioyce and crie;
there, there, this geare goes trim:
Nor giue them cauſe to ſay on high,
we haue our will on him.

27 Confound them with rebuke and shame,
that ioy when I doe mourne:
And pay them home with spite and blame,
that brag at me with scorne.
28 Let them be glad and eke reioyce,
which loue mine vpright way.
And they all times with heart and voice,
shall prayse the Lord and say;
29 Great is the Lord and doth excell,
for why? he doth delight
To see his seruants prosper well,
that is his pleasant sight.
30 Wherefore my tongue I will apply,
thy righteousnesse to prayse:
Vnto the Lord my God will I,
sing laud and thankes alwaies.

Dixit injustus. Psal. xxxvj. I.H.

Dauid vexed by the wicked, complaineth of their malice, but considering Gods great mercy to all creatures, specially towards his children, by faith thereof, he is comforted and assured of his deliuerance.

Sing this as the humble suite of a sinner.

THE wicked with his workes vniust,
doth thus perswade his heart,
That of the Lord he hath no trust,
his feare is set a part.
2 Yet doth he ioy in his estate,
to walke as he began:
So long till he deserue the hate,
of God and eke of man.

3 His words are wicked, vile and naught,
his tongue no trueth doth tell,
Yet as no hand will he be taught,
which way he may doe well.
4 When he should sleepe then doth he muse
his mischiefe to fulfil:
No wicked waies doth he refuse,
nor nothing that is ill.

5 But Lord thy goodnesse doth ascend,
aboue the heauens high:
So doth thy trueth it selfe extend,
vnto the cloudy skie
6 Much more then hills so hie and steepe,
thy iustice is exprest:
Thy iudgements like to seas most deepe,
thou sau'st both man and beast.

7 Thy mercy is aboue all things,
O God, it doth excell:
In trust whereof as in thy wings,
the sonnes of men shall dwell.
8 Within thy house they shalbe fed,
with plenty at their will:
Of all delights they shalbe sped,
and take thereof their fill.

9 For why? the well of life so pure,
doth ouerflow from thee:
And in thy light we are full sure,
the lasting light to see.
10 From such as thee desire to know,
let not thy grace depart.
Thy righteousnesse declare and shew,
to men of vpright heart

11 Let not the proud on me preuaile
O Lord, of thy good grace:
Nor let the wicked mee assayle,
to throw mee out of place.
12 But they in their deuise shall fall,
that wicked workes maintaine:
They shall be ouerthrowne vnthall,
and neuer rise againe.

Noli æmulari. Psal.xxxvij. W.W.

Because the godly should not be daunted to see wicked men prosper, Dauid sheweth that all things shalbe granted euen vnto hearts desire to them that loue and feare God: but the wicked albeit they flourish for a time, shall at length perish.

Sing this as the 23. Psalme.

GRudge not to see the wicked men
in wealth to flourish still,
Nor yet enuie such as to ill
haue bent and set their will.
2 For as greene grasse flourishing herbs
are cut and wither away:
So shall their great prosperity,
soone passe fade and decay.

3 Trust thou therefore in God alone,
to doe well giue thy minde:
So shalt thou haue the land as thine,
and there sure food shalt finde.
4 In God set all thy hearts delight,
and looke what thou wouldest haue,
Or else canst wish in all the world,
thou needst it not to craue.

5 Cast both thy selfe and thine affaires,
on God with perfect trust:
And thou shalt see with patience,
the effect both sure and iust.
6 Thy perfect life and godly name,
he will cleare as the light:
So that the Sunne euen at noone dayes,
shall not shine halfe so bright.

7 Be still therefore and stedfastly,
on God see thou waite them
Not shrinking for the prosperous state,
of lewd and wicked men.
8 Shake off despight, enuie and hate,
at least in any wise,
Their wicked steps auoid and flie,
and follow not their guise.

9 For euery wicked man will God
destroy both more and lesse:
But such as trust in God are sure,
the land for to possesse.
10 Watch but a while and thou shalt see
no more the wicked traine:
No not so much as house or place,
where once they did remaine.

The second part.

11 But mercifull and humble men,
enioy shall sea and land:
In rest and peace they shall reioyce,
for nought shall them withstand:
12 The lewd men and malicious,
against the iust conspire:
They gnash their teeth at him as men
Which doe his bane desire.

13 But while that lewd men thus doe thinke,
the Lord laughes them to scorne.
For why? he seeth their terme approach,
when they shall sigh and mourne:

14 The

14 The wicked haue their sword out drawne,
their bow eke haue they bent:
To ouerthrowe and kill the poore,
as they the right way went.

15 But the same sword shall pierce their harts
which was to kill the iust:
Likewise the bow shall breake in shiners,
wherein they put their trust.

16 Doubtlesse the iust mans poore estate,
is better a great deale more,
Then all these lewd and worldly mens,
rich pompe and heaped store.

17 For be their power neuer so strong,
God will it ouerthrow:
Where contrary he doth preserue
the humble men and low:

18 He seeth by his great prouidence,
the good mans trade and way:
And will giue them inheritance,
which neuer shall decay.

19 They shall not be discouraged,
when some are hard bestead:
When others shall be hunger bit,
they shall be clad and fed.

20 For whosoeuer wicked is,
and enemie to the Lord:
Shall quaile, yea melt euen as lambes grease,
or smoake that flies abroad.

The third part.

21 Behold the wicked borroweth much,
and neuer payeth againe:
Whereas the iust by liberall gifts,
make many glad and faine,

22 For they whom God doth blesse shall haue
the land for heritage,
And they whom he doth curse likewise,
shall perish in his rage.

23 The Lord the iust mans cause doth guide,
and giues him good successe:
To euery thing he takes in hand,
he sendeth good addresse.

24 Though that he fall, yet is he sure,
not vtterly to quaile,
Because the Lord stretches out his hand
at need, and doth not faile.

25 I haue beene young and now am old,
yet did I neuer see,
The iust man left, nor yet his seede
to beg for misery.

26 But giues alwaies most liberally,
and lends whereas is neede,
His children and posterity,
receiue of God their meede.

27 Flie vice therefore and wickednesse,
and vertue doe embrace:
So God shall grant thee long to haue,
on earth a dwelling place:

28 For God so loueth equitie,
and sheweth to his such grace,
That he preserues them euermore,
but stroyes the wicked race.

29 Whereas the good and godly men,
inherit shall the land:
Hauing as Lords all things therein,
in their owne power and hand.

30 The iust mans mouth doth euer speake,
of matters wise and hie:
His tongue doth talke to edifie,
with trueth and equitie.

31 For in his heart the law of God
his Lord doth still abide:
So that where euer he goe or walke,
his foot can neuer slide.

32 The wicked like a rauening wolfe,
the iust man doth beset:
By all meanes seeking him to kill,
if he fall in his net.

The fourth part.

33 Though he should fall into his hands,
yet God would succour send,
Though men against him sentence giue,
God will him yet defend.

34 Waite thou on God and keepe his way,
he shall preserue thee then;
The earth to rule, and thou shalt see
destroy'd these wicked men.

35 The wicked haue I seene most strong,
and plac'd in hie degree:
Flourishing in all wealth and store,
as doth the Lawrell tree.

36 But suddenly hee passeth away,
and loe he was quite gone:
Then I him sought but could scarce finde,
the place where dwelt such one.

37 Marke and behold the perfect man,
how God doth him increase:
For the iust man shall haue at length,
great ioy with rest and peace.

48 As for transgressours woe to them,
destroy'd they shall all be:
God will cut off their budding race,
and rich posterity.

29 But the saluation of the iust,
doth come from God aboue:
Who in their trouble sends them aide,
of his meere grace and loue.

40 God doth him helpe, saue and deliuer,
from lewd men and vniust:
And still will saue them while that they
in him doe put their trust.

Domine in furore. Pſ. xxxviij. I.H.

Dauid sicke of some grieuous disease, acknowledgeth himselfe to be chastised of the Lord for his sins: and therefore prayeth God to turne away his wrath, but in the ende with firme confidence commending his cause to God, hopeth for speedy helpe at his hand.

Sing this as the humble suite of a sinner.

PUt me not to rebuke (O Lord)
in thy prouoaked ire:
Ne in thy heauie wrath (O Lord)
correct me I desire.

2 Thine arrowes doe sticke fast in me,
thy hand doth presse me sore:
And in my flesh no health at all,
appeareth any more.

3 And all this is by reason of
thy wrath that I am in:
Nor any rest is in my bones,
by reason of my sinne.

4 For loe my wicked doings Lord,
aboue my head are gone:
A greater loade then I can beare,
they lie me sore vpon.

5 My wounds stinke and are festered sore,
as loath some for to see:
Which all through mine owne foolishneese
betideth vnto me.
6 And I in carefull wise am brought
in trouble and distresse:
That I goe wayling all the day
in dolefull heauinesse.
7 My loynes are fil'd with sore disease,
my flesh hath no whole part:
8 I feeble am, and broken sore,
I roare for griefe of heart.
9 Thou know'st Lord my desire, my groanes
are open in thy sight:
10 My heart doth pant, my strength hath faild,
mine eyes haue lost their light.

11 My louers and my wonted friends
stand looking on my woe:
And eke my kinsmen farre away
are me departed fro.
12 They that did seeke my life layd snares,
and they that sought the way
To doe me hurt, spake lies and thought
on treason all the day.

The second part.

13 But as a deafe man I became,
that cannot heare at all:
14 And as one dumbe that opens not
his mouth to speake withall.
15 For all my confidence, O Lord,
is wholy set on thee:
16 O Lord, thou Lord that art my God,
thou shalt giue eare to me.
17 This did I craue that they my foes
triumph not ouer me:
For when my foote did slip, then they
did ioy my fall to see.
And truely I poore wretch am set
in place a wofull wight:
And eke my grieuous heauinesse
is euer in my sight.
18 For while that I my wickednesse
in humble wise confesse:
And while I for my sinfull deedes
my sorrowes doe expresse.
19 My foes doe still remaine aliue,
and mightie are also:
And they that hate me wrongfully
in number hugely grow.

20 They stand against me that my good,
with euill doe repay:
Because that good and honest things
I doe ensue alway.
21 Forsake me not my Lord my God,
be thou not farre away:
Haste me to helpe, my Lord my God,
my safety and my stay.

Dixi custodiam. Psal xxxix. I.H.

David hauing determined silence, yet brast forth into wordes that he would not, through his bitter griefe. For he moueth certaine requests which taste of mans infirmities, yet mixed with many prayers, and all to shew a minde wonderfully troubled, that it might appeare how he did striue mightily against death and desperation.

Sing this as the humble suite of a Sinner.

1 Sayd I will looke to my wayes,
for feare I should goe wrong:
I will take heede all times that I
offend not in my tongue:
2 As with a bit I will keepe fast
my mouth with force and might:
Not once to whisper all the while
the wicked are in sight.
3 I held my tongue, and spake no word,
but kept me close and still:
Yea from good talke I did refraine,
but sore against my will.
4 My heart waxt hot within my breast,
with musing, thought and doubt:
Which did increase and stirre the fire,
at last these wordes burst out.
5 Lord number out my life and dayes,
which yet I haue not past:
So that I may be certified
how long my life shall last.
6 Lord thou hast pointed out my life
in lenght much like a span:
Mine age is nothing vnto thee,
so vaine is euery man.

7 Man walketh like a shade, and doth
in vaine himselfe annoy:
In getting goods and cannot tell
who shall the same enioy.
8 Now Lord such things this wise doe frame,
what helpe doe I desire?
Of trueth my helpe doth hang on thee,
I nothing els require.

The second part.

9 From all the sinnes that I haue done,
Lord quite mee out of hand:
And make mee not a scorne to fooles,
that nothing vnderstand.
10 I was as dumbe, and to complaine,
no trouble might mee moone:
Because I knew it was thy worke,
my patience for to proone.

11 Lord take from mee thy scourge & plagee
I can them not withstand:
I faint and pine away, for feare,
of thy most heauie hand.
12 When thou for sinne doest man rebuke
he waxeth wo and wan:
As doth a cloath that mothes haue fret,
so vaine a thing is man.

13 Lord heare my suite & giue good heede,
regard my teares that fall:
I sojourne like a stranger here,
as did my fathers all.
14 O spare a little, giue me space,
my strength for to restore:
Before I goe away from hence,
and shall be seene no more.

Expectans expectavi. Psa. xl. I.H.

David deliuered from great danger, deeth magnifie God therefore, and commendeth his prouidence towards all mankinde. Then he promiseth to giue himselfe wholy to Gods seruice, and declareth how God is truely worshipped, afterward he giueth thankes, and hauing complained of his enemies, he calleth for aid and succour.

Sing this as the 35. Psalme.

1 I Wayted long and sought the Lord,
and patiently did beare,
At length to me he did accord,

my

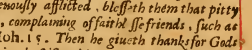
my voyce and crie to heare.
2 He pluckt me from the lake ſo deepe,
out of the mire and clay:
And on a rocke did ſet my feet,
and he did guide my way.
3 To me he taught a Pſalme of prayſe,
which I muſt ſhew abroad:
And ſing new ſongs of thankes alwaies,
vnto the Lord our God.
4 When all the folke theſe things ſhall ſee,
as people much afraid:
Then they vnto the Lord will flee,
and truſt vpon his aid.
5 O bleſt is he whoſe hope and heart
doth in the Lord remaine,
That with the proud doth take no part,
nor ſuch as lie and faine.
6 For Lord my God thy wondrous deedes
in greatneſſe farre doe paſſe:
They fauour towards vs exceedes
all things that euer was.
7 When I intend, and doe deuiſe
thy workes abroad to ſhew:
To ſuch a reckoning they doe riſe,
thereof no end I know.
8 Burnt offrings thou delighteſt not in,
I know thy whole deſire:
With ſacrifice to purge his ſinne,
thou doeſt no man require.
9 Meate offerings and ſacrifice,
thou wouldſt not haue at all:
But thou, O Lord haſt open made
mine eares to heare withall.
10 But then ſayd I, behold and looke,
I come a meane to be:
For in the volume of thy Booke,
thus is it ſayd of mee;
11 That I O God ſhould doe thy minde,
which thing doth like me well:
For in my heart thy Law I finde,
faſt placed there to dwell.
12 Thy iuſtice and thy righteouſneſſe
in great reſorts I tell:
Behold my tongue no time doth ceaſe,
O Lord, thou knowſt full well.

The ſecond part.

13 I haue not hid within my breaſt
thy goodneſſe as by ſtealth:
But I declare and haue expreſt,
thy truth and ſauing health.
14 I keepe not cloſe thy louing minde,
that no man ſhould it know:
The truth that in thy truth I finde,
to all the Church I ſhow.
For I with miſchiefes many one
am ſore beſet about:
My ſinnes increaſe and ſo come on,
I cannot ſpie them out.
15 For why? in number they exceede
the haires vpon my head:
My heart doeth faint for very dread,
that I am almoſt dead.
16 With ſpeede ſend helpe, and ſet me free,
O Lord, I thee require:
Make haſt with aid to ſuccour me,
O Lord at my deſire.
17 Let them ſuſtaine rebuke and ſhame,
that ſeeke my ſoule to ſpill:
Driue backe my foes, and them defame
that wiſh and would me ill.
18 For their ill feates doe them deſcrie,
that would deface my name:
Alwayes at me they rayle and crie,
fie on him, fie for ſhame.
19 Let them in thee haue ioy and wealth,
that ſeeke to thee alwayes:
That thoſe that loue thy ſauing health,
may ſay to God be prayſe.
20 But as for me, I am but poore,
oppreſt, and brought fullow;
Yet thou, O Lord, wilt me reſtore
to health full well I know:
21 For why? thou art my hope and truſt,
my refuge, helpe, and ſtay:
Wherefore my God, as thou art iuſt,
with me no time delay.

Beatus qui intelligit. Pſal. xlj. T.S.

Dauid grieuously afflicted, bleſſeth them that pitty his caſe, complaining of faithleſſe friends, ſuch as Iudas, Ioh. 13. Then he giueth thankes for Gods mercie, in chaſtiſing him gently, not ſuffring his enemies to triumph.



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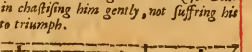
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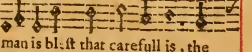
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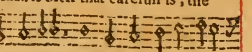
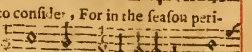
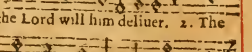

Lord will make him ſafe and ſound, and

happy in the land And he will not deliuer

him in the mis chiefs hand.
3 And in his bed when he lies ſicke,
the Lord will him reſtore:
And thou, O Lord wilt turne to health
his ſickneſſe and his ſore.
4 Then in my ſickneſſe thus ſay I,
haue mercy Lord on me,
And heale my ſoule, which is full woe
that I offended thee.
5 Mine enemies wiſht me ill in heart,
and thus of me did ſay:
When ſhall he die that all his Name
may vaniſh quite away?
6 And when they come to viſit me,
they aſk if I doe well:
But in their hearts miſchiefe they hatch,
and to their mates it tell.
7 They bite their lips, and whiſper ſo,
as though they would me charme:

And cast their fetches how to trap
me with some mortall harme.
8 Some grieuous sinne hath brought him to
this sickenes say they plaine:
He is so low that without doubt
rise can he not againe.

9 The man also that I did trust
with me did vse deceit:
Who at my table eate my bred,
the same for me laid waite.
10 Haue mercy Lord on me therefore,
and let me be preserued:
That I may render vnto them,
the things they haue deserued.

11 By this I know assuredly,
I am beloued of thee:
When that mine enemies haue no cause
to triumph ouer mee.
12 But in my right thou hast me kept,
and maintained alway:
And in thy presence place assign'd,
where I shall dwell for aye.

13 The Lord the God of Israel
be praised euermore:
Euen so be it, Lord will I say,
euen so be it therefore.

Quemadmodum. Psal. xlij. I. H.

David is grieued that through persecution he could not be present in the congregation, protesting his presence in heart, albeit in body seperate: at last hee sheweth, that notwithstanding these sorrowes and thoughts, yet hee continually putteth his confidence in the Lord.

Sing this as the 35. Psalme.

LIke as the Hart doth breath and bray
the welspring to obtaine:
So doth my soule desire alway
with thee Lord to remaine.
2 My soule doth thirst, and would draw neare
the liuing God of might:
Oh when shall I come and appeare
in presence of his sight?

3 The teares all times are my repast,
which from mine eyes doe slide:
When wicked men crie out so fast,
where now is God thy guide?
4 Alas, what griefe is this to thinke
what freedome once I had?
Therefore my soule as at pits brinke
most heauy is and sad.

When I did march in good aray,
furnished with my traine,
Vnto the temple was our way,
with songs and hearts most faine.
5 My heart why art thou sad alwayes,
and fretst thus in my breast?
Trust still in God, for him to praise
I hold it euer best.

By him I haue succour at need
against all paine and griefe:
He is my God vvhich vvith all speed
vvill haste to send reliefe.
6 And thus my soule vvithin me Lord
doth faint to thinke vpon,
The land of Iordan, and record
the little hill Hermon.

7 One griefe another in doth call,
as clouds burst out their voyce:
The flouds of euill that doe fall,
runne ouer me with noise.
8 Yet I by day felt thy goodnes,
and helpe at all assaies:
Likewise by night I did not cease
the liuing God to praise.

9 I am perswaded thus to say
to him with pure pretence:
O Lord, thou art my guide and stay,
my rocke and my defence.
Why doe I then in pensiuenesse
hanging the head thus walke?
While that mine enemies me oppresse
and vexe me with their talke.

10 For why? they vexe mine inward parts,
with pangs to be abhor'd:
When they cry out with stubborne hearts,
where is thy God thy Lord?
11 So soone why dost thou faint and quaile,
my soule, with paine oppresst?
With thoughts why dost thy selfe assaile,
so sore within my brests?

12 Trust in the Lord thy God alwayes,
and thou the time shalt see,
To giue him thankes with laud and praise,
for health restored to thee.

Iudica me Dom. Psal. xliij. T. S.

He prayeth to be deliuered from them which conspire with Absalon, to the end that he might ioyfully praise God in his holy congregation.

Sing this as the 35. Psalme.

IVdge and reuenge my cause, O Lord,
from them that euill be:
From wicked and deceitfull men,
O Lord deliuer mee.
2 For of my strength thou art the God
why pusht thou me thee fro?
And why walke I so heauily
oppressed with my foe.

3 Send out thy light, and eke thy truetie,
and lead me with thy grace:
Which may conduct me to thy hill,
and to thy dwelling place.
4 Then shal I to the Altar goe
of God my ioy and cheare:
And on my Harpe giue thankes to thee,
O God, my God most deare.

5 Why art thou then so sad my soule,
and fretst thus in my breast?
Still trust in God for him to praise
I hold it alvvayes best.
6 By him I haue deliuerance
against all paine and griefe:
He is my God, vvhich doth alvvay
at need send me reliefe.

Deus auribus. Psal. xliiij. T. S.

A most earnest prayer made in the name of the faithfull in persecution for sustaining the quarrell of Gods word, as in Paul, Rom. 8.

OVr eares haue heard our fathers tell,

3 The people he shall make to be,
vnto our bondage thrall:
And vnderneath our feete he shall,
the nations make to shall,
4 For vs the heritage he chose,
which we possesse alone:
The flourishing worship of Iaakob,
his well beloued one.

5 Our God ascendeth vpon hie,
with ioy and pleasant noise:
The Lord goeth vp aboue the skie,
with trumpets royall voyce.
6 Sing praises to our God, sing praise,
sing praises to our King:
7 For God is king of all the earth,
all skilfull praises sing.

8 God on the heathen raignes, and sits
vpon his holy throne:
9 The Princes of the people haue,
them ioyned euery one:
To Abrahams people, for our God
which is exalted hie:
As with a buckler doth defend,
the earth continually.

Magnus Dom. xlviij. I.H.

Thankes are giuen to God for the notable deliuerance of Ierusalem from the hands of many kings, the estate whereof is praised for that God is present at all times to defend it: this Psalme seemeth to be made in the time of Ahaz, Iosaphat, Asa, or Ezekias, for then chiefly was the City by forraine Princes assaulted.

Sing this as the 46 Psalme.

GReat is the Lord and with great praise,
to be aduanced still:
Within the Citie of our God,
vpon his holy hill.
2 Mount Sion is a pleasant place,
it gladdeth all the land:
The city of the mighty King,
on her North side doth stand.

3 Within the Pallaces thereof,
God is a refuge knowne:
For loe the kings are gathered, and
together eke are gone.
4 But when they did behold it so,
they wondred and they were
Astonied much, and sodainely,
were driuen backe with feare.

5 Great terrors then on them doe fall,
for very woe they cry:
As doeth a woman when she shall,
goe trauell by and by.
6 As thou with Easterne winde thy ships,
vpon the sea dost breake:
So they were staid, and euen as
we heard our father speake.

7 Loe in the City of our God,
we saw as it was told:
Yea in the Citie which our God,
for euer will vphold.
8 O Lord we waite and doe attend,
on thy good help and grace,
For which we doe all times attend
within thy holy place.

9 O Lord according to thy name,
for euer is thy praise:
And thy right hand, O Lord is full
of righteousnes alwayes.
10 Let for thy iudgements Sion mount,
fulfilled be with ioyes:
And eke of Iudah graunt (O Lord)
the daughters to reioyce.

11 Go walke about all Syon hill,
yea round about her go:
And tell the towres that there vpon
are builded on a roe.
12 And marke you well her bulwarkes all,
behold her towres there:
That ye may tell thereof to them,
that after shalbe heere.

13 For this God is our God,
for euermore is hee:
Yea and vnto the deeth also,
our guider shall he be.

Audite hæc omnes. Psal. xlix. I.H.

Gods spirit moueth the consideration of mans life, shewing that the wealthiest are not the happiest: but noteth how all things are ruled by Gods prouidence who as he iudgeth these worldly misers to euerlasting torments, so he preserueth his, and will reward them in the day of the resurrection. 1. Thes. 1.

Sing this as the 46. Psalme.

ALl people harken and giue eare,
to that that I shall tell:
2 Both high and low, both rich and poore,
that in the world doe dwell:
3 For why? my mouth shall make discourse
of many things right wise:
In vnderstanding shall my heart
his studie exercise.

4 I will incline my heart to know
the parable so darke?
And open all the doubtfull speech,
in meeter on my harpe.
5 Why should I feare afflictions,
or any carefull toyle:
Or els my foes which at my heeles,
are prest my life to spoile?

6 For as for such as riches haue,
wherein their trust is most:
And they which of their treasures great,
themselues doe brag and boast.
7 There is not one of them that can,
his brothers death redeeme:
Or that can giue a price to God
sufficient for him.
8 It is to great a price to pay,
none can thereto attaine:
9 Or that he might his life prolong,
or not in graue remaine.
10 They see wise men as well as fooles,
subiect vnto deaths bands:
And being dead, strangers possesse
their goods, their rents, their lands.
11 Their care is to build houses faire,
and to determine sure,
To make their name right great on earth
for euer to endure.
12 Yet shall no man alwayes enioy,
high honnor, wealth and rest:

But ſhall at length taſte of deaths cup,
as well as the bruite beaſt.

The ſecond part.

13 And though they try their fooliſhneſſe
to be moſt lewd and vaine:
Their children yet approoue their talke,
and in like ſinne remaine.
14 As ſheepe into the fould are brought,
ſo ſhall they into graue:
Death ſhall them eate, and in that day,
the iuſt ſhall Lordſhip haue.

Their Image and their royall port
ſhall fade and quite decay:
When as from houſe to pit they paſſe
with woe and well away.
15 But God ſhall ſurely preſerue me
from death and endleſſe paine:
Becauſe he will of his good grace
my ſoule receiue againe.

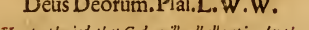
16 If any man waxe wondrous rich,
feare not I ſay therefore:
Although the glory of his houſe
encreaſeth more and more.
17 For when he dyeth, of all theſe things
nothing ſhall he receiue:
His glory will not follow him,
his pompe will take her leaue.

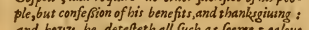
18 Yet in this life he takes himſelfe
the happieſt vnder ſunne:
And others likewiſe flatter him,
and ſay all is well done.
19 And preſuppoſe he liue as long
as did his fathers old:
Yet muſt he needs at length giue place,
and be brought to deaths fould.

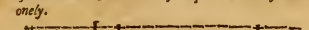
20 Thus man to honour God hath call'd,
yet doth he not conſider:
But like bruite beaſts ſo doth he liue,
which turne to duſt and powder.

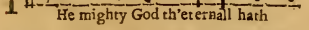
Deus Deorum. Pſal. L. W. W.

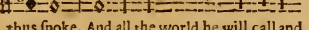
Hee prophecied that God vvill call all nations by the Goſpell, and require no other ſacrifice of his people, but confeſſion of his benefits, and thankgiuing: and how he deteſteth all ſuch as ſeeme zealous of ceremonies, and not of the pure vvord of God onely.


THe mighty God th'eternall hath

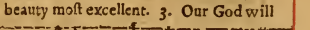

thus ſpoke, And all the world he will call and


prouoke, Euen from the Eaſt, and ſo footh


to the Weſt. 2. From toward Sion which


place him liketh beſt: God will appeare in

beauty moſt excellent. 3. Our God will


come before that long time be ſpent.

Deuouring fire
ſhall goe before his face,
A great tempeſt
ſhall round about him trace.
4 Then ſhall he call
the earth and heauens bright,
To iudge his folke
with equitie and right.
5 Saying, goe to,
and now my Saints aſſemble:
My peace they keepe,
their gifts doe not diſſemble.

6 The heauens ſhall
declare his righteouſneſſe:
For God is iudge
of all things more and leſſe.
7 Heare my people,
For I will now reueale:
Liſt Iſrael,
I will thee nought conceale,
Thy God, thy God
am I, and will not blame thee,
8 For giuing not,
all manner offrings to me.

9 I haue no neede
to take of thee at all
Goats of thy fould,
or Calfe out of thy ſtall:
10 For all the beaſts
are mine within the woods:
On thouſand hils
Cattell are mine owne goods.
11 I know for mine
all birds that are on mountaines,
All beaſts are mine
that haunt the fields and fountaines.

12 Hungry if I were
I would not thee it tell:
For all is mine
That in the world doth dwell.
13 Eate I the fleſh
of great buls and bullocks?
Or drinke the blood
of Goates and of the flockes?
14 Offer to God
praiſe and hearty thankeſgiuing
And pay thy vowes
vnto God euerliuing.

15 Call vpon me
when troubled thou ſhalt be,
Then will I helpe,
and thou ſhalt honour me.
16 To the wicked
thus ſaith th'eternall God:
Why doſt thou preach
my lawes and teſts abroad?

Seeing thou haſt
them with thy mouth abuſed.
17 And hat'ſt to be
by diſcipline reformed.

My words I ſay,
thou doſt reiect and hate:
18 If that thou ſee
a theefe as with thy mate,
Thou runn'ſt with him
and ſo your prey doe ſeeke:
And art all one
with bawds and ruffians eke.
19 Thou giu'ſt thy ſelfe
to backebite and to ſlaunder,
And how thy tongue
deceiueth it's a wonder.

20 Thou ſitteſt muſing,
thy brother how to blame,
And how to put
thy mothers ſonne to ſhame.
21 Theſe things thou didſt,
and whilſt I held my tongue
Thou didſt me iudge,
becauſe I ſtaid ſo long,
Like to thy ſelfe:
yet though I keepe long ſilence,
Once ſhalt thou feele
of thy wrongs iuſt recompence.

22 Conſider this
ye that forget the Lord:
And feare not when
hee threatneth with his word;
Leaſt without helpe
I ſpoyle you as a prey.
23 But hee that thankes
offreth, praiſeth me aye,
Saith the Lord God:
and hee that walketh this trace,
I will him teach
Gods ſauing health to embrace.

Another of the ſame by I. H.

THe God of Gods, the Lord,
hath call'd the earth by name:
From where the Sunne doth riſe vnto
the ſetting of the ſame.
2 From Sion his faire place,
his glory bright and cleare:
The perfect beauty of his grace,
from thence it did appeare.

3 Our God ſhall come in haſte,
to ſpeake hee ſhall not doubt:
Before him ſhall the fire waſte,
and tempeſt round about.
4 The heauens from on hie
the earth below likewiſe:
Hee will call forth to iudge and trie
his folke hee doth deuiſe.

5 Bring forth my Saints (ſaith hee)
my faithfull flocke ſo deare:
Which are in bond and league with me
my law to loue and feare.
6 And when theſe things are tride
the heauens ſhall record:
That God is iuſt, and all muſt bide
the iudgement of the Lord.

7 My people, O giue heed,
Iſrael to thee I crie:
I am thy God, thy helpe at neede,
thou canſt it not denie.
8 I doe not ſay to thee,
thy ſacrifice is ſlacke:
Thou offereſt dayly vnto me
much more then I doe lacke.

9 Think'ſt thou that I doe neede
thy cattell yong or old?
Or elſe deſire ſo much to feede
on Goates out of thy fold?
10 Nay, all the beaſts are mine,
in woods that eate their fils.
And thouſands more of neate and kine
that runne wilde on the hils.

The ſecond part.

11 The birds that build on high
in hils and out of ſight:
And beaſts that in the fields doe ly,
are ſubiect to my might.
12 Then though I hungred ſore,
what neede I ought of thine:
Sith that the earth with her great ſtore,
and all therein is mine?

13 To buls fleſh haue I minde,
to eate it, doſt thou thinke?
Or ſuch a ſweetneſſe doe I finde
the blood of Goates to drinke?
14 Giue to the Lord his prayſe,
with thanks to him apply:
And ſee thou pay thy vowes alwayes
vnto the God moſt hie.

15 Then ſeeke and call to me,
when ought would worke thee blame:
And I will ſure deliuer thee,
that thou maiſt prayſe my name.
16 But to the wicked traine,
which talke of God each day:
And yet their workes are foule and vaine,
to them the Lord will ſay:

17 With what a face dar'ſt thou
my word once ſpeake or name?
Why doth thy talke my law allow?
thy deedes denie the ſame.
18 Whereas for to amend
thy life thou art ſo ſlacke:
My word the which thou doſt pretend,
is caſt behinde thy backe.

The third part.

19 When thou a theefe doſt ſee
by theft to liue in wealth:
With him thou runſt, and doſt agree
likewiſe to thriue by ſtealth:
20 When thou doſt them behold,
that wiues and maids defile:
Thou lik'ſt it well, and waxeſt bold,
to lead that life moſt vile.

21 Thy lips thou doſt apply
to ſlander and deſame:
Thy tongue is taught to craft and lye,
and ſtill doth vſe the ſame.

11 Thou studiest to reuile,
thy friends to thee so neere
With slander thou would'st needs defile,
thy mothers sonne most deare.
23 Hereat while I doe winke,
as though I did not see:
Thou goest on still, and so dost thinke
that I am like to thee:
24 But sure I will not let,
to strike when I begin:
Thy faults in order I will set,
and open all thy sinne.

25 Marke this I you require,
that haue not God in minde:
Least when I plague you in mine ire,
your helpe be farre to finde.
26 He that doth giue to me,
the sacrifice of prayse
Doth please me well, and he shall see,
to walke in godly wayes.

Miserere mei. Psal. Lj. W. W.

Dauid rebuked by the Prophet Nathan for his great offences, acknowledged the same to God, protestings his naturall corruption, wherefore he prayeth God to forgiue his sinnes, & renew in him his holy spirit, promising that hee will not be unmindfull of those great graces. Finally fearing least God would punish the whole Church for his fault, he requires that he would rather increase his grace towards the same.

O Lord consider my distresse, and now
with speed some pitie take, My sins deface,
my faults redresse, good Lord for thy great
mercies sake. 2. Wash mee, O Lord, and
make mee cleane, from this vniust and sinfull
act, and purifie yet once againe, my hainous
crime and bloody fact.

3 Remorse and sorow doth constraine,
me to acknowledge mine excesse:
My sinnes alas doe still remaine.
4 Before my face without releasse,
For thee alone I haue offended,
committing euill in thy sight,
And if I were therefore condemned,
yet were thy iudgements iust and right.

5 It is too manifest alas,
that first I was conceiued in sinne:
Yea of my mother so borne was,
and yet vile wretch remaine therein.
6 Also behold Lord thou dost loue,
the inward trueth of a pure heart:
Therefore thy wisedome from aboue,
thou hast reueal'd me to conuert.

7 If thou with Isop purge this blot,
I shallbe cleaner then the glasse,
And if thou wash away my spot,
the snow in whitenesse shall I passe.
8 Therefore O Lord, such ioy me send,
that inwardly I may find grace:
And that my strength may now amend,
which thou hast swag'd for my trelpasse.

9 Turne backe thy face and frowning ire,
for I haue felt enough thy hand:
And purge thy sinnes I thee desire,
which doe in number passe the sand.
10 Make new my heart within my brest,
and frame it to thy holy will:
Thy constant spirit in me let rest,
which may these raging enemies kill.

The second part.

11 Cast me not Lord out from thy face,
but speedily my torments end,
Take not from me thy spirit and grace,
which may from dangers me defend.
12 Restore me to those ioyes againe,
which I was wont in thee to finde:
And let me thy free spirit retaine,
which vnto thee may stirre my minde.

13 Thus when I shall thy mercies know,
I shall instruct others therein:
And men that are likewise brought low,
by mine example shall flie sinne.
14 O God that art my health art Lord,
forgiue me this my bloody vice:
My heart and tongue shall then accord,
to sing thy mercies and iustice.

15 Touch thou my lips, my tongue vntie,
O Lord, which art the onely kay:
And then my mouth shall testifie,
thy wondrous workes and prayse alway.
16 And as for outward sacrifice,
I would haue offered many one:
But thou esteem'st them of no price,
and therein pleasure takest none.

17 The heauy heart, the minde oppresst,
O Lord thou neuer dost reiect:
And to speake trueth it is the best
end of all sacrifice the effect.
18 Lord vnto Sion turne thy face,
powre out thy mercy on thy hill,
And on Ierusalem thy grace,
build vp the walles and loue it still.

19 Thou shalt accept then our offrings,
of peace and righteousnesse I say:
Yea calues and many other things,
vpon thine altar will we lay.

Another of the ſame by T.S.

Sing this as the Lamentation.

HAue mercy on me God after,
thy great abundant grace:
After thy mercies multitude,
doe thou my ſinnes deface.
2 Yea, waſh me more from mine offence,
and cleanſe me from my ſinne.
For I doe know my faults, and ſtill
my ſinnes are in mine eyne.

3 Againſt thee, thee alone I haue
offended in this caſe:
And euill haue I done before
the preſence of thy face.
4 That in the things that thou doſt ſay,
vpright thou maiſt be tride:
And eke in iudgement that the dome
may paſſe vpon thy ſide.

5 Behold in wickedneſſe my kinde,
and ſhape I did receiue:
And loe my ſinfull mother eke,
in ſinne did me conceiue.
6 But loe the trueth in inward parts,
is pleaſant vnto thee:
And ſecrets of thy wiſedome thou,
reuealed haſt to me.

7 With Iſope Lord beſprinkle me,
I ſhall be cleanſed ſo:
Yea, waſh thou me, and ſo ſhall I,
be whiter then the ſnow.
8 Of ioy and gladneſſe make thou mee,
to heare the pleaſant voyce:
That ſo the bruiſed bones, which thou
haſt broken may reioyce.

9 From the beholding of my ſinnes,
Lord turne away thy face:
And all my deeds of wickednes,
doe vtterly deface:
10 O God create in me a heart,
vnſpotted in thy ſight:
And eke within my bowels Lord,
renue a ſtable ſpirit.

11 Ne caſt me from thy ſight, nor take
thy holy ſpirit away:
The comforts of thy ſauing helpe,
giue me againe I pray.
12 With thy free ſpirit eſtabliſh me,
and I will teach therefore
Sinners thy wayes, and wicked ſhall,
be turn'd vnto thy lore.

The ſecond part.

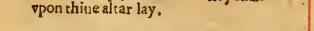
13 O God, that art my God of health,
from blood deliuer me:
That praiſes of thy righteouſneſſe,
my tongue may ſing to thee.
14 My lips that yet faſt cloſed be,
doe thou O Lord vnloſſe:
The praiſes of thy maieſtie,
my mouth ſhall ſo diſcloſe.

15 I would haue offered ſacrifice,
if that had pleaſed thee:
But pleaſed with burnt offrings
I knew thou wilt not be:
16 A troubled ſpirit is ſacrifice,
delightfull in Gods eyes.
A broken and an humble heart,
God thou wilt not deſpiſe.

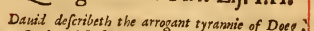
17 In thy good will deale gently Lord,
to Sion, and withall:
Grant that of thy Ieruſalem,
vpreard may be the wall.
18 Burnt offrings, gifts, and ſacrifice,
of iuſtice in that day:
Thou ſhalt accept, and Calues they ſhall
vpon thine altar lay.

Quid gloriaris? Pſal. Lij. I.H.

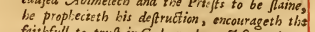
Dauid deſcribeth the arrogant tyrannie of Doeg, Sauls chiefe ſhepheard, who by falſe ſurmiſes cauſed Abimelech and the Prieſts to be ſlaine, he propheceth his deſtruction, encourageth the faithfull to truſt in God, who moſt ſharpely reuengeth his, and rendreth thankes for his deliuerance. Herein is liuely ſet foorth the kingdome of Antichriſt.



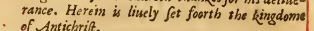
WHy doſt thou tyrant boaſt abroad



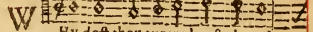
thy wicked works to prayſe? Doſt thou not



know there is a God, whoſe mercies laſt al-



wayes? 2. Why doeth thy minde yet ſtill de-



uiſe ſuch wicked wiles to warpe? Thy tongue

vntrue in forging lies, is like a raſor ſharpe.

3 On miſchiefe why ſetſt thou thy minde,
and wilt not walke vpright?
Thou haſt more luſt falſe tales to fiude,
then bring the trueth to light.
4 Thou doeſt delight in fraud and guile,
in miſchiefe, blood and wrong,
Thy lips haue learn'd the flattering ſtile,
O falſe deceitfull tongue.

5 Therefore ſhall God for euer confound
and pluckt thee from thy place:
Thy ſeed root out from off the ground,
and ſo ſhall thee deface.
6 The iuſt when they behold thy fall,
with feare will prayſe the Lord.
And in reproach of thee withall,
cry out with one accord.

7 Behold the man that would not take
the Lord for his defence:
But of his goods his God did make,
and truſt his corrupt ſenſe.
8 But I an Oliue freſh and greene,
will ſpring and ſpread abroad:

For why? my trust all times hath beene
vpon the liuing God.
9 For this therefore will I giue prayse
to thee with heart and voyce:
I will set forth thy name alwayes,
wherein thy Saints reioyce.

Dixit insipiens. Psal. Liij. T.S.

Dauid describeth the crooked nature, cruelty and punishment of the wicked, when they looke not for it, and desireth the deliuerance of the godly, that they may reioyce together.

Sing this as the 46 Psalme.

THe foolish man in that which he,
within his heart hath sayd,
That there is any God at all,
he vtterly denaid.
2 They are corrupt and they also,
a haynous worke haue wrought:
Among them all there is not one,
of good that worketh ought.

3 The Lord lookt downe on sons of men,
from heauen all abroad,
To see if any were that would
be wise, and seeke for God.
4 They are all gone out of the way,
they are corrupted all:
There is not one doth any good,
there is not one at all.

5 Doe not all wicked workers know,
that they doe feede vpon,
My people as they feed on bread,
the Lord they call not on.
6 Euen there they were afraid, and stood,
with trembling all dismaid:
Whereas there was no cause at all,
why they should be afraid.

7 For God his bones, that thee besieg'd,
hath scattered all abroad:
Thou hast confounded them, for they
reiected are of God.
8 O Lord, giue thou thy people health,
and thou, O Lord fulfill:
Thy promise made to Israell,
from out of Sion hill.

9 When God his people shall restore,
that earst was captiue lad:
Then Iaakob shall therein reioyce,
and Israel shalbe glad.

Deus in nomine. Psal. Liiij. I.H.

Dauid in great danger through Ziphims, calleth vpon God to destroy his enemies, promising sacrifice for his deliuerance.

Sing this as the 46 Psalme.

GOd saue mee for thy holy name,
and for thy goodnesse sake:
Vnto the strength Lord of the same,
I doe my cause betake.
2 Regard, O Lord, and giue an eare
to me when I doe pray,
Bow downe thy selfe to me and heare,
the words that I doe say.

3 For strangers vp against mee rise,
and tyrants vexe me still,
Which haue not God before their eyes,
they seeke my soule to spill.
4 But loe, my God doth giue me aide,
the Lord is straight at hand:
With them by whom my soule is staid,
the Lord doth euer stand.

5 With plagues repay againe all those,
for me that lie in waite:
And in thy truth destroy my foes,
with their owne snare and baite.
6 And offring of free heart and will,
then I to thee shall make:
And prayse thy name, for therein still
great comfort I doe take.

7 O Lord, at length doe set me free,
from them that craft conspire:
And now mine eyes with ioy doe see,
on them my hearts desire.

Exaudi Deus. Psal. Lv. I.H.

Dauid in great distresse, complaineth of Sauls cruelty, and falshood of his familiar acquaintance, effectuallie mouing the Lord to pitie him. Then assured of deliuerance, he setteth foorth the grace of God as if he had already obteined his request.

Sing this as the 46 Psalme.

O God giue eare and doe apply,
to heare me when I pray:
And when to thee I call and cry,
hide not thy face away.
2 Take heed to mee, grant my request,
and answere mee againe?
With plaints I pray, full sore opprest,
great griefe doth me constraine.

3 Because my foes with threats and cries,
oppresse me through despight:
And so the wicked sort likewise,
to vexe mee haue delight.
4 For they in counsell doe conspire,
to charge me with some ill:
So with their hastie wrath and ire,
they doe pursue me still.

5 My heart doth faint for want of breath,
it panteth in my brest:
The terrours and the dread of Death,
doth worke me much vnrest.
6 Such dreadfull feare on me doth fall,
that I therewith doe quake:
Such horrour whelmeth me withall,
that I no shift can make.

7 But I doe say, who will giue me
the swift and pleasant winges
Of some faire doue that I may flee,
and rest me from these things.
8 Loe then I would goe farre away,
to flie I would not cease:
And I would hide my selfe and stay
in some great wilderneſse.

9 I would be gone in all the hast,
and not abide behind:
That I were quite and ouerpast
these blasts of boystrous winde.
10 Deuide them Lord, and from them pull,
their diuelish double tongue:
For I haue spied their Citie full,
of rapine, strife and wrong.

11 Which things both night & day through-
did close her as a wall. (out,
In midst of her is mischiefe stout,
and sorrow eke withall.
12 Her private parts are wicked plaine,
her deeds are much too vile:
And in her streets there doth remaine,
all craftie fraude and guile.

The second part.

13 If that my foes did seeke my shame,
I might it well abide:
From open enemies checke and blame,
some where I could mee hide:
14 But thou it was my fellow deare,
which friendship did pretend:
And didst my secret counsell heare,
as my familiar friend.

15 With whom I had delight to talke,
in secret and abroad:
And wee together oft did walke,
within the house of God.
16 Let death in hatte vpon them fall,
and send them quicke to hell:
For mischiefe raigneth in their hall,
and parlour where they dwell.

17 But I vnto my God doe crie,
to him for helpe I flee:
The Lord doth heare mee by and by,
and he doth succour me.
18 At morning, noone, and euening tide:
vnto the Lord I pray:
When I so instantly haue cride,
he doth not say me nay.

19 To peace he shall restore me yet,
though warres be neere at hand:
Although the number be full great,
that would against me stand.
20 The Lord that first and last doth raigne,
both now and euermore,
Will heare when I to him complaine,
and punish them full sore.

21 For sure there is no hope that they
to turne will once accord:
For why? they will not God obey,
nor doe not feare the Lord.
22 Upon their friends they laid their hands,
which were in couenant knit:
Of friendship to neglect the bands,
they passe or care no whit.

23 While they haue war within their hearts,
as butter are their words:
Although their words were smooth as oyle,
they cut as sharpe as swords.
24 Cast thou thy care vpon the Lord,
and he shall nourish thee:
For in no wise will he accord
the iust in thrall to see.

25 But God shall cast them deepe in pit,
that thirst for blood alwaies:
He will no guilefull man permit,
to liue out halfe his dayes.
26 Though such be quite destroi'd and gone,
in thee O Lord, I trust:
I shall depend thy grace vpon,
with all my heart and lust,

Miserere mei. Psal. Lvj. I.H.

Dauid being brought to Achis the King of Gath, 1. Sam. 21. 12. complaineth of his enemies, demandeth succour, trusteth in God, and promiseth to performe his vowe, which was to praise God in his Church.

Sing this as the Lamentation.

HAue mercy Lord on mee I pray,
for man would me deuoure:
He fighteth with me day by day,
and troubleth me eash houre.
2 Mine enemies dayly enterprise,
to swallow mee outright:
To fight against mee many rise,
O thou most high of might.

3 When they would make me most afraid
with boalts and brags of pride:
I trust in thee alone for aide,
By thee will I abide:
4 Gods promise I doe minde and praise,
O Lord, I sticke to thee:
I doe not care at all assaies,
what man can doe to mee.

5 What things I either did or spake,
they wrest them at their will:
And all the counsell that they take,
is how to worke me ill.
6 They all consent themselues to hide,
close watch for me to lay:
They spie my pathes, and snares haue layd,
to take my life away.

7 Shall they thus scape on mischiefe set?
thou God on them wilt frowne:
For in his wrath he doth not let,
to throw whole kingdomes downe.
8 Thou seest how oft they make me flee,
and on my teares doest looke:
Reserue them in a glasse by thee,
and write them in thy booke.

9 When I doe call vpon thy name,
my foes away doe start:
I well perceiue it by the same,
that God doth take my part.
10 I glory in the word of God,
to praise it I accord:
With ioy I will declare abroad,
the promise of the Lord.

11 I trust in God and yet I say,
as I before began:
The Lord he is my helpe and stay,
I doe not care for man.
12 I will performe with heart so free,
to God my vowds alwaies:
And I (O Lord) all times to thee,
will offer thankes and praise.

13 My soule from death thou dost defend,
and keepest my feet vpright:
That I before thee may ascend,
with such as liue in light.

Miserere mei. Psal. Lvij. I.H.

Dauid in the desart of Ziph, betraied by the inhabitants, and in the same caue with Saul, calleth to God, with full confidence that hee will performe his promise, and shew his glory in heauen, and in earth against his cruell enemies, therefore he rendreth laud and praise.

Sing

Sing this as the 44 Psalme.

TAke pitty for thy promise sake,
haue mercy Lord on me:
For why my soule doth her betake
vnto the helpe of thee.
2 Within the shaddow of thy wings
I set my selfe full fast:
Till mischiefe, malice, and like things,
be gone and ouerpast.

3 I call vpon the God most high,
to whom I sticke and stand:
I meane the God that will stand by
the cause I haue in hand.
4 From heauen he hath sent his aide,
to saue me from their spight:
That to deuoure me haue assaid,
his mercy, trueth, and right.

5 I lead my life with lyons fell,
all set on wrath and ire:
And with such wicked men I dwell,
that fret like flames of fire.
6 Their teeth are speares and arrowes long,
as sharpe as I haue seene:
They wound and cut with their quicke tongue
like swords and weapons keene.

7 Set vp and shew thy selfe, O God,
aboue the heauens bright:
Exalt thy prayse in earth abroad,
thy maiesty and might.
8 They lay their nets, and doe prepare
a priuie caue and pit:
Wherein they thinke my soule to snare,
but they are fallen in it.

9 My heart is set to laud the Lord,
in him to ioy alwayes:
My heart I say doth well accord
to sing his laud and prayse.
10 Awake my ioy, awake I say,
my lute, my harpe, and string:
For I my selfe before the day
will rise, reioyce, and sing.

11 Among the people I will tell
The goodnesse of my God:
And shew his prayse that doth excell,
in heathen lands abroad.
12 His mercy doth extend as farre
as heauens all are hie,
His truth as high as any starre,
that shineth in the skie.

13 Set foorth and shew thy selfe, O God,
aboue the heauens bright:
Extoll thy prayse on earth abroad,
thy maiesty and might.

Si vere utique. Psal. Lviij. I. H.

Hee describeth his malicious enemies, Sauls flatterers, who secretly and openly sought his destruction, from whom he appealed to Gods iudgement, foreseeing that the iust shall reioyce at the punishment of the wicked, to Gods glorie.

Sing this as the 48. Psalme.

YE rulers which are put in trust
to iudge of wrong and right:
Be all your iudgements true and iust,
not knowing neede or might?
2 Nay in your hearts ye marke and muse
in mischiefe to consent;
And where ye should true iustice vse,
your hands to bribes are bent.

3 The wicked sort from their birth-day
haue erred on this wise:
And from the mothers wombe alway
haue vsed craft and lies.
4 In them the poison and the breath
of serpents doe appeare:
Yea, like the Adder that is deafe
and fast doth stop her eare.

5 Because he will not heare the voyce,
of one that charmeth well:
No though hee were the chiefe of choyce,
and therein doth excell.
6 O God, breake thou their teeth at once,
within their mouths throughout,
The tuskes that in their great iawbones,
like Lyons whelpes hang out.

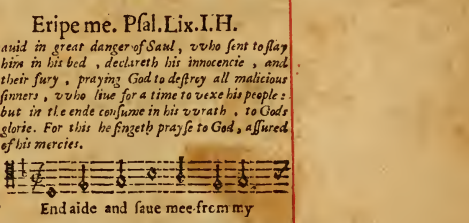
7 Let them consume away and waste,
as water runns foorth right.
The shafts that they doe shoote in hast,
let them be broke in flight.
8 As Snailes doe waste within the shell,
and vnto slime doe turne:
As one before his time that fell,
and neuer saw the Sunne.

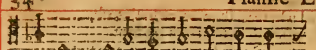
9 Before the thornes that now are yong
to bushes big shall grow:
The storms of anger waxing strong,
shall take them ere they know.
10 The iust shall ioy it doth them good,
that God doth vengeance take:
And they shall wash their feete in blood,
of them that him forsake.

11 Then shall the world shew forth and tell
that good men haue reward:
And that a God on earth doth dwell,
that iustice doth regard.

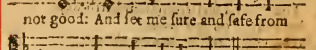
Eripe me. Psal. Lix. I. H.

Dauid in great danger of Saul, who sent to slay him in his bed, declareth his innocencie, and their fury, praying God to destroy all malicious sinners, who liue for a time to vexe his people: but in the ende consume in his wrath, to Gods glorie. For this he singeth prayse to God, assured of his mercies.


SEnd aide and saue mee from my
foes, O Lord, I pray to thee: Defend
and keepe mee from all those that rise
and striue with mee. 2. O Lord, preserue
me from those men, whose doings are



not good: And ſee me ſure and ſafe from



them that ſtill thirſt after blood.

3 For loe they waite my ſoule to take,
they rage againſt me ſtill:
Yea, for no fault that I did make:
I neuer did them ill.
4 They runne, and doe themſelues prepare,
when I no whit offend:
Ariſe, and ſaue me from their ſnare,
and ſee what they intend.

5 O Lord, of hoaſts of Iſrael
ariſe and ſtrike all lands:
And pittie none that doe rebel,
and in their miſchiefe ſtands.
6 At night they ſtirre and ſeeke about,
as hounds they howle and grin:
And all the Citie cleane throughout
from place to place they runne.

7 They ſpeake of me with mouth alway,
but in their lips are ſwords:
They greed my death, and then would ſay,
what? none doth heare our words:
8 But Lord thou haſt their wayes eſpide,
and laught thereat apace:
The heathen folke thou ſhalt deride,
and mocke them to their face.

9 The ſtrength that doth my foes withſtand,
O Lord doth come of thee:
My God he is my helpe at hand,
a fort of fence to me.
10 The Lord to me doth ſhew his grace
in great abundance ſtill:
That I may ſee my foes in caſe
ſuch as my heart doth will.

The ſecond part.

11 Deſtroy them not at once, O God,
leaſt it from minde doe fall:
But with thy ſtrength driue them abroad,
and ſo conſume them all.
12 For their ill words and truthleſſe tongues,
confound them in their pride:
Their wicked oaths, with lyes and wrong,
let all the world deride.

13 Conſume them in thy wrath, O Lord,
that nought of them remaine:
That men may know throughout the world
that Iacobs God doth raigne.
14 At euening they returne apace,
as dogs they grin and crie:
Throughout the ſtreets in euery place,
they runne about and ſpie.

15 They ſeeke about for meate I ſay,
but let them not be fed:
Nor finde a houſe wherein they may
behold to put their head.
16 For I will ſhew thy ſtrength abroad,
thy goodneſſe I will prayſe:
For thou art my defence and God,
at neede in all aſſaies.

17 Thou art my ſtrength, thou haſt me ſtaid,
O Lord, I ſing to thee:
Thou art my fort, my fence, and aid,
a louing God to mee.

Deus repuliſti. Pſal. Lx. I. H.

Dauid now king ouer Iudah, after many victories, ſhewed by euident ſignes, that God elected him a King, aſſuring the people, that God will proſper them if they approoue the ſame. After he prayeth vnto God to finiſh that hee had begun.

Sing this as the 59. Pſalme.

O Lord, thou diddeſt vs cleane for ſake,
and ſcattred'ſt vs abroad:
Such great diſpleaſure thou didſt take,
returne to vs, O God.
2 Thy might did mooue the land ſo ſore,
that it in ſunder brake:
The hurt thereof, O Lord, reſtore,
for it doth bow and quake.

3 With heauy chance thou plagueſt thus
the people that are thine:
And thou haſt giuen vnto vs
a drinke of deadly wine.
4 But yet to ſuch as feare thy name
a token ſhall enſue:
That they might triumph in the ſame,
becauſe thy word is true.

5 So that thy might may keepe and ſaue
thy folke that fauour thee:
That they thy helpe at hand may haue,
O Lord, grant this to mee.
6 The Lord did ſpeake from his owne place,
this was his ioyfull tale:
I will diuide Sichem by pace,
and mete out Succoths vale.

7 Gilead is giuen to my hand,
Manaſſes mine beſide:
Ephraim the ſtrength of all my land,
my Law doth Iuda guide.
8 In Moab I will waſh my feete,
ouer Edom throw my ſhooe:
And thou Paliſtine ough'ſt to ſeeke,
for fauour me vnto.

9 But who will bring me at this tide,
vnto the City ſtrong?
Or who to Edom will me guide,
ſo that I goe not wrong?
10 Wilt thou O God, which didſt forſake,
thy flocke, their land and coaſts?
Our warres in hand thou would'ſt not take,
nor walke among our hoaſts.

11 Giue aide O Lord, and vs relieue,
from them that vs diſdaine:
The helpe that hoaſts of men can giue,
it is but all in vaine.
12 But through our God wo ſhall haue might
to take great things in hand:
He will tread downe, and put to flight
all thoſe that vs withſtand.

Exaudi Deus. Pſal. Lxj. I. H.

Whether hee were in danger of the Ammonites or purſued of Abſolon, here hee cryeth to be deliuered, and confirmed with his kingdome, promiſing perpetuall prayſes.

Sing

Sing this as the 30. Pſalme.

REgard, O Lord, for I complaine,
and make my ſuite to thee,
Let not my wordes returne in vaine,
but giue an eare to me.
2 From of the coaſts and vtmoſt parts,
of all the earth abroad
In griefe and anguiſh of my heart,
I crie to thee, O God.

3 Vpon the rocke of thy great power,
my wofull minde repoſe:
Thou art my hope, my fort, and tower,
my fence againſt my foes.
4 Within thy tents I luſt to dwell,
for euer to endure:
Vnder thy wings I know right well,
I ſhall be ſafe and ſure.

5 The Lord doth my deſire regard,
and doth fullfill the ſame:
With goodly gifts doth he reward,
all them that feare his name.
6 The King ſhall he in health maintaine,
and ſo prolong his dayes,
That he from age to age ſhall raigne,
for euermore allwayes.

7 That he may haue a dwelling place,
before the Lord for aye:
O let thy mercy, trueth and grace,
defend him from decay.
8 Then ſhall I ſing for euer ſtill,
with prayſe vnto thy name:
That all my vowes I may fulfill,
and dayly pay the ſame.

Nonne Deo. Pſal. Lxij. I.H.

Dauid declareth by this example and the nature of God, that he and all people muſt truſt in God alone, ſeeing that all vvithout God goes to nought, vvho onely is ofpovver to ſaue, and that he revvardeth man according to his vvorkes.

Sing this as the 59 Pſalme.

MY ſoule to God ſhall giue good head,
and him alone attend:
For why my health and hope to ſpeed,
doth whole on him depend.
2 For he alone is my defence,
my rocke, my health and aide:
He is my ſtay, that no pretence,
ſhall make me much diſmaid.

3 O wicked folke how long will ye
vſe craft? ſure you muſt fall,
For as a rotten hedge ye be,
and like a tottering wall.
4 Whom God doth loue, ye ſeeke allwaies
to put him to the worſe,
Ye loue to lie, with mouth ye prayſe,
and yet your heart doth curſe.

5 Yet ſtill my ſoule doth whole depend,
on God my chiefe deſire:
From all ill feates me to defend,
none but him I require.
6 He is my rocke, my ſtrength and tower,
my health is of his grece:
He doth ſupport me, that no powes
can moone me out of place.

7 God is my glory and my health,
my ſoules deſire and luſt:
My fort, my ſtrength, my ſtay, my wealth,
God is mine onely truſt.
8 Oh haue your hope in him alway,
ye folke with one accord:
Powre out your hearts to him and ſay,
our truſt is in the Lord.

9 The ſonnes of men deceitfull are,
on ballance but a ſlight,
With things moſt vile doe them compare,
for they can keepe no weight.
10 Truſt not in wrong robbery or ſtealth,
let vaine delights be gone:
Though goods well got flow in with wealth,
ſet not your hearts thereon.

11 The Lord long ſith one thing did tell,
which heare to minde I call:
He ſpake it oft I heard it well:
that God alone doth all.
12 And that thou Lord art good and kinde,
thy mercy doth exceed?
So that all ſorts with thee ſhall finde,
according to their meede.

Deus Deus meus. Pſal. Lxiij. I.H.

Dauid after his danger of Ziph, giueth God thanks for his vvonderfull deliuerance, in vvhoſe mercies hee truſteth euen in the midſt of miſerie, propheſying the deſtruction of Gods enemies, and contrariviſe happineſſe to all them that truſt in the Lord. 1. Sam. 3.

Sing this as the 44 Pſalme.

O God, my God, I watch betime,
to come to the in haſt:
For why? my ſoule and bodie both,
doe thirſt of thee to taſt.
2 And in this barren wilderneſſe,
where waters there are none:
My fleſh is parcht for thought of thee:
for thee I wiſh alone.

3 That I might ſee yet once againe,
thy glory ſtrength and might,
As I was wont it to behold,
within thy temple bright.
4 For why? thy mercies farre ſurmount,
this life and wretched dayes:
My lips therefore ſhall giue to thee,
due honour, laud and prayſe.

5 And whilſt I liue I will not faile,
to worſhip thee alway:
And in thy name I ſhall liſt vp,
my hands when I doe pray.
6 My ſoules is fill'd as with marrow,
which is both fat and ſweet,
My mouth therefore ſhall ſing ſuch ſongs
as are for thee moſt meete.

7 When as in bed I thinke on thee,
are eke all the night tide:
For vnder couert of thy wings,
thou art my ioyfull guide.
8 My ſoule doth ſurely ſticke to thee,
thy right hand is my power.
9 And thoſe that ſeeke my life to ſtroy,
them death ſhall ſoone deuoure.

10 The

10 The ſword ſhall them devoure each one
their carkaſes ſhall feede
The hungry foxes which doe runne,
their prey to ſeeke at neede.
11 The King and all men ſhall reioyce,
that doe profeſſe Gods word:
For liars mouths ſhall then be ſtopt,
which haue the truth diſturb'd.

Exaudi Deus. Pſal. Lxiiij. I.H.

David prayeth againſt the falſe reporters and ſlanderers, hee declareth their puniſhment and deſtruction, to the comfort of the iuſt, and the glory of God.

Sing this as the 18. Pſalme.

O Lord, vnto my voice giue eare,
with plaints when I doe pray:
And rid my life and ſoule from dread,
of foes that threat to ſlay.
2 Defend me from that ſort of men,
which in deceits doe lurke?
And from the frowning face of them,
that all ill feates doe worke.
3 Who whet their tongues as wee haue ſeene
men whet and ſharpe their ſwords:
They ſhoot abroad their arrowes keene,
I meane moſt bitter words.
4 With privie ſleights ſhoote they their ſhafts
the vpright man to hit:
The iuſt vnware to hit by craft,
they care or feare no whit.

5 A wicked worke they haue decreed,
in counſell thus they crie:
To vſe deceit let vs not dread,
what? who can it eſpie?
6 What waies to hurt they talke and muſe,
all times within their heart:
They all conſult what feats to vſe,
each doth inuent his part.

7 But yet all this ſhall not anaile,
when they thinke leaſt vpon:
God with his dart ſhall ſure aſſault,
and wound them euery one.
8 Their crafts and their ill tongues withall,
ſhall worke themſelues ſuch blame:
That they which then behold their fall,
ſhall wonder at the ſame.

9 Then all that ſee ſhall know right well,
that God the thing hath wrought:
And prayſe his wittie workes, and tell
what he to paſſe hath brought.
10 Yet ſhall the iuſt in God reioyce,
ſtill truſting in his might:
So ſhall they ioy with minde and voyce,
whoſe heart is pure and right.

Te decet hymnus. Pſal. Lxv. I.H.

A thankeſgiuing vnto God by the faithfull, who are ſignified by Sion and Ieruſalem, for the chuſing, preſeruation, and gouernance of them, and for the plentifull bleſſings powred forth vpon all the earth.

Sing this as the 30 Pſalme.

THy prayſe alone (O Lord) doth raigne,
in Sion thine owne hill,
Their vowes to thee they doe maintaine,
and their beheſts fulfill.
2 For that thou doſt their prayers heare,
and doſt thereto agree,
Thy people all both farre and neere,
with truſt ſhall come to thee.

3 Our wicked life ſo farre exceeds,
that wee ſhould fall therein:
But Lord forgiue our great miſdeeds,
and purge vs from our ſinne.
4 The man is bleſt whome thou doſt chuſe,
within thy courts to dwell:
Thy houſe and temple he ſhall vſe,
with pleaſures that excell.

5 Of thy great iuſtice heare vs God,
our healt of thee doth riſe:
The hope of all the earth abroad,
and the ſea coaſtes likewiſe.
6 With ſtrength thou art beſet about,
and compaſt with thy power:
Thou makeſt the mountraines ſtrong and ſtout,
to ſtand in euery ſhowre.

7 The ſwelling ſeas thou doeſt aſſwage,
and make their ſtreames full ſtill:
Thou doſt reſtraine the peoples rage,
and rule them at thy will.
8 The folke that dwell full farre on earth,
ſhall dread thy ſignes to ſee:
Which morne and euening in great mirth,
doe paſſe with prayſe to thee.

9 When that the earth is chopt and dry,
and thirſteth more and more:
Then with thy drops thou doſt apply
and much increaſe her ſtore.
The ſtoud of God doth ouerflow,
and ſo doth cauſe to ſpring:
The ſeede and corne which men doe ſow,
for he doth guide the thing.

10 With wet thou doſt her furrowes fill,
whereby her clods doe fall:
Thy drops on her thou doeſt diſtill,
and bleſſe her fruite withall.
11 Thou deckſt the earth of thy good grace,
with faire and pleaſant crop:
Thy clouds diſtill their dew apace,
great plenty they doe drop.

12 Whereby the deſert ſhall beginne,
full great increaſe to bring:
The little hils ſhall ioy therein,
much fruite in them ſhall ſpring.
13 In places plaine the flocke ſhal feed,
and couer all the earth:
The vales with corne ſhall ſo exceed,
that men ſhall ſing for mirth.

Iubilate Deo. Pſal. Lxvj. T.S.

Hee exhorteth to prayſe the Lord in his wonderfull works, he ſets forth the power of God to affray rebels, and ſheweth Gods mercy to Iſrael, to prouoke all men to heare and prayſe his name.

Sing this as the 18 Pſalme.

YE men on earth in God reioyce,
with prayſe ſet forth his name:
2 Extoll his might with heart and voyce,
giue glory to the ſame.
3 How wonderfull (O Lord) ſay ye,
in all thy works thou art?
Thy foes for feare doe ſeeke to thee,
full ſore againſt their heart.

4 All men that dwell the earth throughout,
doe prayſe the name of God,

The laud thereof the world about
is ſhew'd and ſet abroad:
5 All folke come forth, behold and ſee
what things the Lord hath wrought:
Marke well the wondrous workes that he
for man to paſſe hath brought.

6 He layd the ſea like heapes on hie,
therein a way they had:
On foot to paſſe both faire and drie,
whereof their hearts were glad.
7 His might doth rule the world alway,
his eyes all things behold:
And ſuch as would him diſobey,
by him ſhall be control'd.

8 Ye people giue vnto our God
due laud and thankes alwayes:
With ioyfull voyce declare abroad,
and ſing vnto him prayſe.
9 Which doth endue our ſoules with life,
and it preſerue withall:
Hee ſtaieth our feet, ſo that no ſtrife
can make vs ſlip or fall.

10 The Lord doth prooue our deeds with fire,
if that they will abide:
As workemen doe when they deſire
to haue their metrals tride.
11 Although thou ſuffer vs ſo long
in priſon to be caſt:
And there with chaines and fetters ſtrong
to lye in bondage faſt.

The ſecond part.

12 Although I ſay thou ſuffer men
on vs to ride and raigne:
Though wee through fire and water runne
of very griefe and paine.
Yet ſure thou doſt of thy good grace
diſpoſe it to the beſt:
And bring'ſt vs our into a place
to liue in wealth and reſt.

13 Vnto thy houſe reſort will I,
to offer and to pray:
And there I will my ſelfe apply
my vowes to thee to pay.
14 The vowes that with my mouth I ſpake
in all my griefe and ſmart:
The vowes I ſay which I did make
in dolour of my heart.

15 Burnt offrings I will giue to thee
of oxen fat and Rams:
None other ſacrifice ſhall be,
of bullockes, Goates and lambs.
16 Come foorth and harken here full ſoone,
all ye that feare the Lord:
What he for my poore ſoule hath done,
to you I will record.

17 Full oft I call vpon his grace,
this mouth to him doth crie:
And thou my tongue make ſpeede apace,
to prayſe him by and by.
18 But if I feele my heart within,
in wicked workes reioyce,
Or if I haue delight to ſinne
God will not heare my voyce.
19 But ſurely God my voyce hath heard,
and what I doe require:
My prayer he doth well regard,
and granteth my deſire.
20 All prayſe to him that hath not put,
nor caſt me out of minde:
Nor yet his mercy from me ſhut,
which I did euer finde.

Deus miſereatur. Pſal. Lxvij.

A ſweet prayer for all the faithfull to obteine the fauour of God, and to be lightned with his countenance, to the end that his wayes and iudgements may be knowne throughout the earth: & reioycing that God is the gouernour of all nations.

Sing this as the 30. Pſalme.

HAue mercy on vs Lord,
and grant vs thy grace:
To ſhew to vs doe thou accord
the brightneſſe of thy face.
2 That all the earth may know
the way to godly wealth.
And all the nations on a row
may ſee thy ſauing health.

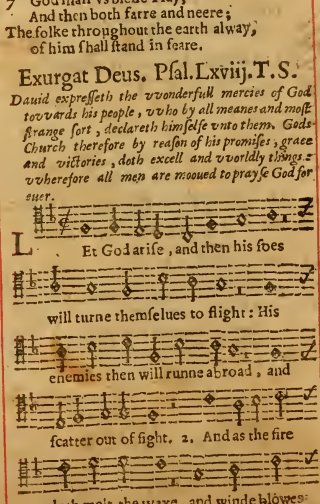
3 Let all the world, O God,
giue prayſe vnto thy name:
O let the people all abroad,
extoll and laud the ſame.
4 Throughout the world ſo wide,
let all reioyce with mirth:
For thou with trueth and right doſt guide
the nations of the earth.

5 Let all the world, O God,
giue prayſe vnto thy name:
O let the people all abroad,
extoll and laud the ſame:
6 Then ſhall the earth increaſe,
great ſtore of fruite ſhall fall:
And then our God the God of peace,
ſhall bleſſe vs eke with all.

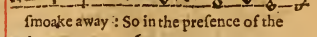
7 God ſhall vs bleſſe I ſay,
And then both farre and neere;
The folke throughout the earth alway,
of him ſhall ſtand in feare.

Exurgat Deus. Pſal. Lxviij. T. S.

Dauid expreſſeth the wonderfull mercies of God towards his people, who by all meanes and moſt ſtrange ſort, declareth himſelfe vnto them. Gods Church therefore by reaſon of his promiſes, grace and victories, doth excell and vvorldly things: vvherefore all men are moued to prayſe God for euer.


LEt God ariſe, and then his foes
will turne themſelues to flight: His
enemies then will runne abroad, and
ſcatter out of ſight. 2. And as the fire
doth melt the waxe, and winde blowes
ſmoake

smoake away: So in the presence of the



Lord, the wicked shall decay.

3 But righteous men before the Lord,
shall heartily reioyce:
They shall be glad, and merry all,
and chearefull in their ioyce.
4 Sing prayse, sing prayse vnto the Lord,
who rideth on the skie:
Extoll the name of Iah our God,
and him doe magnifie.
5 The same is hee that is aboue
within his holy place:
That father is of fatherlesse,
and iudge of widowes case.
6 Houses he giues, and issue both,
vnto the comfortlesse:
He bringeth bond men out of thrall:
and rebels to distresse.
7 When thou diddest march before thy folke
the Egyptians from among:
And brought'st them through the wildernes,
which was both wide and long.
8 The earth did quake, the rain pour'd downe,
heard were great claps of thunder:
The mount Sinai shooke in such sort,
as it would cleaue in sunder.
9 Thide heritage with drops of rain
abundantly was washt:
And if so be it barren waxt,
by thee it was refresht.
10 Thy chosen flocke doth there remaine,
thou hast prepar'd that place:
And for the poore thou dost proui de
of thine especiall grace.

The second part.

11 God will giue women causes iust
to magnifie his name:
When as his people triumphs make,
and purchase bruite and fame.
12 And puisant Kings for all their power,
shall flie, and take the foyle:
And women which remaine at home,
shall helpe to part the spoyle.
13 And though yee were as blacke as pots,
your hew shall passe the Doue:
Whose wings and feathers seeme to haue
siluer and gold aboue.
14 When in this land God shall triumph
ouer Kings both hie and low:
Then shall it be like Salmon hill,
as white as any snow.
15 Though Basan be a fruitfull hill,
and in height others passe:
Yet Syon Gods most holy hill
doth farre excell in grace.
16 Why brag ye thus, ye hils most hie,
and leape for pride together?
The hill of Syon God doth loue,
and there will dwell for euer.
17 Gods armie is two millions
of warriours good and strong:
The Lord also in Sinai
is present them among.
18 Thou diddest, O Lord, ascend on high,
and captiue led them all.
Which in time past thy chosen flocke
in prison kept and thrall.
Thou mad'st them tribute for to pay,
and such as did repine,
Thou diddest subdue that they might dwell
in thy temple diuine.
19 Now praysed be the Lord for that
he poures on vs such grace:
From day to day he is the God
of our health and solace.

The third part.

20 He is the God from whom alone,
saluatiou commeth plaine:
He is the God, by whom I scape
all dangers death, and paine.
21 Thus God will wound his enemies head,
and breake the hayrie scalpe
Of those that in their wickednesse
continually doe walke.
22 From Basan will I bring sayd he
my people and my sheepe:
And all mine owne, as I haue done
from danger of the deepe.
23 And make them dip their feet in blood
of those that heate thy name:
And dogs shall haue their tongues imbrude
with licking of the same.
24 All men haue seene how thou, O God,
thine enemies dost deface:
And how thou goest as God and King,
into thy holy place:
25 The singers goe before with ioy,
the minstrels follow after:
And in the midst the damsels play,
with timbrell and with taber.
26 Now in the congregation,
(O Israel) prayse the Lord:
And Iaakobs whole posteritie,
giue thankes with one accord.
27 Their chiefe was little Beniamin,
but Iuda made their boast:
With Zabulon and Nephtalim,
which dwell about their coast.
28 As God hath giuen power to thee,
so Lord make firme and sure
The thing that thou hast wrought in vs,
for euer to endure.
29 And in thy temple gifts will wee
giue vnto thee, O Lord,
For thine vnto Ierusalem
sure promise made by word.

The fourth part.

Yea and strange Kings to vs subdude,
shall doe like in those dayes:
I meane to thee they shall present
their gifts of laud and prayse.
30 Hee shall destroy the spearemens nacks,
their calues and buls of might:
And cause them tribute pay, and daunt
all such as loue to fight.
31 Then shall the Lords of Egypt come,
and present with them bring:

The

The Moſes moſt blacke ſhall ſtretch their
vnto their Lord and King. (hands
33 Therefore ye kingdomes of the earth
giue prayſe vnto the Lord:
Sing Pſalmes to God with one conſent,
thereto let all accord.

34 Who though hee ride, and euer hath,
aboue the heauens bright:
Yet by the fearefull thunder claps
men may well know his might.
35 Therefore the ſtrength of Iſrael
aſcribe to God on hie:
Whoſe might and power doth farre extend
aboue the cloudy skie.

36 O God, thy holineſſe and power
is dread for euermore:
The God of Iſrael giues vs ſtrength,
praiſed be God therefore.

Salum me fac. Pſal. Lxix. I.H.

Chriſt and his elect are figured in Dauids zeale and anguiſh, the malicious cruelty of whoſe enemies and their puniſhment, Iudas and ſuch traitors noteth, who are accurſed: then gathereth hee courage in afflictions, and offereth prayſes to God, which are more acceptable then all ſacrifices. Finally, hee doth prouoke all creatures to prayſes, prophecying of the kingdome of Chriſt and building of Iuda, where all the faithfull and their ſeede ſhall dwell for euer.

Saue me, O God, and that with ſpeed the

waters flow full faſt: So nigh my ſoule doe

they proceed, that I am ſore agaſt. 2 I ſticke

full deepe in filth and clay, whereas I feele

no ground: I fall into ſuch flouds I ſay,

that I am like be drownd.

3 With crying oft I faint and quaile,
my throat is hoarſe and drie:
With looking vp my ſight doth faile,
for helpe of God on hie.
4 My foes that guiltleſſe doe oppreſſe
my ſoule, with hate are led:
In number ſure they are no leſſe
then hayres are on my head.

5 Though for no cauſe they vex'd me ſore,
they proſper and are glad,
They doe compell me to reſtore
the things I neuer had.
6 What I haue done for went of wit,
thou Lord all times canſt tell:
And all the faults that I commit
to thee are knowne full well.

7 O God of hoaſtes, defend and ſtay
all thoſe that truſt in thee:
Let no man doubt or ſhrinke away,
for ought that chanceth mee.
8 It is for thee and for thy ſake,
that I doe beare this blame:
In ſpight of thee they would mee make,
to hide my face for ſhame.

9 My mothers ſonnes my brethren all
forſake mee on a row:
And as a ſtranger they mee call,
my face they will not know.
10 Vnto thy houſe ſuch zeale I beare,
that it doth pine mee much:
Their checkes and taunts at thee to heare
my very heart doth grutch.

The ſecond part.

11 Though I doe faſt my fleſh to chaſe,
yea, if I weepe and mone:
Yet in my teeth this geare is caſt,
they paſſe not therevpon.
12 If I for griefe and paine of heart,
in ſackecloath vſe to walke:
Then they anon would it peruert,
thereof they ieſt and talke.

13 Both hie and low, and all the throng
that ſit within the gate:
They haue mee euer in their tongue,
of mee they talke and prate.
14 The drunkards which in wine delight,
it is their chiefe paſtime,
To ſeeke which wayes to worke mee ſpight,
of mee they ſing and rime.

15 But thee the while, O Lord I pray,
that when it pleaſeth thee,
For thy great trueth thou wilt alway
ſend downe thine aide to mee.
16 Plucke thou my feete out of the mire,
from drowning doe me keepe:
From ſuch as owe me wrath and ire,
and from the waters deepe.

17 Leaſt with the waues I ſhould be drownd
and depth my ſoule deuoure:
And that the pit ſhould me confound,
and ſhut mee in her power.
18 O Lord of hoaſts, to mee giue eare,
as thou art good and kinde:
And as thy mercy is moſt deare,
Lord haue me in thy minde.

19 And doe not from thy ſeruant hide,
nor turne thy face away:
I am oppreſt on euery ſide,
with haſte giue eare I ſay.
20 O Lord vnto my ſoule draw nie,
the ſame with aide repoſe:
Becauſe of their great tyranny,
acquite me from my foes.

The third part.

21 That I abide rebuke and ſhame,
thou knoweſt and thou canſt tell:
For thoſe that ſeeke and worke the ſame
thou ſeeſt them all full well.
22 When they with brags doe breake my hart,
I ſeeke for helpe anone:

But finde no friends to ease my smart,
to comfort me not one.

22 But in my meate they gaue me gall,
too cruell for to thinke:
And gaue me in my thirst withall
strong vineger to drinke.
23 Lord turne their table to a snare,
to take themselues therein:
And when they thinke full well to fare,
then trap them in thy gin.

24 And let their eyes be darke and blinde,
that they may nothing see:
Bow downe their backe, and doe them binde
in thraldome for to bee.
25 Powre out thy wrath as hot as fire,
that it on them may fall:
Let thy displeasure in thine ire,
take hold vpon them all.

26 As desart dry their house disgrace,
their off-spring eke expell:
That none thereof possesse their place,
nor in their tents doe dwell.
27 If thou dost stricke the man to tame,
on him they lye full sore:
And if that thou dost wound the same,
they seeke to hurt him more.

28 Then let them heape vp mischiefe still,
sith they are all peruert:
That of thy fauour and good will
they neuer haue no part.

29 And dash them cleane out of the booke
of life, of hope, of trust:
That for their names they neuer looke,
in number of the iust.

The fourth part.

30 Though I (O Lord) with woe and griefe
haue beene full sore oppreſt:
Thy helpe shall giue me such reliefe,
that all shall be redreſt.
31 That I may giue thy name the prayse,
and shew it with a song:
I will extoll the same alwayes,
with hearty thankes among.

32 Which is more pleasant vnto thee,
such minde thy grace hath borne:
Then either Oxe or Calfe can be
that hath both hoofe and horne.
33 When simple folke doe this behold,
it shall reioyce them sure.
All ye that seeke the Lord behold,
your life for aye shall dure.

34 For why? the Lord of hoasts doth heare,
the poore when they complaine:
His prisoners are to him full deare,
he doth them not disdaine.
35 Wherefore the skie and earth below,
the sea with flood and streame.
His prayse they shall declare and shew,
with all that liue in them.

36 For sure our God will Sion saue,
and Iuths Cities build:
Much folke possession there shall haue,
her streets shall all be fild:
37 His seruants seede shall keepe the same
all ages out of minde:
And there all they that feare his name
a dwelling place shall finde.

Deus in adiuto. Psal. Lxx. I. H.

Hee prayeth to be right speedily deliuered. his enemies to be ashamed, and all that seeke the Lord to be comforted.

Sing this as the 72 Psalme.

O God to me take heede,
of helpe I thee require:
O Lord of hoasts with haste make speed,
help, help, I thee desire.
2 With shame confound them all
that seeke my soule to spill:
Rebuke them backe with blame to fall,
that thinke and wish me ill.
3 Confound them that apply,
and seeke to worke me shame:
And at my harme doe laugh and cry,
so, so, there goeth the game.
4 But let them ioyfull be
in thee with ioy and wealth:
Which onely trust and seeke to thee,
and to thy sauing health.

5 That they may say alwayes,
in mirth and one accord:
All glory, honour, laud, and prayse
be giuen to thee, O Lord.
6 But I am weake and poore,
come Lord thine aide I lacke:
Thou art my stay and helpe, therefore
make speed and be not slacke.

In te Domine. Psal. Lxxj. I. H.

He prayeth in faith, established by promise, and confirmed by the word of God from his youth, to be deliuered from his wicked and cruell sonne Absalon, with his confederacie, promising to be thankefull therefore.

Sing this as the 69. Psalme.

MY Lord my God in all distresse,
my hope is whole in thee:
Then let no shame my soule oppresse,
nor once take hold on me.
2 As thou art iust, defend me Lord,
and rid me out of dread:
Giue eare, and to my suite accord,
and send me helpe at neede.

3 Be thou my rocke, to whom I may
for aide all time resort:
Thy promise is to helpe alway,
thou art my fence and fort.
4 Saue me my God from wicked men,
and from their strength and power:
From folke vniust, and eke from them,
that cruelly deuoure.

5 Thou art the stay wherein I trust,
thou Lord of hoasts art hee:
Yea from my youth I had a lust,
still to depend on thee.
6 Thou hast me kept euen from my birth,
and I through thee was borne:
Wherefore I will thee prayse with mirth,
both euening and at morne.

7 As to a monster seldome seene,
much folke about me throng:
But thou art now, and still hast beene

my

my ſence and aid ſo ſtrong.
8 Wherefore my mouth no time ſhall lack,
thy glory and thy prayſe:
And eke my tongue ſhall not be ſlacke,
to honour thee alwayes.

9 Refuſe me not, O Lord, I ſay,
when age my limbs doth take:
And when my ſtrength doth waſte away,
doe not my ſoule forſake.
10 Among themſelues my foes enquire,
to take me through deceit:
And they againſt me doe conſpire,
that for my ſoule laid waite.

The ſecond part.

11 Lay hand and take him now they ſaid,
for God from him is gone:
Diſpatch him quite, for to his aide,
I wis there commeth none.
12 Doe not abſent thy ſelfe away,
O Lord, when neede ſhall be:
But that in time of griefe thou mayſt
in haſt giue helpe to me.

13 With ſhame confound and ouerthrow,
all thoſe that ſeeke my life:
Oppreſſe them with rebuke alſo,
that faine would worke me ſtrife.
14 But I will patiently abide,
thy helpe at all aſſaies.
Still more and more each time and tide,
I will ſet foorth thy prayſe.

15 My mouth thy iuſtice ſhall record,
that dayly helpe doth ſend:
But of thy benefits O Lord,
I know no count nor end.
16 Yet I will goe and ſeeke forth one,
with thy good helpe O God:
The ſauing health of thee alone,
to ſhew and ſet abroad.

17 For of my youth thou took'ſt the care,
and doſt inſtruct me ſtill,
Therefore thy wonders to declare,
I haue great minde and will.
18 And as in youth from wanton rage,
thou didſt me keepe and ſtay,
Forſake me not vnto mine age,
and till my head be gray.

The third part.

19 That I thy ſtrength and might may ſhew
to them that now be heere:
And that our ſeede thy power may know,
hereafter many a yeere.
20 O Lord, thy iuſtice doth exceed,
thy doings all may ſee:
Thy works are wonderfull indeed,
oh who is like to thee?

21 Thou mad'ſt me feele affliction ſore,
and yet thou didſt me ſaue:
Yea, thou didſt helpe and me reſtore,
and took'ſt me from the graue.
22 And thou mine honour doeſt increaſe,
my dignity maintaine:
Yea thou doſt make all ſtriefe to ceaſe,
and comfort'ſt me againe.

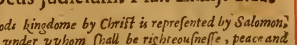
23 Therefore thy faithfulneſſe to prayſe,
I will both lute and ſing:
My harpe ſhall ſound thy laud alwayes,
O Iſraels holy king.

24 My mouth ſhall ioy with pleaſant voyce,
when I ſ all ſing to thee:
And eke my ſoule ſhall much reioyce,
for thou haſt made me free.

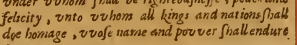
25 My tongue thy vprightneſſe ſhall ſound,
and ſpeake it dayly ſtill:
For griefe and ſhame doe them confound,
that ſought to worke me ill.

Deus iudicium. Pſal. Lxxij. I.H.

Gods kingdome by Chriſt is repreſented by Salomon, vnder vvhom ſhall be righteouſneſſe, peace and felicity, vnto vvhom all kings and nations ſhall doe homage, vvoſe name and power ſhall endure for euer.

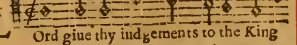


LOrd giue thy iudgements to the King

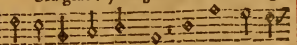


therein inſtruct him well: And with his ſon

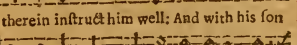
that princely thing, Lord let thy iuſtice dwell.



2. That he may gouerne vprighly, and rule



thy folke aright. And ſo defend through



equitie, the poore that haue no might.

3 And let the mounraines that are high,
vnto their folke giue peace,
And eke the little hils apply,
in iuſtice to increaſe.
4 That he may helpe the weake and poore,
with aide, and make them ſtrong:
And eke deſtroy for euermore,
all thoſe that doe them wrong.

5 And then from age to age ſhall they
regard and feare thy might:
So long as Sunne ſhall ſhine by day,
or elſe the Moone by night.
6 Lord make the king vnto the iuſt,
like raine to fields new mowne:
And like to drops that lay the duſt
and freſh the land new ſowne.

7 The iuſt ſhall flouriſh in his time,
and all ſhall be at peace:
Vntill the mooneſhall leaue to prime,
waſte, change, and to increaſe.
8 He ſhall be Lord of Sea and land,
from ſhore to ſhore throughout,
And from the floods within the land,
through all the earth about.

9 The people that in deſert dwell,
ſhall kneele to him full thicke:

And all his enemies that rebell,
the earth and dust shall lick.
10 The Lords of all the Iles thereby,
great gifts to him shall bring:
The kings of Saba and Araby,
giue many a costly thing.

The second part.

11 All kings shall seeke with one accord,
in his good grace to stand:
And all the people of the world,
shall serue him at his hand.
12 For he the needy sort doth saue,
that vnto him doth call:
And eke the simple folke that haue
no helpe of man at all.

13 He taketh pitie on the poore,
that are with neede oppreſt:
He doth preserue them euermore,
and brings their soule to rest.
14 He shall redeeme their life from dread,
from fraud, from wrong, from might,
And eke the blood that they shall bleed,
is precious in his sight.

15 But he shall liue, and they shall bring
to him of Sabaes gold:
He shalbe honored as a King,
and dayly be extold.
16 The mightie mountaine of his land,
of corne shall beare such throng:
That it like Cedar trees shall stand,
in Libanus full long.

17 Their cities eke full well shall speed,
the fruites thereof shall passe:
In plentie it shall farre exceede,
and spring as greene as grasse.
18 For euer they shall prayse his name,
while that the sunne is light:
And thinke them happy through the same,
all folke shall blesse his might.

19 Prayse ye the Lord of hoasts and sing,
to Israels God each one:
For he doth euery wondrous thing,
yea, he himselfe alone.
20 And blessed be his holy Name,
all times eternally,
That all the earth may prayse the same,
Amen, Amen say I.

Quâ bonus Deus. Psal. Lxxiij. T. S.

Dauid teacheth that wither the prosperity of the vngodly, nor the affliction of the good ought to discourage Gods children, but rather moone them to consider Gods prouidence, and to reuerence his iudgements: for that the wicked vanisheth away like smoake, and the godly enter into life euerlasting, in hope whereof hee resigneth himself to Gods hands.

Sing this as the 44 Psalme.

HOwener it be, yet God is good,
and kinde to Israel:
And to all such as safely keepe
their conscience pure and well,
2 Yet like a foole I almost slipt,
my feete began to slide:
And ere I wist euen at a pinch,
my steps away gan glide.
3 For when I saw such foolish men,
I grudg'd and did disdaine:
That wicked men all things should haue,
without turmoile or paine.
4 They neuer suffer pangs nor griefe,
as if death should them smite:
Their bodies are both stout and strong,
and euer in good plight.
5 And free from all aduersity,
when other men be shent:
And with the rest they take no part
of plague or punishment.
6 Therefore presumption doth embrace
their necks as doth a chaine:
And are euen wrapt as in a robe,
with rapine and disdaine.
7 They are so fed that euen for fat,
their eyes oft times out start:
And as for worldly goods they haue,
more then can with their heart.
8 Their life is most licentious,
boasting much of the wrong
Which they haue done to simple men,
and euer pride among.
9 The heauens and the liuing Lord,
they spare not to blaspheme:
And prate they doe of worldly things,
no wight they doe esteeme.
10 The people of God oft times turne backe,
to see their prosperous state:
And almost drinke the selfe same cup,
and follow the same rate.

The second part.

11 How can it be that God say they
should know or vnderstand
These worldly things, since wicked men,
be Lords of Sea and land?
12 For we may see how wicked men,
in riches still increase:
Rewarded well with worldly goods,
and liue in rest and peace.
13 Then why doe I from wickednesse,
my fantasie refraine?
And wash my hands with innocents,
and cleanse my heart in vaine?
14 And suffer scourges euery day,
as subiect to all blame:
And euery morning from my youth,
sustaine rebuke and shame?
15 And I had almost said as they,
misliking mine estate:
But that I should thy children iudge,
as folke vnfortunate.
16 Then I bethought me how I might,
this matter vnderstand:
But yet the labour was too great
for me to take in hand.
17 Vntill the time I went vnto
thy holy place and then,
I vnderstood right perfectly,
the end of all these men.
18 And namely, how thou setteſt them,
vpon a slippery place:
And at thy pleasure and thy will,
Thou doſt them all deface.
19 Then shall men muse at that strange sight,
to see how sodainely,
They are destroy'd, dispatcht, consumde,
and dead so horribly,

20 Much

20 Much like a dreame when one awakes,
so shall their wealth decay:
Their famous names in all mens sight,
shall ebbe and passe away.

The third part.

21 Yet thus my heart was grieued then,
my minde was much oppreſt:
22 So fond was I and ignorant,
and in this point a beast.
23 Yet neuertheleſſe by thy right hand,
thou hold'ſt me euer faſt:
24 And with thy counſell doſt me guide
to glory at the laſt.

25 What thing is there that I can wiſh,
but thee in heauen aboue?
And in the earth there is no thing
like thee that I can loue.
26 My fleſh and eke my heart doth faile,
but God doth faile me neuer:
For of my heart God is my ſtrength,
my portion eke for euer.

27 And loe, all ſuch as thee forſake,
thou ſhalt deſtroy each one:
And thoſe that truſt in any thing,
ſauing in thee alone.
28 Therefore will I draw neare to God,
and euer with him dwell:
In God alone I put my truſt,
his wonders I will tell.

Vt quid Deus? Pſal. Lxxiiij. I. H.

A complaint of the deſtruction of the Church and true Religion, vnder the name of Sion, and the Altars deſtroyed. But truſting in the might and free mercies of God by his couenant, he requireth helpe and ſuccour to the glory of his name, the ſaluation of his poore afflicted ſeruants, and the confuſion of his proud enemies.

Sing this as the 72. Pſalme.

W Hy art thou Lord ſo long from vs,
in all this danger deepe?
Why doth thine anger kindle thus
at thine owne paſture ſheepe?
2 Lord call the people to thy thought
which haue beene thine ſo long:
The which thou haſt redeem'd and brought
From bondage ſore and ſtrong.
Haue minde I ſay, and thinke vpon,
remember it full well:
Thy pleaſant place, thy mount Sion,
where thou waſt wont to dwell.
3 Lift vp thy foote, and come in haſte,
and all thy foes deface:
Which now at pleaſure rob and waſt
within thy holy place.
4 Amid the Congregations all
thy enemies roare O God:
They ſet as ſignes on euery wall
their banners ſplaid abroad.
5 As men with axes hew downe trees,
that on the hils doe grow:
So ſhine the bils and ſwords of theſe,
within thy temple now.
6 The ſeeling ſwa'd the carued boards,
the goodly grauen ſtones,
With axes hammers, bils, and ſwords,
they beate them downe atonce.
7 Thy places they conſume with flame,
and eke in all this toile
The houſe appointed to thy name,
they raze downe to the ſoile.
8 And thus they ſayd within their heart,
diſpatch them out of hand:
Then burnt they vp in euery place,
Gods houſes through the land.
9 Yet thou no ſigne of helpe doſt ſend,
our Prophets all are gone:
To tell when this our plague ſhall end
among vs there is none.

10 When wilt thou Lord once end this ſhame
and ceaſe thine enemies ſtrong?
Shall they alway blaſpheme thy name,
and raile on thee ſo long?
11 Why doſt withdraw thy hand a backe,
And hide it in thy lap?
O plucke it out and be not ſlacke
to giue thy foes a rap.

The ſecond part.

12 O God thou art my king and Lord,
and euermore haſt beene:
Yea thy good grace throughout the world,
for our good helpe hath ſeene.
13 The ſeas that are ſo deepe and dead:
thy might did make them dry.
And thou didſt breake the ſerpents head,
that he therein did die.
14 Ye thou didſt breake the heade ſo great
of Whales that are ſo fell:
And gau'ſt them to thy folke to eate,
that in the deſerts dwell.
15 Thou mad'ſt a ſpring with ſtreames to riſe
from rocks both hard and hie:
And eke thy hand hath make likewiſe
deepe riuers to be drie.
16 Both day and eke the night are thine,
by thee they were begun:
Thou ſet'ſt to ſeruе vs with their ſhine
the light and eke the Sunne.
17 Thou doſt appoint the ends and coaſts
of all the earth about:
Both ſummer heats and winter froſts,
thy hand hath found them out.
18 Thinke on, O Lord, no time forget
thy foes that thee defame:
And how the fooliſh folk are ſet
to raile vpon thy name,
19 O let no cruell beaſt deuoure
the Turtle that is true:
Forget not alwayes in thy power
the poore that much doe rue.
20 Regard thy couenant, and behold
thy foes poſſeſſe the land:
All ſad and darke, forworne and old,
our realme as now doth ſtand.
21 Let not the ſimple goe away
with diſappointed ſhame:
But let the poore and needy aye,
giue praiſe vnto thy name.
22 Riſe Lord, let be by thee maintain'd
the cauſe that is thine owne:
Remember how that thou blaſphem'd
art by the fooliſh one:
23 The voyce forget not of thy foes,
for the preſuming hie,
Is more and more increaſt of thoſe,
that hate thee ſpightfully.

Confitebimur tibi. Psal. Lxxv. N.

The faithfull prayse the Lord, who shall come to iudge at his time, when the wicked shall drinke the cup of his wrath, But the righteous shallbe exalted to honour.

Sing this as the 45 Psalme.

VNto thee God will wee giue thankes,
wee will giue thanks to thee:
Sith thy name is so neere, declare
thy wondrous works will we.
2 I will vprightly iudge, when get
conuenient time I may:
The earth is weake, and all therein,
but I her pillars stay.

3 I did to the mad people say,
deale not so furiously:
And vnto the vngodly ones
set not your hornes on high.
4 I said vnto them, Set not vp
your raised hornes one hie:
And see that you doe with stiffe necke,
not speake presumptuously.

5 For neither from the Easterne parts,
nor from the Westerne side:
Nor from forsaken wildernesse,
protection doth proceede.
6 For why? the Lord our God he is
the righteous Iudge alone;
He putteth downe the one, and sets
another in the throne.
7 For why? a cup of mighty wine
is in the hand of God:
And all the mighty wine therein
himselfe doth powre abroad.
8 As for the lees and filthy dregs,
that doe remaine of it:
The wicked of the earth shall drinke,
and suck them euery whit.
9 But I will talke of God, I say,
of Iacobs God therefore:
And will not cease to celebrate
his prayse for euermore.
10 In sunder breake the hornes of all
vngodly men will I:
But then the hornes of righteous men
shall be exalted hie.

Gloria Patri.

To Father, Sonne, and holy Ghost,
all glory be therefore:
As in beginning was, is now,
and shall be euermore.

In Iudea. Psal. Lxxvj. I. H.

Here is described the power of God, and care for the defence of his people, by the destruction of Sennacherib's army, for which the faithfull are exhorted to be thankefull.

Sing this as the 66. Psalme.

TO all that now in Iurie dwell
the Lord is clearely knowne:
His name is great in Israel
a people of his owne.
2 At Salem he his tents hath pight,
to tarry there a space:
In Sion eke he hath delight,
to make his dwelling place.

3 And there he brake both shaft and bow,
the sword, the speare and shield:
And brake the ray to ouerthrow,
in battell on the field.
4 Thou art more worthy honour Lord,
more might in thee doth lie,
Then in the strongest of the world,
that rob on mountaines hie.

5 But now the proud are spoild through thee
and they are fallen on sleepe:
Through men of warre no helpe can bee,
themselues they could not keepe.
6 At thy rebuke, O Iacobs God,
when thou didst them reproone:
As halfe a sleepe their chariots stood,
no horsemen once did mooue.

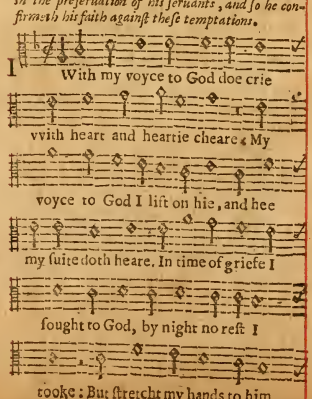
7 For thou art dreadfull Lord indeede,
what man the courage hath
To bide thy sight, and doth not dread
when thou art in thy wrath?
8 When thou dost make thy iudgements heard
from heauen through the ground:
Then all the earth full sore afraid,
in silence shallbe found.

9 And that when thou, O God dost stand,
in iudgement for to speake:
To saue th'afflicted of the land,
on earth that are full weake.
10 The fury that in man doth raigne
shall turne vnto thy praise:
Hereafter Lord, doe thou restraine
their wrath and threats alwayes.

11 Make vowes and pay them to your God,
ye folke that nigh him be:
Bring gifts all ye that dwell abroad,
for dreadfull sure is he.
12 For he doth take both life and might
from Princes great of birth:
And full of terrour is his sight,
to all the Kings on earth.

Voce mea ad. Psal. Lxxvij. I. H.

Dauid rehearseth his great afflictions and grieuous temptations, whereby hee is driuen to consider his former conuersation, and the course of Gods works in the preseruation of his seruants, and so he confirmeth his faith against these temptations.


I
With my voyce to God doe crie
vvith heart and heartie cheare: My
voyce to God I lift on hie, and hee
my suite doth heare. In time of griefe I
fought to God, by night no rest I
tooke: But stretcht my hands to him
abroad

abroad, my ſoule comfort forſooke.

3 When I to thinke on God intend,
my trouble then is more:
I ſpake, but could not make an end,
my breath was ſtopt ſo ſore.
4 Thou holdſt mine eyes alwayes from reſt,
that I alwayes awake:
With feare and I ſo ſore oppreſt,
my ſpeech doth me forſake.

5 The dayes of olde in minde I caſt,
and oft did thinke vpon.
The times and ages that are paſt,
full many yeeres agone.
6 By night my ſongs I call to minde,
once made thy prayſe to ſhew:
And with my heart much talke I finde,
my ſpirits doe ſearch to know.

7 Will God ſaid I, at once for all,
caſt off his people thus:
So that henceforth no time he ſhall
be friendly vnto vs?
8 What? is his goodneſſe cleane decaid,
for euer and a day?
Or is his promiſe now delayd,
and doth his truth decay?

9 And will the Lord our God forget
his mercies manifold?
Or ſhall his wrath increaſe ſo hot,
his mercies to withhold?
10 At laſt I ſayd, my weakeneſſe is
the cauſe of this miſtruſt:
Gods mightie hand can helpe all this
and change it when he luſt.

The ſecond part.

11 I will regard and thinke vpon
the vvorking of the Lord:
Of all his wonders paſt and gone,
I gladly will record.
12 Yea all his workes I will declare,
and what he did deuiſe:
To tell his facts I will not ſpare,
and eke his counſell wiſe.

13 Thy workes, O Lord, are all vpright,
and holy all abroad:
What one hath ſtrength to match the might
of thee, O Lord our God?
14 Thou art a God that oft didſt ſhew
thy wonders euery houre.
And ſo doſt make thy people know,
thy vertue and thy power.

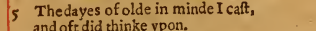
15 And thine owne folke thou doſt defend
with ſtrength and ſtretched arme;
The ſonnes of Iacob that deſcend,
and Ioſephs ſeed from harme.
16 The waters Lord, perceiued thee,
the waters ſaw thee well:
And they for feare aſide did flee,
the depths on trembling fell.

The cloudes that were both thicke and blacke
did raine full plenteouſly;
The thunder in the aire did cracke,
thy ſhafts abroad did flie.
17 The thunder in the aire was heard,
the lightnings from aboue:
18 With flaſhes great made them afraid,
the earth did quake and mooue.

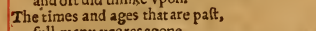
19 Thy wayes within the ſeas doe lie,
thy paths in waters deepe:
Yet none can there thy ſteps eſpie,
nor know thy pathes to keepe.
20 Thou leadeſt thy folke vpon the land,
as ſheepe on euery ſide;
Through Moſes and through Aarons hand,
thou didſt them ſafely guide.

Attendite populi. Pſal. Lxxviij. T. S

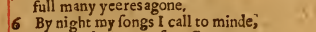
Hee ſheeweth how God of his mercy choſe his Church of the poſteritie of Abraham, caſting in their teeth the rebellion of their fathers, that their children might acknowledge Gods free mercies, and be aſhamed of their peruerſe anceſtors. The holy Ghoſt hath comprehended as it were the ſumme of all Gods benefites, that the groſſe people might ſee in few words the effect of the whole hiſtorie.



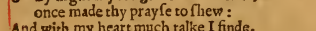
A Ttend my people to my Law, and



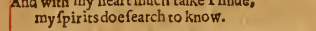
to my words incline. 2. My mouth ſhall



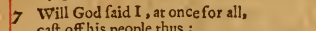
ſpeake ſtrange parables, and ſenten-



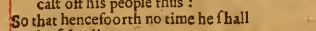
ces diuine. 3. Which we our ſelues haue



heard and learn'd, euen of our Fathers



old: And which for our inſtruction



our Fathers haue vs told.

4 Becauſe we ſhould not keepe it cloſe,
from them that ſhould come after:
Who ſhould Gods power to their race praiſe,
and all his workes of wonder.
5 To Iacob he commandement gaue,
how Iſrael ſhould liue:
Willing our Fathers ſhould the ſame
vnto their children giue.

6 That they and their poſteritie,
which were not ſprung vp tho:
Should haue the knowledge of the law,
and teach their ſeede alſo.
7 That they may haue the better hope
in God that is aboue,
And not forget to keepe his lawes
and his precepts in loue.

8 Not being as our Fathers were,
rebelling in Gods ſight,
And would not frame their wicked hearts
to know their God aright.

9 How went the people of Ephraim
their neighbours for to spoyle:
Shooting their darts the day of warre,
and yet they tooke the foyle?

10 For why? they did not keepe with God,
the couenant that was made:
Nor yet would walke or leade their liues,
according to his trade.
11 But put into obliuion,
his counsell and his will.
And all his works most magnifique,
Which he declared still.

The second part.

12 What wonders to our forefathers,
did he himselfe disclose:
In Egypt land within the field,
that called is Thaneos?
13 He did diuide and cut the sea,
that they might passe at once:
And made the water stand as still,
as doth an heape of stones.

14 He led them secret in a cloud
by day, when it was bright:
And in the night when darke it was,
with fire he gaue them light.
15 He brake the rocke in wildernesse,
and gaue the people drinke,
As plentifull as when the deepes
doe flow vp to the brinke.

16 He drew out riuers out of rocks,
that were both dry and hard:
Of such abundance that no floods,
to them might be comparde.
17 Yet for all this against the Lord,
their sinne they did increase:
And stirred him that is most hie,
to wrath in wildernesse.

18 They tempted him within their hearts,
like people of mistrust:
Requiring such a kinde of meate,
as serued to their lust.
19 Saying with murmuration,
in their vnfaithfulnesse,
What? can this God prepare for vs,
a feast in wildernesse?

20 Behold hee strake the stonie rocke,
and floods forth-with did flow:
But can hee now giue to his folke,
both bread and flesh also?
21 When God heard this he waxed wrath,
with Iacob and his seed,
So did his indignation
on Israel proceed.

The third part.

22 Because they did not faithfully
beleeue and hope that hee
Could alwayes helpe and succour them
in their necessity.
23 Wherefore he did command the clouds,
forthwith they brake in sunder:
24 And rainde downe Manna for them to eat,
a food of mickle wonder.
25 When earthly men with Angels food,
were fed at their request:
26 He bad the East winde blow away,
and brought in the South-west.
27 And rain'd downe flesh as thick as dust,
and fowle as thicke as sand:
28 Which he did cast amidst the place,
Where all the tents did stand.

29 Then did they eat exceedingly,
and all men had their fils,
Yet more and more they did desire,
to serue their lusts and wils.
30 But as the meate was in their mouthes,
his wrath vpon them fell:
31 And slew the flower of all their youth,
and choise of Israel.

32 Yet fell they to their wonted sinne,
and still they did him grieue,
For all the wonders that he wrought,
they would him not beleeue.
33 Their dayes therefore he shortned,
and made their honour vaine:
Their yeeres did waste and passe away,
with terrour and with paine.

34 But euer when he plagued them,
they sought him by and by:
35 Remembring then he was their strength,
their helpe and God most hie.
36 Though in their mouthes they did but
and flatter with the Lord: (glose,
And with their tongues and in their hearts,
dissembled euery word.

The fourth part.

37 For why? their hearts were nothing bent
to him, nor to his trade:
Nor yet to keepe, nor to performe,
the couenant that was made.
38 Yet was he still so mercifull,
vvhen they deserued to die:
That he forgaue them their misdeeds,
and vvould not them destroy.

Yea many a time he turn'd his vvrath,
and did himselfe aduise:
And vvould not suffer all his vvhole
displeasure to arise.
39 Considering that they vvere but flesh,
and euen as a vvinde,
That passeth avvay and cannot vvell
returne by his owne kinde.

40 How oftentimes in wildernesse,
did they the Lord prouoke?
How did they mooue and stirre the Lord,
to plague them with his stroke?
41 Yet did they turne againe to sinne,
and tempted God eft-soone:
Prescribing to the holy Lord,
what things they would haue done.

42 Not thinking of his hand and power,
nor of the day when he
Deliuered them out of the hands,
of the fierce enemie.
43 Nor how he wrought his miracles,
as they themselues beheld
In Egypt and the wonders that
he did in Zoan field.

44 Nor how he turned by his power,
their waters into blood,
That no man might receiue his drinke
at riuer nor at flood.
45 Nor how he sent them swarmes of flies,
which did them sore annoy.

And fild their country full of frogs,
which did their land destroy.

The fifth part.

46 Nor how he did commit their fruits
vnto the Caterpiller:
And all the labour of their hands,
he gaue to the Grashopper.
47 With hailestones he destroyd their vines,
so that they were all lost:
And not so much as wilde figge trees,
but he consumde with frost.
48 And yet with hailestones once againe,
The Lord their cattell smote,
And all their flocks and heards likewise,
vvith thunder-bolts full hot.
49 He cast vpon them in his ire,
and in his fury strong:
Displeasure, vvrath, and euill spirits,
to trouble them among.
50 Then to his vvrath he made a vvay,
and spared not the least:
But gaue vnto the pestilence,
the man and eke the beast,
51 He strake also the first borne all,
that vp in Egypt came:
And all the chiefe of men and beasts,
vvithin the tents of Ham.
52 But as for all his owne deare folke,
he did preserue and keepe,
And carried them through vvilderneſſe,
euen like a flocke of sheepe.
53 Without all feare, both safe and sound,
he brought them out of thrall:
Whereas their foes vvith rage of seas,
were ouer vvhelmed all.
54 And brought them out into the coasts,
of his owne holy land:
Euen to the mount vvhich he had got,
by his strong arme and hand.
55 And there cast out the heathen folke,
and did the land diuide:
And in their tents he set the tribes
of Israel to abide.
56 Yet for all this their God most hie,
they stirr'd and tempted still:
And vvould not keepe his testament
nor yet obey his vvill.
57 But as their fathers turned backe,
euen so they vvent astray:
Much like a bow that will not bend:
but slip and start away.

The sext part.

58 And grieued him vvith their hill altars,
vvith offrings and vvith fire:
And vvith their idoles vehemently
prouoked him to ire.
59 Therevvith his vvrath began againe:
to kindle in his breast:
The naughtinesse of Israel,
he did so much deteſt.
60 Then he forsooke the tabernacle
of Silo, vvhere he vvas
Right conuersant vvith earthly men,
euen as his dvvelling place.
61 Then suffered he his might and powver,
in bondage for to stand:
And gaue the honour of his Arke,
into his enemies hand.
62 And did commit them to the svvord,
vvroth vvith his heritage:
63 The young men vvere deuoured vvith fire,
maydes had no marriage.
64 And vvith the svvord the Priests also,
did perish euery one:
And not a vvidovv left aliue,
their death for to bemone.
65 And then the Lord began to vvake,
like one that slept a time?
And as a valiant man of warre,
refreshed after vvine.
66 With Emrods in their hinder parts,
he strake his enemies all:
And put them then vnto a shame,
that was perpetuall.
67 Then he the tent and Tabernacle,
of Ioseph did refuse:
As for the tribe of Ephraim,
he would in no wise chuse.
68 But chose the tribe of Iehuda,
whereas he thought to dwell:
Euen the noble mount Sion,
which he did loue so well.
69 Whereas he did his temple build,
both sumptuously and sure:
Like as the earth, which he hath made
for euer to endure.
70 Then chose he Dauid him to serue,
his people for to keepe:
Whom he tooke vp and brought away,
euen from the folds of sheepe.
71 As he did follow the Ewes with yong,
the Lord did him aduance:
To feede his people Israel,
and his inheritance.
72 Then Dauid with a faithfull heart,
his flocke and charge did feede:
And prudently vvith all his power,
did gouerne them indeed.

Deus venerunt. Psal. Lxxix. I. H.

The Israelites complaine to God for the calamities that they suffered, vvhen Antiochus destroyed their Temple and Citie, desiring ayde against his tyranny, leaſt God and religion should be contemned by the heathen, vvho should see them forsaken and perish.

Sing this as the 77. Psalme.

O Lord, the Gentiles doe inuade,
thine heritage to spoyle,
Ierusalem an heape is made,
thy Temple they defile.
2 The bodies of thy Saints most deare
abroad to birds they cast:
The flesh of such as doe thee feare,
the beasts deuoure and waste.
3 Their blood throughout Ierusalem,
as water spilt they haue.
So that there is not one of them,
to lay their dead in graue.
4 Thus are we made a laughing flock,
almost the world throughout:
The enemies at vs ieſt and mock,
which dwell our coast about.
5 Wilt thou, O Lord, thus in thine ire,
against vs euer fume?

And

And ſhew thy wrath as hot as fire,
thy folke for to conſume?
6 Vpon thoſe people powre the ſame,
which did thee neuer know:
All realmes which call not on thy name,
conſume and ouerthrow.

7 For they haue got the vpper hand,
and Iacobs ſeede deſtroyd:
His habitation and his land,
they haue left waſte and void.
8 Beare not in minde our former faults,
with ſpeede ſome pitie ſhew:
And aide vs Lord in all aſſaults,
for we are weake and low.

The ſecond part.

9 O God that giu'ſt all health and grace,
on vs declare the ſame:
Weigh not our works, our ſinnes deface,
for honour of thy name.
10 Why ſhall the wicked ſtill alway,
to vs as people dumbe:
In thy reproach reioyce and ſay,
where is their God become?

11 Require O Lord, as thou ſeeſt good,
before our eyes in ſight:
Of all theſe folke thy ſeruants blood,
which they ſpilt in deſpight.
12 Receiue into thy ſight in haſt,
the clamours, griefe and wrong,
Of ſuch as are in priſon caſt,
ſuſtaining yrons ſtrong.

Thy force and ſtrength to celebrate,
Lord ſet them out of band,
Which vnto death are deſtinate,
and in their enemies hand.
13 The nations which haue beene ſo bold,
as to blaſpheme thy name:
Into their laps with ſeuen fold,
repay againe the ſame.

14 So we thy folke and paſture ſheepe,
will prayſe thee euermore:
And teach all ages for to keepe,
for thee like prayſe in ſtore.

Qui regis Iſrael. Pſal. Lxxx. I.H.

A lamentable prayer to God to helpe the miſeries of the Church, deſiring him to conſider the firſt eſtat, when his fauour ſhined toward them, that hee might finiſh that worke which he had begun.

Sing this as the 67 Pſalme.

THou Heard that Iſrael doſt keepe,
giue eare and take good heed:
Which leadeſt Ioſeph like a ſheepe,
and doſt him watch and feed.
2 Thou Lord, I ſay, whoſe ſeat is ſet,
on Cherubins ſo bright:
Shew foorth thy ſelfe, and doe not let,
ſend downe thy beames of light.

3 Before Ephraim and Beniamin,
Manaſſes eke likewiſe:
To ſhew thy power doe thou begin,
come helps vs Lord ariſe.
4 Direct our hearts vnto thy grace,
conuert vs Lord to thee:
Shew vs the brightneſſe of thy face,
and then full ſafe are we.

5 Lord God of hoaſts of Iſrael,
how long wilt thou, I ſay,
Againſt thy folke in anger ſwell,
and wilt not heare them pray:
6 Thou doeſt them feede with ſorrowes deepe,
their bread with teares they eate,
And drinke the teares that they doe weepe,
in meaſure full and great.

7 Thou haſt vs made a very ſtriſe
to thoſe that dwell about:
And that our foes doe loue alike,
they laugh and ieſt it out.
8 O take vs Lord vnto thy grace,
conuert our mindes to thee:
Shew forth to vs thy ioyfull face,
and we full ſafe ſhall be.

9 From Egypt where it grew not well,
thou brought'ſt a vine full deare:
The heathen folke thou didſt expell,
and thou didſt plant it there.
10 Thou didſt prepare for it a place,
and ſet her rootes full faſt:
That it did grow and ſpring apace,
and fill'd the land at laſt.

The ſecond part.

11 The hils were couered round about,
with ſhade that from it came;
And eke the Cedars high and ſtout,
with branches of the ſame.
12 Why then didſt thou her wall deſtroyes?
her hedge pluckt vp thou haſt:
That all the folke that paſſe thereby,
thy vine may ſpoyle and waſt.

13 The Bore out of the wood ſo wild,
doth dig and root it out:
The ſuirions beaſt out of the field
deuoure it all about.
14 O Lord of hoaſts returne againe,
from heauen looke betime:
Behold, and with thy helpe ſuſtaine,
this poore vineyard of thine.

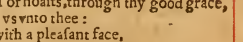
15 Thy plant I ſay, thine Iſrael,
whom thy right hand hath ſet:
The ſame which thou did loue ſo well,
O Lord, do not forget.
16 They lop and cut it downe apace,
they burne it eke with fire:
And through the frowning of thy face,
we periſh in thine ire.

17 Let thy right hand be with them now,
whom thou haſt kept ſo long:
And with the ſonne of man, whom thou
to thee haſt made ſo ſtrong.
18 And ſo when thou haſt ſet vs free,
and ſaued vs from ſhame,
Then will wee neuer fall from thee,
but call vpon thy name.

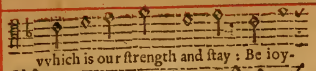
19 O Lord of hoaſts, through thy good grace,
conuert vs vnto thee:
Behold vs with a pleaſant face,
and then full ſafe are wee.

Exultate Deo. Pſal. Lxxxj. I.H.

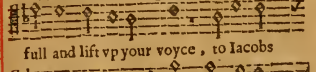
An exhortation to prayſe God for his benefits, condemning their ingratitude.



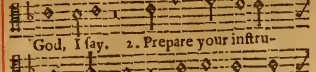
BE light and glad in God reioyce, which



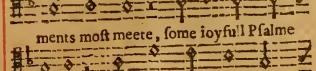
vvhich is our ſtrength and ſtay : Be ioy-



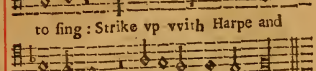
full and lift vp your voyce , to Iacobs



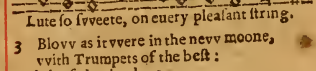
God, I ſay. 2. Prepare your inſtru-



ments moſt meete, ſome ioyfull Pſalme



to ſing : Strike vp vvith Harpe and



Lute ſo ſvveete, on euery pleaſant ſtring.

3 Blovv as it vvere in the nevv moone,
vvith Trumpets of the beſt :
As it is vſed to be done
at any ſolemne feaſt.
4 For this is vnto Iſrael
a ſtature and a trade :
A lavv that muſt be kept full vvell
vvhich Iacobs God hath made.
5 This clauſe vvith Ioſeph vvas decreed,
vvhen he from Egypt came :
That as a vvineſſe all his ſeede
ſhould ſtill obſerue the ſame.
6 When God, I ſay, had thus prepar'd
to bring him from that land :
Whereas the ſpeech vvhich he had heard
he did not vnderſtand.

7 I from his ſhoulders tooke, ſaith he,
the burthen cleane avvay :
And from the furnace quit him free,
from burning brick of clay.
8 When thou in griefe didſt cry and call
I holpe thee by and by :
And I did anſvvere thee vvithall
in thunder ſecretly.

9 Yea, at the vvaters of diſcord,
I did thee tempt and prooue :
Whereas the goodnes of the Lord
vvith muttering thou didſt mooue.
10 Heare O my folke, O Iſrael,
and I aſſure it thee :
Regard and marke my vvords full vvell,
if thou vvilt cleaue to me.

The ſecond part.

11 Thou ſhalt no god in thee reſerue
of any land abroad:
Nor in no vvile to bovv or ſerue
a ſtrange and forraine god.
12 I am the Lord thy God, and I
from Egypt ſet thee free :
Then aske of me abundantly,
and I vvill giue it thee.
13 And yet my people vvould not heare
my voyce, vvhen that I ſpake :
Nor Iſrael vvould not obey,
but did me quite forſake.
14 Then did I leaue them to their vvill,
in hardneſſe of their heart ;
To vvalke in their ovvne counſell ſtill,
themſelues they might peruert.

15 O that my people vvould haue heard
the vvords that I did ſay?
And eke that Iſrael vvould regard
to vvalke vvithin my vvay.
16 How ſoone would I confound their foes
and bring them downe full low :
And turne my hand vpon all thoſe
that would them ouerthrow ?
17 And they that at the Lord doe rage,
as ſlaues ſhould ſeeke him till :
But of his folke the time and age
ſhould flouriſh euer ſtill.
18 I would haue fed them with the crop
and fineſt of the wheat :
And made the rocke with hony drop
that they their fils ſhould eate.

Deus ſtetit. Pſal. Lxxxij. I. H.

Dauid declaring God to be preſent vvith Iudges and Magiſtrates , reproueth their partialitie and vnrighteouſneſſe , and exhorteth them to doe iuſtice , but ſeeing no amendment , he deſireth God to execute iuſtice himſelfe.

Sing this as the 77. Pſalme.

A Mid the preaſe with men of might,
the Lord himſelfe did ſtand,
To plead the cauſe of truth and right,
with Iudges of the land.
2 How long, ſaid he, will you proceede,
falſe iudgement to award ?
And haue reſpect for loue of meede,
the wicked to regard ?

3 Whereas of due you ſhould defend
the fatherleſſe and weake :.
And when the poore man doth contend
in iudgement iuſtly ſpeake.
4 If ye be wiſe, defend the cauſe
of poore men in their right :
And rid the needy from the clawes
of tyrants force and might.

5 But nothing will they know or learne,
in vaine to them I talke :
They will not ſee, or ought diſerne
but will in darkeneſſe walke.
For loe, euen now the time is come
that all things fall to nought,
And likevviſe lawes both all and ſome,
for gaine are ſold and bought.

6 I had decreed it in my ſight,
as Gods to take you all :
And children to the moſt of might
for loue I did you call.
7 But notvvithſtanding ye ſhall die
as men, and ſo decay :
O tyrants, I ſhall you deſtroy,
and plucke you quite avvay.
8 Vp Lord , and let thy ſtrength be knovvne
and iudge the vvorld vvith might :
For vvhy ? all nations are thine ovvne,
to take them as thy right.

Deus quis ſimilis? Pſa. Lxxxiij. I. H.

The Iſraelites pray the Lord to deliuer them from their enemies , both at home and far off : alſo that all ſuch vvicked people be ſtricken vvith his ſtormy tempeſts , that they may know his povver.

Sing

Sing this as the 77 Pſalme.

DOs not, O Lord, refraine thy tongue,
in ſilence doe not ſtay:
With-hold not Lord thy ſelfe to long,
nor make no more delay:
2 For why? behold thy foes, and ſee
how they doe rage and crie;
And thoſe that beare an hate to thee
hold vp their heads on hie.

3 Againſt thy folke they vſe deceit,
and craftily enquire:
For thine elect to lie in waite
their counſell doth conſpire.
4 Come on ſay they, let vs expell,
and plucke theſe folke away:
So that the name of Iſrael
may vtterly decay.

5 They all conſpire within their hearts,
how they may thee withſtand;
Againſt the Lord to take a part
they are in league and band.
6 The tents of all the Edomites,
the Iſmaelites alſo:
The Haggarens and Moabites,
with diuers other moe.

7 Geball with Ammon, and likewiſe
doth Amalecke conſpire:
The Philiſtims againſt thee riſe,
with them that dwell at Tire.
8 And Aſſur eke is well apaid,
with them in league to be:
And doth become a fence and aid
to Lots poſteritie.

9 As thou didſt to the Midianites,
ſo ſerue them Lord each one:
As to Siſer, and to Iabin,
beſide the brooke Kiſon.
10 Whom thou in Enddor didſt deſtroy,
and waſte them through thy might:
That they like dung on earth did lie,
and that in open ſight.

The ſecond part.

11 Make them now and their Lords appeare
like Zeb and Oreb than:
As Zeba and Zalmana were,
the Kings of Midian.
12 Which ſayd, let vs throughout the land
in all the coaſts abroad,
Poſſeſſe and take into our hand
the faire houſes of God.

13 Turne them, O God, with ſtormes as faſt
as wheeles that haue no ſtay:
Or like the chaffe which men doe caſt
with windes to flie away.
14 Like as the fire with rage and fume,
the mighty forreſts ſpils:
And as the flame doth quite conſume
the mountaines and the hils.

15 So let the rempeſt of thy wrath
vpon their necks be laid:
And of thy ſtormy wrath and ſhower
Lord make them all afraid.
16 Lord bring them all I thee deſire
to ſuch rebuke and ſhame:
That it may cauſe them to enquire,
and learne to ſeeke thy name.

17 And let them euermore daily
to ſhame and ſlander fall:
And in rebuke and obloquie
to periſh eke withall.
18 That they may know and feele full well,
that thou art called Lord:
And that alone thou doſt excell
and raigne throughout the world.

Quam dilecta? Pſal. Lxxxiiij. I.H.

Dauid exiled his countrey, diſireth ardently to returne to Gods Tabernacle, and aſſembly of the Saints, to prayſe God: then hee prayſeth the courage of the people that paſſe the wylderneſſe, to aſſemble themſelues in Sion.

Sing this as the 67 Pſalme.

HOw pleaſant is thy dwelling place,
O Lord of hoaſts to mee?
The Tabernacles of thy grace,
how pleaſant Lord they be?
2 My ſoule doth long full ſore to goe
into thy Courts abroad:
My heart doth luſt, my fleſh alſo
in thee the liuing Lord.

3 The ſparrowes finde a roome to reſt,
and ſaue themſelues from vvrong;
And eke the ſvvallovv hath a neſt
vvherein to keepe her yong.
4 Theſe birds full nigh thine Altar may
haue place to ſit and ſing;
O Lord of hoaſts, thou art I ſay,
my God and eke my king.

5 O they be bleſſed that may dvvell
vvithin thy houſe alvvayes;
For they all times thy facts doe tell,
and euer giue thee prayſe.
6 Yea, happy ſure likevviſe are they,
vvhoſe ſtay and ſtrength thou art;
Which to thy houſe doe minde the vvay,
and ſeeke it in their heart.

7 As they goe through the vale of teares
they digge vp fountaines ſtill;
That as a ſpring it all appeares,
and thou their pits doſt fill.
8 From ſtrength to ſtrength they vvalke full faſt,
no faintneſſe there ſhall be;
And ſo the God of Gods at laſt
in Sion they doe ſee.

9 O Lord of hoaſts to me giue heede,
and heare vvhen I doe pray;
And let it through thine eares proceede,
O Iaakobs God I ſay.
10 O Lord our ſhield of thy good grace
regard and ſo drawv neare:
Regard I ſay, behold the face
of thine anoynted deare.

11 For vvhy? vvithin thy Courts on day
is better to abide;
Then other vvhere to keepe or ſtay
a thouſand dayes beſide.
12 Much rather vvould I keepe a doore
vvithin the houſe of God,
Then in the tents of vvickednеſſe
to ſettle mine aboade.

13 For God the Lord light and defence,
vvill grace and vvorſhip giue;
And no good thing vvill he vvith-hold
from them that purely liue.

14 O Lord, of hoastes that man is blest,
and happy sure is hee:
That is perswaded in his brest,
to trust all times in thee.

Benedixisti Dom. Psal. Lxxxv. I. H.

Because God withdrew not his rod from his Church after the returne from Babylon, first they put him in minde, that he should not leaue the worke of his grace vnperfect, and complaine of their long affliction. Then they reioyce in hope of promised deliuerance, which was a figure of Christs kingdome, vnder which should be perfect felicity.

Sing this as the 81. Psalme.

THou hast beene mercifull indeed,
O Lord, vnto thy land:
For thou restoredst Iacobs seed,
from thraldome out of hand.
2 The wicked wayes that they were in,
thou didst them cleane remit:
And thou didst hide thy peoples sinne,
full close thou coueredst it.

3 Thine anger eke thou didst asswage,
that all thy wrath was gone:
And so didst turne thee from thy rage,
with them to be at one.
4 O God of health, doe now conuert
thy people vnto thee:
Put all thy wrath from vs apart,
and angry cease to be.

5 Why? shall thine anger neuer end,
but still proceed on vs,
And shall thy wrath it selfe extend,
vpon all ages thus?
6 Wilt thou not rather turne therefore,
and quicken vs, that wee
And all thy folke may euermore,
be glad and ioy in thee?

7 O Lord, on vs doe thou declare,
thy goodnesse to our wealth:
Shew forth to vs and doe not spare,
thine aide and sauing health.
8 I will hearke what God saith, for he
speakes to his people peace:
And to his Saints that neuer they,
returne to foolishnesse.

9 For why? his helpe is still at hand,
to such as doe him feare:
Whereby great glory in the land
shall dwell and flourish there.
10 For truth and mercy there shall meete,
in one to take their place:
And peace shall iustice with kisse greet,
and there they shall embrace.

11 As truth from earth shall spring apace,
and flourish pleasantly:
So righteousnesse shall shew her face,
and looke from heauen hie.
12 Yea, God himselfe doth take in hand,
to giue vs each good thing:
And through the coasts of all the land,
the earth her fruits shall bring.

13 Before his face shall iustice goe,
much like a guide or stay:
He shall direct his steps also,
and keepe them in the way.

Inclina Dom. Psal. Lxxxvj. I. H.

Dauid sore afflicted, prayeth feruently for deliuerance, sometimes rehearsing his miseries and mercies receiued, desiring also to be instructed of the Lord, that hee may feare and glorifie his name. He complaineth also of his aduersaries, and requireth to be deliuered from them.

Sing this as the 81 Psalme.

LOrd bow thine eare to my request,
and heare me by and by:
With grieuous paine and griefe oppresst,
full poore and weake am I.
2 Preserue my soule, becausse my wayes,
and doings holy be,
And saue thy seruant, O my Lord,
that puts his trust in thee.

3 Thy mercy Lord on me expresse,
defend me eke withall:
For through the day I doe not cease,
on thee to cry and call.
4 Comfort O Lord, thy seruants soule,
that now with paine is pinde:
For vnto thee Lord I extoll,
and lift my soule and minde.

5 For thou art good and bountifull,
thy gifts of grace are free:
And eke thy mercie plentifull,
to all that call on thee.
6 O Lord, likewise when I doe pray,
regard and giue an eare:
Marke well the words that I doe say,
and all my prayers heare.

7 In time when trouble doth me moone,
to thee I doe complaine:
For why? I know and well doe prooue,
thou answerest me againe.
8 Among the Gods (O Lord) is none,
with thee to be comparde:
And none can doe as thou alone,
the like hath not beene heard.

The second part.

9 The Gentiles and the people all,
which thou didst make and frame:
Before thy face on knees will fall,
and glorifie thy name.
10 For why? thou art so much of might,
all power is thine owne,
Thou workest wonders still in sight,
for thou art God alone.

11 O teach me Lord the way, and I
shall in thy truth proceed:
O ioyne my heart to thee so nie,
that I thy name may dread.
12 To thee my God will I giue prayse,
with all my heart, O Lord:
And glorifie thy name alwayes,
for euer through the world.

13 For why? thy mercie shewed to me
is great, and doth excell:
Thou sett'st my soule at liberty,
out from the lower hell.
14 O Lord the proud against me rise,
and heapes of men of might,
That seeke my soule, and in no wise,
will haue thee in their sight.

15 Thou Lord art mercifull and meeke,
full slacke and slow to wrath:

Thy goodnesse is full great, and eke
thy truth no measure hath.
16 O turne to me, and mercy grant,
thy strength to me apply:
O helpe and saue thine owne seruant,
thy handmaids sonne am I.

17 On me some signe of fauour show,
that all my foes may see:
And be asham'd, because Lord thou
doest helpe and comfort me.

Fundamentum ejus. Psal. Lxxxvij.

The holy Ghost promiseth that the Church as yet in miserie after the Captiuity of Babylon, should be restored to great excellencie, so that nothing should be more comfortable then to be numbred among the members thereof.

Sing this as the 81. Psalme.

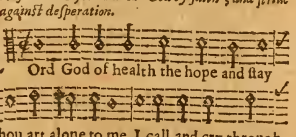
THe Citie shall full well endure,
her ground-worke still doth stay:
Vpon the holy hill full sure,
it can no time decay.
2 God loues the gates of Sion best,
his grace doth there abide,
He loues them more then all the rest,
of Iacobs tents beside.

3 Full glorious things reported be,
in Sion and abroad:
Great things I say are sayd of thee,
thou Citie of our God.
4 On Rahab I will cast an eye,
and beare in minde the same,
And Babylon shall eke apply.
and learne to know my name.
5 Loe Palestine and Tyre also,
with Ethiope likewise,
A people old full long agoe,
were borne and there did rise.
6 Of Sion they shall say abroad,
that diuers men of fame.
Haue there sprung vp, and the high God
hath founded fast the same.

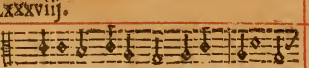
7 In their records to them it shall,
through Gods deuise appeare:
Of Sion that the chiefe of all
had his beginning there.
8 Their trumpetters with such as sing,
therein great plenty be:
My fountaines and my pleasant springs,
are compast all in thee.

Domine Deus. Psal. Lxxxviij. I. H.

The faithfull sore afflicted by sickenesse, persecution, aduersity, and as it were left of God vvithout any consolation: yet call on God by faith, and striue against desperation.



LOrd God of health the hope and stay
thou art alone to me, I call and cry through-
out the day, and all the night to thee.



2. O let my prayers soone ascend, vnto thy
sight on hie: Encline thine eare, O Lord
entend, and harken to my crie.

3 For why? my soule with woe is fil'd,
and doth in trouble dwell:
My life and breath almost doth yeeld,
and draweth nie to hell.
4 I am esteem'd as one of them,
that in the pit doe fall:
And made as one among those men,
that haue no strength at all.

5 As one among the dead and free
from things that here remaine:
It were more ease for me to bee,
with them the which were slaine,
As those that lie in graue I say,
whom thou hast cleane forgot:
The which thy hand hath cut away,
and thou regardst them not.

6 Ye like to one shut vp full sure,
within the lower pit,
In places darke and all obscure,
and in the depth of it.
7 Thine anger and thy wrath likewise,
full sore on me doth lie:
And all thy stormes against me rise,
my soule to vexe and trie.

8 Thou putst my friends farre off from me,
and makest them hate me sore;
I am shut vp in prison fast,
and can come forth no more.
9 My sight doth faile through griefe and wo,
I call to thee O God,
Throughout the day, my hands also
to thee I stretch abroad.

The second part.

10 Doest thou vnto the dead declare,
thy wondrous workes of fame?
Shall dead to life againe repaire,
and prayse thee for the same?
11 Or shall thy louing kindnesse Lord,
be preached in the graue?
Or shall with them that are destroide,
thy truth her honour haue?

12 Shall they that lie in darke full low,
of all thy wonders wot?
Or there shall they thy iustice know,
where all things are forgot?
13 But I, O Lord, to thee alway,
doe cry and call apace:
My prayer eke ere it be day,
shall come before thy face.

14 Why dost thou Lord abhorre my soule,
in griefe that seeketh thee?
And now O Lord, why dost thou hide
thy face away from me?
15 I am afflict as dying still,
from youth this many a yeere,

Thy

Thy terrours that doe vexe me ſtill
with troubled minde I beare.
16 The furies of thy wrathfull rage
full ſore vpon mee fall:
Thy terrours eke doe nor aſſwage,
but mee oppreſſe withall.
17 All day they compaſſe mee about
as water at the tide:
And all at once with ſtreames full ſtout
beſet me on each ſide.
18 Thou ſetteſt farre from me my friends,
and louers euery one:
Yea, and mine old acquaintance all
out of my ſight are gone.

Miſericordias. Pſal. Lxxxix. I. H.

Dauid prayſeth God for his couenant made betweene him and his elect by Ieſus Chriſt: then hee complaineth of the deſolation of his kingdome, ſo that the promiſe ſeemed to be broken. Finally, hee prayeth to be deliuered from afflictions, mentioning the ſhortneſſe of mans life, and confirming himſelfe by Gods promiſes.

Sing this as the 67 Pſalme.

TO ſing the mercies of the Lord,
my tongue ſhall neuer ſpare:
And with my mouth from age to age,
thy truth I will declare.
2 For I haue ſayd, that mercy ſhall
for euermore remaine,
In that thou doſt the heauens ſtay
thy truth appeareth plaine.
3 To mine elect, ſayth God, I made
a couenant and beheſt:
My ſeruant Dauid to perſwade,
I ſware and did proteſt.
4 Thy ſeede for euer will I ſtay,
and ſtabliſh it full faſt:
And ſtill vphold thy throne alway,
from age to age to laſt.
5 The heauens ſhew with ioy and mirth,
thy wondrous workes, O Lord:
Thy Saints within thy Church on earth,
thy faith and truth record.
6 Who with the Lord is equall then
in all the clouds abroad?
Among the ſonnes of all the Gods
what one is like our God?
7 God in aſſembly of the Saints
is greatly to be dread:
And ouer all that dwell about,
in terrour to be had.
8 Lord God of hoaſts in all the world,
what one is like to thee;
On euery ſide moſt mighty Lord
thy truth is ſeene to be.
9 The raging ſea by thine aduiſe,
thou ruleſt at thy will:
And when the waues thereof ariſe,
thou mak'ſt them calme and ſtill.
10 And Egypt thou Lord haſt ſubdude,
and thou haſt it deſtroid:
Yea, thou thy foes with mighty arme,
haſt ſcattered all abroad.

The ſecond part.

11 The heauens are thine and ſtill haue bene,
likewiſe the earth and land:
The world with all that is therein,
thou foundedſt with thy hand.
12 Both North and South, with Eaſt & Weſt,
thy ſelfe didſt make and frame:
Both Tabor mount and eke Hermon,
reioyce and prayſe thy name.
13 Thine arme is ſtrong and full of power
all might therein doth lie:
The ſtrength of thy right hand each howre,
thou lifteſt vp on hie.
14 In righteouſneſſe and equity,
thou haſt thy ſeate and place:
Mercy and truth are ſtill with thee
and goe before thy face.
15 That folke is bleſt that knoweth aright,
thy preſent power O God:
For in the fauour of thy ſight,
they walke full ſafe abroad.
16 For in thy name throughout the day,
they ioy and much reioyce:
And through thy righteouſneſſe haue they
a pleaſant fame and noyſe.
17 For why? their glory, ſtrength, and aide
in thee alone doth lie:
Thy goodneſſe eke that hath vs ſtaid,
ſhall lift our horne on hie.
18 Our ſtrength that doth defend vs well,
the Lord to vs doth bring:
The holy one of Iſrael
he is our guide and King.
19 Sometimes thy will vnto thy Saints
in viſions thou didſt ſhow:
And thus then didſt thou ſay to them,
thy minde to make them know.
A man of might I haue erect
your King and guide to be:
And ſet him vp whom I elect,
among the folke to me.

The third part.

20 My ſeruant Dauid I appoint,
whom I haue ſearched out:
And with my holy oyle annoynt,
him King of all the rout.
21 For why? my hand is readie ſtill,
with him for to remaine.
And with mine arme alſo I will,
him ſtrengthen and ſuſtaine.
22 The enemies ſhall him not oppreſſe,
they ſhall him not deuoure:
Ne yet the ſonnes of wickedneſſe,
on him ſhall haue no power.
23 His foes likewiſe I will deſtroy,
before his face in ſight:
And thoſe that hate him I will plague,
and ſtrike them with my might.
24 My truth and mercy eke withall,
ſhall ſtill vpon him lie:
And in my name his horne eke ſhall
be lifted vp on hie.
25 His kingdome will I ſet to be
vpon the ſea and land:
And eke the running flouds ſhall he
embrace with his right and.
26 He ſhall depend with all his heart,
on me and thus ſhall ſay:
27 My Father and my God thou art,
My rocke of health and ſtay.

28 As my firſt borne I will him take,
of all on earth that ſprings:
His might and honour I ſhall make
above all worldly Kings.
29 My mercy ſhall be with him ſtill,
as I my ſelfe haue told:
My faithfull couenant to fulfill
my mercy I will hold.
30 And eke his ſeede I will ſuſtaine
for euer ſtrong and ſure:
So that his ſeat ſhall ſtill remaine,
while heauen and earth endure.

The fourth part.

31 If that his ſonnes forſake my Law,
and ſo beginne to ſwerue:
And of my iudgements haue none awe,
nor will not them obſerue:
32 Or if they doe not vſe aright,
my ſtatutes to them made:
And ſet all my commandements light,
and will not keepe my trade:
33 Then with the rod will I beginne
their doings to amend:
And ſo with ſcourging for their ſinne,
when that they doe offend.
34 My mercy yet and my goodneſſe,
I will not take him fro:
Nor handle him with craftineſſe,
and ſo my truth forgoe.
35 But ſure my couenant I will hold,
with all that I haue ſpoke:
No word the which my lips haue told
ſhall alter or be broke.
36 Once ſwore I by my holineſſe,
and that performe will I:
With Dauid I will keepe promiſe
to him I will not lie.
37 His ſeede for euermore ſhall raigne,
and eke his throne of might,
As doth the Sunne it ſhall remaine
for euer in my ſight.
38 And as the moone within the skie
for euer ſtandeth faſt:
A faithfull witneſſe from on hie,
ſo ſhall his Kingdome laſt.
39 But now, O Lord, thou doſt reiect,
and now thou changeſt cheare:
Yea thou art wroth with thine elect,
thine owne anoynted deare.
40 The couenant with thy ſeruant made
Lord thou haſt quite vndone:
And downe vpon the ground alſo
hath caſt his royall Crowne.

The fift part.

41 Thou pluck'ſt his hedges vp with might,
his wals thou doſt confound:
Thou beateſt eke his bulwarkes downe,
and break'ſt them to the ground.
42 That he is ſore deſtroid and torne
of commers by throughout,
And ſo is made a mocke and ſcorne
to all that dwell about.
43 Thou their right hand haſt lifted vp,
that him ſo ſore annoy:
And all his foes that him deuoure,
loe thou haſt made to ioy.
44 His ſwords edge thou didſt take away,
that ſhould his foes withſtand:
To him in warre no victory
thou giu'ſt, nor vpper hand.
45 His glory thou doſt alſo waſte,
his throne, his ioy, and mirth,
By thee is ouerthrowne, and caſt
full low vpon the earth.
46 Thou haſt cut off, and made full ſhort
his youth and luſtie dayes:
And raiſ'd of him an ill report,
with ſhame and great diſprayſe.
47 How long away from mee, O Lord,
for euer wilt thou turne?
And ſhall thine anger ſtill alway,
as fire conſume and burne?
48 O call to minde, remember then,
my time conſumeth faſt.
Why haſt thou made the ſonnes of men,
as things in vaine to waſte?
49 What man is he that liueth here,
and death ſhall neuer ſee;
Or from the hand of hell his ſoule
ſhall he deliuer free?
50 Where is O Lord, thine old goodneſſe,
ſo oft declar'd before:
Which by thy truth and vprigh teneſſe
to Dauid thou haſt ſworne?
51 The great rebukes to minde I call,
that on thy ſeruants lye:
The railing of the people all
borne in my breaſt haue I.
52 Wherewith O Lord, thine enemies
blaſphemed haue thine name:
The ſteps of thine anoynted one
they ceaſe not to defame.
53 All prayſe to thee O Lord, of hoaſtes,
both now and eke for aye;
Through skie, and earth, and all the coaſts:
Amen, Amen, I ſay.

Domine refugium. Pſal. xc. I. H.

Moſes ſeeing the people neither admoniſhed by the breuity of their life, nor by plagues to be thankfull, prayeth God to turne their hearts, and continue his mercy towards them and their poſterity for euer.

Sing this as the 78 Pſalme.

THou Lord haſt beene our ſure defence,
our place of eaſe and reſt:
In all times paſt, yea, ſo long ſince,
as cannot be expreſt.
2 Ere there was made mountaine or hill,
the earth and all abrood:
From age to age, and alwayes ſtill,
for euer thou art God.
3 Thou grindeſt man through griefe & paine,
to duſt, or clay, and then,
And then thou ſaiſt againe, retutne
againe, ye ſonnes of men.
4 The laſting of a thouſand yeare
what is it in thy ſight?
As yeſterday it doth appeare
or as a watch by night.
5 So ſoone as thou doſt ſcatter them,
then is their life and trade,
All as a ſleepe, and like the graſſe,
whoſe beauty ſoone doth fade.

6 Which in the morning ſhines full bright,
but fadeth by and by :
And is cut downe ere it be night,
all withered, dead and drie.
7 For through thine anger we conſume
our might is much decaid :
And of thy feruent wrath and fume
we are full ſore affraid.
8 The wicked workes that we haue wrought
thou ſetſt before thine eye :
Our priuy faults, yea, eke our thoughts
thy countenance doth ſpye.
9 For through thy wrath our dayes doe waſte,
there of doth nought remaine :
Our yeares conſume as words or blaſts,
and are not cald againe.
10 Our time is threeſcore yeeres and ten,
that we doe liue on mould :
If one ſee foureſcore, ſurely then
we count him wondrous olde.

The ſecond part.

11 Yet of this time the ſtrength and chiefe
the which wee count vpon :
Is nothings els but painefull griefe,
and wee like blaſts are gone.
12 Who once doth know what ſtrength is
what might thine anger hath ? (there
Or in his heart who doth thee feare
according to thy wrath ?
13 Inſtruct vs Lord to know and try,
how long our dayes remaine :
That then we may our hearts apply
true wiſedome to attaine.
14 Returne, O Lord, how long wilt thou
foorth on in wrath proceed ?
Shew fauour to thy ſeruants now,
and helpe them at their need.
15 Refreſh vs with thy mercy ſoone,
and then our ioy ſhall be :
All times ſo long as life ſhall laſt
in heart reioyce ſhall we.
16 As thou haſt plagued vs before :
now alſo make vs glad :
And for the yeeres wherein full ſore
affliction we haue had.
17 O let thy worke and power appeare,
and on thy ſeruants light :
And ſhew vnto thy children deare,
thy glory and thy might.
18 Lord let thy grace and mercy ſtand
on vs thy ſeruants thus :
Confirme the workes we take in hand,
Lord proſper them to vs.

Qui habitat. Pſal. XCI. I.H.

Here is deſcribed the aſſurance he liueth in, that committeth himſelfe vvholly to Gods protection in all temptation, a promiſe of God to thoſe that loue him, knovv him, and truſt in him, to deliuer them, and giue them immortall glory.

Sing this as the 99. Pſalme.

HE that within the ſecret place,
of God moſt high doth dwell :
In ſhadow of the mightieſt grace
at reſt ſhall keepe him well.
2 Thou art my hope and my ſtrong hold,
I to the Lord will ſay :
My God he is in him will I
my whole affiaance ſtay.
3 He ſhall defend thee from the ſnare
the which the hunter layd :
And from the deadly plague and care
whereof thou art afraid.
4 And with his wings ſhall couer thee,
and keepe thee ſafely there,
His faith and truth thy fence ſhall be
as ſure as ſhield and ſpeare.
5 So that thou ſhalt nor neede I ſay,
to feare, or be affright
Of all the ſhafts that flie by day,
nor terrours of the night.
6 Nor of the plague that priuily
doth walke in darke ſo faſt :
Nor yet of that which doth deſtroy,
and at noone dayes doth waſte.
7 Yea, at thy ſide as thou doſt ſtand
a thouſand dead ſhall bee :
Ten thouſand eke at thy right hand,
and yet thou ſhalt be free.
8 But thou ſhalt ſee it for thy part,
thine eyes ſhall well regard :
That euen like to their deſert
the wicked haue reward.
9 For why ? O Lord, I onely luſt,
to ſtay my hope on thee :
And in the higheſt I put my truſt,
my ſure defence is hee.
10 Thou ſhalt not neede noone ill to feare,
with thee it ſhall not mell :
Nor yet the plague ſhall once come neare
the houſe where thou doeſt dwell.
11 For why ? vnto his Angels all
with charge commanded hee,
That ſtill in all thy wayes they ſhall
preſerue and proſper thee.
12 And in their hands ſhall beare thee
ſtill waiting thee vpon :
So that thy foote ſhal neuer chance
to ſpurne at any ſtone.
13 Vpon the Lyon thou ſhalt goe,
the Adder fell and long :
And tread vpon the Lyons yong
with Dragons ſtout and ſtrong.
14 For he that truſteth vnto me,
I will diſpatch him quite :
And him defend becauſe that he
doth know my name aright.
15 When hee for helpe to me doth cry,
an anſwer I will giue :
And from his griefe take him will I,
in glory for to liue.
16 With length of yeeres, and dayes of wealth
I will fulfill his time :
The goodneſſe of my ſauing health,
I will declare to him.

Bonum eſt. Pſal. XCII. I.H.

A Pſalme for the Sabbath, to ſtirre vp the people to acknovvledge & praiſe God in his vvorkes, Dauid reioyceth therein, but the vvicked conſider not that the vngodly vvhen he is the moſt flouriſhing, ſhall moſt ſpeedily periſh. In the end is deſcribed the felicitie of the iuſt, planted in the houſe of God, in praiſe of the Lord.

Sing this as the 88. Pſalme.

IT is a thing both good and meet
to praiſe the higheſt Lord:

And in thy name, O thou moſt high,
to ſing with one accord.
2 To ſhew the kindneſſe of the Lord
betime ere day be light:
And eke declare his truth abroad,
when it doth draw to night.
3 Vpon ten ſtrenged inſtruments,
on Lute and Harpe ſo ſweet:
With all the mirth you can invent,
of inſtruments moſt meete.
4 For thou haſt made mee to reioyce
in things ſo wrought by thee:
And I haue ioy in heart an voyce
thy handy works to ſee.
5 O Lord, how glorious and how great
are all thy works ſo ſtout?
So deepely are thy counſels ſet
that none can trie them out.
6 The man vnwiſe hath not the wit
this geare to paſſe to bring:
And all ſuch fooles are nothing fit
to vnderſtand this thing.
7 When ſo the wicked at their will,
as graſſe doe ſpring full faſt:
They when they flouriſh in their ill
for euer ſhall be waſte.
8 But thou art mighty Lord moſt hie,
yea, thou doſt raigne therefore:
In euery time eternally,
both now and euermore.
9 For why? O Lord behold and ſee,
behold thy foes I ſay:
How all that worke iniquity,
ſhall periſh and decay.
10 But thou like as an Vnicorne,
ſhalt liſt my horne on hie:
With freſh and new prepared Oyle,
thine oynted king am I.
11 And of my foes before mine eyes,
ſhall ſee the fall and ſhame:
Of all that vp againſt me riſe,
mine eare ſhall heare the ſame.
12 The iuſt ſhall flouriſh vp on hie,
as Date tres bud and blow:
And as the Cedars multiplie,
in Libanus that grow.
13 For they are planted in the place,
and dwelling of our God:
Within his courtes they ſpring apace,
and flouriſh all abroad.
14 And in their age much fruite ſhall bring,
both fat and well beſeene:
And pleaſantly both bud and ſpring,
with boughes and branches greene.
15 To ſhew that God is good and iuſt,
and vpright in his will:
He is my rocke, my hope, my truſt,
in him there is none ill.

Dominus regnauit. Pſal. xciij. I.H.

He praiſeth the power of God, in the creation of the world, and beateth downe all people which lift themſelues againſt his Maieſty, and prouoketh to conſider his promiſes.

Sing this as the 77. Pſalme.

THe Lord as King aloft doth raigne,
in glory goodly dight;
And he to ſhew his ſtrength and maine
hath girt himſelfe with might.
2 The Lord likewiſe the earth hath made,
and ſhaped it ſo ſure:
No might can moue or make it fade,
at ſtay it doth endure.
3 Ere that the world was made or wrought,
thy ſeate was ſet before:
Beyond all time that can be thought,
thou haſt bene euermore.
4 The floods, O Lord, the floods doe riſe,
they roare and make a noyſe:
The floods (I ſay) did enterpriſe,
and lifted vp their voyce.
5 Yea, though the ſtorme ariſe in ſight,
though ſeas doe rage and ſwell:
The Lord is ſtrong and more of might,
for hee on high doth dwell.
6 And looke what promiſe hee doth make
his houſ hold to defend.
For iuſt and true they ſhall it take
all times without an end.

Deus vltionum. Pſal. xciiij. I.H.

Hee prayeth God againſt the violence of tyrants, and comforteth the afflicted, by the good iſſue of their afflictions, and by the ruine of the wicked.

Sing this as the 78. Pſalme.

O Lord, thou doſt revenge all wrong,
that office longs to thee:
Sith vengeance doth to thee belong,
declare that all may ſee.
2 Set forth thy ſelfe, for thou of right
the earth doſt iudge and guide:
Reward the proud and men of might
according to their pride.
3 How long ſhall wicked men beare ſway,
with lifting vp their voyce;
How long ſhall wicked men I ſay,
thus triumph and reioyce?
4 How long ſhall they with brags burſt out,
and proudly prate their fill?
Shall they reioyce which be ſo ſtout,
whoſe works are euer ill?
5 Thy flocke O Lord, thine heritage,
they ſpoyle and vexe full ſore:
Againſt thy people they doe rage
ſtill dayly more and more.
6 Thy widowes which are comfortleſſe,
and ſtrangers they deſtroy:
They ſlay the children fatherleſſe,
and none doth put them by.
7 And when they take theſe things in hand
this talke they haue of thee:
Can Iacobs God this vnderſtand?
tuſh no, he cannot ſee.
8 O folke vnwiſe and people rude,
ſome knowledge now diſcerne.
Ye fooles among the multitude,
at length begin to learne.
9 The Lord which made the eare of man,
he needes of right muſt heare:
He made the eyne all things muſt than
before his ſight appeare.
10 The Lord doth all the world correct,
and make them vnderſtand:
Shall he not then your deeds detect;
how can you ſcape his hand?

The ſecond part.

11 The Lord doth know the thoughts of man
his heart hee ſeeth full plaine:
The Lord I ſay, mens thoughts doe ſcan,
and findeth them but vaine.
12 But Lord that man is happy ſure,
whom thou doſt keepe in awe:
And through correction doſt procure,
to reach him in thy law.

13 Whereby hee ſhall in quiet reſt,
in time of trouble ſit:
When wicked men ſhall be ſuppreſt,
and fall into the pit.
14 For ſure the Lord will not refuſe,
his people for to take:
His heritage whom he did chuſe,
hee will no time forſake.

15 Vntill that iudgement be decreed,
to iuſtice to conuert:
That all may follow her with ſpeed:
that are of vpright heart.
16 But who vpon my part ſhall ſtand,
againſt the curſed traine?
Or who ſhall rid mee from their hand,
that wicked works maintaine?

17 Except the Lord had beene mine aide,
mine enemies to expell:
My ſoule and life had now beene laid
almoſt as low as hell.
18 When I did ſay my foote did ſlide,
and I am like to fall:
Thy goodneſſe Lord did ſo prouide,
to ſtay mee vp withall.

19 When with my ſelfe I muſed much,
and could no comfort finde:
Then Lord thy goodneſſe did me touch,
and that did eaſe my minde:
20 Wilt thou inhaunt thy ſelfe and draw
with wicked men to ſit:
Which with pretence in ſtead of law,
much miſchiefe doe commit?

21 For they conſult againſt the life
of righteous men and good:
And in their counſels they are rife,
to ſhed the guiltleſſe blood.
22 But yet the Lord hee is to mee
a ſtrong defence or rocke:
Hee is my God, to whom I flee,
hee is my ſtrength and rocke.

23 And hee ſhall cauſe their miſchiefes all
themſelues for to annoy:
And in their malice they ſhall fall,
our God ſhall them deſtroy.

Venite exultemus. Pſal. xcv. I.H.

An earneſt exhortation to praiſe God for the gouernement of the vvorld & election to his Church, to eſchevv the rebellion of the old fathers, vvho tempted God in the vvilderneſſe, and therefore entred not the land of promiſe.

Sing this as the 77 Pſalme.

O Come let vs lift vp our voyce,
and ſing vnto the Lord:
In him our rocke of health reioyce
let vs with one accord.
2 Yea, let vs come before his face,
to giue him thankes and praiſe:
In ſinging Pſalmes vnto his grace,
let vs be glad alwayes.

3 For why? the Lord hee is no doubt,
a great and mighty God,
A king aboue all Gods throughout,
in all the world abroad.
4 The ſecrets of the earth ſo deepe,
and corners of the land:
The tops of hils that are ſo ſteepe,
hee hath them in his hand.

5 The ſea and waters all are his,
for he the ſame hath wrought,
The earth and all that therein is,
his hand hath made of nought.
6 Come let vs bow and praiſe the Lord,
before him let vs fall;
And kneele to him with one accord,
the which hath made vs all.

7 For why? he is the Lord our God,
for vs he doth prouide:
We are his flocke, he doth vs feede,
his ſheepe and he our guide.
8 To day if ye his voyce will heare,
then hearden not your heart:
As ye with grutching many a yeere
prouoke me in deſert.

9 Whereas your fathers tempted me,
my power for to prooue:
My wondrous works when they did ſee,
yet ſtill they would mee mooue.
10 Twice twenty yeeres they did mee grieue,
and I to them did ſay:
They erre in heart, and not beleeue,
they haue not knowne my way.

11 Wherefore I ſware that when my wrath
was kindled in my breaſt:
That they ſhould neuer tread the path,
to enter in my reſt.

Cantate Dom. Pſal. xcvj. I.H.

An exhortation both to the Ievves and Gentiles to praiſe God for his mercie: and this ſpecially ought to be referred to the kingdome of Chriſt.

Sing this as the 77 Pſalme.

SIng ye with praiſe vnto the Lord
new ſongs of ioy and mirth:
Sing vnto him with one accord,
all people on the earth.
2 Yea, ſing vnto the Lord, I ſay,
praiſe ye his holy name:
Declare and ſhew from day to day,
ſaluation by the ſame.

3 Among the heathen eke declare
his honour round about:
To ſhew his wonders doe not ſpare,
in all the world throughout.
4 For why? the Lord is much of might,
and worthy praiſe alway:
And hee is to be dread of right,
aboue all Gods I ſay.

5 For all the Gods of heathen folke,
are Idols that will fade:
But yet our God hee is the Lord,
that hath the heauens made.
6 All praiſe and honour eke doth dwell,
for aye before his face:

Both power and might likewiſe excell
within his holy place.

7 Aſcribe vnto the Lord alway,
ye people of the world,
All might and worſhip eke, I ſay,
aſcribe vnto the Lord.
8 Aſcribe vnto the Lord alſo,
the glory of his name:
And eke into his courts doe goe,
with gifts vnto the ſame.

The ſecond part.

9 Fall downe and worſhip ye the Lord,
within his temple bright:
Let all the people of the world,
be fearefull at his ſight.
10 Tell all the world, be not agaſt,
the Lord doth raigne aboue:
Yea, he hath ſet the earth ſo faſt,
that it can neuer mooue.

11 And that it is the Lord alone,
that rules with princely might,
To iudge the nations euery one,
with equity and right.
12 The heauens ſhall great ioy begin,
the earth eke ſhall reioyce:
The ſea with all that is therein
ſhall ſhoute and make a noiſe.

13 The field ſhall ioy, and euery thing
that ſpringeth on the earth:
The wood and euery tree ſhall ſing,
with gladneſſe and with mirth.
14 Before the preſence of the Lord,
and comming of his might,
When he ſhall iuſtly iudge the world,
and rule his folke with right.

Dominus reg. Pſal. xcvij. I. H.

Dauid exhorteth all to reioyce for the comming of the kingdome of Chriſt, dreadfull to the rebels and Idolaters, and ioyfull to the iuſt, vvhom he exhorteth to innocency, to reioycing and thankeſgiuing.

Sing this as the 95. Pſalme.

THe Lord doth raigne, where at the earth
may ioy with pleaſant voyce:
And eke the Iles with ioyfull mirth,
may triumph and reioyce.
2 Both clouds and darkeneſſe eke doe ſwell,
and round about him beat:
Yea, right and iuſtice euer dwell,
and bide about his ſeat.

3 Yea, fire and heate at once doe ruune,
and goe before his face:
Which ſhall his foes and enemies burne,
abroad in euery place.
4 His lightnings eke full bright did blaze,
and to the world appeare:
Whereat the earth did looke and gaze,
with dread and deadly feare.

5 The hils like waxe did melt in ſight,
and preſence of the Lord:
They fled before that rulers might,
which guideth all the world.
6 The heauens eke declare and ſhew
his iuſtice all abroad:
That all the world may ſee and know
the glory of our God.
7 Confuſion ſure ſhall come to ſuch,
as worſhip idoles vaine:
And eke to thoſe that glory much,
dumbe pictures to maintaine.
8 For all the idoles of the world,
which they as Gods doe call:
Shall feele the power of the Lord,
and downe to him ſhall fall.

9 With joy ſhall Sion heare this thing,
and Iuda ſhall reioyce:
For at thy iudgement they ſhall ſing,
and make a pleaſant noiſe.
10 That thou, O Lord, art ſet on high,
in all the earth abroad.
And art exalted wondrouſly,
aboue each other God.

11 All ye that loue the Lord doe this,
hate all things that are ill:
For hee doth keepe the ſoules of his
from ſuch as would them ſpill.
12 And light doth ſpring vp to the iuſt,
with pleaſure for his part:
Great ioy with gladneſſe, mirth, and luſt,
to them of vpright heart.

13 Ye righteous in the Lord reioyce,
his holineſſe proclaime:
Be thankefull eke with heart and voyce,
and mindfull of the ſame.

Cantate Dom. Pſal. xcviij. I. H.

An earneſt exhortation to all creatures to prayſe the Lord for his power, mercy and fidelity in his promiſe by Chriſt, by vvhom he hath communicated his ſaluation to all nations.

Sing this as the 95 Pſalme.

OSing ye now vnto the Lord
a new and pleaſant ſong:
For he hath wrought throughout the world,
his wonders great and ſtrong.
2 With his right hand full worthily,
he doth his foes deuoure:
And gets himſelfe the victory:
with his owne arme and power.

3 The Lord doth make the people know
his ſauing health and might,
The Lord doth eke his iuſtice ſhow,
in all the heathens ſight.
4 His grace and truth to Iſrael,
in minde he doth record:
That all the earth hath ſeene right well,
the goodneſſe of the Lord.

5 Be glad in him with ioyfull voyce,
all people on the earth:
Giue thanks to God, ſing and reioyce
to him with ioy and mirth.
6 Vpon the harpe vnto him ſing,
giue thanks to him with Pſalmes:
Reioyce before the Lord our King:
with trumpets and with ſhalmes.

7 Yea, let the ſea with all therein,
for ioy both roare and ſwell:
The earth likewiſe let it begin,
with all that therein dwell.
8 And let the flouds reioyce their fils,
and clap their hands apace,
And eke the mountaines and the hils,
before the Lord his face.

9 For he ſhall come to iudge and try
the world and euery wight:
And rule the people mightily
with iuſtice and with right.

Dominus regnauit. Pſal. xcix. I. H.

Hee commendeth the power, equitie, and excellency of the kingdome of God by Chriſt, ouer the Iewes and Gentiles, prouoking them to magnifie the ſame, and to feare the Lord as the ancient Fathers, Moſes, Aaron, and Samuel, who calling vpon God, were heard in their prayers.

Sing this as the 65. Pſalme.

THe Lord doth raigne, although at it
the people rage full ſore:
Yea, he on Cherubims doth ſit
though all the worlde doe roare.
2 The Lord that doth in Sion dwell,
is high and wonderous great:
Aboue all folke he doth excell,
and he aloft is ſet.

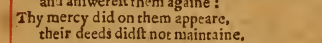
3 Let all men praiſe thy mightie name,
for it is fearefull ſure:
And let them magnifie the ſame,
that holy is and pure.
4 The Princely power of our king
doth loue iudgement and right:
Thou righ'ly ruleſt euery thing
in Iacob through thy might.

5 To praiſe the Lord our God deuiſe,
all honour to him doe:
His foot-ſtoole worſhip him before,
for he is holy too.
6 Moſes, Aaron and Samuel,
as Prieſts on him did call:
When they did pray, he heard them well,
and gaue them anſwere all.
7 Within the clould to them he ſpake,
then did they labour ſtill:
To keepe ſuch lawes as he did make
and pointed them vntill.
8 O Lord our God thou didſt them heare,
and anſwereſt them againe:
Thy mercy did on them appeare,
their deeds didſt not maintaine.

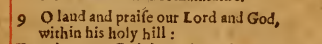
9 O laud and praiſe our Lord and God,
within his holy hill:
For why? our God throughout the world
is holy euer ſtill.

Iubilate Deo omnes. Pſal. C.

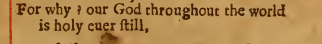
Hee exhorteth all men to ſerue the Lord, who hath made vs to enter into his courts and aſſemblies, to praiſe his name.



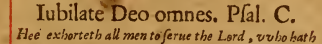
ALl people that on earth doe dwell,



ſing to the Lord with chearfull voyce:



2. Him ſerue with feare his praiſe forth tell,



Come ye before him and reioyce.

3 The Lord ye know is God in deed,
without our aid he did vs make:
We are his flocke he doth vs feede,
and for his ſheepe he doth vs take.
4 O enter then his gates with praiſe,
approach with ioy his courts vnto,
Praiſe, land and bleſſe his name alwayes,
for it is ſeemely ſo to doe.

5 For why? the Lord our God is good,
his mercy is for euer ſure:
His trueth at all times firmely ſtood,
and ſhall from age to age endure.

Another of the ſame.

Sing this as the 68. Pſalme.

IN God the Lord be glad and light,
praiſe him throughout the earth:
Serue him and come before his ſight,
with ſinging and with mirth.
2 Know that the Lord our God he is,
he did vs make and keepe:
Not we our ſelues, for wee are his
owne flocke and paſture ſheepe.

3 O goe into his gates alwayes,
giue thankes with the ſame:
Within his courts ſet forth his praiſe,
and laud his holy name.
4 For why? the goodneſſe of the Lord
for euermore doth raigne:
From age to age throughout the world
his trueth doth ſtill remaine.

Miſericordiam. Pſal. Cj. N.

Dauid deſcribeth what gouernment he will obſerue in his houſe and Kingdome, by rooting out the wicked, and cheriſhing the godly perſons.

Sing this as the 81. Pſalme.

I Mercy will and iudgement ſing,
O Lord God vnto thee:
2 And wiſely doe in perfect way,
vntill thou come to me.
3 And in the midſt of my houſe walke,
in pureneſſe of my ſpirit:
And I no kinde of wicked thing
will ſet before my ſight.

4 I hate their workes that fall away,
it ſhall not cleaue to me.
From me ſhall part the froward heart,
none euill will I ſee.
5 Him will I ſtroy that ſlaundereth
his neighbour priuily;
The loftie heart I cannot beare,
nor him that looketh hie.

6 Mine eyes ſhall be on them, within
the land, that faithfull be;
In perfect way who walketh ſhall
be ſeruant vnto me.
7 I will no guilefull perſon haue
within my houſe to dwell;
And in my preſence he ſhall not
remaine that lyes doth tell.

8 Betimes will I deſtroy euen all
the wicked of the land;
That I might from Gods citie cut
the wicked workers hand.

Domine exaudi. Pſal. Cij. I.H.

It ſeemeth that this prayer was appointed to the faithfull to pray in the captiuitie of Babylon. A conſolation for the building of the Church, wherof followeth the praiſe of God to be publiſhed vnto all poſteritie. The conuerſion of the Gentiles, and ſtabilitie of the Church.

Sing this as the 67 Pſalme.

O Heare my prayer Lord, and let
my cry come vnto thee;
2 In time of trouble doe not hide
thy face away from mee.
3 Incline thine eares to mee, make haſte
to heare me when I call:
For as the ſmoake doth fade, ſo doe
my dayes conſume and fall.

4 And as a harth my bones are burnt,
my heart is ſmitten dead:
And withers as the graſſe, that I
forget to eate my bread.
5 By reaſon of my groaning voyce,
my bones cleaue to my skin:
6 A pelican in wilderneſſe,
ſuch caſe now am I in.
7 And as an Owle in deſert is,
loe I am ſuch a one:
I watch, and as a Sparrow on
the houſe top am alone.
8 Loe daily in reproachfull wiſe
mine enemies doe me ſcorne:
And they that doe againſt me rage,
againſt me they haue ſworne.

9 Surely with aſnes as with bread,
my hunger I haue fild:
And mingled haue my drinke with teares,
that from my eyes haue ſtild.
10 Becauſe of thy diſpleaſure Lord,
thy wrath, and thy diſdaine;
For thou haſt lifted me aloft,
and caſt me downe againe.

11 The dayes wherein I paſſe my life,
are like the fleeting ſhade;
And I am withered like the graſſe,
that ſoone away doth fade.
12 But thou, O Lord, for euer doſt
remaine in ſteady place;
And thy remembrance euer doth
abide from race to race.

The ſecond part.

13 Thou wilt ariſe, and mercy thou
to Sion wilt extend,
The time of mercy, now the time
foreſet, is come to end.
14 For euen in the ſtones thereof
thy ſeruants doe delight;
And on the duſt thereof they haue
compaſſion in their ſpirit.

15 Then ſhall the heathen people feare,
the Lords moſt holy name;
And all the kings on earth ſhall dread
thy glory and thy fame.
16 Then when the Lord the mighty God
againe ſhall Sion reare:
And then when he moſt nobly in
his glory ſhall appeare.

17 To prayer of the deſolate,
when he himſelfe ſhall bend;
When he ſhall not diſdaine vnto
their prayers to attend.
18 This ſhalbe vvritten for the age
that after ſhall ſucceede;
The people yet vncreated
the Lords renovvne ſhall ſpread.

19 For he from his high Sanctuarie
hath looked dovvne belovv;
And out of heauen hath the Lord
beheld the earth alſo.
20 That of the morning captiue he
might heare the wofull cry:
And that he might deliuer thoſe
that damned are to dye.

21 That they in Sion might declare
the Lords moſt holy name:
And in Ieruſalem ſet forth
the praiſes of the ſame.
22 Then when the people of the land,
and kingdomes with accord,
Shall be aſſembled for to doe
their ſeruice to the Lord.

The third part.

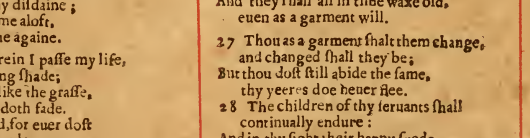
23 My former force and ſtrength he hath
abated in the way:
And ſhorter he did cut my dayes,
thus I therefore did ſay;
24 My God in midſt of all my dayes
now take me not away:
Thy yeeres endure eternally,
from age to age for eye.

25 Thou the foundation of the earth
before all times haſt laid:
And Lord the heauens are the worke,
which thine owne hands haue made.
26 Yea, they ſhall periſh and decay,
but thou ſhalt tarry ſtill:
And they ſhall all in time waxe old,
euen as a garment will.

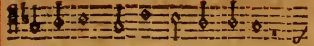
27 Thou as a garment ſhalt them change,
and changed ſhall they be;
But thou doſt ſtill abide the ſame,
thy yeeres doe neuer flee.
28 The children of thy ſeruants ſhall
continually endure:
And in thy ſight their happy ſeede
for euer ſhall ſtand ſure.

Benedic anima. Pſal. Ciij. T.S.

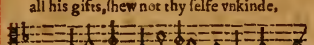
¶ The Prophet prouoketh men and Angels, and all creatures to prayſe the Lord for his fatherly mercies, in deliuerance of his people from euils, in his prouidence euer all things, and in preſeruation of the faithfull.


My ſoule giue laud vnto the Lord,
my ſpirit ſhall doe the ſame: And all
the ſecrets of my heart, praiſe ye his
holy name. Giue thanks to God for

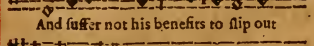
all



all his gifts, ſhew not thy ſelfe vnkinde,



And ſuffer not his benefits to ſlip out



of thy minde.

3 That gaue thee pardon for thy faults,
and thee reſtor'd againe :
For all thy weake and traile diſeaſe,
and heald thee of thy paine.
4 That did redeeme thy life from death,
from which thou couldſt not flee,
His mercy and compaſſion both,
he did extend to thee.

5 That fill'd with goodneſſe thy deſire,
and did prolong thy youth :
Like as the Eagle caſts her bill,
whereby her age reneweth :
6 The Lord with iuſtice doth repay
all ſuch as be oppreſt :
So that their ſuffrings and their wrongs,
are turned to the beſt.

7 His wayes and his commandements,
to Moſes he did ſhew,
His counſels and his valiant acts,
the Iſraelites did know.
8 The Lord is kind and mercifull,
when ſinners doe him grieue,
The ſloweſt to conceiue a wrath,
and readieſt to forgiue.

9 He chides not vs continually,
though we be full of ſtrife :
Nor keepes our faults in memory,
for all our ſinfull life.
10 Nor yet according to our ſinnes
the Lord doth vs regard :
Nor after our iniquities,
he doth not vs reward.

11 But as the ſpace is wondrous great,
twixt earth and heauen aboue :
So is his goodnes much more large,
to them that doe him loue.
12 God doth remooue our ſinnes from vs,
and our offences all :
As farre as is the ſunne riſing,
full diſtant from his fall.

The ſecond part.

13 And looke what pitie parents deare
vnto their children beare :
Like pitie beareth God to ſuch
as worſhip him in feare.
14 The Lord that made vs knowes our ſhape
our moulde and faſhion iuſt :
How weake and fraile our nature is,
and how we be but duſt.

15 And how the time of mortall men,
is like the withering hay :
Or like the flower right faire in field,
that fades full ſoone away.
16 Whoſe gloſſe and beauty ſtormy windes,
doe vterly diſgrace,
And make that after their aſſaults,
ſuch bloſſomes haue no place.

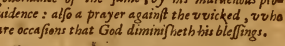
17 But yet the goodneſſe of the Lord,
with his ſhall euer ſtand :
Their childrens children doe receiue,
his righteouſneſſe at hand.
18 I meane which keepe his couenant,
with all their whole deſire :
And not forget to doe the thing,
that he doth them require.

19 The heauens hie are made the ſeate,
and footſtoole of the Lord ;
And by his power imperiall,
he gouernes all the world.
20 Ye Angels which are great in power,
praiſe ye and bleſſe the Lord :
Which to obey and doe his will,
immediately accord.

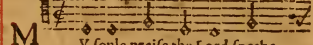
21 Ye noble hoaſts and miniſters,
ceaſe not to laud him ſtill :
Which ready are to execute,
his pleaſure and his will ;
22 Ye all his workes in euery place,
praiſe ye his holy name :
My heart, my minde, and eke my ſoule,
praiſe ye alſo the ſame.

Benedic anima. Pſal. Ciiij. W. K.

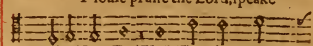
A thankeſgiuing for the creation of the world, and gouernance of the ſame, by his marueilous prouidence : alſo a prayer againſt the wicked, who are occaſions that God diminiſheth his bleſſings.



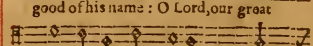
MY ſoule praiſe the Lord, ſpeake



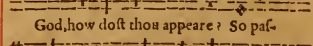
good of his name : O Lord, our great



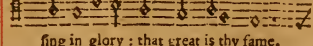
God, how doſt thou appeare ? So paſ-



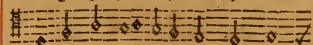
ſing in glory : that great is thy fame,



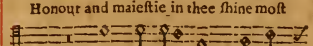
Honour and maieſtie in thee ſhine moſt



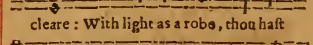
cleare : With light as a robe, thou haſt



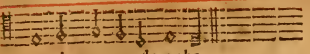
thee beclad, whereby all the earth thy



greatneſſe may ſee, the heauens in ſuch



ſort thou alſo haſt ſpread, That it to a



curtaine compared may be.

3 His chamber beames lie,
in the cloudes full ſure:
Which as his chariots,
are made him to beare.
And there with much ſwiftnes
his courſe doth endure:
Vpon the wings riding,
of winde in the ayre.
4 He maketh his ſpirits
as heralds to goe:
And lightnings to ſerue,
we ſee alſo preſt,
His will to accompliſh,
they runne to and fro,
To ſaue or conſume things
as ſeemeth to him beſt.
5 He grounded the earth
ſo firmely and faſt,
That it once to mooue,
none ſhall haue ſuch power:
6 The deepe a faire couering,
for it made thou haſt:
Which by his owne nature
the hils would deuoure.
7 But at thy rebuke,
the waters doe flie,
And ſo giue due place,
thy word to obey:
At thy voyce of thunder
ſo fearefull they be,
That in their great raging,
they haſt ſoone away.
8 The mountaines full high,
they then vp aſcend:
If thou doe but ſpeake
thy word they fulfill
So likewiſe the waues
moſt quickly deſcend.
Where thou them appointeſt,
remaine they doe ſtill.
9 Their bounds thou haſt ſet,
how farre they ſhall runne,
So as in their rage,
not that paſſe they can.
For God hath appointed,
they ſhall not returne,
The earth to deſtroy more,
which was made for man.

The ſecond part.

10 He ſendeth the ſprings
to ſtrong ſtreames and lakes:
Which runne doe full ſwift
among the huge hils.
11 Where both the wilde aſſes
their thirſt oft-times ſlackes;
And beaſts of the mountaines,
thereof drinke their fils.
12 By theſe pleaſant ſprings,
or fountaines full faire:
The fowles of the aire
abide ſhall and dwell.
13 Who mooued by nature,
to hop here and there:
Among the greene branches
their ſongs ſhall excell.
14 The mountaines moyſt
the cloudes he doth vſe:
The earth with his workes,
are wholly repleate.
15 So as the bruite cattell
he doth not refuſe:
But graſſe doth pronide them,
and herbe for mans meate.
Yea bread, Wine and Oyle,
he made for mans ſake,
His face to refreſh
and heart to make ſtrong.
16 The Cedars of Liban,
this great God did make,
Which trees he doth nouriſh,
that grow vp ſo long.
17 In thoſe may birds build
and make there their neſt:
In firre trees the Storkes
remaine and abide.
18 The high hils are ſuccours
for wilde Goates to reſt;
And eke the rocks ſtonie,
for Conies to hide.
19 The Moone then is ſet,
her ſeaſons to runne;
The dayes from the nights,
thereby to diſcerne.
And by the deſcending
alſo of the Sunne,
The cold from heate alway
thereby we doe learne.
20 When darkneſſe doth come,
by Gods will and power,
Then creepe forth doe all
the beaſts of the wood.
21 The Lions range roaring,
their prey to deuoure;
But yet it is thou (Lord)
which giueſt them food.
22 As ſoone as the Sunne
is vp, they retire;
To couch in their dens
then are they full faine:
23 That man to his worke may
as right doth require,
Till night come and call him,
to take reſt againe.

The third part.

24 How ſundry (O Lord)
are all thy vvorks found?
With vviſedome full great,
they are indeed vvrought,
So that the vvhole vvorld
of thy praiſe doth ſound,
And as for thy riches
they paſſe all mens thought.
25 So as the great Sea,
vvhich large is and broad,
Where things that creepe ſvvarme,
and beaſts of each ſort.
26 There both mightie ſhips ſaile,
and ſome lie at road;
The Whale huge and monſtrous,
there alſo doth ſport.
27 All things on thee vvaite,
thou doſt them relieue,
And thou in due time
full vvell doſt them feede.

28 Now when it doth please thee,
the same so to giue,
They gather full gladly
those things which they need,
Thou openest thy hand,
and they finde such grace:
That they with good things
are filled we see.
29 But sore are they troubled,
if thou turne thy face:
For if thou their breath take,
vile dust then they be.
30 Againe, when thy spirit
from them doth proceed:
All things to appoint
and what shall ensue.
31 Then are they created,
as thou hast decreed:
And dost by thy goodnesse
the dry earth renue.
32 The prayse of the Lord
for euer shall last.
Who may in his works
by right well reioyce.
His looke can the earth make
to tremble full fast:
And likewise the mountaines
to smoake at his voyce.
33 To this Lord and God,
sing will I all waies,
So long as I liue
my God prayse will I.
34 Then am I most certaine,
my words shall him please:
I will reioyce in him,
to him will I cry.
35 The sinners, O Lord,
consume in thine ire,
And eke the peruerse
them roote out with shame:
But as for my soule now,
let it still desire,
And say with the faithfull,
prayse ye the Lords name.

Confitemini Dom. Psal. Cv. N.

Hee prayseth the singular goodnesse of God, for chusing a peculiar people to himselfe, neuer ceasing to doe them good, euen for his promis sake.

Sing this as the 50. Psalme.

GIue prayses vnto God the Lord,
and call vpon his name;
Among the people eke declare
his works to spread his fame.
2 Sing ye vnto the Lord I say,
and sing vnto him prayse,
And talke of all the wondrous works,
that he hath wrought alwaies.
3 In honour of his holy name,
reioyce with one accord:
And let the hearr also reioyce,
of them that seeke the Lord.
4 Seeke ye the Lord, and seeke the strength
of his eternall might:
And seeke his face continually,
and presence of his sight.
5 The wondrous works that he hath done,
keepe still in mindfull heart.
Ne let the iudgements of his mouth,
out of your mindes depart.
6 Ye that of faithfull Abraham
his seruant are the seed:
Ye his elect the children that
of Iacob doe proceed.
7 For hee, he onely is, I say,
the mighty Lord our God:
And his most rightfull iudgements are
through all the earth abroad.
8 His promise and his couenant,
which he hath made to his:
He hath remembred euermore,
to thousands of degrees.

The second part.

9 The couenant which he hath made,
with Abraham long agoe:
And faithfull oath which he hath sworne,
to Isaac also:
10 And did confirme the same for law,
that Iacob should obey:
And for eternall couenant,
to Israel for aye.
11 When thus he said, Loe I to you,
all Canaan land will giue:
The lot of your inheritance,
wherein your seede shall liue.
12 Although the number at that time,
did very small appeare:
Yet very small, and in the land,
they then but strangers were.
13 While yet they walkt from land to land
without a sure aboade,
And while from sundry kingdomes they
did wander all abroad.
14 And wrong at no oppressors hand,
he suffred them to take:
But euen the great and mighty Kings,
reproued for their sake.
15 And thus he sayd touch ye not those,
that mine anoynted be:
Ne doe the Prophets any harme,
that doe pertaine to me.
16 He call'd a dearth vpon the land,
of bread he stroyed the store:
But he against the time of neede
had sent a man before:

The third part.

17 Euen Ioseph which had once beene sold
to liue a slaue in woe:
18 Whose feete they hurt in stockes, whose
the iron pierc'd also. (soule
19 Vntill the time came, when his cause
was knowne apparantly;
The mighty word of God the Lord,
his faultlesse trueth did trie.
20 The King sent and deliuered him,
from prison where he was:
The ruler of the people then
did freely let him passe.
21 And ouer all his house he made
him Lord, to beare the sway:
And of his substance made him haue
the rule and all the stay.
22 That he might to his will instruct
the Princes of the land:
And wisedomes lore his ancient men
might teach to vnderstand.

23 Then into the Egyptian land,
came Iſrael alſo :
And Iacob in the land of Ham
did liue a ſtranger tho.

24 His people he exceedingly
in number made to flow :
And ouer all their enemies,
in ſtrength he made them grow.
25 Whoſe hearts he turn'd, that they with hate
his people did intreat :
And did his ſeruants wrongfully,
abuſe with falſe deceit.

The fourth part.

26 His faithfull ſeruant Moſes then,
and Aaron whom he choſe,
He did command to goe to them,
his meſſage to diſcloſe.
27 The wondrous meſſage of his ſignes
among them they did ſhow :
And wonders in the land of Ham
then they did worke alſo.

28 Darkneſſe he ſent and made it darke,
in ſtead of brighter day :
And vnto his commiſſion
they did not diſobey.
29 He turn'd their waters into blood,
he did their fiſhes ſlay :
30 Their land brought frogs, euen in the
where their King Pharaoh lay. (place

31 He ſpake and at his voyce there came
great ſwarmes of noyſome flies :
And all the quarters of their land
were fild with crawling lice.
32 He gaue them cold and ſtony haile
in ſtead of milder raine :
And fiery flames within their land
he ſent vnto their paine.

33 He ſmote their vines, and all their trees,
whereas their figs did grow,
And all the trees within their coaſts,
downe did he ouerthrow.
34 He ſpake, then Caterpillers did,
and Graſhoppers abound.
35 Which eate the graſſe in all their land,
and fruit of all their ground.

The fift part.

36 The firſt begotten in their land,
eke deadly did he ſmite :
Yea, the beginning and firſt fruit,
of all their ſtrength and might.
37 With gold and ſiluer he them brought,
from Egypt land to paſſe :
And in the number of the tribes,
no feeble one there was.

38 Egypt was glad and ioyfull then,
when they did thence depart :
For terror and the feare of them,
was fallen into their heart.
39 To ſhrowd them from the parching heat,
a cloud he did diſplay,
And fire he ſent to giue them light,
when night had hid the day.

40 They asked and he cauſed Quailes
to raine at their requeſt :
And fully with the bread of heauen,
their hunger he repreſt.

41 He opened then the ſtony rooke,
and water guſhed out :
And in the dry and parched grounds,
like riuers runne about.

42 For of his holy couenant,
aye mindefull was he tho :
Which to his ſeruant Abraham,
he plighted long agoe.
43 He brought his people forth with mirth
and his elect with ioy :
Out of the cruell land, where they
had liu'd in great annoy.

44 And of the heathen men he gaue
to them the fruitfull lands,
The labour of the people eke,
they tooke into their hands.
45 That they his holy ſtatutes might
obſerue for euermore :
And faithfully obey his lawes,
praiſe ye the Lord therefore.

Confitemini Dom. Pſal. Cvj. N.

The people diſperſed vnder Antiochus, doe magnifie the goodneſſe of God among the repentant, and pray to be gathered from among the heathens, that they may prayſe his name.

Sing this as the 95 Pſalme.

PRayſe ye the Lord, for he is good,
his mercy dures for aye :
2 Who can expreſſe his noble acts,
or all his prayſe diſplay ?
3 They bleſſed are that iudgement keepe,
and iuſtly doe alway :
With fauour of thy people Lord,
remember me I pray.

4 And with thy ſauing health, O Lord,
vouchſafe to viſit mee :
That I the great felicity
of thine elect may ſee.
5 And with thy peoples ioy I may
a ioyfull minde poſſeſſe :
And may with thine inheritance,
a glorying heart expreſſe.

6 Both we and eke our fathers all,
haue ſinned euery one :
We haue committed wickedneſſe,
and lewdly we haue done.
7 The wonders great which thou, O Lord,
haſt done in Egypt land :
Our fathers though they ſaw them all
yet did not vnderſtand.

Nor they thy mercies multitude
did keepe in thankfull minde,
But at the ſea, yea the red ſea,
rebelled moſt vnkinde.
8 Neuertheleſſe he ſaued them,
for honour of his name :
That he might make his power knowne,
and ſpread abroad his fame.

9 The red ſea he did then rebuke,
and forthwith it was dride :
And as in wilderneſſe, ſo through
the deepe he did them guide.
10 He ſau'd them from the cruell hand
of their deſpirefull foe :
And from the enemies hand he did
deliuer them alſo.

The

The ſecond part.

11 The waters their oppreſſors whelmde,
not one was left aliue :
12 Then they beleeu'd his words, and prayſe
in ſong they did him giue.
13 But by and by vnthankefully
his workes they cleane forgate :
And for his counſell and his law
they did neglect to waite.

14 But luſted in the wildernesse
with ſound and greedy luſt :
And in the deſart tempted God,
the ſtay of all their truſt.
15 And then their want on mindes deſire
he ſuffred them to haue :
But waſting leanneſſe therewithall,
into their ſoule he gaue.

16 Then when they lodged in their tents,
at Moſes they did grutch :
Aaron the holy of the Lord
ſo did they enuy much.
17 Therefore the earth did open wide,
and Dathan did deuoure :
And all Abirams company
did couer in that houre.

18 In their aſſembly kindled was
the hot conſuming fire :
And waſting flames did then burne vp
the wicked in his ire.
19 Vpon the hill of Horeb they
an Idoll Calfe did frame :
And there the moulten image they
did worſhip of the ſame.

20 Into the likeneſſe of a Calfe,
that feedeth on the graſſe,
Thus they their glory turn'd, and all
their honor did deface.
21 And God their onely Sauiour
vnkindly they forgot :
Which many great and mightie things
in Egypt land had wrought.

The third part.

22 And in the land of Ham, for them
moſt wondrous works had done :
And by the red ſea dreadfull things
performed long agone.
23 Therefore for their ſo ſhewing them
forgetfull and vnkinde :
To bring deſtruction on them all
he purpoſ'd in his minde.

Had not his choſen Moſes ſtood
before him in the breake :
To turne his wrath leaſt he on them,
with ſlaughter ſhould him wreake.
24 They did deſpiſe the pleaſant land,
that he behight to giue :
Yea, and the words that he had ſpoke
they did no whit beleeue.

25 But in their tents with grudging hearts,
they wickedly repin'd :
Nor to the voyce of God the Lord
they gaue an harkning minde.
26 Therefore againſt them liſted he
his ſtrong reuenging hand :
Them to deſtroy in wilderneſſe,
ere they ſhould ſee the land.

27 And to deſtroy their ſeed among
the nations with his rod :
And through the countries of the world
to ſcatter them abroad.
28 To Baal peor then they did
adioyne themſelues alſo :
And ate the offrings of the dead,
ſo they forlooke him tho.

29 Thus with their owne inuentions,
his wrath they did prouoke :
And in his ſo enkindled wrath
the plague vpon them broke.
30 But Phinees ſtood vp with zeale
the ſinners vile to ſlay :
And iudgment he did execute,
and then the plague did ſtay.

The fourth part.

31 It was imputed vnto him
for righteouſneſſe that day :
And from thence-forth ſo counted is
from race to race for aye.
32 At waters eke of Meribah
they did him angry make :
Yea, ſo farre forth that Moſes was
then puniſht for their ſake :

33 Becauſe they vext his ſpirit ſo ſore,
that in impatient heat,
His lips ſpake vnaduiſedly,
his feruour was ſo great.
34 Nor as the Lord commanded them,
they ſlew the people tho :
35 But were among the heathen mixt,
and learn'd their workes alſo.

36 And did their Idols ſerue, which were
their ruine and decay :
37 To fiends their ſons and daughters they
did offer vp and ſlay :
38 Yea, with vnkindly murdring knife
the guiltleſſe blood they ſpilt :
Yea, their owne ſonnes and daughters blood,
without all cauſe of gilt.

Whom they to Canaan Idoles then
offred with wicked hand :
And ſo with blood of innocents
dehled was the land.
39 Thus were they ſtained with the workes
of their owne filthy way :
And with their owne inuentions
a whoring did they ſtray.

40 Therefore againſt his people was
the Lords wrath kindled ſore :
And euen his owne inheritance,
therefore he did abhorre.
41 Into the hands of heathen men,
he gaue them for a prey :
And made their foes their Lords, whom they
were forced to obey.

The fift part.

42 Yea, and their hatefull enemies
oppreſt them in the land :
And they were humbly made to ſtoope,
as ſubiect to their hand.
43 Full oftentimes from thrall had he,
deliuered them before :
But with their counſels they to wrath
prouokt him euermore.

There-

Therefore they by their wickednesse
were brought full low to lie :
44 Yet when hee saw them in distresse,
he hearkned to their cry.
45 He calld to minde his couenant,
which he to them hath swore :
And by his mercies multitude,
repented him therefore.
46 And fauour he them made to finde
before the sight of those
That led them captiue from their land,
when earst they were their foes.
47 Saue vs, O Lord, that art our God,
saue vs, O Lord, we pray:
And from among the heathen folke,
Lord gather vs away.
48 That we may spread the noble prayse
of thy most holy name :
That we may glory in thy prayse,
and sounding of thy fame.
49 The Lord the God of Israel,
be blest for euermore :
Let all the people say Amen,
prayse ye the Lord therefore.

Confitemini Dom. Pſ. Cvij. W.K.

Dauid exhorteth all that are redeemed by the Lord and gathered vnto him, to giue thanks therefore, who by sending prosperity and aduersity, bringeth men vnto him. Therefore as the righteous thereat reioyce, so shall the wicked haue their mouthes stopped.

Sing this as the 96. Pſalme.

GIue thankes vnto the Lord our God,
for gracious is hee :
And that his mercy hath no end
all mortall men may see.
2 Such as the Lord redeemed hath,
with thankes should prayse his name:
And shew how they from foes are freed,
and how he wrought the same.
3 He gathered them forth of the land :
that lay so farre about:
From East to West, from North to South
his hand did finde them out.
4 They wandred in the wildernesse,
and strayed from the way :
And found no citie where to dwell,
that ferue might for their stay.
5 Whose thirst and hunger was so great,
in those deserts so voyde :
That faintnesse did them sore assault,
and eke thier soules annoid.
6 Then did they cry in their distresse
vnto the Lord for aid :
Who did remooue their troublous state,
according as they praid.
7 And by that way that was most right,
he led them like a guide :
That they might to a citie goe,
and there also abide.
8 Let them therefore before the Lord,
confesse his goodnesse then :
And shew the wonders that he doth
before the sonnes of men.
9 For he the empty soule sustainde,
whom thirst had made to faint :
The hungry soule with goodnesse fed,
and did them eke acquaint,
10 Such as doe dwell in darknesse deepe,
where they on death doe wait :
Fast bound to taste such troublous stormes
as iron chaines doe threat.

The second part.

11 For that against the Lords owne word,
they sought so to rebell :
Esteeming light his counsels hie,
which doe so farre excell.
12 But when he humbled them full low,
they then fell downe with griefe :
And none was found so much to helpe,
whereby to get reliefe.
13 Then did they cry in their distresse,
vnto the Lord for aid :
Who did remooue their troublous state,
according as they praid.
14 For he from darknesse out them brought,
and from deaths dreadfull shade :
Bursting with force the iron bands,
which did before them lade.
15 Let men therefore before the Lord,
confesse his kindnesse then :
And shew the wonders that he doth
before the sonnes of men.
16 For hee threw downe the gates of brasse,
and brake them with strong hand :
The iron barres he smote in two :
nothing could him withstand.
17 The foolish folke great plagues doe feele,
and cannot from them wend :
But heape on moe to those they haue,
because they doe offend.
18 Their soules so much did loath all meate,
that none they could abide :
Whereby death had them almost caught,
as they full truely tride.
19 Then did they crie in their distresse
vnto the Lord for aid :
Who did remooue their troublous state,
according as they praid.
20 For he then sent to them his word,
which health did soone restore :
And brought them from those dangers deep,
wherein they were before.

The third part.

21 Let men therefore before the Lord,
confesse his kindnesse then :
And shew the wonders that he doth
before the sonnes of men.
22 And let them offer sacrifice,
with thanks and also feare :
And speake of all his wondrous workes,
with glad and ioyfull cheare.
23 Such as in ships or brittle barkes
into the seas descend :
Their merchandize through fearefull flouds
to compasse and to end.
24 Those men are forced to behold
the Lords workes what they be :
And in the dangerous deepe the same
most marualous they see.
25 For at his word the stormy winde,
ariseth in a rage :
And stirreth vp the surges so,
as nought can them asswage.
26 Then are they lifted vp so high,
the clouds they seeme to gaine,

And plunging downe the depth vntill
their ſoules conſume with paine.
27 And like a drunkard to and fro,
now here, now there they reele:
As men with feare of wit bereft,
or had of ſenſe no feele.
28 Then did they cry in their diſtreſſe,
vnto the Lord for aide,
Who did remooue their troublous ſtate,
according as they praide.
29 For with his word the Lord doth make
the ſturdie ſtormes to ceaſe:
So that the great waues from their rage,
are brought to reſt and peace.
30 Then are men glad, when reſt is come,
which they ſo much doe craue,
And are by him in hauen brought,
which they ſo faine would haue.

The fourth part.

31 Let men therefore before the Lord,
confeſſe his kindneſſe then:
And ſhew the wonders that he doth
before the ſonnes of men.
32 Let them in preſence of the folke,
with prayſe extoll his name:
And where the Elders doe conuent,
let them there doe the ſame.
33 For running floods to dry deſerts
he doth oft change and turne,
And drieth vp as it were duſt,
the ſpringing well and bourne.
34 A fruitfull land with pleaſures deckt,
full barren doth he make:
When on their ſinnes that dwell therein,
he doth iuſt vengeance take.
35 Againe, the wilderneſſe full rude,
he maketh fruit to beare:
With pleaſant ſprings of waters cleare,
though none before were there.
36 Where in ſuch hungry ſoules are ſet,
as he doth freely chuſe:
That they a citie may them build
to dwell in for their vſe.
37 That they may ſow their pleaſant land,
and vineyards alſo plant:
To yeeld them fruits of ſuch increaſe,
as none may ſeeme to want.
38 They multiplie exceedingly,
the Lord doth bleſſe them ſo:
Who doth alſo their bruit beaſts make
by numbers great to grow.
39 But when the faithfull are low brought,
by the oppreſſors ſtout,
And miniſh doe through many plagues,
that compaſſe them about:
40 Then doth hee Princes bring to ſhame,
which did them ſore oppreſſe:
And likewiſe cauſed them to erre
within the wilderneſſe.
41 But yet the poore he raiſeth vp
out of their troubles deepe:
And oft-times doth his traine augment,
much like a flocke of ſheepe.
42 The righteous ſhall behold this ſight,
and alſo much reioyce:
Whereas the wicked and peruerſe
with griefe ſhall ſtop their voyce.
43 But who is wiſe, that now full well
he may theſe things record?
For certainely ſuch ſhall perceiue
the kindneſſe of the Lord.

Paratum cor. Pſal. Cviij. N.

Dauid with heart and voyce prayſeth the Lord, and aſſureth himſelfe of the promiſe of God concerning his kingdome ouer Iſrael, and his power againſt other nations, who though he ſeeme to forſake vs for a time, yet hee alone in the end will caſt downe our enemies.

Sing this as the 95 Pſalme.

O God my heart prepared is,
and eke my tongue is ſo:
I will aduance my voyce in ſong,
and giuing prayſe alſo:
2 Awake my viole and my harpe
ſweet melody to make:
And in the morning I my ſelfe,
right early will awake.
3 By me among the people (Lord)
ſtill prayſed ſhalt thou bee:
And I among the heathen folke,
will ſing (O Lord) to thee.
4 Becauſe thy mercy Lord is great
aboue the heauens hie:
And eke thy truth doth reach the cloude
within the lofty skie.
5 Aboue the ſtarrie heauens high,
exalt thy ſelfe, O God:
And Lord diſplay vpon the earth
thy glory all abroad.
6 That thy dearely beloued may
be ſet at liberty:
Helpe O my God with thy right hand,
and hearken vnto me.
7 God in his holines hath ſpoke:
(wherefore my ioyes abound)
Sichem I will diuide, and mete
the valley of Succoth ground.
8 And Gilead ſhalbe mine owne,
Manaſſes mine ſhalbe:
My head-ſtrength Ephraim, and Law
ſhall Iudah giue for mee.
9 Moab my waſhpot, and my ſhoe
on Edom I will throw:
Vpon the land of Paleſtine
in triumph will I goe.
10 Who ſhall into the citie ſtrong
be guide to conduct me?
Or how by whom to Edom land,
conueyed ſhall I be?
11 Is it not thou (O God) which late
hadſt vs forſaken quite?
And thou (O Lord) which with our hoſt
didſt not goe forth to fight:
12 Giue vs (O Lord) thy ſauing aid,
when troubles doe aſſaile:
For all the helpe of man is vaine,
and can no whit auaile.
13 Through God we ſhall doe valiant acts,
and worthy of renowne:
He ſhall ſubdue our enemies,
yea he ſhall tread them downe.

Deus, laudem meum. Pſal. Cix. N.

Dauid being falſely accuſed by Sauls flatterers, prayeth

prayeth God to helpe him to deſtroy his enemies, who repreſent Iudas the traitor vnto Ieſus Chriſt, and all like enemies of the children of God. Sing this as the 58. Pſalme.

IN ſpeechleſſe ſilence doe not hold,
O God thy tongue alwaies:
O God, euen thou I ſay that art
the God of all my prayſe.
2 The wicked mouth and guileful lips,
on me diſcloſed be:
And they with falſe and lying tongue,
haue ſpoken vnto me.
3 They did beſet me round about,
with words of hatefull ſpight:
Without all cauſe of my deſert,
againſt me they did fight.
4 For my good will they were my foes,
but then gan I to pray:
My good with ill, my friendlineſſe
with hate they did repay.
5 Set thou the wicked ouer him,
to haue the vpper hand:
At his right hand eke ſuffer thou,
his hatefull foe to ſtand.
6 When hee is iudged, let him then
condemned be therein:
7 And let the prayer that hee makes,
be turned into ſinne.
8 Few be his daies, his charge alſo,
let thou another take:
9 His children let be fatherleſſe,
his wife a widow make.
10 Let his off-ſpring be vagabonds,
to beg and ſeeke their bread:
Wandring out of the wonted place,
where earſt they haue bene fed.
11 Let couetous extortioners
catch all his goods and ſtore:
And let the ſtrangers ſpoyle the fruit
of all his toyle before.
12 Let there be none to pitie him,
let there be none at all:
That on his children fatherleſſe,
will let their mercy fall.

The ſecond part.

13 And ſo let his poſterity,
for euer be deſtroyed:
Their names out-blotted in the age,
that after ſhall ſucceed.
14 Let not his fathers wickednеſſe,
from Gods remembrance fall:
And let thou not his mothers ſinne,
be done away at all.
15 But in the preſence of the Lord,
let them remaine for aye:
That from the earth their memory,
he may cut cleane away.
16 Sith mercy he forgate to ſhew,
but did purſue with ſpight:
The troubled man, and ſought to ſlay
the wofull hearted wight.
17 As he did curſing loue, it ſhall
betide vnto him ſo:
And as he did not bleſſing loue,
it ſhall be farre him fro.
18 As hee with curſing clad himſelfe,
ſo it like water ſhall
Into his bowels, and like oyle,
into his bones be fall.
19 As garment let it be to him,
to couer him for aye:
And as a girdle wherewith he
ſhall girded be alway.
20 Loe let the ſame be from the Lord,
the guerdon of my foe:
Yea and of thoſe that euill ſpeake
againſt my ſoule alſo.
21 But thou O Lord, that art my God,
deale thou I ſay with me:
After thy name deliuer me,
for good thy mercies be.
22 Becauſe in depth of great diſtreſſe,
I needy am and poore:
And eke within my pained breſt,
my heart is wounded ſore.

The third part.

23 Euen ſo doe I depart away,
as doth declining ſhade:
And as the Graſſhopper, ſo I
am ſhaken off and fade.
24 With faſting long from needfull food,
enfeebled are my knees:
And all her fatneſſe hath my fleſh
enforced bene to leeſe.
25 And I alſo a vile reproach
to them was made to be:
And they that did vpon me looke
did ſhake their heads at me.
26 But thou O Lord, that art my God,
mine aide and ſuccour be:
According to thy mercy Lord,
ſaue and deliuer me.
27 And they ſhall know thereby, that this
Lord is thy mighty hand:
And that thou, thou haſt done it Lord,
ſo ſhall they vnderſtand.
28 Although they curſe with ſpite, yet thou
ſhalt bleſſe with louing voyce:
They ſhall ariſe and come to ſhame,
thy ſeruant ſhall reioyce.
29 Let them be cloathed all with ſhame,
that enemies are to me:
And with confuſion as a cloake,
eke couered let them be.
30 But greatly I will with my mouth
giue thanks vnto the Lord:
And I among the multitude
his prayſes will record.
31 For he with helpe at his right hand,
will ſtand the poore man by,
To ſaue him from the man that would
condemne his ſoule to die.

Dixit Dominus. Pſal. Cx. N.

Dauid prophecieth of the power and euerlaſting kingdome of Chriſt, and the Prieſthood, which ſhould put an end to the Prieſthood of Leui. Sing this as the 68 Pſalme.

THE Lord did ſay vnto my Lord,
ſit thou on my right hand,
Till I haue made thy foes a ſtone,
wheron thy feete ſhall ſtand.
2 The Lord ſhall out of Sion ſend,
the Scepter of thy might.

Amid

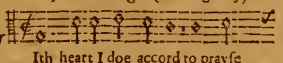
Amid thy mortall foes be thou
the ruler in their ſight.
3 And in the day on which thy raigne
and power they ſhall ſee:
Then hereby free-will offrings ſhall
the people offer thee.
Yea, with an holy worſhipping,
then ſhall they offer all:
Thy birth due is the dew that doth
from wombe of morning fall.

4 The Lord hath ſworne, and neuer will
repent what he doth ſay:
By th'order of Melchiſedech
thou art a Prieſt for aye.
5 The Lord thy God, on thy right hand
that ſtandeth for thy ſtay:
Shall wound for thee the ſtately Kings
vpon his wrathfull day.

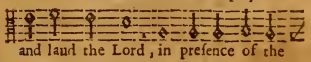
6 The heathen he ſhall iudge, and fill
the place with bodies dead:
And ouer diuers countries ſhall
in ſunder ſmite the head.
7 And he ſhall drinke out of the brooke
that runneth in the way:
Therefore he ſhall lift vp on high
his royall head that day.

Confitebor tibi. Pſal. Cxj. N.

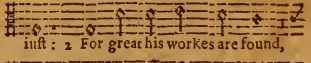
Hee giueth thankes to the Lord for his merciſull vvorks toward his Church, and declareth vvherein true vviſedome and right knowledge conſiſteth.



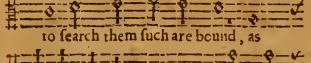
With heart I doe accord to prayſe



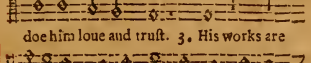
and laud the Lord, in preſence of the



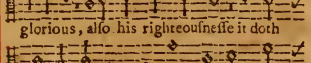
iuſt: 2 For great his workes are found,



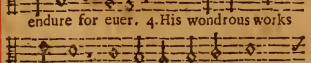
to ſearch them ſuch are bound, as



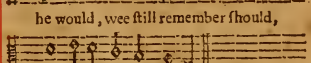
doe him loue and truſt. 3. His works are



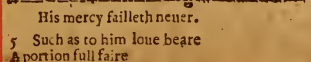
glorious, alſo his righteouſneſſe it doth



endure for euer. 4. His wondrous works



he would, wee ſtill remember ſhould,



His mercy failleth neuer.

5 Such as to him loue beare
A portion full faire
he hath vp for them laid,
For this they ſhall well finde,
He will them haue in minde,
and keepe them, as he ſaid.
6 For he did not diſdaine
His workes to ſhew them plaine,
by lightnings and by thunders:
When he the heathens land
Did giue into their hand
where they beheld his wonders.

7 Of all his workes euſueth
both iudgement, right, and trueth,
whereto his ſtatutes tend:
8 They are decreed ſure
For euer to endure,
which equitie doth end.
Redemption he gaue,
His people for to ſaue:
9 And hath alſo required
His promiſe not to faile,
But alwaies to preuaile:
his holy name be feared.
10 Who ſo with heartfull faine
True wiſedome would attaine,
the Lord feare and obey.
Such as his lawes doe keepe
Shall knowledge haue full deepe,
his prayſe ſhall laſt for aye.

Beatus vir. Pſal. Cxij. W.K.

Hee prayſeth the felicitie of them that feare God and condemneth the curſed eſtate of the contemners of God.

Sing this as the Lords Prayer.

THe man is bleſt that God doth feare,
and that his lawes doth loue indeed,
2 His ſeede on earth God will vpreare.
And bleſſe ſuch as from him proceede:
3 His houſe with good hee will fulfill,
His righteouſnes endure ſhall ſtill.

4 Vnto the righteous doth ariſe
In trouble ioy, in darkenes light:
Compaſſion is in his eyes,
And mercy alwaies in his ſight:
5 Yea, pitty mooueth ſuch to lend,
Hee doth by iudgement things expend.

6 And ſurely ſuch ſhall neuer faile,
For in remembrance had is hee:
7 No tidings ill can make him quaile,
Who in the Lord ſure hope doth ſee:
8 His heart is firme, his feare is paſt,
For hee ſhall ſee his foes downe caſt.

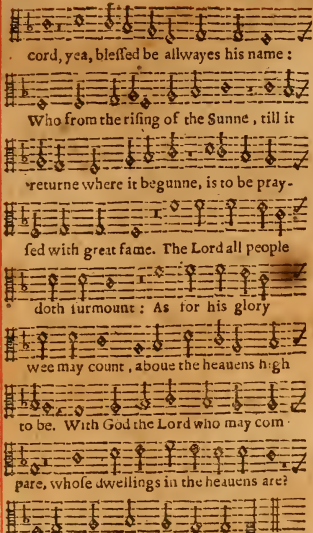
9 Hee did well for the poore prouide,
His righteouſneſſe ſhall ſtill remaine,
And his eſtate with praiſe abide,
Though that the wicked man diſdaine:
10 Yea, gnaſh his teeth thereat ſhall he,
And ſo conſume his ſtate to ſee.

Laudate pueri, Pſal. Cxiij. W.K.

An exhortation to prayſe the Lord for his prouidence, in that contrary to the courſe of nature hee vvorketh in his Church.

YE children which doe ſerue the

Lord, praiſe ye his name with one accord,



cord, yea, bleſſed be allwayes his name:
Who from the riſing of the Sunne, till it
returne where it begunne, is to be pray-
ſed with great fame. The Lord all people
doth turmount: As for his glory
wee may count, aboue the heauens high
to be. With God the Lord who may com-
pare, whoſe dwellings in the heauens are?
of ſuch great power and force is hee.

6 He doth abaſe himſelfe we know
Things to behold both heare below,
and alſo in heauen aboue.
7 The needie out of duſt to draw,
And eke the poore which helpe none ſaw,
his onely mercy did him moue.
8 And ſo him ſet in high degree
With princes of great dignitie,
that rule his people with great fame.
9 The barren he doth make to beare,
And with great ioy her fruite to reare:
therefore praiſe ye his holy name.

In exitu Iſraël. Pſal. Cxiiij. W. W.

Iſraels deliuerie out of Egypt, putteth them in remembrance of Gods great mercies towardes his children, and of our vnthankefulneſſe for the ſame.

Sing this as the 85 Pſalme.

WHen Iſrael by Gods adreſſe,
from Pharaohs land was bent:
And Iacob houſe the ſtrangers left,
And in the ſame traine went.
2 In Iuda God his glory ſhew'd
His holineſſe moſt bright:
So did the Iſraelites declare
his kingdome, power, and might.
3 The ſea it ſaw, and ſodainly
as all amaz'd did flie:
The roaring ſtreames of Iordans floud
reculed backwardly.
4 As rammes affraid the mountaines ſkipt,
their ſtrength did them forſake:
And as the ſilly trembling Lambes,
Their tops did beare and ſhake.
5 What aild the ſea as all amaz'd,
ſo ſodainely to flee?
Ye rouling waues of Iordans flood,
why ranne ye backewardly?
6 VVhy ſtooke ye hils as Rams affrayd,
why did your ſtrength ſo ſhake?
Why did your tops as trembling lambes,
for feare quiuer and quake?
7 O Earth confeſſe thy ſoueraigne Lord,
and dread his mighty hand:
Before the face of Iacobs God,
feare yee both ſea and land.
8 I meane the God which from hard rockes,
doth cauſe maine floodes appeare:
And from the ſtony flint doth make,
guſh out the fountaines cleare.

Non nobis domine. Pſal. Cxv. N.

The faithfull oppreſſ'd by Idolatrous tirants, promiſe that they will not be vnmindfull of ſo great a benefite, if it vvould pleaſe God to heare their prayer, & deliuer them by his omnipotent powver.

Sing this as the 68. Pſalme.

NOt vnto vs, Lord, not vnto vs,
but to thy name giue praiſe:
Both for the mercy and the trueth,
that are in the alwayes.
2 Why ſhall the heathen ſcorners ſay,
where is their God become?
3 Our God in heauen is, and what
he will, that hath he done.
4 Their idols ſiluer are and gold,
worke of mens hands they be:
5 They haue a mouth and doe not ſpeake
and eyes and doe not ſee.
6 And they haue eares ioyn'd to their heads,
and doe not heare at all:
And noſes eke they formed haue,
and doe not ſmell withall.
7 And hands they haue and handle not,
and feete and doe not goe:
8 A throat they haue, yet through the ſame,
they make no ſound to blow.
Thoſe that make them be like to them,
and thoſe whoſe truſt they be:
9 O Iſrael truſt in the Lord,
their helpe and ſhield is he.
10 O Aarons houſe truſt in the Lord,
their help and ſhield is hee:
11 Truſt ye the Lord that feare the Lord,
their helpe an I ſhield is hee.
12 The Lord hath mindefull bene of vs,
and will bleſſe vs alſo:
On Iſrael and Aarons houſe
his bleſſing hee will ſhow.
13 Them that be fearers of the Lord,
the Lord will bleſſe them all:
Euen hee will bleſſe them euery one,
the great and eke the ſmall.
14 To you (I ſay) the liuing Lord,
will multiplie his grace:
To you and to the children that
ſhall follow of your race.
15 Ye are the bleſſed of the Lord,

euen

euen of the Lord I ſay:
Which both the heauen and the earth
hath made and ſet in ſtay.
16 The heauens, yea, the heauens high
belong vnto the Lord:
The earth vnto the ſonnes of men
he gaue of free acoord.
17 They that be dead doe not with praiſe
ſet foorth the Lords renoune:
Nor any that into the place
of ſilence doe goe downe.
18 But we will praiſe the Lord our God
from henceforth and for aye:
Sound ye the praiſes of the Lord,
praiſe ye the Lord I ſay.

Dilexi quoniam. Pſal. Cxvj. N.

Dauid being in great danger of Saul in the deſart of Maon, perceiuing the great and inestimable loue of God towards him, magnifieth ſuch great mercies, and proteſteth that he will be thankefull for the ſame.

Sing this as the 111. Pſalme.

I Loue the Lord, becauſe my voyce
and prayer heard hath he:
2 When in my dayes I cald on him,
he bowed his eare to me.
3 Euen when the ſnares of cruell death
about beſet me round:
When paines of hell me caught and when
I woe and ſorrow found.
4 Vpon the name of God the Lord,
then did I call and ſay:
Deliuer thou my ſoule O Lord,
I doe thee humbly pray.
5 The Lord is very mercifull,
and iuſt he is alſo:
And in our God compaſſion
doth plentifully flow.
6 The Lord in ſafety doth preſerue
all thoſe that ſimple be:
I was in wofull miſerie
and he relieued me.
7 And now my ſoule, ſith thou art ſafe
returne vnto thy reſt:
For largely loe the Lord to thee
his bounty hath expreſt.
8 Becauſe thou haſt deliuered
my ſoule from deadly thrall:
My moiſtened eyes from mournefull teares,
my ſliding feete from fall.
9 Before the Lord I in the land
of life will walke therefore:
10 I did beleeue, therefore I ſpake,
for I was troubled ſore.

The ſecond part.

11 I ſaid in my diſtreſſe and feare,
that all men lyars be:
12 What ſhall I pay the Lord for all
his benefits to me?
13 The wholſome cup of ſauing health
I thankefully will take:
And on the Lords name I will call
when I my prayer make.
14 I to the Lord will pay the vowes,
that I haue him behight,
Yea, euen at this preſent time,
in all his peoples ſight.
15 Right deare and precious in his ſight
the Lord doth aye eſteeme
The death of all his holy ones,
what euer men do deeme.
16 Thy ſeruant Lord, thy ſeruant loe
I doe my ſelfe confeſſe:
Sonne of thy handmaid, thou haſt broke
the bonds of my diſtreſſe.
17 And I will offer vp to thee
a ſacrifice of praiſe,
And I will call vpon the name
of God the Lord alwayes.
18 I to the Lord will pay the vowes,
that I haue him behight:
Yea, euen at this preſent time,
in all his peoples ſight.
19 Yea, in the courts of Gods owne houſe,
and in the midſt of thee,
O thou Ieruſalem, I ſay:
wherefore the Lord praiſe yee.

Laudate Dom. Pſal. Cxvij. N.

Hee exhorteth the Gentiles to praiſe God, becauſe he hath accompliſhed as well to them, as to the Ieewes, the promiſe of life euerlaſting by Ieſus Chriſt.

Sing this as the 98 Pſalme.

O All ye nations of the world,
praiſe ye the Lord alwayes,
And all ye people euery where,
ſet forth his noble praiſe.
2 For great his kindneſſe is to vs,
his trueth endures for aye:
Wherefore praiſe ye the Lord our God,
praiſe ye the Lord I ſay.

Confitemini. Dom. Pſa. Cxviij. N.

Dauid reiected of Saul and of the people, at the time appointed obtained the kingdome, for the which he biddeth all them that feare the Lord to be thankefull, vnder whoſe perſon Chriſt is liuely ſet forth, who ſhould be of his people reiected.

Sing this as the 84 Pſalme.

O Giue ye thankes vnto the Lord,
for gracious is hee:
Becauſe his mercy doth endure
for euer towards thee.
2 Let Iſrael confeſſe and ſay,
his mercy dures for aye,
3 Now let the houſe of Aaron ſay:
his mercie dures for aye.
4 Let all that feare the Lord our God
euen now confeſſe and ſay:
The mercy of the Lord our God,
endureth ſtill for aye.
5 In trouble and in heauineſſe
vnto the Lord I cride:
Which louingly heard me at large,
my ſuite was not denide.
6 The Lord himſelfe is on my ſide:
I will not ſtand in doubt,
Nor feare what man can doe to mee,
when God ſtands me about.
7 The Lord doth take my part with them
that helpe to ſuccour me:
Therefore I ſhall ſee my deſire,
vpon mine enemie.
8 Better it is to truſt in God,
then in mans mortall ſeede:

Or to put confidence in Kings,
or princes in our need.
All nations haue inclosed me,
and compassed me round.
10 But in the name of God shall I
mine enemies confound.

11 They kept me in on euerie side,
they kept me in I say:
But through the Lords most mightie name
I shall worke their decay.
12 They came about me all like Bees,
but yet in the Lords name
I quencht the thornes that were on fire.
and will destroy the same.

The second part.

13 Thou hast with force thrust fore at me
that I indeed might fall:
But through the Lord I found such helpe
that they were vanquish all.
14 The Lord is my defence and strength,
my ioy, my mirth, and song:
He is become for me indeed
a Sauiour most strong.

15 The right hand of the Lord our God
doth bring to passe great things:
He causeth voyce of ioy and health
in righteous mens dwellings.
16 The right hand of the Lord doth bring
most mightie things to passe:
His hand hath the preeminence,
his force is as it was.

17 I will not die, but euer liue
to vtter and declare
The Lord his might and wondrous power
his workes, and what they are.
18 The Lord himselfe hath chastened,
and hath corrected me:
But hath not giuen me ouer yet
to death, as yee may see.

19 Set open vnto me the gates
of trueth and righteousnesse:
That I may enter into them,
the Lords praise to confesse.
20 This is the gate euen of the Lord,
which shall not so be shut,
But good and righteous men alway
shall enter into it.

The third part.

21 I will giue thankes to thee, O Lord,
because thou hast heard me:
And art become most louingly
a Sauiour vnto me.
22 The stone which ere this time among
the builders was refused:
Is now become the corner stone,
and chiefly to be vsed.

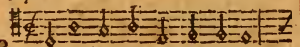
23 This was the mightie worke of God,
this was the Lords owne fact:
And it is marueilous to behold
with eyes that noble act.
24 This is the ioyfull day indeed,
which God himselfe hath wrought:
Let vs be glad and ioy therein,
in heart, in minde, and thought.

25 Now helpe vs Lord and prosper vs,
we wish with one accord:
26 Blessed be he that comes to vs
in the name of the Lord.
27 God is the Lord that sheweth vs light
binde ye therefore with cord
Your sacrifice to the Altar,
and giue thankes to the Lord.

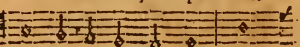
28 Thou art my God, I will confesse,
and render thankes to thee:
Thou art my God, and I will praise
thy mercy towards me.
29 O giue ye thankes vnto the Lord,
for gracious is hee:
Because his mercy doth endure
for euer towards mee.

Beati immaculati. Ps. Cxix. W.W.

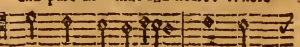
The Prophet vvonderfully commendeth Gods Lavv, vvherein he cannot satisfie himselfe, nor expresse sufficiently his affections, therevnto adding notable complaints and consolations, meete for the faithfull to haue both in heart and voyce: and in Hebrevv euery eight verses beginne vvith one letter of the Alphabet.



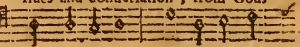
B Lessed are they that perfect are,



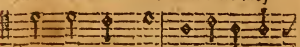
and pure in minde and heart: Whose



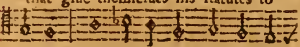
liues and conuersation, from Gods



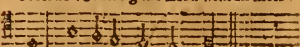
Lawes neuer start. 2. Blessed are they



that giue themselues his statutes to



obserue: Seeking the Lord with all their



heart: and neuer from him swerue.

3 Doubtlesse such men goe not astray,
nor doe no wicked thing:
Which stedfastly walke in his pathes
without any wandring.
4 It is thy will and commandement,
that with attentiue heede,
Thy noble and diuine precepts
we learne and keepe indeede.

5 O would to God it might thee please
my wayes so to addresse:
That I might both in heart and voyce
thy lawes keepe and confesse.
6 So should no shame my life attaine,
whilst I thus set mine eyes:
And bend my minde alwayes to muse
on thy sacred decrees.

7 Then will I praise with vpright heart,
and magnifie thy name,
When I shall learne thy iudgements iust,

and

and likewise proone the same.
8 And wholy will I giue my selfe,
to keepe thy lawes most right:
Forsake me not for euer Lord
but shew thy grace and might.

BETH. The second part.

9 BY what meanes may a yong man best,
his life learne to amend?
If that he marke and keepe thy word,
and therein his time spend.
10 Vnfainedly I haue thee sought,
and thus seeking abide;
O neuer suffer me, O Lord,
from thy precepts to slide.

11 Within my heart and secret thoughts,
thy words I haue hid still:
That I might not at any time,
offend thy godly will:
12 We magnifie thy name, O Lord,
and praise thee euermore:
Thy statutes of most worthy fame,
O Lord, teach me therefore.

13 My lips haue neuer ceast to preach,
and publish day and night:
The iudgements all which did proceede,
from thy mouth full of might.
14 Thy testimonies and thy wayes,
please me no lesse indeed:
Then all the treasures of the earth,
which worldlings make their meed.

15 Of thy precepts still will I muse,
and there to frame my talke:
As at a marke so will I aime,
thy wayes how I may walke.
16 My onely ioy shall be so fixt,
and on thy lawes so set:
That nothing can me so farre blinde,
that I thy words forget.

GIMEL. The third part.

17 GRant to thy seruant now such grace,
as may my life prolong:
Thy holy word then will I keepe,
both in my heart and tongue.
18 Mine eyes which were dim and shut vp
so open and make bright:
That of thy law and marueilous workes,
I may haue the cleare sight.

19 I am a stranger in this earth,
wandring now here now there:
Thy word therefore to mee disclose,
my footsteps for to cleare.
20 My soule is rauisht with desire,
and neuer is at rest:
But seeks to know thy iudgements iust,
and what may please thee best.

21 The proud men and malicious
thou hast destroyed each one,
And cursed are such as doe not
thy hests attend vpon.
22 Lord turne from me rebuke and shame,
which wicked men conspire:
For I haue kept thy couenants,
with zeale as hot as fire.

23 The Princes great in counsell sate,
and did against me speake:
But then thy seruant thought how he
thy statutes might not breake.
24 For why? thy couenants are my ioy,
and my hearts great solace:
They serue in stead of counsellours,
my matters for to passe.

DALETH. The fourth part.

25 I Am alas as brought to graue,
and almost turn'd to dust:
Restore therefore my life againe,
as thy promise is iust.
26 My wayes when I acknowledged,
with mercy thou didst heare:
Heare now eft-soones and mee instruct,
thy lawes to loue and feare.

27 Teach me once throughly for to know,
thy precepts and thy lore:
Thy workes then will I meditate,
and lay them vp in store.
28 My soule I feele so sore oppress,
that it melteth for griefe:
According to thy word therefore,
haste Lord to send reliefe.

29 From lying and deceitfull lips,
let thy grace mee defend:
And that I may learne thee to loue,
thy holy law me send.
30 The way of truth both straight and sure,
I haue chosen and found:
I set thy iudgements me before,
which keepe me safe and sound.

31 Since then, O God, I forc't my selfe,
thy couenants to embrace:
Let me therefore haue no rebuke,
nor cheeke in any case.
32 Then will I runne with ioyfull cheare,
where thy word doth me call,
When thou hast set my heart at large,
and rid me out of thrall.

HE. The fift part.

33 INstruct me Lord in the right trade,
of thy statutes diuine,
And it to keepe euen to the end,
my heart will I encline:
34 Grant me the knowledge of thy law,
and I shall it obey:
With heart and minde, and all my might,
I will it keepe I say.

35 In the right paths of thy precepts,
guide me Lord I require:
None other pleasure doe I wish,
nor greater thing desire.
36 Incline my heart thy lawes to keepe,
and couenants to embrace:
And from all filthy auarice,
Lord shield mee with thy grace.

37 From vaine desires and worldly lusts
turne backe mine eyes and sight,
Giue me the spirit of life and power,
to walke thy wayes a right.
38 Confirme thy gracious promise Lord,
which thou hast made to mee:
Which am thy seruant, and doe loue,
and feare nothing but thee.

39 Reproach and shame which I so feare,
from me O Lord expell:
For thou dost iudge with equity.

and therein doſt excell.
40 Behold my hearts deſire is bent,
thy lawes to keepe for aye:
Lord ſtrengthen me ſo with thy grace,
that it performe I may.

VAV. The vj. part.

41 THy mercies great and manifold,
let me obtaine (O Lord)
Thy ſaning health let me enioy,
according to thy word.
42 So ſhall I ſtop the ſlanderous mouthes,
of lewd men and vniuſt:
For in thy faithfull promiſes,
ſtands my comfort and truſt.

43 The word of truth within my mouth,
let euer ſtill be preſt:
For in thy iudgements wonderfull,
my hope doth ſtand and reſt:
44 And whilſt that breath within my breaſt
doth naturall life preſerue:
Yea till this world ſhall be diſſolu'd,
thy law will I obſerue.

45 So walke will I as ſet at large,
and made free from all dread:
Becauſe I ſought how for to keepe,
thy precepts and thy read.
46 Thy noble acts I will deſcribe,
as things of moſt great fame:
Euen before Kings I will them blaze,
and ſhrinke no whit for ſhame.

47 I will reioyce then to obey,
thy worthy hests and will,
Which euermore I haue lou'd beſt,
and ſo will loue them ſtill.
48 My handes will I lift to thy lawes,
which I haue dearely ſought:
And praiſe thy commandements,
in will, in deede, in thought.

ZAIN. The vij. part.

49 THy promiſe which thou mad'ſt to me,
thy ſeruant, Lord remember,
For therein haue I put my truſt,
and confidence for euer.
50 It is my comfort and my ioy,
when troubles me aſſaile:
For were my life not by thy word,
my life would ſoone me faile.

51 The proud and ſuch as God contemne,
ſtill made of me a ſcorne:
Yet would I not thy Law forſake,
as he that was forlorne.
52 But call'd to minde Lord thy great works,
ſhew'd to our fathers old:
Whereby I fede my ioyes ſurmount
my griefe an hundred fold.

53 But yet alas for feare I quake,
ſeeing how wicked men,
Thy law forſooke and did procure
thy iudgements, who knoweth when?
54 And as for me I framde my ſongs
thy ſtatutes to exalt:
When I among the ſtrangers dwelt,
and thoughts gan me aſſault.

55 I thought vpon thy name O Lord,
by night when others ſleepe,
As for thy law alſo I kept,
and I euer will it keepe.
56 This grace I did obtaine, becauſe
thy couenants ſweete and deare:
I did embrace and alſo keepe,
with reuerence and with feare.

HETH. The viij. part.

57 O God, which art my part and lot,
my comfort and my ſtay:
I haue decreed and promiſed,
thy lawe to keepe alway.
58 Mine earneſt heart doth humbly ſue,
in preſence of thy face:
As thou therefore haſt promiſed,
Lord grant me of thy grace.

59 My life I haue examined,
and tride my ſecret heart:
Which to thy ſtatutes cauſed me
my feet ſtraight to conuert.
60 I did not ſtay, nor linger long,
as they that ſloathfull are:
But haſtily thy lawes to keepe,
I did my ſelfe prepare.

61 The cruell hands of wicked men,
haue made of me their pray:
Yet would I not thy lawe forget,
nor from thee goe aſtray.
62 Thy righteous iudgements ſhewed toward me,
ſo great are and ſo high.
That euen at midnight will I riſe,
thy name to magnifie.

63 Companion am I to all them,
which feare thee in their heart:
And neither will for feare nor dread,
from thy commandements ſtart.
64 Thy mercies Lord moſt plenteouſly
doe all the world fulfill:
O teach me how I may obey,
thy ſtatutes and thy will.

TETH. The ix. part.

65 ACcording to thy promiſe Lord,
ſo haſt thou with me dealt:
For of thy grace in ſundry ſorts,
haue I thy ſeruant felt.
66 Teach me alwayes to iudge aright,
and giue mee knowledge ſure:
For certainely beleeue I doe,
that thy precepts are pure.

67 Ere thou didſt touch me with thy rod,
I erred and went aſtray:
But now I keepe thy holy word,
and make it all my ſtay.
61 Thou art both good and gracious,
and giu'ſt moſt liberally:
Thy ordinances how to keepe,
therefore (O Lord) teach mee.

69 The proud and wicked men haue forg'd
againſt me many a lie:
Yet thy commandements ſtill obſerue,
with all my heart will I.
70 Their hearts are ſwolne with worldly wealth
as greaſe ſo are they fat.
But in thy Lawe doe I delight,
and nothing ſeeke but that.

71 O happy time may I well ſay,
when thou didſt me correct:

For

For as a guide to learne thy Lawes,
thy rods did me direct.
72 So that to me thy word and Law
is dearer manifold,
Then thousands great of siluer and gold,
or ought neare can be told.

IOD. The x. part.

73 SEeing thy hands haue made me Lord
to be thy creature:
Grant knowledge likewise how to learne
to put thy Lawes in vre.
74 So they that feare thee shall reioyce,
when euer they mee see:
Because I haue learn'd by thy word,
to put my trust in thee.

75 When with thy rod the world is plagu'd,
I know the cause is iust:
So when thou dost correct me, Lord,
the cause iust needes be must.
76 Now of thy goodnesse I thee pray,
some comfort to me send:
As thou to me thy seruant heit'st,
so from all ill me shend.

77 Thy tender mercies poure on mee,
and I shall surely liue:
For ioy and consolation both
thy lawes to me doe giue.
78 Confound the proud: whose false pretence
is me for to destroy:
But as for me thy hests to know
I will my selfe imploy.

79 Who so with reuerence doe thee feare,
to me let them retire;
And such as doe thy couenants know,
and them alone desire.
80 My heart without all wauering
let on thy lawes be bent:
That no confusion come to mee,
whereby I should be shent.

CAPH. The xj. part.

81 MY soule doth faint, and ceaseth not
thy sauing health to craue:
And for thy words sake still I trust
my heartes desire to haue.
82 Mine eyes doe faile with looking for
thy word, and thus I say:
Oh when wilt thou my comfort Lord,
why dost thou thus delay?

83 As a skin bottle in the smoake,
so am I partcht and dride:
Yet will I not out of my heart
let thy commandements slide.
84 Alas how long shall I yet liue,
before I see the houre:
That on my foes vvhich me torment
thy vengeance thou vvilt powre?

85 Presumptuous men haue digged pits,
thinking to make me sure:
Thus contrary against thy Lavv
my hurt they doe procure.
86 But thy commandements are all true,
and causeless they me grieue,
To thee therefore I doe complaine,
that thou mightst me relieue.

87 Almost they had me cleane destroyd,
and brought me qnite to ground:
Yet by thy statute I abode,
and therein succour found.
88 Restore me Lord againe to life,
for thy mercies excell:
And so shall I thy couenants keepe,
till death my life expell.

LAMED. The xij. part.

89 IN heauen Lord, vvhere thou dost dvvell,
thy vvord is stablisht sure:
And shall for all eternitie,
fast grauen there endure.
90 From age to age thy trueth abides,
as doth the earth vvitnesse:
Whose ground-vvorke thou hast laid so sure,
as no tongue can expresse.

91 Euen to this day vve may vvell see,
how all things perseuere
According to thy ordinance,
for all things thee reuere.
92 Had it not beene that in thy Lavv
my soule had comfort sought:
Long time ere novv in my distresse,
I had beene brought to nought.

93 Therefore vvill I thy precepts aye,
in memory keepe fast:
By them thou hast my life restor'd,
vvhen I vvas at last cast.
94 No vvight to me can title make,
for I am onely thine:
Saue me therefore, for to thy Lavves
mine eares and heart encline.

95 The vvicked men doe seeke my bane,
and thereto lye in vvayte:
But I the vvhile considered,
thy noble acts and great.
96 I see nothing in this vvide vvorld,
at length vvhich hath not end:
But thy commandements and thy Word
beyond all end extend.

MEM. The xiij. part.

97 WHat great desire and feruent lone
doe I beare to thy Lavv?
All the day long my vvhole deuise,
is onely on thy savv.
98 Thy vvord hath taught me farre to passe
my foes in policie:
For still I keepe it as a thing
of most excellencie.

99 My teachers vvhich did me instruct
in knovvledge, I excell:
Because I doe thy couenants keepe,
and them to others tell.
100 In vvisedome I doe passe also
the ancient men indeed:
And all because to keepe thy Lavves,
I held it aye best reede.

101 My feete I haue refrained eke
from euery euill vvay:
Because that I continually
thy vvord might keepe, I say.
102 I haue not svverv'd from thy iudgements,
nor yet shrunke any deale:
For vvhy? thou hast me taught thereby

to liue godly and well.

103 O Lord how ſweet vnto my taſte
finde I thy words alway?
Doubtleſſe no hony in my mouth
feele ought ſo ſweet I may.
104 Thy lawes haue me ſuch wiſedome learn'd
that vtterly I hate
All wicked and vngodly wayes,
in euery kinde of rate.

NVN. The xiiij. part.

105 LEn as a lanterne to my feet,
ſo doth thy word ſhine bright:
And to my paths where ere I goe
it is a flaming light.
106 I haue both ſworne, and will performe
moſt certainely doubtleſſe:
That I will keepe thy iudgements iuſt,
and them in life expreſſe.

107 Affliction hath me ſore oppreſt,
and brought me to deaths dore:
O Lord, as thou haſt promiſed,
ſo me to life reſtore.
108 The offrings which with heart & voyce
moſt franckly I thee giue,
Accept, and teach me how I may
after thy iudgements liue.

109 My ſoule is aye ſo in my hand,
that dangers me aſſaile:
Yet doe I not thy Law forget,
nor it to keepe will faile.
110 Although the wicked laid their nets,
to catch me at a bay:
Yet did I not from thy precepts,
once ſwerue, or go aſtray.

111 Thy Law I haue ſo claim'd alway,
as mine owne heritage:
And why? for therein I delight,
and fet my whole courage.
112 For euermore I haue beene bent
thy ſtatutes to fulfill:
Euen ſo likewiſe vnto the end,
I will continue ſtill.

SAMECH. The xv. part.

113 THe crafty thoughts & double hearts,
I doe alwayes deteſt:
But as for thy Lawes and precepts
I lou'd them euer beſt.
114 Thou art my hid and ſecret place,
my ſhield and ſtrong defence:
Therefore I haue thy promiſes,
look't for with patience.

115 Goe to therefore ye wicked men,
depart from me anone:
For the Commandments will I keepe
of God my Lord alone.
116 As thou haſt promis'd, ſo performe,
that death me not aſſaile:
Nor let my hope abuſe me ſo,
that through diſtruſt I quaile.

117 Vphold me, and I ſhall be ſafe,
for ought they doe or ſay:
And in thy ſtatures pleaſure take
will I both night and day.
118 Thou haſt trood ſuch vnder thy feet,
as doe thy ſtatutes breake:
For nought auailes their ſubtiltie,
their counſell is but weake.

119 Like droſſe thou caſts the wicked out,
where ere they goe or dwell:
Therefore can I as thy ſtatutes,
loue nothing halfe ſo well.
120 My fleſh alas is taken with feare,
as though it were benum'd:
For when I ſee thy iudgements ſtraight
I am as one aſton'd.

AIN. The xvj. part.

121 IDoe the thing that lawfull is,
and giue to all men right:
Reſigne me not to them that would,
oppreſſe me with their might.
122 But for thy ſeruant ſurety be
in that thing that is good:
That proud men giue me not the foile,
which rage as they were wood.

123 Mine eyes with waiting are now blind,
thy health ſo much I craue:
And eke thy righteous promiſe Lord,
whereby thou wilt me ſaue.
124 Intreat thy ſeruant loungly,
and fauour to him ſhow:
Thy ſtatutes of moſt excellency,
teach me alſo to know.

125 Thy humble ſeruant Lord I am,
graunt me to vnderſtand:
How by thy ſtatutes I may know
beſt what to take in hand.
126 It it now time Lord to beginne,
for trueth is quite decaid:
Thy Lawe likewiſe they haue tranſgreſt,
and none againſt them ſaid.

127 This is the cauſe wherefore I loue
thy Lawes better then gold:
Or Iewels fine, which are eſteem'd
muſt coſtly to be ſold:
128 I thought thy precepts all moſt iuſt,
and ſo them laid in ſtore:
All craftie and malicious wayes
I doe abhorre therefore.

PE. The xvij. part.

129 THy couenants are moſt wonderfull,
and full of things profound:
My ſoule therefore doth keepe them ſure,
when they are tride and ſound.
130 When men firſt enter into thy word,
they finde a light moſt cleare:
And very Ideots vnderſtand,
when they it reade or heare.

131 For ioy I haue both gap'd and breath'd
to know thy commandement:
That I might guide my life thereby,
I ſought what thing it meant.
132 With mercie and compaſſion Lord
behold me from aboue:
As thou art wont to behold ſuch
as thy name feare and loue.

133 Direct my foot-ſteps by thy word,
that I thy will may know:
And neuer let iniquity
thy ſeruant ouerthrow.
134 From ſlanderous tongues and deadly hate
preſerue and keepe me ſure:

Thy precepts then will I obserue,
and put them eke in vre.

135 Thy countenance which doth surmount
the Sunne in his bright hew:
Let shine on me, and by thy Law,
teach me what to eschew.
136 Out of mine eyes great flouds gush out,
of drearie reares and fell:
When I behold how wicked men,
thy lawes keepe neuer a dell.

ZADE. The xviij. part.

137 IN euery point Lord thou art iust,
the wicked though they grudge:
And when thou dost sentence pronounce
thou art a righteous Iudge.
138 To render right and flie from guile,
are two chiefe points most hie:
And such as thou hast in thy law,
commanded vs straitly.

139 With zeale and wrath I am consumde,
and euen pinde away:
To see my foes thy word forget,
for ought that I doe may.
140 So pure and perfect is thy word,
as any heart can deeme:
And I thy seruant nothing more,
doe loue or yet esteeme.

141 And though I be nothing set by,
as one of base degree:
Yet doe I not thy hestes forget,
nor shrinke away from thee.
142 Thy righteousnesse Lord is most iust:
for euer to endure:
Also thy law is trueth it selfe,
most constant and most pure.

143 Trouble and griefe haue seaz'd on me,
and brought me wondrous low:
Yet doe I still of thy precepts,
delight to heare and know.
144 The righteousnesse of thy iudgments,
doth last for euermore:
Then teach thou me, for euen in them
my life lieth vp in store.

KOPH. The xix. part.

145 WIth feruent heart I call'd and cride,
now answere me, O Lord:
That thy commandements to obserue,
I may fully accord.
146 To thee my God I make my suit,
with most humble request:
Saue me therefore, and I will keepe
thy precepts and thy heest.

147 To thee I cry euen in the morne,
before the day waxe light:
Because that I haue in thy word,
my confidence wholly plight.
148 Mine eyes preuent the watch by night
and ere they call I wake:
That by deuising on thy word,
I might some confort take.

149 Incline thine eares to heare my voyce,
and pitie on mee take:
As thou wast wont, so iudge me Lord,
least life should me forsake.
150 My foes draw neere, and doe procure
my death maliciously:
Which from thy law are farre gone backe,
and straid from it lewdly.

151 Therefore O Lord, approach thou neere
for neede doth so require:
And all thy precepts true they are,
then helpe I thee desire.
152 But thy commandemens I haue learn'd
not now, but long agoe:
That they remaine for euermore,
thou hast them grounded so.

RESH. The xx. part.

153 MY trouble and affliction,
consider and behold:
Deliuer me for of thy law,
I euer take fast hold.
154 Defend my good and righteous cause,
with speed me succour send.
From death as thou hast promised,
Lord keepe me and defend.

155 As for the wicked farre they are,
for hauing health and grace:
Whereby they might thy statures know,
they enter not the trace.
156 Great are thy mercies Lord I graunt,
what tongue can them attaine?
And as thou hast me iudg'd ere now,
so let me life obtaine.

157 Though many men did trouble me,
and persecute me sore:
Yet from thy lawes I neuer shrunke,
nor went away therefore.
158 And trueth it is for griefe I die,
when I these traitors see:
Because they keepe no whit thy word,
nor yet seeke to know thee.

159 Behold, for I doe loue thy lawes,
with heart most glad and faine:
As thou art good and gracious Lord,
restore my life againe.
160 What thy word doth decree, must be,
and so it hath beene euer:
Thy righteous iudgements are also,
most true and decay neuer.

SCHIN. The xxj. part.

161 PRinces haue fought by cruelty,
causelesse to make me couch,
But all in vaine, for of thy word,
the feare did my heart touch.
162 And certainely euen of thy word,
I was more merry and glad,
Then he that of rich spoiles and preyes,
great store and plenty had.

163 And for all lies and falsity,
I hate most and detest:
For why thy holy lawes doe I,
aboue all things loue best.
164 Seuen times a day I praise the Lord,
singing with heart and voyce:
Thy righteous acts and wonderfull,
to cause me to reioyce.

165 Great peace and rest shall all such haue
as doe thy statures loue:
No danger shall their quiet state
impaire or once remoue.
166 Mine onely health and comfort Lord,

I looke for at thy hand :
And therefore haue I done those things,
which thou didst me command.
167 Thy lawes haue beene my exercise,
which my soule most desired:
So much to them my loue was bent,
that nought else I required.
168 Thy statutes and commandements
I keepe, thou knowest aright :
For all the things that I haue done,
are present in thy sight.

TAV. The xxij part.

169 O Lord, let my complaint and cry,
before thy face appeare,
And as thou hast me promise made.
so teach me thee to feare.
170 Mine humble supplication
toward thee, let finde accesse :
And grant mee Lord deliuerance,
for so is thy promise.

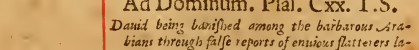
171 Then shall my lips thy praises speake,
after most ample sort :
When thou thy statutes hast me taught,
wherein standes my comfort.
172 My tongue shal sing & preach thy word,
and on this wise say shall :
Gods famous actes and noble lawes,
are iust and perfect all.

173 Stretch out thy hand, I thee beseech,
and speedily me saue :
For thy commandements to obserue,
chosen, O Lord, I haue.
174 Of thee alone Lord I craue health,
for other I know none :
And in thy law and nothing else,
I doe delight alone.

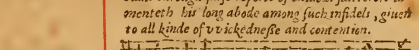
175 Grant me therefore long dayes to liue,
thy name to magnifie :
And of thy iudgements mercifull,
let me thy fauour trie.
176 For I was lost and went astray,
much like a wandring sheepe:
Oh seeke mee, for I haue not fail'd,
thy commandements to keepe.

Ad Dominum. Psal. Cxx. T.S.

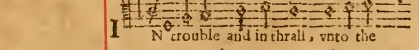
Dauid being banished among the barbarous Arabians through false reports of enuious flatterers lamenteth his long abode among such infidels, giueth to all kinde of vnrighteousnesse and contention.



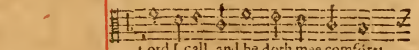
I N trouble and in thrall, vnto the



Lord I call, and he doth mee comfort:



Deliuer mee, I say, from lyars lips al-



way. and tongues of false report.

4 What vantage or what thing.
Getst thou thus for to sting,
thou false and flattering lyer?

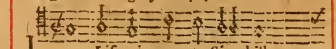
5 Thy tongue doth hurt, I weene,
No lesse then arrowes keene
of hot consuming fire.

6 Alas, too long I slake,
Within these tents so blacke,
Which Kedars are by name.
By whom the flocke elect,
And all of Isaacks sect
Are put to open shame.

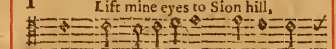
7 With them that peace did hate,
I came a peace to make,
and set a quiet life :
8 But when my tale was told,
Causeless I was controld,
by them that would haue strife.

Leuaui oculos. Ps. Cxxj. W.W.

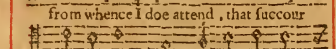
The Prophet sheweth by his owne example, that the faithfull ought to looke for all their succour of God alone, who will gouerne and giue good successe to all their godly enterprises.



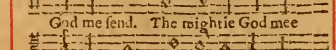
I Lift mine eyes to Sion hill,



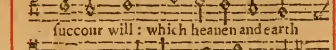
from whence I doe attend, that succour



God me send. The mightie God mee



succour will : which heauen and earth



framed, and all things therein named.

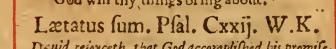
3 Thy foote from slip he will preserue,
And will thee safely keepe :
For he will neuer sleepe.
4 Loe, he that doth Israel conserue,
No sleepe at all can him catch,
But his eyes doe euer watch.

5 The Lord is thy warrant alway,
The Lord eke doth thee couer,
As at thy right hand euer.
6 The Sunne shall not thee partch by day,
Nor the Moone not halfe so bright,
Shall with cold thee hurt by night.

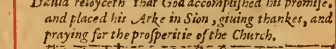
7 The Lord will keepe thee from distresse,
And will thy life sure saue,
And eke also shalt haue.
8 In all thy businesse good successe,
Where euer thou goest in or out,
God will thy things bring about.

Lætatus sum. Psal. Cxxij. W.K.

Dauid reioyceth that God accomplished his promise, and placed his Arke in Sion, giuing thankes, and praying for the prosperitie of the Church.

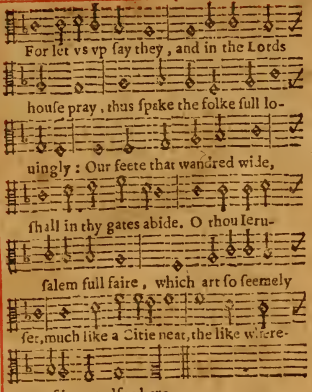


I Did in heart reioyce to heare the



peoples voyce, in offring so willingly.

For



For let vs vp ſay they, and in the Lords
houſe pray, thus ſpake the folke full lo-
uingly: Our feete that wandred wide,
ſhall in thy gates abide. O thou Ieru-
ſalem full faire, which art ſo ſeemely
ſet, much like a Citie neat, the like where-
of is not elſewhere.

4 The tribes with one accord,
the tribes of God the Lord,
are thither bent their way to take:
So God before did tell,
That there his Iſrael,
their prayers ſhould together make.

5 For there are thrones erect,
and that for this reſpect:
to ſet forth iuſtice orderly:
Which thrones right to maintaine,
To Dauids houſe pertaine,
his folke to iudge accordingly.

6 To pray let vs not ceaſe,
for Ieruſalems peace,
thy friends God proſper mightily.
7 Peace be thy wals about,
And proſper thee throughout,
thy places eke continually.

8 I wiſh thy proſperous ſtate,
for my poore brethrens ſake:
that comfort haue by meanes of thee,
Gods houſe doth me allure,
Thy wealth for to procure:
So much alwaies as lies in mee.

Ad te Leuaui. Pſal. Cxxiij. T.S.

A prayer of the faithfull, which are afflicted by the wicked worldlings, and contemners of God.

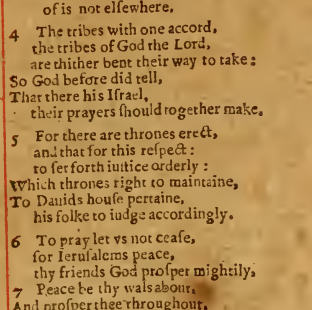
Sung this as the 137. Pſalme.

O Lord, that heauen doſt poſſeſſe,
I lift mine eyes to thee:
Euen as the ſeruant lifteth his,
his maſters hands to ſee.
2 As handmaids watch their miſtres hands
ſome grace for to atchieue:
So we behold the Lord our God,
till he doe vs forgiue.

3 Lord grant vs thy compaſſion,
and mercy in thy ſight:
For wee are fill'd and ouercome
with hatred and deſpight.
4 Our minds be ſtuff'd with great rebuke,
the rich and worldly wiſe
Doe make of vs their mocking ſtockes
the proud doe vs deſpiſe.

Niſi quia Dom. Pſ. Cxxiiij. W.W.

The faithfull deliuered out of great danger, acknowledge not to haue eſcaped by their owne power, but through the ſauour of God.



N Ow Iſrael may ſay, and that
truely, if that the Lord had not our
cauſe maintain'd, if that the Lord had
not our right ſuſtain'd, When all the
world againſt vs furiouſly, made their
'vprores, and ſayd, wee ſhould all die,

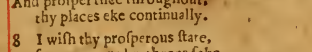
3 Now long agoe,
they had deuour'd vs all,
And ſwallowed quicke,
for ought that we could deeme,
Such was their rage,
as wee might well eſteeme:
4 And as the floods
with mightie force do fall:
So had they now
our liues euen brought to thrall,

5 The raging ſtreames,
moſt proud in roaring noiſe:
Had long agoe,
ouerwhelm'd vs in the deepe.
6 But loued be God,
which doth vs ſafely keepe:
From bloodie teeth,
and their moſt cruell voyce.
Which as a prey,
to eate vs vvould reioyce.

7 Euen as a bird,
out of the fowlers grin,
Eſcapeth away,
right ſo it fareth with vs:
Broke are their nets,
and vve eſcaped thus,
8 God that made heauen
and earth is our helpe then:
His name hath ſaued vs,
euen from theſe vvicked men.

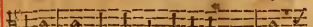
Qui confidunt, Pſal. Cxxv. W.K.

Hee deſcribeth the aſſurance of the faithfull in their afflictions, and deſireth their vvealth, and the deſtruction of the vvicked.

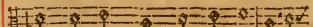


S Uch as in God the Lord doe
truſt,

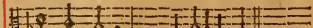
truſt, as mount Sion ſhall firmely



ſtand, and be remooued at no hand, the



Lord will count them right and iuſt, ſo that



they ſhall be ſure, for to endure.

2 As mighty mountaines huge and great,
Ieruſalem about doe cloſe:
So will the Lord be vnto thoſe,
Who on his godly will doe waite,
Such are to him ſo deare,
They neuer neede to feare.

3 For though the righteous trie doth he,
By making wicked men his rod.
Leaſt they through griefe forſake their God,
It ſhall not as their lot ſtill be,
4 Giue Lord to thoſe thine light,
Whoſe hearts are true and right.

5 But as for ſuch as turne aſide,
By crooked waies which they out ſought:
The Lord will ſurely bring to nought.
With workes moſt vile they ſhall abide,
But peace with Iſrael
For euermore ſhall dwell.

Another of the ſame by R.W.

Sing this at the 10. *Commandments.*

THoſe that doe put their confidence
Vpon the Lord our God onely:
And flie to him for their defence,
In all their need and miſery.
Their faith is ſure firme to endure,
Grounded on Chriſt the corner ſtone,
Mooued with none ill but ſtandeth ſtill,
Stedfaſt, like to the mount Syon,

And as about Ieruſalem,
The mighty hils doe it compaſſe:
So that no enemies come to them,
To hurt that towne in any caſe,
So God indeed, in euery neede,
His faithfull people doth defend:
Standing them by, aſſuredly,
From this time forth world without end.

Right wiſe and good is our Lord God,
And will not ſuffer certainely:
The ſinners and vngodlies rod,
To tarry vpon his familie,
Leaſt they alſo from God ſhould goe
Falling to ſinne and wickednes:
O Lord defend world without end.
Thy chriſtian flock through thy goodnes.

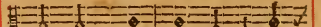
O Lord, doe good to Chriſtians all,
That ſtedfaſt in thy word abide:
Such as willingly from God fall,
And to falſe doctrine daily ſlide.
Such will the Lord ſcatter abroad,
With hypocrites throwne downe to hell,
God will them ſend paines without end,
But Lord grant peace to Iſrael.

Glory to God the Father of might,
And to his ſonne our Sauiour.
And to the holy Ghoſt whoſe light,
Shine in our hearts and vs ſuccour,
That the right way from day to day,
We may walke and him glorifie:
With hearts deſire all that are here,
Worſhip the Lord and ſay, Amen.

In conuertendo. Pſal. Cxxvj. N.

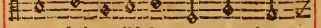
This Pſalme was made after the returne of the people from Babylon, and ſheweth that the meanes of their deliuerance was wonderfull, after the ſeuentie yeeres of captiuitie, foreſpoken by Ieremie 23. 12. and 29 10.

WHen that the Lord againe his Syon



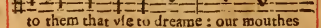
had foorth brought, from bondage great

and alſo ſeruitude extreame. His worke

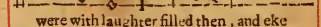


was ſuch as did ſurmount mans heart

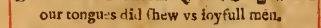
and thought, ſo that we were much like



to them that vſe to dreame: our mouthes



were with laughter filled then, and eke



our tongues did ſhew vs ioyfull men.

2 The heathen folke
were forced then this to confeſſe:
How that the Lord,
for them alſo great things had done.
3 But much more wee,
and therefore can confeſſe no leſſe:
Wherefore to ioy,
we haue good cauſe as we begunne:
4 O Lord goe forth,
thou canſt our bondage end,
As to Deſerts,
the flowing riuers ſend.

5 Full true it is,
that they which ſow in teares indeed,
A time will come
when they ſhall reape in mirth and ioy.
6 They went and wept,
in bearing of their precious ſeed:
For that their foes
fulloften times did them annoy:
But their returne

with ioy they ſhall ſure ſee :
Their ſheaues home bring.
and not impaired be.

Niſi Dominus. Pſa. Cxxvij. W.W.

It is not mans wit, power, or labour, but the free goodneſſe of God that giueth riches, preſerueth townes and countries, graunteth nouriſhment and children.

Sing this at the Lords prayer.

EXcept the Lord the houſe doe build,
And thereunto doe ſet his hand :
What men doe build it cannot ſtand,
Likewiſe in vaine men vndertake
Cities and holds to watch and ward,
Except the Lord be their ſafeguard.

2 Though ye ariſe earely in the morne,
And ſo at night goe late to bed,
Feeding full hardly with browne bread :
Vaine were your labour loſt and worne.
But they whom God doth loue and keepe
Receiue all things with quiet ſleepe.

3 Therefore marke well when euer you ſee
That men haue heires to enioy their land,
It is the gift of Gods owne hand :
For God himſelfe doth multiply
Of his great liberalitie,
The bleſſings of poſteritie.

4 And when the children come to age,
They grow in ſtrength and actiueneſſe,
In perſon and in comelines :
So that a ſhaft ſhot with courage,
Of one that hath a moſt ſtrong arme,
Flyes not ſo ſwift, nor doth like harme,

5 O well is hee that hath his quiuer
Furniſhed with ſuch artillery :
For when in perill he ſhall be,
Such one ſhall neuer ſhake nor ſhiuer,
When that he pleadeth before the Iudge
Againſt his foes that beare him grudge.

Beat. omnes. Pſal. Cxxviij. W.W.

Here is deſcribed the proſperous eſtate of perſons married in the feare of God, and the promiſes of Gods bleſſings to all them that liue in this honorable eſtate according to his commandements.

Sing this at the 137. Pſalme.

BLeſſed art thou that feareſt God,
and walkeſt in his way :
For of thy labour thou ſhalt eate,
happy art thou I ſay.
2 Like fruitfull Vine on thy houſe ſide,
ſo doth thy wife ſpring out :
Thy children ſtand like Oliue plants
thy table round about.

3 Thus art thou bleſt that feareſt God,
and he ſhall let thee ſee
The promiſed Ieruſalem,
and his felicitie.
4 Thou ſhalt thy childrens children ſee,
to thy great ioyes increaſe,
And likewiſe grace on Iſrael
proſperity and peace.

Sæpe expugnauerũt. Pſ. Cxxix. N.

He admoniſheth the Church to reioyce though afflicted in all ages, for God will deliuer and ſodainly deſtroy the enemies thereof.

Sing this as the 137. Pſalme.

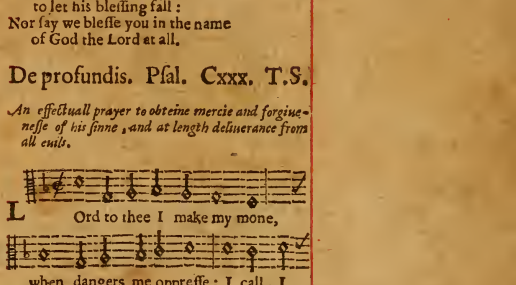
OFt they now Iſrael may ſay,
me from my youth aſſaild:
2 Oft they aſſaild me from my youth
yet neuer they preuail'd.
3 Vpon my backe the plowers plow'd,
and furrowes long did caſt :
4 The righteous Lord hath cut the cords
of wicked foes at laſt.

5 They that hate me ſhalbe aſham'd,
and turned backe alſo :
6 And make as graſſe vpon the houſe,
which withereth ere it grow.
7 Where of the mower cannot finde
enough to fill his hand :
Nor he can fill his lap, that goeth
to gleane vpon the land.

8 Nor paſſers by pray God on them
to let his bleſſing fall :
Nor ſay we bleſſe you in the name
of God the Lord at all.

De profundis. Pſal. Cxxx. T.S.

An effectuall prayer to obteine mercie and forgiueneſſe of his ſinne, and at length deliuerance from all euils.


LOrd to thee I make my mone,
when dangers me oppreſſe : I call, I
ſigh, plaine, and groone, truſting to finde
releaſe. 2. Heare now, O Lord, my re-
queſt, for it is full due time : And let
thine eares aye be preſt vnto this
prayer mine.

3 O Lord our God if thou weigh
our ſinnes, and them peruſe :
Who ſhall then eſcape and ſay,
I can my ſelfe excuſe ?
4 But Lord thou art mercifull,
and turn'ſt to vs thy grace:

That

That we with hearts moſt carefull,
ſhould feare before thy face.

5 In God I put my whole truſt,
my ſoule waites on his vvill :
For his promiſe is moſt iuſt,
and I hope therein ſtill.
6 My ſoule to God hath regard,
vviſhing for him alvvay :
More then thy that vvarch and vvard
to ſee the dawning day.
7 Let Iſrael then boldly
in the Lord put his truſt :
He is that God of mercy
that his deliuer muſt.
8 For he it is that muſt ſaue
Iſrael from his ſinne :
And all ſuch as ſurely haue
their confidence in him.

Domine non eſt. Pſal. Cxxxj. N.

Dauid charged vvith ambition, proteſteth his humility before God.

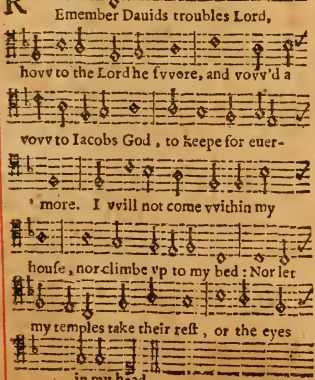
Sing this as the Lamentation.

O Lord, I am not puft in minde,
I haue no ſcornefull eye :
I doe not exerciſe my ſelfe
in things that be too hie.
2 But as the childe that vvained is,
euen from his mothers breaſt :
So haue I Lord behau'd my ſelfe
in ſilence and in reſt.

3 O Iſrael, truſt in the Lord,
let him be all thy ſtay :
From this time forth for euermore,
from age to age for aye.

Memento Domin. Pſa. Cxxxij. N.

The faithfull grounded on Gods promiſe made vnto Dauid, deſireth that hee vvould eſtabliſh the ſame, both as touching his poſteritie, and the building of the Temple, to pray there as vvas foreſpoken.


R
Emember Dauids troubles Lord,
hovv to the Lord he ſvvore, and vovv'd a
vovv to Iacobs God, to keepe for euer-
more. I vvill not come vvithin my
houſe, nor climbe vp to my bed : Nor let
my temples take their reſt, or the eyes
in my head,

5 Till I haue found out for the Lord,
a place to ſit thereon :
An houſe for Iacobs God to be
an habitation.
6 We heard of it at Euphrata,
there did vve heare this ſound:
And in the fields and forreſts there,
theſe voyces firſt vvere found.

7 We vvill aſſay and goe in novv
his tabernacle there :
Before his foot-ſtoole to fall dovvne,
vpon our knees in feare.
8 Ariſe, O Lord, ariſe I ſay,
into thy reſting place :
Both thou and the Arke of thy ſtrength,
the preſence of thy grace.

9 Let all thy Prieſts be cloathed Lord
vvith trueth and righteouſneſſe :
Let all thy Saints and holy men
ſing all with ioyfulneſſe.
10 And for thy ſeruant Dauids ſake
refuſe not Lord, I ſay
The face of thine annointed Lord,
nor turne thy face away.

The ſecond part.

11 The Lord to Dauid ſvvore in truth,
and will not ſhrinke from it :
Saying, the fruit of thy body
vpon thy ſeate ſhall ſit.
12 And if thy ſonnes my couenant keepe,
that I ſhall learne each one :
Then ſhall their ſonnes for euer ſit
vpon thy Princely throne.

13 The Lord himſelfe hath choſe Sion,
and loues therein to dvvell :
14 Saying, this is my reſting place,
I loue and like it well.
15 And I will bleſſe with great increaſe
her victuals euery vvhere :
And I will ſatisfie with bread
the needy that be there.

16 Yea, I will decke and cloathe her Prieſts
with my ſaluation :
And all her Saints ſhall ſing for ioy
of my protection.
17 There will I ſurely make the horne
of Dauid for to bud :
For I haue there ordein'd for mine
a lanterne bright and good.

18 As for his enemies, I will cloathe
with ſhame for euermore :
But I will cauſe his crowne to ſhine
more freſh then heretofore.

Ecce quam? Pſal. Cxxxiij. W.W.

The commandement of godly and brotherly amitie, compared to the moſt precious oyle mentioned in Exod. 30.

Sing this as the 127. Pſalme.

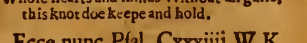
O How happy a thing it is,
and ioyfull for to ſee
Brethren together faſt to hold
the hand of amitie.
2 It eals to thinde the ſweete perfume,
and that coſtly ointment,
Which on the Sacrifi ers head,
by Gods precept was ſpent.

3 It wet not Aarons head alone,
but drencht his beard throughout:
And finally it did runne downe
his rich attire about:
4 And as the lowver ground doth drinke
the dewe of Hermon hill:
And Sion with her ſiluer drops,
the helds with fruit doth fill.

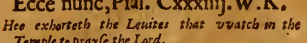
5 Euen ſo the Lord doth powre on them,
his bleſſings manifold:
Whoſe hearts and minds without all guile,
this knot doe keepe and hold.

Ecce nunc, Pſal. Cxxxiiij. W. K.

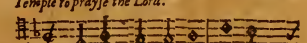
Hee exhorteth the Leuites that watch in the Temple to prayſe the Lord.



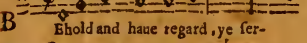
BEhold and haue regard, ye ſer-



uants of the Lord: Which in his



houſe by night doe watch, prayſe him



with one accord.

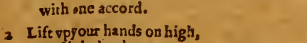
2 Lift vp your hands on high,
vnto his holy place.
And giue the Lord his prayſes due
his benefits embrace.

3 For why? the Lord who did
both earth and heauen frame,
Doth Sion bleſſe and will conſerue
for euermore the ſame.

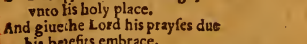
Laudate nomen. Pſal. Cxxxv. N.

Hee exhorteth all the faithfull to prayſe God for his maruelous vvorkes and graces, vvherevvith he hath declared his Maieſtie, to the confuſion of all Idolaters.

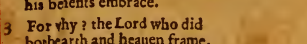
OPrayſe the Lord, prayſe him,



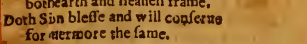
prayſe him, prayſe him with one ac-



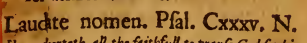
cord: O prayſe him ſtill, all ye that be



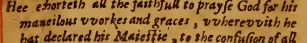
the ſeruants of the Lord, O prayſe him



ye that ſtand and be in the houſe of the



Lord: ye of his court and of his houſe



prayſe him with one accord.

3 Prayſe ye the Lord, for he is good,
ſing prayſes to his name:
It is a comely and good thing,
alwayes to doe the ſame.
4 For why? the Lord hath choſe Iacob,
his very one we ſee:
So hath he choſen Iſrael,
his treaſure for to be.

5 For this I know and am right ſure,
the Lord is very great:
He is indeed aboue all Gods,
moſt eaſie to intreat.
6 For whatſoeuer pleaſed him,
all that full well he wrought,
In heauen, in earth, and in the ſea,
which he hath framde of nought.

7 He lifts vp clouds euen from the earth
he makes lightning and raine:
He bringeth forth the windes alſo,
he made nothing in vaine.
8 He ſmote the firſt borne of each thing,
in Egypt that tooke reſt,
He ſpared there no liuing thing,
the man nor yet the beaſt.

9 He hath in thee ſhew'd wonders great,
O Egypt voide of vaunts,
On Pharao thy curſed King
and his ſeuere ſeruants.
10 He ſmote then many nations,
and did great acts and things:
He ſlew the great and mightieſt,
and chiefeſt of their Kings.

11 Sehon King of the Amorites,
and Og King of Baſan:
He ſlew alſo the kingdomes all,
that were of Canaan.
12 And gaue their land to Iſrael
and heritage we ſee:
To Iſrael his owne people,
an heritage to be.

The ſecond part.

13 Thy name O Lord, ſhall ſtill endure,
and thy memoriall
Throughout all generations,
that are or euer ſhall.
14 The Lord will ſurely now auenge
his people all indeed:
And to his ſeruants he will ſhew
fauour in time of neede.

15 The Idoles of the heathen are made,
in all their coaſts and lands:
Of ſiluer and of gold be they
the works euen of mens hands.
16 They haue their mouthes & cannot ſpeak
and eyes and haue no ſight:
17 They eke haue eares and heare nothing,
their mouths be breathleſſe quite.

18 Wherefore all they are like to them,
that doe ſo fet them forth,
And likewiſe thoſe that truſt in them,
or thinke they be ought worth.

19 O all ye houſe of Iſrael,
ſee that ye prayſe the Lord:
And ye that be of Aarons houſe,
prayſe him with one accord.

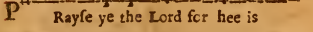
20 And ye that be of Leuites houſe,
prayſe ye likewiſe the Lord:
And all that ſtand in awe of him,
prayſe him with one accord.

21 And out of Sion ſound his prayſe,
the great prayſe of the Lord,
Which dwelleth in Ieruſalem
prayſe him with one accord.

Confitemini. Pſal. Cxxxvj. N.

A moſt earneſt exhortation to giue thankes vnto God for the creation and gouernance of all things.

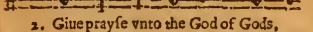
Rayſe ye the Lord for hee is



good, for his mercy endureth for euer.

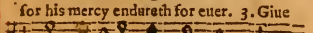
2. Giue prayſe vnto the God of Gods,

for his mercy endureth for euer. 3. Giue

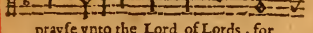


prayſe vnto the Lord of Lords, for

his mercie endureth for euer. 4. Which



onely doth great wonders worke, for



his mercy endureth for euer.

5 Which by his wiſedome made the heauens
for his mercy endureth, &c.
6 Which on the waters ſtretcht the earth,
for his mercy endureth, &c.
7 Which made great lights to ſhine abroad,
for his mercy endureth, &c.
8 As Sunne to rule the lightſome day,
for his mercy endureth, &c.

9 The Moone and ſtarres to guide the nights
for his mercy endureth, &c.
10 Which ſmote Egypt with the firſt borne,
for his mercy endureth, &c.
11 And Iſrael bronght out from them,
for his mercy endureth, &c.
12 With mightie hand and ſtretched arme,
for his mercy endureth, &c.

13 Which cut the red ſea in two parts,
for his mercy endureth, &c.
14 And Iſrael made paſſe there through,
for his mercy endureth, &c.
15 And drowned Pharao and his hoaſt,
for his mercy endureth, &c.
16 Through wilderneſſe his people led,
for his mercy endureth, &c.

17 He which did ſmite great noble Kings,
for his mercy endureth, &c.
18 And which hath ſlaine the mighty Kings,
for his mercy endureth, &c.
19 As Sehon King of the Ammorites,
for his mercy endureth, &c.
20 And Og the King of Baſan land,
for his mercy endureth, &c.

21 And gaue their land for heritage,
for his mercy endureth, &c.
22 Euen to his ſeruant Iſrael,
for his mercy endureth, &c.
23 Remembring vs in baſe eſtate,
for his mercy endureth, &c.
24 And from oppreſſors refcued vs,
for his mercy endureth, &c.

25 Which giueth food vnto all fleſh,
for his mercy endureth, &c.
26 Prayſe ye the Lord of heauen aboue,
for his mercy endureth, &c.
27 Giue thanks vnto the Lord of Lords,
for his mercy endureth, &c.

Another of the ſame by T. C.

Sing this as the 148. Pſalme.

O Laud the Lord benigne,
Whoſe mercies laſt for aye.
2 Great thankes and prayſes ſing
To God of Gods I ſay,
For certainely,
His mercies dure,
Both firme and ſure,
Eternally.

3 The Lord of Lords prayſe ye,
Whoſe mercies aye doe dure.
4 Great wonders onely he
Doth wvorke by his great powver:
For certainely,
His mercies dure,
Both firme and ſure,
Eternally.

5 Which God omnipotent,
By his great wviſedome high:
The heauenly firmament
Did frame as wve doe ſee:
For certainely,
His mercies dure,
Both firme and ſure,
Eternally.

6 Yea he the heauy charge
Of all the earth did ſtretch,
And on the wvaters large,
The ſame he did out-reach,
For certainely, &c.

7 Great lights he made to vs,
For wvhy? his loue is aye.
8 Such as the ſunne wve ſee,
To rule the lightſome day,
For certainely, &c.

9 And eke the Moone ſo cleare
Which ſhineth in our ſight:

And ſtarres that doe appeare,
To guide the darkeſome night.
For certainely, &c.

10 With grieuous plagues and ſore
All Egypt ſmote he than,
The firſt borne leſſe and more
He ſlew of beaſt and man.
For certainely, &c.

11 And from amidſt their land
His Iſrael foorth brought:
12 Which he with mighty hand,
And ſtretched arme hath wrought.
For certainely, &c.

13 The ſea he cut in two,
Which ſtood vp like a wall:
14 And made through it to goe
His choſen children all.
For certainely, &c.

15 But there he whelmed then
The proud King Pharao,
With his huge hoaſt of men
And Chariots eke alſo.
For certainely, &c.

16 Who led through wilderneſſe
His people ſafe and ſound:
17 And for his loue endleſſe
Great Kings he brought to ground:
For certainely, &c.

18 And ſlew with puiſſant hand,
Kings mighty and of fame:
19 As of Anorites land
Sehon the King by name.
For certainely, &c.

20 And Og the Gyant large,
Of Baſan King alſo:
21 Whoſe land for heritage
He gaue his people tho.
For certainely, &c.

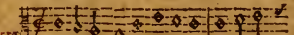
22 Euen vnto Iſrael,
His ſeruant deare I ſay,
He gaue the ſame to dwell,
And there abide for aye.
For certainely, &c.

23 In minde he did vs call
In our moſt baſe degree:
24 And from oppreſſors all
In ſafety ſet vs free.
For certainely, &c.

25 All fleſh on earth abroad
With food he doth fulfill:
26 Wherefore of heauen the God
Toaud he it your will.
For certainely, &c.

Sper flumina. Pſ. Cxxxvij. W. W.

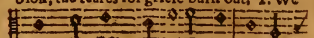
The Iſraelites in their captiuity hearing the Chaldeans reproach and blaſpheme God and his religion, deſire God to puniſh the Edomites, who prouoked the Babylonians againſt them, and prophecied the deſtruction of Babylon.



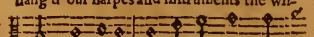
When as we ſate in Babylon the riuers

round about: And in remembrance of

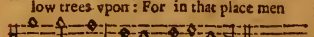
Sion, the teares for griefe burſt out. 2. We



hang'd our harpes and inſtruments the wil-



low trees vpon: For in that place men



for their vſe had planted many one.

3 Then they to whom we priſoners were,
ſayd to vs tauntingly:
Now let vs heare your Hebrue ſongs,
and pleaſant melodie.
4 Alas, ſayd we, who can once frame,
his ſorrowfull heart to ſing:
The prayſes of our louing God,
thus vnder a ſtrange King?

5 But yet if I Ieruſalem
out of my heart let ſlide:
Then let my fingers quite forget
the warbling harpe to guide.
6 And let my tongue within my mouth
be tyed for euer faſt,
If that I ioy before I ſee
thy full deliuerance paſt.

7 Therefore O Lord, remember now,
the curſed noiſe and cry:
That Edoms ſonnes againſt vs made,
when they raz'd our Citie.
Remember Lord, their cruell words,
when as with one accord:
They cryed, on, ſacke, and raze their walles
in deſpight of the Lord.

8 Euen ſo ſhalt thou (O Babylon)
at length to duſt be brought,
And happy ſhall that man be cald,
that our reuenge hath wrought.
9 Yea bleſſed ſhall that man be cald,
that takes thy children young.
To daſh their bones againſt hard ſtones
which lye the ſtreets among.

Confitebor tibi. Pſal. Cxxxviij. N.

Dauid prayſeth the goodneſſe of God towardhim, for vvhich euen forraigne Princes ſhall prayſe the Lord together vvith him. And he is aſſured to haue like comfort of God hereafter, as heretofore. Sing this as the 137. Pſalme.

THee will I prayſe with my whole heart,
my Lord my God alwayes:
Euen in the preſence of the Gods
I will aduance thy prayſe.
2 Towards thy holy Temple I
will looke, and worſhip thee:
And prayſed in my thankefull mouth,
thy holy name ſhall be.

3 Euen for thy louing kindeneſſe ſake,
and for thy trueth withall:
For thou thy name haſt by thy word

aduanced

aduanced ouer all.
4 When I did call thou heardest me,
and thou hast made also
The power of encreased strength
within my soule to grow.
5 Yea, all the Kings on earth they shall
giue prayse to thee. O Lord:
For they of thy most holy mouth
haue heard the mighty word.
6 They of the wayes of God the Lord
in singing shall intreat:
Because the glory of the Lord
it is exceeding great.
7 The Lord is hie and yet he doth
behold the lowly spirit:
But he contemning knowes afarre
the proud and lofty wight.
8 Although in midst of trouble I
doe walke, yet shall I stand:
Renewed by thee, O my Lord,
thou wilt stretch forth thy hand.
9 Vpon the wrath of all my foes,
and saued shall I be:
By thy right hand the Lord God will
performe his worke to me.
10 Thy mercies Lord endures for aye,
Lord doe me not forsake:
Forsake me not that am the worke
which thine owne hand did make.

Domine probasti. Psal. Cxxxix. N.

Dauid to cleanse his heart from all hypocrisie, sheweth that nothing is so secret vvhich God seeth not, after declaring his zeale and feare of God, he protesteth to be enemie to all them that contemne God.

Sing this as the 95. Psalme.

O Lord, thou hast me tride and knowne,
my sitting thou dost know:
2 And rising eke, my thoughts afarre,
thou vnderstandst also.
3 My pathes, yea, and my lying downe,
thou compassest alwayes:
And by familiar custome art
acquainted with my wayes.
4 No word is in my tongue, O Lord,
but knowne it is to thee:
Thou me behinde hold'st, and before,
thou layest thy hands on mee.
6 Too wonderfull aboue my reach
Lord is thy cunning skill:
It is so high, that I the same
cannot attaine vntill.
7 From sight of thy all-seeing spirit,
Lord, whither shall I goe?
Or whither shall I flee away,
thy presence to scape fro?
8 To heauen if I mount aloft,
loe thou art present there:
In hel if I lye downe below,
euen there thou dost appeare.
9 Yea, let me take the morning wings,
and let me goe and hide
Euen there where are the farthest parts,
where flowing seas doe slide.
10 Yea, euen thither also shall
thy reaching hand me guide:
And thy right hand shall hold me fast,
and make me to abide.
11 Yea if I say the darkenesse shall
yet shroud me from thy sight:
Loe euen also the darkest night,
about me shalbe light.
12 Yea darkenesse hideth not from thee,
but night doth shine as day:
To thee the darkenesse and the light,
are both alike alway.

The second part.

13 For thou possessed hast my reines,
and thou hast couered me:
When I within my mothers wombe,
enclosed was by thee:
14 Thee will I prayse, made fearefully
and wondrously I am:
Thy workes are marueilous right well
my soule doth know the same.
15 My bones they are not hid from thee,
although in secret place:
I haue beene made and in the earth,
beneath I shaped was.
16 When I was formelesse, then thine eye,
saw me, for in thy booke:
Were written all, nought was before,
that after fashion tooke.
17 The thoughts therefore of thee (O God)
how deare are they to me?
And of them all how passing great,
the endlesse number be.
18 If I should count them, loe their summe,
more then the sand I see:
And whensoeuer I awake,
yet am I still with thee.
19 The wicked and the bloody men,
oh that thou wouldest slay:
Euen those O God, to whom depart,
depart from me I say.
20 Euen those of thee, O Lord my God,
that speake full wickedly:
Those that are lifted vp in vaine,
being enemies to thee.
21 Hate I not them that hate thee Lord,
and that in earnest wise?
Contend I not against them all,
against thee that arise?
22 I hate them with vnfained hate,
euen as my very foes:
23 Try me, O God, and know my heart,
my thoughts proouе and disclose.
24 Consider Lord if wickednesse
in me there any be:
And in thy way, O God, my guide,
for euer lead thou me.

Eripe me Dom. Psal. Cxl. N.

¶ *Dauid prayeth vnto the Lord against the cruell, falshood, and iniuries of his enemies, assuring himselfe of his succour, vvherefore he prouoketh to iust prayse the Lord, and to assure themselues of his tuition.*

Sing this as the Lamentation.

L Ord saue me from the euill man,
and from the cruell wights,
2 Deliuer me, which euill doe
imagine in their sprites.
3 Which make on me continuall warre,
their tongues loe haue they whet,
Like Serpents, vnderneath their lips
is adders poyson set.

4 Keepe me O Lord, from wicked hands,
preſerue mee to abide
Free from the cruell man that meanes
to cauſe my ſteps to ſlide.
5 The proud haue laid a ſnare for mee,
and they haue ſpread a net
With cordes in my path wayes, and gins
for me eke haue they ſet.

6 Therefore I ſaid vnto the Lord,
thou art my God alone:
Heare mee O Lord, O heare the voyce,
wherewith I pray and mone.
7 O Lord my God, thou onely art
the ſtrength that laueth mee:
My head in day of battell hath
beene couered ſtill by thee.

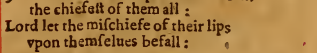
8 Let not O Lord the wicked haue
the end of his deſire:
Performe not his ill thought, leaſt he
with pride be ſet on fire.
9 Of them that compaſſe mee about,
the chiefeſt of them all:
Lord let the miſchiefe of their lips
vpon themſelues befall:

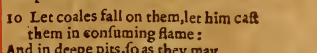
10 Let coales fall on them, let him caſt
them in conſuming flame:
And in deepe pits, ſo as they may
not riſe out of the ſame.
11 For no backbiter ſhall on earth,
be ſet in ſtable plight:
And euill to deſtruction ſtill
ſhall haunt the cruell wight.

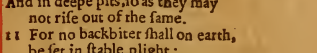
12 I know the Lord th'afflicted will
reuenge, and iudge the poore:
The iuſt ſhall prayſe thy name, iuſt ſhall
dwell with thee euermore.

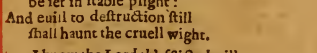
Domine clamaui. Pſal. Cxlj. N.

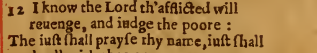
Dauid being grieuouſly perſecuted vnder Saul, deſireth ſuccour and patience, till God take vengeance of his enemies.

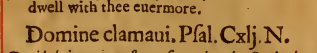












3 My Lord for guiding of my mouth
ſet thou a watch before:
And alſo of my mouing lips
O Lord keepe thou the dore.

4 That I ſhould wicked workes commit,
incline thou not my heart:
With ill men of their delicates
Lord let mee eat no part.

5 But let the righteous ſmite me Lord,
for that is good for mee,
Let him reproue me, and the ſame
a precious oyle ſhall be.
Such ſmiting ſhall not breake my head,
the time ſhall ſhortly fall,
When I ſhall in their miſery
make prayers for them all.

6 Then when in ſtony places downe
their Iudges ſhall be caſt:
Then ſhall they heare my words, for then
they haue a pleaſant taſt.
7 Our bones about the graues mouth,
loe ſcattered are they found:
As he that heweth wood or he
that diggeth vp the ground.

8 But O my Lord my God, mine eyes
doe looke vp vnto thee:
In thee is all my truſt let not
my ſoule forſaken be.
9 Which they haue laid to catch mee in,
Lord keepe mee from the ſnare:
And from the ſubtill gins of them
that wicked workers are.

10 The wicked into their owne nets
together let them fall:
While I doe by thy helpe eſcape
the danger of them all.

Voce mea ad Dom. Pſal. Cxlij. N.

Dauid neither for feare nor anger vvould kill Saul, but vvith a quiet minde prayeth vnto God, vvho preſerueth him.

Sing this as the 141. Pſalme.

BEfore the Lord God with my voyce,
I did ſend out my cry:
And with my ſtrained voyce vnto
the Lord God prayed I.
2 My meditation in his ſight
to poure I did not ſpare:
And in the preſence of the Lord
my trouble did declare.

3 Although perplexed was my ſpirit,
my path was knowne to thee:
In way where I did walke a ſnare
they ſlily laid for mee.
4 I look'd and view'd on my right hand,
but none there would me know;
All refuge failed me, and for
my ſoule none cared tho.

5 Then cry'de I Lord to thee, and ſaid,
my hope thou onely art:
Thou in the land of liuing art
my portion and my part.
6 Harke to my cry, for I am brought
full low, deliuer me
From them that doe me perſecute,
for me too ſtrong they be.

7 That I may praiſe thy name, my ſoule
from priſon Lord bring out:
When thou art good to me, the iuſt
ſhall preſſe me round about.

Domine exaudi. Pſal. Cxliij. N.

An earneſt prayer for remiſſion of ſinnes, acknowledging that the enemies did cruelly perſecute him by Gods iuſt iudgement, he deſireth to be reſtored to grace, to be gouerned by his holy Spirit, that hee may ſpend the reſt of his life in the true feare and worſhip of God.

Sing this as the 141. Pſalme.

LOrd heare my prayer, hearke the plaint,
that I doe make to thee:
Lord in thy natiue truth, and in
thy iuſtice anſwere me.
2 In iudgement with thy ſeruant Lord,
oh enter not at all:
For iuſtified be in thy ſight
not one that liueth ſhall.
3 The enemie hath purſude my ſoule,
my life to ground hath throwne:
And laid me in the darke, like them,
that dead are long agone.
4 Within me in perplexitie
was mine accumbred ſpirite:
And in me was my troubled heart
amazed and affright.
5 Yet I record time paſt, in all
thy workes I meditate:
Yea, in the workes I meditate
that thy hands haue create.
6 To thee O Lord my God, loe, I
doe ſtretch my crauing hands:
My ſoule deſireth after thee
as doe the thirſtie lands.
7 Heare me with ſpeed, my ſpirit doth faile,
hide not thy face me fro:
Elſe ſhall I be like them that downe
into the pit doe goe.
8 Let me thy louing kindneſſe in
the morning heare and know:
For in thee is my truſt, ſhew me
the way that I ſhall goe.
9 For I lift vp my ſoule to thee,
O Lord deliuer me
From all mine enemies: for I
haue hidden me with thee.
10 Teach me to doe thy will for thou,
thou art my God I ſay:
Let thy good ſpirit into the land
of mercie me conuay.
11 For thy names ſake with quickning grace
aliue doe thou me make:
And out of trouble bring my ſoule,
euen for thy iuſtice ſake.
12 And for thy mercy ſlay my foes,
O Lord deſtroy them all
That doe oppreſſe my ſoule, for I
thy ſeruant am and ſhall.

Benedictus Dom. Pſal. Cxliiij. N.

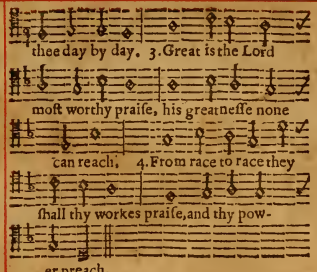
Dauid praiſeth the Lord for his victories and kingdome reſtored, yet calling for the deſtruction of the wicked, he declareth vvherein the felicite of any people conſiſteth.

Sing this as the 141. Pſalme.

BLeſſed be the Lord my ſtrength, that doth
inſtruct my hands to fight:
The Lord that doth my fingers frame
to battell by his might.
2 He is my goodneſſe, fort and tower,
deliuerer and ſhield:
In him I truſt, my people he
ſubdues to me to yeeld.
3 O Lord, what thing is man, that him
thou holdeſt ſo in price?
Or ſonne of man, that vpon him
thou thinkeſt in this wiſe?
4 Man is but like to vanitie,
ſo paſſe his dayes to end.
5 As fleeting ſhade, bowe downe, O Lord,
the heauens and deſcend.
6 The mountains touch, and they ſhall ſmoake
caſt forth thy lightning flame,
And ſcatter them: thine arrowes ſhoot,
conſume them with the ſame.
7 Send downe thy hand euen from aboue,
O Lord, deliuer me:
Take me from waters great, from hand
of ſtrangers make me free.
8 Whoſe ſubtill mouth of vanitie
and fondneſſe doth intreat:
And their right hand is a right hand
of falſhood and deceit.
9 A new ſong will I ſing O God,
and ſinging will I be
On Viol and on Inſtrument
ten ſtringed vnto thee.
10 Euen he it is that onely giues
deliuerance to kings?
Vnto his ſeruant Dauid help
from hurtfull ſword he brings.
11 From ſtrangers hand me ſaue and ſhield,
whoſe mouthes talke vanitie:
And their right hand is a right hand
of guile and ſubtiltie.
12 That our ſonnes may be as the plants,
whom growing youth doth reare:
Our daughters as caru'd corner ſtones,
like to a Palace faire.
13 Our garners full and plenty may
with ſundry ſorts be found:
Our ſheepe bring thouſands, in our ſtreets
ten thouſands may abound.
14 Our Oxen be ro labour ſtrong,
that none doe vs inuade:
There be no going out, no cries
within our ſtreetes be made.
15 The people bleſſed are that with
ſuch bleſſings are ſo ſtor'd:
Yea, bleſſed all the people are,
whoſe God is God the Lord.

Exaltabo te. Pſal. Clxv. N.

Dauid deſcribeth the vvonderfull prouidence of God in gouerning and in preſeruing all the other creatures. He praiſeth God for his iuſtice, mercy and ſpeciall louing kindneſſe towards thoſe that call vpon him, that feare him and loue him.



thee day by day. 3. Great is the Lord
moſt worthy praiſe, his greatneſſe none
can reach. 4. From race to race they
ſhall thy workes praiſe, and thy pow-
er preach.

5 I of thy glorious Maieſtie,
the beautie will record:
And meditate vpon thy workes,
moſt wonderfull O Lord.
6 And they ſhall of thy power and of
thy fearefull acts declare:
And I to publiſh all abroad,
thy greatneſſe will not ſpare.
7 And they into the mention ſhall
breake of thy goodneſſe great:
And I aloud thy righteouſneſſe,
in ſinging ſhall repeat.
8 The Lord our God is gracious,
and mercifull alſo:
Of great abunding mercy, and
to anger he is ſlow.
9 Yea good to all, and all his works
his mercy doth exceede:
10 Loe all thy works doe praiſe thee Lord,
and doe thy honour ſpread.
11 Thy Saints doe bleſſe thee, and they doe
thy kingdomes glory ſhew:
12 And blaſe thy power to cauſe the ſonnes
of men thy power to know.
The ſecond part.
13 And of his mightie kingdome eke,
to ſpread the glorious praiſe:
Thy kingdome Lord a kingdome is,
that doth endure always.
14 And thy dominion through each age,
endures without decay:
The Lord vpholdeth them that fall,
their ſliding he doth ſtay.
15 The eyes of all doe waite on thee,
thou doſt them all relieue:
And thou to each ſufficing foode,
in ſeaſon due doſt giue.
16 Thou openeſt thy plenteous hand,
and bounteouſly doſt fill:
All things whatſoeuer doe liue,
with gifts of thy good will.
17 The Lord is iuſt in all his wayes,
his workes are holy all:
18 Neere all he is that call on him,
in truth that on him call.
19 He the deſires which they require,
that feare him will fulfill:
And he will heare them when they crie,
and ſaue them all he will.
20 The Lord preſerues all thoſe, to him
that beare a louing heart:
But he them all that wicked are,
will vtterly ſubuert.
21 My thankfull mouth ſhall gladly ſpeake
the praiſes of the Lord:
All fleſh to praiſe his holy name,
for euer ſhall accord.

Lauda anima mea. Pſ. Cxlvj. I. H.

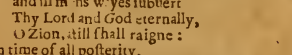
Dauid teacheth that none ſhould put their truſt in men, but in God alone, who is almighty, and deliuereth the afflicted, nouriſheth the poore, ſetteth priſoners at liberty, comforteth the fatherleſſe, vvidovves, ſtrangers, and is king for euer.

Sing this as the 147. Pſalme.

MY ſoule praiſe thou the Lord alwayes,
my God I will confeſſe:
2 While breath and life prolong my dayes,
my tongue no time ſhall ceaſe.
3 Truſt not in worldly princes then,
though they abound in wealth:
Nor in the ſonnes of mortall men,
in whom there is no health,
4 For why? their breath doth ſoone depart
to earth anone they fall,
And then the counſels of their hearts
decay and periſh all.
5 O happy is that man I ſay,
whom Iacobs God doth aide:
And he whoſe hope doth not decay,
but on the Lord is ſtaid.
6 Which made the earth and waters deepe,
the heauens high withall:
Which doth his word and promiſe keepe,
in truth and euer ſhall.
With right alwayes he doth proceede,
for ſuch as ſuffer wrong:
The poore and hungrie he doth feede,
and loſe the fetters ſtrong.
7 The Lord doth ſend the blinde their ſight
the lame to limmes reſtore:
The Lord I ſay doth loue the right
and iuſt man euermore.
8 He doth defend the fatherleſſe,
and ſtrangers ſad in heart,
And quit the widow from diſtreſſe,
and all mens wyes ſubuert.
9 Thy Lord and God eternally,
O Zion, ſtill ſhall raigne:
In time of all poſterity,
for euer to remaine.

Laudate Dom. Pſal. Cxlvij. N.

The Prophet prayſeth the bounty, wiſedome, power, iuſtice and prouidence of God vpon all creatures, but ſpecially vpon his Church, vvhich he gathered toget her after thei. deſperſion, declaring his vvord and iudgement ſo tovvard them, as he hath done to no other people.



PRaiſe yee the Lord, for it is good
vnto our God to ſing: For it is plea-
ſant, and to praiſe it is a comely

thing. 2. The Lord his owne Ieruſa-
lem, he buildeth vp alone, and the diſperſt
of Iſrael, doth gather into one.

3 He heales the broken in their heart,
their ſores he doth vp binde :
4 He counts the number of the ſtarres,
and names them in their kinde :
5 Great is the Lord, great is his power,
his wiſedome infinite :
6 The Lord releues the meeke, and throwes
to ground the wicked wight.
7 Sing vnto God the Lord with praiſe,
vnto the Lord reioyce :
And to our God vpon the harpe,
aduance your ſinging voyce.
8 He couers heauen with clouds, and for
the earth prepareth raine :
And on the mountaines he doth make
the graſſe to grow amaine.

9 He giues to beaſts their food, and to
young Rauens when they crie :
10 His pleaſure not in ſtrength of horſe,
nor in mans legs doth lie.
11 But in all thoſe that feare the Lord,
the Lord hath his delight :
And ſuch as doe attend vpon
his mercies ſhining light.

The ſecond part.

12 O prayſe the Lord Ieruſalem,
thy God, O Sion prayſe :
13 For he the bars hath forged ſtrong,
wherewith thy gates he ſtayes.
14 Thy children he hath bleſt in thee,
and in thy borders he
Doth ſettle peace, and with the flower
of wheate he filleth thee.
15 And his commandement vpon
the earth he ſendeth out :
And eke his word with ſpeedie courſe,
doth ſwiftly runne about.
16 He giueth ſnow like woll, hoare-froſt
like aſhes he doth ſpread :
17 Like morſels caſt his ice thereof
the cold who can abide?
18 He ſendeth forth his mightie word,
and melteth them againe :
His wind he makes to blow, and then
the waters flow amaine.
19 The doctrine of his holy word,
to Iacob he doth ſhow,
His ſtatutes and his iudgements, he
giues Iſrael to know.
20 With euery nation he hath not
ſo dealt, nor they haue knowne
His ſecret iudgements, ye therefore
praiſe yee the Lord alone.

Laudate Dom. Pſal. Cxlviij. I. H.

He prouoketh all creatures to praiſe the Lord, in Heauen and in all places, eſpecially for the power that he hath giuen to his people Iſrael.

G Iue laud vnto the Lord, from
heauen that is ſo hie : Praiſe him in
deed and word, aboue the ſtarrie skie.
2. And alſo yee, his Angels all, armies
royall, praiſe him with glee.

3 Praiſe him both Moone and Sunne,
Which are ſo cleare and bright :
The ſame of you be done,
Ye gliſtering ſtarres of light.
4 And eke no leſſe,
Ye heauens faire,
And clouds of the aire,
His laud expreſſe.

5 For at his word they vvere
All formed as vve ſee :
At his voyce did appeare
All things in their degree :
6 Which he ſet faſt :
To them he made,
A lavv and trade,
for aye to laſt.

7 Extoll and laud Gods name,
On earth ye dragons fell :
All deepes doe ye the ſame.
For it becommeth you vvell,
8 Him magnifie,
Fire, haile, ice, ſnovv,
And ſtormes that blovv,
at his decree.

9 The hils and mountaines all,
And trees that fruitfull are :
The Cedars great and tall,
His vvorthy praiſe declare,
10 Beaſts and cattell,
Ye birds flying,
And vvormes creeping,
that on earth dvvell.

11 All kings both more and leſſe,
With all their pompous traine :
Princes and all Iudges,
That in the world remaine.
12 Exalt his name,
Yong men and maides,
Old men and babes
Doe ye the ſame.

13 For his name ſhall we proone,
To be moſt excellent:
Whoſe praiſe is farre aboue
The earth and firmament.
14 For ſure he ſhall,
Exalt with bliſſe,
The horne of his,
And helpe them all:

His

15 His Saints all ſhall forth tell
His praiſe and worthineſſe.
The children of Iſrael,
Each one both more and leſſe:
16 And alſo they
That with good will
His words fulfill
and them obey.

Cantate Domino. Pſal. Cxlix. N.

An exhortation to the Church, to praiſe the Lord for his victory and conqueſt that he giueth his Saints againſt all mans power.

Sing this at the 145. Pſalme.

SInge ye vnto the Lord our God
a new reioycing ſong:
And let the praiſe of him be heard
his holy Saints among.
2 Let Iſrael reioyce in him
that made him of nothing.
And let the ſeede of Sion eke
be ioyfull in their King.
3 Let them ſound praiſe with voyce of flute
vnto his holy name:
And with the Timbrell and the Harpe,
ſing praiſes of the ſame.
4 For why? the Lord his pleaſure all
hath in his people ſet:
And by deliuerance he will raiſe
the meeke to glory great.
5 With glory and with honour both
let all the Saints reioyce:
And now aloud vpon their beds
aduance their ſinging voyce.
6 And in their mouthes let be the acts
of God the mighty Lord:
And in their hands eke let them beare
a double edged ſword.
7 To plague the heathen, and correct
the people with their hands:
8 To binde their ſtately kings in chaines,
their Lords in yron bands.
9 To execute on them the doome
that written is before:
This honour all his Saints ſhall haue,
praiſe ye the Lord therefore.

Laudate Dom. Pſal. CL. N.

An exhortation to praiſe the Lord vvithout ceaſing by all maner of vvayes, for all his mighty and vvonderfull vvorkes.

Sing this at the 147 Pſalme.

YEeld vnto God the mighty Lord,
praiſe in his Sanctuarie:
And praiſe him in the firmament,
that ſheweth his power on hie.
2 Aduance his name and praiſe him in
his mighty actes alwayes:
According to his excellency
of greatneſſe giue him praiſe.
3 His praiſes with the Princely noyſe
of ſounding Trumpets blow:
Praiſe him vpon the Viol, and
vpon the Harpe alſo.
4 Praiſe him with Timbrell, and with Flute,
Organs and Virginals:
5 With ſounding Cimbals praiſe ye him,
praiſe him with loud Cymbals,

6 What euer hath the benefit
of breathing praiſe the Lord:
To praiſe the name of God the Lord
agree with one accord.

The end of the Pſalmes of Dauid.

An Exhortation vnto the praiſe of God, to be ſung before Morning prayer. T.B.

Sing this as the 100. Pſalme.

PRaiſe the Lord, O ye Gentiles all,
which hath brought you into his light:
O praiſe him all people mortall,
as it is moſt worthy and right.
For he is full determined
on vs to poure out his mercy,
And the Lords truth be ye aſſur'd,
abideth perpetually.

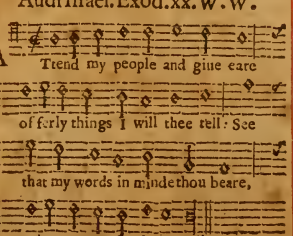
Glory be to God the Father,
and to Ieſus Chriſt his true Sonne,
With the holy Ghoſt in like maner,
now and at euery ſeaſon.

An Exhortation vnto the praiſe of God to be ſung before Euening prayer. T.B.

Sing this at the 100. Pſalme.

BEhold now giue heede ſuch as be
the Lords ſeruants faithfull and true,
Come praiſe the Lord euery degree,
with ſuch ſongs as to him are due.
O ye that ſtand in the Lords houſe,
euen in our owne Gods manſions:
Praiſe ye the Lord ſo bounteous,
which worketh our ſaluation.
Lift vp your hands in his holy place,
yea, and that in the time of night:
Praiſe yee the Lord which giueth all grace,
for he is a Lord of great might.
Then ſhall the Lord out of Sion,
which made heauen & earth by his power,
Giue to you and your nation,
his bleſſing mercy, and fauour.
Glory be to the Father, &c.

Audi Iſrael. Exod. xx. W. W.


A
Ttend my people and giue eare
of ſerly things I will thee tell: See
that my words in minde thou beare,
and to my precepts liſten well.

The Lords prayer.

1 I am thy soueraigne Lord and God,
Which haue thee brought from carefull thrall,
And eke reclaim'd from Pharaohs rod,
Make thee no gods on them co call.

2 Nor fashioned forme of any thing,
In heauen or earth to worship it:
For I thy God by reuenging,
With grieuous plagues this sinne will smite.

3 Take not in vaine Gods holy name,
Abuse it not after thy will:
For so thou might'st soone purchase blame,
And in his wrath he would thee spill.

4 The Lord from work the seuenth day ceast,
And brought all things to perfect end:
Rest thou and thine that day take rest,
That to Gods hests ye may attend.

5 Vnto thy parents honour giue,
As Gods commandements doe pretend,
That thou long dayes and good maist liue
In earth where God a place doth lend.

6 Beware of murther and cruell hate.
7 All filthy fornication feare.
8 See thou steale not in any rate.
9 False witnesse against no man beare.

10 Thy neighbours house wish not to haue,
His wife nor ought that he cals mine:
His field, his Oxe, his Asse, his slaue,
Or any thing that is not thine.

A Prayer.

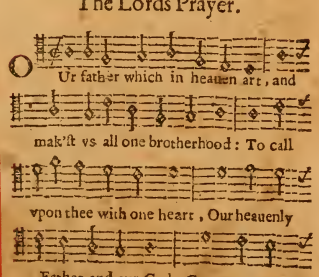
THe Spirit of grace grant vs (O Lord)
To keepe these Lawes our hearts restore:
And cause vs all with one accord
To magnifie thy name therefore.

For of our selues no strength we haue
To keepe these lawes after thy will:
Thy might therefore (O Christ) we crane:
That wee in thee may them fulfill.

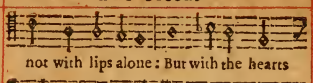
Lord, for thy names sake graunt this,
Thou art our strength, O Sauiour Christ:
Of thee to speed how should we misse,
In whom our treasure doth consist?

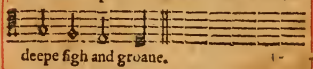
To thee for euermore be praise,
With thee Father in each respect:
And with the holy Spirit alwayes,
The comforter of thine elect.

The Lords Prayer.


OUr father which in heauen art, and
mak'st vs all one brotherhood: To call
vpon thee with one heart, Our heauenly
Father and our God, Grant wee pray

The Creed.





Thy blessed name be sanctified,
Thy holy word might vs inflame,
In holy life for to abide,
To magnifie thy holy name:
From all errors defend and keepe
The little flocke of thy poore sheepe.

Thy kingdome come euen at this houre,
And henceforth euerlastingly:
Thine holy Ghost into vs poure,
With all his gifts most plenteously.
From Sathans rage and filthy band
Defend vs with thy mighty hand.

Thy will be done with diligence,
Like as in heauen in earth also:
In trouble grant vs patience,
Thee to obey in wealth and woe.
Let not flesh, blood, or any ill
Preuaile against thy holy will.

Giue vs this day our dayly bread,
And all other good gifts of thine:
Keepe vs from warre, and from blood-shed,
Also from sicknes, dearth, and pine:
That we may liue in quietnesse,
Without all greedy carefulnesse.

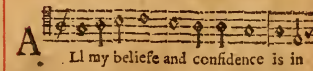
Forgiue vs our offences all,
Relieue our carefull conscience:
As we forgiue both great and small
Which vnto vs haue done offence:
Prepare vs Lord for to serue thee
In perfect loue and vnitie.

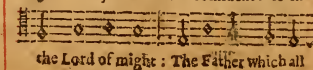
O Lord into temptation
Leade vs not when the fiend doth rage:
To withstand his inuasion,
Giue power and strength to euery age.
Arme and make strong thy seeble hoast,
With faith and with the holy Ghost.

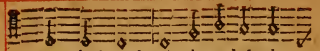
O Lord from euill deliuer vs,
The dayes and times are dangerous,
From euerlasting death saue vs,
And in our last neede comfort vs:
A blessed end to vs bequeath,
Into thy hands our soules receiue,

For thou O Lord art king of kings
And thou hast power ouer all:
Thy glory shineth in all things,
In the wide world vniuersall
Amen, Let it be done, O Lord,
That wee haue pray'd with one accord.

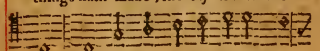
The Creed.



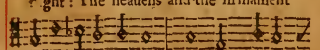




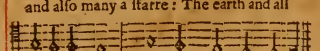
things hath made, the day and eke the



night: The heauens and the firmament



and also many a starre: The earth and all



that is therein, which passe mans reason far.

And in like maner I beleeue,
In Christ our Lord his Sonne:
Coequall with the Deitie,
And man in flesh and bone:
Conceiued by the holy Ghost,
His word doth me assure:
And of his mother Mary borne,
Yet she a Virgin pure.

Because mankinde to Sathan was,
For sinne in bond and thrall,
He came and offered vp himselfe,
To dearly saue vs all.
And suffering most grieuous paine
Then Pilate being Iudge,
Was crucified on the Crosse,
And thereat did not grudge.

And so he died in the flesh,
But quickened in the spirit,
His body then was buried,
As is our vse and right.
His Soule did after this descend
Into the lower parts:
To them that long in darkenesse were,
The true light of their hearts.

And in the third day of his death,
He rose to life againe:
To th'end he might be glorified,
Out of all griefe and paine.
Ascending to the heauens high,
To sit in glory still:
On Gods right hand his father deare,
According to his will.

Vntill the day of iudgement come,
When he shall come againe,
With Angels power, yet of that day
We all be vncertaine.
To iudge all people righteously,
Whom he hath dearely bought:
The liuing and the dead also,
Which he hath made of nought.

And in the holy Spirit of God,
My faith to satisfie,
The third person in Trinitie:
Beleeue I stedfastly.
The holy and Catholike Church,
That Gods word doth maintaine
And holy scripture doth allow,
Which Satan doth disdaine,

And also I doe trust to haue,
By Iesus Christ his death:
Releasse and pardon for my sinnes:
And that onely by faith.
What time all flesh shall rise againe,
Before the Lord of might,
And see him with their bodily eyes,
Which now doe giue them light.

And then shall Christ our Sauiour,
The sheepe and goates diuide:
And giue life euerlastingly,
To those whom he hath tride.
Within his Realme celestiall,
In glory for to rest:
With all the holy company,
Of Saints and Angels blest.

Which serue the Lord omnipotent,
Obediently each houre:
To whom be all dominion,
And praise for euermore.

A prayer to the holy Ghost, to be sung before the Sermon.

Sing this as the 119. Psalme.

COme holy Spirit, the God of might,
comforter of vs all:
Teach vs to know thy word a right,
that we doe neuer fall.
O Holy Ghost visit our coast,
defend vs with thy shield:
Against all sinne and wickednesse,
Lord helpe vs winne the field,

Lord keepe our King and his counsell,
and giue them will and might,
To persuere in thy Gospell,
which can put sinne to flight.
O Lord that giuest thy holy word,
send Preachers plenteously:
That in the same we way accord,
and therein liue and die.

O holy spirit direct a right,
the Preachers of thy word,
That thou by them mayst cut downe sinne,
as it were with a sword:
Depart not from those Pastors pure,
but aide them at all neede:
Which breake to vs the bread of life,
whereon our soules doe feede.

O blessed spirit of trueth keepe vs,
in peace and vnitie:
Keepe vs from sects and errors all,
and from all Papistrie.
Conuert all those that be our foes,
and bring them to thy light:
That they and wee may well agree,
and praise thee day & night.

O Lord increase our faith in vs,
and loue so to abound:
That man and wife be void of strife,
and neighbours about vs round.
In our time giue thy peace, O Lord,
to nations farre and nie:

And teach them all thy holy word,
that we may sing to thee.

All glory to the Trinitie,
that is of mighties most,
The liuing Father, and the Sonne,
and eke the holy Ghost.
As it hath beene in all the time,
that hath beene heretofore:
As it is now, and so shall be,
henceforth for euermore.

Da pacem Domine. E. G.

Giue peace in these our dayes, O Lord, great dangers are now at hand, thine enemies with one accord, Christs name in euery land seeke to deface, roote out and race thy true right worship indeed: be thou our stay, Lord we thee pray, thou helpst alone in all neede.

Giue vs that peace which we doe lacke,
Through misbeliefe and ill life:
Thy word to offer thou dost not slack,
Which we vnkindly gaine striue.
With fire and sword,
This healthfull word,
Some persecute and oppresse:
Some with the mouth
Confesse the truth
Without sincere godlinesse.

Giue peace, and vs thy spirit downe send,
With griefe and repentance true,
Doe pierce our hearts our liues to amend,
And by faith Christ renue:
That feare and dread,
Warre and bloodshed,
Through thy sweet mercy and grace,
May from vs slide,
That thy trueth may bide,
And shine in euery place.

The Lamentation.

Through perfect repentance the sinner hath a sure trust in God: that his sinnes shallbe washed away in Christs blood.

O Lord in thee is all my trust, giue eare vnto my wofull cry: Refuse me not that am vniust, but bowing downe thine heauenly eye, behold how I doe still lament my sinnes wherein I doe offend: O Lord for them shall I be shent, sith thee to please I doe intend.

No, no, not so, thy will is bent,
to deale with sinners in thine ire:
But when in heart they shall repent,
Thou grant'st with speed their iust desire,
To thee therefore still shall I cry,
to wash away my sinfull crime:
Thy blood O Lord, is not yet dry,
but that it may helpe me in time.

Hast thee O Lord, hast thee I say,
to powre on me the gifts of grace:
That when this life shall flit away,
in heauen with thee I may haue place.
Where thou dost raigne eternally,
with God which once did downe thee send:
Where Angels sing continually,
to thee be praise world without end.

A thankesgiuing after the receiuing of the Lords Supper.

Sing this as the 137 Psalme.

The Lord be thanked for his gifts,
and mercies euermore:
That he doth shew vnto his Saints,
to him be laud therefore.
Our tongues cannot so praise the Lord,
as he doth right deserue:
Our hearts cannot of him so thinke,
as he doth vs preserue.
His benefits they be so great,
to vs that be but sinne:
That at our hands for recompence,
their is no hope to winne.
O sinfull flesh that thou shouldst haue
such mercies of the Lord:
Thou dost deserue more worthily,
of him to be abhord.

Nought else but sinne and wretchednesse,
doth rest within our hearts:
And stubbornely against the Lord,
we dayly play our parts.
The sunne aboue the firmament
which it to us a light:
Doth shew it selfe more cleare and pure,
than we be in his sight.